

# Acts 28

written and compiled by Gary Kukis

**Acts 28:1–31**

**Paul in Malta/Paul in Rome**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 28 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

## The “Key” & Main Points of each Chapter

### • Acts 28: Paul's Trip to Rome

- Arrives at Rome
- Prison in own hired dwelling for two years
  - Preaching kingdom
  - Writes Ephesians, Colossians, Philemon, Philippians



**Preface:** Acts 28, the final chapter of this book, looks at Paul shipwrecked in Malta; and then Paul as having safely arrived in Rome. This chapter ends without Paul going to trial; and without us observing the rest of Paul’s ministry. However, this book—and particularly the final few verses—is an appropriate end to the book of Acts.

*Bible Summary: On Malta Paul healed all who had diseases. We came to Rome. Paul lived under house arrest. He proclaimed the kingdom of God to all.<sup>1</sup>*

**The “Key” & Main Points of Chapter 28** (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 28 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:** (taken from [Light of the Word](#); accessed April 22, 2022). The events of Paul’s life after the book of Acts (including his 4<sup>th</sup> missionary journey) will have to be ascertained from his epistles written after this point in time.

Date	Reference	Events	Books Written	Historical Events, Rome
59–60 AD	Acts 27:1–28:13	Trip to Rome, Shipwreck; Burrhus prefect in Rome		Nero is Emperor A.D. 54–68
60–62 AD	Acts 28:14–31	Possibly prison in Rome, Hired house	Philemon; Colossians; Ephesians; Philippians	
63–67 AD		Paul is release from prison. He travels to Macedonia, Crete, Troas, Nilopolis	1Timothy; Titus; Hebrews? <sup>2</sup>	Great Fire in Rome July 64 AD, Christians blamed
67 AD		Paul’s 2 <sup>nd</sup> Imprisonment and execution	2Timothy	

<sup>1</sup> From <https://biblesummary.info/acts> accessed June 27, 2022

<sup>2</sup> In my opinion, Paul did not write Hebrews. This was an option open to him, but he cut himself off from that option by his final visit to Jerusalem, which was a major error in judgment. Just as Apollos (and others) took up the slack from Paul not teaching in Ephesus, someone else will take up the slack for Paul not writing the book of Hebrews.

Date	Reference	Events	Books Written	Historical Events, Rome
66–69 AD				Beginning of Jewish revolt against Rome Vespasian (69–79 AD)
70 AD				Destruction of the temple

### Time and Place as per Modern Literal Version 2020:

{Nov. - Feb. 62 AD. Malta.}

{March, 62 - March 64. Rome.}

### Quotations:

### Outline of Chapter 28:

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Introduction

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Preface	<b>Brief Overview</b>
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Preface	<b>Quotations</b>

**Doctrines Alluded to**

**Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter**

**Dictionary of Terms**

Introduction	<b>Introduction to Acts 28</b>
Introduction	<b>Titles and/or Brief Descriptions of Acts 28</b> (by Various Commentators)
Introduction	<b>Brief, but insightful observations of Acts 28</b> (various commentators)
Introduction	<b>Fundamental Questions About Acts 28</b>
Introduction	<b>The Prequel to Acts 28</b>
Introduction	<b>The Principals of Acts 28</b>



- v.
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**Dating Luke and Acts**

- Summary **A Set of Summary Doctrines and Commentary**
- Summary **Why Acts 28 is in the Word of God**
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- Addendum **The Christian Community Bible Footnote for Acts 28:1**
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<a href="http://www.kukis.org">www.kukis.org</a>	<b>Exegetical Studies in Acts</b>	

<b>Doctrines Covered or Alluded To</b>			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
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<a href="#">Acts 23</a>	<a href="#">Acts 24–26</a>	<a href="#">Acts 27</a>	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and it definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<a href="#">1<sup>st</sup> and 2<sup>nd</sup> Advents of Jesus</a>	When Jesus first came to walk on this earth, that was the 1 <sup>st</sup> Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 <sup>nd</sup> Advent. <b>David and the two advents of Jesus Christ</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). ( <a href="#">Stan Murrell</a> )
<a href="#">Bible Doctrine</a>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">The Christian Life; the Christian Way of Life</a>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one’s sins to God (rebound), and growing by means of Bible doctrine. See <b>the Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and <b>The Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Christology</a>	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See <a href="#">Basic Christology</a> from the Spokane Bible Church.
<a href="#">(The) Church ; Local Church</a>	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <a href="#">The Church—the Body of Christ</a> ); Word of Truth Ministries ( <a href="#">Church</a> ); Grace Bible Church of Baytown ( <a href="#">The Church</a> );

Definition of Terms	
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Divine Establishment</b>	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Fellowship (with God)</b>	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound ( <a href="#">Kukis</a> ).
<b>Filled with the Spirit; Filled with the Holy Spirit</b>	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the <b>Doctrine of the Filling of the Holy Spirit</b> ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ) ( <a href="#">Word of Truth Ministries</a> ) From <b>Grace Notes</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) R. B. Thieme, Jr. ( <a href="#">Rebound and Keep Moving</a> ) ( <a href="#">Rebound Revisited</a> ).
<b>Gentile, Gentiles</b>	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on <a href="#">The Gentile Exceptions</a> ) <b>Gentile Salvation in the Old Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Geographic will of God; God's Geographical Will</b>	This is simply stated as, <i>where does God want me to be?</i> The <b>Geographic Will of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Gospel, Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.



Definition of Terms	
<b>Hapax Legomenon, hapax legomena</b>	An <b>hapax legomenon</b> [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i> ] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i> ]), is a word or phrase that appears only once in a manuscript, document, or particular area of literature. <sup>3</sup>
<b>Human Spirit</b>	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the <b>Doctrine of the Human Spirit (HTML) (PDF) (WPD)</b> .
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <b>Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times</b> .
<b>Kingdom of God, Kingdom of Heaven</b>	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the <b>Kingdom of God</b> ) (Spokane Bible Church on <b>Kingdom Citizenship</b> ).
<b>The Law of Moses, The Law, Mosaic Law</b>	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <b>Mosaic Law</b>.) (Maranatha Church on the <b>Mosaic Law</b>).</p>
<b>Legalism, Legalist, Legalistic</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on <b>Legalism</b> ) (Spokane Bible Church on <b>Legalism</b> ) The <b>Doctrine of Legalism (HTML) (PDF) (WPD)</b> .
<b>Mental Attitude Sins</b>	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the <b>Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD)</b> .

<sup>3</sup> From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.



Definition of Terms	
<b>The Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>Negative Volition</b>	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). <b>Salvation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<b>Positive volition</b>	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Roman Empire</b>	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
<b>Scar tissue</b>	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See ( <a href="#">Bible News</a> ) ( <a href="#">Robert R. McLaughlin</a> ) ( <a href="#">Makarios</a> ) ( <a href="#">Grace Notes</a> )

Definition of Terms	
<b>Signs and Wonders; Signs and Miracles</b>	These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of <b>Signs, Miracles and Healings</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Soteriology</b>	Soteriology is the study of salvation provided for man by the Lord Jesus Christ. <b>Salvation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). ( <b>Salvation</b> from Grace Fellowship Church) ( <b>Salvation</b> from Maranatha Church)
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual Advance</b>	Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See <b>Basic Themes of the Bible</b> ; aka <b>The Fundamental Themes of Scripture</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Living the Christian Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and <b>Christian Mechanics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Growth</b>	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See <b>Living the Christian Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Mechanics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Stages of Spiritual Growth</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and <b>the Spiritual Life</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Synagogue; Synagogues</b>	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.  Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. <sup>4</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.

<sup>4</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
<b>Ultra Supergrace</b>	<p>Ultra supergrace is that place in the spiritual life where God places mature believers under maximum testing and pressure. This would include Job, Paul and Moses. 2Tim. 2:10 3:11-12.</p> <p><b>Robert McLaughlin</b> does not speak of the continual pressure aspect of this final stage of spiritual development. “Ultra-supergrace is the most advanced stage of spiritual maturity related to time, history, and the angelic conflict. Once the believer breaks the maturity barrier through the daily perception, metabolization, and application of Bible doctrine, he moves into different spheres of spiritual maturity.”</p>
<p>Some of these definitions are taken from  <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Acts 28

**Introduction:** Acts 28 records Paul’s shipwreck in Malta (along with what happened in Malta after that) and Paul’s arrival in Rome. Even though Paul was taken to Rome in order to be placed on trial, the book of Acts does not go that far. And even though Paul will only live perhaps 6 or so years after the end of the book of Acts, his final deeds in life (along with his death and second trial in Rome) are not covered.

As an aside, this incompleteness argues in favor of the book of Acts being written very close to the period of time it covers. Paul has some very important things happening to him after the end of this book: he will be tried initially in Rome and be acquitted; he will go on a 4<sup>th</sup> missionary journey; he might even go to Spain; and he will be arrested and tries again in Rome, this time losing his life to a bad decision. These incidents are very big deals in Paul’s life and, for them to be missing, suggests that Luke finished the book of Acts right to the point where Paul is under house arrest for 2 years, and he sends it off to Theophilus. Not even a month later, Paul was probably acquitted. Since this is not mentioned in Acts, this would suggest that Luke had completed the book and was sending it off.

Did not Luke sense that big things were about to happen for Paul? Perhaps; but there are several big things left out of this final chapter: (1) what exactly did Paul proclaim on Malta and what was their response (we can actually paint a fairly accurate picture of this); (2) when Paul interacted with believers for a week, was there a Bible conference of sorts; (3) who did Paul meet in his home in Rome over the next 2 years and did he host a **church** there? This suggests to me that something was going on with Luke—an illness, a calling away to another mission field, some family thing, even a falling out with Paul. But for some reason, despite there being some excellent details in Acts 28, there are also a few gaping blank spaces as well. Since Luke never saw himself as a central figure in this book, if there is something happening with him, we just don’t know what it is. It could be as simple as, Luke realized that he was at the end of this book and it was time to have copies made.

Luke covers two incidents in Malta. While off the ship, Paul is collecting firewood (remember, this is in midwinter) and he is bitten by a snake. All the observers assume that he will die; and the more philosophical of the Maltans decided that Paul is obviously a criminal who deserves this end (they knew nothing about Paul essentially saving the lives of everyone on board this vessel). Paul does not die or even become sick. This amazes the people.

Later, it turns out that the father of the governor of that island is sick (do the same islanders consider him a criminal?). Paul heals him. Now, at this point, we would have expected to read about Paul giving them the **gospel** and many people believing in Jesus. Although this certainly did take place, Luke did not record it. Perhaps it was unremarkable. The gospel was given—but the gospel has been given many times already in the book of Acts—and many believed—and that has also occurred several times already in the book of Acts.

On the trip from Malta to Rome, for the most part, only the stops are specifically mentioned. And then, near the end, Paul met up with a number of believers and somehow was able to stay a week with these believers. That is unusual because Paul was a prisoner, not the centurion or the captain of the ship. Yet, because of all that had taken place, apparently some deference was given to Paul and they stopped the procession for a week.

When Paul arrives in Rome, he is allowed to rent a house and he is kept in chains in the house, watched by a single centurion. If he spent any time at all in an official prison, then it was minimal. The first thing that Paul does is invite the **Jewish** leaders there, and he then sets up a larger meeting with them (and their congregations) to present what he understands to be true about this new sect (the sect of those who believe in Jesus). Paul speaks to this new crowd for a full day, with the result that some believe and some do not. After this meeting, Luke allows two verses to describe Paul's life in Rome over the next two years, and that closes out this book.

The events which take place on the ship and then in Malta help to explain how Paul, as a prisoner, is treated so well in Rome. He is placed under house arrest, but he can receive visitors freely and he apparently does a lot of writing (the prisoner epistles are probably only some of what Paul wrote at this time).

Let me suggest that Julius, the centurion, when he brought his prisoners to Nero, that he told all that had happened on this trip and how Paul not only saved the entire people on the ship; but then he did some marvelous things in Malta as well. This would help to explain why Paul was not thrown into some dungeon until Nero felt like hearing his case.

From the shipwreck to Paul's two years in Rome, a book could have been written about that period of time alone. Luke chose not to do that. Acts 28 represents a fairly short chapter which covers this material. In one section, it mostly just names the cities through which Paul (and the crew and passengers) go through to get to Rome. However, hidden within all of this is a great many incidents which take place. It is my opinion that Luke felt like he was coming to the end of this very long book, and just included a few basic highlights, but without going into much detail regarding the material covered. We have to read between the lines to get all of what is happening here in this final chapter of Acts.

I must admit to a certain sadness at completing this book (this is actually the first draft; I will make 2 more drafts at least). This may be the last historical narrative book that I might be able to complete (obviously, I cannot see into the future, but the epistles are next on my list and the second drafts of the chapters of Exodus).

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A title or one or two sentences which describe Acts 28.

### **Titles and/or Brief Descriptions of Acts 28 (by Various Commentators)**

The New Matthew Bible: *The viper does not hurt Paul's hand. He heals Publius' father, and preaches Christ at Rome.*<sup>5</sup>

Kretzmann's Commentary: *The journey from Melita to Rome is completed without mishap, and Paul takes the opportunity in the capital to speak to the Jews and afterward, to many others, preaching to them the kingdom of God and their Savior Jesus Christ.*<sup>6</sup>

Most translations offer up two headings: *Paul on Malta* (or words to that effect for the first ten verses) and *Paul in Rome* (for the remainder of the chapter).

<sup>5</sup> From <https://www.biblegateway.com/passage/?search=Acts%2028&version=NMB> accessed January 18, 2024.

<sup>6</sup> From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 18, 2024.

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Acts 28 (various commentators)**

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Acts 28**

Some of these questions may not make sense unless you have read Acts 28. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

**The Prequel to Acts 28**

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

**The Principals of Acts 28**

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Acts 28

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

### A Synopsis of Acts 28


Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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## Outlines and Summaries of Acts 28 (Various Commentators)

Kretzmann's Commentary<sup>7</sup>

*Verses 1-6*

**The Journey from Melita to Rome.**

Paul again in peril:

*Verses 7-10*

The healing of the father of Publius:

*Verses 11-16*

From Melita to Rome:

*Verses 17-20*

**Two Years at Rome.**

Paul calls the Jews together:

*Verses 21-24*

Paul testifies of the kingdom of God:

*Verses 25-29*

A word from Isaiah applied:

*Verses 30-31*

Two years at Rome:

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

## A Synopsis of Acts 28 from the Summarized Bible

<b>Contents:</b>	The landing at Melita. Miracle of the viper's bite. Healing of Publius' father. Paul's arrival at Rome and his ministry there to the Jews. Paul turns to the Gentiles.
<b>Characters:</b>	Jesus, Holy Spirit, Paul, Publius, Captain, Centurion, soldier, Caesar, Moses.
<b>Conclusion:</b>	Wherever in the providence of God the Christian is put, he is placed there to do a work for God and to represent Jesus Christ. Blessing may come to thousands out of seeming calamity that befalls God's true servants. God's ways are past finding out, but let His servant be confident always in His promises and ready to do every good work wherever the waves of events may land him.
<b>Key Word:</b>	Healing (Acts 28:9) and teaching (Acts 28:31).
<b>Strong Verses:</b>	Acts 28:25, Acts 28:26, Acts 28:27, Acts 28:28.
<b>Striking Facts:</b>	Acts 28:31. Paul stuck to his text "Jesus Christ" to the end. Let those who are tempted to diverge from that which is their main business—to "preach not ourselves but Christ"—ask themselves of what concern it is to Jesus Christ and His kingdom, to preach anything but HIM.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 28 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>7</sup> From <https://www.studydrive.org/commentaries/eng/kpc/acts-28.html> accessed January 18, 2024.

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Acts 25–28)

Scripture	Text/Commentary
25	<p>Although Festus has a good reputation, he allows himself to be wined and dined by the Jewish elders in Jerusalem before trying Paul. He returns, suggests to Paul that he be returned to Jerusalem and be tried there, Paul objected and appealed to Cæsar.</p> <p>Herod Agrippa and his sister arrive, ostensibly to welcome Festus into the fold as the newest leader. Festus appeals to Agrippa to help him with his “Paul problem.” He does not even know what charge to include on Paul’s appeal paperwork.</p> <p>Festus spends a great deal of time speaking in this chapter; and the final few verses are Agrippa agreeing to hear Paul’s case (which verses logically go with the next chapter).</p>
26	<p>Agrippa hears Paul, and agrees that he has not violated any laws. However, he then says that his hands are tied, as Paul has begun the appeal process.</p>
27	<p>Acts 27 chronicles Paul’s trip to Rome, including a shipwreck at the end.</p>
28	<p>The ship transporting Paul crash-lands at Malta, but the native people there treat everyone well, providing a fire and meals for them.</p> <p>They are all welcomed by the island governor. When it turns out that his father is ill, Paul heals him, and, apparently, everyone else on the island.</p> <p>When in Rome, Paul is placed on house arrest and given a great deal of freedom. His only constrain is, he is guarded by a centurion.</p> <p>Jewish leaders asked to hear Paul speak and to give them information about this new sect. Some of them believed and some of them remained steadfast in the Jewish faith.</p> <p>Paul remained in Rome for 2 years. He was allowed to teach and evangelize during that time. People could come and go from his rented place as they pleased.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions:**

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

At the end of each passage, I began to identify the translations which I had developed. I should have done this a long time ago.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Paul in Malta

### Initial mistaken notions about Paul

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And having been saved, then we knew that Melite the island is being called. And the barbarians were offering no the common humanity to us, for they were kindling a fire [and] taking (food) to all of us, because of the rain, the [rain] having been standing and because of the cold.**

Acts  
28:1-2

Kukis mostly literal translation:

**After we had been saved, we then knew that the island was being called Malta. Also the natives were offering extraordinary human kindness to us, for they were kindling a fire [and] bringing (food) to all of us. [We appreciated their kindness] because of the rain, which had been coming upon [us] and because of the cold.**

Kukis paraphrase

**After we had been saved, we determined that the island where we had landed was Malta. In addition, the indigenous people there were very kind to us. They had kindled a fire and they were bringing food to all of us, because of the rain, which had been falling for awhile, and because of the cold.**

Here is how others have translated this verse:

**Ancient texts:**

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>8</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

#### Ancient texts:

Westcott-Hort Text (Greek)	And having been saved, then we knew that Melite the island is being called. And the barbarians were offering no the common humanity to us, for they were kindling a fire [and] taking (food) to all of us, because of the rain, the [rain] having been standing and because of the cold.
Complete Apostles' Bible	And when they were rescued, then they learned that the island was called Malta. And the natives were showing us extraordinary kindness; for having kindled a fire they accepted us all into their society, because of the rain which had begun, and because of the cold.
Douay-Rheims 1899 (Amer.)	And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.
Holy Aramaic Scriptures <sup>9</sup>	For kindling a fire, they refreshed us all, because of the present rain and of the cold. And afterwards we learned that the island is called Milita. And the Barbraye {the Barbarians} who were dwelling in it, showed much mercy toward us, and they kindled a fire and called unto us all, so that we might be warmed, on account of the extensive rain, and cold which was there.
James Murdock's Syriac NT	And we afterwards learned, that the island was called Melita. And the barbarians who inhabited it, showed us many kindnesses. And they kindled a fire, and called us all to warm ourselves, because of the great rain and cold at that time.
Original Aramaic NT <sup>10</sup>	And after this we learned that this island was called Melita. And the Barbarians who were dwelling in it showed us great kindness and kindled a fire and called us all to warm ourselves, because there was much cold rain.

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may

<sup>8</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>9</sup> From <https://theholycaramaicscriptures.weebly.com/>

<sup>10</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

### Limited Vocabulary Translations:

Bible in Basic English	And when we were safe, we made the discovery that the island was named Melita. And the simple people living there were uncommonly kind to us, for they made a fire for us, and took us in, because it was raining and cold.
Bible in Worldwide English	When we were safe on land, we found that the island we were on was called Malta. The people there were very kind to us. They made a fire for us and took care of us. It was cold and raining.
Easy English	<b>Paul on the island of Malta</b> So then we were on the shore and we were all safe. We discovered that the island was called Malta. The people who lived on the island were very kind to us. Rain was falling and the weather was cold. So the people lit a fire and they helped all of us.
Easy-to-Read Version–2008	When we were safe on land, we learned that the island was called Malta. The people who lived there were very good to us. It was raining and very cold, so they built a fire and welcomed all of us.
God's Word™	When we were safely on shore, we found out that the island was called Malta. The people who lived on the island were unusually kind to us. They made a fire and welcomed all of us around it because of the rain and the cold.
Good News Bible (TEV)	When we were safely ashore, we learned that the island was called Malta. The natives there were very friendly to us. It had started to rain and was cold, so they built a fire and made us all welcome.
J. B. Phillips	<b>A small incident establishes Paul's reputation</b> After our escape we discovered that the island was called Melita. The natives treated us with uncommon kindness. Because of the driving rain and cold they lit a fire and made us all welcome.
The Message	Once everyone was accounted for and we realized we had all made it, we learned that we were on the island of Malta. The natives went out of their way to be friendly to us. The day was rainy and cold and we were already soaked to the bone, but they built a huge bonfire and gathered us around it.
NIRV	<b>On Shore at Malta</b> When we were safe on shore, we found out that the island was called Malta. The people of the island were unusually kind. It was raining and cold. So they built a fire and welcomed all of us.
New Life Version	<b>The Powerful Work of Paul</b> After we were safe on the island, we knew that it was Malta. The people on the island were very kind to us. It was raining and cold. They made a fire so we could get warm.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible <sup>11</sup>	<b>ACTS 28</b> <b>PAUL UNDER ARREST IN ROME</b> <b>WINTERING ON MALTA ISLE</b> Safely ashore, we eventually found out the island was Malta. [1] Local folks were extraordinarily kind to us. They welcomed us, and they quickly started a fire because it was cold and some rain had started to fall. <sup>1</sup> 28:1Malta is about 50 miles (80 km) south of Italy and about 500 miles (800 km) south of Rome. A popular tourist destination today, it's smaller than most
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<sup>11</sup> From <https://www.casualenglishbible.com/>

	medium-sized American cities. With a footprint of about 122 square miles (316 sq km), it's smaller than Atlanta (133 sq mi; 345 sq km).
Contemporary English V.	When we came ashore, we learned that the island was called Malta. The local people were very friendly, and they welcomed us by building a fire, because it was rainy and cold.
New Berkeley Version New Living Translation	. <b>Paul on the Island of Malta</b> Once we were safe on shore, we learned that we were on the island of Malta. The people of the island were very kind to us. It was cold and rainy, so they built a fire on the shore to welcome us.
The Passion Translation	After we had safely reached land, we discovered that the island we were on was Malta. The people who lived there showed us extraordinary kindness, for they welcomed us around the fire they had built because it was cold and rainy.
Plain English Version <sup>12</sup>	<b>A cheeky snake bit Paul</b> After we got to the land all right, we found out that it was an island called Malta. The people that lived there were good to us. It was raining, and it was cold, so those people lit a fire and told us, "Come and get warm at this fire."
UnfoldingWord Simplified T.	After we had arrived safely on the shore, we learned that it was an island called Malta. The people who lived there gave to us better than the usual hospitality. They lit a fire and invited us to come and warm ourselves, because it was raining and it was cold.
Williams' New Testament <sup>13</sup>	After we had been rescued, we learned that the island was called Malta. Now the natives showed us remarkable kindness, for they made us a fire and welcomed us to it because of the downpouring rain and the cold.

#### Partially literal and partially paraphrased translations:

American English Bible	Well, after we made it to safety, we recognized that this was the island of Malta! There the native people found us and showed us uncommon hospitality, building a fire and welcoming all of us, there in the cold and the rain.
Beck's American Translation Breakthrough Version	. And after we were safe, then we correctly understood that the island is called Melita. And the foreigners were providing to us the benevolence not <i>usually</i> obtained. You see, after starting a fire, they took us all in because of the rain that had stood over <i>us</i> and because of the cold.
Common English Bible	<b>On the Island of Malta</b> After reaching land safely, we learned that the island was called Malta. The islanders showed us extraordinary kindness. Because it was rainy and cold, they built a fire and welcomed all of us.
Len Gane Paraphrase <sup>14</sup>	When they were safe, they found out that the island was named Malta. The natives showed us the type of kindness not seen every day, for they lit a fire and welcomed everyone of us, because it was raining and cold.
A. Campbell's Living Oracles	And being got safe to land, they then knew that the island was called Melita. And the barbarians treated us with uncommon humanity; for having kindled a fire, they brought us all to it, because of the present rain, and because of the cold.
New Advent (Knox) Bible	When we were safe on land, we found that the island was called Melita. The kindness which the natives shewed to us was beyond the ordinary; they welcomed us all by making a fire for us, because rain was coming on, and it was cold.
NT for Everyone	<b>The snake on Malta</b>

<sup>12</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>

<sup>13</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>14</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.



When we reached safety, we discovered that the island was called Malta. The local inhabitants treated us with unusual kindness: they set to and built a fire for us all, since it was cold and had started to rain.

20<sup>th</sup> Century New Testament When we were all safe, we found that the island was called Malta. The natives showed us marked kindness, for they lit a fire and took us all under shelter, because it had come on to rain and was cold.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p><b>Malta's Hospitality</b> Once safely ashore, we then learned that the island was called Malta. The local people showed us extraordinary kindness. They lit a fire and took us all in, since it was raining and cold.</p>
Conservapedia Translation	<p>After we escaped, we learned that the island we were on was called Malta. The natives of the island showed us no little kindness. They started a fire, and received every one of us, because it was raining and cold. The Greek "barbaros" is their word for a foreigner and means one whose language sounds like nonsense syllables, or "bar-bar," to the hearer. It would not acquire its connotation of uncouth or violent behavior until centuries later.</p>
Ferrar-Fenton Bible	<p><b>In Malta.</b> Having then escaped, we learned that the island was named Melita. And the foreigners treated us with no ordinary kindness; for, lighting a fire, they attended to all of us in difficulty through the drenching rain, and the cold.</p>
Free Bible Version <sup>15</sup>	<p>When we were safe ashore, we discovered that we were on the island of Malta. The people there were very kind—they started a fire and called all of us over so we could warm up from the rain and the cold.</p>
God's Truth (Tyndale)	<p>And when they were scaped, then they knew that the isle was called Miletta. And the people of the country showed us no little kindness: for they kindled a fire and received us every one, because of the present rain, and because of cold.</p>
International Standard V	<p><b>Paul on the Island of Malta</b> When we were safely on shore, we learned that the island was called Malta. The people who lived there were unusually kind to us. It had started to rain and was cold, so they started a bonfire and invited us to join them [The Gk. lacks to join them] around it.</p>
Montgomery NT	<p>And when we were escaped, we ascertained that the island was called Malta. The foreign-speaking people showed us uncommon kindness, for they lighted a fire and made us all welcome, because of the rain and because of the cold.</p>
NIV, ©2011	<p><b>Paul Ashore on Malta</b> Once safely on shore, we found out that the island was called Malta. The islanders showed us unusual kindness. They built a fire and welcomed us all because it was raining and cold.</p>
Leicester A. Sawyer's NT	<p>And when they were saved, they learned that the island was called Melita. And the barbarians showed us no ordinary humanity; for kindling a fire they received us all, on account of the rain which was falling, and the cold.</p>
UnfoldingWord Literal Text	<p>When we were brought safely through, we then learned that the island was called Malta. The native people offered to us not just ordinary kindness, but they lit a fire and welcomed us all, because of the constant rain, and because of the cold.</p>
Urim-Thummim Version	<p>And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us everyone, because of the present rain, and because of the cold.</p>

<sup>15</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

Weymouth New Testament Our lives having been thus preserved, we discovered that the island was called Malta. The strange-speaking natives showed us remarkable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)<sup>16</sup> **On Malta**

• After being saved, we learned that the island was called Malta. The natives were very cordial. They lit a big bonfire and took good care of us all, since it was raining and cold.

The **footnote** for this is placed in the **Addendum**.

The Heritage Bible

And being completely saved, then they recognized that the island was called Melita.

And the foreigners afforded us love toward mankind absolutely not normally attained, because having kindled a fire, they took everyone of us to themselves, because of the present rain and because of the coolness.

New Catholic Bible

**Paul at Malta.** Once we had made our way to safety, we learned that the island was called Malta.<sup>[a]</sup> The natives<sup>[b]</sup> treated us with unusual kindness. Since it had begun to rain and was cold, they lit a bonfire and welcomed all of us around it.

[a] *Malta*: a port of the province of Sicily, though located 58 miles away from the island itself.

[b] *Natives*: literally, "barbarians"—which was the name the Greeks attached to all non-Greek speaking people.

Revised English Bible—1989

Once we had made our way to safety, we identified the island as Malta. The natives treated us with uncommon kindness: because it had started to rain and was cold they lit a bonfire and made us all welcome.

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

And being saved, then they knew that the island is called Melita.

And the barbarians who inhabited it were showing us much kindness, for having kindled a fire because of the rain coming on, and because of the cold, they welcomed us all.

Holy New Covenant Trans.

When we were safe on land, we realized that the island was called Malta. It was very cold and raining. The people who lived there were very kind to us. They made a fire for us and welcomed us all.

The Scriptures 2009

And having come to safety, they then learned that the island was called Melite.

And the foreigners showed us extraordinary kindness, for they kindled a fire and received us all, because of the rain that was falling and because of the cold.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament<sup>17</sup>

...and Being Saved then [We] know for Malta The Island is called The also Barbarians offered not the obtaining welfare [for] us Lighting for fire [Men] take all us because of the rain the [one] having stood and because of the cold...

Awful Scroll Bible

And being thoroughly-preserved-sound, as-when-at-that time, they became-knowledgeable-upon, that the island is being called Melita.

Moreover, the barbarians were holding-before us, that being not incidentally mankind-loving, for kindling-up a fire, they themselves received- us all -by, because of the rain having set-upon us, and because of the cold.

Concordant Literal Version

And, being safely through, then we recognized that the island is called Melita."

<sup>16</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

<sup>17</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

exeGeses companion Bible	<p>Besides, the barbarians tender us not the casual philanthropy, for, kindling a fire, they took us all in, because of the imminent shower and because of the cold."</p> <p><b><u>SAVED AT MELITA ISLAND</u></b></p> <p>And being saved, they know the island is called Melita. And the barbarians present us no ordinary philanthropy: for they light a fire and receive everyone of us - because of the rain standing by and because of the cold.</p>
Orthodox Jewish Bible	<p>And having been brought safely through, we then found out that the island is called Malta. And the natives were showing not the ordinary kindness to us for, because of the geshem (rain) that had set in and because of the cold, they lit a hadlakah (bonfire).</p>
Rotherham's Emphasized B.	<p style="text-align: center;"><b>§ 46. Paul in Melita. Thence to Rome.</b></p> <p style="text-align: center;"><b>Chapter 28.</b></p> <p>And   when we were safely through    then  we knew that the island was called   Melita  . And   the natives   began to shew us no common' philanthropy; for  kindling a fire  they received us all,' because of the rain that had set in_ and because of the cold.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><b>Safe at Malta</b></p> <p>After we were safe [on land], we found out that the island was called <sup>[a]</sup>Malta. And the <sup>[b]</sup>natives showed us extraordinary kindness and hospitality; for they kindled a fire and welcomed us all, since it had begun to rain and was cold. [a] Gr <i>Melita</i>, located about 60 miles south of Sicily and 600 miles west of Fair Havens, Crete. [b] Gr <i>barbaroi</i>, referring to people who did not speak Greek.</p>
An Understandable Version	<p>After we escaped [from the sinking ship] we became aware that the island [on which we had landed] was Melita [i.e., present-day Malta]. The natives [there] showed us uncommon kindness. It had begun to rain and was [getting] cold, so they built a fire and made us feel welcome.</p>
The Expanded Bible	<p><b>Paul on the Island of Malta</b></p> <p>When we were safe on land [reached safety], we learned that the island was called Malta [<sup>c</sup>58 miles southwest of Sicily]. The people who lived there [native people; <sup>L</sup>barbarians; <sup>c</sup>a term referring to non-Greek speakers] were very good [kind] to us. Because it was raining and very cold, they made a fire and welcomed all of us.</p>
Jonathan Mitchell NT	<p>And so, after having been preserved through the midst [of the sea], we at that point recognized (or: learned; or: came to accurately know by experience) that the island is normally being called Melita. More than this, the foreign-speaking people (or: barbarians; non-Greek-speaking natives or local inhabitants) happening to meet [us] continued to extend to us extraordinary human kindness and affection, for after kindling a fire, they took us all [in] (= extended hospitality to all of us) because of the imminent rain, and because of the cold.</p>
Syndein/Thieme	<p>And when they were completely rescued, then they perceived with complete accuracy that the island was called Malta. And the barbarous people {not wild - they spoke a different language} showed us an unusual kindness {great kindness}. For they kindled a fire, and received us every one, because of the present rain, and because of the cold.</p>

{Note: Very kind, moral unbelievers. They could have tried to salvage the cargo and ignored the passengers as some would have, but instead they ignored potential booty and helped the people.}

Translation for Translators

**The Maltese thought that Paul was a god because a snake did not harm him.**

*Acts 28:1-6*

After we (*exc*) had arrived safely *on the shore*, we learned that it was an island called Malta. The people who lived there received us kindly. They lit a fire and invited us to come and warm ourselves, because it was raining and it was cold.

The Voice

We quickly learned that we were on the island of Malta. The Maltese people found us and were extraordinarily kind to us. They kindled a bonfire and welcomed us around it, *which we greatly appreciated* because it was raining and cold.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### **Paul on Malta**

And after we [\*Here “after ” is supplied as a component of the participle (“were brought safely through”) which is understood as temporal] were brought safely through, then we found out that the island was called Malta. And the local inhabitants showed extraordinary [Literally “not the ordinary”] kindness to us, for they lit a fire and [\*Here “and ” is supplied because the previous participle (“lit”) has been translated as a finite verb] welcomed us all, because of the rain that had begun and because of the cold.

NET Bible®

#### **Paul on Malta**

After we had safely reached shore,<sup>1</sup> we learned that the island was called Malta.<sup>2</sup> The local inhabitants<sup>3</sup> showed us extraordinary<sup>4</sup> kindness, for they built a fire and welcomed us all because it had started to rain<sup>5</sup> and was cold.

<sup>1</sup>Grk “We having been brought safely through” [to land] (same verb as 27:44). The word “shore” is implied, and the slight variations in translation from 27:44 have been made to avoid redundancy in English. The participle διασωθέντες (diaswqentes) has been taken temporally.

<sup>2</sup>sn Malta is an island (known by the same name today) in the Mediterranean Sea south of Sicily. The ship had traveled 625 mi (1,000 km) in the storm.

<sup>map</sup> For location see JP4-A3.

<sup>3</sup>tn Although this is literally βάρβαροι (barbaroi; “foreigners, barbarians”) used for non-Greek or non-Romans, as BDAG 166 s.v. βάρβαρος 2.b notes, “Of the inhabitants of Malta, who apparently spoke in their native language Ac 28:2, 4 (here β. certainly without derogatory tone...)”

<sup>4</sup>tn BDAG 1019 s.v. τυγχάνω 2.d states, “δυνάμεις οὐ τὰς τυχοῦσας extraordinary miracles Ac 19:11. Cp. 28:2.”

<sup>5</sup>tn Or “because it was about to rain.” BDAG 418 s.v. ἐφίστημι 4 states, “διὰ τ. ὑετὸν τὸν ἐφεστῶτα because it had begun to rain Ac 28:2...But the mng. here could also be because it threatened to rain (s. 6).”

The Spoken English NT<sup>18</sup>

#### **Safe Ashore on Malta**

So we had gotten through safely. We then learned that the island was called Malta. And the islanders<sup>a</sup> showed us extraordinary kindness. They started a fire and welcomed us all, because it was rainy and cold.<sup>b</sup>

a. Lit. “the barbarians.”

b. Lit. “because of rain being present and because of the cold.”

Wilbur Pickering’s New T.

#### **Malta**

Following the rescue, they learned that the island was called Malta. Now the natives showed us unusual kindness, in that they kindled a fire and welcomed us all, because it had begun to rain and was cold.

<sup>18</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	And having been brought through safely, then they knew [or, learned] that the island is called Malta. Now the non-Greek natives were showing us the not having been ordinary [fig., extraordinary] kindness, for having kindled a fire, they received us all, because of the rain, the one having arrived, and because of the cold.
Benjamin Brodie's trans. <sup>19</sup>	And after being brought through safely, then we fully recognized that the island was called Melita. And the foreign-speaking inhabitants showed us no lack of extraordinary kindness, for, having started a fire, they welcomed all of us because of the rain which was approaching and because of the cold .
Bond Slave Version	And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
Charles Thomson NT	And having escaped, they then knew that the island was called Melita. Now the barbarians treated us with uncommon humanity; for having kindled a fire they took us all to it, because of the present rain, and because of the cold.
Context Group Version	And when we had escaped, then we knew that the island was called Melita. And the foreigners {lit, barbarians, used of all non-Greek speaking people} showed us no common kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.
Far Above All Translation <sup>20</sup>	Then, having come safely through, they learned that the island was called Malta. Now the barbarians showed us extraordinary kindness, for they lit a fire and welcomed all of us because of the rain which <i>had</i> come on and because of the cold.
Literal Standard Version	And having been saved, then they knew that the island is called Malta, and the foreigners were showing us no ordinary kindness, for having kindled a fire, they received us all, because of the pressing rain, and because of the cold; but Paul having gathered together a quantity of sticks, and having laid [them] on the fire, a viper—having come out of the heat—fastened on his hand. V. 3 is included for context.
Modern Literal Version 2020	{Nov. - Feb. 62 AD. Malta.} And having been saved, then they recognized that the island is called Malta. Now the barbarians were providing for us and we obtained not <i>just</i> kindliness; for* they lit a fire, and took us all <i>in</i> , because of the standing rainfall and because of the cold.
New European Version Niobi Study Bible	. <b>Paul's Ministry on Malta</b> And when they had escaped, they then learned that the island was called Malta. And the barbarous people showed us no little kindness, for they kindled a fire and received us every one, because of the present rain and because of the cold.
World English Bible	When we had escaped, then they [NU <sup>21</sup> reads "we"] learned that the island was called Malta. The natives showed us uncommon kindness; for they kindled a fire and received us all, because of the present rain and because of the cold.
<b>The gist of this passage:</b>	All of the people on board the ship make their way to the island of Malta. The natives there treat them very well.

1-2

<sup>19</sup> From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

<sup>20</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

<sup>21</sup> NU stands for the Nestle-Aland/UBS critical text.



Acts 28:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
diasôzô (διασώζω) [pronounced <i>dee-as-ODZE-oh</i> ]	<i>saving (thoroughly); curing, preserving, rescuing; bringing safe, being safe, healing, making perfectly whole</i>	masculine plural, aorist passive participle, nominative case	Strong's #1295

**Translation:** *After we had been saved,...*

Saved here refers to being saved from the shipwreck. They had all gone through that awful storm and everyone was still alive. See **Acts 27** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 28:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôte (τότε) [pronounced <i>TOH-teh</i> ]	<i>then, at that time, when</i>	adverb	Strong's #5119
epiginôskô (ἐπιγινώσκω) [pronounced <i>ehp-ihg-in-OÇ-koh</i> ]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #1921
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Melítē (Μελίτη) [pronounced <i>mel-EE-tay</i> ]	<i>honey; transliterated, Malta, Melite</i>	feminine singular proper noun; a location; nominative case	Strong's #3194 (hapax legomena)
hê (ή) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
nēsos (νήσος) [pronounced <i>NAY-soss</i> ]	<i>island, isle</i>	feminine singular noun, nominative case	Strong's #3520
kaleô (καλέω) [pronounced <i>kal-EH-oh</i> ]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #2564

**Translation:** *...we then knew that the island was being called Malta.*

Malta is 600 miles west of Crete and 60 miles south of Sicily. This is a postage stamp of an island. The idea that, under the direction of a major storm, a ship could start at Crete and end up shipwrecked on Malta is a miracle.



This captain, who is apparently pretty good, had he said in good weather, “We are going to make a straight run west in the Mediterranean and the Adriatic Seas and land in Malta” people might have thought him to be arrogant or overconfident of his sailing skills. It would not have been a very easy thing to do. It would have required extraordinary skill under the best of conditions.

God knew that there was **positive volition** on the island of Malta. God also knew that there might not be a lot of evangelism to take place there because these people did not speak Greek. Yet, where this ship *landed* is today called Saint Paul’s Bay, commemorating this event. The captain and the sailors aboard this ship—they would have understood to land on this little island was quite an amazing feat. Too many people today read these words and it never occurs to them.

Either someone inquired of the natives there what island they were on; or one of the seamen figured it out. It could have happened when the first words were spoken by the natives there.

Acts 28:1 **After we had been saved, we then knew that the island was being called Malta.** (Kukis mostly literal translation)

Acts 28:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong’s #3588
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong’s #5037
bárbaros (βάρβαρος) [pronounced <i>BAR-bar-oss</i> ]	<i>barbarian, native, one whose speech is rude, rough and harsh</i>	masculine plural adjective; nominative case	Strong’s #915
Thayer definitions: 1) <i>one whose speech is rude, rough and harsh</i> 2) <i>one who speaks a foreign or strange language which is not understood by another</i> 3) <i>used by the Greeks of any foreigner ignorant of the Greek language, whether mental or moral, with the added notion after the Persian war, of rudeness and brutality. The word is used in the N.T. without the idea of reproachfulness.</i>			
parechō (παρέχω) [pronounced <i>par-EHK-oh</i> ]	<i>to present, to offer, to afford, to exhibit, to furnish an occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong’s #3930
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong’s #3756
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun)

Acts 28:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tugchánō (τυγχάνω) [pronounced <i>toog-KHAHN-oh</i> ]	<i>attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be; ordinary, common (person, thing)</i>	feminine singular, aorist active participle, accusative case	Strong's #5177
philanthrōpía (φιλανθρωπία) [pronounced <i>fil-anthro-PEE-ah</i> ]	<i>benevolence, philanthropy, kindness, humanity, love towards man, love for mankind</i>	feminine singular noun, accusative case	Strong's #5363
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i> ]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

**Translation:** *Also the natives were offering extraordinary human kindness to us,...*

The natives, who certainly recognized who was who on this ship, provided great benevolence to all of them, which suggests to me, *whether prisoner or soldier*.

It is not just amazing to have landed on this island, but then the people treat them warmly, providing for their needs whatever they might have. Primarily, they need food and warmth; and that is provided them.

Acts 28:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haptō (ἅπτω) [pronounced <i>HAHP-toh</i> ]	<i>fastening to, adhering to; fastening fire to a thing, kindling, setting fire, lighting</i>	masculine plural, aorist active participle; nominative case	Strong's #681
I believe that only Luke uses this verb: Luke 8:16 11:33 15:8 22:55 Acts 28:2. Interestingly enough, the common word for <i>fire</i> (not the one which follows) is found 74 times in the New Testament.			
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
purá (πυρά) [pronounced <i>poor-RAH</i> ]	<i>fire, a pile of burning fuel</i>	feminine singular noun, accusative case	Strong's #4443

**Translation:** *...for they were kindling a fire...*

They began a fire, which I would suppose is a fairly large fire, given the rain and the number of people there.

This fire would have required a considerable amount of work from the people enjoying the fire to keep it going.

Acts 28:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i> ]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #4355
pantas (πάντας) [pronounced <i>PAHN-tas</i> ]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i> ]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** ...[and] bringing (food) to all of us.

The natives also began to bring food to the people there.

Given that there were 276 people aboard this ship, and all of them survived, that was a tall order to provide them with food. That would have required that a considerable number of natives help out.

There is no doubt that God is going to respect and bless them here. Remember, a nation today is blessed because they treat the **Jews** fairly and provide them a haven of respite. Well, some of the people on board are Jews and at least two of these men are Luke and Paul, two of the most important people to the concept of the **Church Age**.

Acts 28:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huetos (ὑετός) [pronounced <i>HOO-eh-toss</i> ]	<i>rain, a shower</i>	masculine singular noun, accusative case	Strong's #5205
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ephistēmi (ἐπίστημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine singular, perfect active participle; nominative case	Strong's #2186

Acts 28:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
το (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
psuchos (ψύχος) [pronounced <i>PSOO-khoss</i> ]	<i>cold, chilly, wintry, inclimate</i>	neuter singular noun, accusative case	Strong's #5592

**Translation:** [We appreciated their kindness] because of the rain, which had been coming upon [us] and because of the cold.

The rain had continued for awhile and it was cold because of the rain. The natives had a place where they could have a large fire, despite the rain.

Acts 28:2 Also the natives were offering extraordinary human kindness to us, for they were kindling a fire [and] bringing (food) to all of us. [We appreciated their kindness] because of the rain, which had been coming upon [us] and because of the cold. (Kukis mostly literal translation)

The people of this ship could not have imagined a warmer welcoming committee. How did this happen? God made it happen on both ends. God brought this ship right to the island; and God prepared the people of Malta, in some way or another, to receive visitors.

Acts 28:1–2 After we had been saved, we then knew that the island was being called Malta. Also the natives were offering extraordinary human kindness to us, for they were kindling a fire [and] bringing (food) to all of us. [We appreciated their kindness] because of the rain, which had been coming upon [us] and because of the cold. (Kukis mostly literal translation)

The island's name is noted in the commentary in Acts 27, but is not named in the text of Acts until now.

Acts 28:1–2 After we had been saved, we determined that the island where we had landed was Malta. In addition, the indigenous people there were very kind to us. They had kindled a fire and they were bringing food to all of us, because of the rain, which had been falling for awhile, and because of the cold. (Kukis paraphrase)

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God has sent Paul to this island for a reason. Therefore, God must make Paul stand out in some way to the people of Malta.

Now gathering together the Paul firewood one bundle and laying [it] upon the fire, a viper, from the heat, was coming out. It took a hold of the hand of him. Now, while have seen [this] the barbarians, hanging upon the animal from the hand of him, face to face with one another, they are saying, “Undoubtedly a murderer is the man, this (one), whom, having been saved out from the sea, the verdict to keep on living she has not permitted.”

Acts  
28:3–4

Paul gathered together a bundle of firewood and laid it on the fire. A viper, from the heat, was coming out [from the bundle, and] it took a hold of his hand. The barbarians, having seen the venomous creature hanging from his hand, were saying directly to one another, “Undoubtedly, this man is a murderer. Having been saved out of the sea, the Justice has not permitted [him] to keep on living.”

Paul gathered together an armload of firewood and he laid it on the fire. Because of the heat, a viper hidden in the bundle came out and latched onto Paul’s hand. The barbarians, having observed this venous creature hanging from Paul’s hand, said to one another, “No doubt that this man is a murderer. Even though he survived the shipwreck, it is the determination of Justice that he not be permitted to live.”

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now gathering together the Paul firewood one bundle and laying [it] upon the fire, a viper, from the heat, was coming out. It took a hold of the hand of him. Now, while have seen [this] the barbarians, hanging upon the animal from the hand of him, face to face with one another, they are saying, “Undoubtedly a murderer is the man, this (one), whom, having been saved out from the sea, the verdict to keep on living she has not permitted.”
Complete Apostles Bible	But when Paul had gathered a large bundle of sticks and put them on the fire, a viper having come out because of the heat, fastened on his hand. And when the natives saw the creature hanging from his hand, they said to one another, "Certainly this man is a murderer, whom though he was rescued from the sea, justice does not permit to continue living."
Douay-Rheims 1899 (Amer.)	And when Paul had gathered together a bundle of sticks and had laid them on the fire, a viper, coming out of the heat, fastened on his hand. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance doth not suffer him to live.
Holy Aramaic Scriptures	And Paulus {Paul} took up a large amount of sticks, and put them on the fire, and a viper came out from them, because of the heat of the fire, and bit him in his hand. And when the Barbraye {the Barbarians} saw that it hung on his hand, they said, “Perhaps this gabra {man} is a murderer, who, after rescued from the sea, justice wouldn't allow that he should live!”
James Murdock’s Syriac NT	And Paul took up a bundle of fagots and laid them on the fire: and a viper, [driven] by the heat, came out of them, and bit his hand. And when the barbarians saw it hanging on his hand, they said: Doubtless, this man is a murderer; whom, though delivered from the sea, justice will not suffer to live.
Original Aramaic NT	And Paulus took a bunch of sticks and set them on the fire and a viper came out of them from the heat of the fire, and it bit his hand. And when the Barbarians saw it hanging on his hand, they were saying, "Perhaps this man is a murderer who, while he has escaped from the sea, justice would not let live." *

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But when Paul had got some sticks together and put them on the fire, a snake came out, because of the heat, and gave him a bite on the hand. And when the people saw it hanging on his hand, they said to one another, Without doubt this man has put someone to death, and though he has got safely away from the sea, God will not let him go on living.
Bible in Worldwide English	Paul gathered some sticks of wood. He put them on the fire. A bad snake came out of the heat and hung onto his hand. The people of Malta saw the snake hanging on his hand. Oh, they said to each other. This man has no doubt killed someone. He did not die in the water, but it is not right for him to live.
Easy English	Paul picked up some small branches to put on the fire. When he did this, a dangerous snake came out from among the sticks. It had felt the heat from the fire. The snake bit Paul's hand and it held on to it. The people who lived on the island saw the snake. They saw that it was hanging from Paul's hand. So they said to each other, 'We know now that this man murdered someone. He did not die in the sea but now the snake will kill him. The god who punishes people for the bad things that they do will not let him live.'
Easy-to-Read Version—2008	Paul gathered a pile of sticks for the fire. He was putting the sticks on the fire, and a poisonous snake came out because of the heat and bit him on the hand. When the people living on the island saw the snake hanging from his hand, they said, "This man must be a murderer! He did not die in the sea, but Justice does not want him to live."
<i>God's Word™</i>	Paul gathered a bundle of brushwood and put it on the fire. The heat forced a poisonous snake out of the brushwood. The snake bit Paul's hand and wouldn't let go. When the people who lived on the island saw the snake hanging from his hand, they said to each other, "This man must be a murderer! He may have escaped from the sea, but justice won't let him live."
Good News Bible (TEV)	Paul gathered up a bundle of sticks and was putting them on the fire when a snake came out on account of the heat and fastened itself to his hand. The natives saw the snake hanging on Paul's hand and said to one another, "This man must be a murderer, but Fate will not let him live, even though he escaped from the sea."
J. B. Phillips	Then when Paul had collected a large bundle of sticks and was about to put it on the fire, a viper driven out by the heat fastened itself on his hand. When the natives saw the creature hanging from his hand they said to each other, "This man is obviously a murderer. He has escaped from the sea but justice will not let him live."
<i>The Message</i>	Paul pitched in and helped. He had gathered up a bundle of sticks, but when he put it on the fire, a venomous snake, roused from its sleepiness by the heat, struck his hand and held on. Seeing the snake hanging from Paul's hand like that, the natives jumped to the conclusion that he was a murderer getting what he deserved.
NIRV	Paul gathered some sticks and put them on the fire. A poisonous snake was driven out by the heat. It fastened itself on Paul's hand. The people of the island saw the snake hanging from his hand. They said to one another, "This man must be a murderer. He escaped from the sea. But the female god Justice won't let him live."
New Life Version	Paul had gathered some wood. As he laid it on the fire, a snake came out because of the heat. It held fast to Paul's hand. When the people of the island saw the snake holding to his hand, they said to each other, "This man is a killer. He was saved from the sea and yet it is not right for him to live."

**Thought-for-thought translations; dynamic translations; paraphrases:**



Casual English Bible	Paul picked up a bundle of sticks and tossed it onto the fire. A venomous snake [2] was in that bundle. When the snake hit the fire, it lurched out and latched onto one of Paul's hands. When local folks saw this particular brand of critter hanging from Paul's hand, they said to each other, "Wow, this has to be one bad guy—perhaps a murderer. He escapes a shipwreck like this, but justice catches up with him and gives him what he deserves: death."
Contemporary English V.	<sup>2</sup> 28:3 There are reportedly no snakes on Malta that are venomous enough to kill an adult. The writer of Acts said that 2,000 years ago there was at least one. After Paul had gathered some wood and had put it on the fire, the heat caused a snake to crawl out, and it bit him on the hand. When the local people saw the snake hanging from Paul's hand, they said to each other, "This man must be a murderer! He didn't drown in the sea, but the goddess of justice will kill him anyway."
New Berkeley Version New Living Translation	. As Paul gathered an armful of sticks and was laying them on the fire, a poisonous snake, driven out by the heat, bit him on the hand. The people of the island saw it hanging from his hand and said to each other, "A murderer, no doubt! Though he escaped the sea, justice will not permit him to live."
The Passion Translation	When Paul had gathered an armful of brushwood and was setting it on the fire, a venomous snake was driven out by the heat and latched onto Paul's hand with its fangs. When the islanders saw the snake dangling from Paul's hand, they said to one another, "No doubt about it, this guy is a murderer. Even though he escaped death at sea, Justice has now caught up with him!"
Plain English Version	Paul walked around and picked up some sticks and put them on the fire. But a cheeky snake jumped out from those sticks to get away from the fire, and it bit Paul's hand and just hung on there. The people saw it hanging from Paul's hand, and they knew that it was a cheeky snake, so they said to each other, "I reckon that prisoner murdered somebody. He was lucky in the sea, and he didn't drown, but the god that punishes people will not let him stay alive. That snake will kill him dead."
Radiant New Testament	Paul gathered some sticks and put them on the fire. The heat drove out a poisonous snake that was in the bundle of sticks, and it bit Paul's hand and remained there. When the people of the island saw the snake hanging on his hand, they said to one another, "This man must be a murderer. He escaped from the sea, but justice is punishing him this way instead."
UnfoldingWord Simplified T.	When Paul collected some sticks of wood and put them on the fire, a poisonous snake came out from the fire to escape from the heat, and it bit Paul on his hand and stayed there. The people from the island saw the creature dangling from Paul's hand, they said to each other, "Probably this man has murdered someone. Although he has escaped from being drowned in the sea, the god of justice will cause him to die."
William's New Testament	Paul, too, gathered a bundle of sticks, and as he put them on the fire, because of the heat, a viper crawled out of them and fastened itself upon his hand. When the natives saw the reptile hanging from his hand, they said to one another, "Beyond a doubt this man is a murderer, for though he has been rescued from the sea, justice will not let him live."

### Partially literal and partially paraphrased translations:

American English Bible	Then when Paul went and collected a bundle of sticks and laid it on the fire, a viper was driven out by the heat, which bit into his hand! <sup>4</sup> And when the native people saw this dangerous animal hanging from his hand, they said to each other: 'This man must be a murderer! Because even though he made it safely from the sea, justice isn't going to let him live!'
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Beck's American Translation . Breakthrough Version	After Paul gathered a certain large number of dry sticks together and placed them on the fire, when a poisonous snake came out from the heat, it clamped down on his hand. As the foreigners saw the wild animal hanging from his hand, they were saying to each other, "By all means, this person is a murderer whom, after being safe from the sea, <i>Lady Justice</i> did not allow to be living."
Common English Bible	Paul gathered a bunch of dry sticks and put them on the fire. As he did, a poisonous snake, driven out by the heat, latched on to his hand. When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer! He was rescued from the sea, but the goddess Justice hasn't let him live!"
A. Campbell's Living Oracles	Now, as Paul was gathering up a bundle of sticks, and laying them on the fire, a viper coming out of the heat, fastened upon his hand. And as soon as the barbarians saw the fierce animal hanging on his hand, they said one to another, This man is certainly a murderer, whom justice has not permitted to live, though he be saved from the sea.
New Advent (Knox) Bible	Paul had collected a bundle of faggots and had just put them on the fire, when a viper, coming out to escape the heat, fastened on his hand; <sup>[1]</sup> and the natives, when they saw the beast coiled round his hand, said to one another, This must be some murderer; he has been rescued from the sea, but divine vengeance would not let him live. [1] There are no poisonous snakes in Malta to-day; if this was true in St Paul's time, it is not difficult to suppose that this viper may have come over in, and escaped from, one of the African grain-ships.
NT for Everyone	Paul had collected quite a bundle of brushwood, and was putting it on the fire, when a viper, escaping the heat, fastened onto his hand. 4 The natives saw the animal clinging to his hand. "Aha!" they said to one another. "This man must be a murderer! He's been rescued from the sea, but Justice hasn't allowed him to live."
20 <sup>th</sup> Century New Testament	Paul had gathered a quantity of dry sticks and laid them on the fire, when a viper, driven out by the heat, fastened on his hand. When the natives saw the creature hanging from his hand, they said to one another: "Evidently this man is a murderer, for though he has been saved from the sea, Justice has not allowed him to live."

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Paul gathered a bundle of sticks, and as he laid them on the fire, a viper, driven out by the heat, fastened itself to his hand. When the islanders saw the creature hanging from his hand, they said to one another, "Surely this man is a murderer. Although he was saved from the sea, Justice has not allowed him to live."
Revised Ferrar-Fenton Bible	Paul then collected a bundle of sticks, and having heaped them upon the fire, a viper escaping from the heat, caught hold of his hand. The foreigners then seeing the reptile hanging from his hand, remarked to one another, "There is no doubt that this man is a murderer; who, although he has escaped the sea, still Justice will not allow him to live!"
Free Bible Version	Paul collected a bundle of firewood and threw it on the fire. But a poisonous snake was driven out of the bundle because of the heat and bit him, fastening itself on his hand. When the people there saw the snake hanging from his hand, they said to each other, "This man must be a murderer. Even though he escaped death from the sea, Justice won't let him live."

God's Truth (Tyndale)	And when Paul had gathered a bundle of sticks, and put them into the fire, there came a viper out of the heat and leapt on his hand. When the men of the country saw the worm hang on his hand, they said among themselves: this man must needs be a murderer: Whom (though he have escaped the sea) yet vengeance allows not to live.
International Standard V	Paul gathered a bundle of sticks and put it on the fire. A poisonous snake was forced out by the heat and attached itself to Paul's [Lit. his] hand. When the people who lived there saw the snake hanging from his hand, they told one another, "This man must be a murderer! He may have escaped from the sea, but Justice [i.e. a Roman god whom they supposed punished wrongdoers] won't let him live."
NIV, ©2011	Paul gathered a pile of brushwood and, as he put it on the fire, a viper, driven out by the heat, fastened itself on his hand. When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer; for though he escaped from the sea, the goddess Justice has not allowed him to live."
Urim-Thummim Version	And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out from the heat, and affixed to his hand. And when the barbarians saw the venomous snake hang on his hand, they said among themselves, no doubt this man is a murderer, who, though he has escaped the sea, yet vengeance permits him not to live.
Weymouth New Testament	Now, when Paul had gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature hanging to his hand, they said to one another, "Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live."

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Paul gathered a bundle of dried twigs and as he threw them into the fire, a viper suddenly came out be - cause of the heat and entwined itself around his hand. When the natives saw the viper hanging from his hand, they said to one another: "Surely this man is a murderer: he has barely escaped from the raging sea, yet divine justice will not allow him to live."
The Heritage Bible	And Paul having collected a multitude of dry twigs, and placing them upon the fire, a poisonous snake coming out of the heat, seized his hand. And when the foreigners saw the beast hanging on his hand, they said one to another, By all means this man is a murderer, who being completely saved out of the sea, justice absolutely did not allow to live.
New American Bible (2011)	Paul had gathered a bundle of brushwood and was putting it on the fire when a viper, escaping from the heat, fastened on his hand. When the natives saw the snake hanging from his hand, they said to one another, "This man must certainly be a murderer; though he escaped the sea, Justice* has not let him remain alive." * [28:4] Justice: in Greek mythology, the pursuing goddess of vengeance and justice.
New Catholic Bible	Paul had gathered an armful of sticks and put them on the fire when a viper, driven out by the heat, attached itself to his hand. On seeing the snake hanging from his hand, the natives said to one another, "This man must be a murderer. Although he escaped from the sea, Justice <sup>[c]</sup> has not allowed him to live." [c] <i>Justice</i> : a personification of divine avenging justice.
New Jerusalem Bible	Paul had collected a bundle of sticks and was putting them on the fire when a viper brought out by the heat attached itself to his hand. When the inhabitants saw the creature hanging from his hand they said to one another, 'That man must be a murderer; he may have escaped the sea, but divine justice would not let him live.'
Revised English Bible—1989	Paul had got together an armful of sticks and put them on the fire, when a viper, driven out by the heat, fastened on his hand. The natives, seeing the snake

hanging on to his hand, said to one another, "The man must be a murderer; he may have escaped from the sea, but divine justice would not let him live."

### Jewish/Hebrew Names Bibles:

- Holy New Covenant Trans. Paul picked up a pile of sticks for the fire. He was putting the sticks on the fire. Then, because of the heat, a poisonous snake came out and bit him on the hand. The people living on the island saw the snake hanging from Paul's hand. They said to each other, "Surely this man is a murderer! He didn't die in the sea, but fairness will not permit him to live."
- The Scriptures 2009 But Sha'ul, having gathered a bundle of sticks, and having laid them on the fire, an adder came out because of the heat, and fastened itself on his hand. And when the foreigners saw the creature hanging from his hand, they said to each other, "This man is certainly a murderer, whom, though saved from the sea, still right-ruling does not allow to live."

### Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...gathering but the paul [of] sticks something crowd and laying {it} to the fire Serpent from the heat Proceeding fastens the hand [of] him as but see The Barbarians hanging the beast from the hand [of] him to one another [They] said certainly Murderer is The Man This whom being saved from the sea The Justice to live not allows...
- Awful Scroll Bible Moreover Paul, twisting-together a great number of dry sticks, and setting- them - upon the fire, a viper coming-out of the heat, fastens-against his hand. And as the barbarians perceived the beast, itself hanging from his hand, they were confirming with regards to one another, "By all means this man is a murderer, whom being thoroughly-preserved-sound, out of the sea, justice allows him not to live."
- Concordant Literal Version Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on his hand." Now, as the barbarians perceived the wild beast hanging from his hand, they said to one another, "Undoubtedly this man is a murderer, whom, being safely through out of the sea, Justice lets not live."
- exeGeses companion Bible **VIPER SEIZES THE HAND OF PAULOS**  
And Paulos ties a a multitude of kindling,  
and puts them on the fire;  
and a viper comes from the heat and seizes his hand.  
And when the barbarians  
see the beast hang from his hand,  
they word among one another,  
Most certainly this human is a murderer,  
whom, though being saved from the sea,  
yet judgment allows not to live.
- Orthodox Jewish Bible And when Rav Sha'ul gathered some brushwood and placed the sticks on the hadlakah (bonfire), a nachash (serpent) from the heat came out and fastened onto Rav Sha'ul's hand.  
And when the natives saw it hanging from his hand, they were saying to one another, "Surely this man is a rotzeach (murderer); for though he was brought safely from the sea, Yashrus (Justice) did not allow him to live."
- Rotherham's Emphasized B. But <when Paul had gathered a certain lot [of firewood] into a bundle\_ and laid it on the fire> ||a viper|| |by reason of the heat| coming forth, fastened on his hand. And <when the natives saw the brute\_ hanging out from his hand> they began to say |one to another|—

||Doubtless|| this man is [a murderer], whom <though brought safely through out of the sea> ||Justice|| hath not suffered [to live].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when Paul had gathered a bundle of sticks and laid them on the fire, a <sup>[c]</sup> viper crawled out because of the heat and fastened itself on his hand. When the natives saw the creature hanging from his hand, they began saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, Justice [the avenging goddess] has not permitted him to live." [c] Probably a sand viper ( <i>vipera ammodytes</i> ), whose venom is deadly and fast-acting.
An Understandable Version	But as Paul gathered a bundle of sticks, and was placing them on the fire, a snake crawled out because of the heat and clung to his hand. And when the natives saw the poisonous creature hanging from his hand, they said to one another, "This man must be a murderer because, even though he escaped from the sea, [divine] justice is not going to allow him to live."
The Expanded Bible	Paul gathered a pile of ·sticks [brushwood] and was putting them on the fire when a ·poisonous snake [viper] came out because of the heat and ·bit [ <sup>l</sup> fastened itself to] him on the hand. The ·people living on the island [native people; 28:2] saw the ·snake [ <sup>l</sup> creature; animal] hanging from Paul's hand and said to each other, "This man must be a murderer! He ·did not die in [ <sup>l</sup> escaped from] the sea, but Justice [ <sup>l</sup> Dikē; C pronounced di-káy); the goddess of justice] ·does not want [has not allowed] him to live."
Jonathan Mitchell NT	Now at Paul's gathering together a large bundle of some dry sticks and then placing it upon the fire, a viper (poisonous snake), coming out [of the bundle] away from the heat, fastened [itself] down on his hand. So as the native people (barbarians; non-Greek speakers) saw the little beast hanging and continuing suspended from his hand, they began saying to one another, "Undoubtedly (or: By all means) this person is a murderer whom – though having been brought safely through from out of the sea – Justice does not allow to continue living."
Syndein/Thieme	And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and had a good strike and held on to his hand. {Note: Most people in a shipwreck are in shock. Paul is cool and calm. He is helping the rescuers gather wood for the fire. It was winter and the snake is hibernating. But he is not going to stay in the fire so he bites Paul and holds on as a viper would attack its prey. A Viper strikes and shoots very poisonous venom into its prey. One that has been in hibernation has stored up a great amount of poison and is very lethal.} And when the barbarians saw the venomous dangerous animal keep on being suspended from his hand, they kept on saying face to face with themselves, "We are very sure this man keeps on being a murderer {literally means one who murders for fun!}, whom, though he has escaped out from the sea, yet THE justice would not permit him to live {self righteous judging}." {Note: Big point here. The 'kind' people immediately judge and malign Paul who has just been helping them in the rescue. Paul is a victim here of BOTH a snakebite to his body and a maligning sin aimed at his soul.}
Translation for Translators	Paul gathered some sticks and put them on the fire. But <i>among those sticks was a snake that had come out from the fire to escape from the heat, and it fastened itself on Paul's hand. The islanders knew that the snake was poisonous, so when they saw it hanging from Paul's hand, they said to each other, "Probably this man has murdered someone. Although he has escaped from being drowned, the god</i>



◀*who pays people back/who punishes people*▶ for their [MTY] sins will cause him to die.”

The Voice

Paul was gathering firewood and helping build the fire. A viper had been hiding in some of the wood, and as it tried to escape the heat, it bit Paul on the hand. It sank its fangs in and wouldn't let go. The natives saw it dangling from his hand.

**Natives:** This man must be a murderer. He escaped the sea, but now justice has caught up with him.

### Bible Translations with Many Footnotes:

Lexham Bible

**And when** [\*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had gathered”)] **Paul had gathered a large number of sticks and was placing them** [\*Here the direct object is supplied from context in the English translation] **on the fire, a viper came out because of the heat and** [\*Here “and ” is supplied because the previous participle (“came out”) has been translated as a finite verb] **fastened itself on his hand.**

**And when the local people saw the creature hanging from his hand, they began saying** [\*The imperfect tense has been translated as ingressive here (“began saying”)] **to one another, “Doubtless this man is a murderer whom, although he** [\*Here “although ” is supplied as a component of the participle (“was rescued”) which is understood as concessive] **was rescued from the sea, Justice** [\*Here personified as a goddess] **has not permitted to live!”** When Paul had gathered a bundle of brushwood<sup>6</sup> and was putting it on the fire, a viper came out because of the heat and fastened itself on his hand. When the local people<sup>7</sup> saw the creature hanging from Paul's<sup>8</sup> hand, they said to one another, “No doubt this man is a murderer! Although he has escaped from the sea, Justice herself<sup>9</sup> has not allowed him to live!”<sup>10</sup>

NET Bible®

<sup>6</sup> Or “sticks.”

<sup>7</sup> Although this is literally βάρβαροι (barbaroi; “foreigners, barbarians”) used for non-Greek or non-Romans, as BDAG 166 s.v. βάρβαρος 2.b notes, “Of the inhabitants of Malta, who apparently spoke in their native language Ac 28:2, 4 (here β. certainly without derogatory tone...)”

<sup>8</sup> Grk “his”; the referent (Paul) has been specified in the translation for clarity.

<sup>9</sup> That is, the goddess Justice has not allowed him to live. BDAG 250 s.v. δίκη 2 states, “Justice personified as a deity Ac 28:4”; L&N 12.27, “a goddess who personifies justice in seeking out and punishing the guilty – ‘the goddess Justice.’ ἡ δίκη ζῆν οὐκ εἴασεν ‘the goddess Justice would not let him live’ Ac 28:4.” Although a number of modern English translations have rendered δίκη (dikh) “justice,” preferring to use an abstraction, in the original setting it is almost certainly a reference to a pagan deity. In the translation, the noun “justice” was capitalized and the reflexive pronoun “herself” was supplied to make the personification clear. This was considered preferable to supplying a word like ‘goddess’ in connection with δίκη.

<sup>10</sup> The entire scene is played out initially as a kind of oracle from the gods resulting in the judgment of a guilty person (Justice herself has not allowed him to live). Paul's survival of this incident without ill effects thus spoke volumes about his innocence.

The Spoken English NT

**And Paul gathered a bunch of brushwood and laid it on the fire. And a poisonous snake came out because of the heat, and attached itself to Paul's hand. And when the islanders<sup>c</sup> saw the creature hanging from his hand, they started saying to one another, “Surely this man is a murderer. He's been saved from the sea, but justice hasn't allowed him to live.”**

<sup>c</sup> Lit. “barbarians.”

### Literal, almost word-for-word, renderings:



Analytical-Literal Translation	But Paul having gathered together a number of dry sticks and having laid [them] on the fire, a viper having come out of the heat fasten on his hand. And when the non-Greek natives saw the animal hanging from his hand, they said to one another, "Certainly this man is a murderer, whom, having been brought through safely out of the sea, Dike [i.e., the goddess of justice] did not allow to live."
Benjamin Brodie's trans.	Now, as Paul gathered a bundle of dry wood and laid some of it on the fire, a viper [poisonous snake], exiting from the heat, seized and fastened onto his hand, Then, when the foreign-speaking inhabitants saw the poisonous creature hanging from his hand, they kept on saying face-to-face to each other: "By all means, this man must be a murderer, whom, although he was brought safely through the sea, the goddess of Justice will not permit him to continue living."
Berean Literal Bible	Now of Paul having gathered a quantity of sticks and having laid them on the fire, a viper, having come out from the heat, fastened on his hand. And when the natives saw the beast hanging from his hand, they began to say to one another, "By all means this man is a murderer whom, having been saved from the sea, Justice has not permitted to live."
Charles Thomson NT	And as Paul having gathered a bundle of sticks was laying them on the fire, a viper coming out from the heat, fastened on his hand. When the barbarians saw the venomous creature hanging to his hand they said to one another, This man is certainly a murderer whom vengeance suffereth not to live, though he hath escaped from the sea.
Context Group Version	But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out from the heat, and fastened on his hand. And when the foreigners {lit, barbarians, used of all non-Greek speaking people} saw the [venomous] creature hanging from his hand, they said one to another, By all means, this man is a murderer, whom, though he has escaped from the sea, yet judgment has not allowed to live.
Legacy Standard Bible	But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat [Or from the heat] and fastened itself on his hand. And when the natives [Lit barbarians] saw the creature hanging from his hand, they began saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, Justice [The personification of a goddess] has not allowed him to live."
Literal New Testament	AND HAVING GATHERED PAUL OF STICKS A QUANTITY, AND HAVING LAID [THEM] ON THE FIRE A VIPER OUT OF THE HEAT HAVING COME WOUND ABOUT HAND. HIS AND WHEN SAW THE BARBARIANS HANGING THE BEAST FROM HAND HIS THEY SAID TO ONE ANOTHER, BY ALL MEANS A MURDERER IS MAN THIS, WHOM HAVING BEEN SAVED FROM THE SEA JUSTICE TO LIVE NOT PERMITTED.
Modern Literal Version 2020	But <i>after</i> Paul twisted together a bunch of brush and laid <i>it</i> upon the fire, a viper attached to his hand, after it came forth through <i>the brush</i> from the warmth. Now as the barbarians saw the snake hanging from his hand, they were saying to one another, This man is certainly a murderer, whom, having been saved out-of the sea, justice did not permit <i>him</i> to live.
New European Version New Matthew Bible	. And when Paul had gathered a bundle of sticks and put them into the fire, there came a viper out of the heat, which leapt upon his hand. When the islanders saw the venomous snake hanging on his hand, they said among themselves, This man must be a murderer, whom, though he has escaped the sea, yet vengeance suffers not to live.
Worrell New Testament	And Paul, having gathered a certain lot of fuel, and put it on the fire, a viper, coming out from the heat, fastened upon his hand.

And when the barbarians saw the beast hanging on his hand, they said among themselves, "Assuredly this man is a murderer, whom, though safely escaping from the sea, justice permitted not to live."

**The gist of this passage:** Paul, when gathering wood for the fire, is bitten by a viper. The locals assumed that they were seeing justice take place right before their eyes.

3-4

Acts 28:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sustréphō (συστρέφω) [pronounced soos-TREF-oh]	<i>twisting together, rolling together; collecting, combining, uniting; of men, gathering themselves together; assembling, being gathered; gathering</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #4962 (hapax legomena)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
phrugana (φρύγανα) [pronounced FROO-gahn-ah]	<i>pieces of dry wood, dry sticks, twigs, bush wood, fire wood, or similar material used as fuel; straw, stubble</i>	neuter plural noun, genitive/ablative case	Strong's #5434
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
plêthos (πλῆθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; people; congregation; a bundle; armload</i>	neuter singular noun; accusative case	Strong's #4128

**Translation:** Paul gathered together a bundle of firewood...

Paul was not the sort of person to be waited on hand and foot. If there were things to be done, then he did them. There were two things being provided for these survivors of a shipwreck: food and fire. Paul set out to help them gather wood for the fire.

Bear in mind that this fire had to be quite large in order to provide heat for 276 people. Paul made himself useful by collecting wood for this fire.

He apparently gathered quite a bit of it. It is very likely that there is additional wood had already been cut and was laying off to the side to be used.

Acts 28:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i> ]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2007
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tēn (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
purá (πυρά) [pronounced <i>po-RAH</i> ]	<i>fire, a pile of burning fuel</i>	feminine singular noun, accusative case	Strong's #4443

**Translation:** ...and laid it on the fire.

Paul laid this armload of wood onto the fire. He did not see the creature which was hidden among the firewood. It was probably colored correctly to not be noticeable.

Acts 28:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echidna (ἔχιδνα) [pronounced <i>EKH-id-nah</i> ]	<i>a viper, offspring of vipers, adder; addressed to cunning, malignant, wicked men</i>	feminine singular noun, nominative case	Strong's #2191
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tēs (τής) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thérmē (θέρμη) [pronounced <i>THEHR-may</i> ]	<i>heat, hotness</i>	feminine singular noun, genitive/ablative case	Strong's #2329 (hapax legomena)

Acts 28:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	feminine singular, aorist active participle; nominative case	Strong's #1831

**Translation:** A viper, from the heat, was coming out [from the bundle,...

A viper, excited by the heat (remember, the weather was cold and the viper would have been in sort of a catatonic state—likely hibernating. The viper might even be a little angry to have been disturbed as he was. Vipers are not known for their laid back temperament when there is the perception of a threat.

Acts 28:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháptō (καθάπτω) [pronounced <i>kath-AHP-toe</i> ]	<i>to fasten (on, to), to bind on; to lay hold of, fasten on (hostilely), to take hold of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2510 (hapax legomena)
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
cheir (χείρ, χειρός, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and] it took a hold of his hand.

Paul is right there, the nearest person to the viper. Therefore, this vicious viper takes a hold of Paul's hand, biting him viciously.

Acts 28:3 Paul gathered together a bundle of firewood and laid it on the fire. A viper, from the heat, was coming out [from the bundle, and] it took a hold of his hand. (Kukis mostly literal translation)

Acts 28:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Acts 28:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1492
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
bárbaros (βάρβαρος) [pronounced BAR-bar-oss]	<i>barbarian, native, one whose speech is rude, rough and harsh</i>	masculine plural adjective; nominative case	Strong's #915
There is no negative connotation, particularly in early usage.			
kremánnumi (κρεμάννυμι) [pronounced krem-AN-noo-mee]	<i>hanging (up, on, upon), being suspended</i>	neuter singular, present middle participle, genitive/ablative case	Strong's #2910
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thērion (θηρίον) [pronounced thay-REE-on]	<i>animal, dangerous animal, (venomous, wild) beast</i>	neuter singular noun, accusative case	Strong's #2342
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
cheir (χεῖρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** The barbarians, having seen the venomous creature hanging from his hand,...

A common language has possibly been determined, or there were interpreters there interpreting back and forth. The Barbarians have already discussed who was being hauled on this ship and what happened to everyone. The uniforms of the centurions would have stood out. So, they know that there are prisoners there, and they probably know who the prisoners are.



Quite obviously, they are not going to know the charges against each prisoner.

The first notable event is this viper who has bitten into Paul and it just hangs there, not letting go. The longer that it is affixed to Paul, the more venom that is pumped into his system.

Acts 28:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3004

**Translation:** ...were saying directly to one another,...

They all saw this, and it was remarkable to them. They began to discuss what they had just observed.

In whatever way, this was being made understandable to those who are there. We will be introduced to the governor of this island after the incident, so either he or someone he specifically hired was helping with the communication between those shipwrecked and the natives there.

Acts 28:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παντὸς (πάντως) [pronounced <i>PAN-toce</i> ]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843
φονεύς (φονεύς) [pronounced <i>fon-YOOCE</i> ]	<i>murderer, a killer (always used of criminal or intentional homicide)</i>	masculine singular noun, nominative case	Strong's #5406
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588



Acts 28:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778

**Translation:** ...*Undoubtedly, this man is a murderer.*

The fact that we have a quotation from these natives indicates to us that somehow, those on the ship were able to understand the natives. Perhaps there was an interpreter among the natives; perhaps this language was known to someone on the board. God saw to it that communication between these two groups was possible. We can guess at how this took place, but clearly, communication took place. Also, what they are saying here is a simple observation which would not necessarily been communicated back and forth. Therefore, my strongest guess would be that someone among the crew was able to understand what they were saying.

Knowing that a number of these men are criminals, including Paul, they make a natural judgment of the situation. "This man is a murderer, that is clear," they observe.

Acts 28:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
diasôzô (διασώζω) [pronounced dee-as-ODZE-oh]	<i>saving (thoroughly); curing, preserving, rescuing; bringing safe, being safe, healing, making perfectly whole</i>	masculine singular, aorist passive participle, accusative case	Strong's #1295
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

**Translation:** *Having been saved out of the sea,...*

Everyone there had been saved in this shipwrecked. The locals would not have realized yet that Paul was the reason that they were saved. Paul would have hung with the centurion and the captain and perhaps the owner of the ship at the point where he began to take charge (when things had become hopeless).

Paul would not have gone around and drummed up support for his plans. He would have simply gone to the top, having some sort of relationship with the centurion, the captain and the owner. Recall, they had all discussed leaving or not leaving Fair Havens in Crete— **Acts 27** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 28:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
díkē (δίκη) [pronounced DEE-kay]	<i>a verdict, a judicial hearing, judicial decision, especially sentence of condemnation; execution of a sentence, punishment</i>	feminine singular noun; nominative case	Strong's #1349
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eaô (ἐάω) [pronounced eh-AH-oh]	<i>to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1439

**Translation:** ...the Justice has not permitted [him] to keep on living.”

The word *díkē* (δίκη) [pronounced DEE-kay] is used here, and it means, *a verdict, a judicial hearing, judicial decision, especially sentence of condemnation; execution of a sentence, punishment*. Strong's #1349. Here, it is used with a definite article and as the subject of the verb. Therefore, as many translators have decided, the barbarians have personalized *justice* or have made it into person. One translation calls this *Lady Justice*, which is an excellent take, because this brings the translation into 21<sup>st</sup> century America. Nearly all Americans understand who *Lady Justice* is (even though such a person does not actually exist).

It is even very possible that some aboard this ship listened to them and decided, *yeah, that makes sense*.

**Acts 28:4** The barbarians, having seen the venomous creature hanging from his hand, were saying directly to one another, “Undoubtedly, this man is a murderer. Having been saved out of the sea, the Justice has not permitted [him] to keep on living.” (Kukis mostly literal translation)

This idea here is, there is an ultimate justice, and these people on the island believe in that justice. They believe that Paul has done wrong—that he is a murderer—and even though he survived the shipwreck, there is a higher justice calling his name now.

When Paul speaks to this people, as he ultimately will—what are the chances that he will appeal to their sense of justice?

People who are establishment oriented are concerned with justice; they want those who have done wrong to receive their just rewards.

Acts 28:4 The barbarians, having seen the venomous creature hanging from his hand, were saying directly to one another, “Undoubtedly, this man is a murderer. Having been saved out of the sea, the Justice has not permitted [him] to keep on living.” (Kukis mostly literal translation)

Several commentators point out that there are no venomous snakes on Malta now; and one suggests that maybe was brought over with the ship.

This is simply wrong because the natives are watching this. They see the snake, they know the Paul will die from this bite, so that is obviously a venomous snake that they recognize. Therefore, at this point in time, such a venous snake lived on the Island and it was well-known to all on the island.

Acts 28:3–4 Paul gathered together a bundle of firewood and laid it on the fire. A viper, from the heat, was coming out [from the bundle, and] it took a hold of his hand. The barbarians, having seen the venomous creature hanging from his hand, were saying directly to one another, “Undoubtedly, this man is a murderer. Having been saved out of the sea, the Justice has not permitted [him] to keep on living.” (Kukis mostly literal translation)

Although the natives have made their assessment of the situation, it is going to turn out that they are wrong.

Acts 28:3–4 Paul gathered together an armload of firewood and he laid it on the fire. Because of the heat, a viper hidden in the bundle came out and latched onto Paul’s hand. The barbarians, having observed this venous creature hanging from Paul’s hand, said to one another, “No doubt that this man is a murderer. Even though he survived the shipwreck, it is the determination of Justice that he not be permitted to live.” (Kukis paraphrase)

The [Paul] indeed therefore had shaken the animal into the fire. He was affected in no evil [way]. Now the [locals] were expecting him to be about to swell up [and] to fall down suddenly dead. Now, [they kept watching] over a long [time] of them of expectation and seeing nothing evil [come] to him, they were changing [their opinions]. They began calling him to be a god.

Acts  
28:5–6

[Paul] certainly had shaken off the venomous creature into the fire. He was affected in no evil [way], [even] though the [locals] were expecting him to swell up [and] to suddenly drop dead. Now they [kept watching him] for a long [time], expecting [that to happen]. Seeing [that] nothing evil [happened] to him, they changed their opinions, [In fact,] they began to say [that] he is a god.

Paul shook off the venomous snake into the fire, while all were watching him. He was not adversely affected by this, even though the locals kept watching him. They expected his arm to swell up and they thought that he would suddenly drop dead. However, over a long period of time, nothing harmful happened to him, causing the locals to change their minds. In fact, at this point, they began to say that Paul was a god.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) The [Paul] indeed therefore had shaken the animal into the fire. He was affected in no evil [way]. Now the [locals] were expecting him to be about to swell up [and] to fall down suddenly dead. Now, [they kept watching] over a long [time] of them

	of expectation and seeing nothing evil [come] to him, they were changing [their opinions]. They began calling him to be a god.
Complete Apostles Bible	Then, having shaken off the creature into the fire, he suffered nothing harmful. And they were expecting him to be about to swell up or suddenly fall down dead. But after they had waited for a long time and observed nothing unusual happening to him, they changed their minds and said that he was a god.
Douay-Rheims 1899 (Amer.)	And he indeed, shaking off the beast into the fire, suffered no harm. But they supposed that he would begin to swell up and that he would suddenly fall down and die. But expecting long and seeing that there came no harm to him, changing their minds, they said that he was a god.
Holy Aramaic Scriptures	Yet, he, Paulus {Paul}, waved his hand, and threw the viper into the fire, and nothing that is harmful happened. But, the Barbraye {the Barbarians} were expecting that at once {lit. in the son of an hour} he would swell up, and fall while dead upon the ground. And after they watched a long time, and saw that nothing which is foul happened to him, they changed their words, and said that he was a god!
James Murdock's Syriac NT	But Paul shook his hand, and threw the viper into the fire: and he received no harm. And the barbarians expected, that he would suddenly swell, and fall dead on the ground. And when they had looked a long time, and saw that he received no harm; they changed their language, and said, that he was a god.
Original Aramaic NT	Then Paulus shook his hand and threw the viper into the fire, and nothing bad happened to him. But the Barbarians were thinking that he would immediately swell up and drop dead on the ground. When they had waited for a long time and saw that no evil effect had occurred to him, they changed their talk and they said, "He is a god."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But shaking off the beast into the fire, he got no damage. But they had the idea that they would see him becoming ill, or suddenly falling down dead; but after waiting a long time, and seeing that no damage came to him, changing their opinion, they said he was a god.
Bible in Worldwide English	Paul shook the snake off into the fire. It did not hurt him. The people thought surely he would swell up or would drop down dead at once. They waited a long time and saw that nothing bad happened to him. Then they said, We were wrong. He must be a god.
Easy English	Then Paul waved his hand about so that the snake fell off into the fire. The snake had not hurt Paul in any way. So the people watched Paul carefully. They thought that his body would become very sick. They thought that he might die suddenly. They waited for a long time. But they did not see anything bad happen to Paul. So then they thought something different about Paul. They said, 'This man is certainly a god!'
Easy-to-Read Version–2008	But Paul shook the snake off into the fire and was not hurt. The people thought he would swell up or fall down dead. They waited and watched him for a long time, but nothing bad happened to him. So they changed their opinion. They said, "He is a god!"
God's Word™	Paul shook the snake into the fire and wasn't harmed. The people were waiting for him to swell up or suddenly drop dead. But after they had waited a long time and saw nothing unusual happen to him, they changed their minds and said he was a god.
Good News Bible (TEV)	But Paul shook the snake off into the fire without being harmed at all. They were waiting for him to swell up or suddenly fall down dead. But after waiting for a long

time and not seeing anything unusual happening to him, they changed their minds and said, "He is a god!"

J. B. Phillips

But Paul shook off the viper into the fire without suffering any ill effect. Naturally they expected him to swell up or suddenly fall down dead, but after waiting a long time and seeing nothing untoward happen to him, they changed their minds and kept saying he was a god.

*The Message*

Paul shook the snake off into the fire like it was nothing. They kept expecting him to drop dead, but when it was obvious he wasn't going to, they jumped to the conclusion that he was a god!

NIRV

Paul shook the snake off into the fire. He was not harmed. The people expected him to swell up. They thought he would suddenly fall dead. They waited for a long time. But they didn't see anything unusual happen to him. So they changed their minds. They said he was a god.

New Life Version

Paul shook off the snake into the fire. He was not hurt in any way. The people waited. They thought his hand would get large and he would fall over dead. After watching for a long time, they saw nothing happen to him. Then they changed their minds and said that Paul was a god.

### **Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

Paul shook the critter back into the fire and was just fine—no problem. Local folks had expected to see him swell up and drop dead. They waited a long time, watching Paul. When nothing happened to him, they changed their minds about him. He wasn't a murderer, they decided. He was a god.

Contemporary English V.

Paul shook the snake off into the fire and wasn't harmed. The people kept thinking that Paul would either swell up or suddenly drop dead. They watched him for a long time, and when nothing happened to him, they changed their minds and said, "This man is a god."

Goodspeed New Testament

But he only shook the creature off into the fire and was unharmed. They expected to see him swell up or suddenly fall dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

New Berkeley Version

New Living Translation

But Paul shook off the snake into the fire and was unharmed. The people waited for him to swell up or suddenly drop dead. But when they had waited a long time and saw that he wasn't harmed, they changed their minds and decided he was a god.

The Passion Translation

But Paul shook the snake off, flung it into the fire, and suffered no harm at all. Everyone watched him, expecting him to swell up or suddenly drop dead. After observing him for a long time and seeing that nothing unusual happened, they changed their minds and said, "He must be a god!"

Plain English Version

But Paul just shook the snake until it fell off into the fire, and nothing happened to him. The people watched Paul. They thought, "His body will swell up, or he will fall down dead." But after they waited a long time, they saw that he was still all right. Nothing bad happened to him. So then they changed their minds and said, "This man is a god."

UnfoldingWord Simplified T.

But Paul simply shook the snake off into the fire, and nothing happened to him. The people were expecting that Paul's body would soon swell up with a fever or that he would suddenly fall down and die. But after they had waited a long time, they saw that nothing was wrong with him. So the people changed what they were thinking and said to one another, "This man is not a murderer! He is a god!"

William's New Testament

But he simply shook the reptile off into the fire and suffered no harm. The natives kept on looking for him to swell up or suddenly drop dead, but after waiting a long



time and seeing nothing unusual take place on him, they changed their minds and said that he was a god.

### Partially literal and partially paraphrased translations:

American English Bible	But [Paul] just shook the animal off into the fire, and he didn't suffer any ill effects... Even though they thought that he was going to swell up and suddenly drop dead. However, after they'd waited a long time and saw that nothing bad had happened to him, they started saying that he was [a] god!
Beck's American Translation Breakthrough Version	. So after knocking the wild animal off into the fire, he certainly suffered nothing bad. The <i>foreigners</i> <sup>22</sup> were expecting for him to be going to be swollen or to suddenly be falling down dead. But over a long <i>time</i> as they expected and saw nothing out of place happening to him, switching, they were saying for him to be a god.
Common English Bible	Paul shook the snake into the fire and suffered no harm. They expected him to swell up with fever or suddenly drop dead. After waiting a long time and seeing nothing unusual happen to him, they changed their minds and began to claim that he was a god.
A. Campbell's Living Oracles	But he, shaking off the fierce animal into the fire, suffered no evil. However, they expected that he should have swollen, or suddenly have fallen down dead: and having waited a considerable time, and seeing no mischief befall him, changing their minds, they said he was a god.
New Advent (Knox) Bible	He, meanwhile, shook the beast into the fire, and was none the worse. They still waited to see him swell up, or fall down dead on a sudden; but when they had waited a long time, and found that there was nothing amiss with him, they changed their minds, and declared that he must be a god.
NT for Everyone	Paul, however, shook off the snake into the fire and suffered no harm. They kept watching him to see if he would swell up or suddenly fall down dead. But when they had waited and watched for quite some time, and nothing untoward had happened to him, they changed their minds.
20 <sup>th</sup> Century New Testament	However, Paul shook the creature off into the fire and took no harm. The natives were expecting inflammation to set in, or that he would suddenly fall dead; but, after waiting for a long time, and seeing that there was nothing amiss with him, they changed their minds and said that he was a God.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Paul shook the creature off into the fire and suffered no ill effects. The islanders were expecting him to swell up or suddenly drop dead. But after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.
Conservapedia Translation	But Paul shook the snake off into the fire, and suffered no injury. In fact, they looked at him and expected him to swell up, or fall down suddenly. After they had stared at him for a great while, and saw that he remained uninjured, they changed their minds, and said that he was a god.
Revised Ferrar-Fenton Bible	Shaking off the reptile into the fire, however, he took no harm. And expecting that he would swell up, or suddenly drop down dead, they waited in suspense for a considerable time; but observing nothing unusual happen to him, they then changed their minds, and declared him to be a god.
Free Bible Version	However Paul shook the snake off into the fire, and suffered no ill-effects. They were expecting him to swell up, or suddenly fall down dead. But after waiting a long

<sup>22</sup> This is an odd translation, don't you think?



	time, they saw that nothing bad had happened to him so they changed their minds and decided he must be a god.
God's Truth (Tyndale)	But he shook off the vermin into the fire, and felt no harm. How be it they waited when he should have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.
Montgomery NT	However, he shook off the reptile into the fire and received no harm. But they kept expecting him to swell up or fall down dead suddenly. But after waiting a long time, and seeing no harm come to him, they changed their minds, and said over and over that he was a god.
Leicester A. Sawyer's NT	Then shaking off the creature into the fire he suffered no harm; but they expected that he would swell up, or suddenly fall down dead. And waiting a long time, and seeing nothing extraordinary happen to him, they thought differently, and said, He is a god.
The Spoken English NT	They kept expecting him to swell up or suddenly fall down dead. But after a long time of waiting and watching, with nothing out of the ordinary happening to him, they changed their minds and started saying he was a god.
Urim-Thummim Version	And he shook off the snake into the fire, and felt no injury. Moreover when they looked that he should have swollen, or fallen down dead suddenly: but after they had looked a long time, and saw no injury come to him, they changed their minds and said that he was a god.
Weymouth New Testament	He, however, shook the reptile off into the fire and was unhurt. They expected him soon to swell with inflammation or suddenly fall down dead; but, after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But Paul shook off the viper into the fire and did not suffer any harm. They waited to see him swell and die; but after observing him for a while they saw that nothing happened to him, so they changed their minds and began to say that he was a god. Lk 10:19; Mk 16:18 12:22
The Heritage Bible	Indeed therefore brushing off the wild beast into the fire, he suffered absolutely no evil. And they watched for him to be about to burn with inflammation or to fall down dead suddenly, but over a long while watching and looking with special interest, nothing out of place being to him, they, turning about their minds, said him to be a god.
New American Bible (2011)	But he shook the snake off into the fire and suffered no harm. They were expecting him to swell up or suddenly to fall down dead but, after waiting a long time and seeing nothing unusual happen to him, they changed their minds and began to say that he was a god. <sup>a</sup> a. [28:6] 14:11.
New Jerusalem Bible	However, he shook the creature off into the fire and came to no harm, although they were expecting him at any moment to swell up or drop dead on the spot. After they had waited a long time without seeing anything out of the ordinary happen to him, they changed their minds and began to say he was a god.
Revised English Bible–1989	Paul, however, shook off the snake into the fire and was none the worse. They still expected him to swell up or suddenly drop down dead, but after waiting a long time without seeing anything out of the way happen to him, they changed their minds and said, "He is a god."

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But he shook the snake off into the fire and suffered no harm. They waited, expecting him to swell up or suddenly fall down dead; but after waiting a long time and seeing that nothing amiss was happening to him, they reversed their opinion and said he was a god.
Hebraic Roots Bible	Then he indeed shaking the viper off into the fire, he suffered no harm. But they expected him to be about to become inflamed, or suddenly to fall down dead. But over much time, they expecting and seeing nothing amiss happening to him, changing their minds, they said him to be a god.
Holy New Covenant Trans.	However, Paul shook off the snake into the fire. He was not hurt. The people expected him to swell up or to suddenly fall down dead. For a long time the people waited and watched him, but nothing bad happened to him. So the people changed their minds and they began to say, "He is a god!"
The Scriptures 2009	Then, indeed, he shook off the creature into the fire and suffered no evil. And expecting that he would swell up or suddenly fall down dead, they waited for a long time and saw no harm come to him, changing their minds they said that he was a mighty one.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] certainly so Shaking (Off) the beast to the fire suffers no [thing] bad The [Men] but expected him to intend to be swelled or to fall suddenly [him] dead to [thing] much but them expecting and seeing no [thing] improper to him becoming Moving {themselves} [Men] said him to be god...
Alpha & Omega Bible	OWEVER HE SHOOK THE CREATURE OFF INTO THE FIRE AND SUFFERED NO HARM. BUT THEY WERE EXPECTING THAT HE WAS ABOUT TO SWELL UP OR SUDDENLY FALL DOWN DEAD. BUT AFTER THEY HAD WAITED A LONG TIME AND HAD SEEN NOTHING UNUSUAL HAPPEN TO HIM, THEY CHANGED THEIR MINDS AND BEGAN TO SAY THAT HE WAS A THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	Surely therefore, shaking-away the beast into the fire, he suffered not-even-one injury. But they were watching-with-respects-to him, to be at the point to be swelled up, or to fall-down dead suddenly. But they watching-for it over long, and beholding-the-experience, no-thing out of place is happening to him, themselves scattering- the opinion -afterwards, they were confirming him to be a god.
Concordant Literal Version	He, indeed, then, twitching the wild beast into the fire, suffered nothing evil." Yet they were apprehensive that he is about to become inflamed or suddenly fall down dead. Yet, after much apprehension, and beholding nothing coming to be amiss with him, retracting, they said he is a god."
exeGesés companion Bible	So indeed he shakes off the beast into the fire and suffers no evil. But they watch for when he ought to inflame, or suddenly fall down dead: but after they await much and observe naught inordinate become him, they change their minds, and word that he is an El.
Orthodox Jewish Bible	Then, having shaken off the nachash into the eish (fire), Rav Sha'ul suffered no ill effects. (Mk 16:18) But the natives were expecting him to be about to swell up or suddenly to fall down. But they watched him expectantly for a long time, and when they observed nothing unusual happening to him, they changed their minds and were saying that he was a g-d.

Rotherham's Emphasized B. **[[He]]** however, <shaking off the brute into the fire> suffered no harm; **6** whereas **[[they]]** were expecting, that he was about to become inflamed, or to fall down suddenly dead;—but <when they had been long' expecting, and had observed [nothing unusual] happening unto him> they changed their minds, and began to say he was a god.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Paul [simply] shook the creature off into the fire and suffered no ill effects. But they stood watching <i>and</i> expecting him to swell up or suddenly drop dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and <i>began</i> saying that he was a god.
An Understandable Version	However, Paul shook off the creature into the fire without suffering any harm. But the natives expected him to swell up [ <i>from snake bite</i> ] or fall dead suddenly, but after expecting this for a long time and not seeing any harm come to him, they changed their minds and said he was a god.
The Expanded Bible	But Paul shook the ·snake [ <sup>L</sup> creature; animal] off into the fire and ·was not hurt [suffered no harm]. ·The people [ <sup>L</sup> They] thought that Paul would swell up or fall down dead. They waited and watched him for a long time, but nothing ·bad [ <sup>L</sup> unusual] happened to him. So they changed their minds and said, “He is a god!”
Jonathan Mitchell NT	But then, after shaking the little beast off into the fire, he experienced nothing bad, yet they continued apprehensively anticipating (or: expecting) him to be about to be caused to swell and burn with a fever and inflammation, or else to suddenly fall down (or: drop) dead. So with their continuing in anticipation for a long time and yet observing nothing out of place (= unusual) being birthed into (or: happening to) him, then progressively casting themselves into a change [of perspective and opinion], one after another they went to laying out [the conclusions for] him to be a god (or: they went to speaking [of] him being a deity, or, a divine person).
P. Kretzmann Commentary	And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while and saw no harm come to him, they changed their minds, and said that he was a god.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 28:1–6 has been placed in the <b>Addendum</b> . And he shook off {the viper AND the maligning} the beast into the fire, and suffered nothing evil {from either form of venom}. {Note: Paul knows what they are saying but ignores their maligning. He is in the hands of the Lord. The maligning is God's issue not his.} Howbeit they looked when he should have swollen, or fallen down dead suddenly. But after they had stared a great while, and saw nothing out of place coming to him, they changed their minds and they kept on saying that he kept on being a god! {Note: Without the stability of doctrine, these people keep jumping to WRONG conclusions! First they said Paul was a murderer and surely deserved to die . . . since he did NOT die, now they conclude he is a god - also WRONG!} {Note: God used miracles at this time to concentrate attention of a crowd to present the gospel. Paul will start a great church here on Malta.}
Translation for Translators	But Paul simply shook the snake off into the fire, and nothing happened to him. The people were expecting that Paul's body would soon swell up or that he would suddenly fall down and die. But after they had waited a long time, they saw <i>that the snake</i> had not harmed him <i>at all</i> . So then the people changed their minds and said <i>to one another</i> , “This man is not a murderer! Probably he is a god!”
The Voice	Paul simply shook the snake off into the fire and suffered no harm. The natives knew what to expect—rapid swelling followed by death—but when they waited a long time and saw that Paul suffered no ill effects of the bite, they changed their minds and concluded that he was a god.

## Bible Translations with Many Footnotes:

Lexham Bible

He, in turn, shook off the creature into the fire and [\*Here “and” is supplied because the previous participle (“shook off”) has been translated as a finite verb] suffered no harm. But they were expecting that he was going to swell up [Or “to burn with fever” (either meaning is possible here)] or suddenly to fall down dead. So after [\*Here “after” is supplied as a component of the temporal genitive absolute participle (“had waited”)] they had waited for a long time and saw nothing unusual happen to him, they changed their minds and [\*Here “and” is supplied because the previous participle (“changed their minds”) has been translated as a finite verb] began saying [\*The imperfect tense has been translated as ingressive here (“began saying”)] that he was a god.

NET Bible®

However,<sup>11</sup> Paul<sup>12</sup> shook<sup>13</sup> the creature off into the fire and suffered no harm. But they were expecting that he was going to swell up<sup>14</sup> or suddenly drop dead. So after they had waited<sup>15</sup> a long time and had seen<sup>16</sup> nothing unusual happen<sup>17</sup> to him, they changed their minds<sup>18</sup> and said he was a god.<sup>19</sup>

<sup>11tn</sup>BDAG 737 s.v. ο v 4 indicates the particle has an adversative sense here: “but, however.”

<sup>12tn</sup>Grk “he”; the referent (Paul) has been specified in the translation for clarity.

<sup>13tn</sup>Grk “shaking the creature off...he suffered no harm.” The participle ἀποτινάξας (apotinaxas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>14tn</sup>Or “going to burn with fever.” According to BDAG 814 s.v. πίμπρημι, either meaning (“swell up” or “burn with fever”) is possible for Acts 28:6.

<sup>15tn</sup>The participle προσδοκῶντων (prosdokwntwn) has been taken temporally.

<sup>16tn</sup>The participle θεωρούντων (qewrountwn) has been taken temporally.

<sup>17tn</sup>Grk “happening.” The participle γινόμενον (ginomenon) has been translated as a finite verb due to requirements of contemporary English style.

<sup>18tn</sup>Grk “changing their minds.” The participle μεταβαλόμενοι (metabalomenoi) has been translated as a finite verb due to requirements of contemporary English style.

<sup>19sn</sup>And said he was a god. The reaction is like Acts 14:11-19 where the crowd wanted to make Paul and Barnabas into gods. The providence of God had protected Paul again.

## Literal, almost word-for-word, renderings:

Analytical-Literal Translation

He then indeed, having shaken off the animal into the fire, suffered nothing harmful. But they were expecting him to be about to be swelled up, or to be suddenly falling down dead. But they expecting [it for] a long [time], and seeing nothing harmful happening to him, changing [their] minds, began saying he is a god.

Benjamin Brodie’s trans.

However, after he shook off the poisonous creature into the fire, he suffered no harm as a consequence.

Now, they continued to expect him to arrive at the point of swelling-up and burning with fever and immediately falling down dead, but after they had waited for quite some time and saw that nothing wrong was happening to him, they changed their minds and said that he was a god .

Charles Thomson NT

He indeed shook off the venomous creature into the fire, and suffered no harm; but they expected that he would swell or fall dead suddenly. But when they had waited a considerable time and saw no mishap befall him, they changed their minds and said, He is a god.

English Standard Version

He, however, shook off the creature into the fire and suffered no harm. They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god.

Far Above All Translation	Now he shook off the beast into the fire and suffered no harm, but they expected him to become inflamed or to suddenly fall down dead, but after they had been in expectation for a long time, and seen nothing untoward happen to him, they changed their minds and said that he was a god.
Modern Literal Version 2020	Therefore indeed, he shook-off the snake into the fire <i>and</i> suffered no evil. But they were expecting him to be about to swell up or to suddenly fall down dead. But expecting <i>it</i> over much <i>time</i> and viewing nothing improper happening to him, having a turnabout, they were saying him to be a god.
New European Version Niobi Study Bible	. And he shook off the beast into the fire and felt no harm. Now they were expecting that he should have swollen or suddenly fallen down dead; but after watching a great while and seeing no harm come to him, they changed their minds and said that he was a God.

**The gist of this passage:** After Paul shakes off this snake into the fire, the natives watch him expecting him to fall over dead. When he doesn't, they proclaim him to be a god.

5-6

### Acts 28:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, *now when, therefore indeed, then indeed, so then, so when, surely, so indeed. Acts 8:25.*

apotinassô (ἀποτινάσσω) [pronounced <i>ap-ot-in- AHS-soh</i> ]	<i>shaking off, brushing off</i>	masculine singular, aorist active participle, nominative case	Strong's #660
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This is a rare verb used exclusively by Luke. Luke 9:5 Acts 28:6.

to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thērion (θηρίον) [pronounced <i>thay- REE-on</i> ]	<i>animal, dangerous animal, (venomous, wild) beast</i>	neuter singular noun, accusative case	Strong's #2342



Acts 28:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pûr (πύρ) [pronounced purr]	<i>fire</i>	neuter singular noun; accusative case	Strong's #4442

**Translation:** [Paul] certainly had shaken off the venomous creature into the fire.

All attention was on Paul now. These Maltese had pronounced judgment on him, that he was probably a murderer, and that he would not cheat justice. No doubt, this was the most interesting thing to happen since the shipwreck, so everyone is watching Paul.

He shakes off the snake into the fire.

Now everyone is watching him, including those on board the ship with him. Did what the locals said not make sense? But then, Paul is not falling over dead.

Acts 28:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3958
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

**Translation:** He was affected in no evil [way],...

However, Paul is not affected in any way. Maybe he is standing by the fire, maybe he gathers some more wood; but nothing bad happens to him.

As we will find out, people watch him for a considerable amount of time.



Acts 28:5 [Paul] certainly had shaken off the venomous creature into the fire. He was affected in no evil [way],... (Kukis mostly literal translation)

Acts 28:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prosdokaô (προσδοκάω) [pronounced pros-dok-AH-oh]	<i>to expect (whether in thought, in hope, or in fear); to anticipate, to await, to wait for, to look for, to watch</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4328
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	present active infinitive	Strong's #3195
pímprēmi (πίμπρημι) [pronounced PIHM-pray-mee]	<i>to burn (with fever); to cause to swell, to render timid; to swell, to become swollen</i>	present passive infinitive	Strong's #4092 (hapax legomena)

**Translation:** ...[even] though the [locals] were expecting him to swell up...

Regarding the Greek, two different definite articles were used in 5a and 5b, and those definite articles tell us which nouns belong with them. Because we know that from previous verses, the nouns do not have to be added into the sentence. This makes the sentence elliptical, which draws attention to it. It is as if Luke, the author, is saying, "Don't miss this part of the narrative. This is really interesting stuff."

The natives, the Maltans, are watching Paul, and they have seen viper bites before. They know what ought to happen. His arm or write where the snake latched a hold of him—that should start to swell up. In fact, it should not take much time for that to happen.

The only way these expectations to make sense is for the islanders to have seen this happen on many occasions or to hear about it. Again, this indicates at this point in time, these vipers lived on Malta.

Acts 28:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
katapiptô (καταπίπτω) [pronounced kaht-ahp-IHP-toh]	<i>to fall down</i>	present active infinitive	Strong's #2667
This word appears to be used exclusively by Luke. Luke 8:6 Acts 26:14 28:6.			
áphnō (ἄφνω) [pronounced AHF-no]	<i>suddenly, all of a sudden, unawares, unexpectedly</i>	adverb	Strong's #869
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; accusative case	Strong's #3498

**Translation:** ...[and] to suddenly drop dead.

The Maltans have seen their fellow citizens bitten by these vipers. Especially by one that has been sleeping for awhile. That is some deadly venom because it is stored up for a time. Such venom was filled with neuro toxins. They expect this to go to Paul's vital organs and for him to keel over dead. They have seen this before; they know what is going to happen.

Acts 28:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
prosdokaō (προσδοκάω) [pronounced pros-dok-AH-oh]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine plural, present active participle; genitive/ablative case	Strong's #4328

**Translation:** Now they [kept watching him] for a long [time], expecting [that to happen].

Even when something like this is gruesome, these people have to keep watching. They are expecting Paul to swell up and then fall over dead. They keep watching him for a long time. They could not take their eyes off of him.

Furthermore, some of them have likely seen this before; and apparently all of them have heard of this happening from this particular kind of viper. They were aware of the time frame, which I would suspect is probably 30 minutes from bite to death. They keep watching Paul for perhaps a couple of hours, and nothing.

Acts 28:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
θεωρεῶ (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2334
μηδεῖς/μηδεμία/μηδέν (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
ἀτοπος (ἄτοπος) [pronounced <i>AT-op-oss</i> ]	<i>evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient</i>	neuter singular adjective, accusative case	Strong's #824
εἰς (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #1096
μεταβαίνω (μεταβαίνω) [pronounced <i>meht-ab-AHEE-noh</i> ]	<i>changing place (location), departing, going, one passing (over), removing</i>	masculine plural, aorist middle participle, nominative case	Strong's #3327
The Byzantine Greek text, the Scrivener Textus Receptus and Tischendorf's Greek text all have instead:			

## Acts 28:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metabállō (μεταβάλλω) [pronounced <i>met-ab-AL-low</i> ]	<i>throwing; putting; turning (one's self) (around, about), transforming one's self; changing one's opinion</i>	masculine plural, present middle participle; nominative case	Strong's #3328 (hapax legomena)

The previous verb occurs 12x in the New Testament; this verb occurs but once. In the text, the first verb is μεταβαλομενοι and the second verb is μεταβαλλομενοι (the chief difference being a second lambda—I did not take the diacritical markings into consideration).

You will note that there are two very similar Greek verbs here—one in the Westcott Hort text and the other found in the Byzantine Greek text. Sometimes, a slip of the pen or some errant mark or some wear and tear on the manuscript, and one verb becomes another.

Obviously, there are many considerations here. I would lean toward the second verb because it is easier for a letter (or word) to drop out and more likely, than for someone to add a letter or word. On the other hand, we would expect a more common word rather than a less common one. In any case, I went with the second verb (which is what most translators did). The verb from the Westcott Hort text would suggest that they simply went off elsewhere to hang out.

**Translation:** Seeing [that] nothing evil [happened] to him, they changed their opinions,...

The people watch Paul for a long time, and nothing bad happens to him. They called him a murderer, but perhaps an hour passes, and these Maltese are changing their minds. If he died, that would have confirmed in their minds that he had committed a crime worthy of death. But, if he has been bitten by a snake and he is still alive—would that not indicate just the opposite is true?

## Acts 28:6e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3004
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

The Byzantine Greek text and the Scrivener Textus Receptus are quite similar at this point. Essentially, only the word order is different.

Acts 28:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

As an aside, I do not check the alternate text for each and every passage. If there is a reason that takes me there (a difference in text suggested by another translator or set of translators; a footnote to the effect; or if my translation does not match well with others), then I check the alternates.

Although there is obviously a serious difference when it comes to the verb in v. 6d, there is not a lot of difference between the text in 6e, as the Greeks indicate sentence structure with their language forms and not the order of the words (which often emphasizes one word over others).

If you have studied more than 5 chapters which I have exegeted, it is clear and almost all of these differences are not that important. Knowing that (and seeing it in black and white before your own eyes) helps to confirm the text that we have.

**Translation:** ...[In fact,] they began to say [that] he is a god.

The Maltans don't just vindicate Paul in their own minds, they begin to call him a god. They have never seen anything like this.

Most translators treat this like a direct quote and it might be. For someone to say "Paul is a god," both *Paul* and *god* would be nominatives and the verb would be a present indicative rather than in infinitive. However, bear in mind that these Maltans may not speak Greek as their first language and are locating in such a place that, they use the Greek language at times, but not enough to speak it correctly. So, if this is a direct quote, then they are simply saying it wrong (which is entirely possible).

I treated this as if it is not a quote, but the Greek is not really any better that way. I might expect Paul to be an accusative case (*they called him a god*); but wouldn't *god* be in the nominative case?

In any case, the native Maltans used to think that Paul was a murderer, but they have changed their minds and they think that he is a god.

Furthermore, in order for Luke to record this (Luke does not read minds), someone would have had to have said this out loud. They would have to be having a conversation. "Well, he cannot be a murderer; he is still alive!" "But he was bitten by a viper and that viper held on for a long time. What else could this mean?" "Maybe he is a god!"

There are several details left out of this narrative. First of all, Paul would have denied being a god. He may have used this as an opening to speak about Jesus. Because there is a lot missing from this narrative, we don't know if Paul gave the people the gospel right then and there, or if Paul waited to do that. We can reasonably assume that Paul gave them the gospel and considerable doctrine, but the narrative does not tell us about that.



Acts 28:6 ...[even] though the [locals] were expecting him to swell up [and] to suddenly drop dead. Now they [kept watching him] for a long [time], expecting [that to happen]. Seeing [that] nothing evil [happened] to him, they changed their opinions, [In fact,] they began to say [that] he is a god. (Kukis mostly literal translation)

The island natives knew exactly what to expect, and yet this is not taking place.

Acts 28:5–6 [Paul] certainly had shaken off the venomous creature into the fire. He was affected in no evil [way], [even] though the [locals] were expecting him to swell up [and] to suddenly drop dead. Now they [kept watching him] for a long [time], expecting [that to happen]. Seeing [that] nothing evil [happened] to him, they changed their opinions, [In fact,] they began to say [that] he is a god. (Kukis mostly literal translation)

Acts 28:5–6 Paul shook off the venomous snake into the fire, while all were watching him. He was not adversely affected by this, even though the locals kept watching him. They expected his arm to swell up and they thought that he would suddenly drop dead. However, over a long period of time, nothing harmful happened to him, causing the locals to change their minds. In fact, at this point, they began to say that Paul was a god. (Kukis paraphrase)

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### Paul heals governor's father

Now in the [regions] around the place, that (one), were lands to the first of the island, by a name Poplios, who was taking in us days three kindly receiving [us] as guests. Now it came about the father of Poplios with a fever and dysentery kept on being afflicted to be lying down. Face to face with whom, the Paul having entered and having prayed, having laid the hands to him, he healed him.

Acts  
28:7–8

In the [regions] around that place were the lands [belonging] to the chief of the island, [whose] name [was] Publius. [He] had taken us in for three days, graciously receiving [us] as guests. It came to pass concerning the father of Publius, who kept on being afflicted with a fever and an intestinal ailment, was lying down. Paul came in face to face with him, praying [and] laying his hands on him, [and] he healed him.

The regions around that place were lands that belonged to the principal man of the island, whose name was Publius. He took all of us in for three days, graciously receiving us as guests. His father was lying down, suffering from a fever and an intestinal problem. Paul went into the room where the father was and prayed for him. Paul laid his hands upon him and healed him.

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) Now in the [regions] around the place, that (one), were lands to the first of the island, by a name Poplios, who was taking in us days three kindly receiving [us] as guests. Now it came about the father of Poplios with a fever and dysentery kept on being afflicted to be lying down. Face to face with whom, the Paul having entered and having prayed, having laid the hands to him, he healed him.
- Complete Apostles Bible Now in the areas around that place were pieces of land belonging to the leading citizen of the island, named Publius, who welcomed us, and received us hospitably as guests for three days.  
And it came to pass that the father of Publius lay sick of a fever and dysentery, to whom Paul came in and prayed, and laying his hands on him, healed him.
- Douay-Rheims 1899 (Amer.) Now in these places were possessions of the chief man of the island, named Publius: who, receiving us for three days, entertained us courteously.



And it happened that the father of Publius lay sick of a fever and of a bloody flux. To whom Paul entered in. And when he had prayed and laid his hands on him, he healed him.

Holy Aramaic Scriptures

Now, there were villages in that region for a certain gabra {man}, whose name was Puphlius {Publius}, he who was the Rishah {the Chief} of the island. And he gladly received us into his house for three days.

But, the father of Puphlius {Publius} was sick with a fever and with intestinal pain. And Paulus {Paul} was brought unto him, and he prayed and put his hand on him, and healed him.

James Murdock's Syriac NT

And there were lands in that quarter, belonging to a man named Publius, who was the chief man of the island: and he cheerfully received us at his house three days. And the father of Publius was sick with a fever and dysentery. And Paul went in to him, and prayed, and laid his hand on him, and healed him.

Original Aramaic NT

But there was in that place a village belonging to a man whose name was Puplios, who was The Chief of the island, and he joyfully received us into his house for three days.

The father of Puplios had a fever and was ill with a disease of the intestines and Paulus entered his presence and prayed and laid his hand upon him and healed him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

Now near that place there was some land, the property of the chief man of the island, who was named Publius; who very kindly took us into his house as his guests for three days.

And the father of Publius was ill, with a disease of the stomach; to whom Paul went, and put his hands on him, with prayer, and made him well.

Bible in Worldwide English

The ruler of the island was a man named Publius. He owned some of the land there. He took us to his house for three days and was very kind to us. The father of Publius was sick with fever, and blood was coming from his body. Paul went to see him. He talked to God and put his hands on the man. He healed him.

Easy English

There was an important officer who ruled the island. He was called Publius. He had some fields near to the shore where we had made the fire. He was very kind to us. He asked us to stay in his house. We stayed there for three days. Publius's father was lying in bed because he was ill. His body was hot and he was very sick. Paul went into his room to see him. Paul prayed for him and he put his hands on the man's head. As a result, the man became well again.

Easy-to-Read Version–2008

There were some fields around that same area. They were owned by a man named Publius, the most important Roman official on the island. He welcomed us into his home and was very good to us. We stayed in his house for three days.

Publius' father was very sick. He had a fever and dysentery, but Paul went to him and prayed for him. He laid his hands on the man and healed him.

God's Word™

A man named Publius, who was the governor of the island, had property around the area. He welcomed us and treated us kindly, and for three days we were his guests. His father happened to be sick in bed. He was suffering from fever and dysentery. Paul went to him, prayed, placed his hands on him, and made him well.

Good News Bible (TEV)

Not far from that place were some fields that belonged to Publius, the chief of the island. He welcomed us kindly and for three days we were his guests.

Publius' father was in bed, sick with fever and dysentery. Paul went into his room, prayed, placed his hands on him, and healed him.

J. B. Phillips

**Paul's acts of healing: the islanders' gratitude**

In that part of the island were estates belonging to the governor, whose name was Publius. This man welcomed us and entertained us most kindly for three days. Now it happened that Publius' father was lying ill with fever and dysentery. Paul visited him and after prayer laid his hands on him and healed him.

*The Message*

The head man in that part of the island was Publius. He took us into his home as his guests, drying us out and putting us up in fine style for the next three days. Publius's father was sick at the time, down with a high fever and dysentery. Paul went to the old man's room, and when he laid hands on him and prayed, the man was healed. Word of the healing got around fast, and soon everyone on the island who was sick came and got healed. V. 9 is included for context.

NIRV

Publius owned property nearby. He was the chief official on the island. He welcomed us to his home. For three days he took care of us. He treated us with kindness. His father was sick in bed. The man suffered from fever and dysentery. So Paul went in to see him. Paul prayed for him. He placed his hands on him and healed him.

New Life Version

**The Father of Publius Is Healed**

Publius was the head man of the island. He owned land around there. For three days he took us in and gave us everything we needed. The father of Publius was sick with a stomach sickness. Paul went to see him. He prayed and laid his hands on him and the man was healed.

<sup>3</sup>28:8Amoebas in the intestinal tract can produce these symptoms. In Malta, a microbe in goat's milk caused fevers that could last for months.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

There were fields near the beach where we landed. Publius, leader of the people, owned the land. He welcomed us and took good care of us for three days. His father was sick at the time, suffering from intermittent bouts of fever accompanied by the bloody diarrhea of dysentery. [3] Paul went to see him. Paul prayed for him and then put his hands on the man and healed him.

Contemporary English V.

The governor of the island was named Publius, and he owned some of the land around there. Publius was very friendly and welcomed us into his home for three days.

His father was in bed, sick with fever and stomach trouble, and Paul went to visit him. Paul healed the man by praying and placing his hands on him.

New Berkeley Version

New Living Translation

Near the shore where we landed was an estate belonging to Publius, the chief official of the island. He welcomed us and treated us kindly for three days. As it happened, Publius's father was ill with fever and dysentery. Paul went in and prayed for him, and laying his hands on him, he healed him.

The Passion Translation

The Roman governor of the island, named Publius, had his estate nearby. He graciously welcomed us as his houseguests and showed us hospitality for the three days that we stayed with him. His father lay sick in bed, suffering from fits of high fever and dysentery. So Paul went into his room, and after praying, placed his hands on him. He was instantly healed.

Plain English Version

**Paul got Jesus to make a lot of people better on Malta Island**

The Roman boss over that island was called Publius. He owned some gardens near that beach. He was good to us. He told us to come and stay at his house, so we stayed there for 3 days, and he took care of us.

At that time, Publius's father was very sick. He was just lying on his bed all the time. He was hot with fever, and he had diarrhoea. So Paul went to see him. Then Paul put his hands on him, and he prayed for him, and Publius's father got better.

UnfoldingWord Simplified T.

Now in a place near to where they were, there were some fields that belonged to a man whose name was Publius. He was the chief official on the island. He invited

us to come and stay in his home. He took very good care of us for three days. At that time Publius' father had fever and dysentery, and he was lying in bed. So Paul visited him and prayed for him. Then Paul placed his hands on him and healed him. The governor of the island, whose name was Publius, owned estates in that part of the island, and he welcomed us and entertained us with hearty hospitality for three days. Publius' father chanced to be sick in bed with fever and dysentery, and Paul went to see him and after praying laid his hands upon him and cured him.

William's New Testament

### Partially literal and partially paraphrased translations:

American English Bible Fortunately, there was some property located nearby that belonged to the island's leader ([a man] named **Publius**). He also welcomed us and treated us kindly and hospitably for the next three days.

Then, when Publius' father became very sick with a fever and dysentery, Paul went into his room and prayed, then he laid his hands on him and healed him.

Beck's American Translation .

Breakthrough Version In the *areas* around that place, there were parcels of land *belonging* to the primary *person* of the island with *the* name Publius, who, after welcoming us in, courteously provided a place *for us* to stay for three days.

It happened for the father of Publius, being constrained by a fever and severe diarrhea, to be lying down, to whom, when Paul went in and prayed, after placing *his* hands on him, he cured him.

Common English Bible .

Len Gane Paraphrase

In that same area were the lands of Publius, the chief of the island, who welcomed us and kindly lodged us for three days. It then happened that Publius' father was lying sick from a fever and dysentery. Paul went in and prayed, laid hands on him, and healed him.

A. Campbell's Living Oracles And in the neighborhood of that place, there was the estate of the chief of the island, whose name was Publius; who, having received us into his house, entertained us in a courteous manner for three days.

And so it was, that the father of Publius, being seized with a fever and bloody flux, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him.

New Advent (Knox) Bible

Among the estates in that part were some which belonged to the leading citizen of the island, a man named Publius, who took us in and for three days entertained us hospitably; and it so happened that Publius' father had taken to his bed, laid up with fever and dysentery. Paul, who had gone to visit him, laid his hands upon him with prayer, and healed him; whereupon all the other folk in the island who were suffering from infirmities came to him and found a cure. V. 9 is included for context.

NT for Everyone

Publius, the leading man of the island, owned lands in the region where we were. He welcomed us, and entertained us in a most friendly fashion for three days. Publius' father was lying sick in bed with a fever and with dysentery. Paul went in to see him and prayed; then he laid his hands on him and cured him.

20<sup>th</sup> Century New Testament

In that neighborhood there was an estate belonging to the Governor of the island, whose name was Publius. He took us up to his house, and for three days entertained us most courteously. It happened that the father of Publius was lying ill of fever and dysentery. So Paul went to see him; and, after praying, he placed his hands on him and cured him.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

#### Ministry in Malta

Now in the area around that place was an estate belonging to the leading man of the island, named Publius, who welcomed us and entertained us hospitably for

	three days. Publius's father was in bed suffering from fever and dysentery. Paul went to him, and praying and laying his hands on him, he healed him.
Conservapedia Translation	In the same part of the island were the belongings of the island's governor, a man named Publius. He received us, and gave us lodging for three days with every courtesy. And as it happened, Publius' father was sick with a fever and a hemorrhagic discharge. Paul entered in to his house, and prayed, and laid his hands on him, and healed him. With a name like "Publius," he could be a member of the Claudian gens.
Revised Ferrar-Fenton Bible	Now in the neighborhood of that spot was situated the estate of the chief of the island, a man named Publius, who welcomed us, and entertained us for three days with great kindness. And it so happened that the father of Publius was lying prostrated with an attack of fever and dysentery. Paul accordingly went in to him, and praying, placed his hands upon him, and cured him.
Free Bible Version	Nearby were lands that belonged to Publius, the chief official of the island. He welcomed us and looked after us for three days very hospitably. Now Publius' father was sick, lying in bed suffering from fever and dysentery. Paul went in to see him, and prayed for him, placed his hands on him, and healed him.
God's Truth (Tyndale)	In the same quarters, the chief man of the isle whose name was Publius, had a lordship: the same received us, and lodged us three days courteously. And it fortuned 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.
International Standard V	The governor of the island, whose name was Publius, owned estates in that part of the island. He welcomed us and entertained us with great hospitality for three days. The father of Publius happened to be sick in bed with fever and dysentery. Paul went to him, prayed, and healed him by placing his hands on him.
Urim-Thummim Version	In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us 3 days courteously. And it came to pass, that the dad of Publius lay sick of a fever and of a dysentery: to whom Paul entered in and prayed, and laid his hands on him and healed him.
Weymouth New Testament	Now in the same part of the island there were estates belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made us his guests. It happened, however, that his father was lying ill of dysentery aggravated by attacks of fever; so Paul went to see him, and, after praying, laid his hands on him and cured him.
Worsley's New Testament	Now in the parts adjacent to <i>this</i> place was the seat of the chief <i>man</i> of the island, whose name was Publius, who took us into <i>his house</i> , and entertained us three days courteously. And it happened that the father of Publius lay sick of a fever and dysentery: to whom Paul went in, and prayed, and laid his hands on him, and healed him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Near this place was an estate owned by the head of the island, named Publius. For three days this man welcomed us hospitably. 8 It so happened that his father was in bed with fever and dysentery. Paul went to see him; he prayed and laid his hands on him and healed him. Lk 4:40; Jas 5:14
The Heritage Bible	In that place around it were plots of land of the foremost man of the island, named Publius, who received us as guests, kindly being our host three days. And it was, the father of Publius was lying down pressed by fever and dysentery, to whom Paul having gone in, and praying, placing his hands upon him, healed him.

New American Bible (2011)	In the vicinity of that place were lands belonging to a man named Publius, the chief of the island. He welcomed us and received us cordially as his guests for three days. It so happened that the father of Publius was sick with a fever and dysentery. Paul visited him and, after praying, laid his hands on him and healed him.
New Catholic Bible	In the vicinity of that place there were lands belonging to the leading man of the island, whose name was Publius. <sup>[d]</sup> He received us and gave us his hospitality for three days. It so happened that this man's father was sick with a fever and dysentery. Paul visited him and cured him by praying and laying hands on him. [d] <i>Publius</i> : this local magistrate was the representative of the praetor of Sicily.
Revised English Bible—1989	In that neighbourhood there were lands belonging to the chief magistrate of the island, whose name was Publius. He took us in and entertained us hospitably for three days. It so happened that this man's father was in bed suffering from recurrent bouts of fever and dysentery. Paul visited him and, after prayer, laid his hands on him and healed him; whereupon the other sick people on the island came and were cured. V. 9 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Nearby were lands belonging to the governor of the island, whose name was Publius. He received us in a friendly manner and put us up for three days. Now it so happened that Publius' father was lying in bed, sick with fever attacks and dysentery. Sha'ul went in to him, prayed, placed his hands on him and healed him.
Hebraic Roots Bible	And there were lands in that quarter, belonging to a man named Publius, who was the chief man of the island: And he cheerfully received us at his house three days. And it happened the father of Publius was lying down, suffering from fevers and dysentery; to whom Paul, entering and praying, laying on his hands, cured him.
Holy New Covenant Trans.	There were some fields around that same area. A very important man on the island owned these fields. His name was Publius. He welcomed us into his home. Publius was very kind to us. We stayed in his house for three days. Publius' father was very sick. He had a fever and dysentery but Paul went to him and prayed for him. Paul put his hands on the man and healed him.
The Scriptures 2009	And in the neighbourhood of that place there were lands of the chief of the island, whose name was Poplius, who received us and housed us in a friendly way for three days. And it came to be that the father of Poplius lay sick with inflammation and dysentery. Sha'ul went in to him, and having prayed he laid his hands on him and healed him.
Tree of Life Version	Now in the vicinity around that place were lands belonging to the most prominent man of the island, named Publius. He welcomed us and hosted us warmly for three days. It so happened that the father of Publius was lying in bed sick with a fever and dysentery. Paul visited him and, when he had prayed and laid hands on him, he healed him.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the [things] around the place that became Parcels [to] the [man] first [of] the island [by] name publius Who Receiving us three days courteously keeps {us} becomes but the father [of] the publius [by] fevers and [by] trouble (intestinal) being held to lie to whom The Paul Entering and Praying Laying the hands [on] him heals him...
Alpha & Omega Bible	NOW IN THE NEIGHBORHOOD OF THAT PLACE WERE LANDS BELONGING TO THE LEADING MAN OF THE ISLAND, NAMED PUBLIUS, WHO WELCOMED US AND ENTERTAINED US COURTEOUSLY THREE DAYS.



AND IT HAPPENED THAT THE FATHER OF PUBLIUS WAS RECLINING AFFLICTED WITH A FEVER AND DYSENTERY; AND PAULOS (*Paul*) WENT IN TO SEE HIM AND AFTER HE HAD PRAYED, HE LAID HIS HANDS ON HIM AND HEALED HIM.

Awful Scroll Bible	And from-among around that place, was under-the-rule, a piece of land, of he principal of the island, named Publius, who welcoming- us -among, entertains us for three days reasoning- it -friendly. Moreover, it came about that the father of Publius is to lay-down, being held-with a fever and ~dysentery, with respects to whom Paul, coming-in and wishing-with-respects-to, laying- his hands -upon him heals him.
Concordant Literal Version	Now in the regions about that place the freeholds belonged to the foremost man of the island, named Publius, who, receiving us, lodges us three days, amiably." Now it occurred that the father of Publius was lying down, pressed with fever and dysentery. Paul, entering to him and praying, placing his hands on him, heals him."
exeGesese companion Bible	<b><u>PAULOS HEALS THE FATHER OF PUBLIUS</u></b> Around those places are parcels of the preeminent man of the island, whose name is Publius; who entertains us, and courteously lodges us three days. And so be it, the father of Publius is held by a fever and dysentery - to whom Paulos enters and prays and puts his hands on him and heals him.
Orthodox Jewish Bible	Now in the area around that place were lands belonging to the leading man of the island, Publius by name, who welcomed us and gave us hachnosas orchim. And it came about that the abba of Publius was bedfast, suffering fevers and dysentery. Rav Sha'ul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.
Rotherham's Emphasized B.	Now [in the neighbourhood of that place] were lands, belonging to the chief man of the island, by name Publius,—who [making us welcome] [for three days] hospitably entertained us. And it so happened that [the father of Publius] [with feverish heats and dysentery distressed] was lying prostrate: unto whom Paul entering in and praying, laid his hands on him, and healed him.

### Expanded/Embellished Bibles:

An Understandable Version	Now in that general vicinity there was property belonging to the chief of the island, a man named Publius, who welcomed us courteously and entertained us for three days. And it happened that Publius' father lay sick with a fever and dysentery. Paul went [to his house] and, after praying and placing hands on him, healed him.
The Expanded Bible	There were some fields [or was an estate] around there owned by Publius, an important man [or the chief official; governor] on the island. He welcomed [received] us into his home and was very good to us [provided generous hospitality; treated us as honored guests] for three days. Publius' father was sick in bed with a fever and dysentery [ <sup>c</sup> a serious illness that includes cramping and severe diarrhea]. Paul went to him, prayed, and put [or laid] his hands on the man and healed him.
Jonathan Mitchell NT	Now in the [areas; regions; (= neighborhoods)] around that place were estates (or: properties) belonging to the first man (= foremost resident; or: = governor [as a title]) of the island, named Publius, who – after taking [us] up and welcomingly receiving [us] with embraces – lodged us as guests [for] three days, in a loving and friendly manner.



But it had happened (or: occurred) [for] the father of Publius to be constantly bed-ridden (continuously lying down) while being continuously gripped by intermittent fevers and dysentery (an intestinal infection), to whom Paul was entering and then speaking toward having goodness and well-being (or: praying). After placing [his] hands on him, he healed him.

Syndein/Thieme

In the same vicinity were the estates that which belonged to the Protos {the title for the head of a Roman Island Possession - highest ruler of the island} of the island, whose name was Publius . . . who received us royally and graciously, and lodged us three days courteously.

And it happened {according to God's plan}, that the father of Publius lay sick in great pain and dying of a fever {burning up} and of dysentery {literally - unlucky intestines} to whom Paul entered in, and prayed, and laid his hands on him, and miraculously and instantly healed him.

{Note: The Greek word here is 'iaomai', which means this was a miraculous healing.}.

Translation for Translators

**Paul healed many Maltese, so they supplied what he and the others needed.**  
*Acts 28:7-10*

Near where the people had made the fire, there were some fields that belonged to a man whose name was Publius. He was the chief official on the island. He invited us to *come and stay in his home*. He took care of us for three days. *At that time* Publius' father had a fever and dysentery, and he was lying *in bed*. So Paul visited him and prayed *for him*. Then Paul placed his hands on him and healed him.

The Voice

The leading man of the island, Publius, owned large amounts of land near this beach. Publius received us and hosted us for three days. Publius's father was sick, bedridden with fever and dysentery. Paul visited the invalid and prayed for him, placing his hands on Publius's father. The man was cured.

### Bible Translations with Many Footnotes:

Lexham Bible

Now in the regions around that place were fields belonging to the chief official of the island, named [Literally "by name"] Publius, who welcomed us and [\*Here "and" is supplied because the previous participle ("welcomed") has been translated as a finite verb] entertained us [\*Here the direct object is supplied from context in the English translation] hospitably for three days. And it happened that the father of Publius was lying down, afflicted with fever and dysentery. Paul went [\*Here this participle ("went") has been translated as a finite verb in keeping with English style] to him [Literally "whom"] and after [\*Here "after" is supplied as a component of the participle ("praying") which is understood as temporal] praying, he placed his [\*Literally "the"; the Greek article is used here as a possessive pronoun] hands on him and [\*Here "and" is supplied because the previous participle ("placed") has been translated as a finite verb] healed him.

NET Bible®

Now in the region around that place<sup>20</sup> were fields belonging to the chief official<sup>21</sup> of the island, named Publius, who welcomed us and entertained us hospitably as guests for three days. The father<sup>22</sup> of Publius lay sick in bed, suffering from fever and dysentery. Paul went in to see him<sup>23</sup> and after praying, placed<sup>24</sup> his hands on him and healed<sup>25</sup> him.

<sup>20</sup>tn BDAG 798 s.v. περί 2.a.γ states, "of nearby places...τὰ περὶ τὸν τόπον the region around the place Ac 28:7." The presence of ἐκεῖνον (ekeinon) results in the translation "that place."

<sup>21</sup>tn That is, the chief Roman official. Several inscriptions have confirmed the use of πρῶτος (prwtos) as an administrative title used on the island of Malta for the highest Roman official. See further BDAG 852 s.v. Πόπλιος.

<sup>22</sup>tn Grk "It happened that the father." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>23tn</sup> Grk “to whom Paul going in.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced by a personal pronoun (“him”) and a new sentence begun here in the translation. The participle εἰσελθῶν (eiselqwn) has been translated as a finite verb due to requirements of contemporary English style.

<sup>24tn</sup> The participle ἐπιθείς (epiqeis) has been translated as a finite verb due to requirements of contemporary English style.

<sup>25sn</sup> And healed him. Here are healings like Luke 9:40; 10:30; 13:13; Acts 16:23.

The Spoken English NT

Nearby to that place were the fields<sup>d</sup> of the chief official of the island, whose name was Publius. He welcomed us and was very friendly, and put us up for three days. And it happened that Publius’s father had gotten ill, and was sick in bed with a fever and diarrhea.<sup>e</sup> Paul went in to visit him. He prayed, laid his hands on him, and healed him.

d. Or “lands.”

e. Or “dysentery.”

Wilbur Pickering’s New T.

Now in that region there were properties belonging to the chief man of the island, named Publius, who welcomed us and in a friendly manner took care of us for three days.<sup>1</sup>

Well it happened that the father of Publius was sick in bed with fever and dysentery; Paul went in to him, prayed, and laying his hands on him, healed him.

(1) To feed 276 people for three days would be a considerable expense—and they were hungry!

### Literal, almost word-for-word, renderings:

A Faithful Version

Now in the areas around that place were lands that belonged to the chief of the island, named Publius, who received us in a brotherly way and lodged us for three days.

Now it happened that Publius' father lay afflicted with fevers and dysentery; but Paul came to him and prayed for him, and laid his hands on him and healed him.

Analytical-Literal Translation

Now in the [areas] around that place were pieces of lands [belonging] to the first [fig., leading] [man] of the island, by name Publius, who, having welcomed us, he courteously entertained [us] as guests [for] three days.

But it happened, the father of Publius, suffering attacks of fever and dysentery [i.e., an intestinal infection], [was] lying down, to whom Paul having entered and having prayed, having laid [his] hands on him, healed him.

Benjamin Brodie’s trans.

Now, in and around this place were properties owned by the chief official of the island, named Publius, who welcomed and entertained us hospitably as guests for three days.

And it came to pass that the father of Publius was lying down sick, tormented by gastric fevers and dysentery, face-to-face to whom Paul entered and prayed and having laid hands upon him, he healed him .

Berean Literal Bible

Now in the *parts* around that place were lands belonging to the chief of the island, named Publius, who having received us, entertained *us* hospitably *for* three days.

And it came to pass, the father of Publius was lying, oppressed with fevers and dysentery, toward whom Paul, having entered and having prayed, having laid the hands on him, healed him.

Charles Thomson NT

Now in the neighbourhood of that place lay the estate of the chief man of the island, whose name was Publius, who took us to his house and entertained us kindly three days.

And it happened that the father of Publius being seized with a fever and a dysentery, was confined to his bed, to whom Paul went in and having prayed, laid his hands on him, and cured him.

Modern Literal Version 2020	Now in the <i>regions</i> around that place, were* farms possessed by the foremost one of the island, Publius by name, who, having accepted us, lodged <i>us</i> courteously three days. Now it happened, <i>that</i> the father of Publius lay <i>sick</i> , being troubled with fevers and dysentery; to whom Paul having entered and prayed <i>and</i> laid his hands upon him, healed him.
New American Standard	Now in the neighboring parts of that place were lands belonging to the leading man of the island [Prob. the Roman governor of the island], named Publius, who welcomed us and entertained us warmly for three days. And it happened that the father of Publius was lying <i>in bed</i> afflicted with a <i>recurring</i> fever and dysentery. Paul went in to see him, and after he prayed, he laid his hands on him and healed him.
New European Version New King James Version	. In that region there was an estate of the leading citizen [Magistrate] of the island, whose name was Publius, who received us and entertained us courteously for three days. 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.
Niobi Study Bible	In the same quarters were the possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously. And it came to pass that the father of Publius lay sick with a fever and a bloody flux. Paul entered in and prayed and laid his hands on him, and healed him. isle
Worrell New Testament	Now, in the districts round about that place, were lands belonging to the chief man of the island, by name Publius; who, receiving us, entertained us hospitably three days. And it happened that the father of Publius was lying prostrate, afflicted with fever and dysentery; to whom Paul coming, and praying, laying <i>his</i> hands on him, healed him.

**The gist of this passage:** The local leader, Publius, has the entire group stay with him for three days, during which he feeds and entertains them. Paul cures his father.

7-8

### Acts 28:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 28:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
hyparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #5225
chōria (χωρία) [pronounced kho-REE-ah]	<i>places, spots or plots of ground, fields, lands, parcels of ground, possessions</i>	neuter plural noun, nominative case	Strong's #5564
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
prōtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; nominative case	Strong's #4413
tēs (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
nēsos (νήσος) [pronounced NAY-soss]	<i>island, isle</i>	feminine singular noun, genitive/ablative case	Strong's #3520

**Translation:** In the [regions] around that place were the lands [belonging] to the chief of the island,...

The most prominent person on the island owned much of the land there.

This person is called prōtos (πρῶτος) [pronounced PROT-oss], which means, *first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost*. Strong's #4413. This does not appear to be an official title as much as an acknowledgment.

Acts 28:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Ρόπλιος (Πόπλιος) [pronounced POP-lee-oss]	<i>popular; transliterated, Publius, Poplios</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #4196

**Translation:** ...[whose] name [was] Publius.

The man's name was Publius (more accurately transliterated as *Poplios*). The name usually assigned to him sounds very Roman (as this place is reasonably close to Rome); but his actual name does not appear to be all that Roman.

He has got quite a write-up in Wikipedia. He is venerated by the Catholic Church as Saint Publius (the Catholic Church is not aware that all believers are saints); and he is called both he Bishop of Athens and the Bishop of Malta. The Wikipedia [article](#) is rather short on information specific to Publius (beyond what we read in Acts). About the only information specific to Publius is that he was martyred by Emperor Hadrian in A.D. 112 (logically, Publius would have been fairly old by this time).

Wikipedia also writes: *According to Maltese Christian tradition, Publius' conversion led to Malta being the first Christian nation in the West.*<sup>23</sup>

Exactly what he did, apart from what we read here, is not known. However, this shipwreck on Malta apparently changed Malta forever. The names of that bay and city are both after Saint Paul.

God used everything, every detail, to eventually send Paul to this island. They were open and receptive to Jesus Christ.

Acts 28:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anadéchomai (ἀναδέχομαι) [pronounced an-ad-EHKH-om-ahée]	<i>receiving, taking up, taking upon's self, an undertaking, assuming (responsibility); entertaining anyone hospitably</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #324
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

<sup>23</sup> From [https://en.wikipedia.org/wiki/Saint\\_Publius](https://en.wikipedia.org/wiki/Saint_Publius) accessed January 19, 2024.



Acts 28:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raɪ]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	three	masculine plural noun; accusative case	Strong's #5140

**Translation:** [He] had taken us in for three days,...

As is often the case, this same sentence continues. Instead of making this a run-on sentence in the English, I simply started with a new sentence at this point.

Publius (Poplios) took all of these people in for three days.

Acts 28:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philophrónōs (φιλοφρόνως) [pronounced fil-of- RON-ocē]	in a friendly manner, kindly, courteously, graciously	adverb	Strong's #5390 (hapax legomenon)
xenízō (ξενίζω) [pronounced xen-IHD- zoh]	to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3579

**Translation:** ...graciously receiving [us] as guests.

He received them all graciously as guests. It seemed unlikely that he had room in his home, but allowed them to camp on his estate.

The adverb used here is philophrónōs (φιλοφρόνως) [pronounced fil-of-*RON-ocē*], and it means, *in a friendly manner, kindly, courteously, graciously*. Strong's #5390. It is an **hapax legomenon**. I would understand this to mean that Publius did not simply receive them as guests, but he saw to their needs, providing food and water (or whatever was drinkable).

Since Luke writes about this, and since Paul is mentioned in v. 8, we would expect that accommodations were found for all of those from that ill-fated cruise.

Acts 28:7 In the [regions] around that place were the lands [belonging] to the chief of the island, [whose] name [was] Publius. [He] had taken us in for three days, graciously receiving [us] as guests. (Kukis nearly literal translation)

Remember that God the Holy Spirit made it a point to tell us that all of the people on board this ship were saved (from drowning, from perishing in the shipwreck). Let me suggest to you, based upon these events, most or all of these men were saved as well as a result of being on board with Paul.



What Paul said by way of message to the crew or to Publius is not recorded, but we have read many of Paul's evangelical messages, so we have some idea at least. Maybe he spoke of what happened to him on the road to Damascus; maybe he gave the gospel using Old Testament passages. I would expect both.

Acts 28:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Póplios (Πόπλιος) [pronounced POP-lee-oss]	<i>popular; transliterated, Publius, Poplios</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #4196
puretos (πυρετός) [pronounced poo-reht-OSS]	<i>fever, fiery heat, inflamed, feverish</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4446
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dusentería (δυσεντερία) [pronounced doos-ent-er-EE-ah]	<i>dysentery, bowel ailment, intestinal ailment</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1420 (hapax legomena)
sunechô (συνέχω) [pronounced soon-EKH-oh]	<i>holding together, compressing (the ears, with a crowd or siege); arresting (a prisoner); figuratively compelling, perplexing, afflicting, gripping, being preoccupied; constraining, holding, keeping in, pressing, lying sick of, stopping, being in a strait, being taken with</i>	masculine singular, present passive participle; accusative case	Strong's #4912

Acts 28:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katakeimai (κατάκειμαι) [pronounced <i>kat-AK-i-mahoe</i> ]	<i>to lie down, to have lain down, to sit [at a meal], to recline</i>	present (deponent) middle/passive infinitive	Strong's #2621

**Translation:** It came to pass concerning the father of Publius, who kept on being afflicted with a fever and an intestinal ailment, was lying down.

In the various conversations which were had, Paul apparently found out that this man's father was afflicted with a high fever and an intestinal ailment. The disease had him lying down.

Paul, when put face to face with various diseases, often was able to cure the people.

Acts 28:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ὃν (ὄν) [pronounced <i>hawn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ὁ (ὅ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
εἰσερχομαι (εἰσεύρχομαι) [pronounced <i>ice-ER-khom-ahoe</i> ]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #4336

Acts 28:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, aorist active participle; nominative case	Strong's #2007
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Paul came in face to face with him, praying [and] laying his hands on him,...

Obviously, Paul asked to see the man's father.

Paul went into the room where he was, praying and laying his hands on him.

Acts 28:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2390
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...[and] he healed him.

As a result, Paul healed him. Now, quite obviously, God healed this man through the agency of Paul.

God continued to provide **signs and miracles** in order for Paul to be given prominence. Bear in mind that Paul is a prisoner there, and, as a result, thought to be the lowest of the low. However, the centurion would have spoken highly of Paul, as the man who guided them to land safely there. Paul has been bitten by a very poisonous snake, yet remained unharmed by it; and now he has healed the father of the chief man of the island. Clearly, to these heathen, Paul is a man who ought to be heard.

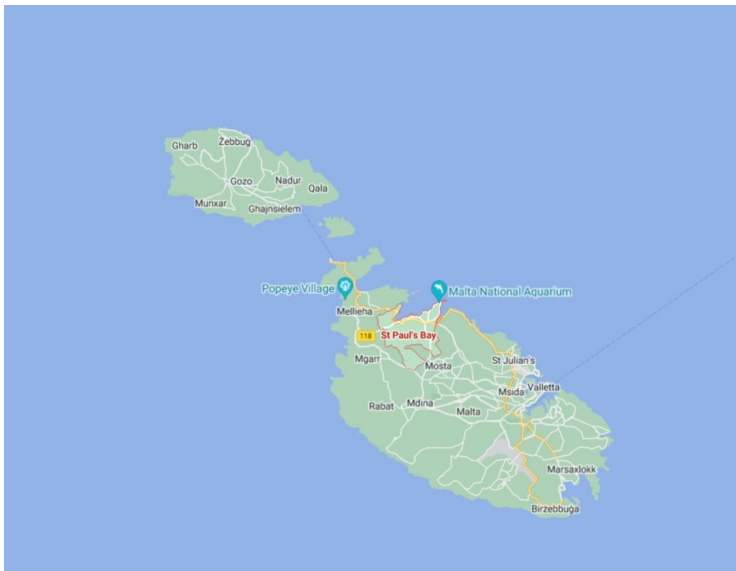
Acts 28:8 It came to pass concerning the father of Publius, who kept on being afflicted with a fever and an intestinal ailment, was lying down. Paul came in face to face with him, praying [and] laying his hands on him, [and] he healed him. (Kukis nearly literal translation)

Acts 28:7–8 In the [regions] around that place were the lands [belonging] to the chief of the island, [whose] name [was] Publius. [He] had taken us in for three days, graciously receiving [us] as guests. It came to pass concerning the father of Publius, who kept on being afflicted with a fever and an intestinal ailment, was lying down. Paul came in face to face with him, praying [and] laying his hands on him, [and] he healed him. (Kukis nearly literal translation)

Acts 28:7–8 The regions around that place were lands that belonged to the principal man of the island, whose name was Publius. He took all of us in for three days, graciously receiving us as guests. His father was lying down, suffering from a fever and an intestinal problem. Paul went into the room where the father was and prayed for him. Paul laid his hands upon him and healed him. (Kukis paraphrase)

These seems to be a great deal missing from this story of what happened next on Malta. There is a time situation. The chief man of the island took them in as guests for three days. In v. 11, the time three months is given. What happened over that period of time? Were they allowed to camp out where they were? Was food brought to them? Bear in mind that virtually everything of value had been jettisoned from the ship that they were on; and that ship had very little value in it.

God does not simply allow miracles to be performed, but without any follow up. There is easily 4 or 5 verses which could have been appended to what we have read so far, which could have told us more about what happened there. For whatever reason, these verses are not included. And Luke is there among them; so it is not as if he was lacking people to tell him what happened. He was right there, in the midst of it.



**Modern-Day Malta and Saint Paul's Bay** (a map); from [Google Maps](#); accessed July 4, 2022. By the very name of this city, Saint Paul's Bay, and looking at its topography, it seems very likely that this is the crash site and this is where the 276 people from that journey stayed for three months. Although the Bible tells us very nearly nothing about the evangelism done by Paul, it seems clear, by the name of this city, that Paul's ship landed here and that he had quite a response from the people. At some point in time, the people there determined, "We need to make this place where Paul landed and gave our ancestors the gospel. Let's call this place, Saint Paul's Bay." I could not find even an approximate date for the naming of this city.

Malta is about 60 miles south of the mainland (Sicily). According to what I read [online](#), the ferry ride today takes about 2 hours, which seems pretty fast to me.

From Wikipedia: *Its name refers to the shipwreck of Saint Paul as documented in the Acts of the Apostles on St. Paul's Islands near St Paul's Bay, on his voyage from Caesarea to Rome, which laid the foundations of Christianity on the island.*<sup>24</sup>

<sup>24</sup> From [Wikipedia](#); accessed July 4, 2022.

There is a similar lack of detail at the end of this chapter as well. Paul is in Rome for two years, living a life that is reasonably free, as a prisoner, yet, at the very end, we will barely get an overview of this life. There are some interesting details found in this chapter, but what is more interesting is just how much is missing. Bear in mind that Luke spent a full chapter on the shipwreck, and yet, in this final chapter of Acts leaves so much information out.

To me, the obvious question is, *did something happen to Luke?* Perhaps he believed that he had come to a good end for his book, Acts of the Apostles, and was going to deliver it.

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Interestingly enough, nothing is said about the **gospel message**, about what Paul (or anyone else sailing with him) said to the natives there. It is logical that they would have listened to Paul and that many there would have heard the gospel and responded with positive volition (remember that they were not run aground right there at that island because they chose to go there).

Given the modern name of this place today, coupled with the fact that Christianity is acknowledged to have been established there from the time of Saint Paul, it only stands to reason that there was, at one time, great evangelism which took place.

The sentence begun in v. 9 appears to go into v. 10 (v. 10 begins with a relative pronoun, although most translations treat these as separate sentences).

**Now this has come to pass, and the remaining ones, the [ones] on the island, kept on having sicknesses were coming near and he was healing [them]; who, even many, with honors, have honored us. And departing, they lay upon [us] the [things] face to face with the necessities.**

Acts  
28:9–10

**Now this happened so that the rest, the [ones] on the island, [those who] kept on having illnesses, were coming [to Paul] and he was healing [them]. [These] and many [others] were honoring us with honors. When [we were about] to depart, [the islanders] set [before us] the [things] necessary for the [trip].**

**After this happened, others on the island who were sick, came to Paul and he healed them. These people who had been sick, along with many others, honored us with their respect. As we were about to leave, they brought us whatever things were necessary.**

Here is how others have translated this passage:

#### **Ancient texts:**

- |                            |  |
|----------------------------|--|
| Westcott-Hort Text (Greek) | Now this has come to pass, and the remaining ones, the [ones] on the island, kept on having sicknesses were coming near and he was healing [them]; who, even many, with honors, have honored us. And departing, they lay upon [us] the [things] face to face with the necessities. |
| Complete Apostles Bible    | Then after this happened, also the rest who were ill on the island were coming to him and were being healed, who also honored us with many honors, and when we put to sea, they gave us the things that we needed.   |
| Douay-Rheims 1899 (Amer.)  | Which being done, all that had diseases in the island came and were healed. Who also honoured us with many honours: and when we were to set sail, they laded us with such things as were necessary.  |
| Holy Aramaic Scriptures    | And after this happened, the rest also; those who were sick among them on the island, came unto him and were healed.   |



	And they honored us with great honors, and when we went forth from there, they provided us with provisions.
James Murdock's Syriac NT	And after this event, others also in the island who were sick, came to him and were healed.
	And they honored us with great honors: and when we left the place, they supplied us with necessaries.
Original Aramaic NT	And when this happened, the rest of those who were sick in the island were coming to him, and they were healed.
	And they honored us greatly, and when we were leaving from there, they loaded us with provisions.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when this took place, all the others in the island who had diseases came and were made well. Then they gave us great honour, and, when we went away, they put into the ship whatever things we were in need of.
Bible in Worldwide English	After this, other sick people on the island came to Paul. And they too were healed. They gave us many things. When we went away, they put on the boat for us the things that we would need.
Easy English	After Paul did this, the other sick people on the island came to him. He caused them also to become well again. The people gave us many gifts. Later, we got ready to leave the island on another ship. They gave us the things that we needed for the journey.
Easy-to-Read Version—2008	After this happened, all the other sick people on the island came to Paul, and he healed them too. The people on the island gave us many honors. And after we had been there three months and were ready to leave, they provided us everything we needed for our trip. We got on a ship from Alexandria that had stayed on the island of Malta during the winter. On the front of the ship was the sign for the twin gods. V. 10, in the ERV, includes v. 11. There is no v. 11 in the ERV.
God's Word™	After that had happened, other sick people on the island went to Paul and were made well. They showed respect for us in many ways, and when we were going to set sail, they put whatever we needed on board.
Good News Bible (TEV)	When this happened, all the other sick people on the island came and were healed. They gave us many gifts, and when we sailed, they put on board what we needed for the voyage.
J. B. Phillips	After that all the other sick people on the island came forward and were cured. Consequently they loaded us with presents, and when the time came for us to sail they provided us with everything we needed.
NIRV	Then the rest of the sick people on the island came. They too were healed. The people of the island honored us in many ways. When we were ready to sail, they gave us the supplies we needed.
New Life Version	Because of this, other people of the island who were sick came to Paul and were healed. They had great respect for us. When we got into a ship to leave, they gave us everything we needed.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Word got around. Everyone else on the island suffering from diseases came to see Paul and got cured. These people treated us with deep respect and honor. When
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	it came time for us to sail away, they brought supplies to the ship—whatever they thought we might need.
Contemporary English V.	After this happened, everyone on the island brought their sick people to Paul, and they were all healed. The people were very respectful to us, and when we sailed, they gave us everything we needed.
The Living Bible	Then all the other sick people in the island came and were cured. 10 As a result we were showered with gifts, [literally, “honors.”] and when the time came to sail, people put on board all sorts of things we would need for the trip.
New Berkeley Version The Passion Translation	. When the people of the island heard about this miracle, they brought all the sick to Paul, and they were also healed. The islanders honored us greatly, and when we were preparing to set sail again, they gave us all the supplies we needed for our journey.
Plain English Version	After Paul did that, all the other sick people on the island came to him, and God made them better too. Then the people there did a lot of things to show us that they thought we were great. And when the time came for us to get ready to sail away on another ship, those people gave us food and other things that we needed.
UnfoldingWord Simplified T.	After Paul had done that, the other people on the island who were sick came to him, and he healed them, too. They brought us gifts and showed in other ways that they greatly respected us. When we were ready to leave three months later, they brought us food and other things that we would need on the ship.
William's New Testament	Because this cure was performed, the rest of the sick people on the island kept coming to him and by degrees were cured. They also honored us with many presents, and when we set sail, they supplied us with everything that we needed.

#### Partially literal and partially paraphrased translations:

American English Bible	Well after that, the rest of the sick people on the island also started coming to him to be cured, honoring us with many gifts, and several brought us provisions that we'd need.
Beck's American Translation Breakthrough Version	. After this happened, also the rest in the island who had weaknesses were coming forward and being healed. The <i>foreigners</i> also paid us with many valuables. And as we took off, they placed the <i>things on the boat</i> for our needs.
Common English Bible A. Campbell's Living Oracles	. Now, therefore, when this miracle was wrought, the rest also, who had disorders, in the island, came, and were healed. Who also honored us with great honors; and when we departed, put on board such things as were necessary.
New Advent (Knox) Bible	These paid us great honour, and when we embarked they loaded us with all the supplies we needed. V. 9 was placed with the previous passage for context.
NT for Everyone	At this, everyone else on the island who was sick came and was cured. They gave us many honors, and when we were getting ready to sail away they gave us everything we needed.
20 <sup>th</sup> Century New Testament	After this, all the people in the island who had any illness came to Paul, and were cured. They also presented us with many gifts, and when we set sail they put supplies of necessities on board.

#### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But when this was done, the others in the island who were afflicted with diseases also came and were cured. They also honoured us in many ways; and on our departure, they provided for us on board everything that we needed.
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God's Truth (Tyndale)	When this was done, other also which had diseases in the isle, came and were healed. And they did us great honour. And when we departed, they laded us with things necessary.
International Standard V	After that had happened, the rest of the sick people on the island went to him and were healed. The islanders [Lit. They] honored us in many ways, and when we were about to sail again, [The Gk. lacks again] they supplied us with everything we needed.
Montgomery NT	After this all the other sick people on the island came, and continued to be restored to health. These loaded us with many honors and, when at last we set sail, they put on board such things as we needed.

### Catholic Bibles (those having the imprimatur):

New American Bible (2011)	After this had taken place, the rest of the sick on the island came to Paul and were cured. They paid us great honor and when we eventually set sail they brought us the provisions we needed.
Revised English Bible–1989	They honoured us with many marks of respect, and when we were leaving they put on board the supplies we needed. V. 9 was placed with the previous passage for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After this happened, the rest of those on the island who had ailments came and were healed. They heaped honors on us; and when the time came for us to sail, they provided the supplies we needed.
Hebraic Roots Bible	Then, this taking place, the ones in the island having infirmities also came up, and they were healed. They also honored us with many honors. And on our setting sail, they lay on us such things as were needed.
Holy New Covenant Trans.	After this occurred, all the other sick people on the island began to come to Paul; they too were healed. V. 10 will be place with the next passage.
Tree of Life Version	After this happened, the rest of the sick on the island started coming and getting healed. They also heaped honors on us; and when we sailed, they put on board all the supplies we needed.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...this but becoming and The [Men] Remaining The [Men] in the island Having sicknesses approached and [They] were relieved Who* and [with] many payments honor us and [to] [us] being led (up) [They] lay the [things] to the needs...
Awful Scroll Bible	Consequently, the same-as-this occurring, the rest also, holding sick from-among the island, were coming-near and were being serviced. Who also value us with many honors, even as we were being led-out of a ship, they themselves laid-upon us that with regards to our need.
exeGeses companion Bible	So when this becomes, the rest in the island, who have frailties, come and are cured; who also honor us with many honors: and when we embark, they put us with such as are needed.
Orthodox Jewish Bible	And when this happened, also others on the island, the cholim, were approaching Rav Sha'ul and were receiving refuah shleimah. The natives bestowed matanot rabbot on us and, while being put out to sea, they gave us the provisions for our needs. [TEHILLIM 15:4]

Rotherham's Emphasized B. And [when this' happened] [the rest also, even they in the island who were sick] were coming in and getting cured; who also [with many' honours] honoured us, and [when we were about to sail] put on board such things as we might need.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	After this occurred, the rest of the people on the island who had diseases were coming to him and being healed. They also gave us many honors [gifts and courtesies expressing respect]; and when we were setting sail, they supplied us with all the things we needed.
An Understandable Version	When he had done this, the rest of those on the island who had diseases, [also] came and were healed. These people also showered many honors on us and when we sailed [away], they brought the provisions we needed and put them aboard [the ship].
The Expanded Bible	After this, ·all the other [the rest of the] sick people on the island came to Paul, and he healed them, too. The people on the island gave us many honors. When we were ready to leave, they gave us the ·things [provisions] we needed.
Jonathan Mitchell NT	So in relation to this happening, the rest of the folks in the island also, [who were] presently having weaknesses and illnesses, began approaching in a steady procession, and then were being treated or cured, one after another – who also honored us with many things of value (gifts), and later, while proceeding in being put to sea, they loaded on [board] the things with a view towards [our] needs.
P. Kretzmann Commentary	So when this was done. others also which had diseases in the island came and were healed; who also honored us with many honors, and when we departed, they laded us with such things as were necessary.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 28:7–10 has been placed in the <b>Addendum</b> . So when this came to pass, others also which kept on having and holding all kinds of diseases in the island, kept coming face to face, and kept on being medically healed. {Note: The Greek word used this time is 'therapeuo'. This is NOT the word for a miracle. It is the word for medical treatment. Luke is a medical doctor so he must be treating the people now.} {This winter in Malta was almost a 3 month relaxed vacation for Paul} Who also honored us with many honors {valuable things - material and immaterial things - love, companionship, etc.}. And when we departed, they did laden us with the things for our needs.
Translation for Translators	After Paul had done that, the other people on the island who were sick came to him and he healed them, too. They brought us gifts and showed in other ways that they greatly respected us. When we were ready to leave three months later, they brought us food and other things that we would need for the trip.
The Voice	Soon people from all over the island who had diseases came, and they were cured as well. V. 10 will be placed with the next passage for context.

### Bible Translations with Many Footnotes:

Lexham Bible	And after [*Here “after” is supplied as a component of the temporal genitive absolute participle (“had taken place”)] this had taken place, the rest of those on the island who had diseases were coming and being healed also. They also honored us with many honors, and when we [*Here “when” is supplied as a component of the participle (“putting out to sea”) which is understood as temporal] were putting out to sea, they gave us [*Here the direct object is supplied from context in the English translation] the things we needed. [Literally “for the needs”]
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## NET Bible®

After this had happened, many of the people on the island who were sick<sup>26</sup> also came and were healed.<sup>27</sup> They also bestowed many honors,<sup>28</sup> and when we were preparing to sail,<sup>29</sup> they gave<sup>30</sup> us all the supplies we needed.<sup>31</sup>

<sup>26tn</sup> BDAG 142 s.v. ἀσθένεια 1 states, “ἔχειν ἰᾶ. be ill Ac 28:9.”

<sup>27sn</sup> Many...also came and were healed. Again, here is irony. Paul, though imprisoned, “frees” others of their diseases.

<sup>28tn</sup> Or “they also honored us greatly”; Grk “they also honored us with many honors” (an idiom).

<sup>29tn</sup> BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.” In this case the simpler English “sail” is more appropriate. The English participle “preparing” has also been supplied, since the provisioning of the ship would take place some time before the actual departure.

<sup>30tn</sup> BDAG 384 s.v. ἐπιτίθημι 1.b has “give τινί τι someth. to someone...ἀναγομένοις τὰ πρὸς τὰς χρείας when we sailed they gave us what we needed Ac 28:10.”

<sup>31sn</sup> They gave us all the supplies we needed. What they had lost in the storm and shipwreck was now replaced. Luke describes these pagans very positively.

## Wilbur Pickering’s New T.

So, when this had happened, the rest of those on the island who had diseases started coming and being healed; who also honored us in many ways, and when we put to sea they provided the necessary things.<sup>2</sup>

(2) Paul proved to be a valuable person to have along, the more so since they were there for three months.

**Literal, almost word-for-word, renderings:**

## Benjamin Brodie’s trans.

Then, after this took place, others on the island who also had sicknesses came and were healed,

Who also honored us with many honors, and when we were ready to set sail, they provided ample supplies necessary for the trip . laded

Charles Thomson NT  
Context Group Version

And when this was done, the rest also that had infirmities in the island came, and were cured: who also honored us with many honors; and when we sailed, they put onboard such things as we needed.

## Literal Standard Version

And in the neighborhood of that place were lands of the principal man of the island, by name Publius, who, having received us, courteously lodged [us for] three days; and it came to pass, the father of Publius was lying, oppressed with fevers and dysentery, to whom Paul, having entered and having prayed, having laid [his] hands on him, healed him;

this, therefore, being done, also the others in the island having sicknesses were coming and were healed;

who also honored us with many honors, and we setting sail—they were loading [us] with the things that were necessary. Vv. 7–8 are included for context.

## Modern Literal Version 2020

Therefore, *after* this happened, the rest who have *any* sicknesses in the island were also coming near and were being healed,

who also honored us with many honors, and *while* setting-sail, they placed upon the *ship* the things for *our* need.

## New American Standard

After this happened, the rest of the people on the island who had diseases were coming to him and being cured. They also showed us many honors, and when we were *about* to set sail, they supplied [Or *put on board*] us with everything [Lit *the things pertaining to the needs*] we needed.

## New European Version

## Revised Geneva Translation

Then, when this was done, others on the isle who had diseases also came to him and were healed.

They also honored us greatly. And when we departed, they gave us necessary supplies.

Webster's Translation: So when this was done, others also who had diseases in the isle, came, and were healed: Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

**The gist of this passage:** Other people with diseases came to be cured. When the time had come, the natives of Malta brought many gifts to honor the people for this visit.

9-10

Acts 28:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, aorist (deponent) middle/passive participle; genitive/ablative case	Strong's #1096

**Translation:** Now this happened...

Luke now describes what happened after Paul cured the leader's father.

Acts 28:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
loipoi (λοιποί) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; nominative case	Strong's #3062
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588



Acts 28:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
nēsos (νῆσος) [pronounced NAY-soss]	<i>island, isle</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3520
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
asthēneiai (ἀσθένειαι) [pronounced ahs-THEH-nigh-ī]	<i>weaknesses, sicknesses, infirmities, diseases</i>	feminine plural noun, accusative case	Strong's #769
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahee]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4334

**Translation:** ...so that the rest, the [ones] on the island, [those who] kept on having illnesses, were coming [to Paul]...

Others came to Paul, those who had illnesses. What had happened was told all over the island.

I inserted Paul's name, but it is not actually found here. It is very possible that Luke treated many of the people who came to them with traditional treatments.

Acts 28:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
therapeuô (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2323

**Translation:** ...and he was healing [them].

When these came to Paul, he healed them. It is also possible the Luke healed them. Let me explain:

Interestingly enough, the word used here is the imperfect active indicative of *therapeuō* (θεραπεύω) [pronounced *there-ap-YOO-oh*], which is not a word generally used of a miracle. It means, *to serve, do service; to heal, to cure, to restore to health; to worship*. Strong's #2323. What appears to be the case is, these people actually meet with Luke, not Paul (Paul's name is not necessarily found here) and Luke may use traditional cures for these people.

Acts 28:9 **Now this happened so that the rest, the [ones] on the island, [those who] kept on having illnesses, were coming [to Paul] and he was healing [them].** (Kukis mostly literal translation)

Again, we must reasonably presume that Paul gave them the gospel message and established a church there in Malta, even though that is not said anywhere in this text.

Acts 28:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
καί (καί) [pronounced <i>kai</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4183
timai (τιμαί) [pronounced <i>tih-MY or tee-MY</i> ]	<i>prices, costs, values, total (cost) value; honors, reverences, respects</i>	feminine plural noun, dative, locative or instrumental case	Strong's #5092
timaō (τιμάω) [pronounced <i>tihm-AH-oh</i> ]	<i>to honour, to value, to revere, to venerate, to prize, to fix a valuation upon</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5091
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i> ]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** **[These] and many [others] were honoring us with honors.**

Those who had been healed, and many others, venerated or revered Paul and his associates, giving them great respect. It is reasonable to suppose that they were helped with shelter and food as well.

They are going to spend three months on this island, and it is reasonable to suppose that Paul set up a church here and taught them.

Acts 28:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kai</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 28:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea</i>	masculine plural, present passive participle, dative, locative or instrumental case	Strong's #321
epitithêmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay [something down], to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #2007
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
chreiai (χρεῖαι) [pronounced KHRY-ī]	<i>necessities, necessary things, needs; duties, businesses; tasks; occasions; demands, requirements; uses; wants</i>	feminine plural noun; accusative case	Strong's #5532

**Translation:** When [we were about] to depart, [the islanders] set [before us] the [things] necessary for the [trip].

About three months later, as all who had been shipwrecked there were about to leave, the people of the island brought them all the things that they believed would be necessary for their trip to Rome. This would have been clothing and food and possibly money as well.

Now you may be wondering, *did they repair the ship? What happened?* The next passage will explain. This is another ship which was wintering on Malta.

Acts 28:10 [These] and many [others] were honoring us with honors. When [we were about] to depart, [the islanders] set [before us] the [things] necessary for the [trip]. (Kukis mostly literal translation)

Acts 28:9–10 Now this happened so that the rest, the [ones] on the island, [those who] kept on having illnesses, were coming [to Paul] and he was healing [them]. [These] and many [others] were honoring us with honors. When [we were about] to depart, [the islanders] set [before us] the [things] necessary for the [trip]. (Kukis mostly literal translation)

These three months will be the most important known to the history of Malta.

Even today, we know about this series of events. The governor of the island is known and has his own Wikipedia entry. Where Paul and company landed is also known by the name of the tiny island and the bay there (St. Paul's Island and St. Paul's Bay; both of which can be found on Wikipedia).

Acts 28:9–10 *After this happened, others on the island who were sick, came to Paul and he healed them. These people who had been sick, along with many others, honored us with their respect. As we were about to leave, they brought us whatever things were necessary.* (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

## Paul in Rome

### Paul is encouraged by fellows believers as he nears Rome

Interestingly enough, these three months, even though distinguished by the converting of many on this island, is not recorded. The human reason may have been, Luke was without writing materials (although he apparently wrote a very detailed chapter of the shipwreck itself); or perhaps Luke was sick and not healed. Or, perhaps the experiences which were not recorded had become simply old hat. None of these explanations really strike me as being right. The only excuse that would make sense to me is, Luke was very heavily involved in teaching and evangelizing, and did not have time to write.

Whatever the reason, this missing story is just one of those oddities of the final two chapters of Acts.

**Now, after three months, we departed in a ship wintering in the island, Alexandrian, with a mark with [the] Dioscuri.**

Acts  
28:11

**After three months, we departed in a ship [that had been] wintering on the island—an Alexandrian [ship], with the [figurehead] mark of the twin sons.**

**Another ship had been wintering in Malta, and we departed on that ship three months later. This ship had been built in Alexandria and it had a figurehead at the front of Castor and Pollux.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, after three months, we departed in a ship wintering in the island, Alexandrian, with a mark with [the] Dioscuri.
Complete Apostles Bible	Now after three months we put to sea in a ship that had wintered on the island, belonging to Alexandria, with the figurehead of the Twin Brothers.
Douay-Rheims 1899 (Amer.)	And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.
Holy Aramaic Scriptures	Then, after three months, we went forth, and we journeyed in an Aleksandratha {Alexandrian} ship, which had wintered at the island, and there was upon her the sign of The Twins {i.e. Castor and Pollux}.
James Murdock's Syriac NT	And after three months we departed, sailing in a ship of Alexandria, which had wintered in the island, and which bore the signal of the Twins.
Original Aramaic NT	But we went out after three months and journeyed in an Alexandrian ship which had harbored at that island, and it had on it the sign of The Twins.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And after three months we went to sea in a ship of Alexandria sailing under the sign of the Dioscuri, which had been at the island for the winter.
Bible in Worldwide English	A boat from the town of Alexandria was at the island all through the winter time. It was marked with a sign of the Twin Brothers. After we had been on the island for three months, we went on that boat.
Easy English	When we left Malta, we had been there for three months. We got on a ship that was called 'The Twin Gods'. It had come from Alexandria and it had stayed in Malta during the winter.
	The 'Twin Gods' were two Greek gods called Castor and Pollux. The people from Greece thought that these gods were very powerful.
Easy-to-Read Version—2008 <i>God's Word</i> ™	After three months we sailed on an Alexandrian ship that had spent the winter at the island. The ship had the gods Castor and Pollux carved on its front.
Good News Bible (TEV)	After three months we sailed away on a ship from Alexandria, called "The Twin Gods," which had spent the winter in the island.
J. B. Phillips	<b>Spring returns and we resume our journey</b> It was no less than three months later that we set sail in an Alexandrian ship which had wintered in the island, a ship that had the heavenly twins as her figurehead.
<i>The Message</i>	<b>Rome</b> We spent a wonderful three months on Malta. They treated us royally, took care of all our needs and outfitted us for the rest of the journey. When an Egyptian ship that had wintered there in the harbor prepared to leave for Italy, we got on board. The ship had a carved Gemini for its figurehead: "the Heavenly Twins." V. 10 is included for context.
NIRV	<b>Paul Arrives in Rome</b> After three months we headed out to sea. We sailed in a ship from Alexandria that had stayed at the island during the winter. On the front of the ship the figures of twin gods were carved. Their names were Castor and Pollux.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>ONE MORE SHIP TO SAIL</b> After three months on the island, we left. We boarded a ship that had wintered on the island with us. It, too, was a ship from Alexandria. On the front of the ship was a carved figurehead of two gods known as the Twin Brothers. [4] <sup>4</sup> 28:11The twins (Castor and Pollux) are sons of Zeus, the boss god on Mount Olympus. Some people taught that these gods rescued sailors in trouble.
Contemporary English V.	Three months later we sailed in a ship that had been docked at Malta for the winter. The ship was from Alexandria in Egypt and was known as "The Twin Gods."
The Living Bible	It was three months after the shipwreck before we set sail again, and this time it was in <i>The Twin Brothers</i> of Alexandria, a ship that had wintered at the island.
New Berkeley Version The Passion Translation	After three months we put out to sea on an Egyptian ship from Alexandria that had wintered at the island. The ship had carved on its prow as its emblem the "Heavenly Twins."
Plain English Version	<b>We all sailed to Putioli, then we kept going by road</b> There was another ship there that had statues of the twin gods called Castor and Pollux on the front of it. That ship came from the town called Alexandria before the bad weather started, and it stayed on Malta Island until the bad weather was finished. We stayed on Malta Island in that bad weather time too, for about 3 months. Then that ship got ready to go on to Italy country, so we all got on that ship to go to Rome, in Italy country.



UnfoldingWord Simplified T.	After we had stayed there three months, we got on a ship that was from Alexandria and that was going to Italy and sailed away. On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux.
William's New Testament	Three months later, we set sail in an Alexandrian ship named The Twin Brothers, which had wintered at the island.

### Partially literal and partially paraphrased translations:

American English Bible	It was three months later that a boat from Alexandria called The Sons of Zeus (which had been wintering on the island) finally took us aboard and carried us to Syracuse, where we stayed for three days. V. 12 is included for context.
Beck's American Translation Breakthrough Version	After three months we took off in a boat that had spent the storm season in the island (an Alexandrian boat marked with the twin sons of Zeus).
Common English Bible	<b>Paul makes it to Rome</b> After three months we put out to sea in a ship that had spent the winter at the island. It was an Alexandrian ship with carvings of the twin gods Castor and Pollux as its figurehead.
New Advent (Knox) Bible	It was at the end of three months that we sailed, in a ship from Alexandria which had wintered at the island; its sign was Castor and Pollux.
NT for Everyone	<b>To Rome at last</b> After three months we set sail on a ship that had been spending the winter on the island. It was from Alexandria, and had the insignia of the Heavenly Twins.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	After three months we left in a ship from Alexandria, which had spent the winter in the island, whose sign was the Gemini.
Revised Ferrar-Fenton Bible	<b>Arrival at Rome.</b> Three months having elapsed, we is then embarked in an Alexandrian vessel, which had wintered in the island, the name of which was the Twin Brothers.
Free Bible Version	After a three month stay we set sail aboard a ship from Alexandria having a figurehead of the Heavenly Twins* that had spent the winter at the island.
God's Truth (Tyndale)	After three months we departed in a ship of Alexandry, which had wintered in the isle, whose badge was Castor and Pollux.
International Standard V	<b>Paul Sails from Malta to Rome</b> Three months later, we continued our sailing onboard an Alexandrian ship that had spent the winter at the island. It had the Twin Brothers [Lit. the Dioscuri; i.e. Castor and Pollux, twin sons of Zeus] as its figurehead.
Montgomery NT	Three months passed before we set sail an Alexandrian ship which had wintered in the island. Its name was "The Twin Brothers."
Riverside New Testament	After three months we sailed in a ship that had wintered in the island. She was from Alexandria and her figure-head was the Twin Brothers.
Leicester A. Sawyer's NT	And after three months we sailed away in an Alexandrian vessel, that had wintered in the island, with the sign of Castor and Pollux.
UnfoldingWord Literal Text	So after three months, we set sail in a ship that had spent the winter at the island, a ship of Alexandria, with" the twin gods" as its figurehead.
Weymouth New Testament	Three months passed before we set sail in an Alexandrian vessel, called the 'Twin Brothers,' which had wintered at the island.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **From Malta to Rome**

• After three months, we boarded a ship that had spent the winter at the island. It belonged to an Alexandrian company and carried the figurehead of Castor and Pollux as its insignia.

• 11. When they get to Rome, Paul is treated fairly well. Instead of being put in jail, he is allowed to stay in the city, handcuffed (with his right arm tied to the left arm of the guard).

The Heritage Bible

And after three months we sailed away in a ship, an Alexandrian, whose ensign was the Twin Sons of Jupiter, having wintered in the island.

New American Bible (2011)

**Arrival in Rome.**

Three months later we set sail on a ship that had wintered at the island. It was an Alexandrian ship with the Dioscuri\* as its figurehead.

\* [28:11] Dioscuri: that is, the Twin Brothers, Castor and Pollux, the sons of Zeus and the patrons of the sailors.

New Catholic Bible

**From Malta to Rome.** Three months later,<sup>[e]</sup> we set sail on a ship that had wintered at the island. The ship was from Alexandria, with the Dioscuri as its figurehead.

[e] *Three months later*: the time was probably February of the year 60. Dioscuri: i.e., Castor and Pollux, pagan divinities who protected seafarers.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After three months, we sailed away on a ship from Alexandria called "Twin Gods," which had passed the winter at the island.

Hebraic Roots Bible

And after three months we sailed in a ship which had wintered in the island, an Alexandrian which bore the sign, Castor and Pollus.

Holy New Covenant Trans.

The people on the island gave us many honors. We stayed there three months. When we were ready to leave, the people gave us the things we needed. We got on a ship from the city of Alexandria. The ship had stayed on the island of Malta during the winter. On the front of the ship was the sign for the twin gods. Although this is presented as v. 11, this includes v. 10 as well.

The Scriptures 2009

And after three months we set sail in an Alexandrian ship which had wintered at the island, and whose figurehead was "Dioscuri."<sup>a</sup>

<sup>a</sup>Which means: Twin Brothers, who were Sons of Zeus, named Castor and Pollux. They were tutelary deities of sailors.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...after but three months [We] are led (up) in boat having wintered in the island alexandrian [with] marking children (jovian)...

Awful Scroll Bible

And after three months, we are being led-out from-within a ship of Alexandria, having wintered-at from-within the island, marked-by the Maiden-of-Zeus.

Concordant Literal Version

Now, after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which has wintered in the island."

exeGeses companion Bible

And after three months we embark in a sailer of Alexandria which wintered in the isle - whose sign is Dioscuri:...

Orthodox Jewish Bible

And after shloshah chodashim, we set sail in an oniyah, having spent the winter on the island. It was an Alexandrian oniyah marked by the insignia of the twin Achim.

Rotherham's Emphasized B.

And [after three' months] we sailed in a ship which had wintered in the island, [a ship] of Alexandria, whose ensign was The Twin Brothers;...

### Expanded/Embellished Bibles:

An Understandable Version

After three months we set sail on a ship that had spent the winter on the island [of *Melita*]. This ship had originated from Alexandria and was designated as Brothers"

[Note: The ship may have been named this because of its prow containing the figures of the mythical twin gods of sailors, Castor and Pollux].

The Expanded Bible

### Paul Goes to Rome

After three months we got on a ship from Alexandria [27:6] that had stayed on the island during the winter. On the front of the ship was the sign of the twin gods [Castor and Pollux, the twin sons of Zeus; protectors of sailors].

Jonathan Mitchell NT

So now, after three months, we were put to sea in an Alexandrian ship with the ensign (figures painted on each side of the prow) "Sons of Zeus (or: Castor and Pollux; Dioscuri)" which had wintered in the island.

Syndein/Thieme

And after three months we departed in a ship of Alexandria, which had wintered in the isle . . . whose name was Castor and Pollux.

{Note: on the bow was the picture of the two mythical sons of Zeus. In place of the name was the picture of the twins.}

Translation for Translators

### Paul and the others sailed to Puteoli, then went by land towards Rome.

Acts 28:11-14

After we had stayed there three months, we got on a ship that was going to Italy and sailed away. The ship had been in a harbor on the island during the months when there are many storms. It had come from Alexandria city. On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux.

The Voice

We stayed on Malta for the next three months and were treated with great honor. When spring arrived, we prepared to continue our journey on a ship that had wintered there—an Alexandrian vessel with the Twin Brothers as its figurehead. The Maltese people showed us a final kindness as we departed: they came with all the provisions we needed for our journey and put them on board. V. 10 is included for context.

## Bible Translations with Many Footnotes:

Lexham Bible

### Paul Arrives in Rome at Last

Now after three months we put out to sea in a ship that had wintered at the island, an Alexandrian one with the twin gods Castor and Pollux as its insignia. [Literally "marked with the Dioscuri" (a joint name for the twin gods Castor and Pollux)]

NET Bible®

### Paul Finally Reaches Rome

After three months we put out to sea<sup>32</sup> in an Alexandrian ship that had wintered at the island and had the "Heavenly Twins"<sup>33</sup> as its figurehead.<sup>34</sup>

<sup>32</sup>tn BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea."

<sup>33</sup>tn Or "the 'Twin Gods'"; Grk "the Dioscuri" (a joint name for the pagan deities Castor and Pollux).

<sup>34</sup>tn That had the 'Heavenly Twins' as its figurehead. The twin brothers Castor and Pollux, known collectively as the Dioscuri or 'Heavenly Twins,' were the twin sons of Zeus and Leda according to Greek mythology. The Alexandrian ship on which Paul and his companions sailed from Malta had a carved emblem or figurehead of these figures, and they would have been the patron deities of the vessel. Castor and Pollux were the "gods of navigation." To see their stars was considered a good omen (Epictetus, Discourses 2.18.29; Lucian of Samosata, The Ship 9).

<sup>34</sup>tn Or "as its emblem."

The Spoken English NT

### Paul Arrives at Rome

After three months, we set sail on an Alexandrian ship that had spent the winter at the island. On its bow was a carving of the twin gods Castor and Pollux.<sup>f</sup>

<sup>f</sup> Lit. "Its figurehead was the Sons of Zeus." These were the twin gods Castor and Pollux. A figurehead was a full-size carving built into the bow of a ship.

Wilbur Pickering's New T.

### Rome

Now after three months we put to sea in an Alexandrian ship that had wintered in the island, whose figurehead was ‘the Twin Brothers’.

**Literal, almost word-for-word, renderings:**

A Faithful Version	Then after three months, we sailed in a ship that had wintered at the island; it was an Alexandrian ship with the sign Dioscuri.
Analytical-Literal Translation	So after three months, we were brought in an Alexandrian ship [which] had spent the winter on the island, marked by [the] Dioscuri [i.e. twin Roman gods regarded as patrons of sailors].
Benjamin Brodie’s trans.	Now, after three months, we set sail on a ship from Alexandria, distinguished by the insignia of the Dioscuri [twin sons of Zeus: Castor and Pollox, patron deities of sailors], having spent the winter on the island.
Charles Thomson NT	Now after three months we embarked on board a ship of Alexandria which had for its ensign Castor and Pollux, and which had wintered in that island.
Modern Literal Version 2020	Now after three months, we were led to a ship, an Alexandria with an insignia of The Twin Brothers which had wintered in the island.
New European Version	.
New King James Version	<b>Arrival at Rome</b> After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers, [Gr. <i>Dioskouroi</i> , Zeus’s sons Castor and Pollux] which had wintered at the island.
Webster’s Translation	And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

**The gist of this passage:** After three months on Malta, the people who shipwrecked there got passage on another ship going to Rome.

<b>Acts 28:11a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>after, behind</i>	preposition with the accusative	Strong’s #3326
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i> ]	<i>three</i>	masculine plural noun; accusative case	Strong’s #5140
mênes (μήνες) [pronounced <i>MAYN-ehs</i> ]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong’s #3376

**Translation:** After three months,...

As has already been observed, we know what took place on the shipwreck; and we know what took place during the first 4 days or a week on Malta. This three months was very significant to the people of Malta (which is remembered right down to this day by the naming of that harbor); but we are given precious little information about what Paul said and did (or what the others with him said and did).

Many people on this island were clearly brought to Christ. The soldiers? The crewmen? The other prisoners? One would hope many of them believed; but, so far, we have no clear evidence one way or the other. However,

I think the one mention of everyone being saved (delivered) along with the positive response of those on the island likely resulted in a large percentage of the original ship all believing in Jesus (or mostly).

Acts 28:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagō (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	1 <sup>st</sup> person plural, aorist passive indicative	Strong's #321
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ploion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4143
paracheimázō (παραχειμάζω) [pronounced par-akh-i-MAHD-zo]	<i>wintering, passing the winter (with one or at a place), spending the winter</i>	masculine singular, perfect active participle; dative, locative or instrumental case	Strong's #3914
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
nēsos (νῆσος) [pronounced NAY-soss]	<i>island, isle</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3520

**Translation:** ...we departed in a ship [that had been] wintering on the island...

So often in our study of the Word of God, we are so focused on this or that reality that we don't fully appreciate this or that reality. For instance, Luke and others were with there Paul, but we have no idea as to what they actually did (this is true for much of the book of Acts).

All of this time, there has been another ship docked on this island, remaining here for the winter, not even willing to take that final leg of the trip (remember, the boot of Italy is only about 60 miles away). That ship would be going up to Rome, which meant a considerable journey along the coast of Italy.





**The Final Leg of Paul’s Journey to Rome** (a map); from [Bible Study.org](https://www.biblestudy.org); accessed July 5, 2022. It would be easy to read this narrative and think, *Paul and company are only 60 miles from Sicilia and Italy; did they really need to wait 3 months?* This map shows us why. The trip to Rome was quite lengthy, and it was not an easy journey. It was wise for the Alexandrian ship to remain at Malta for the winter. An illustration of how a picture is worth a thousands words.

Because of the internet, people can say virtually anything at all, having no knowledge whatsoever, and it can be taken as seriously as the writings of people who have spent a lifetime in research. Throughout the chapter and previous chapters, we have extensive routes going from this city to that, traveling in a variety of ways. Back in this era, knowing about these various places and their location relative to one another would have been difficult to know, apart from making these actual trips. Today, we can google these places and see a map. In my younger days, I could go to a library with the right resources and eventually locate books with accurate maps from this era. However, when this was actually written, finding out all of the historic and geographic information would have been very

difficult to do. It would have almost been easier to experience all of the traveling that Paul did rather than to try to create something from whole cloth.

Nevertheless, I have come across dozens of weird theories simply thrown out there and repeated by those who need to agree with them. Allegations like, Jesus never existed; Paul never existed and was made up in the 3<sup>rd</sup> century; the **gospels** and Acts were written a century after conservative scholarship says they were; etc. Most of the time, these statements are made with the qualifying phrase, *many scholars believe*. Throughout most of the past 2100 years, most scholarship believed that these writings simply occurred when we assumed they were. What did not happen was, someone made a new discovery and that brought into question the dates of these books or the existence of Jesus and Paul. There may be a new *scholar* on the scene making such allegations, but not based upon any new evidence.

Acts 28:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Alexandrīnos (Ἀλεξανδρίνος) [pronounced al-ex-an-DREE-noss]	Alexandrian, a native or resident of Alexandria in Egypt; of Alexandria or belonging to Alexandria	neuter singular proper adjective; a grouping; dative, locative or instrumental case	Strong’s #222
parásēmos (παράσημος) [pronounced par-AS-ay-moss]	marked, marked with a sign: a ship marked with the image or figure of Dioscuri (Castor and Pollux)	neuter singular noun; dative, locative or instrumental case	Strong’s #3902 (hapax legomena)

Thayer definitions: 1) marked falsely, spurious, counterfeit: as a coin; 2) marked beside or in the margin; 2a) so noteworthy words, which the reader of a book marks on the margin; 3) noted, marked, conspicuous, remarkable; 3a) of persons in a bad sense, notorious; 4) marked with a sign: a ship marked with the image or figure of Dioscuri (Castor and Pollux).

Acts 28:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Dióskouroi (Διόσκουροι) [pronounced dee-OSS- koo-roy]	<i>the Dioscuri; Castor and Pollux, were the twin sons of Jupiter and Leda, and were regarded as the tutelary divinities of sailors</i>	masculine plural proper noun; a person; dative, locative or instrumental case	Strong's #1359 (hapax legomena)

**Translation:** ...—an Alexandrian [ship], with the [figurehead] mark of the twin sons.

Although skipping over the details of 3 months, Luke again starts to record a great deal of information. According to R. B. Thieme, Jr., the previous ship was built in a place known for poor craftsmanship when it came to building vessels. On the other hand, a ship built in Alexandria was likely a far better built boat.

Luke also notes that on the mast of the ship are the two twins, Castor and Pollux, likely carved from wood.

Acts 28:11 After three months, we departed in a ship [that had been] wintering on the island—an Alexandrian [ship], with the [figurehead] mark of the twin sons. (Kukis nearly literal translation)

Acts 28:11 Another ship had been wintering in Malta, and we departed on that ship three months later. This ship had been built in Alexandria and it had a figurehead at the front of Castor and Pollux. (Kukis paraphrase)

I really wanted to divide this at v. 14, as about half the translations present v. 14 as two sentences. The problem is, the other half did not.

<p>And landing in Surakousai, we remained days—three. From which (place) removing, we had come to Rhenium and, after one day, was happening a south [wind]. On the second day, we went to Potioloι, at which place [we] had found brothers. We were exhorted by them to continue days—seven. And therefore to the Rome we went. Likewise, the brothers were hearing the (things) about us. They came to a meeting with us as far as Apios Phóron and Three Tabernai, which, having seen, the Paul was grateful to God, [and] he received courage.</p>	<p>Acts 28:12–15</p>	<p>Having landed in Syracuse, we remained [there for] three days. Having left from there, we came to Rhenium, and, after one day, a south [wind] was happening. On day two, we went to Puteoli, at which place [we] discovered [spiritual] brothers. We had been invited by them to remain [with them for] seven days. Accordingly, we went toward Rome [afterwards]. Thereafter, the brothers were hearing [things] about us. [Therefore,] they came to meet with us from as far as Appius Phóron and Three Taverns. Having seen [this], Paul was grateful to God [and] he received courage [and confidence].</p> <p>We next traveled to Syracuse, where we stayed for three days. We left there and came to Rhenium, where, after a day, a strong south wind began to blow. On day two, we traveled to Puteoli, where we discovered other members of the family of God. They invited us to stay there for seven days, after which we would go toward Rome. After this, other believers heard about us. Therefore, they came from as far as the Appian Way and Three Taverns to meet with us. Having seen this, Paul was grateful to God and this gave him additional courage and confidence.</p>
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Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) And landing in Surakousai, we remained days—three. From which (place) removing, we had come to Rhenium and, after one day, was happening a south [wind]. On the second day, we went to Potioloι, at which place [we] had found brothers. We were exhorted by them to continue days—seven. And therefore to the Rome we went. Likewise, the brothers were hearing the (things) about us. They came to a meeting with us as far as Apios Phóron and Three Tabernai, which, having seen, the Paul was grateful to God, [and] he received courage.
- Complete Apostles Bible And putting in to harbor at Syracuse, we stayed there three days, from where having sailed around we arrived at Rhegium. And after one day arose a south wind, on the second day we came to Puteoli, where having found brothers, we were urged by them to stay for seven days; and so we came to Rome. And from there the brothers, when they heard about our circumstances, they came to meet with us as far as Appii Forum and Three Inns, whom when Paul saw, he gave thanks to God and took courage.
- Douay-Rheims 1899 (Amer.) And when we were come to Syracuse, we tarried there three days. From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli: Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome. And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage.
- Holy Aramaic Scriptures And we came unto Suraqusa {Syracuse} city, and we remained there three days. And from there we circled around and arrived at Rigiun {Rhegium} city. And after one day, the wind of the south blew for us, and in two days we came unto Putialus {Puteoli}, a city of Italia {Italy}. And we found The Akhe {The Brothers} there, and they requested from us, and we were with them seven days. And then we went unto Ruhme {Rome}. And when The Akhe {The Brothers} who were there had heard, they came out to meet us, as far as the market which is called Aphius Phurus {Appius Forum/The Market of Appius}, and up to Lathlath Khanun {The Three Taverns}. And when Paulus {Paul} saw them, he gave praise unto Alaha {God}, and was strengthened.
- James Murdock's Syriac NT And we came to the city of Syracuse; and remained there three days. And from there we made a circuit, and arrived at the city Rhegium. And, after one day, the south wind blew [favorably] for us, and in two days we came to Puteoli, a city of Italy. And there we found brethren; and they invited us, and we remained with them seven days: and then we proceeded towards Rome. And the brethren there, hearing [of our approach], came out to meet us as far as the village called Appii Forum, and as far as the Three Taverns. And when Paul saw them, he gave thanks to God, and was encouraged.
- Original Aramaic NT And we came to the city Syracuse and remained there for three days. And from there, we traveled around and came to the city, Rhegion; after one day, the wind blew for us from the south and in two days we came to Putielos, a city of Italia. And we found brethren there and they begged of us and we stayed there seven days and then we went on to Rome. And when the brethren there heard, they came forth to meet us at the Forum, which is called Appius-Forus, and unto The Three Taverns, and when Paulus saw them, he praised God and he was encouraged.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And going into the harbour at Syracuse, we were waiting there for three days. And from there, going about in a curve, we came to Rhegium: and after one day a south wind came up and on the day after we came to Puteoli: Where we came across some of the brothers, who kept us with them for seven days; and so we came to Rome. And the brothers, when they had news of us, came out from town as far as Appii Forum and the Three Taverns to have a meeting with us: and Paul, seeing them, gave praise to God and took heart.</p>
Bible in Worldwide English	<p>Then we went to the city of Syracuse and stayed for three days. After that we turned the boat along the coast. We reached the town of Rhegium. When we had been there for a day, a south wind began to blow. On the second day we came to the city of Puteoli. There we found some Christian brothers. They asked us to stay with them for seven days. Then we went to Rome. Some of the Christians at Rome had heard about us. They came to places called the Market Place of Appius and the Three Hotels. There they met us. When Paul saw them, he thanked God. It made him strong and glad to see these brothers.</p>
Easy English	<p>We sailed across the sea and we arrived at the city of Syracuse. We stayed there for three days.</p> <p style="padding-left: 20px;">  Syracuse was a port on the south-east coast of the island called Sicily.</p> <p>We left Syracuse and we sailed to the city of Rhegium. The next day, the wind began to blow from the south, so we sailed more quickly. The day after that, we arrived at the town of Puteoli.</p> <p style="padding-left: 20px;">  Puteoli was a port near Naples in Italy. People who wanted to go to Rome got off their ships here.</p> <p>We found some believers there. They asked us to stay with them for one week. After this we travelled to Rome. The believers in Rome had heard about us. So they came out of the city to meet us at 'The Market of Appius' and 'The Three Hotels'. When Paul saw the believers, he thanked God for them. He was very happy that they had come to meet him.</p> <p style="padding-left: 20px;">  The Market of Appius was 50 kilometres from Rome. The Three Hotels was 40 kilometres from Rome.</p>
Easy-to-Read Version–2008	<p>We stopped at the city of Syracuse. We stayed there three days and then left. We came to the city of Rhegium. The next day a wind began to blow from the southwest, so we were able to leave. A day later we came to the city of Puteoli. We found some believers there, who asked us to stay with them a week. Finally, we came to Rome. The brothers and sisters in Rome heard about us and came out to meet us at the Market of Appius and at the Three Inns. When Paul saw these believers, he thanked God and felt encouraged.</p>
God's Word™	<p>We stopped at the city of Syracuse and stayed there for three days. We sailed from Syracuse and arrived at the city of Rhegium. The next day a south wind began to blow, and two days later we arrived at the city of Puteoli. In Puteoli we discovered some believers who begged us to spend a week with them. Believers in Rome heard that we were coming, so they came as far as the cities of Appius' Market and Three Taverns to meet us. When Paul saw them, he thanked God and felt encouraged. So we finally arrived in the city of Rome.</p>
Good News Bible (TEV)	<p>We arrived in the city of Syracuse and stayed there for three days. From there we sailed on and arrived in the city of Rhegium. The next day a wind began to blow from the south, and in two days we came to the town of Puteoli. We found some believers there who asked us to stay with them a week. And so we came to Rome.</p>



The believers in Rome heard about us and came as far as the towns of Market of Appius and Three Inns to meet us. When Paul saw them, he thanked God and was greatly encouraged.

J. B. Phillips

**Spring returns and we resume our journey**

It was no less than three months later that we set sail in an Alexandrian ship which had wintered in the island, a ship that had the heavenly twins as her figurehead. We put in at Syracuse and stayed there three days, and from there we tacked round to Rhegium. A day later the south wind sprang up and we sailed to Puteoli, reaching it in only two days. There we found some of the brothers and they begged us to stay a week with them, and so we finally came to Rome.

**A Christian welcome awaits us in the capital**

The brothers there had heard about us and came out from the city to meet us, as far as the Market of Appius and the Three Taverns. When Paul saw them he thanked God and his spirits rose.

*The Message*

We put in at Syracuse for three days and then went up the coast to Rhegium. Two days later, with the wind out of the south, we sailed into the Bay of Naples. We found Christian friends there and stayed with them for a week.

And then we came to Rome. Friends in Rome heard we were on the way and came out to meet us. One group got as far as Appian Court; another group met us at Three Taverns—emotion-packed meetings, as you can well imagine. Paul, brimming over with praise, led us in prayers of thanksgiving.

NIRV

**Paul Arrives in Rome**

After three months we headed out to sea. We sailed in a ship from Alexandria that had stayed at the island during the winter. On the front of the ship the figures of twin gods were carved. Their names were Castor and Pollux. We landed at Syracuse and stayed there for three days. From there we sailed to Rhegium. The next day the south wind came up. The day after that, we reached Puteoli. There we found some believers. They invited us to spend a week with them. At last we came to Rome. The believers there had heard we were coming. They traveled as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw these people, he thanked God for them and was encouraged by them.

New Life Version

We had stayed on the island three months. Then we left on a ship that had stayed there during the winter. It was from the city of Alexandria. This ship was called the Twin Brothers. We came to Syracuse and stayed there three days. From there we went by ship around to the city of Rhegium. After a day a south wind started to blow. On the second day we came to the city of Puteoli. We found some Christians there, and they asked us to stay with them. We were there seven days and then went on to the city of Rome.

When the Christians heard of our coming, they came to meet us. They came as far as the town of Appius and to a place to stay called the Three Stores. When Paul saw them, he thanked God and took courage.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

**ONE MORE SHIP TO SAIL**

11After three months on the island, we left. We boarded a ship that had wintered on the island with us. It, too, was a ship from Alexandria. On the front of the ship was a carved figurehead of two gods known as the Twin Brothers. [4] We sailed up to Syracuse [5] and stayed there for three days. From there we sailed up to Rhegium. [6] A day later a south wind blew in. It pushed us on up to Puteoli, [7] where we arrived the next day. We found fellow believers there. They invited us to stay with them for seven days. After that, we headed on up to Rome. When the brothers up in Rome got word that we were coming, they came as far south as the



Forum of Appius and Three Taverns to meet us. [8] When Paul saw them coming, his spirits lifted and he thanked God for them. V. 11 is included for context.

<sup>5</sup>28:12 Syracuse is on the island of Sicily, roughly 100 miles (160 km) north of Malta.

<sup>6</sup>28:13 Rhegium was on the southern tip of Italy, some 75 miles (120 km) north of Syracuse.

<sup>7</sup>28:13 Puteoli was a port town about a 120-mile (190-km) walk south of Rome, about a week-long trip on the stone road called the Appian Way.

<sup>8</sup>28:15 The Forum of Appius was a small town about 40 miles (64 km) south of Rome. Three Taverns, probably a rest stop, was about 35 miles (56 km) south of Rome. Both were about a two-day walk from Rome.

Contemporary English V.

We arrived in Syracuse and stayed for three days. From there we sailed to Rhegium. The next day a south wind began to blow, and two days later we arrived in Puteoli. There we found some of the Lord's followers, who begged us to stay with them. A week later we left for the city of Rome. Some of the followers in Rome heard about us and came to meet us at the Market of Appius and at the Three Inns. When Paul saw them, he thanked God and was encouraged.

New Berkeley Version  
New Living Translation

### Paul Arrives at Rome

It was three months after the shipwreck that we set sail on another ship that had wintered at the island—an Alexandrian ship with the twin gods<sup>[a]</sup> as its figurehead. Our first stop was Syracuse,<sup>[b]</sup> where we stayed three days. From there we sailed across to Rhegium.<sup>[c]</sup> A day later a south wind began blowing, so the following day we sailed up the coast to Puteoli. There we found some believers,<sup>[d]</sup> who invited us to spend a week with them. And so we came to Rome.

The brothers and sisters<sup>[e]</sup> in Rome had heard we were coming, and they came to meet us at the Forum<sup>[f]</sup> on the Appian Way. Others joined us at The Three Taverns.<sup>[g]</sup> When Paul saw them, he was encouraged and thanked God. V. 11 is included for context.

[a] 28:11 *The twin gods* were the Roman gods Castor and Pollux.

[b] 28:12 *Syracuse* was on the island of Sicily.

[c] 28:13 *Rhegium* was on the southern tip of Italy.

[d] 28:14 Greek *brothers*.

[e] 28:15a Greek *brothers*.

[f] 28:15b *The Forum* was about 43 miles (70 kilometers) from Rome.

[g] 28:15c *The Three Taverns* was about 35 miles (57 kilometers) from Rome.

The Passion Translation

When we landed at Syracuse, we stayed there for three days. From there we set sail for the Italian city of Rhegium. The day after we landed, a south wind sprang up that enabled us to reach Puteoli in two days. There we found some believers, who begged us to stay with them for a week. Afterward, we made our way to Rome. When the believers were alerted we were coming, they came out to meet us at the Forum of Appius while we were still a great distance from Rome. Another group met us at the Three Taverns. When Paul saw the believers, his heart was greatly encouraged and he thanked God.

Plain English Version

There was another ship there that had statues of the twin gods called Castor and Pollux on the front of it. That ship came from the town called Alexandria before the bad weather started, and it stayed on Malta Island until the bad weather was finished. We stayed on Malta Island in that bad weather time too, for about 3 months. Then that ship got ready to go on to Italy country, so we all got on that ship to go to Rome, in Italy country.

We sailed away from Malta Island, and we got to an island called Sicily, and we stopped at a town called Siracuse. We stayed there for 3 days. Then we kept going on that ship, and we got to a town called Regium, in Italy country. The next day, the wind was blowing from behind us and pushing us fast, and the day after that, we got to the town called Putioli. Then we got off there, and we left that ship.

We met some Christians in Putioli, and they asked us to stay with them, so we stayed there for a week. Then we left Putioli and started to go along the road to Rome.

### Christians came from Rome to meet Paul

Some Christians that lived in Rome heard that we were coming, so they came out from Rome to meet us half-way. Some of them met us at the place called Appius, and some of them met us at the place called the 3 pubs. Paul saw those people, and he felt really good and happy, and he thanked God for them.

UnfoldingWord Simplified T.

When we arrived at the city of Syracuse, we stayed there three days. Then we sailed and arrived at the city of Rhegium in Italy. The next day, the wind was blowing from the south, so in only two more days we reached the town of Puteoli. There we left the ship. In Puteoli we met some fellow believers who wanted us to stay with them for seven days. After this, we finally arrived at Rome. In Rome, some fellow believers had heard about us, so they came to meet us. Some of them met us at the town called The Market on Appian Road, and others met us at the town called The Three Inns. When Paul saw those believers, he thanked God and was encouraged.

William's New Testament

We landed at Syracuse and stayed there three days. After weighing anchor and leaving there, we arrived at Rhegium. The next day, a south wind began to blow, and the following day we got to Puteoli. There we found some brothers, and they begged us to spend a week with them. In this way we finally reached Rome. Because the brothers at Rome had heard of our coming, they came as far as Appius' Market and the Three Taverns to meet us, and as soon as Paul caught sight of them, he thanked God and took courage.

### Partially literal and partially paraphrased translations:

American English Bible

Then from there, we traveled around [Sicily] and arrived at Rheggium. And a day after that, we caught a south wind and made it to Puteoli in just two days, where we found some of our brothers who begged us to stay with them for the next seven days.

Then from there, we traveled on to Rome.

Well, when the brothers [in Rome] got the news about us, they came as far as the **Market of Appius** and **the Three Shops** to meet us.

And when Paul saw them, he thanked God, because he was very encouraged! V. 12 was placed with the previous passage for context.

Beck's American Translation .  
Breakthrough Version

And after landing at Syracuse, we stayed over for three days. From there, after we went around, we made it to Rhegium. And after one day of a south *wind* blowing, we, *the second day people*, went to Puteoli. When we found brothers there, we were encouraged to stay over for seven days beside them, and this is how we went to Rome. And from there, after the brothers heard the *news* about us, they came for a face-to-face meeting with us as far as Appii Forum and Three Taverns, whom, when Paul saw, after thanking God, he received courage.

Len Gane Paraphrase

After three months, we left in a ship of Alexandria, which had wintered at the island, whose sign was "The Twin Gods," and landing at Syracuse, we stayed there three days. From there we sailed along and came to Rhegium, and after one day the south wind blew, and we arrived the day following at Puteoli. Where we found brethren and were invited to stay with them for seven days. After that we moved toward Rome. From there when the brethren heard about us, they came to meet us as far as the market of Appii and the Three Taverns. When Paul saw them, he thanked God and was encouraged. V. 11 is included for context.

A. Campbell's Living Oracles

And being arrived at Syracuse, we continued there three days. From thence we coasted round, and came over against Rhegium. And after one day the south wind

arising, we came, in two days, to Puteoli: where we found brethren, and were entreated to stay with them seven days: and so we went for Rome. And from thence, the brethren, having heard of our affairs, came out to meet us, as far as Appii Forum, and the Three Taverns: whom, when Paul saw, he thanked God, and took courage.

New Advent (Knox) Bible

We put in at Syracuse, where we waited for three days; then we coasted round the further shore, and so arrived at Rhegium. When we had spent a day there, a South wind came on, and we made Puteoli on the second day out. Here we found some brethren, who prevailed on us to stay with them for a week. And so we ended our journey at Rome. The brethren there, who had heard our story, came out as far as Appius' Forum, and on to the Three Taverns, to meet us; Paul gave thanks to God and took courage when he saw them.

NT for Everyone

We arrived at Syracuse, and stayed three days. From there we raised anchor and sailed across to Rhegium. After one day there, a south wind arose, and on the second day we arrived at Puteoli, where we found Christians, who encouraged us to stay with them for seven days.

And so we came to Rome. Christians from there, hearing about us, came to meet us as far as Appian Forum and Three Taverns. When Paul saw them, he thanked God and took heart.

20<sup>th</sup> Century New Testament

We put in at Syracuse and stayed there three days, And from there we worked to windward and so got to Rhegium. A day later a south wind sprang up and took us to Puteoli in two days. There we found some of the Brethren, and were urged to stay a week with them; after which we went on to Rome. The Brethren there had heard about us, and came out as far as the Market of Appius and the Three Taverns to meet us. At sight of them Paul thanked God and was much cheered.

#### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Putting in at Syracuse, we stayed three days. From there, after making a circuit along the coast, [Other mss read *From there, casting off,*] we reached Rhegium. After one day a south wind sprang up, and the second day we came to Puteoli. There we found brothers and sisters and were invited to stay a week with them. And so we came to Rome. Now the brothers and sisters from there had heard the news about us and had come to meet us as far as the Forum of Appius and the Three Taverns. When Paul saw them, he thanked God and took courage.

Conservapedia Translation

We landed at Syracuse and stayed there for three days. From there we cast off and came to Rhegium, and after one day a south wind blew, and we came the next day to Puteoli. There we found some brothers, and were asked to stay with them for seven days. And so we went toward Rome. From Rome, when the brothers heard about us, they came to meet us as far as Appiiforum, and Tres Tabernae. When Paul saw them, he thanked God, and took courage.

Revised Ferrar-Fenton Bible

Landing then at Syracuse, we remained there for three days; but sailing round from there in a contrary wind, we arrived at Rhegium. Lying there for one day, a southern wind sprang up; so sailing on the second day, we arrived at Puteoli. Here we found brethren, who prevailed upon us to stay with them for seven days. We then proceeded to Rome. There, too, the brethren, having heard about us, came out to meet us as far as the Market of Appius, and the Three Taverns; and Paul, having seen them, thanked God, and took heart.

Free Bible Version

We stopped at Syracuse, and spent three days there. From there we sailed on to Rhegium. The following day a south wind blew, and on the second day we arrived at the port of Puteoli, where we discovered some believers. They asked us to stay with them for a week.

So we came to Rome. When some of the believers from Rome heard we had arrived they came to meet us at the Forum of Appius and the Three Taverns. When

God's Truth (Tyndale)	Paul saw them, he was thankful to God and much encouraged. The FBV divided this passage up exactly where I had thought to divide it up. And when we came to Syracuse, we tarried there three days. And from that place we fetched a compass and came to Rhegium. And after one day the south wind blew, and we came the next day to Putiulus: where we found brethren, and were desired to tarry with them seven days, and so came to Rome, and from that place, when the brethren heard of us, they came against us to Apiphorum, and to the three taverns. When Paul saw them, he thanked God, and waxed bold.
Montgomery NT	And touching at Syracuse, we stayed there three days. From thence, tacking round, we reached Rhegium. Next day a south wind sprang up, which brought us in a day to Puteoli. There we found brothers who invited us to stay a week with them. Then we reached Rome. From there the brothers, when they heard about us, came out to meet us as far as the Appian Forum and the Three Taverns. When Paul saw them he thanked God and took courage.
Riverside New Testament	Landing at Syracuse we remained there three days. From there we came around and got to Rhegium. After one day there, a south wind sprang up and we came on the second day to Puteoli. Here we found brethren and were begged by them to stay seven days. And so we came to Rome. From there the brethren, when they got news of us, came to meet us as far as the Market of Appius and the Three Taverns. On seeing them Paul thanked God and took courage.
Leicester A. Sawyer's NT	And coming to Syracuse we remained there three days; and proceeding thence we came to Rhegium, and after one day, a south wind blowing, we came the second day to Puteoli, where finding brothers we were invited to remain with them seven days; and thus we came to Rome. And thence, the brothers hearing of us came out to meet us even to the Forum of Appius, and the Three Taverns [ <i>fifty-one miles</i> ]; and when Paul saw them, thanking God he took courage.
Urim-Thummim Version	And landing at Syracuse, we remained there 3 days. And from there we navigated, and came to Rhegium: and after one day the South Wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to stay with them 7 days: and so we went toward Rome. And from there, when the brethren heard of us, they came to meet us as far as Appii forum, and The Three Taverns: who when Paul saw, he thanked Elohim, and took courage.
Weymouth New Testament	At Syracuse we put in and stayed for two days. From there we came round and reached Rhegium; and a day later, a south wind sprang up which brought us by the evening of the next day to Puteoli. Here we found brethren, who invited us to remain with them for a week; and so we reached Rome. Meanwhile the brethren there, hearing of our movements, came as far as the Market of Appius and the Three Huts to meet us; and when Paul saw them he thanked God and felt encouraged.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	We sailed for Syracuse, staying there for three days and, after circling the coast, we arrived at Rhegium. On the following day, a south wind began to blow, and at the end of two days we arrived at Puteoli, where we found some of our brothers who invited us to stay with them for a week. And that was how we came to Rome. There the brothers and sisters had been informed of our arrival and came out to meet us as far as the Appian Forum and the Three Taverns. When Paul saw them, he gave thanks to God and took courage.
The Heritage Bible	And having landed into Syracuse, we stayed over three days, From which removing away, we arrived into Rhenium, and after one day the south wind arriving, we came on the second day to Puteoli, Where having found brothers, we were called upon to stay over with them seven days, and so we came into Rome.



And from there, the brothers having heard about us, came out to meet us as far as Appii Forum and The Three Taverns, whom Paul seeing, thanking God, he took courage.

New American Bible (2011) We put in at Syracuse and stayed there three days, and from there we sailed round the coast and arrived at Rhegium. After a day, a south wind came up and in two days we reached Puteoli. There we found some brothers and were urged to stay with them for seven days. And thus we came to Rome. The brothers from there heard about us and came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul gave thanks to God and took courage.

New Catholic Bible We landed at Syracuse<sup>[f]</sup> and spent three days there. Then we sailed along the coast and came to Rhegium.<sup>[g]</sup> After one day there, a south wind came up, and we reached Puteoli in two days.

In Puteoli, we found some brethren, and we were invited to stay with them for seven days. And so we came to Rome. When the brethren there learned of our arrival, they came out to meet us as far as the Forum of Appius<sup>[h]</sup> and the Three Taverns. On seeing them, Paul gave thanks to God, and his courage was strengthened.

[f] Acts 28:12 Syracuse: the most important city of Sicily, located on its east coast.

[g] Acts 28:13 Rhegium: a town of Italy located opposite Messina and close to the narrowest part of the strait that lies between Italy and Sicily. Puteoli: the chief port of Rome, located almost 200 miles from Rhegium in the northern part of Naples.

[h] Acts 28:15 Forum of Appius: a town 43 miles from Rome and known for its uncivilized behavior. Three Taverns: a town 33 miles from Rome.

New Jerusalem Bible We put in at Syracuse and spent three days there; from there we followed the coast up to Rhegium. After one day there a south wind sprang up and on the second day we made Puteoli, where we found some brothers and had the great encouragement of staying a week with them. And so we came to Rome. When the brothers there heard about us they came to meet us, as far as the Forum of Appius and the Three Taverns. When Paul saw them he thanked God and took courage.

Revised English Bible—1989 We landed at Syracuse and spent three days there; then we sailed up the coast and arrived at Rhegium. Next day a south wind sprang up and we reached Puteoli in two days. There we found fellow-Christians and were invited to stay a week with them. And so to Rome. The Christians there had had news of us and came out to meet us as far as Appii Forum and the Three Taverns, and when Paul saw them, he gave thanks to God and took courage.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible We landed at Syracuse and stayed three days. From there, we arrived at Rhegium by tacking; but after one day, a south wind sprang up; so we made it to Puteoli the second day. There we found brothers who invited us to spend a week with them. And so we went on toward Rome.

Hebraic Roots Bible The brothers there had heard about us and came as far as Appian Market and Three Inns to meet us. When Sha'ul saw them, he thanked God and took courage. And landing at Syracuse, we remained three days. And from there we made a circuit, and arrived at the city Rhegium. And, after one day, the south wind blew (favorably) for us, and in two days we came to Puteoli, a city of Italy. And there we found brethren; And they invited us, and we remained with them seven days: And then we proceeded towards Rome. And the brethren there, hearing (of our approach), came out to meet us as far as the village called Appii Forum, and as far as the Three Taverns. And when Paul saw them, he gave thanks to YAHWEH, and was encouraged.

Holy New Covenant Trans. We stopped at the town of Syracuse and stayed there for three days. Then we came to the town of Rhegium. The next day a wind began to blow from the southwest so we were able to leave. A day later we came to the town of Puteoli.



We found some brothers there. They asked us to stay with them seven days. Finally, we came near to Rome. The believers in Rome heard that we were there. They came out to meet us at the Market of Appius and at the Three Inns. When Paul saw these people, he felt better. He thanked God.

The Scriptures 2009

And having landed at Syracuse, we stayed three days, from which place we went round and arrived at Rhegium. And after one day the south wind blew, and the second day we came to Puteoli, where we found brothers, and were invited to stay with them seven days. And so we went toward Rome. And when the brothers there heard about us, they came to meet us as far as Forum of Appius and Three Taverns. When Sha'ul saw them, he thanked Elohim and took courage.

Tree of Life Version

Setting down at Syracuse, we stayed there three days. From there we got underway and reached Rhegium; and a day later a south wind came up, and on the second day we came to Puteoli. There we found some brothers and sisters, and we were invited to stay with them for seven days. And in this way we came to Rome. Now the brothers there, when they heard about us, came as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw them, he gave thanks to God and took courage.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Being Led to syracuse\* [We] stay days three wherefrom Removing [We] come to rhegium and after one day becoming south Second [We] come to puteoli\* where Finding brothers [We] are called (near) with them {us} to stay days seven and so to the rome [We] come (and) onward The Brothers Hearing the [things] about us come to meeting [with] us until [of] appius market and three taverns whom\* Seeing The Paul Thanking the god receives courage...

Awful Scroll Bible

And being led-along-down to Syracuse, we remain-at there three days. From which going-around, we accordingly-come-opposite to Rhegium. And after one day, a south wind coming-about-upon us, we came on the second day to Puteoli, where finding brothers, being called- them -by to abide-with them seven days, and the same-as-this we came to Rome. And-from-there, the brothers hearing that about us, came-out to cause-to-be-opposite to us, up to the Appii forum and Three Taverns, whom Paul perceiving, giving-well-favoredness to God, took courage.

Concordant Literal Version

And, landing at Syracuse, we stay three days, whence, tacking about, we arrive at Rhegium, and the south wind coming on after one day, we came the second day to Puteoli, where, finding brethren, we were entreated to stay with them seven days. And thus to Rome we come."

exeGesés companion Bible

And thence the brethren, hearing about us, come to meet us as far as Appii Forum and Three Taverns, perceiving whom, Paul, thanking God, took courage."

...and mooring at Syracuse,  
we abide there three days:  
and from there, we wander around,  
and arrive in Rhegium:  
and after one day, the southerly springs forth,  
and next we come to Puteoli:  
where we find brothers,  
who beseech us to abide among them seven days:  
and thus we go to Rome:  
and from there,  
when the brothers hear concerning us,  
they come to meet us

Orthodox Jewish Bible	<p>as far as Appii Forum and The Three Taverns - whom when Paulos sees, he eucharistizes Elohim and takes courage. And having put in at Syracuse, we stayed 3 days. Then we weighed anchor and arrived at Rhegium. And after one day, a southwest wind sprang up and on the second day we came to Puteoli. There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome. And from there, the Achim b'Moshiach when they heard of us, came out to meet us, even as far as the Forum of Appius and the Three Taverns. On seeing them, ometz lev came to Rav Sha'ul and he said a bracha, davening hodah to Hashem.</p>
Rotherham's Emphasized B.	<p>And [after three' months] we sailed in a ship which had wintered in the island, [a ship] of Alexandria whose ensign was The Twin Brothers; and [touching at Syracuse] we tarried three days; whence [going round] we reached Rhegium; and [after one' day] [a south wind springing up] [on the second day] we came to Puteoli; where [finding brethren] we were entreated to tarry [with them] a seven days;—and [thus towards Rome] we came. And &lt;when from thence the brethren heard the tidings concerning us&gt; they came to meet us, as far as The Market of Appius and the Three Taverns—[seeing whom] Paul thanked God, and took courage.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>We landed at Syracuse [on Sicily] and stayed there three days. From there we sailed around and arrived at Rhegium [on Italy's southern tip]; and a day later a south wind came up, and on the second day we arrived at Puteoli [Located about 150 miles from Rome in the Bay of Naples, near Pompeii, this was Rome's main seaport.]. There we found some believers and were invited to stay with them for seven days. And so we came to Rome. And the brothers and sisters, having heard news about us, came from as far away as the Forum of Appius [About 43 miles from Rome.] and Three Inns [About 33 miles from Rome.] to meet us. When Paul saw them, he thanked God and was encouraged.</p>
An Understandable Version	<p>And docking at Syracuse [<i>i.e., a town on the eastern shore of Sicily</i>], we stayed there three days. From there we sailed around [<i>and then north</i>] until we arrived at Rhegium [<i>i.e., a town on the "toe" of Italy</i>]. The next day a south wind began blowing, and on the second day we arrived at Puteoli [<i>i.e., a town about half-way to Rome</i>], where we found [<i>some Christian</i>] brothers. They urged us to stay with them for seven days. So, [<i>that is how</i>] we finally got to Rome. [<i>So</i>], hearing that we were coming, the brothers [<i>from Rome</i>] traveled from there as far [<i>south</i>] as "The Market of Appius" and "The Three Inns" to meet us. When Paul saw them he thanked God and was [<i>very</i>] encouraged.</p>
The Expanded Bible	<p>We ·stopped [put in] at Syracuse [<sup>c</sup>a major city on the island of Sicily] for three days. From there we ·sailed to [<sup>l</sup>set sail and arrived at] Rhegium [<sup>c</sup>a port city on the Italian mainland across from Sicily]. The next day a wind began to blow from the south, and ·a day later [<sup>l</sup>on the second day] we came to Puteoli [<sup>c</sup>a bit further north on the southwestern coast of Italy]. We found some ·believers [<sup>l</sup>brothers (and sisters)] there who ·asked [invited] us to stay with them for ·a week [<sup>l</sup>seven days]. ·Finally [<sup>l</sup>And so in this way], we came to Rome. The ·believers [<sup>l</sup>brothers (and sisters)] in Rome heard that we were there and came out as far as the ·Market [<sup>l</sup>Forum] of Appius [<sup>c</sup>about 40 miles from Rome] and the Three Inns [<sup>c</sup>eight miles toward Rome from the Market of Appius] to meet us. When Paul saw them, he thanked God and ·was encouraged [took courage].</p>
Jonathan Mitchell NT	<p>Later, putting into port at Syracuse, we remained [there] (or: stayed) three days. From there, tacking about, we arrived at Rhegium. Then with a south wind coming on [us] after one day, we came into Puteoli on the second day,</p>

Syndein/Thieme	<p>where, upon finding brothers (= fellow believers), we were called to [their] side and encouraged to stay on [for] seven days. And so in this way we came into Rome. And now from there, the brothers (= fellow believers there) – after hearing the things about us – came unto a meeting with us (or: = came to meet us), as far as the Market Place of Appius (or: Appii Forum) and Three Taverns (or: Inns; Shops), upon seeing whom, Paul, while speaking of the good favor in God (or: in giving thanks to God), received courage and confidence.</p> <p>And landing at Syracuse, we stayed there three days.</p> <p>And from there we had to go around {not a straight course}, and came to Rhegium. And after one day the south wind blew, and we came the next day to Puteoli {in the Bay of Naples}.</p> <p>{Note: Because of the weather they had to wait at Rhegium until they got a South wind.}</p> <p>Where we found brethren, and were desired to stay with them seven days. And so we went toward Rome.</p> <p>{Note: Of course the centurion must have agreed to this.}</p> <p>And from thence, when the brethren heard concerning us, they came to meet us as far as the forum {marketplace} of Appii {famous road} and The Three Taverns {a town} . . . whom when Paul saw, he thanked God, and seized courage.</p> <p>{Note: Paul had to have been depressed. This Greek word 'lambano' is used for seized and when used with courage, connotes to go from depression to courage}.</p>
Translation for Translators	<p><i>We sailed from the island and arrived at Syracuse city on Sicily island and stayed there three days. Then we traveled on by ship and arrived at Rhegium port in Italy. The next day, the wind was blowing from behind us, so we sailed along fast. The day after that, we reached Puteoli town, where we left the ship. In Puteoli we met some believers who invited us to stay with them for a week. After visiting them, we left there and started to travel by land to Rome. V. 15 will be placed with the next passage for context.</i></p>
The Voice	<p><i>We set sail from Malta and stopped first at Syracuse. After three days, we weighed anchor and came to Rhegium. We waited there a day, and then a south wind sprang up and sped us to Puteoli. We found some believers there, and they invited us to stay with them for seven days. Then we reached Rome. The believers from Rome heard we were coming, so they traveled out to meet us at the Forum of Appius and Three Taverns. Paul thanked God and felt encouraged to see them.</i></p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>And putting in at Syracuse, we stayed there three days. From there we got underway [Or “we sailed along” (with “the coast” understood); the exact meaning of the text as it stands is disputed and various additional terms have to be supplied in any case] and [*Here “and” is supplied because the previous participle (“got underway”) has been translated as a finite verb] arrived at Rhegium, and after one day a south wind came up and [*Here “and” is supplied because the previous participle (“came up”) has been translated as a finite verb] on the second day we came to Puteoli, where we found brothers, and [*Here “and” is supplied because the previous participle (“found”) has been translated as a finite verb] were implored to stay with them seven days. And in this way we came to Rome. And from there the brothers, when they [*Here “when” is supplied as a component of the participle (“heard”) which is understood as temporal] heard the news about us, came to meet us as far as the Forum of Appius and Three Taverns. When he [*Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal] saw them, Paul gave thanks to God and [*Here “and” is supplied because the previous participle (“gave thanks”) has been translated as a finite verb] took courage.</p>
NET Bible®	<p>We put in<sup>35</sup> at Syracuse<sup>36</sup> and stayed there three days. From there we cast off<sup>37</sup> and arrived at Rhegium,<sup>38</sup> and after one day a south wind sprang up<sup>39</sup> and on the</p>

second day we came to Puteoli.<sup>40</sup> There<sup>41</sup> we found<sup>42</sup> some brothers<sup>43</sup> and were invited to stay with them seven days. And in this way we came to Rome.<sup>44</sup> The brothers from there,<sup>45</sup> when they heard about us, came as far as the Forum of Appius<sup>46</sup> and Three Taverns<sup>47</sup> to meet us. When he saw them,<sup>48</sup> Paul thanked God and took courage.

<sup>35tn</sup> Grk “And putting in.” The participle καταχθέντες (katakthentes) has been translated as a finite verb due to requirements of contemporary English style. On the meaning of the participle, BDAG 516 s.v. κατάγω states, “Hence the pass., in act. sense, of ships and seafarers put in εἰς τι at a harbor...εἰς Συρακούσας Ac 28:12.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

<sup>36sn</sup> Syracuse was a city on the eastern coast of the island of Sicily. It was 75 mi (120 km) from Malta.

<sup>37tc</sup> A few early mss (κ\* B Ψ [gig] {sa [bo]}) read περιελόντες (perielontes, “[From there we] cast off [and arrived at Rhegium]”; cf. Acts 27:40). The other major variant, περιελθόντες (perielqontes, “[we] sailed from place to place”), is found in I<sup>74</sup> κ<sup>2</sup> A 066 1739 I lat sy. Although περιελόντες is minimally attested, it is found in the better witnesses. As well, it is a more difficult reading, for its meaning as a nautical term is uncertain, requiring something like “τὰς ἀγκύρας be supplied = ‘we weighed anchor’” (BDAG 799 s.v. περιαιρέω 1). It thus best explains the rise of the other readings.

<sup>38sn</sup> Rhegium was a city on the southern tip of Italy. It was 80 mi (130 km) from Syracuse.

<sup>39tn</sup> Grk “after one day, a south wind springing up, on the second day.” The genitive absolute construction with the participle ἐπιγενομένου (epigenomenou) has been translated as a clause with a finite verb due to requirements of contemporary English style.

<sup>40sn</sup> Puteoli was a city on the western coast of Italy south of Rome. It was in the Bay of Naples some 220 mi (350 km) to the north of Rhegium. Here the voyage ended; the rest of the journey was by land.

<sup>41tn</sup> Grk “where.” Because of the length and complexity of the Greek sentence, the relative pronoun (“where”) has been replaced with the demonstrative pronoun (“there”) and a new sentence begun here in the translation.

<sup>42tn</sup> Grk “finding.” The participle εὐρόντες (Jeurontes) has been translated as a finite verb due to requirements of contemporary English style.

<sup>43sn</sup> That is, some fellow Christians.

<sup>44map</sup> For location see JP4-A1.

<sup>45sn</sup> Mention of Christian brothers from there (Rome) shows that God’s message had already spread as far as Italy and the capital of the empire.

<sup>46sn</sup> The Forum of Appius was a small traveler’s stop on the Appian Way about 43 mi (71 km) south of Rome (BDAG 125 s.v. Αππίου φόρον). It was described by Horace as “crammed with boatmen and stingy tavernkeepers” (Satires 1.5.3).

<sup>47sn</sup> Three Taverns was a stop on the Appian Way 33 mi (55 km) south of Rome.

<sup>48tn</sup> Grk “whom, when he saw [them], Paul.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was replaced by the personal pronoun (“them”) and a new sentence begun here in the translation.

We came ashore at Syracuse<sup>g</sup> and stayed there for three days.

From there we set sail<sup>h</sup> and reached Rhegium.<sup>i</sup> After a day there a wind started blowing from the south, and on the second day we came to Puteoli.<sup>j</sup>

We found some Christian brothers and sisters there, and we were invited to stay<sup>k</sup> with them for seven days.

And so we finally came to Rome.

The brothers and sisters from there had heard about us, and came out to meet us. They came all the way to the Appian Forum and the Three Taverns. When Paul saw them, he gave thanks to God and was encouraged.<sup>1</sup>

g. Prn. **sihr**-a-kyooz.

h. More literally, “we cast off,” i.e. untied from a pier or other mooring. It could also mean pull up the anchors. Some mss have, “we sailed around,” in other words, along the coast.

i. Prn. **ree**-gee-am.

j. Prn. poo-**tee**-o-lee.

k. Some mss have “and stayed.”

l. Lit. “took courage.”

Wilbur Pickering’s New T.

We put in at Syracuse and stayed there three days; from there we tacked back and forth<sup>3</sup> and arrived at Rhegium. After one day a south wind sprang up, and on the second day we came to Puteoli, where we found brothers who urged us to stay there seven days<sup>4</sup>—that was how we went toward Rome. And the brothers there, when they heard about our circumstances, came out to meet us as far as Appii Forum and Three Inns. When Paul saw them he thanked God and took courage. (3) Since Luke makes a point of saying that at Rhegium they got a south wind, between Syracuse and Rhegium the wind was not favorable and they had to tack. (4) The seven days gave them time to send news on ahead so there would be a welcoming committee at Three Inns. The centurion evidently cooperated.

#### Literal, almost word-for-word, renderings:

Analytical-Literal Translation And having docked at Syracuse, we stayed [there] three days. From there having sailed around, we arrived at Rhegium, and after one day, a south wind having sprung up, the second [day] we came to Puteoli, where having found brothers [and sisters], we were invited to stay with them seven days, and in this manner we came to Rome. And from there, the brothers [and sisters] having heard the [things] concerning us, came out for a meeting with us, as far as Appii Forum and Three Taverns, whom Paul having seen, having given thanks to God, took courage.

Benjamin Brodie’s trans. And having landed in Syracuse [on the east coast of Sicily], we stayed there for three days,

From where, having sailed in a roundabout manner [tacking in unfavorable winds], we arrived in Rhegium [on the toe of Italy], and after one day, having encountered a southwesterly wind, on the second day we arrived in Puteoli,

Where, having found brethren, we were invited to stay with them for seven days. Then, without further ado, we traveled and entered Rome.

And from there, the brethren, having heard things about us, came to meet us near the Forum at Appius [43 miles outside of Rome] and the Three Taverns [33 miles outside of Rome], whom [the Christian welcoming committee] when Paul saw them, he gave thanks to God and took courage .

Charles Thomson NT

And being conveyed to Syracuse we staid there three days. Thence we came round and touched at Regium; and after one day, the south wind springing up, we on the second day arrived at Puteoli, where we met with brethren and were intreated to stay with them seven days and then set out for Rome, from which place the brethren, having heard of us, came, some to Appii-forum and some to Tres-tabernae to meet us. And when Paul saw them he gave thanks to God and took courage.

Legacy Standard Bible

After we put into Syracuse, we stayed there for three days. From there we sailed around and arrived at Rhegium, and after a day when a south wind sprang up, on the second day we came to Puteoli. <sup>[1]</sup>There we found some brothers, and were invited to stay with them for seven days; and thus we came to Rome. And the brothers, when they heard about us, came from there as far as the <sup>[2]</sup>Market of



Appius and <sup>[k]</sup>Three Inns to meet us. When Paul saw them, he thanked God and took courage.

[i] Acts 28:14 Lit *Where*

[j] Acts 28:15 Lat *Appii Forum*, a station approx. 43 miles from Rome

[k] Acts 28:15 Lat *Tres Tabernae*, a station approx. 33 miles from Rome

Modern Literal Version 2020

{March, 62 - March 64. Rome.}

And having been led into Syracuse, we remained *there* three days. From where, we went around *and* arrived at Rhegium and after one day a south *wind* came\* upon *us and on* the second *day* we came to Puteoli; where we found brethren *and* were encouraged to remain upon {i.e. with} them seven days and so we came to Rome. And the brethren from there, *after* they heard things concerning us, came to *the* encounter with us up-to the Market of Appius and the Three Taverns; whom having seen, Paul gave-thanks to God *and* took courage.

New European Version  
Niobi Study Bible

And landing at Syracuse, we tarried there three days. And from thence we followed a circuitous course and came to Rhegium. And a day later the south wind blew, and we came the next day to Puteoli. There we found brethren and were invited to tarry with them seven days; and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as the Appii Forum and The Three Taverns. When Paul saw them, he thanked God and took courage.

A Voice in the Wilderness

And landing at Syracuse, we stayed three days. From there we circled round and came to Rhegium. And after one day the south wind blew; and the next day we came to Puteoli, where we found brethren, and were entreated to stay with them seven days. And thus we went toward Rome. And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Taverns. When Paul saw them, he thanked God and took courage.

World English Bible

Touching at Syracuse, we stayed there three days. From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, where we found brothers,<sup>N1</sup> and were entreated to stay with them for seven days. So we came to Rome. From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and took courage.

<sup>N1</sup> The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Worrell New Testament

And, landing at Syracuse, we remained three days: whence, making a circuit, we came to Rhegium. And, after one day, a south wind springing up, we came on the second day to Puteoli; where, finding brethren, we were entreated to remain with them seven days; and so we came towards Rome. And from thence the brethren, having heard the *tidings* concerning us, came to meet us as far as Appii Forum and the Three Taverns; seeing whom, Paul, giving thanks to God, took courage.

The gist of this passage:  
12-15

The route that the ship carrying Paul traveled, going from Malta to Rome.

Acts 28:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
καταγῶ (κατάγω) [pronounced <i>kat-AG-oh</i> ]	<i>leading down, bringing [down, forth]; bringing [a vessel from deep water to the land]; being brought (down) in a ship, landing, touching at</i>	masculine plural, aorist passive participle; nominative case	Strong's #2609

## Acts 28:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Surákousai (Συράκουσαι) [pronounced soo-RAHK-oo-sahee]	<i>a Syrian hearing; transliterated, Syracuse, Surakousai</i>	feminine plural proper noun; a location; accusative case	Strong's #4946 (hapax legomena)

Thayer: *Syracuse [was] a large maritime city of Sicily, having an excellent harbour and surrounded by a 14 mile (23 km) wall.*

**Translation:** **Having landed in Syracuse,...**

From Sicily Visitor: *Syracuse is probably the oldest settlement on the beautiful island of Sicily, and was thought to have been founded in the 7th century BC by the Corinthians. It was the centre of the Ancient Greek Empire for about two centuries (from the 5th century BC to the 3rd century BC). Syracuse is a UNESCO World Heritage Site.*<sup>25</sup>

The Encyclopedia Britannica tells about some of the historic sites which are still there: *Syracuse's nucleus is formed by the southward-projecting island of Ortygia, which half-encloses the bay known as the Great Harbour. The remains of antiquity on the continuously inhabited Ortygia are less striking than those in Neapolis, which was long a country district. Archaeological remains in Neapolis include the Greek theatre of Hieron II (3rd century bce), a Roman amphitheatre (2nd century ce), and an altar of Hieron II, pillaged in 1526 to provide building materials for defensive walls. The nymphaeum (fountain) above the theatre was one of the ancient city's sources of water. Among the most imposing remains of ancient Syracuse are the fortifications of the Epipolae Plateau, which culminate in the Euryalus fort at their western end.*<sup>26</sup>

From Select Sicily Villas, we read: *Syracuse was the Greek capital of Sicily (often in conflict with Agrigento and Selinunte, the two sites that still contain the largest archaeological remains in Europe) contending many firsts with Athens, as testified by its theatre and ancient vestiges that lie in a splendid natural scenery enhanced by the light and beauty of its coast. It was an era of expansion and prosperity, founding new colonies and establishing fertile agricultural settlements. Archimedes, one of the most creative personalities in history, was born here, while the philosopher Plato visited Syracuse several times. Countless conflicts between Greeks and Carthaginians as well as internal struggles between colonists and the lower classes weakened its supremacy, but when the Romans conquered the city it regained status as the most influent Sicilian towns and enjoyed a small but important period of prosperity, mainly due to trade through its port. From the Arab conquest on it slowly lost its dominant role.*<sup>27</sup>

There are **two maps**, one in the **Chapter Summary** and the other in the **addendum** which can be looked at while reading through these various cities.

Syracuse is on the east side of Sicily, not too far from the southern tip. There is a natural harbor there.

<sup>25</sup> From <https://www.sicily-visitor.com/places/syracuse.php> accessed January 20, 2024.

<sup>26</sup> From <https://www.britannica.com/place/Syracuse-Italy> accessed January 20, 2024.

<sup>27</sup> From <https://www.selectsicilyvillas.com/places-in-sicily/syracuse/> accessed January 20, 2024.

Acts 28:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #1961
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140

**Translation:** ...we remained [there for] three days.

The ship stays in Syracuse for three days. Likely, those who would travel on further would be sorted out; and whatever freight was removed or added was sorted out.

Acts 28:12 **Having landed in Syracuse, we remained [there for] three days.** (Kukis nearly literal translation)

Acts 28:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehn]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
The following word is found in the Westcott Hort text.			
periaireō (περιαιρέω) [pronounced per-ee-ah-ee-REH-oh]	<i>removing, casting (off, away), taking away that which surrounds or envelopes a thing; metaphorically to taking away altogether or entirely [the guilt of sin], expiating perfectly</i>	masculine plural, aorist active participle, nominative case	Strong's #4014
The Byzantine Greek text, Scrivener Textus Receptus and Tischendorf's Greek text have instead:			
periérchomai (περιέρχομαι) [pronounced per-ee-EHR-khom-ah-ee]	<i>going about, strolling, wandering, those navigating (a circuit)</i>	masculine plural, aorist active participle, nominative case	Strong's #4022
In one family of manuscripts, the correct text was preserved. In another family of manuscripts, the entire word was possibly unreadable, so the scribe put in his best guess. Or, in the alternative, the scribe simply saw the correct text, but simply made a mistake and used a different word. I would lean toward the former word, but, as is nearly always the case, the textual problem does not result in some sort of doctrinal problem.			
katantáō (καταντάω) [pronounced kat-an-TAH-oh]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2658

Acts 28:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Rhêgion (Ῥήγιον) [pronounced HRAYG-ee-on]	<i>breach; transliterated, Rhegium</i>	neuter singular proper noun; a location; accusative case	Strong's #4484 (hapax legomena)

Thayer: *Rhegium [was] an Italian town situated on the Bruttian coast, just at the southern entrance of the Straits of Messina.*

**Translation:** Having left from there, we came to Rhenium,...

Rhenium is at the southern tip of Italy. However, the ship will not continue along the eastern coast of Italy, but start up on the other side of the meeting of Sicily and Italy.

NASA earth observatory: *Between the island of Sicily and mainland Italy runs a narrow strip of water, the Messina Strait. Connecting the Tyrrhenian Sea in the west with the Ionian Sea in the east, this skinny strip of water is just 3 kilometers (2 miles) wide at its narrowest point.*<sup>28</sup>

This route would be logical, as Rome is on the west side of Italy.

**The Messina Strait** (a map); from the [NASA earth observatory](https://earthobservatory.nasa.gov/images/7630/messina-strait-italy); accessed July 5, 2022.

This would have been the logical way to go; otherwise, the ship would have to go around Sicily.

Rhenium is on the coast of Italy, right about where the Messina Strait is at its most narrow.

Bible Places describes it: *Rhegium, modern Reggio Calabria, is located at the tip of Italy's "toe." It is situated on the eastern shore of the Strait of Messina, opposite the city of Messina on the island of Sicily. According to the ancient writer Aeschylus, the name Rhegium comes from the Greek word meaning "to rend, split, break," apparently referring to the point where Sicily has broken off the mainland. Strabo, however, claimed that the name came from the Latin word for "royal."*<sup>29</sup>



Biblical training tells us: *Rhegium was a safe haven in a strait notoriously difficult for ancient ships to navigate (see the legends of Scylla and Charybdis). Paul's ship having tacked widely to make*

<sup>28</sup> From <https://earthobservatory.nasa.gov/images/7630/messina-strait-italy> accessed July 5, 2022.

<sup>29</sup> From <https://www.bibleplaces.com/rhegium/> accessed January 20, 2024.



*Rhegium (Acts 28:13), waited under the lee of the Italian shore for a funneling S wind to drive her through the strait with its complex currents, en route to Puteoli.<sup>30</sup>*

Acts 28:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
epiginomai (ἐπιγίνομαι) [pronounced <i>ep-ig-IHN-om-ahēe</i> ]	<i>becoming, happening afterwards; being born after; coming to, arriving: of time; arising, springing up, coming (onto, on)</i>	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1920 (hapax legomena)
nótos (νότος) [pronounced <i>NOHT-oss</i> ]	<i>south, southwest; southern quarter; southern wind</i>	masculine singular noun; genitive/ablative case	Strong's #3558

**Translation:** ...and, after one day, a south [wind] was happening.

On that day, a south wind began to blow. Now, I would assume, if this wind was not out of control, that they captain of the ship would have welcomed it, to blow him right into Rome.

Acts 28:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deuteraíos (δευτεραίος) [pronounced <i>dyoo-ter-AH-yoss</i> ]	<i>on the second day; of or belonging to the second; of one who comes or does a thing, on the second day; day two</i>	masculine plural adjective; nominative case	Strong's #1206 (hapax legomena)
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

<sup>30</sup> From <https://www.biblicaltraining.org/library/rhegium> accessed January 20, 2024.



Acts 28:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Potíoloi (Ποτίολοι) [pronounced pot-EE-ol-oy]	<i>sulphurous springs</i> ; transliterated, <i>Puteoli, Potioloí</i>	masculine plural proper noun; a location; accusative case	Strong's #4223 (hapax legomena)

Thayer: *Puteoli [was] a city of Campania, in Italy, situated on the Bay of Naples.*

**Translation:** On day two, we went to Puteoli,...

Puteoli is not far from Pompeii; and it is on the coast of Italy.

Roman Ports tells us about Puteoli: *Puteoli, the modern city of Pozzuoli, was built by the Greeks and became a Roman colony in 194 BC. The port of Puteoli became after a while the official port of Cumae and was connected with Cumae by a canal.*<sup>31</sup>

For a long time Puteoli was the largest transit port of Rome. It received grain ships from Alexandria and ships with other cargoes from the whole Roman empire. It was also the biggest harbour for goods from Campania. Of great importance was the export of local volcanic sand (today called pozzolana) that was used in mortar for concrete that could even set under water. The role of Puteoli as main port of Rome was slowly taken over by Ostia and Portus in the first and second century AD.



**Map of Puteoli;** from **Roman Ports**; accessed January 20, 2024.

SPQR (which means, *the Senate and People of Rome*) is equivalent to Rome, which was the central authority for the **Roman Empire** during this era.

The large sea east of Rome is the Tyrrhenian Sea. The sea encased by Rome and Illyricum is the Adriatic Sea; and the beneath of boot of Italy is the Ionian Sea.

Acts 28:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong's #2147

<sup>31</sup> From <https://www.romanports.org/en/the-ports/88-puteoli.html> accessed January 20, 2024.

## Acts 28:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i> ]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

This is the first use of this term since Acts 23.

**Translation:** ...at which place [we] discovered [spiritual] brothers.

It turns out that there are a number of royal family living around this area (Paul has not been here before). They made themselves known to Paul.

Remember that this is where Paul should have remained all along, but he went to Jerusalem instead. This tells us that God knew about Paul's bad decision and He knew about the positive volition which existed in this region. Therefore, God sent missionaries to Puteoli (or He somehow saw to it that they would be evangelized).

As a new believer, you may not understand or appreciate Christian service. However, it is a great blessing to reach out, in some way, and either bring the gospel or **Bible doctrine** to people from other countries. It is really nice to see them respond and get strengthened by the Word.

Acts 28:13–14a *Having left from there, we came to Rhenium, and, after one day, a south [wind] was happening. On day two, we went to Puteoli, at which place [we] discovered [spiritual] brothers.* (Kukis nearly literal translation)

## Acts 28:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 <sup>st</sup> person plural, aorist passive indicative	Strong's #3870
para (παρά) [pronounced <i>paw-RAW</i> ]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
epiménō (ἐπιμένω) [pronounced <i>ep-ee-MEHN-oh</i> ]	<i>to continue; to stay (over), to remain, to abide</i>	aorist active infinitive	Strong's #1961
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rah</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

## Acts 28:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hepta (ἑπτὰ) [pronounced <i>hep-TAH</i> ]	<i>seven</i>	indeclinable singular noun	Strong's #2033

**Translation:** We had been invited by them to remain [with them for] seven days.

They invited Paul and his friends to stay with them seven days.

Now, for most prisoners, this would have been out of the question? “You say you want to spend 7 days kicking back with some of your friends—most of whom you have never met before? You do remember that you are a prisoner, right?” However, Paul had built up a lot of trust with his captors (some of whom were believers by this time); and they were willing to make many allowances for him.

There is another thing to consider. This is not simply the original group of 276, but they are in a different ship at this point. Now, either the entire other ship agreed to stop for a week, or the prisoners and the centurion got off there and then got on another ship a week later. There is the possibility that the ship made a longer stop at this port anyway (for loading and unloading of cargo); and simply agree to let this go on for a week. No matter what the reason, this allowance was extraordinary. Now, under normal circumstances, it would be hard to explain how such a thing took place (an extra week being added to the ship's schedule). Let me suggest a reason which might explain what is taking place. It is my contention that most if not all of the 276 original people on board believed in Jesus as a result of all the events which took place. They have spent a few days on board this new ship, and what would be the natural thing to do? To tell everyone about what has been taking place. How they got stranded there on Malta and how God delivered them. Any member of the crew would have understood the miracle of being caught in a storm in Crete and being forced by the storm all the way to Malta, where the ship was unable to guide itself, for the most part. This crew on the new ship would have seen what was left of the ship they came in on and marveled simply that that ship actually got them anywhere, considering its condition.

What I am suggesting is, the people on the first ship evangelized the people on the second ship. The end result was, there were enough believers among the crew and passengers to agree to an impromptu stop like that.

Let me add here that Paul did more than simply hang out with his new friends. We do not know exactly what took place, but I would suggest that this became an impromptu Bible conference. Let me suggest that this ended up being a conference attended by dozens of believers from this port; along with hundreds of believers from the combined passengers and crews.

Furthermore, remember the timing. At some point in the past 2–3 years, Paul wrote the book of Romans. What a marvelous selection of topics for a Bible conference! While working on the book of Acts 2<sup>nd</sup> draft, I have been simultaneously going through the book of Romans as taught by R. B. Thieme, Jr. (this is a 758 lesson series, each lesson being over an hour). So while studying and writing about the narrative of Acts, I am also aware of the phenomenal amount of doctrine which is building up in Saul's **human soul** and **human spirit**. Could he have taught a Bible conference for a week? Easily. If R. B. Thieme, Jr. could teach the book of Romans for perhaps 800 hours, then Paul certainly had enough material in his **soul** to teach for a 3–5 hour a day week-long conference.

So, why don't we find this spoken of specifically in the book of Acts? Luke appears to be coming to a close in his writing of Acts. I think he knows himself that he has come to the end of such a book. So much of what we read in this final chapter has been city after city that they stop in, moving quickly to Rome (which is the place that Luke will choose for this book to end in).

Acts 28:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoútō (οὕτω) [pronounced <i>HOO-toh</i> ]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
Rhômē (Ῥώμη) [pronounced <i>HROH-may</i> ]	<i>strength; transliterated, Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
Thayer: <i>Rome [was] the famous capital of the ancient world.</i>			
érchomai (ἔρχομαι) [pronounced <i>AIR-koh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2064

**Translation:** Accordingly, we went toward Rome [afterwards].

The way that I read this is, after this seven days, they would head to Rome.

Again, I do not see this as being a series of meals, Paul being invited to this place then that place for a meal.

Acts 28:14b-c **We had been invited by them to remain [with them for] seven days. Accordingly, we went toward Rome [afterwards].** (Kukis nearly literal translation)

Acts 28:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeîthen (κακείθεν) [pronounced <i>kak-Ī-thehn</i> ]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i> ]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Acts 28:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω) [pronounced ah-KOO-oh]	hearing; hearing and paying attention to; listener, listening; one who hears and understands	masculine plural, aorist active participle; nominative case	Strong's #191
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong's #4012
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, ours	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** Thereafter, the brothers were hearing [things] about us.

Other members of the royal family of God heard about Paul being there and they wanted to hear him teach. This should give you an idea as to the positive volition of the **gentiles** in Rome.

Now, do you see what God wanted Paul to go to Rome and to evangelize the gentiles. There is interest all over the place.

Acts 28:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
apantêsis (ἀπάντησις, εως, ἡ) [pronounced , which means, . ahp-AHN-tay-sis]	a [friendly] encounter, a meet; with eis; to meet	feminine singular noun; accusative case	Strong's #529
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	until, unto, while, till; up to, as far as; for, in, into	preposition or conjunction	Strong's #891



## Acts 28:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Apios ( Ἄππιος ) [pronounced AP-pee-oss]	transliterated, <i>Appius</i> ; it is the name of a Roman and a town; it can be reference to the market place of Appius	masculine singular proper noun; a person, a town, a marketplace; genitive/ablative case	Strong's #675 (hapax legomena)
Phóron ( Φόρον ) [pronounced FOR-on]	<i>a forum or market-place; a station on the Appian Way</i>	neuter singular proper noun; a location; genitive/ablative case	Strong's #5410 (hapax legomena)
Thayer: <i>Appius Forum [was] a town in Italy, 43 Roman miles (70 km) from Rome on the Appian Way.</i>			
Apparently, regardless of the individual meanings, together, these two words appear to reference a town.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
treis/tria ( τρεῖς/τρία ) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; genitive/ablative case	Strong's #5140
Tabérnai ( Ταβέρναι ) [pronounced tab-ER-nahee]	<i>taverns; transliterated, Tabernai</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #4999 (hapax legomena)

These two words appear to designate a town.

Thayer: *Three Taverns [was] the name of a halting place on the Appian way between Rome and the Market of Appius; it was 10 miles (16 km) from the latter place and 33 miles (50 km) ) from Rome.*

**Translation:** [Therefore,] they came to meet with us from as far as Appius Phóron and Three Taverns.

Now, I believe that these people from the Appian Way and from Three Tavens came down south to Puteoli for this impromptu Bible conference. It is possible that they all came up to Rome to meet Paul, but I read it the other way.

From Wikipedia: *The Forum Appii is an ancient post station on the Via Appia, 63.5 km southeast of Rome, founded, no doubt, by the original constructor of the road. Horace mentioned it as the usual halt at the end of the first day's journey from Rome, and described it as full of boatmen and cheating innkeepers.*<sup>32</sup>

<sup>32</sup> From [https://en.wikipedia.org/wiki/Forum\\_Appii](https://en.wikipedia.org/wiki/Forum_Appii) accessed January 20, 2024.

From Three Taverns Brewery: *Three Taverns was a real place some two thousand years ago on the Appian Way, just outside of Rome. It was a traveler's rest and is mentioned in the book of Acts. We don't know much about it, but from stories we're told it was a place of thanksgiving and communal hospitality.*<sup>33</sup>

**The Modern Appian Way** (a photograph); from [Rome.us](https://rome.us); accessed January 20, 2024.



From Rome.us: *The Appian Way or Via Appia Antica in Rome is an ancient road built in 312 B.C. by Appius Claudius Caecus. The city's gateway to the East connected Rome with Capua. It stretched from the Roman Forum 400 miles to Brindisi, where ships sailed to Egypt and Greece, and it served as a military and economic artery. Today, it is one of the best sites to enjoy a sunny Roman day by stepping back in time.*<sup>34</sup>

If memory serves, I have read somewhere that this road was rebuilt or refurbished in the 18<sup>th</sup> century (forgive me if I have this detail wrong). Today it is one of the many great historic sights of Italy.

There are about 20 of these listed on this page.

### Some Interesting Facts about the Appian Way

The Appian Way was named after Appius Claudius Caecus, a Roman censor, who initiated its construction in 312 BC.

It was the first Roman road built specifically for military purposes, allowing rapid troop movements and supply transport.

The road was built using a groundbreaking technique called "opus caementicium," a form of concrete that allowed engineers to create a durable and stable surface.

The Appian Way played a crucial role in Rome's expansion, as it connected the city to the southern provinces, enabling the conquest of new territories.

The road was often used for "triumphal processions," where victorious generals and their armies marched back

<sup>33</sup> From <https://www.threetavernsbrewery.com/our-name> accessed January 20, 2024.

<sup>34</sup> From <https://rome.us/ancient-rome/the-appian-way.html> accessed January 20, 2024.

## Some Interesting Facts about the Appian Way

to Rome to celebrate their victories.

In 71 BC, after the defeat of Spartacus and his slave rebellion, the Romans crucified 6,000 enslaved people along the Appian Way as a warning to others who might consider rebellion.

From <https://rome.us/ancient-rome/the-appian-way.html> accessed January 20, 2024.

[Chapter Outline](#)

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### Acts 28:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooz</i> ]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW- loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Recall that we had several chapters where *the Paul* (*Paul* in the nominative case) was not found. However, in the past few chapters, we are seeing it again.

eucharisteō (εὐχαριστέω) [pronounced <i>yew- khahr-ih-STEH-oh</i> ]	<i>being grateful, feeling thankful; giving thanks</i>	masculine singular, aorist active participle; nominative case	Strong's #2168
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh- OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** Having seen [this], Paul was grateful to God...

Having such a response, Paul was grateful to God. Remember that Paul is going to Rome on an appeal trial, and the Cæsar at this time is Nero, not known historically for being a reasonable and fair man. Nevertheless, Paul

sees a whole lot of things happening in his life which he recognizes as divine intervention. Now, that does not mean that God looks down and say, “Holy crap, Paul; you are in one heckuva jackpot, aren’t you? Let me see if I can figure something out.” God knew in eternity past all that Paul was going to be dealing with and He made provision in eternity past for Paul’s time on this trip.

I would think that, once Paul got to Rome, there would have been some shuffling of people and paperwork. In Puteoli, there were seven days set aside for a Bible conference. Paul very likely taught much of the book of Romans at that time (he would not necessarily have that book as his text, but the topics from that book would have been on his mind).

Acts 28:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #2983
thársos (θάρσος) [pronounced THAR-soss]	<i>courage, confidence; assurance; boldness</i>	neuter singular noun, accusative case	Strong’s #2294 (hapax legomena)

**Translation:** ...[and] he received courage [and confidence].

Understand that, Paul’s interaction with Roman law and the courts has not been entirely gratifying. He has been on the shelf now for a couple of years and he did not know at this time how much longer this would go on.

As a result, seeing this positive response from all of these believers was certainly helpful to Paul’s confidence.

**Application:** There are times when we are tested, and we wonder, “How much longer will this go on?” Or, “Can I take much more of this?” There are times, in the midst of testing, when we receive encouragement from God in a number of different ways. Sometimes, you might be undergoing such difficulties, and your pastor teaches you information on this very thing in class. Or, sometimes you connect with other believers, and, whether they know your situation or not, you receive encouragement from them.

**Application:** You may have been set down in the middle of a jackpot because of the stupid things that you have done (which is where Paul is right now). However, once you name your sins to God, you are back in fellowship, and whatever suffering remains is designed for your blessing. Paul is receiving blessing right now. He received it on the 3 month shore leave on Malta; and he got an additional seven days to hold a Bible conference in Puteoli. So, despite him being on a ship, heading for Rome, where he will go to court once again, he is encouraged; he is strengthened in his heart (thinking). So, if you are under pressure, bear mind that God is there helping you bear up under that pressure. If you need to rebound, then rebound; and whatever discipline you faced, it is now designed for your blessing. Paul originally was being hauled off to Rome as a result of him being out of God’s geographical will and rebelling against God’s guidance. But now, he is certainly back in fellowship, he is producing divine good; and, no matter what is in front of him, God is with him the whole time.

Acts 28:15 Thereafter, the brothers were hearing [things] about us. [Therefore,] they came to meet with us from as far as Appius Phóron and Three Taverns. Having seen [this], Paul was grateful to God [and] he received courage [and confidence]. (Kukis nearly literal translation)

Acts 28:12–15 Having landed in Syracuse, we remained [there for] three days. Having left from there, we came to Rhenium, and, after one day, a south [wind] was happening. On day two, we went to Puteoli, at which place [we] discovered [spiritual] brothers. We had been invited by them to remain [with them for] seven days. Accordingly, we went toward Rome [afterwards]. Thereafter, the brothers were hearing [things] about us.



[Therefore,] they came to meet with us from as far as Appius Phoron and Three Taverns. Having seen [this], Paul was grateful to God [and] he received courage [and confidence]. (Kukis nearly literal translation)

**From Malta to Rome (Paul's Journey)** (a map); from [Grace of Our Lord.com](https://graceofourlord.com); accessed January 20, 2024.

From Bob Boy's Christianity Blog: *The shipwreck occurred on Malta, where the ship's company spent three months. Finally, another ship gave them passage for the 100 miles to Syracuse, capital of Sicily, then sailed on to Rhegium, finally dropping anchor at Puteoli. Paul was taken to the forum on the Appian Way and to The Three Taverns before arriving in Rome.*<sup>35</sup>

In viewing this map, you might recognize the boot of modern Italy. This is the route that Paul traveled, and I assume that the same route can be traveled today. It is helpful to see what a tiny island Malta is, which makes the landing of Paul's ship there all the more amazing.

Acts 28:12–15 *We next traveled to Syracuse, where we stayed for three days. We left there and came to Rhenium, where, after a day, a strong south wind began to blow. On day two, we traveled to Puteoli, where we discovered other members of the family of God. They invited us to stay there for seven days, after which we would go toward Rome. After this, other believers heard about us. Therefore, they came from as far as the Appian Way and Three Taverns to meet with us. Having seen this, Paul was grateful to God and this gave him additional courage and confidence.* (Kukis paraphrase)



### Paul assembles Judæans to speak to them of Jesus the Messiah

Now when we entered into Rome, (the centurion delivered the prisoners to the commander of the emperor's bodyguard; but) was permitted to the Paul to abide according to the norm or standard of himself with the one guarding him a soldier.

Acts  
28:16

When we entered into Rome, (the centurion delivered the prisoners to the commander of the emperor's bodyguard; but) Paul was permitted to dwell by himself with a soldier guarding him.

When we finally arrived in Rome, the various prisoners being shuffled off to the palace prison, but Paul was permitted to live by himself with a single soldier guarding him.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) Now when we entered into Rome, (the centurion delivered the prisoners to the commander of the emperor's bodyguard; but) was permitted to the Paul to abide according to the norm or standard of himself with the one guarding him a soldier.

<sup>35</sup> From <https://graceofourlord.com/2012/11/29/acts-28-paul-in-rome/> accessed January 20, 2024.



Complete Apostles Bible	Now when we came to Rome, the centurion handed over the prisoners to the captain of the guard; but Paul was allowed to stay by himself with the soldier guarding him.
Douay-Rheims 1899 (Amer.)	And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.
Holy Aramaic Scriptures	And we entered Ruhme {Rome}. And the Qentrana {the Centurion/the Captain of a hundred} permitted Paulus {Paul} to lodge where he desired, with the soldier; that one who was a guard for him.
James Murdock's Syriac NT	And we went on to Rome. And the centurion allowed Paul to reside where he pleased, with a soldier who guarded him.
Original Aramaic NT	And we entered Rome and the Centurion allowed Paulus to dwell where he wanted with the Soldier who was guarding him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when we came into Rome, they let Paul have a house for himself and the armed man who kept watch over him.
Bible in Worldwide English	When we came to Rome, Paul was allowed to stay in a house by himself with the soldier who guarded him.
Easy English	When we arrived in Rome, the Roman officer said to Paul, 'You may live in a house by yourself, but a soldier will guard you there.'
Easy-to-Read Version–2008	When we came to Rome, Paul was allowed to live alone. But a soldier stayed with him to guard him.
<i>God's Word</i> ™	After our arrival, Paul was allowed to live by himself, but he had a soldier who guarded him.
Good News Bible (TEV)	When we arrived in Rome, Paul was allowed to live by himself with a soldier guarding him.
J. B. Phillips	When we reached Rome Paul was given permission to live alone with the soldier who was guarding him.
<i>The Message</i>	When we actually entered Rome, they let Paul live in his own private quarters with a soldier who had been assigned to guard him.
NIRV	.
New Life Version	<b>Paul Tells Why and How He Has Come</b> When we got to Rome, Paul was allowed to live where he wanted to. But a soldier was always by his side to watch him.
New Simplified Bible	When we arrived at Rome they allowed Paul to have a house for himself and the armed man who kept watch over him.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<b>PAUL UNDER HOUSE ARREST IN ROME</b> When Paul got to Rome, he was allowed to stay where he wanted as long as a soldier guarded him.
Contemporary English V.	We arrived in Rome, and Paul was allowed to live in a house by himself with a soldier to guard him.
The Living Bible	When we arrived in Rome, Paul was permitted to live wherever he wanted to, though guarded by a soldier.
New Berkeley Version	.
New Living Translation	When we arrived in Rome, Paul was permitted to have his own private lodging, though he was guarded by a soldier.
The Passion Translation	When we finally entered Rome, Paul was turned over to the authorities and was allowed to live where he pleased, with one soldier assigned to guard him.

Plain English Version	Then we all got to Rome. The Roman boss that was in charge of the prisoners there let Paul live in a house by himself, but there was always a soldier there to guard him.
UnfoldingWord Simplified T.	After we arrived in Rome, Paul was permitted to live in a house by himself. But there was always a soldier there to guard him.
William's New Testament	When we did arrive at Rome, Paul was granted permission to live by himself -- excepting a soldier to guard him.

#### Partially literal and partially paraphrased translations:

American English Bible	Then when we finally entered Rome, they allowed Paul to live on his own, with just a soldier to guard him.
Beck's American Translation	.
Breakthrough Version	When we went into Rome, permission was given to Paul to be staying by himself together with the soldier guarding him.
A. Campbell's Living Oracles	And when we came to Rome, the centurion delivered the prisoners to the captain of the band: but Paul was permitted to dwell apart, in a house of his own, with a soldier that guarded him.
New Advent (Knox) Bible	Once we were in Rome, Paul was allowed to have his own residence, which he shared with the soldier who guarded him.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	On our reaching Rome, Paul was allowed to live by himself, except for the soldier who was in charge of him.

#### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When we entered Rome, <sup>[c]</sup> Paul was allowed to live by himself with the soldier who guarded him. [c] Other mss add <i>the centurion turned the prisoners over to the military commander; but</i>
Conservapedia Translation	When we came to Rome, Paul was allowed to live by himself with one soldier to guard him. The statement about the centurion delivering his prisoners to the captain of the guard is an interpolation.
Revised Ferrar-Fenton Bible	But when we arrived in Rome, the Captain delivered the prisoners to the Commander-in-chief; but Paul was permitted to live by himself, with the soldier attending him, outside the garrison.
Free Bible Version	When we entered Rome, Paul was permitted to stay under house arrest with a soldier to guard him.
God's Truth (Tyndale)	And when he came to Rome, the undercaptain delivered the prisoners to the chief captain of the host: but Paul was suffered (allowed) to dwell by himself with one Soldier that kept him.
Montgomery NT	When we finally entered Rome, Paul was allowed to live by himself with the soldier to guard him.
Riverside New Testament	When we reached Rome, Paul was allowed to live by himself with a soldier who guarded him.
Leicester A. Sawyer's NT	AND when we came to Rome the centurion committed the prisoners to the prefect of the camp, and Paul was allowed to remain by himself, with a soldier to guard him.
Weymouth New Testament	Upon our arrival in Rome, Paul received permission to live by himself, guarded by a soldier.
Worsley's New Testament	And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was permitted to live by himself with the soldier that had him in custody.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Upon our arrival in Rome, the captain turned the prisoners over to the military governor but permitted Paul to lodge in a private house with the soldier who guarded him. 24:23
The Heritage Bible	And when we came into Rome, the centurion gave the prisoners over to the camp commander, and Paul was allowed to remain by himself with the soldier keeping him.
New American Bible (2011)	When he entered Rome,* Paul was allowed to live by himself, with the soldier who was guarding him. * [28:16] With Paul's arrival in Rome, the programmatic spread of the word of the Lord to "the ends of the earth" (Acts 1:8) is accomplished. In Rome, Paul is placed under house arrest, and under this mild form of custody he is allowed to proclaim the word in the capital of the civilized world of his day.
New Jerusalem Bible	On our arrival in Rome Paul was allowed to stay in lodgings of his own with the soldier who guarded him.
Revised English Bible—1989	WHEN we entered Rome Paul was allowed to lodge privately, with a soldier in charge of him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And when we arrived at Rome, the officer allowed Sha'ul to stay by himself, though guarded by a soldier.
Holy New Covenant Trans.	Then we went to Rome. In Rome, though Paul was allowed to live alone, a soldier stayed with Paul to guard him.
The Scriptures 2009	And when we came to Rome, the captain delivered the prisoners to the captain of the guard, but Sha'ul was allowed to stay by himself with the soldier guarding him.
Tree of Life Version	When we entered Rome, Paul was permitted to remain in his own quarters, with a soldier guarding him.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...when but [We] enter to rome is allowed [for] the paul to stay in himself with the keeping him soldier...
Awful Scroll Bible	And as-when we came to Rome, the commander-of-a-hundred gives-over- the prisoners -before the camp-leader, but Paul is being given-turn-upon to abide to himself, with a soldier watching over him.
exeGesés companion Bible	<b>PAULOS COMES TO ROME</b> And when we come to Rome, the centurion delivers the prisoners to the arch warrior: but allows Paulos to abide by himself with a warrior to guard him.
Orthodox Jewish Bible	Now when we entered into Rome, Rav Sha'ul was permitted to live by himself in his own quarters with a chaiyal guarding him.
Rotherham's Emphasized B.	<b>§ 47. Paul in Rome.</b> And   when we entered into Rome   Paul was suffered to abide by himself, with the soldier that guarded' him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When we entered Rome, Paul was allowed to stay by himself [in rented quarters] with the soldier who was guarding him.
An Understandable Version	When we entered Rome [itself] Paul was permitted to live alone except for a soldier who guarded him.
The Expanded Bible	<b>Paul in Rome</b>

	When we arrived at Rome, Paul was allowed to live alone, with the soldier who guarded him.
Jonathan Mitchell NT	Now when we entered into Rome, it was permitted for Paul to continue dwelling (or: to proceed staying; to be remaining) by himself, along with the soldier presently guarding him.
Syndein/Thieme	And when we came to Rome, the centurion delivered the prisoners to the General of the Praetorian guard . . . but Paul was permitted to dwell by himself with a soldier that guarded him. {Note: The centurion must have made a good report on all that Paul did. And, the General rewarded Paul's efforts as he saw on behalf of Rome.}
P. Kretzmann Commentary	...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. Kretzmann's <b>commentary</b> for Acts 28:11–16 has been placed in the <b>Addendum</b> .
Translation for Translators	<b>Christians came out from Rome and escorted Paul into that city.</b> <i>Acts 28:15-16</i>
	<i>A group of believers who lived in Rome had heard that we (exc) were coming. So they came out from Rome to meet us. Some of them met us at the town called 'The Market on Appian Road', and others met us at the town called 'The Three Inns'. When Paul saw those believers, he thanked God and was encouraged. 16 After we (exc) arrived in Rome, Paul was permitted {a Roman official who was responsible for guarding Paul permitted Paul} to live in a house by himself. But there was always a soldier there to guard him. V. 15 is included for context.</i>
The Voice	Once inside the city, Paul lived under house arrest by himself, with only one soldier to guard him.

### Bible Translations with Many Footnotes:

NET Bible®	When we entered Rome, Paul was allowed to live <sup>49</sup> by himself, with the soldier who was guarding him. <sup>49tn</sup> Or "to stay." <sup>sn</sup> Allowed to live by himself. Paul continued to have a generous prison arrangement (cf. Acts 27:3).
Wilbur Pickering's New T.	Now when we entered Rome, the centurion delivered the prisoners to the commander; <sup>5</sup> but Paul was allowed to live by himself, with the soldier who guarded him. <sup>6</sup> (5) Perhaps 5% of the Greek manuscripts omit 'the centurion delivered the prisoners to the commander' (as in NIV, NASB, LB, TEV, etc.). (6) This was surely an unusual proceeding; I assume it was a privilege granted in recognition of services rendered.

### Literal, almost word-for-word, renderings:

A Faithful Version	And when we came to Rome, the centurion delivered the prisoners to the commander of the camp; but Paul was allowed to remain by himself with the soldier who kept him.
Benjamin Brodie's trans.	And when we entered Rome, Paul was given permission to live by himself with the soldier who guarded him .
Bond Slave Version	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.
Charles Thomson NT	And when we arrived at Rome the centurion delivered the prisoners to the prefect. But Paul was permitted to be at a private lodging, with the soldier who guarded him.
Far Above All Translation	And when we came to Rome, the centurion handed over the prisoners to the military commander, but he permitted Paul to remain by himself with the soldier guarding him.

Modern English Version When we arrived at Rome, the centurion handed the prisoners over to the captain of the guard. But Paul was allowed to remain by himself with the soldier who guarded him.

Modern Literal Version 2020 Now when we came to Rome, the centurion gave the prisoners to the camp-commander, but Paul was permitted\* to abide by himself together-with the soldier guarding him.

New European Version  
New Matthew Bible .  
And when he reached Rome, the centurion delivered the prisoners to the chief captain of the host. But Paul was allowed to dwell by himself, with one soldier to guard him.

Webster’s Translation 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.

**The gist of this passage:** The people finally arrive in Rome. Although the prisoners were placed under the control of the royal warden, Paul was allowed to live in a private home, but guarded.

Acts 28:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hote/hôte/tote (ὅτε/ἥτε/τότε) [pronounced H <sup>O</sup> T-eh, HAY-teh, TOT-eh]	when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as	adverb; causal particle (masculine, feminine and neuter forms)	Strong’s #3753
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
eiserchomai (εἰσερχομαι) [pronounced ice-ER- khom-ahee]	to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind	1 <sup>st</sup> person plural, aorist active indicative	Strong’s #1525
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong’s #1519
Rhômē (Ῥώμη) [pronounced HROH- may]	strength; transliterated, Rome	feminine singular proper noun; a location; genitive/ablative case	Strong’s #4516

**Translation:** When we entered into Rome,...

By the time that they entered into Rome, the centurion in charge of the prisoners and the soldiers had come to a very unusual decision.

Luke continues writing this information down and includes himself among the people who are there.

Acts 28:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
This is additional text found in the Byzantine Greek text and Scrivener Textus Receptus.			



Acts 28:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3860
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
désmioi (δέσμιοι) [pronounced DEHS-mee-oy]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun; accusative case	Strong's #1198
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
stratopedárchês (στρατοπεδάρχης) [pronounced strat-op-ed-AHR-khace]	<i>the commander of a camp and army, a military tribune, Praetorian prefect, commander of the praetorian cohorts, captain of the Roman emperor's bodyguard</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4759

These are additional words found in the Byzantine Greek text and the Scrivener Textus Receptus. These words are not found in the Westcott Hort text or in Tischendorf's Greek text.

This is variously translated:

Leicester A. Sawyer's NT Christian Community (1988)	...the centurion committed the prisoners to the prefect of the camp, and...
Modern Literal Version 2020	...the captain turned the prisoners over to the military governor but...
Webster's Translation	...the centurion gave the prisoners to the camp-commander, but....
	...the centurion delivered the prisoners to the captain of the guard: but...

### Acts 28:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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I have included the post-positive conjunctive particle dé (δέ) [pronounced *deh*], which is found in the Byzantine Greek text and the Scrivener Textus Receptus (see below).

**Translation:** ...*(the centurion delivered the prisoners to the commander of the emperor's bodyguard; but)*...

This makes perfect sense for the centurion in charge of these prisoners to hand them over to someone in authority in the royal Roman palace. For this reason, I would suggest that these words belong in the Biblical text.

As a general rule, text is more likely to have dropped out than be added in.

I included the post-positive conjunctive particle as well.

### Acts 28:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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In the Byzantine Greek text and the Scrivener Textus Receptus, the next three words are in a different order and they also include this particle:

dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
When comparing Paul to the other prisoners, the post-positive conjunctive particle dé (δέ) is appropriate.			
epitrépō (ἐπιτρέπω) [pronounced <i>ep-ee-TREP-oh</i> ]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2010
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
ménō (μένω) [pronounced <i>MEH-noh</i> ]	<i>to remain, to abide, to dwell, to live, to lodge</i>	present active infinitive	Strong's #3306
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438

**Translation:** ...Paul was permitted to dwell by himself...

It was his call, and he permitted Paul to live by himself. I am assuming that Paul was given the option to rent a house (he was traveling with a number of disciples).

*By himself* simply means that there were no other prisoners kept with Paul. I don't know if this would have included other believers with him (like Luke) or not.

Acts 28:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>those who are keeping, the ones guarding [watching, observing], not violating [precepts, laws]</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #5442
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
stratiôtês (στρατιώτης) [pronounced strat-ee-OH-tace]	<i>(common) soldier, warrior; metaphorically a champion of the cause of Christ</i>	masculine singular noun; accusative case	Strong's #4757

**Translation:** ...with a soldier guarding him.

There would be a single soldier guarding Paul. This would have been easy duty for the soldier, and a very relaxed period of time for Paul.

Nothing is said about where Luke and the others are living. I would assume that they stayed near this house (if not in this house). They would certainly be able to come and go to take care of various duties and responsibilities.

Paul could not come or go, but he could receive guests, and a large number of guests when necessary.

Acts 28:16 *When we entered into Rome, (the centurion delivered the prisoners to the commander of the emperor's bodyguard; but) Paul was permitted to dwell by himself with a soldier guarding him.* (Kukis nearly literal translation)

The words found in parentheses are not found in the Westcott Hort text (which is my base text to work from), but is found in other ancient manuscripts. I believe that it belongs in the original text.

Acts 28:16 *When we finally arrived in Rome, the various prisoners being shuffled off to the palace prison, but Paul was permitted to live by himself with a single soldier guarding him.* (Kukis paraphrase)

Now it came to be, after days—three, to assemble to him the ones being the Judæans first (in influence). Now, a gathering together of them, he was saying, face to face with them, “I, (noble) men, brothers, nothing contrary [was I] doing to the people or to the customs, to those received from the fathers. A prisoner out of Jerusalem, I was delivered over to the hands of the Romans. While examining me, they desired to release [me], because of this, [there was] no reason of death to keep on being in me.

Acts  
28:17–18

It came to pass, after three days, a calling together to him [of] the ones being the prominent Judæans. Now, having them gathered together, [Paul] said directly to them, “Men [and] brothers, I have done nothing contrary to the people [of God] or toward the customs received from the fathers. [As] a prisoner from Jerusalem, I was delivered over to the hands of the Romans. Having examined me, the [Roman officials] desired to release [me], because [there was] no reason of death [which] continued being in me.

It came to pass that, after three days, Paul and his friends had called together the prominent Judæans to his new abode. Now, after they gathered there, Paul spoke these things directly to them: “Men and brothers, I have done nothing against the people of God or against the customs which we have received from our ancestors. I was delivered as a prisoner from Jerusalem to the custody of the Romans. The Roman officials examined me and questioned me on several occasions, and were determined to simply release me, as I had done nothing worthy of execution.

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) Now it came to be, after days—three, to assemble to him the ones being the Judæans first (in influence). Now, a gathering together of them, he was saying, face to face with them, “I, (noble) men, brothers, nothing contrary [was I] doing to the people or to the customs, to those received from the fathers. A prisoner out of Jerusalem, I was delivered over to the hands of the Romans. While examining me, they desired to release [me], because of this, [there was] no reason of death to keep on being in me.
- Complete Apostles Bible And it came to pass after three days that Paul called together those who were prominent among the Jews; and when they had come together, he said to them: "Men, brothers, though I have done nothing against the people or the customs of our forefathers, yet I was handed over as a prisoner from Jerusalem, into the hands of the Romans, who, when they had examined me, were wanting to release me because there was no cause for my case.
- Douay-Rheims 1899 (Amer.) And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have released me, for that there was no cause of death in me.
- Holy Aramaic Scriptures And after three days, Paulus {Paul} sent, calling for the Rishanayhun {the leading Chiefs} of the Yehudaye {the Judeans/Jews}. And when they had gathered, he said unto them, “Gabre {Men}, akhay {my brothers}, while in nothing did I stand to oppose the Ama {the People}, and The Namusa d'abahay {The Law of my fathers},

in chains I was delivered up from Urishlem {Jerusalem}, in the control of the Ruhmaye {the Romans}.

And they, when they interrogated me, they desired that I should be loosed, on account that they didn't find something reproachful against me, which was worthy for death.

James Murdock's Syriac NT And after three days, Paul sent and called for the principal Jews. And when they were assembled, he said to them: Men, my brethren, although I had in nothing risen up against the people or the law of my fathers, I was at Jerusalem delivered over in bonds to the Romans:

and they, when they had examined me, were disposed to release me, because they found in me no offence deserving death.

Original Aramaic NT And after three days, Paulus sent to call the Rulers of the Jews. When they assembled, he said to them, "Men, brothers, while in nothing have I opposed the people or the law of my fathers, I was handed over in chains from Jerusalem into the hands of the Romans."

"And when they had examined me, they wished to release me, because the Rulers found nothing in me deserving death."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English Then after three days he sent for the chief men of the Jews: and when they had come together, he said to them, My brothers, though I had done nothing against the people or the ways of our fathers, I was given, a prisoner from Jerusalem, into the hands of the Romans.

Who, when they had put questions to me, were ready to let me go free, because there was no cause of death in me.

Bible in Worldwide English After three days, Paul called for the leaders of the Jews at Rome. When they had come, he said to them, My brothers, I have done nothing against our people. I have obeyed the laws of our fathers. And yet I was made a prisoner at Jerusalem and was given over to the Romans. When the Romans judged my case in court, they wanted to let me go free. They said there was no reason to kill me.

Easy English After three days, Paul asked the leaders of the Jews in Rome to meet with him. When they met together, Paul said to them, 'Friends, I am a Jew as you are. I tell you that I have never done anything bad against our people. I have always obeyed the rules that our ancestors gave to us. But the Jewish leaders in Jerusalem took hold of me. They gave me to the Roman rulers so that they would judge me. The Roman rulers asked me questions about what I had done. They discovered that I had not done anything wrong. There was no reason that they should kill me. So they wanted to let me go free.

Easy-to-Read Version–2008 Three days later Paul sent for some of the most important Jews. When they came together, he said, "My brothers, I have done nothing against our people or against the customs of our fathers. But I was arrested in Jerusalem and handed over to the Romans. They asked me many questions, but they could not find any reason why I should be put to death. So they wanted to let me go free.

God's Word™ After three days Paul invited the most influential Jews in Rome to meet with him. When they assembled, he said to them, "Brothers, I haven't done anything against the Jewish people or violated the customs handed down by our ancestors. Yet, I'm a prisoner from Jerusalem, and I've been handed over to the Roman authorities. The Roman authorities cross-examined me and wanted to let me go because I was accused of nothing for which I deserved to die.

Good News Bible (TEV) After three days Paul called the local Jewish leaders to a meeting. When they had gathered, he said to them, "My fellow Israelites, even though I did nothing against



our people or the customs that we received from our ancestors, I was made a prisoner in Jerusalem and handed over to the Romans. After questioning me, the Romans wanted to release me, because they found that I had done nothing for which I deserved to die.

J. B. Phillips

**Paul explains himself frankly to the Jews in Rome**

Three days later Paul invited the leading Jews to meet him, and when they arrived he spoke to them, "Men and brothers, although I have done nothing against our people or the customs of our forefathers, I was handed over to the Romans as a prisoner in Jerusalem. They examined me and were prepared to release me, since they found me guilty of nothing deserving the death penalty.

*The Message*

Three days later, Paul called the Jewish leaders together for a meeting at his house. He said, "The Jews in Jerusalem arrested me on trumped-up charges, and I was taken into custody by the Romans. I assure you that I did absolutely nothing against Jewish laws or Jewish customs. After the Romans investigated the charges and found there was nothing to them, they wanted to set me free, but the Jews objected so fiercely that I was forced to appeal to Caesar. A portion of v.19 is included for context.

NIRV

**Paul Preaches in Rome**

Three days later Paul called a meeting of the local Jewish leaders. When they came, Paul spoke to them. He said, "My brothers, I have done nothing against our people. I have also done nothing against what our people of long ago practiced. But I was arrested in Jerusalem. I was handed over to the Romans. They questioned me. And they wanted to let me go. They saw I wasn't guilty of any crime worthy of death.

New Life Version

**Paul Tells Why and How He Has Come**

When we got to Rome, Paul was allowed to live where he wanted to. But a soldier was always by his side to watch him. Three days later Paul asked the leaders of the Jews to come to him. When they had gathered together, he said, "Brothers, I have done nothing against our people or the way our early fathers lived. And yet, I was tied with chains in Jerusalem and handed over to the Romans. I was put on trial, but they found no reason to put me to death. They would have let me go free.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

After three days in Rome, Paul set up a meeting with Jewish leaders in town. He told them, "My brothers, I haven't done anything wrong. Not to our people or to our traditions that have been handed down from our ancestors. Yet I was arrested in Jerusalem and turned over to the Romans. The Romans interrogated me and wanted to free me. They said I didn't do anything that warranted the death penalty.

Contemporary English V.

Three days after we got there, Paul called together some of the Jewish leaders and said: My friends, I have never done anything to hurt our people, and I have never gone against the customs of our ancestors. But in Jerusalem I was handed over as a prisoner to the Romans. They looked into the charges against me and wanted to release me. They found that I had not done anything deserving death.

New Berkeley Version  
New Living Translation

**Paul Preaches at Rome under Guard**

Three days after Paul's arrival, he called together the local Jewish leaders. He said to them, "Brothers, I was arrested in Jerusalem and handed over to the Roman government, even though I had done nothing against our people or the customs of our ancestors. The Romans tried me and wanted to release me, because they found no cause for the death sentence.

The Passion Translation

After three days Paul called together all the prominent members of the Jewish community of Rome. When they had all assembled, Paul said to them, "My fellow Jews, while I was in Jerusalem, I was handed over as a prisoner of the Romans for

prosecution, even though I had done nothing against any of our people or our Jewish customs. After hearing my case, the Roman authorities wanted to release me since they found nothing that deserved a death sentence.

Plain English Version

**Paul talked to the Jewish leaders in Rome**

Paul was in Rome for 3 days, then he sent a message to the Jewish leaders to come and talk with him. So they came, and Paul said to them, "My brothers, I didn't do anything bad to our people, and I didn't say anything bad about our Jewish culture. But our leaders in Jerusalem grabbed me, and they were going to kill me. Then the Roman soldiers came and got me, and they made me their prisoner. The Roman bosses asked me questions in their court, and then they listened to what I said, and they didn't find any reason to kill me. They reckoned that I didn't do anything bad, so they wanted to let me go.

Radiant New Testament

**Paul Preaches in Rome**

Three days later Paul called a meeting of the local Jewish leaders. When they came, Paul said to them, "My brothers, I have done nothing against our people or the customs we've had since long ago. But I was arrested in Jerusalem and handed over to the Romans. They questioned me and wanted to let me go because they saw I wasn't guilty of any crime that deserved death.

UnfoldingWord Simplified T.

After Paul had been there three days, he sent a message to the Jewish leaders to come and talk with him. When they came to him, Paul said to them, "My dear brothers, although I have not opposed our people nor spoken against the customs of our ancestors, our leaders in Jerusalem seized me. But before they could kill me, a Roman commander rescued me and later sent me to the city of Caesarea for Roman authorities to put me on trial. The Roman authorities questioned me and wanted to release me, because I had not done any bad thing for which I should be executed.

William's New Testament

Three days later, he invited the leading men of the Jews to come to see him, and when they came, he said to them, "Brothers, I have done nothing against our people or the customs of our forefathers; yet at Jerusalem I was turned over to the Romans as a prisoner. After examining me the Romans wanted to set me free, because I was innocent of any crime that deserved the death penalty.

**Partially literal and partially paraphrased translations:**

American English Bible

Then three days later, he called a meeting of the local Jewish leaders. And after they'd assembled, he said this to them:

'Men... Brothers... Although I haven't done anything against our people or against the customs of our ancestors, I was taken prisoner in JeruSalem and handed over to the Romans.

'But after [the Romans] examined me, they wanted to release me, because they couldn't find any reason to put me to death.

Beck's American Translation .  
Breakthrough Version

It happened after three days for him to call together the people who were primary *people* of the Jewish *people*. When they came together, he was saying to them, "Men, brothers, although I did nothing opposing the ethnic group or the fathers' customs, I was turned over as a prisoner from Greater Jerusalem to the hands of the Romans, some who, after investigating me, were intending to let *me* go because of the fact for there to be not even one accusation of death in me.

Common English Bible

**Paul meets Jewish leaders in Rome**

Three days later, Paul called the Jewish leaders together. When they gathered, he said, "Brothers, although I have done nothing against our people or the customs of our ancestors, I'm a prisoner from Jerusalem. They handed me over to the Romans, who intended to release me after they examined me, because they couldn't find any reason for putting me to death.

A. Campbell's Living Oracles	And it came to pass, that, after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said to them, Brethren, though I have done nothing contrary to the people, nor to our paternal customs, yet I was delivered a prisoner, from Jerusalem, into the hands of the Romans; who, having examined me, were willing to have set me at liberty, as there was no cause of death in me.
New Advent (Knox) Bible	It was three days later that he called a meeting of the leading men among the Jews. When they had assembled, he told them, Brethren, I am one who has done nothing to the prejudice of our people, or of our ancestral customs; yet, in Jerusalem, they handed me over to the Romans as a prisoner. These, when they had examined me, had a mind to release me, since no capital charge lay against me; but the Jews cried out against it, and I was forced to appeal to Caesar, though it is not as if I had any fault to find with my own nation. V. 19 is included for context.
NT for Everyone	After three days, Paul called together the leading men of the Jews. When they arrived, he began to speak. "My brothers," he said, "I have done nothing against our people or our ancestral customs. Yet I was made a prisoner in Jerusalem and handed over to the Romans. The Romans put me on trial and wanted to let me go, because they couldn't find me guilty of any capital crime.
20 <sup>th</sup> Century New Testament	Three days after our arrival, Paul invited the leading Jews to meet him; and, when they came, he spoke to them as follows: "Brothers, although I had done nothing hostile to the interests of our nation or to our ancestral customs, yet I was sent from Jerusalem as a prisoner, and handed over to the Romans. The Romans, when they had examined me, were ready to release me, because there was nothing in my conduct deserving death.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<b>Paul's First Interview with Roman Jews</b> After three days he called together the leaders of the Jews. When they had gathered he said to them, "Brothers, although I have done nothing against our people or the customs of our ancestors, I was delivered as a prisoner from Jerusalem into the hands of the Romans. After they examined me, they wanted to release me, since there was no reason for the death penalty in my case.
Conservapedia Translation	It happened that after three days Paul called the leading men of the Jews together. When they had come together, he said to them, "Men and brothers, although I have done no wrong against the people, or the customs of our fathers, I was still delivered as a prisoner from Jerusalem into the hands of the Romans." "When they had examined me, they were willing to let me go, because they found no capital charge against me."
Revised Ferrar-Fenton Bible	<b>An Interview with the Judæans.</b> Three days afterwards, he invited the principal men among the Judeans; and when they had assembled, he said to them: "Men, brothers, although I have done nothing in opposition to the people, or to the customs of our forefathers, I have nevertheless been committed as a prisoner from Jerusalem to the hands of the Romans; who, after examination, desired to discharge me, because they found me guilty of no capital crime.
Free Bible Version	Three days later Paul invited the Jewish leaders there to come to see him. When they were all together he told them, "Brothers, even though I had not done anything wrong against the people or the customs of our forefathers, I was arrested in Jerusalem and handed over to the Roman authorities. After they had interrogated me they wanted to release me because I had done nothing that warranted execution.
God's Truth (Tyndale)	.

International Standard V

**Paul in Rome**

Three days later, Paul [Lit. he] called the leaders of the Jews together. When they assembled, he told them, "Brothers, although I haven't done anything against our people or the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. They examined me and wanted to let me go because there was no reason for me to receive [The Gk. lacks me to receive] the death penalty in my case.

NIV, ©2011

**Paul Preaches at Rome Under Guard**

Three days later he called together the local Jewish leaders. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. They examined me and wanted to release me, because I was not guilty of any crime deserving death.

Leicester A. Sawyer's NT

And after three days he called the chief men of the Jews together; and when they had convened, said to them, Men and brothers, having done nothing contrary to the people or to the customs of the fathers, I was delivered up from Jerusalem a prisoner into the hands of the Romans, who on trial wished to release me, because they found no cause of death in me; but the Jews opposing it I was compelled to appeal to Caesar; not that I have any thing of which to accuse my nation. V. 19 is included for context.

Weymouth New Testament

After one complete day he invited the leading men among the Jews to meet him; and, when they were come together, he said to them, "As for me, brethren, although I had done nothing prejudicial to our people or contrary to the customs of our forefathers, I was handed over as a prisoner from Jerusalem into the power of the Romans. They, after they had sharply questioned me, were willing to set me at liberty, because they found no offence in me for which I deserve to die.

**Catholic Bibles (those having the imprimatur):**Christian Community (1988) **Paul meets the Jews in Rome**

• After three days, Paul called together the leaders of the Jews. When they had gathered, he said to them: "Brothers, though I have not done anything against our people or against the traditions of our fathers, I was arrested in Jerusalem and handed over to the Romans. They examined me and wanted to set me free, for they saw nothing in my case that deserved death.

**Footnote** for v. 17 has been placed in the **Addendum**.

The Heritage Bible

And it was, after three days Paul called those being foremost of the Jews together, and they coming together, he said to them, Men, brothers, I did absolutely nothing against the people or customs of our fathers; I was given over as a prisoner into the hands of the Romans out of Jerusalem,

Who, having examined me, determined to set me free, because there existed not one reason for death in me.

New American Bible (2011)

**Testimony to Jews in Rome.**

\* Three days later he called together the leaders of the Jews. When they had gathered he said to them, "My brothers, although I had done nothing against our people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem.<sup>b</sup> After trying my case the Romans wanted to release me, because they found nothing against me deserving the death penalty.<sup>c</sup>

\* [28:17–22] Paul's first act in Rome is to learn from the leaders of the Jewish community whether the Jews of Jerusalem plan to pursue their case against him before the Roman jurisdiction. He is informed that no such plan is afoot, but that the Jews of Rome have heard the Christian teaching denounced. Paul's offer to explain it to them is readily accepted.

b. [28:17] 24:12–13; 25:8.

New Catholic Bible	<p>c. [28:18] 23:29; 25:25; 26:31–32.</p> <p><b>Paul’s Activity at Rome</b><sup>[i]</sup></p> <p><b>Meetings with the Jewish Leaders.</b> On his arrival in Rome, Paul was allowed to live by himself, with a soldier guarding him.<sup>[i]</sup> Three days later, he called together the leaders of the Jews. When they had assembled, he said to them, “Brethren, although I have done nothing against our people or our ancestral customs, I was arrested in Jerusalem and handed over to the Romans. After they had examined me, the Romans wanted to release me because they had found nothing against me that deserved the death penalty. V. 16 is included for context.</p> <p>[i] As he has done throughout the Book, Paul first contacts the Jews established in the city. He must clarify his situation with regard to this colony. And he must first of all proclaim the Gospel as the fulfillment of Israel’s Scriptures and its hope. The Jews see and hear, as the apostles did, but they choose not to understand because they do not make the connection from the past to the future. Henceforth, the Word will be directly addressed to the Gentiles without passing through the synagogue. Paul’s speech is a last appeal and a conclusion.</p> <p>16</p> <p>We conclude from Acts that the movement of the Resurrection and Pentecost now enters freely into the whole universe. The limits of the old Israel have crumbled; the People of God gathers together all humanity.</p> <p>[j] Though he lived in a house of his own choice, he was under house arrest during his stay in Rome.</p>
New Jerusalem Bible	<p>After three days he called together the leading Jews. When they had assembled, he said to them, ‘Brothers, although I have done nothing against our people or the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. They examined me and would have set me free, since they found me guilty of nothing involving the death penalty; but the Jews lodged an objection, and I was forced to appeal to Caesar, though not because I had any accusation to make against my own nation. V. 19 is included for context.</p>
Revised English Bible–1989	<p>Three days later he called together the local Jewish leaders, and when they were assembled, he said to them: “My brothers, I never did anything against our people or against the customs of our forefathers; yet I was arrested in Jerusalem and handed over to the Romans. They examined me and would have liked to release me because there was no capital charge against me; but the Jews objected, and I had no option but to appeal to Caesar; not that I had any accusation to bring against my own people. V. 19 is included for context.</p>
<b>Jewish/Hebrew Names Bibles:</b>	
Hebraic Roots Bible	<p>And after three days, Paul sent and called for the principal Jews. And when they were assembled, he said to them: Men, my brethren, although I did nothing against the people or the law of my fathers, I was at Jerusalem delivered over in bonds to the Romans: Who examining me were of a mind to let me go, because no cause of death was in me.</p>
Holy New Covenant Trans.	<p>Three days later Paul sent for some of the most important Jewish leaders. When they came together, Paul said to them, “My Jewish brothers, I have done nothing against our people or against the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans. The Romans asked me many questions, but they could not find any reason why I should be put to death. They wanted to let me go free.</p>
The Scriptures 2009	<p>And it came to be after three days that Sha’ul called the leaders of the Yehudim together. And when they had come together, he said to them, “Men, brothers, though I have done none at all against our people or the practices of our fathers, I was delivered as a prisoner from Yerushalayim into the hands of the Romans,</p>



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

Tree of Life Version

It happened that after three days, Paul called together those who were the prominent Jewish leaders. When they had gathered he said to them, "Brothers, although I had done nothing against our people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. When they examined me, they wanted to release me because there was no basis for the death penalty.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...becomes but after days three to gather him the [men] being [of] the jews first gathering but them [He] said to them I Men Brothers no [thing] opposing Making [to] the people or [to] the customs the [things] paternal Prisoner from jerusalem\* am given (over) to the hands [of] the romans Who\* Examining me wanted to send (away) {me} because of the+ no reason [of] death to become in me...

Alpha & Omega Bible

AFTER THREE DAYS PAULOS (Paul) CALLED TOGETHER THOSE WHO WERE THE LEADING MEN OF THE JEWS, AND WHEN THEY CAME TOGETHER, HE SAID TO THEM, "BRETHREN, THOUGH I HAD DONE NOTHING AGAINST OUR PEOPLE OR THE CUSTOMS OF OUR FOREFATHERS, YET I WAS DELIVERED AS A PRISONER FROM JERUSALEM INTO THE HANDS OF THE ROMANS. "AND WHEN THEY HAD EXAMINED ME, THEY WERE WILLING TO RELEASE ME BECAUSE THERE WAS NO GROUND FOR PUTTING ME TO DEATH.

Awful Scroll Bible

And it occurred after three days, Paul himself is to call- those being principal of the Jews -together. And they coming-together, he was speaking out with regards to them, "Men, brothers, I effecting not-even-one thing being from-within-against the people, or the customs of our father, I am being given-over-before as a prisoner from Jerusalem, into the hands of the Romans, (")which-certain judging-over me, were intending to loose- me -away, because of there to begin-by being not-one cause of death from-within me.

Concordant Literal Version

Now it occurred three days after, that he calls together those who are foremost of the Jews. Now, at their coming together, he said to them "I, men, brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem into the hands of the Romans, who, examining me, intended to release me, because not one cause of death existed in me."

exeGesés companion Bible

#### **PAULOS WITNESSES TO THE YAH HUDIYM**

And so be it, after three days,  
Paulos calls together  
the preeminent of the Yah Hudiym:  
and when they come together,  
he words to them, Men and brothers,  
though I have done naught against the people  
or customs of our fathers,  
yet I am delivered - a prisoner from Yeru Shalem  
into the hands of the Romans:  
who, when they examined me,  
willed to release me,  
because there is no cause of death in me.

Orthodox Jewish Bible

And it came about after shloshah yamim, that Rav Sha'ul called together the chashuve Yehudim. And when they had assembled, Rav Sha'ul was saying to them, "Anashim, Achim, though I had done nothing keneged (against, in opposition to) our Jewish people or to the minhagei Avoteinu of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans,

"Who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty.

Rotherham's Emphasized B. And it came to pass, after three days, that he called together those who were the chief of the Jews; and [when they came together] he began to say unto them—  
 ||| brethren, <though I had done [nothing against] the people, or the customs of our fathers> ||[as a prisoner] [out of Jerusalem] was delivered into the hands of the Romans;— who, indeed, [when they had examined me] were minded to set me at liberty, because there was [nothing worthy of death] in me.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Three days later he called together the leaders of the Jews; and when they had gathered, he said to them, "Kinsmen, though I have done nothing against our people or against the customs of our fathers, yet I was turned over as a prisoner from Jerusalem into the hands of the Romans. After they had interrogated me, they were ready to release me because I was not guilty of any offense deserving death.

An Understandable Version

And it happened after three days that Paul called together those who were the leading Jews, and when they assembled he said to them, "Brothers, although I had done nothing against the [Jewish] people or the customs of our forefathers, yet I was made a prisoner at Jerusalem, being placed in the custody of the Romans [while there]. After questioning me, they wanted to release me because they could not find any grounds for sentencing me to death.

The Expanded Bible

Three days later ·Paul [he] sent for the leaders of the ·Jewish community [Jews] there. When they came together, he said, "[Men,] Brothers, I have done nothing against our people or the customs of our ·ancestors [forefathers; fathers]. But I was ·arrested [made a prisoner] in Jerusalem and given ·to [into the hands of] the Romans. After they ·asked me many questions [examined me; tried my case], they wanted to let me go free because they could find no reason why I should be ·killed [given the death penalty].

Jonathan Mitchell NT

Then, after three days, he happened to call to himself the folks being the foremost (those in the leading circle in the community) of the Jews. So upon their coming together, he proceeded to say to them, "Men... Brothers! I myself, having done nothing contrary (or: not one thing in opposition) to the People, nor to the customs of the fathers (or: the paternal and hereditary traditions), was from the midst of Jerusalem handed over [as] a prisoner into the hands of the Romans, "which folks, after fully examining me and coming up with a decision, were wanting and intending to release [me], because not even one cause for death is to proceed in making a foundational beginning or to continue being an undergirding possession within me.

Syndein/Thieme

{Paul's meeting with the Jews in Rome}

And it came to pass, that after three days Paul called the chief of the Jews together {Most prominent Jews}. And when they were come together, he kept on communicating to them, "Men and brethren {by race}, though I have committed nothing against the people {Jewish Race}, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

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

{Note: The Romans found him not guilty of breaking Roman Law.}

Translation for Translators

**The Jewish leaders asked Paul to tell them about Christianity.**

*Acts 28:17-22*

*After Paul had been there three days, he sent a message to the Jewish leaders to come and talk with him. So they came, and Paul said to them, "My fellow Jews, although I have not opposed our people nor spoken against the customs of our ancestors, our leaders in Jerusalem seized [MTY] me. But before they could kill me,*

*a Roman commander rescued me and later sent me to Caesarea for Roman authorities/officials to put me on trial. The Roman authorities/officials questioned me and wanted to release me, because I had not done any bad thing for which I should be executed {they should kill me}.*

The Voice

Three days after his arrival, he called together the local Jewish leaders.

**Paul:** Brothers, although I committed no wrong against our Jewish people or our ancestral customs, I was arrested in Jerusalem and handed over to the Romans. The Romans examined me and wanted to set me free because I had committed no capital offense.

## Bible Translations with Many Footnotes:

Lexham Bible

### *Paul and the Jewish Community in Rome*

Now it happened that after three days, he called together those who were the most prominent of the Jews. And when [\*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had assembled”)] they had assembled, he said to them, “Men and brothers, although [\*Here “although ” is supplied as a component of the participle (“had done”) which is understood as concessive] I had done nothing against our [\*Literally “the”; the Greek article is used here as a possessive pronoun] people or the customs of our fathers, from Jerusalem I was delivered as a prisoner into the hands of the Romans, who, when they [\*Here “when ” is supplied as a component of the participle (“had examined”) which is understood as temporal] had examined me, were wanting to release me , [\*Here the direct object is supplied from context in the English translation] because there was no basis for an accusation worthy of death with me.

NET Bible®

### **Paul Addresses the Jewish Community in Rome**

After three days<sup>50</sup> Paul<sup>51</sup> called the local Jewish leaders<sup>52</sup> together. When they had assembled, he said to them, “Brothers,<sup>53</sup> although I had done<sup>54</sup> nothing against our people or the customs of our ancestors,<sup>55</sup> from Jerusalem<sup>56</sup> I was handed over as a prisoner to the Romans.<sup>57</sup> When<sup>58</sup> they had heard my case,<sup>59</sup> they wanted to release me,<sup>60</sup> because there was no basis for a death sentence<sup>61</sup> against me.

<sup>50tn</sup> Grk “It happened that after three days.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>51tn</sup> Grk “he”; the referent (Paul) has been specified in the translation for clarity.

<sup>52tn</sup> L&N 33.309 has “after three days, he called the local Jewish leaders together” Ac 28:17.”

<sup>53tn</sup> Grk “Men brothers,” but this is both awkward and unnecessary in English.

<sup>54tn</sup> The participle ποιήσας (poihsas) has been translated as a concessive adverbial participle.

<sup>55tn</sup> Or “forefathers”; Grk “fathers.”

<sup>56tn</sup> I had done nothing against our people or the customs of our ancestors. Once again Paul claimed to be faithful to the Jewish people and to the God of Israel.

<sup>56map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>57tn</sup> Grk “into the hands of the Romans,” but this is redundant when παρεδόθην (paredoqhñ) has been translated “handed over.”

<sup>58tn</sup> Grk “who when.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) has been replaced by the personal pronoun (“they”) and a new sentence begun at this point in the translation.

<sup>59tn</sup> Or “had questioned me”; or “had examined me.” BDAG 66 s.v. ἀνακρίνω 2 states, “to conduct a judicial hearing, hear a case, question.”

<sup>60tn</sup> They wanted to release me. See Acts 25:23-27.

<sup>61tn</sup> Grk “no basis for death,” but in this context a sentence of death is clearly indicated.

The Spoken English NT

**Paul Arranges a Meeting with the Jewish Leaders in Rome**

After three days, he called together the leaders in the Jewish community there.<sup>m</sup> When they had all come together, he said to them, “Gentlemen, brothers!<sup>n</sup> I haven’t done anything against the people of Israel or against the customs of our ancestors. Yet I was handed over to the Romans as a prisoner from Jerusalem. When they questioned me, they intended to release me, because I hadn’t done anything that deserved death.<sup>o</sup>

<sup>m.</sup> Lit. “those who were first among the Jews.”

<sup>n.</sup> Lit. “Brother men.”

<sup>o.</sup> Lit. “because there was no basis for the death penalty in me.”

Wilbur Pickering’s New T.

**Paul and the Jews**

It happened that after three days Paul called together the leaders of the Jews; and when they had assembled he said to them: “Men, brothers, though I had done nothing against ‘the people’ or the ancestral customs, still I was delivered as a prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, were intending to release me, because I was not guilty of any crime deserving death.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation Then it happened after three days, Paul called together the ones being the first [fig., leading] [men] of the Jews. So they having come together, he said to them: “Men, brothers, I having done nothing against the people or the ancestral customs, [yet] I was handed over [as] a prisoner from Jerusalem into the hands of the Romans, who having examined me were wanting to release [me] because of [there] being no cause in me for [putting me to] death.

Benjamin Brodie’s trans. And it came to pass after three days that he called together those who were most prominent among the Jews. And when they met together, he said face-to-face to them: “As for myself, men, brethren, although I have not done anything against the people or the customs of the fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans, Who were such that after they had examined me, were willing to release me because there was no cause [legal justification] for death in my case .

Charles Thomson NT  
Context Group Version

. After three days he called together those that were the chief of the Judeans: and when they had come together, he said to them, I, men, brothers, having done nothing against the people, or the customs of our fathers, was handed over [as a] prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me free, because there was no cause of death in me.

Far Above All Translation

And it came to pass after three days that Paul called the prominent Jews together, and when they had gathered together, he said to them, “Men and brothers, I have done nothing against the people or the ancestral customs, but I have been delivered as a prisoner from Jerusalem into the hands of the Romans, who after interrogating me wanted to release me because there was no cause for a death *penalty* against me.

Legacy Standard Bible

**Paul’s Ministry in Rome**

And it happened that after three days Paul [Lit *he*] called together those who were the leading men of the Jews, and when they came together, he began saying to them, “Brothers, though I had done nothing against our people or the customs of our fathers [Or *forefathers*], yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. And when they had examined me, they were willing to release me because there was no ground for putting me to death. [Lit *of death in me*]

Modern English Version

**Paul Preaches in Rome**

After three days Paul called the leaders of the Jews together. When they had assembled, he said to them, “Brothers, having done nothing contrary to our people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. When they had examined me, they were determined to release me, because there was no charge against me deserving death.

Modern Literal Version 2020

Now after three days, Paul happened to call *together* the ones who are the foremost of the Jews and *after* they came together, he said to them, Men, brethren, I practiced nothing adverse to the *Jewish* people or the customs of our forefathers. I, a prisoner from Jerusalem, was given up into the hands of the Romans.

*The Romans* who, having examined me, were planning to release me, because no crime *worthy of death was found* to exist in me.

New European Version  
Niobi Study Bible

**Paul's Ministry at Rome**

And it came to pass that after three days Paul called the chief Jews together; and when they had 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, who, when they had examined me, would have let me go because there was no cause deserving of death in me.

**The gist of this passage:**  
17-18

Paul calls to his home the Jewish leaders in Rome to speak to them.

Acts 28:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140

**Translation:** *It came to pass, after three days,...*

It took about three days for Paul to become acclimated to his new situation, to determine the boundaries and acceptable behaviors expected; and to gather food and general supplies. Also, during that time, Paul's associates



determined where they would stay and what they would do. I think that it is likely that most of them remained there with Paul in that house.

Acts 28:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugkaleō (συγκαλέω) [pronounced soog-kal-H-oh]	<i>to call together, to assemble; to call a convocation; to be called to congregate</i>	aorist middle infinitive	Strong's #4779
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
prōtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine plural adjective; accusative case	Strong's #4413

**Translation:** ...a calling together to him [of] the ones being the prominent Judæans.

Also, during that initial three days, Paul's associates went throughout Rome, determined the ones who were prominent leaders of the Jewish community there, and called them to assemble at Paul's new residence.

In A.D. 51–52 Claudius had expelled Jews from Rome (our narrative takes place A.D. 60–62). The fact that there are prominent Jews here, that would mean that whatever law had been passed was either rescinded or ignored. Jews moved back into Rome.

Paul's associates obviously had freedom of movement throughout Rome, to act on Paul's behalf. They would have been the ones to go out and about, locate the Jewish community and determine which men were seen as prominent.

There appears to be, at Paul's residence, room enough to gather a group and for Paul to be able to speak to that group. Most importantly, Paul is given the freedom to assemble people at his home (remember that he is on house arrest at this time). So, within a very short period of time, Paul recognizes that he has a great deal of freedom while in Rome. Finally, take note that the Jews in Rome were willing to come to Paul's home.

It is also reasonable to remind the reader that, Paul is in Rome of his own volition. He appealed to Cæsar, which meant, he would then be bound for Rome. Given the very specific choice of returning to Jerusalem or going off to Rome, Paul chose Rome. This was the decision that he should have made originally; but he is clearly making that decision now. God wanted Paul in Rome, but God also wanted Paul to make this decision as well. When given the opportunity to go from Caesarea back to Jerusalem or across the Mediterranean to Rome, Paul chose Rome. He was no longer blinded by the nostalgia of his youth.

We are not given any number here, so let's suppose that 10–20 men had been called to Paul's new home and they came.

Acts 28:17a-b *It came to pass, after three days, a calling together to him [of] the ones being the prominent Judæans.*

Now, why would Paul call such a meeting in his home. Let me suggest two reasons: (1) he wanted to witness to the unbelieving Jews in Rome and (2) he wanted to give them his side of this controversial story. They were no doubt curious as to the details, so Paul would provide them with the details.

Acts 28:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>coming together, gathering together, convening, assembling</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4905
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** *Now, having them gathered together, [Paul] said directly to them,...*

Paul is speaking to this group of prominent Jews at his home.

It is not clear that these Jews know the entire story. Paul could certainly share with them his harrowing trip from Caesarea to Rome.

They do not appear to have initial **mental attitude sins** against Paul.

Acts 28:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 <sup>st</sup> person singular pronoun, nominative case	Strong's #1473
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
enantíos (ἐναντίος) [pronounced en-an-TEE-oss]	<i>opposed; opposite, contrary; hostile, antagonistic</i>	neuter singular adjective, accusative case	Strong's #1727
Thayer definitions: 1) over against, opposite; 1a) of place, opposite, contrary (of the wind); 2) metaphorically; 2a) opposed as an adversary, hostile, antagonistic in feeling or act; 2b) an opponent.			
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Acts 28:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ethê (ἔθῃ) [pronounced <i>ETH-ay</i> ]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1485
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
patrōios (πατρῴος) [pronounced <i>pat-ROH-oss</i> ]	<i>of one's fathers, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #3971

**Translation:** ...“Men [and] brothers, I have done nothing contrary to the people [of God] or toward the customs received from the fathers.

Paul addresses the Jews as *noble men and brothers*, as Paul is also a Jew. He would consider them to be his brothers.

When Paul said, “I have done nothing contrary to the people,” he is referring to the Jewish people. They often referred to themselves as *the people*. Everyone there would have understood what he was saying.

Paul adds that he has done nothing against the customs which had been received from the fathers. This would take in both the Scriptures and the legitimate acts of worship; and it would have included their customs which they religiously followed (their customs not necessarily being in perfect alignment with the Scriptures).

Paul never spent any time attacking the various customs of the Jews. He presented the good news of Jesus. He bypassed dwelling on the false customs and acts which the Jews participated in.

Acts 28:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
désmios (δέσμιος) [pronounced <i>DEHS-mee-oss</i> ]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun; nominative case	Strong's #1198
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

Acts 28:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierosolūma (Ἱεροσόλυμα) [pronounced <i>hee-er- os-OL-oo-mah</i> ]	<i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> ; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; genitive/ablative case	Strong's #2414
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah- DIH-doh-my</i> ]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	1 <sup>st</sup> person singular, aorist passive indicative	Strong's #3860
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced <i>khīr-ehs</i> ]	<i>hands</i> ; in the figurative sense: <i>by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
tōn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Rhōmaíoi (Ῥωμαῖοι) [pronounced <i>hro-MAH- yoy</i> ]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; genitive/ablative case	Strong's #4514

**Translation:** [As] a prisoner from Jerusalem, I was delivered over to the hands of the Romans.

Paul was originally taken prisoner in Jerusalem when he spoke of Jesus. Because of a grand plot against him, the police captain in Jerusalem, sent Paul with quite an entourage of soldiers to Caesarea. Although there were Jews in Caesarea, this was principally a Roman city. This all takes place in **Acts 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 28:17 *It came to pass, after three days, a calling together to him [of] the ones being the prominent Judæans. Now, having them gathered together, [Paul] said directly to them, "Men [and] brothers, I have done nothing contrary to the people [of God] or toward the customs received from the fathers. [As] a prisoner from Jerusalem, I was delivered over to the hands of the Romans. (Kukis nearly literal translation)*

Acts 28:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótou (ὅτου) [pronounced <i>HOHT- oo</i> ]	<i>while, at the same time; until</i>	masculine plural, relative pronoun; nominative case; adverb	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)



Acts 28:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakrínō (ἀνακρίνω) [pronounced aw-nah-KREE-noh]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine plural, aorist active participle, nominative case	Strong's #350
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
boulomai (βούλομαι) [pronounced BOO-lohm-ah-ee]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #1014
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	aorist active infinitive	Strong's #630

**Translation:** Having examined me, the [Roman officials] desired to release [me],...

Paul was examined by Felix, by Festus and by Agrippa. Not one of them found reason to hold Paul.

Felix continued holding Paul in order to get a bribe from him (then he would have released Paul). Festus took over and tried to solve this problem, but he got overly influenced by the Jews in Jerusalem, who wined and dined him. He compromised his principles and tried to send Paul back to Jerusalem. He was being played by the Jewish leaders, which he probably realized much later. When Paul was asked about returning to Jerusalem, he said, "I appeal to Cæsar!"

You may recall that these words go on the official record; and these official records would have been kept and checked periodically by auditors from Rome. When they come across an appeal like this, they would cross-reference it with records in Rome indicating that such a person was brought to Rome on appeal.

Now, you may also recall that, this was the moment that Paul himself, when given the specific choice of returning to Jerusalem or going on to Rome, he chose Rome. This is what he should have done originally, but he didn't. Nevertheless, God gave him another chance to make this decision, and he made the right decision. Paul chose to go to Rome when he said, "I appeal to Cæsar!" (Recall that, had he not done this, he potentially could have been sent back to Jerusalem for a trial there; which meant, his life would have been in constant danger from the radical Jews.)

Herod Agrippa, a king of nearby regions, had come to visit Festus and he held another hearing, to find out for himself what had happened. Agrippa heard Paul, and made a determination that he had not done anything worthy of death. However, he also said, "Our hands are tied in this situation. He has appealed to Rome." This is a summation of **Acts 24–26** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

I have proceeded making the assumption that their hands were tied, as notice of this appeal would have been delivered directly to Rome. However, in my discussion, I left open for discussion the idea maybe Agrippa was fine with Paul being sent to Rome, as this would have made Festus look bad. In that chapter, it was difficult to determine Agrippa's motivation (was he really trying to help Festus out?).

Acts 28:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	feminine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
The feminine singular appears to be correct.			
aitia (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, accusative case	Strong's #156
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	present active infinitive	Strong's #5225
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

**Translation:** ...because [there was] no reason of death [which] continued being in me.

The Roman officials were willing to let Paul go because they could find nothing that he had done worthy of an execution.

The problem is a difference of religious opinion; and Rome does not want to be making decisions based upon one group of Jews as over against some other group of Jews. Paul does not necessary say this, but this is essentially what is behind him being declared innocent by the Romans who tried him.

Acts 28:18 **Having examined me, the [Roman officials] desired to release [me], because [there was] no reason of death [which] continued being in me.** (Kukis nearly literal translation)

Both Agrippa and Festus agreed that there was no reason to hold Paul any further. However, their hands were tied, because Paul had officially appealed to Cæsar.

Acts 28:17–18 **It came to pass, after three days, a calling together to him [of] the ones being the prominent Judæans. Now, having them gathered together, [Paul] said directly to them, “Men [and] brothers, I have done nothing contrary to the people [of God] or toward the customs received from the fathers. [As] a prisoner from Jerusalem, I was delivered over to the hands of the Romans. Having examined me, the [Roman officials] desired to release [me], because [there was] no reason of death [which] continued being in me.** (Kukis nearly literal translation)

Although the Jews had previously been expelled from Rome, they were now back in Rome. The expulsion order was either overturned or ignored (there was a change in leadership from Claudius to Nero).

Paul asked to meet with the leading Jews in Rome, in order to evangelize them and to tell them his side of the story before the Jews from Jerusalem arrive.

Acts 28:17–18 **It came to pass that, after three days, Paul and his friends had called together the prominent Judæans to his new abode. Now, after they gathered there, Paul spoke these things directly to them: “Men and brothers, I have done nothing against the people of God or against the customs which we have received from our ancestors. I was delivered as a prisoner from Jerusalem to the custody of the Romans. The Roman officials examined me and questioned me on several occasions, and were determined to simply release me, as I had done nothing worthy of execution.** (Kukis paraphrase)

**Now an answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way of the people of me kept on having anything to keep on accusing. By this, then, the reason I have called you [all] to see and to speak with, for, on account of the Hope of the Israel, the chain this I keep on being encircled.”**

Acts  
28:19–20

**But [because of] the answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way [that I] kept on having anything to keep on accusing my people of. Therefore, for this reason I have called you [all] [here], to see [me] and to speak with [me]. I keep on being encircled with this chain on account of the Hope of Israel.”**

**But because of the response of the Judæans there, I was compelled to appeal to Cæsar, but not in such a way that I had anything to accuse my people of. For this reason, therefore, I have called all of you here, to see me and to speak with me. I am bound by this chain on account of the Hope of Israel.”**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **Now an answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way of the people of me kept on having anything to keep on accusing. By**

	<p>this, then, the reason I have called you [all] to see and to speak with, for, on account of the Hope of the Israel, the chain this I keep on being encircled."</p>
Complete Apostles Bible	<p>But when the Jews spoke in opposition, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. Therefore for this reason I have requested you, to see and to speak to you, for because of the hope of Israel I am wearing this chain."</p>
Douay-Rheims 1899 (Amer.)	<p>But the Jews contradicting it, I was constrained to appeal unto Caesar: not that I had anything to accuse my nation of. For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain.</p>
Holy Aramaic Scriptures	<p>And when the Yehudaye {the Judeans/Jews} rose to oppose me, I was compelled that I should cry out the appeal of Qasar {Caesar}; not as if there was for me that I should accuse the sons of Ami {my People}, with something. Because of this, I sought from you that you should come, and you should see, and I should relate unto you these things. For, on account of The Sabra d'lysrlyl {The Hope of Israel}, I am bound with this chain."</p>
James Murdock's Syriac NT	<p>And, as the Jews withstood me, I was compelled to utter an appeal to Caesar; but not because I had any thing of which to accuse the people of my nation. For this reason I sent for you to come, that I might see you, and might state these things to you: for it is on account of the hope of Israel, that I am bound with this chain.</p>
Original Aramaic NT	<p>"And as the Jews were opposing me, I was compelled to call for an appeal to Caesar, not as if I had any accusation against the children of my people." "Therefore, I begged of you to come and to see you and relate to you these things, because for the hope of Israel I am bound in this chain."</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>But when the Jews made protest against it, I had to put my cause into Caesar's hands; not because I have anything to say against my nation. But for this reason I sent for you, to see and have talk with you: for because of the hope of Israel I am in these chains.</p>
Bible in Worldwide English	<p>But the Jewish leaders did not agree to let me go free, so I had to ask to be brought before Caesar. I did not have anything to say against my people. Now, here is why I have asked to see you and to talk to you. I am a prisoner tied with chains because I believe the same promise the Jews believe.</p>
Easy English	<p>But the Jewish leaders in Jerusalem did not agree with that. So then I asked the Roman rulers to send me here to Rome. I wanted Caesar himself to judge me. That was the only thing that I could do. I did not want to say anything bad against my own people. That is why I want to talk with you now. I want to tell you why I am a prisoner here. It is because I believe in the one that God promised to send to us who are Jews.'</p>
Easy-to-Read Version–2008	<p>But the Jews there did not want that. So I had to ask to come to Rome to have my trial before Caesar. That doesn't mean I am accusing my people of doing anything wrong. That is why I wanted to see you and talk with you. I am bound with this chain because I believe in the hope of Israel."</p>
God's Word™	<p>But when the Jews objected, I was forced to appeal my case to the emperor. That doesn't mean I have any charges to bring against my own people. That's why I asked to see you and speak with you. I'm wearing these chains because of what Israel hopes for."</p>
Good News Bible (TEV)	<p>But when the Jews opposed this, I was forced to appeal to the Emperor, even though I had no accusation to make against my own people. That is why I asked</p>

	to see you and talk with you. As a matter of fact, I am bound in chains like this for the sake of him for whom the people of Israel hope."
J. B. Phillips	But the attacks of the Jews there forced me to appeal to Caesar—not that I had any charge to make against my own nation. But it is because of this accusation of the Jews that I have asked to see you and talk matters over with you. In actual fact it is on account of the hope of Israel that I am here in chains."
<i>The Message</i>	I did this not to accuse them of any wrongdoing or to get our people in trouble with Rome. We've had enough trouble through the years that way. I did it for Israel. I asked you to come and listen to me today to make it clear that I'm on Israel's side, not against her. I'm a hostage here for hope, not doom." It appears that a portion of v. 19 had been placed with the previous passage for context.
NIRV	But the Jews objected, so I had to make an appeal to Caesar. I certainly did not mean to bring any charge against my own people. I share Israel's hope. That is why I am held with this chain. So I have asked to see you and talk with you."
New Life Version	But the Jews did not like this. So I had to ask to be sent to Caesar. It was not because I had anything against my people. The reason I have asked you to come is to tell you this. It is because of the hope of the Jewish nation that I am tied in these chains."
New Simplified Bible	»When the Jews brought charges against me again I presented my cause to Caesar for I said nothing against my nation. The reason I sent for you is to talk with you. I am in these chains because of the hope of Israel.«

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But the Jews objected. So I had no choice but to appeal to Caesar's supreme court. Yet it's not because I have some complaint to litigate against my own people. I've asked you here so we can talk about this. I'm in chains because of Israel's hope." [9] <sup>9</sup> 28:20Paul seemed to be talking about the hope that Jews had that the Messiah would come and restore freedom and glory to Israel.
Contemporary English V.	The Jewish leaders disagreed, so I asked to be tried by the Emperor. But I don't have anything to say against my own nation. I am bound by these chains because of what we people of Israel hope for. That's why I have called you here to talk about this hope of ours.
Goodspeed New Testament	But the Jews objected, and I was obliged to appeal to the emperor—not that I had any charge to make against my own nation. That is why I asked to see you and speak with you, for it is on account of Israel's hope that I have to wear this chain."
The Living Bible	But when the Jews protested the decision, I felt it necessary, with no malice against them, to appeal to Caesar. I asked you to come here today so we could get acquainted and I could tell you that it is because I believe the Messiah <sup>[c]</sup> has come that I am bound with this chain." [c] <i>the Messiah</i> , literally, "the hope of Israel." But perhaps he is referring here, as in his other defenses, to his belief in the resurrection of the dead.
New Berkeley Version New Living Translation	. But when the Jewish leaders protested the decision, I felt it necessary to appeal to Caesar, even though I had no desire to press charges against my own people. I asked you to come here today so we could get acquainted and so I could explain to you that I am bound with this chain because I believe that the hope of Israel—the Messiah—has already come."
The Passion Translation	When the Jews objected to this, I felt it necessary, with no malice against them, to appeal to Caesar. This, then, is the reason I've asked to speak with you, so that I could explain these things. It is only because I believe in the Hope of Israel that I am in chains before you."



Plain English Version	But the Jewish leaders didn't agree, so I had to ask those bosses to send me to Caesar, the big boss in Rome, for him to judge me. But I don't want to blame my own Jewish people about anything. So I asked you to come here now. I want to meet you, and I want to tell you my story. You see, I believe in the man that we are all waiting for. He is the man that God promised to send to us Israel people. But our leaders of Israel didn't agree with me, and that is the reason why I'm a prisoner now, tied up with this chain." That is what Paul told the Jewish leaders in Rome.
Radiant New Testament	But the Jews objected, so I had to make an appeal to Caesar. I didn't mean to bring any charge against my own people. So I've asked to see you and talk with you. I am bound with this chain because I share Israel's hope."
UnfoldingWord Simplified T.	But when the Jewish leaders there spoke against the desire of the Romans to set me free, I had to request that the emperor judge me here in Rome. But my reason for doing that was not that I wanted to accuse our leaders about anything. So I have requested you to come here so that I can tell you why I am a prisoner. It is because I believe in what the people of Israel confidently expect God will do for us."

### Partially literal and partially paraphrased translations:

American English Bible	'However, when the Judeans kept opposing [my release], I was forced to appeal to Caesar... Although I didn't do this to accuse my nation. 'Well, this is why I begged to see you and to talk to you... For it's because of the hopes of IsraEl that I have this chain around me!'
Beck's American Translation Breakthrough Version	But since the Jewish <i>people</i> were expressing opposition, I was urged to call on Caesar, not as a <i>person</i> who has any complaint to be leveling against my nation. So because of this accusation, I called you here to see and speak to you. You see, on account of Israel's anticipation I am lying around this chain."
Common English Bible	When the Jews objected, I was forced to appeal to Caesar. Don't think I appealed to Caesar because I had any reason to bring charges against my nation. This is why I asked to see you and speak with you: it's because of the hope of Israel that I am bound with this chain."
A. Campbell's Living Oracles	But when the Jews opposed, I was obliged to appeal to Cesar; not as having anything of which to accuse my own nation. For this reason, therefore, I entreated, that I might see and speak with you; for on account of the hope of Israel, I am bound with this chain.
New Advent (Knox) Bible	These, when they had examined me, had a mind to release me, since no capital charge lay against me; but the Jews cried out against it, and I was forced to appeal to Caesar, though it is not as if I had any fault to find with my own nation. That is why I have asked for the opportunity of seeing you and speaking to you. It is because I hope as Israel hopes, that I wear this chain. V. 18 is included for context.
NT for Everyone	But the Judaeans opposed this, and forced me to appeal to Caesar. This had nothing to do with my bringing any charges against my nation! So that's why I have asked to see you and talk with you. It is because of the hope of Israel, you see, that I am wearing this chain."
20 <sup>th</sup> Century New Testament	But, as the Jews opposed my release, I was compelled to appeal to the Emperor--not, indeed, that I had any charge to make against my own nation. This, then, is my reason for urging you to come to see me and talk with me; because it is for the sake of the Hope of Israel that I am here in chains."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"But when the Jews spoke against it, I had to appeal to Caesar, not that I had anything to accuse my nation of."
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	"So I have called you here for this reason: to see you, and to speak with you. For the hope of Israel I am under arrest."
Revised Ferrar-Fenton Bible	But when the Judean opposed it, I was obliged to appeal to the Emperor; not, however, because I had any charge to bring against my nation. This therefore is the reason why I have invited you to see me and converse together; because it is for the sake of the Hope of Israel that I am branded with this chain."
Free Bible Version	But the Jewish leaders opposed this, so I was forced to appeal to Caesar—not that I had any accusations against my own people. That’s why I asked to see you, and talk to you, because it is on account of the hope of Israel that I am chained up like this."
God’s Truth (Tyndale)	But when the Jewes cried contrary, I was constrained to appeal unto Cesar: not because I had anything to accuse my people of. For this cause have I called for you, even to see you, and to speak with you: because that for the hope of Israel, I am bound with this chain.
International Standard V	But the Jews objected and forced me to appeal to the emperor, even though I have no countercharge to bring against my own people. That’s why I asked to see you and speak with you, since it is for the hope of Israel that I’m wearing this chain."
Riverside New Testament	But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I have any charge to bring against my own nation. For this reason I have invited you to see me and talk with me; because it is for the sake of the hope of Israel that I have this chain around me."
Leicester A. Sawyer’s NT	And after three days he called the chief men of the Jews together; and when they had convened, said to them, Men and brothers, having done nothing contrary to the people or to the customs of the fathers, I was delivered up from Jerusalem a prisoner into the hands of the Romans, who on trial wished to release me, because they found no cause of death in me; but the Jews opposing it I was compelled to appeal to Caesar; not that I have any thing of which to accuse my nation. For this reason, therefore, I have called you to see and converse with you, because I am loaded with this chain on account of the hope of Israel. Vv. 17–18 are included for context.
Weymouth New Testament	But, at last, the opposition of the Jews compelled me to appeal to Caesar; not however that I had any charge to bring against my nation. For these reasons, then, I have invited you here, that I might see you and speak to you; for it is for the sake of Him who is the hope of Israel that this chain hangs upon me."

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But the Jews objected, so I was forced to appeal to Caesar without the least intention of bringing any case against my own people. Therefore, I have asked to see you and speak with you, since it is because of the hope of Israel that I bear these chains." 26:6
The Heritage Bible	And the Jews speaking against it, I was constrained to call upon Caesar, as absolutely not having one thing to formally charge against my race. Because of this therefore, I have called for you, to see you and to speak with you, because on account of the hope of Israel I have this chain around me.
New American Bible (2011)	But when the Jews objected, I was obliged to appeal to Caesar, even though I had no accusation to make against my own nation. <sup>d</sup> This is the reason, then, I have requested to see you and to speak with you, for it is on account of the hope of Israel* that I wear these chains." <sup>e</sup> * [28:20] The hope of Israel: in the words of Paul (Acts 23:6), Luke has identified this hope as hope in the resurrection of the dead. d. [28:19] 25:11. e. [28:20] 23:6; 24:15, 21; 26:6–8.

New Jerusalem Bible	They examined me and would have set me free, since they found me guilty of nothing involving the death penalty; but the Jews lodged an objection, and I was forced to appeal to Caesar, though not because I had any accusation to make against my own nation. That is why I have urged you to see me and have a discussion with me, for it is on account of the hope of Israel that I wear this chain.'
NRSV (Anglicized Cath. Ed.)	But when the Jews objected, I was compelled to appeal to the emperor—even though I had no charge to bring against my nation. For this reason therefore I have asked to see you and speak with you, [ <i>Or I have asked you to see me and speak with me</i> ] since it is for the sake of the hope of Israel that I am bound with this chain.'
Revised English Bible—1989	They examined me and would have liked to release me because there was no capital charge against me; but the Jews objected, and I had no option but to appeal to Caesar; not that I had any accusation to bring against my own people. This is why I have asked to see and talk to you; it is for loyalty to the hope of Israel that I am in these chains." V. 18 is included for context.

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse the people of my nation. On account of this, then, I called for you, to see and to speak to you. For I have this chain around me for the sake of the hope of Israel.
Holy New Covenant Trans.	However, the Jewish leaders there did not want me to go free. So I was forced to ask to have my trial before Caesar in Rome. I am not accusing my people of anything wrong. This is the reason I wanted to see you and talk with you. I am bound with this chain because I believe in the hope of Israel."
The Scriptures 2009	"But the Yehudim spoke against it, and I was compelled to appeal to Caesar, not that I had any accusation against my nation. "This therefore is the reason I called for you, to see you and speak with you. It is because of the expectation of Yisra'el that I am bound with this chain."
Tree of Life Version	But when the Judean leaders protested, I was forced to appeal to Caesar—not that I had any charge to bring against my own nation. For this reason, therefore, I have requested to see you and to speak with you—since it is for the hope of Israel that I am bearing this chain."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...opposing but the jews [I] am compelled to call caesar not as the nation [of] me [I] Having something {am} to accuse because of this so the reason [I] call (near) you* to see {you*} and to speak for for the hope [of] the israel the bond this [I] hang...
Awful Scroll Bible	(")But the Jews speaking-against it, I myself am being enfolded-over to call-upon Cæsar, not as holding anything according-to-a-forum of my people. (")Because of this-same reason, I therefore call- yous -by, to perceive and to speak-with-regards-to yous, for the cause of the expectation of Israel, I stand-around with the same-as-this chain."
Concordant Literal Version	Now at the contradicting of the Jews, I am compelled to appeal to Caesar - not as though having anything of which to accuse my nation." For this cause, then, I call for you, to see and speak to you. For on account of the expectation of Israel this chain is lying about me."
exeGesés companion Bible	And when the Yah Hudiyim contradicted, I was compelled to call to the Kaisar - not that I had somewhat to accuse my goyim. So for this cause I beseech you, to see you and to speak with you: indeed, that for sake of the hope of Yisra El,

Orthodox Jewish Bible	<p>this fetter hangs around me.</p> <p>"But when the Yehudim spoke keneged (in opposition to, against) this, I was forced to appeal to Caesar, but only to defend myself, not to bring accusation against Am Yisroel, my people.</p> <p>"On account of this reason, therefore, I summoned you, to see you and to speak with you, since it is for the sake of the tikvat Yisroel that I am wearing these prison sharsherot (chains)."</p>
Rotherham's Emphasized B.	<p>But   as the Jews spake against it   I was constrained to appeal unto Cæsar,—not as though  against my nation  I had anything to bring by way of accusation.</p> <p>  For this' cause   therefore, have I called for you, to see and to speak with you; for   on account of the hope of Israel    this chain  have I about me!</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But when the Jews objected [to my release], I was forced to appeal to Caesar (Emperor Nero), not because I had any charge to make against my nation. For this reason I have asked to see you and talk with you, since it is for the sake of the hope of Israel (the Messiah, the resurrection) that I am bound with this chain."</p>
An Understandable Version	<p>But when the Jews objected to this, I was compelled to appeal [<i>my case</i>] to Caesar, even though I had no [<i>legitimate</i>] charge [<i>to bring</i>] against my country. It was for this reason that I requested to see you and talk with you, for I am wearing this chain because of the hope held by the Israelites."</p>
The Expanded Bible	<p>But the Jews there argued against that [objected], so I had to ask to come to Rome to have my trial before [to appeal to] Caesar. But I have no charge [accusation] to bring against my own people [nation]. That is why I wanted to see you and talk with you. I am bound with this chain because I believe in [of] the hope of Israel."</p>
Jonathan Mitchell NT	<p>"Yet with the Jews incessantly speaking against [this], I was compelled to call upon (or: appeal to) Caesar – yet not as though having anything [of which] to be now accusing or bringing charges against my own ethnic and cultural group (or: nation). "Therefore, because of this accusation (or: this reason), I called you folks to my side: [for you] to see [the situation] and to address [it] (or: to see [you folks] and to speak to [you]), for you see, I continue with this chain lying around me (or: continue lying encompassed by this chain) on account of the hope and expectation of Israel."</p>
P. Kretzmann Commentary	<p>But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.</p> <p>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.</p> <p>Kretzmann's <b>commentary</b> for Acts 28:17–20 has been placed in the <b>Addendum</b>.</p>
Syndein/Thieme	<p>"But when the Jews spoke against it, I was compelled to appeal unto Caesar . . . not that I had anything to accuse my nation of." {Paul is saying he is a Patriot and is not anti-Jew.}</p> <p>"For this cause therefore have I called to assembly, to level with you, and to speak with you face to face . . . because it is for the confidence of Israel I am bound with this chain."</p> <p>{Note: Perikeimai is reverse imagery - 'bound' means literally 'I lie around the chain!' instead of the reverse. Greek method to demonstrate strength of character. He is a prisoner of the Lord only!}</p>
Translation for Translators	<p>But when the Jewish <i>leaders</i> [SYN] there opposed <i>what the Roman authorities wanted to do</i>, I had to formally request that the Emperor <i>judge me here in Rome</i>. But my reason for doing that was not that I wanted to accuse our leaders about anything. So I have requested you to come here so that I can tell you why I am a prisoner. It is because I believe in [MTY] our Messiah, the one <i>God long ago promised to send to us (inc) Jews</i>."</p>

## The Voice

But my Jewish opponents objected, so I had to appeal to the emperor—even though I had no charges against me and had filed no charges against my nation. I wanted to gather you together and explain all this to you. I want you to understand that it is because of Israel’s hope that I am bound with this chain.

**Bible Translations with Many Footnotes:**

## Lexham Bible

But because [\*Here “because” is supplied as a component of the causal genitive absolute participle (“objected”)] the Jews objected, I was forced to appeal to Caesar (not as if I [\*Here “if” is supplied as a component of the participle (“had”) which is understood as concessive] had any charge to bring against my own people). [Or “nation”] Therefore for this reason I have requested to see you and to speak with you, [\*Here the direct object is supplied from context in the English translation] for because of the hope of Israel I am wearing this chain!”

## NET Bible®

But when the Jews objected,<sup>62</sup> I was forced to appeal to Caesar<sup>63</sup> – not that I had some charge to bring<sup>64</sup> against my own people.<sup>65</sup> So for this reason I have asked to see you and speak with you, for I am bound with this chain because of the hope of Israel.”<sup>66</sup>

<sup>62</sup>tn That is, objected to my release.

<sup>63</sup>tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

<sup>64</sup>tn BDAG 533 s.v. κατηγορέω 1 states, “nearly always as legal t.t.: bring charges in court.” L&N 33.427 states for κατηγορέω, “to bring serious charges or accusations against someone, with the possible connotation of a legal or court context – ‘to accuse, to bring charges.’”

<sup>65</sup>tn Or “my own nation.”

<sup>66</sup>sn The hope of Israel. A reference to Israel’s messianic hope. Paul’s preaching was in continuity with this Jewish hope (Acts 1:3; 8:12; 14:22; 19:8; 20:25).

## The Spoken English NT

But when the Judeans<sup>p</sup> objected to my release, I was forced to appeal to Caesar. It’s not that I have any legal grievance against my people.

So here’s the reason I’ve requested to see you and talk to you: it’s because of the hope of Israel that I’m wearing these chains.”<sup>q</sup>

<sup>p</sup>. Or “the Jews.”

<sup>q</sup>. Lit. “this chain.”

## Wilbur Pickering’s New T.

But when the Jews spoke against it, I was compelled to appeal to Caesar; not that I had anything about which to accuse my nation. For this reason therefore I asked to see you and speak with you; it is because of the hope of Israel that I am bound with this chain.”

**Literal, almost word-for-word, renderings:**

## Analytical-Literal Translation

But the Jews having objected to [it], I was compelled to appeal to Caesar, not as having anything [of which] to accuse my nation.

For this reason, therefore, I requested to see you<sub>p</sub> and to speak with [you<sub>p</sub>], for because of the hope [or, confident expectation] of Israel I am bound with this chain.”

## Benjamin Brodie’s trans.

But when the Jews continued to speak against me, I was forced to appeal to Caesar, though not as one who had anything to accuse my nation of.

Therefore, because of this situation [inability to get a fair hearing before the politico-religious leaders in Jerusalem], I implored you to see and speak with me, because on account of the hope of Israel I am bound by this chain .

## Berean to lay

## Bond Slave Version

But when the Jews spoke against it, I was constrained to appeal to Caesar; not that I had ought to accuse my nation of.

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.



Charles Thomson NT  
Context Group Version

But when the Judeans spoke against it, I was compelled to appeal to Caesar; not that I had anything of which to accuse my ethnic group {or nation}. For this cause therefore I entreated you (pl) to see and to speak with [me]: for because of the abiding confidence of Israel I am bound with this chain.

Literal Standard Version

And it came to pass after three days, Paul called together those who are the principal men of the Jews, and they having come together, he said to them: "Men, brothers, I—having done nothing contrary to the people, or to the customs of the fathers—a prisoner from Jerusalem, was delivered up into the hands of the Romans; who having examined me, were willing to release [me], because of their being no cause of death in me, and the Jews having spoken against [it], I was constrained to appeal to Caesar—not as having anything to accuse my nation of; for this cause, therefore, I called for you to see and to speak with [you], for because of the hope of Israel I am bound with this chain." Vv. 17–18 are included for context.

Modern Literal Version 2020

But the Jews were speaking against *it*, *then* I was urged to appeal to Caesar; not like I hold anything *of which* to accuse my nation. Therefore, because of this accusation, I pleaded to see and to speak to you<sup>o</sup>; for\* I am encompassed *with* this chain because of the hope of Israel.

New European Version  
New King James Version

But when the Jews [The ruling authorities] spoke against *it*, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. 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."

**The gist of this passage:**

Paul was not going to simply be set free and this is why he had to appeal to Cæsar. He was not bringing any countercharges against his people. He asked to speak to the Jews in Rome because he is wearing these chains because he also believes in the hope of

19-20

Acts 28:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antilegō (ἀντίλεγω) [pronounced an-TIHL-ehg-oh]	disputing, refusing; to answering [back, again], the one contradicting, the one denying; speaking	masculine plural, present active participle; genitive/ablative case	Strong's #483
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
tōn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion	masculine plural adjective; acts as a proper noun; genitive/ablative case	Strong's #2453

Acts 28:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anankázō (ἀναγκάζω) [pronounced <i>an-ang-KAHD-zoh</i> ]	<i>to compel, to necessitate, to drive to, to constrain</i>	1 <sup>st</sup> person singular, aorist passive indicative	Strong's #315
epikaleomai (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ahee</i> ]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	aorist middle infinitive	Strong's #1941
Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i> ]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; accusative case	Strong's #2541

This is the surname of Julius Caesar, which adopted by Octavius Augustus and his successors afterwards. The name became a title, and was appropriated by the Roman emperors as part of their title.

**Translation:** But [because of] the answering back of the Judæans, I was compelled to appeal to Cæsar,...

Paul does not go into any details here. You will recall that, when Festus said, "How about I try you in Jerusalem," Paul appealed to Cæsar. Obviously, Festus would have never suggested this had it not come from the Jews who wanted to destroy Paul. So, the *answering back of the Judæans* is their unwillingness to drop the charges and their desire to bring Paul back to Jerusalem. They had no intentions of trying him fairly; their intent was to kill him while he was being transported back to Jerusalem. Paul does not go into any detail to explain exactly what he meant here.

Since Paul ended up in Caesarea, the Jews from Jerusalem could have chosen to simply let things remain as they were, and not come to Caesarea to state their case. However, if you will recall, they hired a public speaker to act as their prosecuting attorney, hoping that he would be able to convince Felix (despite his considerable skill, the attorney was unable to persuade Felix). Felix only kept Paul as a prisoner hoping that he would produce a bribe in order to be released (during the testimony, Paul let on that he brought a large monetary gift to Jerusalem).

In any case, Paul was eventually forced to appeal to Cæsar, which explains, in part, why Paul is there in Rome.

Let me point out that Paul is not coloring the facts of this case; he is not putting himself in the best light possible. He is simply stating the facts. No one could legitimately disagree with what he has said here.

Acts 28:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hôs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Acts 28:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, genitive/ablative case	Strong's #1484
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
katêgoreô (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	present active infinitive	Strong's #2723

**Translation:** ...not in such a way [that I] kept on having anything to keep on accusing my people of.

Paul has not come to Rome to accuse the Jewish people of anything in general. Paul was not in Rome to bring some indictment against his people.

Paul simply wanted to be left alone to proclaim Jesus. He was not going after anyone in specific in making this appeal. Paul was not counter-charging or bringing a counter-suit against his accusers.

Acts 28:19 **But [because of] the answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way [that I] kept on having anything to keep on accusing my people of.** (Kukis nearly literal translation)

Paul is saying, "I am content to continue in a live and let live attitude toward the Jews in Jerusalem. I haven't got a beef with any group of Jews anywhere." Paul says this, despite being persecuted for much of his **Christian life** mostly by Jews.

Acts 28:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
aitia (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, accusative case	Strong's #156
parakaleô (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #3870
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
proslaléō (προσλαλέω) [pronounced pros-lal-EH-oh]	<i>to speak to (with), to talk to, to converse with</i>	aorist active infinitive	Strong's #4354

**Translation:** Therefore, for this reason I have called you [all] [here], to see [me] and to speak with [me].

"It is on account of these things, that I have called you all here to see me and to speak with me." Or, putting this into simpler words, "I believed that you all needed to know me, all of the information which explains how I got to Rome, and what the primary beef is."

Paul was a charming and intelligent man.

Acts 28:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/heneken /heineken (ἕνεκα/ἕνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HInek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Is there a combo meaning here?			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
The last time this proper noun was used in the book of Acts is chapter 13.			
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
halusis (ἄλυσις) [pronounced HAL-oo-sis]	<i>a chain, bond by which the body or any part of it (hands, feet) is bound, a fetter</i>	feminine singular noun; accusative case	Strong's #254
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
períkeimai (περίκειμαι) [pronounced per-IHK-i-mahee]	<i>to lie all around, to enclose, to encircle, to hamper (literally or figuratively)</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #4029



**Translation:** I keep on being encircled with this chain on account of the Hope of Israel.”

No doubt Paul, lifted up a hand or a foot, or something where he was chained (he may have even had this hidden under a blanket or something), and he said, “I am kept bound by this chain because of the Hope of Israel.” By this, he means Jesus Christ. However, that reference is not necessarily understood by his audience.

You may ask, *isn't that sort of a cop out? Shouldn't he simply say, 'I am bound here for my Lord Jesus Christ'?* However, let me remind you that Jesus, on many occasions, gave parables, which could be understood on the surface immediately, but it took time for what they meant to sink in.

So, what Paul is specifically referring to is his belief in the resurrection of the Christ (which has already taken place). He is content to leave this with the impression that he believes in the **Messiah** and the resurrection of the faithful at the end.

Acts 28:20 Therefore, for this reason I have called you [all] [here], to see [me] and to speak with [me]. I keep on being encircled with this chain on account of the Hope of Israel.” (Kukis nearly literal translation)

Acts 28:19–20 But [because of] the answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way [that I] kept on having anything to keep on accusing my people of. Therefore, for this reason I have called you [all] [here], to see [me] and to speak with [me]. I keep on being encircled with this chain on account of the Hope of Israel.” (Kukis nearly literal translation)

Paul explains that he is here appealing his case because he has not alternative. His chain is an indication that his abiding confidence is in keeping with the hope of Israel.

Acts 28:19–20 But because of the response of the Judæans there, I was compelled to appeal to Cæsar, but not in such a way that I had anything to accuse my people of. For this reason, therefore, I have called all of you here, to see me and to speak with me. I am bound by this chain on account of the Hope of Israel.” (Kukis paraphrase)

Paul is being somewhat abstruse here, so that he can hear from the attending Jews what they know and what they think.

Now the [Jews] face to face with him said, “We not letters about you have received from the Judæa; nor has come anyone from the brothers to bring tidings or to speak to anyone about you [to say something] bad. Now we keep on desiring from you to hear the [things] you keep on thinking about; for indeed, of the sect this (one), well-known to us that everywhere it keeps on being disputed.”

Acts  
28:21–22

The [Jews] said directly to [Paul], “We have not received any letters about you from Judæa; nor has anyone from the brothers come [here] to bring a report or to speak anything bad about you. We keep on thinking it good to hear from you what your opinion keeps on being about these things; for indeed, this sect is well-known to us that everywhere it keeps on being disputed.”

The Jews there responded to Paul, saying this: “We have not received any letters about you from Judæa; nor have any fellow Jews come here to bring us a report about you or to say anything negative about you personally. We think that it would be proper for us to hear what your opinion is on the matters at hand, for indeed, this sect is well-known to us, and there are negative opiions about it everywhere.”

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	Now the [Jews] face to face with him said, "We not letters about you have received from the Judæa; nor has come anyone from the brothers to bring tidings or to speak to anyone about you [to say something] bad. Now we keep on desiring from you to hear the [things] you keep on thinking about; for indeed, of the sect this (one), well-known to us that everywhere it keeps on being disputed."
Complete Apostles Bible	Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brothers who arrived report or speak anything evil about you. But we request to hear from you the things which you think; for concerning this sect, it is known to us that everywhere it is spoken against."
Douay-Rheims 1899 (Amer.)	But they said to him: We neither received letters concerning thee from Judea: neither did any of the brethren that came hither relate or speak any evil of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is every where contradicted.
Holy Aramaic Scriptures	They said unto him, "We received no letters concerning you from Yehud {Judea}, and no gabra {man} from The Akhe {The Brothers} who came from Urishlem {Jerusalem} unto us, have said a thing of evil against you. But, we are desiring that we hear from you the thing which you think, on account that this teaching, we know that concerning it, no nash {man} receives it."
James Murdock's Syriac NT	They said to him: We have received no epistle from Judaea against thee; and none of the brethren who have come from Jerusalem, have told us any evil thing of thee. But we are desirous to hear from thee what thou thinkest; for this doctrine, we know, is not received by any one.
Original Aramaic NT	And they said to him, "We have not received a letter about you from Judea, neither has anyone of the brethren who came from Jerusalem told us anything evil about you." "But we desire to hear from you what you think, because we know this teaching is not accepted by anyone."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they said to him, We have not had letters from Judaea about you, and no one of the brothers has come to us here to give an account or say any evil about you. But we have a desire to give hearing to your opinion: for as to this form of religion, we have knowledge that in all places it is attacked.
Bible in Worldwide English	They said to him, The people of Judea have not written us any letter about you. When our brother Jews have come here, not one of them has told or said anything wrong about you. But we want to hear from you what you think. We know that people everywhere are talking against this Christian group.
Easy English	The Jewish leaders said to Paul, 'We have not received any letters about you from Judea. Our Jewish friends who have come here from Judea have not told us this news. They have not said anything bad about you. But we know that people everywhere are saying bad things about your new group. So we would like you to tell us your ideas.'
Easy-to-Read Version–2008	The Jews answered Paul, "We have received no letters from Judea about you. None of our Jewish brothers who have traveled from there brought news about you or told us anything bad about you. We want to hear your ideas. We know that people everywhere are speaking against this new group."
God's Word™	The Jewish leaders told Paul, "We haven't received any letters from Judea about you, and no Jewish person who has come to Rome has reported or mentioned anything bad about you. However, we would like to hear what you think. We know that everywhere people are talking against this sect."

Good News Bible (TEV)	They said to him, "We have not received any letters from Judea about you, nor have any of our people come from there with any news or anything bad to say about you. But we would like to hear your ideas, because we know that everywhere people speak against this party to which you belong."
J. B. Phillips	But they replied, "We have received no letters about you from Judea, nor have any of the brothers who have arrived here said anything, officially or unofficially, against you. We want to hear you state your views, although as far as this sect is concerned we do know that serious objections have been raised to it everywhere
<i>The Message</i>	They said, "Nobody wrote warning us about you. And no one has shown up saying anything bad about you. But we would like very much to hear more. The only thing we know about this Christian sect is that nobody seems to have anything good to say about it."
NIRV	They replied, "We have not received any letters from Judea about you. None of our people here from Judea has reported or said anything bad about you. But we want to hear what your ideas are. We know that people everywhere are talking against those who believe as you do."
New Life Version	They said to Paul, "We have had no letters from Judea about you. No Jew who has come here has ever said anything bad about you. We would like to hear from you what you believe. As for this new religion, all we know is that everyone is talking against it."

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	The Jews told Paul, "We haven't gotten any letters about you from Judea. And we haven't heard anything bad about you from fellow Jews who came from there. But we certainly want to hear what you think about this new sect. Frankly, from what we can tell, everyone is condemning it."
Contemporary English V.	The leaders replied, "No one from Judea has written us a letter about you. And not one of them has come here to report on you or to say anything against you. But we would like to hear what you have to say. We understand that people everywhere are against this new group." these christians
New Berkeley Version New Living Translation	. They replied, "We have had no letters from Judea or reports against you from anyone who has come here. But we want to hear what you believe, for the only thing we know about this movement is that it is denounced everywhere."
The Passion Translation	They replied, "We haven't received any letters from the Jews of Judea, nor has anyone come to us with a bad report about you. But we are anxious to hear you present your views regarding this Christian sect we've been hearing about, for people everywhere are speaking against it."
Plain English Version	Then they said, "We didn't get any letters about you from our Jewish friends in Judea country. And some people came here from Judea, but none of them said anything bad about you. But we know that people in a lot of places don't agree with the Christians, so we want to hear what you have to say."
Radiant New Testament	They replied, "We haven't received any letters from Judea about you. And none of our people who have come here from Judea has reported or said anything bad about you. But we want to hear what your ideas are, because we know that people everywhere are talking against your group."
UnfoldingWord Simplified T.	Then the Jewish leaders said, "We have not received any letters from our fellow Jews in Judea about you. Also, none of our fellow Jews who have arrived here from Judea has said anything bad about you. But we want to hear what you think about this group that you belong to, because we know that in many places people are speaking against it."
William's New Testament	They answered him, "We have not received any letters from Judea about you, and not one of our Jewish brothers has come and reported or stated anything wicked

about you. But we think it fitting to let you tell us what your views are, for as to this sect it is known by all of us that it is everywhere denounced."

### Partially literal and partially paraphrased translations:

American English Bible	Then they told [Paul]: 'We haven't received any letters about you from Judea, nor have any of the brothers who've arrived from there reported or said anything bad against you. So we think it's worthwhile for us to listen to what you've got to say, because we know for a fact that this sect is being spoken against everywhere.'
Beck's American Translation . Breakthrough Version	The <i>people</i> said to him, "We neither received documents about you out of Judea, nor did any of the brothers who showed up announce or speak anything evil about you. But we think that <i>things</i> from the side of you ( <i>things</i> that you focus on) deserve to be heard. You see, concerning this sect it is certainly known to us that opposition is expressed everywhere."
Common English Bible	They responded, "We haven't received any letters about you from Judea, nor have any of our brothers come and reported or said anything bad about you. But we think it's important to hear what you think, for we know that people everywhere are speaking against this faction."
A. Campbell's Living Oracles	And they said to him, We have neither received letters from Judea concerning you; nor have any of the brethren, that have come hither, related, or said, any evil concerning you. But we desire to hear from you, what you think; for as concerning this sect, we know that it everywhere spoken against.
New Advent (Knox) Bible	At this they said to him, We have not received any letter about thee from Judaea, nor has any of the brethren come here with any ill report or hard words about thee. We ask nothing better than to hear what thy opinions are; all we know of this sect is, that it is everywhere decried.
NT for Everyone	"For our part," they responded, "we haven't received any letters about you from Judaea. Nor has anyone of our nation come here to tell us anything, or to say anything bad about you. We want to hear from your own lips what you have in mind. However, as for this new sect, the one thing we know is that people everywhere are speaking out against it."
20 <sup>th</sup> Century New Testament	"We," was their reply, "have not had any letter about you from Judea, nor have any of our fellow-Jews come and reported or said anything bad about you. But we shall be glad to hear from you what your views are, for, with regard to this sect, we are well aware that it is spoken against on all sides."

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The leaders replied, "We have not received any letters about you from Judea, nor have any of the brothers from there reported or even mentioned anything bad about you. But we consider your views worth hearing, because we know that people everywhere are speaking against this sect."
Christian Standard Bible	Then they said to him, "We haven't received any letters about you from Judea. None of the brothers has come and reported or spoken anything evil about you. But we want to hear what your views are, since we know that people everywhere are speaking against this sect."
Revised Ferrar-Fenton Bible	"We neither received from Judea letters concerning you," they answered him, "nor have any of the brethren arriving reported or spoken anything bad about you. But we would like to hear from yourself what you really think; for, respecting this sect, we well know that it is everywhere condemned."
Free Bible Version	"We have not received any letters from Judea about you, and none of our people have come here with reports against you or to speak badly of you," they told him.

“But we do want to hear from you what you believe—especially regarding this sect, which we know is condemned everywhere.”

God’s Truth (Tyndale)  
International Standard V

The Jewish leaders [Lit. They] told him, “We haven’t received any letters from Judea about you, and none of the brothers coming here has reported or mentioned anything bad about you. However, we would like to hear from you what you believe, because people are talking against this sect everywhere.”

Montgomery NT

They said to him. "We neither received any letters about you from Judea nor has any brother come hither to report or speak any harm of you.

"But we are eager to hear from you what it is that you believe; for we all know that as for this sect it is everywhere spoken against."

Riverside New Testament

They said to him, "We on our part have received no letters about you from Judaea nor has any one of the brethren come and reported or spoken anything evil of you. We think it well to hear from you what your views are; for as to this sect we know that it is everywhere spoken against."

Weymouth New Testament

"For our part," they replied, "we have not received any letters from Judaea about you, nor have any of our countrymen come here and reported or stated anything to your disadvantage. But we should be glad to hear from you what it is that you believe; for as for this sect all we know is that it is everywhere spoken against."

### Catholic Bibles (those having the imprimatur):

The Heritage Bible

And they said to him, We absolutely have not received writings out of Judaea concerning you, and absolutely none of the brothers arriving announced or said any evil of you.

And we deem it appropriate to hear what you think, because indeed this party is known to us, that everywhere it is spoken against.

New American Bible (2011)

They answered him, “We have received no letters from Judea about you, nor has any of the brothers arrived with a damaging report or rumor about you. But we should like to hear you present your views, for we know that this sect is denounced everywhere.”<sup>f</sup>

f. [28:22] 24:5, 14.

New Jerusalem Bible

They answered, "We have received no letters from Judaea about you, nor has any of the brothers arrived here with any report or story of anything to your discredit. We think it would be as well to hear your own account of your position; all we know about this sect is that it encounters opposition everywhere.'

Revised English Bible—1989

They replied, “We have had no communication about you from Judaea, nor has any countryman of ours arrived with any report or gossip to your discredit. We should like to hear from you what your views are; all we know about this sect is that no one has a good word to say for it.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They said to him, “We have not received any letters about you from Y’hudah, and none of the brothers who have come from there has reported or said anything bad about you. But we do think it would be appropriate to hear your views from you, yourself; for all we know about this sect is that people everywhere speak against it.”

Hebraic Roots Bible

And they said to him, We neither received letters concerning you from the Jews, nor having arrived has any one of the brothers reported or spoken anything evil concerning you.

But we are desirous to hear from thee what thou think; as for this doctrine, we know, is not received by any one.

Holy New Covenant Trans.

These Jews answered Paul, "We have received no letters from Judea about you. None of our Jewish brothers who have traveled from Judea brought any news about



The Scriptures 2009	<p>you or told us anything bad about you. We do want to hear your ideas. We know that people everywhere are speaking against this sect."</p> <p>And they said to him, "We neither received letters from Yehudah concerning you, nor have any of the brothers who came reported or spoken whatever wicked about you.</p>
Tree of Life Version	<p>"And we think it right to hear from you what you think, for indeed, concerning this sect, we know that it is spoken against everywhere."</p> <p>They said to him, "We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you. But we think it appropriate to hear from you about what you think. For indeed, it is known to us that regarding this sect, it is spoken against everywhere."</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...The [Men] but to him say We neither writings about you receive from the judea neither Coming Someone [of] the brothers announces {something} or [He] speaks something about you evil [We] consider but from you to hear what* [You] think about certainly for the sect this Known [to] us [It] is for everywhere [She] is opposed...</p>
Awful Scroll Bible	<p>But they said with respects to him, "We even- take -not up letters from Judæa concerning you, and-not any of the brothers coming-about-near, announce-out or speak anything cruel about you.</p> <p>(")Furthermore, we merit it to give ear to you what you reason, for concerning surely this-same sect we are knowing, that everywhere it is being spoken-against."</p>
Concordant Literal Version	<p>Now they say to him, "Neither do we receive letters concerning you from Judea, nor do any of the brethren coming along report or speak anything wicked concerning you."</p> <p>Now we count it worthwhile to hear from you what your disposition is. For, indeed, concerning this sect, it is known to us that everywhere it is being contradicted."</p>
exeGesés companion Bible	<p>And they say to him,          We neither received scribings          from Yah Hudah concerning you;          nor any of the brothers who came          evangelized or spoke any evil concerning you.          But we desire to hear from you, what you think:          for indeed as concerning this heresy,          we know it is contradicted every where.</p>
Orthodox Jewish Bible	<p>And they said to Rav Sha'ul, "We neither received iggrot about you from Yehudah nor have any of the Achim arrived and reported or spoke any lashon hora about you.</p> <p>"But we desire to hear from you what you think, for lichora (apparently) with regard to this kat of Judaism, we have da'as that it is spoken keneged (against) everywhere."</p>
Rotherham's Emphasized B.	<p>And   they   said  unto him —            We   have neither received  letters concerning thee  from the Jews, nor hath anyone of the brethren  who hath arrived  reported or spoken concerning thee, anything ill.          But we deem it well, that  from thee  we should hear what are thine opinions; for, indeed,   concerning this sect   it is  known to us  that  everywhere  is it spoken against.</p>

### Expanded/Embellished Bibles:

The Amplified Bible	They said to him, "We have not received [any] letters about you from Judea, nor have any of the [Jewish] brothers come here and reported or said anything bad about you. But we would like to hear from you what your views are [that is, exactly what you believe]; for in regard to this sect (Christianity), we are fully aware that it is denounced everywhere."
An Understandable Version	Then they said to him, "We did not receive any letters from Judea about you, nor did any of the brothers come here to report anything bad about you. But we would like to hear what you think, for according to our knowledge, this sect [you belong to] is being spoken against everywhere."
The Expanded Bible	They answered [said to] Paul, "We have received no letters from Judea about you. None of our Jewish brothers who have come from there brought news or told us anything bad about you. But we want to hear [consider it worth hearing] your ideas, because we know that people everywhere are speaking against this religious group [sect]."
Jonathan Mitchell NT	So they said to him, "We ourselves neither received letters concerning you from Judea, nor has anyone of the brothers (= fellow Jews) coming along reported back or spoken anything harmful (disadvantageous; malicious; bad) about you. "But we continue considering it valuable (worthwhile; deserving) to hear from you, at your side (or: personally), what things you are normally thinking and what things compose your disposition and frame of mind. Indeed, you see, concerning this sect (= denomination; chosen opinion; heresy), it is personally known to us that it is continuously being spoken against and contradicted everywhere."
Syndein/Thieme	And they said unto him, "We neither received letters out of Judaea concerning you, neither any of the brethren that came showed or spoke any harm of you." {Note: Paul arrived first from the Middle East. These Jews say they knew nothing of him good or bad.} "But we think it proper or fitting to hear of you what you think and your opinion is. For as concerning this faction {Christianity} . . . it is known that every where, it is spoken against." {Note: These Jews call Christianity a faction. They know little about it except all they have heard is negative.}
Translation for Translators	Then <i>the Jewish leaders</i> said, "We ( <i>exc</i> ) have not received any letters from <i>our fellow Jews</i> in Judea about you. Also, none of our fellow Jews who have arrived <i>here from Judea</i> has said anything bad about you. But we ( <i>exc</i> ) want to hear what you ( <i>sg</i> ) think about this <i>Christian sect/group</i> , because we know that in many places [HYP] bad things are being said {people are saying bad things} about it."
The Voice	<b>Jewish Leaders:</b> We haven't received letters from Judea about you, and no visiting brother has reported anything or said anything negative about you. So we are interested in hearing your viewpoint on the sect <i>you represent</i> . The only thing we know about it is that people everywhere speak against it.

### Bible Translations with Many Footnotes:

Lexham Bible	And they said to him, "We have received no letters about you from Judea, nor has any of the brothers come and [*Here "and" is supplied because the previous participle ("come") has been translated as a finite verb] reported or spoken anything evil about you. But we would like to hear from you what you think, for concerning this sect it is known to us that it is spoken against everywhere."
NET Bible®	They replied, <sup>67</sup> "We have received no letters from Judea about you, nor have any of the brothers come from there <sup>68</sup> and reported or said anything bad about you. But we would like to hear from you what you think, for regarding this sect we know <sup>69</sup> that people <sup>70</sup> everywhere speak against <sup>71</sup> it." <sup>67tn</sup> Grk "they said to him."

<sup>68tn</sup> Or “arrived”; Grk “come” (“from there” is implied). Grk “coming.” The participle παραγενόμενος (paragenomenos) has been translated as a finite verb due to requirements of contemporary English style.

<sup>69tn</sup> Grk “regarding this sect it is known to us.” The passive construction “it is known to us” has been converted to an active one to simplify the translation.

<sup>70tn</sup> Grk “that everywhere it is spoken against.” To simplify the translation the passive construction “it is spoken against” has been converted to an active one with the subject “people” supplied.

<sup>71tn</sup> On the term translated “speak against,” see BDAG 89 s.v. ἀντιλέγω 1.

The Spoken English NT

They said to Paul, “We haven’t received letters from Judea<sup>r</sup> about you. And none of the Jewish brothers has arrived and reported or said anything bad about you. We’d like to hear your opinions, because we’re aware that people everywhere complain about this sect.”<sup>s</sup>

<sup>r.</sup> Prn. *joo-dee-a*.

<sup>s.</sup> Lit. “for it is known to us about this sect that it is spoken against everywhere.”

### Literal, almost word-for-word, renderings:

A Faithful Version

Then they said to him, “We have neither received letters concerning you from Judea, nor have any of the brethren who have arrived reported anything or spoken evil of you. But we would like to hear from you and to know what you think, because we are indeed very aware that this sect is everywhere spoken against.”

Analytical-Literal Translation

Then they said to him, “We neither received letters concerning you from Judea, nor having arrived, did any of the brothers report or speak anything evil concerning you. “But we consider it fitting to hear from you what you think, for indeed concerning this sect it is known to us that it is objected to everywhere.”

Benjamin Brodie’s trans.

But they replied face-to-face to him: “As for us, we have not received reports from Judaea concerning you, nor has any brethren, having made a public appearance, reported or communicated anything wicked concerning you.

However, we consider it appropriate to hear what you think concerning these things, for to be sure, with reference to this religious sect [Christianity], it is common knowledge to us that it is being spoken against everywhere. .

Charles Thomson NT

To this they replied, We have neither received any letters concerning thee from Judea, nor hath any of the brethren who have arrived, related or spoken any harm of thee.

But we should be glad to hear what thou thinkest; for with respect to this sect we know that it is every where spoken against.

Context Group Version

And they said to him, We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any harm of you. But we desire to hear of you what you think: for as concerning this party, it is known to us that everywhere it is spoken against.

Modern English Version

They said to him, “We have not received any letters from Judea concerning you, and none of the brothers that have come have reported or spoken any evil of you. But we think it is proper to hear from you what you think. For concerning this sect, we know that it is spoken against everywhere.”

Modern Literal Version 2020

But they said to him, We neither accepted writings from Judea concerning you, nor did anyone of the brethren come\* *here* and report or speak anything evil concerning you.

But we deem it worthy to hear from you what things you are mindful of; for\* indeed, concerning this sect, it is known to us that it is spoken against everywhere.

New European Version

Revised Geneva Translation

Then they said to him, “We neither received letters out of Judea concerning you, nor have any of the brothers who came showed or spoken any evil of you.

World English Bible “But we will hear what you think. For as concerning this sect, we know that it is contradicted everywhere.”  
 They said to him, “We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you. But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against.”

Worrell New Testament But they said to him, "We neither received letters from Judaea concerning you, nor did any one of the brethren, coming, report or speak any evil concerning you. But we deem it proper to hear from you what you think: for, indeed, concerning this sect, it is known to us that everywhere it is spoken against."

**The gist of this passage:** The Jewish leaders respond, telling Paul that there has been no bad witness concerning him, but that they would like to hear his opinion on this sect (Christianity), about which, they have heard nothing good.

21-22

Acts 28:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004

**Translation:** The [Jews] said directly to [Paul],...

In English, we begin most sentences or most paragraphs with the names of the principles involved, and add in pronouns later. In the Greek, this can be done at any time. Furthermore, often in the Greek, the proper nouns (like *Paul* and *the Jews*) might be found only once; with singular or plural pronouns used thereafter (as they knew which pronoun belonged to which proper noun). When this is translated into English, often English rules of grammar and writing are applied, rather than Greek rules.

Here, we have a masculine plural definite article; and this is used to identify that it is the Jews who have arrived who are now speaking. They are speaking to Paul, identified as simply *him* in this phrase.

The Jews who have been gathered to meet Paul now speak directly to him.

Acts 28:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
grammata (γράμματα) [pronounced GRAHM- maht-ah]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning</i>	neuter plural noun, accusative case	Strong's #1121
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
dechomai (δέχομαι) [pronounced DEKH- om-ahēe]	<i>to receive, to accept; to take</i>	1 <sup>st</sup> person plural, aorist (deponent) middle indicative	Strong's #1209
από (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo- DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

**Translation:** ...“We have not received any letters about you from Judæa;...

They first of all tell Paul, “We have no information about you from the Jews in Judæa.” This is not really out of the ordinary, given just how difficult it was for Paul to be brought to Rome. Possibly some letters might be forthcoming; we just don't know. In any case, these Jews do not know any of the details of this dispute.

At this point, the Jews in Judæa saw no reason to contact the Jews in Rome about Paul.



Acts 28:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
paraginomai (παράγινομαι) [pronounced pah-ahg- EEN-ohm-ai]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
tís (τίς) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80
apaggellô (ἀπαγγέλλω) [pronounced ap-ang- EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #518
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
lalêô (λαλέω) [pronounced lah-LEH- oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2980
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ponêros (πονηρός) [pronounced pon-ay- ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, accusative case	Strong's #4190

**Translation:** ...nor has anyone from the brothers come [here] to bring a report or to speak anything bad about you.

“No one from the brothers (fellow Jews) has come here with a report or to say anything bad about you,” they say.

Apparently, some Jews have come from Judæa to Rome, but none who had a specific report about Paul.

Essentially what they are saying is, “Whatever this deal is, we are pretty much agnostic about you. No one has seen enough reason to contact us and tell us about you (positive or negative). We do not have any reason to think one way or the other about you and whatever charges you are facing.”

Acts 28:21 The [Jews] said directly to [Paul], “We have not received any letters about you from Judæa; nor has anyone from the brothers come [here] to bring a report or to speak anything bad about you. (Kukis nearly literal translation)

This is strictly an honest evaluation. “We have no reason to like or dislike you. No one from Judæa has contact us about you, good or bad.”

Acts 28:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
axioō (ἀξιόω) [pronounced ax-ee-OH-oh]	to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving	1 <sup>st</sup> person plural, present active indicative	Strong's #515
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
para (παρά) [pronounced paw-RAW]	of, from [the side of, the person of]; by	preposition of origin, source; with the genitive	Strong's #3844
sou (σου) [pronounced sow]	of you, your, yours; from you	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
akoúō (ἀκούω)[pronounced ah-KOO-oh]	hearing; hearing and paying attention to; listener, listening; one who hears and understands	aoist active infinitive	Strong's #191
ha (ἃ) [pronounced ha]	whom, which, what, that, whose	neuter plural relative pronoun; accusative case	Strong's #3739
phroneō (φρονέω) [pronounced fron-EH-oh]	to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is	2 <sup>nd</sup> person singular, present active indicative	Strong's #5426
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong's #4012

**Translation:** We keep on thinking it good to hear from you what your opinion keeps on being about these things;...

They add, “It would be good and proper for us to hear directly from you what your opinion happens to be about these matters.” *These matters* or *these things* are seen separately from Paul’s court case. The Jews are aware of the growing Christian movement, as it is taking place all around them in the **gentile** world. Many of the **synagogues** have had Christians come to them and speak about Jesus.

These Jews are not ignorant of the growing Christian movement, of Paul or of Jesus; but their knowledge is limited and they admit to this.

Essentially they are saying, “We really ought to hear your side of the story.”

This is a pretty good sign. Paul could not really ask for more than this.

Acts 28:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong’s #3303
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
Is there a combo meaning here?			
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588
haíresis (αἵρεσις) [pronounced <i>HAH-ee-res-is</i> ]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, genitive/ablative case	Strong’s #139
tautês (ταύτης) [pronounced <i>TAO-face</i> ]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong’s #3778
gnôstos (γνωστός) [pronounced <i>gnome-TOSS</i> ]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; dative, nominative case	Strong’s #1110
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i> ]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong’s #2254 (from Strong’s #1473)

## Acts 28:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...for indeed, this sect is well-known to us...

"This sect that you represent, Paul, we do know about it." So they are aware of Paul and his connection to this growing sect, which is Christianity. They have certainly heard about it.

Now, remember that these are Jews in Rome and Paul is here in Rome for the first time. So who is evangelizing the Romans? Someone had to be; and they certainly evangelized some Jews there as well.

Recall that Paul is supposed to be in Rome. That is what God wanted. However, he went to Jerusalem instead. Well, someone has to pick up the slack. Even though it was God's plan for Paul to go further toward Rome and to teach in this region, he did not. Therefore, God had to choose others to stand in the gap. We do not know who those others might be. Perhaps Apollos; perhaps Barnabas. Someone is doing the evangelizing (probably many *someones*). Paul has written the epistle to the Romans, a letter filled to the brim with doctrine.

Now, since Paul sent an epistle already to Rome, we must assume that the *sect* in Rome is quite substantial. There are quite a number of believers in Rome; and a growing church. Obviously, this is where Paul should have been all along. There is clear positive volition in Rome. Even these Jews, although they use some disapproving language, are willing to hear Paul out.

## Acts 28:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
pantachou (πανταχοῦ) [pronounced <i>pahn- tahkh-OO</i> ]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837
antilegô (ἀντίλεγω) [pronounced <i>an-TIHL- ehg-oh</i> ]	<i>to dispute, to refuse; to answer [back, again], to contradict, to deny; to speak</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #483

**Translation:** ...that everywhere it keeps on being disputed."

What is said here is not necessarily all that negative. "Every place where this sect pops up, there are disputations." That is a simple fact; and not necessarily a value judgment.

These Jews know about Paul's connection to the Christian movement. Obviously, some will know a lot; some will know nearly nothing. But Paul's name is closely associated with this movement. How far does Paul's advocacy go? What can he tell them about this movement? Maybe he can shed some light on a few details.

These Jews have outlined exactly what they know and what they have heard so far. It is my impression that they are giving Paul a fair hearing.

Acts 28:22 *We keep on thinking it good to hear from you what your opinion keeps on being about these things; for indeed, this sect is well-known to us that everywhere it keeps on being disputed.*" (Kukis nearly literal translation)

Despite hearing a lot of negative information about this Christian cult (that is how these Jews saw it), they seem willing to hear Paul and his point of view on this matter.

Acts 28:21–22 *The [Jews] said directly to [Paul], "We have not received any letters about you from Judæa; nor has anyone from the brothers come [here] to bring a report or to speak anything bad about you. We keep on thinking it good to hear from you what your opinion keeps on being about these things; for indeed, this sect is well-known to us that everywhere it keeps on being disputed."* (Kukis nearly literal translation)

This gives Paul an open door when it comes to speaking the name of Jesus to this group of Jewish leaders. They have essentially told him, "Give it to us—what exactly do you know? Ought we to set our first opinions aside?"

Acts 28:21–22 *The Jews there responded to Paul, saying this: "We have not received any letters about you from Judæa; nor have any fellow Jews come here to bring us a report about you or to say anything negative about you personally. We think that it would be proper for us to hear what your opinion is on the matters at hand, for indeed, this sect is well-known to us, and there are negative opiions about it everywhere."* (Kukis paraphrase)

What is going to happen is, there will be an agreed upon time where these Jewish leaders and many other Jews will come to Paul's residence and hear him on the matter of this sect. If no one shows up, this would indicate that the Jews of Rome already had their minds made up. If many show up, not only do these Jewish leaders return, but they have informed many others as to what is about to take place.

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### Paul's Second Meeting with the Jewish Leaders of Rome

**Now setting with him a day they would come face to face with him in the lodging many; to whom he began to declare, testifying to the kingdom of the God and persuading them about the Jesus, from not only of the Law of Moses but also of the prophets, from early to evening. And [some of] the [Judæans] were being convinced by the speaking; now the [others] kept on being unbelieving.**

Acts  
28:23–24

**Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up]. [Paul] began to declare [truth] to them, testifying to the kingdom of God and persuading them about Jesus, from both the Law of Moses and from the Prophets, [speaking] from morning till night. [Some of] the [Jews] were convinced by [his] speaking; and [others] continued not believing.**

**Having set a day to return to Paul, many more Jews attended this second session. Paul began to declare the truth as he knew it to them, testifying about the kingdom of God, persuading them that this pertained to the message and Person of Jesus. Paul testified to this crowd from morning to night, persuading them from the Law and the Prophets that Jesus is the Messiah. Some of them were convinced by his words and others continued in unbelief.**

Here is how others have translated this passage:

**Ancient texts:**



Westcott-Hort Text (Greek)	Now setting with him a day they would come face to face with him in the lodging many; to whom he began to declare, testifying to the kingdom of the God and persuading them about the Jesus, from not only of the Law of Moses but also of the prophets, from early to evening. And [some of] the [Judæans] were being convinced by the speaking; now the [others] kept on being unbelieving.
Complete Apostles Bible	And having appointed for him a day, many came to him at his house, to whom he was explaining and solemnly testifying to the kingdom of God, and persuading them of the things concerning Jesus from both the Law of Moses and from the Prophets, from morning till evening.
Douay-Rheims 1899 (Amer.)	And some were persuaded by the things being said, but others refused to believe. And when they had appointed him a day, there came very many to him unto his lodgings. To whom he expounded, testifying the kingdom of God and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.
Holy Aramaic Scriptures	And some believed the things that were said: but some believed not. And they established for him a day, and they gathered, and there came unto him many where he was lodging, and he revealed unto them concerning The Malkutha d'Alaha {The Kingdom of God}, while Testifying and convincing them concerning Eshu {Yeshua}, from The Namusa d'Mushe {The Law of Moses}, and from The Nabiye {The Prophets}; from the morning and until the evening. And nashiyn {men} from them assented unto his words, and others were not convinced.
James Murdock's Syriac NT	And they appointed him a day; and many assembled, and came to him at his lodgings. And he explained to them respecting the kingdom of God, testifying and persuading them concerning Jesus, out of the law of Moses, and out of the prophets, from morning till evening.
Original Aramaic NT	And some of them assented to his discourses, and others did not assent. And they appointed a day for him, and they gathered and many came to him where he was dwelling. And he revealed to them concerning The Kingdom of God as he testified and persuaded them concerning Yeshua from The Law of Moses and from The Prophets, from morning until evening. And some of them were persuaded by his words and others were not persuaded.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when a day had been fixed, they came to his house in great numbers; and he gave them teaching, giving witness to the kingdom of God, and having discussions with them about Jesus, from the law of Moses and from the prophets, from morning till evening.
Bible in Worldwide English	And some were in agreement with what he said, but some had doubts. So they chose a certain day. On that day many of them came to the house where Paul was staying. He told them about Gods kingdom. He tried to make them understand about Jesus by the things that were written in the law of Moses and in the books of the prophets. He talked from morning until evening. Some of the people were ready to believe what he said, but others did not believe.
Easy English	So the Jewish leaders in Rome chose a day to meet again with Paul. When that day arrived, a large number of Jews came to the house where Paul was staying. Paul talked to them from the morning until the evening. He explained his message about the kingdom of God. He showed them what Moses and the other prophets had written in the Bible. He tried to show them that Jesus was God's special Messiah. Some of them believed that Paul's message was true. But other Jews who were there would not believe him.

Easy-to-Read Version–2008	Paul and the Jews chose a day for a meeting. On that day many more of these Jews met with Paul at his house. He spoke to them all day long, explaining God's kingdom to them. He used the Law of Moses and the writings of the prophets to persuade them to believe in Jesus. Some of the Jews believed what he said, but others did not believe.
<i>God's Word™</i>	On a designated day a larger number of influential Jews than expected went to the place where Paul was staying. From morning until evening, Paul was explaining the kingdom of God to them. He was trying to convince them about Jesus from Moses' Teachings and the Prophets. Some of them were convinced by what he said, but others continued to disbelieve.
Good News Bible (TEV)	So they set a date with Paul, and a large number of them came that day to the place where Paul was staying. From morning till night he explained to them his message about the Kingdom of God, and he tried to convince them about Jesus by quoting from the Law of Moses and the writings of the prophets. Some of them were convinced by his words, but others would not believe.
J. B. Phillips	<p><b>Paul's earnest and prolonged effort to win his own people for Christ</b></p> <p>When they had arranged a day for him they came to his lodging in great numbers. From morning till evening he explained the kingdom of God to them, giving his personal testimony, trying to persuade them about Jesus from the Law of Moses and the Prophets. As a result several of them were won over by his words, but others would not believe.</p>
<i>The Message</i>	They agreed on a time. When the day arrived, they came back to his home with a number of their friends. Paul talked to them all day, from morning to evening, explaining everything involved in the kingdom of God, and trying to persuade them all about Jesus by pointing out what Moses and the prophets had written about him. V. 24 is placed with the next passage for context.
NIRV	They decided to meet Paul on a certain day. At that time even more people came to the place where he was staying. From morning until evening, he told them about God's kingdom. Using the Law of Moses and the Prophets, he tried to get them to believe in Jesus. Some believed what he said, and others did not.
New Life Version	They planned to meet him on a certain day. Many people came to the place where he stayed. He preached to them about the holy nation of God. He tried to get them to put their trust in Jesus Christ by preaching from the Law of Moses and from the writings of the early preachers. From morning until night he spoke to them. Some of them believed his teaching. Others did not believe.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p><b>PAUL'S ALL-DAY MEETING WITH JEWS OF ROME</b></p> <p>Paul and the Jewish leaders scheduled a meeting. Many Jews came. They met where Paul was staying. He launched right into teaching them about God's kingdom. He also tried to convince them to believe in Jesus by drawing from Bible passages in the books of Law by Moses [10] and in the writings of the prophets. Paul talked with them from morning until night. Paul managed to convince some of the Jews. Others refused to believe him and to adopt his interpretation of the Bible.</p> <p><sup>10</sup>28:23The books of Law are the first five books in the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. All the books are anonymous, but Jewish tradition attributes them to Moses.</p>
Contemporary English V.	They agreed on a time to meet with Paul, and many of them came to his house. From early morning until late in the afternoon, Paul talked to them about God's kingdom. He used the Law of Moses and the Books of the Prophets to try to win them over to Jesus. Some of the leaders agreed with what Paul said, but others did not.

The Living Bible	So a time was set, and on that day large numbers came to his house. He told them about the Kingdom of God and taught them about Jesus from the Scriptures—from the five books of Moses and the books of prophecy. He began lecturing in the morning and went on into the evening! Some believed and some didn't.
New Berkeley Version The Passion Translation	. So they set a time to meet with Paul. On that day an even greater crowd gathered where he was staying. From morning until evening Paul taught them, opening up the truths of God's kingdom realm. With convincing arguments from both the Law and the Prophets, he tried to persuade them about Jesus. Some were converted, but others refused to believe. They argued back and forth, still unable to agree among themselves. A portion of v. 25 is included for context..
Plain English Version	Then they talked together and agreed to come back on another day to hear Paul. <b>Paul said, "People that are not Jews will believe God's message"</b> When that day came, a lot of Jews came to Paul's house. He started talking with them in the morning, and he kept going all day, until the sun went down. He told them about how God wants to bring people into his family, and he tried to get them to understand that Jesus is the man that God sent to save people. He showed them what God's book says. He talked to them about the words that Moses wrote in God's book, and also the words that God's other men wrote in his book. He showed them that God's men all told messages about Jesus. V. 24 is placed with the next passage for context.
UnfoldingWord Simplified T.	So they decided that they would come back on another day to hear Paul speak to them. When that day arrived, even more people than before came to where Paul was staying. Paul told them about how God would rule everyone; he talked about how the law of Moses and the prophets foretold Jesus. Paul talked with all who would listen from morning until evening. Some of those Jews were persuaded to believe what Paul said about Jesus was true, but others did not believe that it was true.
William's New Testament	So they set a day for him, and came in large numbers to see him at the place where he was lodging, and from morning till night he continued to explain to them the kingdom of God, at the same time giving them his own testimony and trying from the law of Moses and the prophets to convince them about Jesus. Some of them were convinced by what he said, but others would not believe.

### Partially literal and partially paraphrased translations:

American English Bible	Well after that, they arranged for a day when many more could come to hear him at the place where he was staying. And there he laid things out for them by completely testifying about the Kingdom of God. Paul also reasoned with them about Jesus from morning until evening, citing both the Law of Moses and the Prophets. But although some started to believe what he was saying, the rest didn't. And since they couldn't reach a consensus, they all got ready to leave. A portion of v. 25 is included for context.
Beck's American Translation Breakthrough Version	After arranging a day with him, more <i>than a few people</i> came to him, to the place where he was staying, to whom he was laying <i>it</i> out, being a strong witness of God's empire and persuading them about Jesus out of both the law of Moses and the Preachers from in <i>the</i> morning to evening. And some were being persuaded by the <i>things</i> being said, but others were not trusting.
Common English Bible	On the day scheduled for this purpose, many people came to the place where he was staying. From morning until evening, he explained and testified concerning God's kingdom and tried to convince them about Jesus through appealing to the

	Law from Moses and the Prophets. Some were persuaded by what he said, but others refused to believe.
Len Gane Paraphrase	When they had appointed a time for him, many came to him where he was staying. He talked in detail to them and testified about the Kingdom of God, persuading them about Jesus, both from the Law of Moses and the Prophets from morning to night. Some believed the things that he talked about, but others did not believe.
A. Campbell's Living Oracles	And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying the kingdom of God, and persuading them of the things that relate to Jesus; both from the law of Moses and the prophets, from morning till evening. And some were persuaded by the things which were spoken; and some believed not.
New Advent (Knox) Bible	So they made an appointment with him, and met him at his lodging in great numbers. And he bore his testimony and told them about the kingdom of God, trying to convince them from Moses and the prophets of what Jesus was, from dawn till dusk. V. 24 is placed with the next verse for context.
NT for Everyone	<b>The end is where we start from</b> So they fixed a day and came in large numbers to Paul's lodgings. He spoke to them and gave his testimony about the kingdom of God. From morning to night, he explained to them the things about Jesus, from the law of Moses and the prophets. Some were persuaded by what he said, and others did not believe.
20 <sup>th</sup> Century New Testament	They then fixed a day with him, and came to the place where he was staying, in even larger numbers, when Paul proceeded to lay the subject before them. He bore his testimony to the Kingdom of God, and tried to convince them about Jesus, by arguments drawn from the Law of Moses and from the Prophets--speaking from morning till evening. Some were inclined to accept what he said; others, however, rejected it.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	<b>The Response to Paul's Message</b> After arranging a day with him, many came to him at his lodging. From dawn to dusk he expounded and testified about the kingdom of God. He tried to persuade them about Jesus from both the Law of Moses and the Prophets. Some were persuaded by what he said, but others did not believe.
Revised Ferrar-Fenton Bible	Having accordingly appointed a day with him, a good many of them visited him at his lodgings; to whom he explained the evidence of the Kingdom of God, and persuaded them about Jesus, both from the law of Moses and the prophets, from morning until evening. V. 24 is placed with the next verse for context.
God's Truth (Tyndale) International Standard V	. So they set a day to meet with Paul [Lit. him] and came out in large numbers to see him where he was staying. From morning until evening he continued to explain the kingdom of God to them, trying to convince them about Jesus from the Law of Moses and the Prophets. Some of them were convinced by what he said, but others wouldn't believe.
Leicester A. Sawyer's NT	And appointing him a day they came in great numbers to his lodging, to whom he set forth and testified the kingdom of God, persuading them concerning Jesus both from the law of Moses and the prophets, from morning till evening. And some believed the things which were spoken, and others believed not; and disagreeing among themselves they were dismissed by Paul, saying one word; Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying, Go to this people and say, Hearing you shall hear and not understand, and seeing you shall see and not perceive;

for the heart of this people has become hard, and they hear imperfectly with their ears, and they have shut their eyes, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I should cure them. Vv. 25–27 are included for context.

UnfoldingWord Literal Text	So when they had set a day for him, more people came to him at his dwelling place. He presented the matter to them, and testified about the kingdom of God. He also tried to persuade them about Jesus, both from the law of Moses and from the prophets, from morning until evening. Some indeed were convinced about the things which he was saying, but others did not believe.
Urim-Thummim Version	And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of Elohim, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening. And some believed the things that were spoken, and some believed not.
Weymouth New Testament	So they arranged a day with him and came to him in considerable numbers at the house of the friends who were entertaining him. And then, with solemn earnestness, he explained to them the subject of the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced; others refused to believe.
Worsley's New Testament	And having appointed him a day, many came to him at his lodging; to whom he discoursed and testified the kingdom of God, persuading them of the things concerning Jesus, both from the law of Moses, and <i>from</i> the prophets, from morning till evening. And some regarded the things that were spoken, but others did not believe.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They set a day for him and came in great numbers to his lodging. So Paul explained everything he wanted to tell them regarding the kingdom of God and tried to convince them concerning Jesus, taking the Law of Moses and the Prophets as his starting point. This continued from morning till night. Some were convinced by his words, others were not. Lk 24:27; 24:44
The Heritage Bible	And they having ordained him a day, there came many to him into his guest-house, to whom he expounded, solemnly witnessing to the kingdom of God, and convincing them concerning Jesus, both from the law of Moses and the prophets from dawn until evening. And some were convinced of what was said, and some disbelieved.
New American Bible (2011)	So they arranged a day with him and came to his lodgings in great numbers. From early morning until evening, he expounded his position to them, bearing witness to the kingdom of God and trying to convince them about Jesus from the law of Moses and the prophets. Some were convinced by what he had said, while others did not believe.
New Jerusalem Bible	So they arranged a day with him and a large number of them visited him at his lodgings. He put his case to them, testifying to the kingdom of God and trying to persuade them about Jesus, arguing from the Law of Moses and the prophets from early morning until evening; and some were convinced by what he said, while the rest were sceptical.
NRSV (Anglicized Cath. Ed.)	<b>Paul Preaches in Rome</b> After they had fixed a day to meet him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of



Moses and from the prophets. Some were convinced by what he had said, while others refused to believe.

Revised English Bible—1989 So they fixed a day, and came in large numbers to his lodging. From dawn to dusk he put his case to them; he spoke urgently of the kingdom of God and sought to convince them about Jesus by appealing to the law of Moses and the prophets. Some were won over by his arguments; others remained unconvinced.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible So they arranged a day with him and came to his quarters in large numbers. From morning until evening he explained the matter to them, giving a thorough witness about the Kingdom of God and making use of both the Torah of Moshe and the Prophets to persuade them about Yeshua. Some were convinced by what he said, while others refused to believe.

Hebraic Roots Bible And having appointed him a day, more came to him in the lodging, to whom he expounded, earnestly testifying the kingdom of YAHWEH and persuading them the things concerning Yahshua, both from the Torah of Moses and the Prophets, from morning until evening. And some indeed were persuaded by that being said, others disbelieved.

Holy New Covenant Trans. Paul and the Jewish leaders set a day for a meeting. On that day many more of these Jews met with Paul at his house. Paul spoke to them all day long. He explained to them the truth about the kingdom of God. Using the law of Moses and the writings of the prophets, Paul tried to persuade them about Jesus. Some of the Jews believed the things that Paul said, but others did not believe.

The Scriptures 2009 And having appointed him a day, many came to him where he was staying, to whom he was explaining, earnestly witnessing about the reign of Elohim, and persuading them concerning עֵשׂוּי from both the Torah of Mosheh and the Prophets, from morning until evening.

Tree of Life Version And some indeed were persuaded by what was said, but some believed not. They set a day to meet Paul and came to him at his quarters in large numbers. From morning until evening he was explaining everything to them, testifying about the kingdom of God and trying to persuade them about Yeshua from both the Torah of Moses and the Prophets. Some were convinced by what he said, while others refused to believe.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Appointing but [for] him day come to him to the lodging [Men] More [to] whom\* [He] exposed {some things} Testifying the kingdom [of] the god Convincing also them about the jesus from also the law [of] moses and [from] the forecasters from [one] early until evening and The [Men] certainly were convinced [by] the [things] being said The [Men] but (not) believed...

Alpha & Omega Bible WHEN THEY HAD SET A DAY FOR PAULOS (*Paul*), THEY CAME TO HIM AT HIS LODGING IN LARGE NUMBERS; AND HE WAS EXPLAINING TO THEM BY SOLEMNLY TESTIFYING ABOUT THE KINGDOM OF THEOS (*The Alpha & Omega*) AND TRYING TO PERSUADE THEM CONCERNING JESUS, FROM BOTH THE LAW OF MOSES AND FROM THE PROPHETS, FROM MORNING UNTIL EVENING. SOME WERE BEING PERSUADED BY THE THINGS SPOKEN, BUT OTHERS WOULD NOT BELIEVE.

Awful Scroll Bible And themselves appointing to him a day, there were coming upon a great many with respects to him, into his lodging, to whom he himself was setting-out, thoroughly-testifying of the Rule of God, persuading them about Jesus, both out of the Law of Moses and the exposers-to-light-beforehand, from morning till evening.

	Indeed surely, they were coming about they confided in that being instructed, yet there were those un-persuaded.
Concordant Literal Version	Now setting a day for him, more came to him in the lodging, to whom he expounded, certifying to the kingdom of God, besides persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till dusk." And these, indeed, were persuaded by what is said, yet others disbelieved."
exeGeses companion Bible	And they ordain him a day; and many come to him into his lodging; to whom he expounds and witnesses the sovereigndom of Elohim, convincing them concerning Yah Shua, both from the torah of Mosheh and from the prophets from early morning until evening. And some indeed confide in those that are worded - and some distrust.
Orthodox Jewish Bible	And they set a day for him, and they came to him in his lodgings, and there were many of them. And Rav Sha'ul was making a midrash, bearing solemn edut about the Malchut Hashem, and persuading them about Yehoshua from both the Torah of Moshe Rabbenu and from the Nevi'im, from haboker to haerev. And some Yehudim were being persuaded by the things being said, but others had no emunah (faith).
Rotherham's Emphasized B.	And [having arranged with him a day] there came unto him, to the lodging, a larger number; unto whom he proceeded to expound, bearing full witness as to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and from the prophets,—from morning till evening. V. 24 will be placed with the next passage for context.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When they had set a day for Paul, they came to his lodging in large numbers. And he carefully explained [Christianity] to them from morning until evening, solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, both from the Law of Moses and from the [writings of the] Prophets. Some were persuaded by what he said, but others would not believe.
An Understandable Version	And when they had arranged a day, large numbers of people came to Paul's house. He explained [everything to them], testifying from morning until evening concerning the kingdom of God and concerning [the Messiahship of] Jesus, both from the Law of Moses and from [the writings of] the prophets. And some people believed what Paul said and some refused to believe.
The Expanded Bible	Paul and the people chose [arranged; appointed] a day for a meeting and on that day many more of the Jews [a great number] met with Paul at the place he was staying. He spoke to them all day long [from morning until evening]. Using the law of Moses and the prophets' writings [the whole Old Testament], he explained [by testifying/bearing witness about] the kingdom of God, and he tried to persuade them to believe these things about Jesus. Some believed [were persuaded by] what Paul said, but others did [were] not.
Jonathan Mitchell NT	Then, having themselves arranged a day with him, more folks came to him, into [his] place of lodging, to whom he continued setting forth, explaining from out of [his] midst, while progressively giving thorough evidence and double witness of God's reign (or: the sovereign influence, actions and kingdom of God), besides constantly using persuading and convincing [reasoning with] them concerning Jesus – both from the Law (= Torah) of Moses and from the Prophets – from early morning until evening.

- And so [some] folks, on the one hand, began being progressively persuaded and convinced by (or: in) the things being continuously spoken and laid out, yet on the other hand, [other] folks continued without faith and trust (or: persisted in unbelief). And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the prophets from morning till evening. And some believed the things which were spoken, and some believed not.
- P. Kretzmann Commentary Kretzmann's **commentary** for Acts 28:23–24 has been placed in the **Addendum**. And when they had appointed him a day, there came many to him into his lodging . . . to whom he explained objectively {to clearly delineate} and gave a solemn warning with regard to the kingdom of God, persuading them, based on the content of the information, concerning The Jesus . . . both out of the law of Moses and out of the prophets {Jesus Christ is taught throughout the Old Testament} . . . from morning till evening. And some began to receive belief {to be persuaded based on information} of the things which were spoken . . . and some refused to believe {their own decision}.
- Syndein/Thieme
- Translation for Translators **Paul told the Jews that non-Jews would believe the gospel.**  
*Acts 28:23-31*  
*So they talked with Paul and decided that they would come back on another day to hear him. When that day arrived, those Jews came back to the place where Paul was staying, and they brought more Jews with them. Paul talked to them from morning until evening. He talked to them about how God wants to rule people's lives [MET]. He tried to convince them that Jesus is the Messiah by reminding them what Moses and the other prophets had written [MTY]. Some of those Jews believed that what was said by Paul {what Paul said} about Jesus was true, but others did not believe that it was true.*
- The Voice They scheduled a day to meet again, and a large number came to his lodging. From morning until evening, he explained his message to them—giving his account of the kingdom of God, trying to convince them about Jesus from the Law of Moses and the Prophets' writings. Some were convinced, but others refused to believe.

### Bible Translations with Many Footnotes:

- Lexham Bible **And when they** [\*Here “when ” is supplied as a component of the participle (“had set”) which is understood as temporal] **had set a day with him, many more came to him at his lodging place, to whom he was explaining from early in the morning until evening, testifying about the kingdom of God and attempting to convince** [\*Here the present tense has been translated as conative (“attempting to convince”)] **them about Jesus from both the law of Moses and the prophets. And some were convinced by** [\*Here “by ” is supplied as a component of the participle (“what was said”) which is understood as means] **what was said, but others refused to believe.**
- NET Bible® They set<sup>72</sup> a day to meet with him,<sup>73</sup> and they came to him where he was staying<sup>74</sup> in even greater numbers.<sup>75</sup> From morning until evening he explained things<sup>76</sup> to them,<sup>77</sup> testifying<sup>78</sup> about the kingdom of God<sup>79</sup> and trying to convince<sup>80</sup> them about Jesus from both the law of Moses and the prophets. Some were convinced<sup>81</sup> by what he said,<sup>82</sup> but others refused<sup>83</sup> to believe.
- <sup>72</sup>tn Grk “Having set.” The participle ταξάμενοι (taxamenoι) has been translated as a finite verb due to requirements of contemporary English style.
- <sup>73</sup>tn Grk “Having set a day with him”; the words “to meet” are not in the Greek text, but are implied.
- <sup>74</sup>tn Or “came to him in his rented quarters.”
- <sup>75</sup>tn BDAG 848 s.v. πολὺς 1.b.β.β states, “(even) more πλείονες in even greater numbers Ac 28:23.”

<sup>76tn</sup> The word “things” is not in the Greek text, but has been supplied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

<sup>77tn</sup> Grk “to whom he explained.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) has been replaced by the pronoun (“them”) and a new sentence begun at this point in the translation.

<sup>78tn</sup> BDAG 233 s.v. διαμαρτύρομαι 1 has “to make a solemn declaration about the truth of someth. testify of, bear witness to (orig. under oath)...God’s kingdom 28:23.”

<sup>79sn</sup> Testifying about the kingdom of God. The topic is important. Paul’s preaching was about the rule of God and his promise in Jesus. Paul’s text was the Jewish scriptures.

<sup>80tn</sup> Or “persuade.”

<sup>81tn</sup> Or “persuaded.”

<sup>82tn</sup> Grk “by the things spoken.”

<sup>83sn</sup> Some were convinced...but others refused to believe. Once again the gospel caused division among Jews, as in earlier chapters of Acts (13:46; 18:6).

The Spoken English NT

***Paul Preaches to the Jews of Rome***

So they arranged a date with him, and a large number of people<sup>t</sup> came to him where he was staying. Paul explained the Reign of God to them from morning till night. He was testifying to them and trying to persuade them about Jesus, both from the Law of Moses and the prophets. And some were persuaded by the things he said, but others wouldn’t believe.

<sup>t</sup> Or “even more of them.”

**Literal, almost word-for-word, renderings:**

A Faithful Version

And when they appointed a day for him to speak, many came into his lodging to hear him; and he expounded to them from morning until evening, fully testifying of the kingdom of God and persuading them of the things concerning Jesus, both from the law of Moses and from the prophets. And some were truly convinced of the things that were spoken, but some did not believe.

Analytical-Literal Translation

So having appointed for him a day, many came to him at [his] lodging place, to whom he was explaining, solemnly testifying [to] the kingdom of God and persuading them of the [things] concerning Jesus, both from the Law of Moses and the Prophets, from early morning until evening. And some indeed were being persuaded by the [things] being spoken, but others were refusing to believe.

Benjamin Brodie’s trans.

Then, after selecting with him a day, many appeared face-to-face before him at his guest room, to whom he explained the Kingdom of God, by testifying and appealing to them concerning Jesus, both from the law and the prophets, from early in the morning until evening.

Subsequently, on the one hand, some were persuaded by the things which had been said, but on the other hand, some refused to believe.

Charles Thomson NT

So having set him a day, they came to him at his lodging, in greater numbers; to whom he explained the kingdom of God, testifying and endeavouring to reconcile them to the things concerning Jesus, from the law of Moses and the prophets, from morning till evening.

Context Group Version

And some indeed were reconciled by what were spoken, and some disbelieved.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded [the matter,] testifying God’s kingdom, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening. And some were persuaded in the things which were spoken, and some refused to trust.

**Literal Standard Version** And they said to him, “We neither received letters concerning you from Judea, nor did anyone who came of the brothers declare or speak any evil concerning you, and we think it good from you to hear what you think, for indeed, concerning this sect it is known to us that it is spoken against everywhere”; and having appointed him a day, more of them came to him, to the lodging, to whom he was setting [it] forth, testifying fully the Kingdom of God, persuading them also of the things concerning Jesus, both from the Law of Moses, and the prophets, from morning until evening, and some, indeed, were believing the things spoken, and some were not believing. Vv. 21–22 are included for context.

**Modern English Version** When they had arranged a day to be with him, many came to him at his residence. From morning until evening he explained and solemnly testified of the kingdom of God to them, persuading them concerning Jesus from both the Law of Moses and the Prophets. 24 Some believed what was said, but some did not believe.

**Modern Literal Version 2020** Now having appointed him a day, they were coming to him, more into the lodging; to whom he was expounding *the word*, thoroughly testifying of the kingdom of God also persuading them *with* the things concerning Jesus, both from the Law of Moses and from the prophets, from morning until dusk.

**New American Standard** And some were obeying and *some* were disbelieving the things being spoken. When they had set a day for Paul [Lit *him*], *people* came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. Some were being persuaded by the things said *by Paul*, but others would not believe.

**New European Version** .

**The gist of this passage:** They set up a time for Paul to speak with them at length about this new movement. When they show up, as a larger group, Paul speaks from morning to evening. Some believe and some do not.

23-24

Acts 28:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tassô (τάσσω) [pronounced TAS-soh]	<i>setting, appointing, determining, ordaining, arranging in an orderly manner; assigning or disposing (to a certain position or lot)</i>	masculine plural, aorist middle participle; nominative case	Strong’s #5021
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong’s #846
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #2250



Acts 28:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
xenia (ξενία) [pronounced xen-EE-ah]	<i>a place for a guest, a lodging for a foreigner, hospitality, hospitable reception; lodging (place)</i>	feminine singular noun, accusative case	Strong's #3578
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; nominative case	Strong's #4119

**Translation:** Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up].

I am not sure that I translated this phrase as well as I could have. The comparative adjective indicates that more people showed up for Paul to present his case than did at the first meeting. This suggest some open-mindedness on the part of the Jewish leadership and of the Jewish people in Rome.

Not too long ago, about 10 years previous, Claudius had expelled the Jews from Rome (circa 51–52 A.D.). There are disagreements as to when and how long this was; but this would have been fresh on the minds of the Jews who were living there now (this is about 10 years later). Furthermore, Nero, the current ruler, is not really a friend of the Christians or the Jews.

As a result of this and of what Jews had heard previously, many of them were willing to hear this information directly from Paul.

Recall that, in Jerusalem, although Paul was given a warm welcome, but that soon faded into **legalism** and outright persecution. Here in Rome, the Jews are willing to give Paul a hearing.

Acts 28:23a **Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up].**

The Jewish leaders came for an initial meeting, just to get an idea. It is not clear to me what Paul did not give them the entire spiel right then and there. However, they decided to bring more back and meet on another day. There are several reasons why this could have been decided. Paul may have said, "I am going to need a full day at least to present this completely." Hearing this, some could have suggested, "Why don't we bring food and that way we can make a day of it." Or the guard said, "This is a bit much; maybe another day." Even Paul could have said, "Let me have these books of Scripture, so that I can properly prepare."

This does suggest that the place that Paul rented was large enough for a large banquet and/or meeting.

Acts 28:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ektíthēmi (ἐκτίθημι) [pronounced <i>ek-TILTH-ay-mee</i> ]	<i>to expose; to cast out; to place (put) outside; to set up; to exhibit; figuratively, to set forth, to declare, to expound, to explain</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #1620

**Translation:** [Paul] began to declare [truth] to them,...

Paul will speak for quite a long time. We do not know what happened in Malta with regards to Paul speaking. I would guess that he spoke for long periods of time there as well (recall that it was the dead of winter, so what else were they going to do?).

Acts 28:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahēe</i> ]	<i>testifying, attesting to, those solemnly affirming, having given a solid testimony</i>	masculine singular, present (deponent) middle participle, nominative case	Strong's #1263
tên (τὴν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
basileia (βασιλεία) [pronounced <i>bas-il-Ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
This is the first use of this word in Acts since Acts 20.			
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 28:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...testifying to the kingdom of God...

Paul talks about the **Kingdom of God**, which is proclaimed throughout the Old Testament.

The kingdom of God is all about the King coming to rule over Israel (and over all the world). This was going to require some explanation.

Even though the 1<sup>st</sup> and 2<sup>nd</sup> **advents** of Jesus are found, they are not carefully separated with the explanation, *this bit will take place when Messiah comes to the earth the first time; and this bit will happen when He returns the second time*. That is not found there anywhere. In the Old Testament, the 1<sup>st</sup> **advent** might be first in the text with the 2<sup>nd</sup> advent following; but that can also be switched around. It is also possible for an Old Testament prophet to write about the 2<sup>nd</sup> advent, say a few sentences on the 1<sup>st</sup> advent, and then return to the 2<sup>nd</sup> advent.

Acts 28:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithô (πειθω) [pronounced <i>PIE-thoh</i> ]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, present active participle; nominative case	Strong's #3982
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
autous (αὐτούς) [pronounced <i>ow-TOOSE</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...and persuading them about Jesus,...

He persuaded them about Jesus, Who is sitting at the right hand of God, Who will return and establish His kingdom on this earth. He is the focal point of all these prophecies.

Then Paul would line up Jesus in His 1<sup>st</sup> advent and compare these to the 1<sup>st</sup> advent prophecies.

Acts 28:23e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τε (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM- oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i> ]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475
Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
προφήταις (προφήταις) pronounced <i>prohf-AY-tice</i> ]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396
This combination of words refers to the Old Testament Scriptures; specifically to those who were considered prophets by the Jewish people.			

**Translation:** ...from both the Law of Moses and from the Prophets,...

The way that this is said, Paul is taking passages from throughout the Bible (at that time, the Bible was the Old Testament; there was no New Testament). Sometimes, the words *the Law of Moses* and *the Prophets* are simply used to refer to the existing Scriptures. However, this suggests that Paul took readings from throughout the Old

Testament books. By this time, Paul would have been familiar with nearly every prophecy of the Messiah found in the Old Testament.

Acts 28:23f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
πρῶτι (πρωῖ) [pronounced pro-EE]	<i>early, in the morning, at dawn, daybreak; the fourth watch of the night, from 3 o'clock in the morning until 6 o'clock approximately</i>	adverb	Strong's #4404
ἕως (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
ἡσπέρα (ἑσπέρα) [pronounced hes- PEHR-ah]	<i>evening, eventide, sunset</i>	feminine singular noun, genitive/ablative case	Strong's #2073

This is a word only found in the Lukian writings. Luke 24:29 Acts 4:3 28:23.

**Translation:** ...[speaking] from morning till night.

Paul spoke for a very long time. This suggests a strong interest by the people who are there in attendance.

Acts 28:23 Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up]. [Paul] began to declare [truth] to them, testifying to the kingdom of God and persuading them about Jesus, from both the Law of Moses and from the Prophets, [speaking] from morning till night. (Kukis nearly literal translation)

Acts 28:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
μέν (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
πειθῶ (πειθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #3982



Acts 28:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter plural, present passive participle; dative, locative or instrumental case	Strong's #3004

**Translation:** [Some of] the [Jews] were convinced by [his] speaking;...

We have the masculine plural definite article used in this verse twice. It refers back to the Jews who attended Paul's meeting.

This is a device to indicate that some reacted in one way, others reacted in another.

Some of the Jews in attendance believed what Paul was teaching. They believed in Jesus and they were saved.

Acts 28:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apistéō (ἄπιστέω) [pronounced <i>ap-is-TEH-oh</i> ]	<i>to be unbelieving, to have no belief (faith), (transitively) to disbelieve, (by implication) to disobey, to betray a trust, to be unfaithful</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #569

**Translation:** ...and [others] continued not believing.

Some of those who attended Paul's seminar, did not believe in Jesus when they showed up; and they do not believe in Him now.

In Romans 9–11, Paul specifically deals with Jewish unbelief, so some of the things which he taught in that book were probably said in this presentation.

Acts 28:24 [Some of] the [Jews] were convinced by [his] speaking; and [others] continued not believing. (Kukis nearly literal translation)

Acts 28:23–24 Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up]. [Paul] began to declare [truth] to them, testifying to the kingdom of God and persuading them about Jesus, from both the Law of Moses and from the Prophets, [speaking] from morning till night. [Some of] the [Jews] were convinced by [his] speaking; and [others] continued not believing. (Kukis nearly literal translation)

Acts 28:23–24 Having set a day to return to Paul, many more Jews attended this second session. Paul began to declare the truth as he knew it to them, testifying about the kingdom of God, persuading them that this pertained to the message and Person of Jesus. Paul testified to this crowd from morning to night, persuading them from the Law and the Prophets that Jesus is the Messiah. Some of them were convinced by his words and others continued in unbelief. (Kukis paraphrase)

Paul will quote from Isaiah in vv. 26–27 and from David in v. 28.

As has been my custom, I put a quote within a quote within a quote in italics. The outside quote is in a set of quotation marks. Then the next inner quote is in single quotes; and the deepest quote is then in italics. Since a portion of all this comes from the New Testament, I will indicate that using a purple color.

Now in disagreement they keep on being face to face with each other, they depart. Speaking of the Paul a word—one—that, “Good the Spirit Holy spoke through Esaias the prophet face to face with the fathers of you [all], saying, ‘Depart, [to be] face to face with the people—this—and speak: *a hearing you [all] will hear and not neither understand and a looking you [all] will look and not neither see; for was made callous the heart of the people—this—and the ears heavy they hear [poorly]; and they eyes of them they have closed. Would not see by the eyes and the ears would [not] hear and the heart would [not] understand and they would [not] turn back so that I will heal them.*’ (Isaiah 6:9–10)

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28:25–27

[The attending Jews] kept on being at variance with one another [as] they begin to depart. [As they get up to depart] Paul says this one proclamation: “Well the Holy Spirit spoke through Isaiah the prophet directly to your [possibly, *our*] fathers, saying, ‘Go to this people and say: *You [all] will hear a hearing and not even understand [it]; and you [all] will behold something to keep on beholding and you [all] will not even see [it]. For you see, the heart of this people has been made callous [with scar tissue] so that they hear with heavy ears and they have closed their eyes. [They do this so that] they might not see with [their] eyes and they might [not] hear with [their ears] and they might [not] understand with [their] hearts; [with the result that] they might [not] return so that I will heal them.*’ (Isaiah 6:9–10)

As the attending Jews got up to depart, they are at variance with one another regarding the things which Paul has said. Before they departed, Paul has one last solemn proclamation to make. “It is accurate what the Holy Spirit said to our fathers through Isaiah the prophet. ‘Go to this people and say this to them: *you will all hear something but not understand it; you will look at something but not really see it. This problem is as follows: the peoples’ hearts are covered up with scar tissue; their ears are blocked so that they cannot hear and they have shut their eyes so that they cannot see. This is negative volition. They do this so that they might not see with their eyes or hear with the ears or understand with their hearts. The end result is, they will not turn back to Me so that I might heal them.*’ (Isaiah 6:9–10)

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	Now in disagreement they keep on being face to face with each other, they depart. Speaking of the Paul a word—one—that, “Good the Spirit Holy spoke through Esaias the prophet face to face with the fathers of you [all], saying, ‘Depart, [to be] face to face with the people—this—and speak: <i>a hearing you [all] will hear and not neither understand and a looking you [all] will look and not neither see; for was made callous the heart of the people—this—and the ears heavy they hear [poorly]; and they eyes of them they have closed. Would not see by the eyes and the ears would [not] hear and the heart would [not] understand and they would [not] turn back so that I will heal them.</i> ’
Complete Apostles Bible	And being in disagreement with one another, they went away after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying, 'Go to this people and say: "Hearing you will hear, and by no means understand; and seeing you shall see, and by no means perceive; For the hearts of this people has become dull. Their ears are hard of hearing, and their eyes have closed, lest they should see with their eyes and they should hear with their ears, lest they should understand with their heart and turn back, so that I should heal them." '
Douay-Rheims 1899 (Amer.)	And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet, Saying: Go to this people and say to them: With the ear you shall hear and shall not understand: and seeing you shall see and shall not perceive. For the heart of this people is grown gross, and with their ears have they heard heavily and their eyes they have shut, lest perhaps they should see with their eyes and hear with their ears and understand with their heart and should be converted: and I should heal them.
Holy Aramaic Scriptures	And they turned away from him, while not agreeing with each other. And Paulus {Paul} said unto them this word: “The Rukha d’Qudsha {The Spirit of Holiness} spoke well through the mouth of IshaYa Nabiya {Isaiah, the Prophet}, against your fathers, where he says: “Go unto this Ama {People} and say unto them, ‘Hearing, you will hear and not understand, and seeing, and will not perceive. For, the heart of this Ama {People} is hardened, and they are hard of hearing, and their eyes they have closed, so that they will not see with their eyes, and to hear with their ears, and to understand with their hearts, and should return unto Me, and I should forgive them.””
James Murdock’s Syriac NT	And they went out from him, disagreeing among themselves. And Paul addressed to them this speech: Well did the Holy Spirit, by the mouth of Isaiah the prophet, speak concerning your fathers, saying: Go unto this people, and say to them, Hearing ye will hear, and will not understand; and ye will see, and will not comprehend. For the heart of this people is stupefied, and their hearing they have made heavy, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted unto me, and I should forgive them.
Original Aramaic NT	And they were dismissed from his presence, not agreeing with one another, and Paulus spoke this word to them: "Well spoke The Spirit of Holiness, saying by the mouth of Isaiah The Prophet against your fathers, Saying, 'Go to this people and say to them, "Hearing, you will hear and you will not understand, and you will see and you will not observe. The heart of this people has become hard, their hearing they have dulled and their eyes they have shut, lest they shall see with their eyes and hear with their ears and understand in their hearts and turn to me and I would forgive them.""

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And they went away, for there was a division among them after Paul had said this one thing: Well did the Holy Spirit say by the prophet Isaiah to your fathers, Go to this people and say, Though you give ear, you will not get knowledge; and seeing, you will see, but the sense will not be clear to you:</p> <p>For the heart of this people has become fat and their ears are slow in hearing and their eyes are shut; for fear that they might see with their eyes and give hearing with their ears and become wise in their hearts and be turned again to me, so that I might make them well.</p>
Bible in Worldwide English	<p>They did not agree among themselves. So they started to go away. But before they left, Paul said one more thing. What the Holy Spirit said was right. He spoke to your fathers long ago through Isaiah, the prophet of God.</p> <p>He said, "Go to these people and say, You will hear but never understand. You will look but never see. The hearts of these people have become hard. They do not hear with their ears. They have shut their eyes. They do not want to see with their eyes. They do not want to hear with their ears. They do not want to understand with their hearts. If they did, they would turn back to me and I would forgive them."</p>
Easy English	<p>They argued about it with each other. When they began to leave the house, Paul said, 'The Holy Spirit spoke a true message to your ancestors. He gave this message to Isaiah, the prophet:</p> <p>"Go and say to this people,</p> <p style="padding-left: 20px;">'You will listen and listen. But you will not understand.</p> <p style="padding-left: 20px;">You will look and look. But you will not see anything.'</p> <p>These people do not really want to understand.</p> <p style="padding-left: 20px;">They are like people who have shut their ears.</p> <p style="padding-left: 20px;">They are like people who have shut their eyes.</p> <p style="padding-left: 20px;">If they did want to look, then they would really see.</p> <p style="padding-left: 20px;">If they did want to listen, then they would really hear.</p> <p style="padding-left: 20px;">They would understand my message.</p> <p style="padding-left: 20px;">They would turn back to me and they would obey me.</p> <p style="padding-left: 20px;">Then I would forgive them and I would make them well." '</p>
Easy-to-Read Version–2008	<p>They had an argument among themselves and were ready to leave. But Paul said one more thing to them: "The Holy Spirit spoke the truth to your fathers through Isaiah the prophet. He said,</p> <p>'Go to this people and tell them: You will listen and you will hear, but you will not understand. You will look and you will see, but you will not understand what you see. Yes, the minds of these people are now closed. They have ears, but they don't listen. They have eyes, but they refuse to see. If their minds were not closed, they might see with their eyes; they might hear with their ears; they might understand with their minds. Then they might turn back to me and be healed.'</p>
<i>God's Word™</i>	<p>The Jews, unable to agree among themselves, left after Paul had quoted this particular passage to them: "How well the Holy Spirit spoke to your ancestors through the prophet Isaiah!</p> <p>The Spirit said: 'Go to these people and say, "You will hear clearly but never understand. You will see clearly but never comprehend. These people have become close-minded and hard of hearing. They have shut their eyes so that their eyes never see. Their ears never hear. Their minds never understand. And they never turn to me for healing."</p>
Good News Bible (TEV)	<p>So they left, disagreeing among themselves, after Paul had said this one thing: "How well the Holy Spirit spoke through the prophet Isaiah to your ancestors! For he said, 'Go and say to this people: You will listen and listen, but not understand; you will look and look, but not see, because this people's minds are dull, and they have stopped up their ears and closed their eyes. Otherwise, their eyes would see,</p>

J. B. Phillips	<p>their ears would hear, their minds would understand, and they would turn to me, says God, and I would heal them.' "</p> <p>When they could not reach any agreement among themselves and began to go away, Paul added as a parting shot, "how rightly did the Holy Spirit speak to your forefathers through the prophet Isaiah when he said, 'Go to the people and say, Hearing you will hear, and shall not understand; and seeing you will see, and not perceive; for the heart of this people has 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 heart and turn, so that I should heal them.'</p>
<i>The Message</i>	<p>Some of them were persuaded by what he said, but others refused to believe a word of it. When the unbelievers got cantankerous and started bickering with each other, Paul interrupted: "I have just one more thing to say to you. The Holy Spirit sure knew what he was talking about when he addressed our ancestors through Isaiah the prophet:</p> <p style="padding-left: 40px;">Go to this people and tell them this:      "You're going to listen with your ears,      but you won't hear a word;      You're going to stare with your eyes,      but you won't see a thing.      These people are blockheads!      They stick their fingers in their ears      so they won't have to listen;      They screw their eyes shut      so they won't have to look,      so they won't have to deal with me face-to-face      and let me heal them."</p>
NIRV	<p>V. 24 is included for context.</p> <p>They didn't agree with one another. They began to leave after Paul had made a final statement. He said, "The Holy Spirit was right when he spoke to your people long ago. Through Isaiah the prophet the Spirit said,</p> <p style="padding-left: 40px;">" 'Go to your people. Say to them,      "You will hear but never understand.      You will see but never know what you are seeing."      These people's hearts have become stubborn.      They can barely hear with their ears.      They have closed their eyes.      Otherwise they might see with their eyes.      They might hear with their ears.      They might understand with their hearts.</p>
New Life Version	<p>They might turn, and then I would heal them.' (Isaiah 6:9,10)</p> <p>As they left, they did not agree with each other. Then Paul said, "The Holy Spirit spoke the truth to your early fathers through the early preacher Isaiah. He said, 'Go to these people and say, "You will hear and never understand, you will look and never see, because these people have hearts that have become fat. They do not hear well with their ears. They have closed their eyes so their eyes do not see and their ears do not hear and their minds do not understand and they do not turn to Me and let Me heal them."</p>

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p>The Jews simply couldn't agree among themselves. As they left, Paul offered one parting shot. He said, "The Holy Spirit got it right when he used the prophet Isaiah to say this to your ancestors,</p>
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“Go to the people. Tell them this:  
 You will hear me, but you’ll never understand me.  
 You will see me, but you’ll never recognize me.  
 These people have a heart that can’t feel anymore.  
 Their ears are hard of hearing. Their eyes are closed.  
 Otherwise their eyes would see me, their ears would hear me, and their hearts would sense me.  
 Then they would come to me, and I could heal them.’ [11]

<sup>11</sup>28:27 Paul was referring to Isaiah 6:9-10.

Contemporary English V.

Since they could not agree among themselves, they started leaving. But Paul said, "The Holy Spirit said the right thing when he sent Isaiah the prophet to tell our ancestors, 'Go to these people and tell them: You will listen and listen, but never understand. You will look and look, but never see. All of you have stubborn hearts. Your ears are stopped up, and your eyes are covered. You cannot see or hear or understand. If you could, you would turn to me, and I would heal you.' "

The Living Bible

But after they had argued back and forth among themselves, they left with this final word from Paul ringing in their ears: "The Holy Spirit was right when he said through Isaiah the prophet,

‘Say to the Jews, “You will hear and see but not understand, for your hearts are too fat and your ears don’t listen and you have closed your eyes against understanding, for you don’t want to see and hear and understand and turn to me to heal you.” [see Isaiah 6:9-10.]

New Berkeley Version  
 New Living Translation

And after they had argued back and forth among themselves, they left with this final word from Paul: "The Holy Spirit was right when he said to your ancestors through Isaiah the prophet,

‘Go and say to this people:  
 When you hear what I say,  
     you will not understand.  
 When you see what I do,  
     you will not comprehend.  
 For the hearts of these people are hardened,  
 and their ears cannot hear,  
 and they have closed their eyes—  
 so their eyes cannot see,  
 and their ears cannot hear,  
 and their hearts cannot understand,  
 and they cannot turn to me  
 and let me heal them.’ [Isa 6:9-10 (Greek version).]

The Passion Translation

Some were converted, but others refused to believe. They argued back and forth, still unable to agree among themselves. They were about to leave when Paul made one last statement to them: "The Holy Spirit stated it well when he spoke to your ancestors through the prophet Isaiah: 'I send you to this people to say to them, "You will keep learning, but not understanding. You will keep staring at truth but not perceiving it. For your hearts are hard and insensitive to me—you must be hard of hearing! For you’ve closed your eyes so that you won’t be troubled by the truth, and you’ve covered your ears so that you won’t have to listen and be pierced by what I say. For then you would have to respond and repent, so that I could heal your hearts.'" v. 24 is included for context.

Plain English Version

Some of them believed Paul’s words, but some of them didn’t agree with him. So they started to argue with each other, and then they got up to go home. Then Paul told the people that didn’t believe his message, "The Holy Spirit said a true word to your grand-fathers, a long time ago. He told God’s man, Isaiah, to write this, and it is in God’s book. He wrote,

'Go to the Jewish people and say,  
 "You keep on hearing God's words with your ears,  
 but you don't understand them properly.  
 It's like your ears are going deaf.  
 You keep on looking with your eyes, and you see God doing things,  
 but you don't understand what you see.  
 It's like you closed your eyes.  
 Your problem is that you don't want to know God's message.  
 If you do understand God's message properly, you will turn around and come back  
 to him,  
 and then God will not say you are guilty for the bad things you did.  
 But you mob don't want to come back to God." '

That's what Isaiah wrote."  
 V. 24 is included for context.

Radiant New Testament

They disagreed with one another, and they began to leave after Paul made a final  
 statement. He said, "The Holy Spirit was right when he said to your people long ago  
 through Isaiah the prophet,

" 'Go to this people and say,  
 "You will hear but never understand,  
 you will see but not perceive."

These people's hearts have become stubborn.

They can barely hear with their ears,  
 and they have closed their eyes.

Otherwise they might see with their eyes,  
 hear with their ears,  
 and understand with their hearts.

Then they would turn, and I would heal them.'

UnfoldingWord Simplified T.

When they began to disagree with each other, and when they were about to leave,  
 Paul had one more thing to say: "The Holy Spirit said the truth to your ancestors,  
 when he spoke these words to Isaiah the prophet:

Go to your people and say to them: 'You hear with your ears, but you never  
 understand what God is saying. You see with your eyes but you never really see the  
 things that God is doing. These people do not understand, because they have  
 become stubborn. their ears are almost deaf; and they have closed their eyes  
 because they do not want to see. They do not want to hear with their ears or  
 understand with their hearts, for then they would come back to me and I would heal  
 them.

William's New Testament

Because they could not agree among themselves, they started to leave, when Paul  
 had spoken one word more: "The Holy Spirit beautifully expressed it in speaking to  
 your forefathers through the prophet Isaiah: 'Go to this people and say to them,  
 "You will listen, and listen, and never understand, and you will look, and look, and  
 never see! For this people's soul has grown dull, and they scarcely hear with their  
 ears, and they have shut tight their eyes, so that they may never see with their eyes,  
 and understand with their souls, and turn to me, that I may cure them."

### Partially literal and partially paraphrased translations:

American English Bible

And since they couldn't reach a consensus, they all got ready to leave.  
 So Paul said this:

'The Holy Breath [of God] spoke very accurately to your ancestors through  
 IsaiAh the Prophet, when he said:

'You must go to these people and say:

'When you listen, you'll hear,  
 But not understand.

And when you look, you'll look,  
But not see.'

'For these peoples' hearts are all closed.

So, although they can hear with their ears,  
They just won't respond,

And they'll have eyes that are closed.

'Thus, although they have eyes, they can't see,

Nor can they hear with their ears

Or understand with their hearts and return,

So I can bring healing to them.'

[paraphrase or different version of Isaiah 6:9-10]

Beck's American Translation  
Breakthrough Version

They, being disagreeable toward each other, were dismissing themselves after Paul said one statement, "The Sacred Spirit spoke nicely through the preacher, Isaiah, to our fathers, saying *in Isaiah 6:9-10*, 'Travel to this ethnic group and say, "With an eardrum, you will hear and not in any way understand, and as you look, you will look and not in any way see. You see, the heart of this ethnic group was fattened, with their ears they hardly heard, and their eyes they shut so that they might never see with the eyes, with the ears hear, with the heart understand, and return back, and I will cure them."'

Common English Bible

They disagreed with each other and were starting to leave when Paul made one more statement: "The Holy Spirit spoke correctly when he said to your ancestors through Isaiah the prophet,

*Go to this people and say:*

*You will hear, to be sure, but never understand;*

*and you will certainly see but never recognize what you are seeing.*

*This people's senses have become calloused,*

*and they've become hard of hearing,*

*and they've shut their eyes*

*so that they won't see with their eyes*

*or hear with their ears*

*or understand with their minds,*

*and change their hearts and lives that I may heal them.*

Len Gane Paraphrase

When they could not agree among themselves, they left after Paul spoke one more thing, "The Holy Spirit said it well through Isaiah the prophet to our forefathers, saying, 'Go to this people and say, "You will hear it and hear it but not understand, and you will look at it and look at it but not comprehend it.

"'For the heart of this people is calloused, and their ears are dull of hearing. They have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their heart, and then be converted, and I would heal them.'"

A. Campbell's Living Oracles

And disagreeing with each other, they broke up the assembly: Paul saying this one word, Surely, well did the Holy Spirit speak, by Isaiah the prophet, to our fathers, when he said, "Go to this people and say, Hearing you will hear, and will not understand; and seeing you will see, and will not perceive: for the heart of this people is become gross, and with their ears they hear heavily; and they have drawn their eyes together, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

New Advent (Knox) Bible

Some were convinced by his words, others refused belief; and they took their leave still at variance among themselves, but not till Paul had spoken one last word, It was a true utterance the Holy Spirit made to our fathers through the prophet Isaias: Go to this people, and tell them, You will listen and listen, but for you there is no understanding; you will watch and watch, but for you there is no perceiving. The heart of this people has become dull, their ears are slow to listen, and they keep their eyes shut, so that they may never see with those eyes, or hear with those ears,

or understand with that heart, and turn back to me, and win healing from me. [2]  
V. 24 is included for context.

[2] vv. 26, 27: Is. 6.9, 10.

NT for Everyone

They disagreed among themselves. So, as they were getting ready to leave, Paul said one last thing.

“The holy spirit,” he said, “spoke truly through the prophet Isaiah to your ancestors, when he said,

Go to this people and say to them:  
Listen and listen, but never hear;  
look and look, but never see!  
For this people’s heart has grown dull,  
and their ears are dim with hearing,  
and they have closed their eyes—  
so that they might not see with their eyes,  
and hear with their ears,  
and understand with their heart,  
and turn, and I would heal them.

20<sup>th</sup> Century New Testament

So, as they disagreed among themselves, they began to disperse, Paul adding only--"True, indeed, was the declaration made by the Holy Spirit, through the Prophet Isaiah to your ancestors-- 'Go to this nation and say--"You will hear with your ears without ever understanding, and, though you have eyes, you will see without ever perceiving."

For the mind of this nation has grown dense, and their ears are dull of hearing, their eyes also have they closed; lest some day they should see with their eyes, and with their ears they should hear, and in their mind they should understand, and should turn--and I should heal them.'

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

They disagreed among themselves and began to leave after Paul had made this final statement: “The Holy Spirit was right when He spoke to your fathers through Isaiah the prophet:

‘Go to this people and say, “You will be ever hearing but never understanding; you will be ever seeing but never perceiving.”

For this people’s heart has grown callous; 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.’

Christian Standard Bible

Disagreeing among themselves, they began to leave after Paul made one statement: [*Or after they began to leave, Paul made one statement*] “The Holy Spirit was right in saying to your [*Other mss read our*] ancestors through the prophet Isaiah when he said,

**Go to these people and say:  
You will always be listening,  
but never understanding;  
and you will always be looking,  
but never perceiving.  
For the hearts of these people  
have grown callous,  
their ears are hard of hearing,  
and they have shut their eyes;  
otherwise they might see with their eyes  
and hear with their ears,  
understand with their heart  
and turn,**

**and I would heal them. Is 6:9–10**

- Revised Ferrar-Fenton Bible And some, indeed, were persuaded by his reasoning, and they believed; but others not in accord with one another went away; Paul uttering one remark: "That the Holy Spirit certainly spoke well to your forefathers through Isaiah the prophet, saying: GO YOU TO THIS PEOPLE, AND SAY: HEARING, YOU SHALL LISTEN, AND SHALL NEVER UNDERSTAND; AND SEEING, YOU SHALL SEE, AND NEVER PERCEIVE: FOR THE HEART OF THIS PEOPLE HAS BECOME CORRUPT; THE HEARING OF THEIR EARS HAS BECOME DULL; WHILE THEY HAVE SHUT THEIR EYES: LEST THEY SHOULD PERCEIVE WITH THEIR EYES, HEAR WITH THEIR EARS, UNDERSTAND WITH THEIR HEART, AND SHOULD TURN BACK, AND I WOULD HEAL THEM. Isa. 6.9-10 v. 24 is included for context.
- Free Bible Version They couldn't agree among themselves, and they left after Paul told them this: "The Holy Spirit said it well through Isaiah the prophet to your forefathers, 'Go to these people and tell them, "Even though you hear, you won't ever understand, and even though you see, you won't ever comprehend. For the minds of these people have become calloused and hard, their ears cannot hear, their eyes are shut, in case they might see with their eyes and hear with their ears, and understand with their minds, and might come back to me and I would heal them.'"
- God's Truth (Tyndale) When they agreed not among themselves, they departed, after that Paul had spoken one word. Well spoke the holy ghost by Esai the Prophet unto our fathers, saying: Go unto this people and say: with your ears shall you hear, and shall not understand: and with your eyes shall you see and shall not perceive.  
For the heart of this people is waxed gross, and their ears were thick of hearing, and their eyes have they closed: least they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them. Be it known therefore unto you, that this salvation of God is sent to the gentiles, and they shall hear it. And when he had said that, the Jewes departed, and had great despitions (disputations,arguments) among themselves.
- International Standard V They disagreed with one another as they were leaving, so Paul added this statement: "The Holy Spirit was so right when he spoke to your ancestors through the prophet Isaiah!  
He said,  
'Go to this people and say,  
"You will listen and listen  
but never understand,  
and you will look and look  
but never see!  
For this people's minds [Lit. heart] have become stupid,  
and their ears can barely hear,  
and they have shut their eyes  
so that they may never see with their eyes,  
and listen with their ears,  
and understand with their heart  
and turn and let me heal them.'" [Isa 6:9-10]
- Montgomery NT Unable to agree among themselves, they began to go, but not before Paul had spoken a word to them, saying. "Right well did the Holy Spirit say to your ancestors, through the prophet Isaiah.  
"Go to the people and tell them, You will hear and hear, and by no means understand; And will look, and by no means see.



Riverside New Testament	For this people's heart is grown obtuse, Their ears are heavy of hearing, Their eyes have they closed, Lest they should see with their eyes And hear with their ears, Lest they understand with their heart, And turn again, and heal them. They dispersed, disagreeing with one another, after Paul had said one word, "Well said the Holy Spirit through Isaiah, the prophet, to your fathers, 'Go to this people and say, You will hear plainly but you will not understand, and you will see plainly but you will not perceive. For the heart of this people has grown fat and with their ears they are hard of hearing and their eyes they have shut, so that they may never see with their eyes nor hear with their ears nor understand with their heart and repent, so that I may heal them.'
Leicester A. Sawyer's NT	And some believed the things which were spoken, and others believed not; and disagreeing among themselves they were dismissed by Paul, saying one word; Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying, Go to this people and say, Hearing you shall hear and not understand, and seeing you shall see and not perceive; for the heart of this people has become hard, and they hear imperfectly with their ears, and they have shut their eyes, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I should cure them. V. 24 is included for context.
Urim-Thummim Version	And when they agreed not among themselves, they left, after that Paul had spoken one word, well spoke the Sacred Spirit by Isaiah the prophet to our forefathers saying, Go to this people and say, Hearing you will hear and will not understand; and seeing you will see and not perceive. For the heart of this people is waxed thick and their ears are dull of hearing, and their eyes have they closed; unless they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them.
Weymouth New Testament	Unable to agree among themselves, they at last left him, but not before Paul had spoken a parting word to them, saying, "Right well did the Holy Spirit say to your forefathers through the Prophet Isaiah: "GO TO THIS PEOPLE AND TELL THEM, YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND; AND WILL LOOK AND LOOK, AND BY NO MEANS SEE. FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, THEIR HEARING HAS BECOME DULL, AND THEIR EYES THEY HAVE CLOSED; TO PREVENT THEIR EVER SEEING WITH THEIR EYES, OR HEARING WITH THEIR EARS, OR UNDERSTANDING WITH THEIR MINDS, AND TURNING BACK, SO THAT I MIGHT CURE THEM.'

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Final ly the Jews left, still arguing strongly among themselves; and Paul sent them away with this state - ment: "What the Holy Spirit said has come true, when he spoke to your ancestors through the pro phet Isaiah: <i>Go to this people and say to them: However much you hear, you will not understand; you will see and see again but not perceive.</i> <i>The heart of this people has grown hard; they have covered their ears and closed their eyes, lest they should see with their eyes and hear with their ears, lest their spirit understand, and I should heal them.</i> 17:4; 18:6 Is 6:9-10; Mt 13:14; Jn 12:40
The Heritage Bible	And being disagreed with one another, they were set free, Paul having said one spoken word: Beautifully well the Holy Spirit said to our fathers through the prophet Isaiah,

Saying, Go to this people and say, Hearing, you will hear, and absolutely not put it together, and looking, you will look, and not see,

Because the heart of this people has thickened, and their ears are heavy hearing, and their eyes they have closed, lest at any time they see with their eyes, and hear with their ears, and put it together with their heart, and be converted, and I should heal them. Isa 6:9-10.

New American Bible (2011) \* Without reaching any agreement among themselves they began to leave; then Paul made one final statement. "Well did the holy Spirit speak to your ancestors through the prophet Isaiah, saying:

'Go to this people and say:<sup>9</sup>

You shall indeed hear but not understand.

You shall indeed look but never see.

Gross is the heart of this people;

they will not hear with their ears;

they have closed their eyes,

so they may not see with their eyes

and hear with their ears

and understand with their heart and be converted,

and I heal them.'

\* [28:25–28] Paul's final words in Acts reflect a major concern of Luke's writings: how the salvation promised in the Old Testament, accomplished by Jesus, and offered first to Israel (Acts 13:26), has now been offered to and accepted by the Gentiles. Quoting Is 6:9–10, Paul presents the scriptural support for his indictment of his fellow Jews who refuse to accept the message he proclaims. Their rejection leads to its proclamation among the Gentiles.

g. [28:26] Is 6:9–10; Mt 13:14–15; Mk 4:12; Lk 8:10; Jn 12:40; Rom 11:8.

New Catholic Bible

Having failed to reach an agreement among themselves, they began to leave. Then Paul made his final statement, "How right the Holy Spirit was when he spoke to your ancestors through the prophet Isaiah, saying,

'Go to the people and say

You will indeed listen but never understand,

and you will indeed look but never perceive.

For this people's heart has become dull,

their ears have been stopped up,

and they have shut their eyes,

lest their eyes might see,

their ears might hear,

and their hearts might understand.

Then they would be converted,

and I would heal them.'

New Jerusalem Bible

So they disagreed among themselves and, as they went away, Paul had one last thing to say to them, 'How aptly the Holy Spirit spoke when he told your ancestors through the prophet Isaiah:

Go and say to this people: Listen and listen but never understand! Look and look but never perceive!

This people's heart is torpid, their ears dulled, they have shut their eyes tight, to avoid using their eyes to see, their ears to hear, using their heart to understand, changing their ways and being healed by me.

Revised English Bible–1989

Without reaching any agreement among themselves they began to disperse, but not before Paul had spoken this final word: "How well the Holy Spirit spoke to your fathers through the prophet Isaiah when he said, 'Go to this people and say: You may listen and listen, but you will never understand; you may look and look, but you will never see. For this people's mind has become dull; they have stopped their ears

and closed their eyes. Otherwise, their eyes might see, their ears hear, and their mind understand, and then they might turn again, and I would heal them.’

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they left, disagreeing among themselves, after Sha’ul had made one final statement: “The <i>Ruach HaKodesh</i> spoke well in saying to your fathers through Yesha’yahu the prophet, <b>‘Go to this people and say,      “You will keep on hearing but never understand,      and you will keep on seeing but never perceive,      because the heart of this people has grown thick —      with their ears they barely hear,      and their eyes they have closed,      for fear that they should see with their eyes,      hear with their ears,      understand with their heart,      and do t’shuvah,      so that I could heal them.”</b> ” [Isaiah 6:9–10]
Holy New Covenant Trans.	They disagreed among themselves. The Jewish leaders were ready to leave, but Paul said one more thing to them: "The Holy Spirit spoke the truth to your ancestors through the prophet Isaiah. He said: ‘Go to this people and tell them: you will certainly hear, but you will not understand! You will certainly see, but you won’t understand! The heart of this people has become hard. They have ears, but they do not listen. They have shut their eyes. Otherwise they would see with their eyes, hear with their ears, understand with their minds, and then turn. I would heal them.’
The Scriptures 2009	And disagreeing with one another, they began to leave, after Sha’ul had spoken one word, <b>“The Set-apart Spirit rightly spoke through Yeshayahu the prophet to our fathers, saying, ‘Go to this people and say, “Hearing you shall hear but by no means understand, and seeing you shall see but by no means perceive, for the heart of this people has become thickened, and with their ears they heard heavily, and they have closed their eyes, lest they should see with their eyes and hear with their ears, and understand with their heart, and turn back, and I should heal them.”</b> ’ Isaiah 6:9-10.
Tree of Life Version	So when they disagreed among themselves, they began leaving after Paul had said one last statement: “The Ruach ha-Kodesh rightly spoke through Isaiah the prophet to your fathers, saying, ‘Go to this people and say, “You will keep on hearing but will never understand; you will keep looking, but will never see. For the heart of this people has become dull, their ears can barely hear, and they have shut their eyes. Otherwise they might see with their eyes, hear with their ears, and understand with their hearts. Then they would turn back, and I would heal them.””

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Disagreeing but Being to one another [Men] sent (away) {themselves} saying the paul word one for well The Spirit The [Thing] Pure speaks through isaiah the forecaster to the fathers [of] you* Saying go! to the people this and say! [by] hearing [You*] will hear {someone} and not not [You*] may understand {him} and Seeing [You*] will see {someone} and not not [You*] may see {him} is dulled for The Heart [of] the people this and [with] the ears difficultly [They] hear and the eyes [of] them [They] close not so [They] may see [with] the eyes and [with] the ears {not} [They] may hear and [in] the heart {not} [They] may understand and {not} [They] may return and {not} [I] will heal them...
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Alpha &amp; Omega Bible

AND WHEN THEY DID NOT AGREE WITH ONE ANOTHER, THEY LEFT AFTER PAULOS (*Paul*) HAD SPOKEN ONE last WORD, saying "THE HOLY BREATH RIGHTLY SPOKE THROUGH ISAIAS THE PROPHET TO YOUR FOREFATHERS, SAYING, 'GO TO THIS PEOPLE AND SAY, "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;

FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM." †(*Isaiah 6:9 to Isaiah 6:10*)

Awful Scroll Bible

Furthermore, being not-voiced-together with regards to one another, they were dissolving- themselves -away, Paul speaking one saying, that "Commendably speaks the Awful Breath through Isaiah, the expositor-to-light-beforehand, with regards to our fathers,

(")instructing, 'Be proceeding with regards to this-same people, and be said, "With the ear you will hear, and shall in no way intelligibly send- it -together, and discerning you will discern, and shall in no way be perceived it.

(" ")For the sensibility of the heart of this-same people, is being thickened, and with their ears difficulty hear, and their eyes they accordingly-hide, lest-not-at-any-time they shall perceive with their eyes, and they shall hear with their ears, and they shall intelligibly send- it -together, in the sensibility of their heart, and they shall turn-back-upon and I shall heal them." '

Concordant Literal Version

Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the prophet, to your fathers,

saying, 'Go to this people and say, "In hearing, you will be hearing, and may by no means be understanding, And observing, you will be observing, and may by no means be perceiving,

For stoutened is the heart of this people, And with their ears heavily they hear, And with their eyes they squint, Lest at some time they may be perceiving with their eyes, And with their ears should be hearing, And with their heart may be understanding, And should be turning about, And I shall be healing them."

exeGesés companion Bible

**PAULOS TURNS FROM THE YAH HUDIYM**

And disagreeing with one another,  
they release after Paulos speaks one rhema,  
Well spoke the Holy Spirit  
through Yesha Yah the prophet,  
to our fathers,

wording, Go to this people, and say,  
Hearing you hear, and no way comprehend;  
and seeing you see, and no way see:

for the heart of this people calloused,  
and their ears burdensome of hearing,  
and they shut their eyes;  
lest ever they see with their eyes  
and hear with their ears  
and comprehend with their heart  
and turn around  
- and I heal them.

Isaiah 6:9,10

Orthodox Jewish Bible

And so they disagreed with one another. And as they were leaving, Rav Sha'ul said a final dvar. "Rightly the Ruach Hakodesh spoke through Yeshayah HaNavi to your Avot,

"Saying, 'Go to this people and say, In hearing SHIMU SHAMO'A V'AL TAVINU UR'U RA'O V'AL TEDA'U ("You will hear and yet by no means understand and seeing you will see and yet by no means perceive.")  
 HASHMEN LEV HAAM HAZEH V'AZNAV HAKHBED V'ENAV HASHA PEN YIREH V'EINAV UV'AZNAV YISHMA ULEVAVO YAVIN VASHA V'RAFA LO ("For the heart of this people has become dull and with their ears they scarcely hear, and they have closed their eyes, lest they should see with their eyes, and with their ears may hear and with their heart they may have binah and they may turn and I will heal them.  
 [TEHILLIM 119:70; YESHAYAH 6:9,10; also YESHAYAH 53:5]

Rotherham's Emphasized B. And ||some|| indeed, were persuaded by the things that were spoken, whereas ||others|| disbelieved; and <not being |agreed| among themselves> they began to leave,—Paul having said one thing—

||Well|| did |the Holy Spirit| speak through Isaiah the prophet, unto your fathers, saying—

Go thy way unto this people, and say—

Ye shall |surely hear| and yet will in nowise understand,

And |surely see| and yet will in nowise perceive;

For the heart of this people |hath become dense|,

And |with their ears, heavily| have they heard,

And |their eyes| have they closed,—

Lest once they should see with their eyes,

And |with their ears| should hear,

And |with their hearts| should understand, and return,—

When I would certainly heal them.<sup>b</sup>

<sup>b</sup> Is. vi. 9 f; cp. Mt. xiii. 14; Jn. xii. 40.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

They disagreed among themselves and they began to leave after Paul had made one last statement: "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying, 'GO TO THIS PEOPLE AND SAY, "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND, YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; "FOR THE HEART (the understanding, the soul) OF THIS PEOPLE HAS BECOME DULL (calloused), AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE SHUT THEIR EYES [to the truth]; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN [to Me], AND I WOULD HEAL THEM."'

#### An Understandable Version

And when they could not agree among themselves they left, after hearing Paul make this one *[important]* statement: "The Holy Spirit has spoken truthfully to your forefathers through Isaiah the prophet, saying, *[Isa. 6:9-10]*, 'Go to these people and say, you will hear all right, but you will not understand *[what you hear]*. You will see all right, but you will not perceive *[what you see]*. For these people's minds are dull, and their ears are hard of hearing, and they have shut their eyes. For, if this were not the case, they would perceive what they see with their eyes, and understand what they hear with their ears, and comprehend with their minds, and would turn *[back to God]* again and I *[God]* would heal them *[from their sins]*.'

#### The Expanded Bible

So they argued *[disagreed with each other]* and began leaving after Paul said one more thing to them: "The Holy Spirit spoke the truth to your ancestors *[fathers]* through Isaiah the prophet, saying,

'Go to this people and say:



You will ·listen and listen [or certainly listen], but you will not understand.  
 You will ·look and look [or certainly look], but you will not ·learn [perceive],  
 because [<sup>l</sup>the heart of] these people have become ·stubborn [dull].  
 They ·don't hear with their ears [or hardly hear with their ears; are hard of hearing],  
 and they have closed their eyes.  
 Otherwise, they might see with their eyes  
 and hear with their ears.  
 They might really understand in their ·minds [hearts]  
 and come back to me and ·be healed [<sup>l</sup>I would heal them; Is. 6:9–10].'

Jonathan Mitchell NT

So, continuing in being out of harmony (dissonant; discordant; without symphony; = at odds and in disagreement) toward one another, they began loosing themselves away (continued dismissing themselves, one after another) with Paul's speaking one gush-effect (or: comment; declaration): "The set-apart Breath-effect (or: Holy Spirit) beautifully (finely; ideally; aptly; fittingly) speaks (or: spoke) through Isaiah the prophet – to your fathers – saying,  
 "'Go your way at once to this People and say, "By listening (or: In hearing), you people will continue hearing (or: listening) and yet by no means would you understand (or: could you make things flow together). And then, while constantly looking and observing, you folks will continue looking and observing, and yet by no means would you see (or: could you perceive).

"You see, the heart of this People was made fat and thick (fleshy and stout; clotted and coarse; massive and gross; = thick-witted and stupid) and with [their] ears they hear heavily (= with difficulty and without response), and they squint or close their eyes – lest at some point they would (or: could) see with [their] eyes and should hear with [their] ears, and would understand (make things fit together) with the heart, and then could turn about and return – and so, I will proceed progressively (or: one-after-another) healing them!" [Isa. 6:9-10]

Syndein/Thieme

And when they disagreed face to face with themselves {Gospel is a divider of People}, they departed. After that Paul had spoken one more word {passage}, "Well spoke the Holy Spirit through Isaiah the prophet face to face to our fathers."

"Saying, 'Go unto this people, and say, Hearing you shall hear {the gospel}, and shall not understand . . . and seeing you shall see, and not perceive.' " {Isaiah 6: 9-10}

"For the heart {mind} of this people is oozing fat {derogatory word came from athletics -can not perform - here means people are weak in the mind}, and their ears are dull of hearing {do not listen to doctrine} and their eyes have they closed lest they should see with their eyes {God's plan and grace go unseen}, and hear with their ears, and understand, and their heart should be turned back and I should restore them." {Hear doctrine and save the nation}

Translation for Translators

So they began to argue with one another. *Paul realized that some of them did not want to listen to him*, so when they were about to leave, he said, "The Holy Spirit said something to your/our(incl) ancestors. He spoke these words to Isaiah the prophet, *and what he said is also true about you:*

Go to your fellow Israelites and tell them,

'You repeatedly listen *to the message of God*, but you never understand *what God is saying*.

You repeatedly look at and *see the things that God is doing*, but you never understand *what they mean*.

God also said to the prophet,

These people do not understand, because they have become stubborn.

They have ears, but they do not understand what they hear,

and they have closed their eyes *because they do not want to see*.

If they wanted to obey what I say to them, they might understand what they see *me doing* and what they hear *me saying*.  
 Then they might turn from their sinful behavior and I would save them.’  
 The Voice **Paul** (*adding as they left in disagreement*): The Holy Spirit rightly spoke to your ancestors through the prophet Isaiah,  
 Go to this people and say,  
 “You certainly do hear, but you will never understand;  
     you certainly do see, but you will never have insight.  
 Make their hearts hard,  
     their ears deaf, and their eyes blind.  
 Otherwise, they would look and see,  
     listen and hear,  
     understand and repent,  
     and be healed.” Isaiah 6:9–10

### Bible Translations with Many Footnotes:

Lexham Bible So being in disagreement with one another, they began to leave after [\*Here “after” is supplied as a component of the temporal genitive absolute participle (“made”)] Paul made one statement: “The Holy Spirit spoke rightly through the prophet Isaiah to your fathers, saying,  
 ‘Go to this people and say,  
     “You will keep on hearing [Literally “hearing you will hear”] and will never understand,  
 and you will keep on seeing [Literally “seeing you will see”] and will never perceive.  
     For the heart of this people has become dull,  
 and with their [\*Literally “the”; the Greek article is used here as a possessive pronoun] ears they hear with difficulty,  
     and they have shut their eyes,  
 lest they see with their [\*Literally “the”; the Greek article is used here as a possessive pronoun] eyes,  
     and hear with their [\*Literally “the”; the Greek article is used here as a possessive pronoun] ears,  
     and understand with their [\*Literally “the”; the Greek article is used here as a possessive pronoun] heart,  
 and turn, and I would heal them.”’ [A quotation from Isa 6:9–10]

NET Bible® So they began to leave,<sup>84</sup> unable to agree among themselves, after Paul made one last statement: “The Holy Spirit spoke rightly to your ancestors<sup>85</sup> through the prophet Isaiah when he said,  
 ‘Go to this people and say,  
 “You will keep on hearing,<sup>86</sup> but will never understand,  
 and you will keep on looking,<sup>87</sup> but will never perceive.  
 For the heart of this people has become dull,<sup>88</sup>  
 and their ears are hard of hearing,<sup>89</sup>  
 and they have closed their eyes,  
 so that they would not see with their eyes  
 and hear with their ears  
 and understand with their heart  
 and turn,<sup>90</sup> and I would heal them.”’<sup>91</sup>

<sup>84</sup>tn The imperfect verb ἀπελούοντο (apeluonto) has been translated as an ingressive imperfect.

<sup>85</sup>tn Or “forefathers”; Grk “fathers.”

<sup>86</sup>tn Grk “you will hear with hearing” (an idiom).

<sup>87</sup>tn Or “seeing”; Grk “you will look by looking” (an idiom).

<sup>88tn</sup> Or “insensitive.”

<sup>sn</sup> The heart of this people has become dull. The charge from Isaiah is like Stephen’s against the Jews of Jerusalem (Acts 7:51-53). They were a hard-hearted and disobedient people.

<sup>89tn</sup> Grk “they hear heavily with their ears” (an idiom for slow comprehension).

<sup>90sn</sup> Note how the failure to respond to the message of the gospel is seen as a failure to turn.

<sup>91sn</sup> A quotation from Isa 6:9-10.

<sup>92tn</sup> Grk “Therefore let it be known to you.”

The Spoken English NT

And since they were in disagreement, they started to leave, after Paul said one last thing: “The Holy Spirit spoke wisely<sup>u</sup> to your ancestors through the prophet Isaiah: Go to this people and say, Listen closely, but you’ll never understand; Look closely, but you’re never going to see; Because this people’s hearts have gotten dull,<sup>v</sup> And they can hardly hear with their ears, And they’ve closed their eyes. Otherwise they would see with their eyes, And hear with their ears, And understand in their hearts, And they would turn back to me— And I would<sup>w</sup> heal them.<sup>x</sup>

<sup>u</sup> Lit. “well.”

<sup>v</sup> Lit. “thick.”

<sup>w</sup> Lit. “will.”

<sup>x</sup> Isaiah 6:9-11.

Wilbur Pickering’s New T.

So being in disagreement among themselves they started to leave, after Paul had said this one word: “The Holy Spirit spoke correctly to our fathers through Isaiah the prophet, saying: ‘Go to this people and say, “You will keep on hearing, but never understand; you will keep on seeing, but never perceive”; because the heart of this people has become sluggish, and their ears are hard of hearing, and their eyes they have closed; in order that they not see with their eyes, nor hear with their ears, nor understand with their heart, nor turn back, so I could heal them.’<sup>7</sup> (7) See Isaiah 6:9-10.

### Literal, almost word-for-word, renderings:

A Faithful Version

And they departed in disagreement with one another after Paul had spoken these words: "Well did the Holy Spirit speak by Isaiah the prophet to our fathers, Saying, 'Go to this people and say, "In hearing you shall hear, and in no way understand; and in seeing you shall see, but in no way perceive. For the heart of this people has grown fat, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them."'

Analytical-Literal Translation

So being in disagreement with one another, they began leaving, Paul having spoken one [parting] word, "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying, 'Go to this people and say, "With hearing you will hear, and by no means shall you understand; and seeing you will see, and by no means shall you perceive.

"For the heart of this people [has] become dull [or, insensitive], and they heard heavily with the ears [fig., they are hard of hearing], and they closed their eyes, lest they see with the eyes, and they hear with the ears, and they understand with the heart, and they turn back, and I would heal them.'" [Isaiah 6:9,10]

Benjamin Brodie's trans.	<p>Now, since they were in disagreement face-to-face with one another, they dismissed themselves when Paul quoted one passage: "The Holy Spirit rightly spoke through the prophet Isaiah face-to-face to your fathers, Saying, Proceed face-to-face to this people and say, By means of hearing, you will hear, but you will never understand [internal: spiritual comprehension]. Furthermore, by means of seeing, you will see, but you will never perceive [internal: spiritual perception].</p> <p>For the mentality of the soul of this people [unbelieving Jews] has been made dull. Consequently, they hear with great difficulty with their ears and they have closed their eyes lest they see with their eyes and hear with their ears and understand with the mentality of their soul and turn around and I shall heal them .</p>
Berean Literal Bible	<p>And being discordant with one another they began to leave, Paul having spoken one word: "The Holy Spirit spoke rightly by the prophet Isaiah to your fathers, saying: 'Go to this people and say, "In hearing you will hear and never understand; and in seeing you will see and never perceive."</p> <p>For the heart of this people has grown dull, and with the ears they barely hear, and they have closed their eyes, lest ever they should see with the eyes, and they should hear with the ears, and they should understand with the heart, and should turn, and I will heal them.'</p>
Bond Slave Version	<p>And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Ghost by Esaias the prophet to our fathers, Saying, Go to this people, and say, Hearing you will hear, and will not understand; and seeing you will see, and not perceive:</p> <p>For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.</p>
Charles Thomson NT	<p>And being at variance among themselves they broke up, upon Paul's saying one word, that the holy spirit had spoken well to our fathers by the prophet Esaias, saying, "Go and say to the people, Hearing you shall hear, though you may not understand; and seeing you shall see, though you may not perceive; for the heart of this people is callous, and their ears are dull of hearing, and they have shut their eyes, that for a while they may not see with their eyes, and hear with their ears, and understand with their hearts, and turn that I may heal them."</p>
Context Group Version	<p>And when they didn't agree among themselves, they departed after that Paul had spoken one word, Well did the Special Spirit speak through Isaiah the prophet to your (pl) fathers, saying, "Go to this people, and say, By hearing you (pl) shall hear, and shall in no way understand; And seeing you (pl) shall see, and shall in no way perceive: For this people's heart has grown gross, And their ears are dull of hearing, And their eyes they have closed; Lest, perhaps they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them. "</p>
Far Above All Translation	<p>And being at variance with each other, they separated, after Paul had made one remark, "The holy spirit spoke well through Isaiah the prophet to our fathers, saying, 'Go to this people and say «You will definitely hear but certainly won't understand, and you will definitely see but certainly won't perceive, for the heart of this people has become obtuse, and with their ears they hear in a dull way, and they have closed their eyes, so that they should not see with their eyes and hear with their ears, and understand with their heart, and repent, and I would heal them.» '.</p>
Modern English Version	<p>Being in disagreement with one another, they were dismissed after Paul had said one word: "The Holy Spirit accurately spoke to our fathers through Isaiah the prophet,</p> <p style="padding-left: 2em;">'Go to this people and say: You shall certainly hear, but never understand;</p>

and you shall certainly see, but never perceive;  
 for the heart of this people has grown dull.  
 Their ears are hard of hearing,  
 and they have closed their eyes,  
 lest they should see with their eyes  
 and hear with their ears  
 and understand with their heart  
 and turn, and I would heal them.’ Isa 6:9–10.

Modern Literal Version 2020 But being in disagreement with one another, they were dismissing *themselves after* Paul said *just* one declaration, The Holy Spirit spoke well through Isaiah the prophet to our fathers,

saying, ‘Travel to this people and say, In hearing you<sup>o</sup> will hear and *yet* should never understand, and *in* seeing you<sup>o</sup> will see and yet should never know; for\* the heart of this people became-callous and they *have* selectively heard with *their* ears and they closed their eyes. Lest, they should see with *their* eyes and should hear with *their* ears and should understand with *their* heart and should return and I will be healing them.’ {Isa 6:9-10} [The odd italics simply mean the words *the eyes* are found, but they translate it *their eyes* (which is not necessarily wrong<sup>36</sup>).]

New American Standard

And when they disagreed with one another, they began leaving after Paul said one parting statement: “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying,

‘GO TO THIS PEOPLE AND SAY,  
 “YOU WILL KEEP ON HEARING, [Lit *with a hearing you will hear*] and will not UNDERSTAND;  
 AND YOU WILL KEEP ON SEEING, [Lit *seeing you will see*] AND WILL NOT PERCEIVE;  
 FOR THE HEARTS OF THIS PEOPLE HAVE BECOME INSENSITIVE [Lit *dull*],  
 AND WITH THEIR EARS THEY HARDLY HEAR, [Or *are hard of hearing*]  
 AND THEY HAVE CLOSED THEIR EYES;  
 OTHERWISE THEY MIGHT SEE WITH THEIR EYES,  
 AND HEAR WITH THEIR EARS,  
 AND UNDERSTAND WITH THEIR HEART AND RETURN,  
 AND I WOULD HEAL THEM.”’

New European Version  
 NT (Variant Readings)

.  
 And when they agreed not among themselves, they departed after that Paul had spoken one word:

Well spake the Holy Spirit through Isaiah the prophet unto <sup>o</sup>your fathers, saying,

**Go thou unto this people, and say,  
 By hearing ye shall hear, and shall by no means understand;  
 And seeing ye shall see, and shall by no means perceive:  
 For this people's heart is grown callous,  
 And their ears are dull of hearing,  
 And their eyes they have closed;  
 Lest, haply they should perceive with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.**

<sup>o</sup>Byz.-our; Isa. 6:9-10

Niobi Study Bible

And when they were unable to agree among themselves, they departed after Paul had spoken one word: "Well spoke the Holy Spirit through Isaiah the prophet unto

<sup>36</sup> One of the things which I learned in one of my Greek classes is, sometimes the definite article could be replaced with a possessive pronoun (although I was not given any hard and fast rules on this).



our fathers, saying, `Go unto this people and say, "Hearing, you shall hear and shall not understand; and seeing, you shall see and not perceive. For the heart of this people has waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." hear with their ears - they hear heavily with their ears (reflects Hebraic "cognate" construction; to listen intently; be slow to understand).

**The gist of this passage:** The Jews themselves disagree about what Paul tells them. As they are leaving, Paul quotes Isaiah to them.

25-27

Acts 28:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asymphōnos (ἀσύμφωνος) [pronounced as-OOM-foe-noss]	<i>in disagreement with, not agreeing in sound, dissonant, inharmonious, at variance</i>	masculine plural adjective; nominative case	Strong's #800 (hapax legomena)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ōn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #630

**Translation:** [The attending Jews] kept on being at variance with one another [as] they begin to depart.

This was a very long service, if you will. The text says *morning til dusk*; was it really twelve hours? If it was eight hours, that in itself would have been quite amazing. Previously, I have suggested a meal, and I would still suggest that a meal took place at some point.

When Paul had come to the end of presenting Jesus in the Old Testament (again—this may have taken twelve hours), the audience had a very mixed reaction. Some believed and some did not.

The main verb is the ingressive imperfect, meaning, they began to leave.

The adjective which describes them is the (hapax legomena) *asymphōnos* (ἄσύνφωνος) [pronounced *as-OOM-foe-noss*], which means, *in disagreement with, not agreeing in sound, dissonant, inharmonious, at variance*. Strong's #800. This means that this group still had things to say, and they were discussing these things with one another. Some who heard Paul and they believed; some did not.

What Jesus does is unite the very disparate passages in the Old Testament about the Messiah. The passage that was hard to explain was Isaiah 53. How exactly does that line up with the other Messianic passages? Jesus on the cross explains this. Furthermore, the whole chapters in Leviticus all about the sacrificial animals—this takes on a great meaning now—for some.

I had a thought, a theory, if you will. We do not know who wrote the book of Hebrews, and I would suggest that it was definitely not Paul. Could it have been written by Apollos, a gentile (which would explain why no name has been affixed to that manuscript); or did someone in this audience write it? Paul spoke for at least eight hours and maybe twelve. To speak that long, Paul had to have laid out the entire book of Hebrews (or, at least, the material necessary to write that book).

That is all certain speculation. We will not know the true answer to this.

But what Paul does know is his audience. He can tell that he persuaded some; but there were others who remained unconvinced. He wants to give them one parting shot.

Acts 28:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2036
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
ῥῆμα (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i> ]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
ἓως, μία, ἓν (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; accusative case	Strong's #1520
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

**Translation:** [As they get up to depart] Paul says this one proclamation:...

Paul has one more thing to say.

There are many churches where, once the pastor has indicated *you're dismissed*, he is not going to be able to speak over the shuffle of movement; but I believe that Paul got their attention right back. Remember that much of what Paul is teaching is the gospel message. Therefore, there would be the supernatural control of the Holy Spirit.

Acts 28:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalōs (καλῶς) [pronounced <i>kal-OCE</i> ]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
lalēō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2980
diá (διὰ) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Hêsaías (Ἡσαΐας) [pronounced <i>hay-sah-EE-as</i> ]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
The gospel authors and Paul in Romans quote Isaiah extensively (his name is found 21 times in the NT).			
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
prophētês (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 28:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; accusative case	Strong's #3962
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
The Byzantine Greek text and Scrivener Textus Receptus both have, instead:			
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
The Westcott Hort text and Tischendorf's Greek text both have <i>your</i> .			

**Translation:** ...“Well the Holy Spirit spoke through Isaiah the prophet directly to your [possibly, our] fathers,...

Describing the content of the Holy Spirit's message, Paul uses the word kalōs (καλῶς) [pronounced kal-OCE], which means, *well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well*. The idea is, what Isaiah said was good, well and accurate, both for then and for now. Strong's #2573. In fact, what God the Holy Spirit said through Isaiah is appropriate for this audience.

The implication is, “The Holy Spirit, through Isaiah, said this to your fathers; but this applies to all of you as well.”

Acts 28:25 [The attending Jews] kept on being at variance with one another [as] they begin to depart. [As they get up to depart] Paul says this one proclamation: “Well the Holy Spirit spoke through Isaiah the prophet directly to your [possibly, our] fathers,.... (Kukis nearly literal translation)

Acts 28:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle; nominative case	Strong's #3004

Acts 28:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 <sup>nd</sup> person singular, aorist (deponent) passive imperative	Strong's #4198
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
touton (τούτον) [pronounced <i>TOO-tohn</i> ]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3004

**Translation:** ...saying, 'Go to this people and say:...

As has been my custom, I use red to mark the text from the New Testament and purple to indicate a quotation from the Old Testament brought into the New.

The Jewish people are very intelligent. I believe that everyone there understood the point that Paul was making. It is unclear if any took it to heart. However, I would suggest that, Paul is inspired to speak these words (which may have been planned from the beginning); and I would suggest that these words reached some of the people who were there are were wavering.

Let me also ask, *how many evangelists speaking to a Jewish audience has spoken these exact same words?* Jewish unbelievers who attend the **synagogue** have heard these words—some, many times. However, when they hear these words under the urging of God the Holy Spirit, sometimes such words can leap out at them. They suddenly realize, *These are not just words that God said to the people through Isaiah centuries ago; these are words which God is saying to me right now!* The Jew who hears these words in this way is a step away from believing in Jesus Christ.



Acts 28:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoê (ἀκοή) [pronounced ak-oh-AY]	hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor	feminine singular noun; dative, locative or instrumental case	Strong's #189
akoûô (ἀκούω)[pronounced ah-KOO-oh]	hearing; hearing and paying attention to; listener, listening; one who hears and understands	2 <sup>nd</sup> person plural, future active indicative	Strong's #191
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
mê (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
suniêmi (συνίμι) [pronounced soon-EE-ay-mee]	to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously	2 <sup>nd</sup> person plural, aorist subjunctive	Strong's #4920

**Translation:** ...You [all] will hear a hearing and not even understand [it];...

We have a verb and its substantive cognate here. Most literally this means, *to hear a hearing*.

There is a double negative here (which is a strong negative) followed by a subjunctive. Perhaps I should have rendered this, *and might not even understand [it]*.

Technically speaking, spiritual information is only understood with a spiritual apparatus—that is, we understand spiritual information because we have the human spirit, which is capable of understanding spiritual information. All believers have a human spirit and it is operable when we are in fellowship (**filled with the Spirit**).

Unbelievers do not have a human spirit, and those who showed up to hear Paul were unbelievers. Some of them heard the gospel (spiritual information) and understood it and believed it. How did this happen? The Holy Spirit acts as their human spirit to allow them to understand the gospel for long enough for them to respond to it. This is known as common grace.

Isaiah tells them, “You will hear this information but you will certainly not understand it.” Once the time is past, the Holy Spirit is withdrawn, and the spiritual information is no longer accessible. They can no longer understand it.

Some Jews responded to Isaiah in his day and many did not. God provided them the ability to hear and understand Isaiah; but, at a certain point, that was no longer available to them.

The less technical explanation is, the people of Isaiah’s day and the Jews who attended Paul’s message—they heard the truth but they did not fully understand or appreciate it. They were unable to apply it.

Acts 28:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
blepō (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine plural, present active participle; nominative case	Strong's #991
blepō (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	2 <sup>nd</sup> person plural, future active indicative	Strong's #991
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1492

**Translation:** ...and you [all] will behold something to keep on beholding and you [all] will not even see [it].

What continues is variations on the theme given in v. 26b.

The Jews could see an animal sacrifice and not understand or appreciate it. Some there could; and some could not.

Acts 28:26 ...saying, 'Go to this people and say: You [all] will hear a hearing and not even understand [it]; and you [all] will behold something to keep on beholding and you [all] will not even see [it]. (Kukis nearly literal translation)

Acts 28:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pachunō (παχύνω) ([pronounced pakh-OO-no])	<i>to make thick, to make fat, fatten; metaphorically to make stupid (to render the soul dull or callous); to make dull; to make impervious</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3975
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 28:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
kardia (καρδία) [pronounced kah-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

**Translation:** *For you see, the heart of this people has been made callous [with scar tissue]...*

The unbelievers build up **scar tissue** from saying *no* to God too many times. When a person says *no* to the truth, that builds up scar tissue against the truth.

The great illustration of this is the Pharaoh during the time of Moses. We wonder, *how could he keep on resisting God time after time? Didn't he get it?* What happened was, he built up more and more scar tissue on his heart every time that he rejected the message of Moses. God gave Pharaoh the *strength* to resist Him; but Pharaoh's volition merely acted on this strength. So that there is no misunderstanding, Pharaoh did not get to a point where he said, "Okay, God of the Hebrews, whatever you want, I will do." And then God went into his volition and changed his thinking and mindset. God simply gave Pharaoh the strength to continue to resist (and this is what it says in the Hebrew, despite the many times that it is mistranslated in the English (God did not *harden* Pharaoh's heart; God *gave strength* to Pharaoh's heart).

Obviously, this would be a good place to insert the doctrine of scar tissue.

### Scar Tissue of the Soul and Blackout of the Soul (by James H. Rickard)

- Scar tissue of the soul, also known as hardness of the heart, is the result of prolonged residence and function inside Satan's Cosmic System. The soul has "lungs" for the breathing in and out of the Word of God, which is inhaled and exhaled Bible Doctrine. The PNEUMA, God the Holy Spirit, breathes Bible doctrine into your human spirit as you learn the Word; 2 Tim 3:16; Eph 4:23.
  - 2 Tim 3:16-17, "All Scripture is inspired by God (God-breathed) and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work."

## Scar Tissue of the Soul and Blackout of the Soul (by James H. Rickard)

- 2) Eph 4:23, "And that you be renewed in the spirit of your mind."
2. The soul has two "lungs", here after; they will be called the left bank and the right bank. Each lung has five breathing apparatus that accompany the five parts of man's soul; volition, mentality, self consciousness, conscience and emotions. The left bank is used for the inhale of Bible Doctrine. The right lobe is used for the exhale of EPIGNOSIS Doctrine. The Old Sin Nature is the distorter of the soul but is not in the soul. With Bible Doctrine the Old Sin Nature is frustrated, without Bible Doctrine the Old Sin Nature is satisfied; Rom 6:6; 7:7-18
3. The left bank is designed for relationship with God, inhale; 2 Tim 2:15; James 1:5. While the right bank is designed for relationship with mankind, that is the exhale; 2 Cor 5:20; James 2:8 (Ambassador = exhale towards man).
4. Scar tissue is built up on the left bank of the soul by means of neglecting Bible Doctrine showing negative volition towards God's Word. This automatically switches on the "MATAIOTES" (emptiness or vanity) vacuum into which KOSMOS evil (Satan's system) and arrogant words of vanity flow; Eph 4:17.
5. Scar tissue is built up on the right bank of the soul (lungs) by:
  - 1) Adultery; Pro 6:32, Eph 4:19.
  - 2) Mental Attitude Sins: bitterness, pride, jealousy, hate, vindictiveness (revenge), implacability (hostile anger), guilty, worrying, etc; 1 John 2:9, 11.
  - 3) Drunkenness and drugs cause scar tissue. (There is nothing wrong with alcohol but there is something wrong with being drunk); Rom 13:13, Eph 5:18.
6. Scar tissue is built up when you have emotional revolt of the soul. When your emotions revolt, any Bible doctrine stored in the heart of your soul shuts down and your emotions begin to run your soul instead of responding to the doctrine in your heart. Emotions contain no doctrine and do not have conscience. This is apostasy, if you have negative volition toward Bible Doctrine it is inevitable you will have emotional revolt of the soul and have misery. As a result you no longer inhale or exhale Bible Doctrine in either the left or right lobe.
7. Scar tissue can build up on the soul of the believer as well as the unbeliever. All that is necessary is the rejection of the Word of God either post-salvation for the believer or pre-salvation for the unbeliever towards the gospel of Jesus Christ; 2 Peter 2:22.
  - 1) 2 Peter 2:22, "It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire"."
  - 2) Blackout of the soul and scar tissue of the soul combine to reject all forms of truth. "Vomit" here includes: socialism, communism, the welfare state, redistribution of wealth, social equality, and being saved by anything except faith in Christ
  - 3) John 12:40, "He has blinded their eyes (blackout of the soul), He has hardened their heart (right lobe), [scar tissue of the soul], lest they should see with their eyes, and perceive by means of their heart (right lobe), and receive conversion, and I restore them (Israel as a client nation)."
  - 4) 2 Thes 2:10-12, "...and with all deception of maladjustment (rejection of Jesus Christ) for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence (blackout of the soul, scar tissue of the soul), so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness."
8. Scar tissue can finally choke out the soul.
  - 1) Believers: Ananias and Sapphira (Sin Unto Death); Acts 5:1-11, 1 John 5:16-17.
  - 2) Unbelievers: Judas Iscariot; Mat 27:3-10, and the Pharaoh of Egypt; Ex 7-14. After so many chances at salvation, Judas finally went to the ultimate in arrogance: suicide. The scar tissue of the soul built up in his soul until he expressed it in maximum arrogance.
9. How is scar tissue removed?
  - 1) For the unbeliever, at the point of salvation all scar tissue is removed; Isa 43:25; 44:22.
  - 2) For believers:
    - (1) Rebound (naming your sins to God the Father- 1 John 1:9) provides the filling of the Holy Spirit but it does not remove scar tissue.
    - (2) A crash program on Doctrine, Heb 6, which builds the Edification Complex of your Soul.

## Scar Tissue of the Soul and Blackout of the Soul (by James H. Rickard)

- (3) Exhale of residual doctrine (EPIGNOSIS) from the Edification Complex of the Soul built upon your human spirit.

I could not find this exact online by Rickard. However, at least portions of it, I found on Robert R. McLaughlin's [website](#) and Joe Griffin's [website](#) as well (and even on my own [website](#)), which suggests that all or portions of this doctrine were lifted from R. B. Thieme, Jr.'s work. R. B. Thieme, Jr. developed much of the fresh vocabulary which is found in this doctrine.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I decided not to develop this on my own, but to rely on other doctrinal teachers.

### Links to the Doctrine of Scar Tissue

R. B. Thieme, Jr. (possibly; this is unattributed): [The Doctrine of Blackout and Scar Tissue of the Soul](#) (At one time, there was a book available from R. B. Thieme, Jr. Ministries called *Scar Tissue of the Soul*.)

Ron Snider (Makarios Bible Church): [The Doctrine of Scar Tissue](#)

Robert R. McLaughlin Bible Ministries: [Degeneracy and Scar Tissue of the Soul](#)

Bible News 1: [Scar Tissue of the Soul](#) (I have some misgivings about this one)

R. B. Thieme, Jr. originated this vocabulary and doctrine, as far as I know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Acts 28:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοίς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ὄτα (ὠτα) [pronounced <i>OHT-ah</i> ]	<i>ears; metaphorically the faculties of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3775
baréōs (βαρέως) [pronounced <i>bar-EH-ocē</i> ]	<i>heavy, heavily, dull, with difficulty</i>	adverb	Strong's #917
ακούō (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #191



**Translation:** *...so that they hear with heavy ears...*

They have ears and the ears hear some things; but they do not hear and fully understand divine information. Again, this is a result of scar tissue of the soul. Every time a person says no to the truth (any sort of truth), scar tissue builds up and it becomes more difficult for such a person to accept the truth.

A different perspective on this is found in the saying, *a dog returns to his vomit*. On the surface, a dog might eat something, it does not agree with him, and he vomits it up. But then he goes back and checks his vomit out to see if maybe there is something good in there.

What this parable means is, a person sees or hears about something, and they simply reject it outright. They hear about a man who thinks he's a woman, or vice versa. They think about this, and they decide, *that's crazy; that's wrong*. And so they vomit that up (they reject it). Later, the same person hears the gospel message or hears something about **divine establishment** truth (that the best place to raise a child is in a home with his biological parents). This person rejects the gospel or they reject divine establishment truth, and, as a result, scar tissue builds up (scar tissue which acts and thinks contrary to divine truth). Then they hear about transsexuals, and this time they decide, "You know, I can see this as being reasonable for some people. Maybe that is not so crazy." So the person goes back to something that they have rejected (the concept of transsexuals) and they change their mind and accept it.

**Illustration:** For those who know anything about the Democratic party in the United States, they have been moving quickly toward a completely insane agenda. They believe and profess things today that, 20 or 30 years ago, they would say, "That's crazy. We don't believe in that!" But now they do. The scar tissue of the people in that party builds up from rejecting divine establishment truth; and so they pursue stuff that is insane. For example, for the first half of my life, homosexuality was understood to be a sin and/or a human weakness which some people had (1–3% of the population). The concept of the nuclear family (divine establishment truth) is then rejected by the Democratic family and homosexuality (sin) has been embraced by them. But it never stops just there. One perversion leads to another. The Democratic party has publically embraced transsexuals (at one time, a ridiculously small percentage of human society). Today (I write this in 2024), we have wide open borders, which has led to a massive amount of drugs coming into the United States and to huge pedophilia rings (sex trafficking, which is primarily sex slavery of children). On the one hand, no Democrat is going to say (today), I embrace drug addiction and pedophilia; their border policies advance such things.

**Caveat:** I don't say these things about the Democrat party in such a way as to say, Republicans are great. Always vote Republican. Whereas the traditional values of the Republican party line up with divine establishment truth, at the same time, many of them only pretend to oppose the insane policies of the Democrats. I have seen Democrats fight tooth and nail to get a single vote (which represents a majority), where they will count, recount, and count again votes until they get the result that they want. I have never seen Republicans fight as hard even when they should have (for instance, in 2020). So often, the Republican motto seems to be, "We're the opposition to this insanity; but don't expect us to actually do anything about it."

**Point of Doctrine:** The key to the social betterment of the United States is not the election of the right people to office (although they believe ought to participate in the political process); but in individual **spiritual growth**. That is something that every believer has a say in (their own spiritual growth). You may know the best political candidate and vote for that candidate and even work to get him (or her) elected; but there is no guarantee that he or she will get elected. But, as an individual, you can advance spiritually.

**Illustration:** Who was the most important and most influential person around 2000 B.C.? Abraham. What political office did he hold? He didn't. All around him were powerful men of a variety of races and backgrounds; and yet, Abraham, by reaching **ultra supergrace**, changed the trajectory of the world!

**Point of Doctrine:** The one guaranteed way that you can make a difference in this world is through **spiritual advance**. You may not get it at first; and it may, for some of us, seem like a long haul; but this is key. I have often used the illustration, you can watch a football team and cheer on your favorite team, but what would be better than

that? To be the quarterback; to be the lineman that flattens the quarterback. This happens in only one way: spiritual advance. God gives all of us the chance to make a difference, as it were. But God only uses prepared people.

Paul, in his interaction with these Roman Jews, has the spiritual growth and the moxie to turn the Roman world on its head. He is in Rome where God wants him to be, and, after a week in Rome, is already changing the lives of perhaps a dozen or so Jews who will go on to change the lives of perhaps hundreds who will go on to change the lives of thousands.

Acts 28:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tous (τούς) [pronounced <i>tooz</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i> ]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
kammuō (καμμύω) [pronounced <i>kam-MOO-oh</i> ]	<i>to close (the eyes), to shut (one's eyes)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2576

**Translation:** ...and they have closed their eyes.

*Closing the eyes* is a willful choice to reject the truth which is right in front of them.

The doctrine is there and it is available, but they refuse to see and consider it. The Jews in Paul's audience should recognize that this is not simply a problem from the past, but a problem to them right now, as Paul speaks to them.

Acts 28:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #1492

Acts 28:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	eyes; gaze; perception, knowledge, understanding	masculine plural noun; dative, locative or instrumental case	Strong's #3788

**Translation:** *[They do this so that] they might not see with [their] eyes...*

They have eyes, but they cannot see the truth.

The idea is, this scar tissue is not just placed on their souls arbitrarily. This happens as a result of **negative volition** towards the truth. It is a natural process.

Acts 28:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
tois (τοῖς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ὄτα (ὠτα) [pronounced OHT-ah]	ears; metaphorically the faculties of perceiving with the mind, the faculty of understanding and knowing; hearing	neuter plural noun; dative, locative or instrumental case	Strong's #3775
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	hearing; hearing and paying attention to; listener, listening; one who hears and understands	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #191

**Translation:** *...and they might [not] hear with [their ears]...*

They have ears, but they cannot hear the truth.

They choose to reject the truth that is right in front of them.

Acts 28:27f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532

Acts 28:27f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
suniêmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4920

**Translation:** ...and they might [not] understand with [their] hearts;...

At some point, after gospel hearing, that information will no longer be available to the person hearing the gospel. It may stay with them for 5 minutes it may stay with them for a day; but, at some time, the knowledge is removed and scar tissue is what remains behind.

The longer a person rejects the truth, the more scar tissue which is built up. Once it is built up enough, then that person experiences the blackout of the soul.

Acts 28:27g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epistrephô (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #1994
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #2390
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...[with the result that] they might [not] return so that I will heal them.' (Isaiah 6:9–10)

God wants His people. His Son died for His people. He wants them to return and He will restore them.

The Jewish people will be so negative—particularly in Jerusalem—that the city of Jerusalem will be destroyed by the Romans in A.D. 70 (less than ten years away).

Now, why does God allow the destruction of Jerusalem? When maximum negative volition builds up among certain geographical groups of Jews, they get to a point where their negative volition will not allow any Jew in their periphery to believe in Jesus the Messiah. Once a significant group of Jews rises up like this, they have to be removed. There will always be believing Jews throughout all human history. But there will be times when negative volition is so strong that the gospel message cannot even piece the negative volition anymore. R. B. Thieme, Jr. calls this the Big Blot Out.

These Jews—some of them at least—are positive towards Paul’s message about Jesus and some of them have believed.

Acts 28:27 *For you see, the heart of this people has been made callous [with scar tissue] so that they hear with heavy ears and they have closed their eyes. [They do this so that] they might not see with [their] eyes and they might [not] hear with [their ears] and they might [not] understand with [their] hearts; [with the result that] they might [not] return so that I will heal them.’* (Isaiah 6:9–10) (Kukis nearly literal translation)

Acts 28:25–27 *[The attending Jews] kept on being at variance with one another [as] they begin to depart. [As they get up to depart] Paul says this one proclamation: “Well the Holy Spirit spoke through Isaiah the prophet directly to your [possibly, our] fathers, saying, ‘Go to this people and say: You [all] will hear a hearing and not even understand [it]; and you [all] will behold something to keep on beholding and you [all] will not even see [it]. For you see, the heart of this people has been made callous [with scar tissue] so that they hear with heavy ears and they have closed their eyes. [They do this so that] they might not see with [their] eyes and they might [not] hear with [their ears] and they might [not] understand with [their] hearts; [with the result that] they might [not] return so that I will heal them.’* (Isaiah 6:9–10) (Kukis nearly literal translation)

Acts 28:25–27 *As the attending Jews got up to depart, they are at variance with one another regarding the things which Paul has said. Before they departed, Paul has one last solemn proclamation to make. “It is accurate what the Holy Spirit said to our fathers through Isaiah the prophet. ‘Go to this people and say this to them: you will all hear something but not understand it; you will look at something but not really see it. This problem is as follows: the peoples’ hearts are covered up with scar tissue; their ears are blocked so that they cannot hear and they have shut their eyes so that they cannot see. This is negative volition. They do this so that they might not see with their eyes or hear with the ears or understand with their hearts. The end result is, they will not turn back to Me so that I might heal them.’* (Isaiah 6:9–10) (Kukis paraphrase)

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What we have here is very similar to Psalm 67:2 ...that Your way may be known on earth, Your saving power among all nations. (ESV; capitalized) Paul possibly was even thinking of this verse when he made this final statement. However, it is different enough that I would not identify this as being a quotation, per se, from the Old Testament. It is very much the same idea.

**Known, therefore, to you [all] let it be, that to the gentiles was sent out this the salvation of the God and they, [even] they will hear [it].”**

Acts  
28:28

**Let it be known to you [all] that this salvation of God is [also] sent to the gentiles and they will hear [and understand it].”**

**Know this, that the salvation of God, which I have been describing to you, is also available to gentiles, and they will hear it, understand it and believe it!”**

Here is how others have translated this passage:

**Ancient texts:**



Westcott-Hort Text (Greek)	Known, therefore, to you [all] let it be, that to the gentiles was sent out this the salvation of the God and they, [even] they will hear [it]."
Complete Apostles Bible	"Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"
Douay-Rheims 1899 (Amer.)	Be it known therefore to you that this salvation of God is sent to the Gentiles: and they will hear it.
Holy Aramaic Scriptures	Therefore, this shall be known unto you: That unto the Amme {the Peoples/the Nations/Gentiles} this redemption of Alaha {God} is sent unto them, and they are also responding to it!"
James Murdock's Syriac NT	Therefore, be this known to you, that to the Gentiles is this redemption of God sent: and, moreover, they will hear it.
Original Aramaic NT	"Know this, therefore: This salvation of God is sent to the Gentiles, for they are listening to it."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Be certain, then, that the salvation of God is sent to the Gentiles, and they will give hearing.
Bible in Worldwide English	Paul said, Therefore know this. The message that God will save them has been sent to those who were not Jews. They will listen to it.
Easy English	Paul then said to the Jews there, 'You do not want to listen to God's message. But the Gentiles will listen! They will understand how God will save them.'
Easy-to-Read Version–2008	"I want you Jews to know that God has sent his salvation to the non-Jewish people. They will listen!"
<i>God's Word</i> ™	"You need to know that God has sent his salvation to people who are not Jews. They will listen."
Good News Bible (TEV)	And Paul concluded: "You are to know, then, that God's message of salvation has been sent to the Gentiles. They will listen!"
J. B. Phillips	"Let it be plainly understood then that this salvation of our God has been sent to the Gentiles, and they at least will listen to it!"
<i>The Message</i>	"You've had your chance. The non-Jewish outsiders are next on the list. And believe me, they're going to receive it with open arms!"
NIRV	"Here is what I want you to know. God has sent his salvation to the Gentiles. And they will listen!"
New Life Version	"I want you to know that the Good News of God of knowing how to be saved from the punishment of sin has been sent to the people who are not Jews. And they will listen to it!"

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I want to make sure you know this. God has now extended his salvation to everyone—including the people who aren't Jews. Even the non-Jews will be able to listen."
Contemporary English V.	Paul said, "You may be sure that God wants to save the Gentiles! And they will listen."
Goodspeed New Testament	"Understand then that this message of God's salvation has been sent to the heathen. They will listen to it!"
The Living Bible	So I want you to realize that this salvation from God is available to the Gentiles too, and they will accept it."
New Berkeley Version	.
New Living Translation	So I want you to know that this salvation from God has also been offered to the Gentiles, and they will accept it."

The Passion Translation	"So listen well. This wonderful salvation given by God is now being presented to the non-Jewish nations, and they will believe and receive it!"
Plain English Version	Paul kept on talking to them. He said, "You Jewish people have to understand this. God sent his message to you, but you didn't listen to it. So he is sending that message to the people that are not Jews, and they will listen to it, and believe it." That is what Paul told the Jewish people in Rome that did not believe his message. Vv. 28–29 in the PEV.
Radiant New Testament	"Let this be known: God has sent his salvation to the Gentiles, and they will listen!"
UnfoldingWord Simplified T.	Therefore, you should know that God is offering to save the non-Jews, and they will listen."
William's New Testament	"So you must understand that this message of God's salvation has been sent to the heathen; and they will listen to it!"

### Partially literal and partially paraphrased translations:

American English Bible	'Therefore, I'm warning you that God is now giving this hope of salvation to the gentiles... And they'll listen to it!'
Beck's American Translation	.
Breakthrough Version	So it must be known to you that to the non-Jews is this rescue process of God sent out, and they will hear."
Common English Bible	"Therefore, be certain of this: God's salvation has been sent to the Gentiles. They will listen!"
New Advent (Knox) Bible	Take notice, then, that this message of salvation has been sent by God to the Gentiles, and they, at least, will listen to it.
NT for Everyone	"Let it then be known to you that this salvation from God has been sent to the Gentiles. They will listen."
20 <sup>th</sup> Century New Testament	Understand, then, that this Salvation of God was sent for the Gentiles; and they will listen."

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Be advised, therefore, that God's salvation has been sent to the Gentiles, and they will listen!"
Revised Ferrar-Fenton Bible	"Let it therefore be known to you that this salvation from God has been sent to the heathen; and they will hear it."
Free Bible Version	"Consequently you should know that this salvation that comes from God has been sent to the foreigners and they will listen."*
God's Truth (Tyndale)	.
International Standard V	You must understand that this message about [The Gk. lacks message about] Gods salvation has been sent to the gentiles, and they will listen. [Other mss. read will listen.]
Montgomery NT	"Be fully assured, therefore, that this salvation of God is now sent unto the Gentiles. They will listen to it."
The Spoken English NT	So you should all know that this salvation of God has been sent to the Gentiles-and they're going to listen."
Weymouth New Testament	"Be fully assured, therefore, that this salvation--God's salvation--has now been sent to the Gentiles, and that they, at any rate, will give heed."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• Let it be known to you that this salvation of God has been sent to the pagans: they will listen." 13:45; 18:6; Is 40:5 Extended <b>footnote</b> for the Christian Community Bible is placed in the <b>Addendum</b> .
The Heritage Bible	Therefore be it known to you, that the salvation of God was set apart and sent to the other races, and they will hear.

New American Bible (2011)	<sup>h</sup> Let it be known to you that this salvation of God has been sent to the Gentiles; they will listen." h. [28:28] 13:46; 18:6; Ps 67:2; Is 40:5 LXX; Lk 3:6.
New Jerusalem Bible	'You must realise, then, that this salvation of God has been sent to the gentiles; they will listen to it.'
Revised English Bible–1989	Therefore take note that this salvation of God has been sent to the Gentiles; the Gentiles will listen."

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	I want you Jewish leaders to know that God has sent His safety from danger to non-Jewish people. They will listen!"
The Scriptures 2009	"Therefore let it be known to you that the deliverance of Elohim has been sent to the nations, and they shall hear!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Known so be! [to] you* for [to] the nations is sent This The [Thing] Saving [of] the god They and will hear...
Alpha & Omega Bible	THEREFORE LET IT BE KNOWN TO YOU THAT THIS SALVATION OF THEOS ( <i>The Alpha &amp; Omega</i> ) HAS BEEN SENT TO THE GENTILES; THEY WILL ALSO LISTEN.
Awful Scroll Bible	(")Be it known therefore to yous, that the Deliverance of God is being segregated-out to the nations, and they will give ear to it."
Concordant Literal Version	Let it be known to you, then, that to the nations was dispatched this salvation of God, and they will hear."
exeGeses companion Bible	<b><u>THE SALVATION OF ELOHIM IS APOSTOLIZED TO THE GOYIM</u></b> So be it known to you, that the salvation of Elohim is apostolized to the goyim; and they hear it.
Orthodox Jewish Bible	"Therefore, let it be known to you that to the GOYIM (TEHILLIM 67:2) this Yeshu'at Eloheinu of Hashem was sent, and they will listen."
Rotherham's Emphasized B.	Be it  known unto you  therefore, That   unto the nations   hath been sent forth this' salvation of God <sup>c</sup> :   they   will also hear. <sup>c</sup> Ps. lxxvii. 2.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Therefore let it be known to you that [this message of] the salvation of God has been sent to the Gentiles; they indeed will listen!"
An Understandable Version	Then let it be known to you that salvation from God is [now] being announced to the Gentiles. They will listen [to it].
The Expanded Bible	"[Therefore,] I want you to know that God has also sent his salvation to ·all nations [the Gentiles], and they will listen!"
Jonathan Mitchell NT	"Therefore, continue letting it be known by you folks that this restoration to health and wholeness this rescue, deliverance and salvation was (or: has been) sent off to, for, and among the ethnic people groups (the multitudes of the nations)! And they themselves will keep on listening, then in and for themselves will continue (or: be progressively) hearing!"
P. Kretzmann Commentary	Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. V. 29 is included for context.

Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 28:25–29 has been placed in the <b>Addendum</b> . "Be it known therefore unto you, that the salvation belonging to God is sent into action by means of the Gentiles, and that they will hear it." {Note: Isaiah's warning to the Jews was that they are going down under the 5th cycle of discipline and the dispensation will change. In the Church Age, Gentile Nations will be client nations to God. Gentiles will hear the word, respond positively, and go out and evangelize the world in gentile languages.}
Translation for Translators	<i>That is what God said to the prophet Isaiah about our ancestors. But you Jews today do not want to believe God's message. Therefore, I am telling you that God has sent to the non-Jews this message about how he saves people, and they will listen and accept it!</i>
The Voice	So let it be known to you that God's liberation, <i>God's healing</i> , has been sent to the outsiders, and they will listen

### Bible Translations with Many Footnotes:

Lexham Bible	Therefore let it be known to you that this salvation of God has been sent to the Gentiles. They also will listen!" [Some later manuscripts include v. 29: "And when he had said these things, the Jews departed, having a great dispute among themselves."]
NET Bible®	"Therefore be advised <sup>92</sup> that this salvation from God <sup>93</sup> has been sent to the Gentiles; <sup>94</sup> they <sup>95</sup> will listen!" <sup>96</sup> <sup>92tn</sup> Grk "Therefore let it be known to you." <sup>93tn</sup> Or "of God." <sup>94sn</sup> The term Gentiles is in emphatic position in the Greek text of this clause. Once again there is the pattern: Jewish rejection of the gospel leads to an emphasis on Gentile inclusion (Acts 13:44-47). <sup>95tn</sup> Grk "they also." <sup>96tc</sup> Some later mss include 28:29: "When he had said these things, the Jews departed, having a great dispute among themselves." Verse 29 is lacking in $\bar{\iota}^{74vid} \kappa$ A B E $\Psi$ 048 33 81 1175 1739 2464 pc and a number of versions. They are included (with a few minor variations) in $\bar{\iota}$ it and some versions. This verse is almost certainly not a part of the original text of Acts, as it lacks the best credentials. The present translation follows NA <sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.
Wilbur Pickering's New T.	Therefore let it be known to you that the salvation of God has been sent to the Gentiles; <u>they</u> will listen!"

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Therefore, let it be known to you <sub>p</sub> , that the salvation of God was sent to the Gentiles, and these will hear [it]."
Benjamin Brodie's trans.	Let it be known to you [unbelieving Jews], therefore, that this salvation from God will be sent to the Gentiles and they themselves will hear it.
Charles Thomson NT	Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hearken to it.
Context Group Version	Be it known therefore to you (pl), that this rescue of God is sent to the ethnic groups: they will hear.
Green's Literal Translation	Then let it be known to you that the salvation of God was sent to the nations, and they will hear. LXX-Psa. 66:3; MT-Psa. 67:2
Modern Literal Version 2020	.
New European Version	.
Webster's Translation	Be it known therefore to you, that the salvation of God is sent to the Gentiles, and they will hear it.

**The gist of this passage:** Paul's last remark is, the salvation of God is going to be told to the gentiles and they will hear it.

Acts 28:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōstos (γνωστός) [pronounced <i>gnome-TOSS</i> ]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; dative, nominative case	Strong's #1110
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
éstō/estōsan (ἔστω/ἔστωσαν) [pronounced <i>EHS-toh/EHS-toh-san</i> ]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 <sup>rd</sup> person singular, present imperative	Strong's #2077

**Translation:** *Let it be known to you [all]...*

This is the imperative mood. *Know this...* This is an imperative in the sense of, "Know this, that what I am about to say is a fact; and you need to keep it in your mind over the next few years."

Acts 28:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484



Acts 28:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #649
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sôtêrion (σωτήριον) [pronounced so-TAY-ree-on]	<i>defender [of salvation]; the one bringing salvation; defense; salvation</i>	neuter singular adjective; nominative case	Strong's #4992 (neuter of #4991)
As an aside, these could all be accusatives as well.			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...that this salvation of God is [also] sent to the gentiles...

This salvation, which Paul has just described for the past ten hours, is also presented to the gentiles. “This salvation does not begin and end with you Jews,” Paul is saying. “Your response to this salvation will not be the end of it, if you reject it.” That, I believe, is what Paul is trying to convey to these Jews.

Paul has come up to negative volition again and again with the Jewish people. Not all of them, but a considerable number of them. If anyone ought to be open to the message of the gospel, it ought to be the Jewish people, to whom God has spoken for the previous 1500 (or 2000 years, depending upon how you want to calculate this).

Now, this is what God has been telling Paul all along. “You will be My missionary to the gentiles,” God has told Paul.

Acts 28:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #191

**Translation:** ...and they will hear [and understand it].”

Paul concludes by saying, “They will hear it,” implying that they would hear it, understand it, and respond positively to this message of salvation.

Paul wants his fellow Jews to believe in Christ Jesus; but he knows without a doubt that this message is for gentiles and that he will be carrying this message to the gentiles.

His previous experience in Ephesus lets Paul know that the gentiles are eager for this message.

By the way, this is quite an unusual circumstance. Up to this point in time, the Jewish Scriptures were seen by most to be Jewish Scriptures. This is not going to continue to be the case. Their personal Scriptures are going to be snatched up by gentiles of all sorts. These are the very Scriptures I study today, and I don't know if I have a drop of Jewish blood in me.

It is quite unusual for one group of people to accept and take on the Scriptures of another.

Acts 28:28 **Let it be known to you [all] that this salvation of God is [also] sent to the gentiles and they will hear [and understand it].**” (Kukis nearly literal translation)

Acts 28:28 **Know this, that the salvation of God, which I have been describing to you, is also available to gentiles, and they will hear it, understand it and believe it!**” (Kukis paraphrase)

Do you see what an appropriate end this is for the book of Acts. In Acts 2, Peter presented the gospel message to Jews from every nation, and many of them responded and believed in Jesus. See **Acts 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, in many places in Acts, the Jews persecuted the Apostles who had the gospel message. Virtually every serious problem that these early evangelists had was with the Jewish people (in particular, the Jewish leadership). They martyred Stephen, they pushed for Peter to be imprisoned and they want Paul punished for what he has done (they want him to be executed).

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It appears the v. 29 was added at a later date. However, if it is a part of a translation, I will include it; and I will give the full exegesis of this verse as well. Many translations simply leave it out (like the Westcott Hort text which I use as my primary text). However, it is found in the Byzantine Greek text and the Scrivener Textus Receptus. As you will see, about half of the translations had a v. 29; and, interestingly enough, all of the ancient language translations did as well.

As an aside, like 95% of disputed passages, its inclusion or omission does not affect any serious doctrine.

At least one commentator suggested that there was no proper ending to the narrative of Acts. I quite disagree. Given all that has happened and given the focus of the latter half of the book (Paul's missionary journeys), this is the perfect ending. Is there more to come? Is this clearly not the end of the Christian movement? An unequivocal yes answers both of those questions. Luke brought this book to a wonderful conclusion, and yet, at the same time, allowed for it not to be the end.

I would suggest that both Luke and God the Holy Spirit knew these to be the perfect ending.

**[And these things of him he was speaking, had departed the Judæans, many having in themselves disputations.] Now remained the Paul two years altogether in his own rented (place) and welcoming all the ones coming in face to face with him; proclaiming the kingdom of the God and teaching about the Lord Jesus Christ with all confidence without hindrance.**

Acts  
28:29–31

**[After (Paul finished) saying these things, the Judæans departed, many having discussions among themselves.] Paul remained a full two years in his own rented place, welcoming all those who came to him. [He] continued proclaiming the Kingdom of God and [he] continued teaching about the Lord Jesus Christ with all confidence (and boldness), unhindered.**

**After Paul said those final words, the Judæans departed, many of them continuing to discuss these things among themselves. Paul remain for a full two years in a place which he rented, able to welcome anyone who came to him. He continued to proclaim the Kingdom of God and he continued to teach about the Lord Jesus Christ, having complete confidence and boldness. No one tried to stop him.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	<b>[And these things of him he was speaking, had departed the Judæans, many having in themselves disputations.] Now remained the Paul two years altogether in his own rented (place) and welcoming all the ones coming in face to face with him; proclaiming the kingdom of the God and teaching about the Lord Jesus Christ with all confidence without hindrance.</b>
Complete Apostles Bible	<b>And when he had said these things, the Jews went away, having a great dispute among themselves. Then Paul remained two full years in his own rented house, and he was receiving all those who were coming to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.</b>
Douay-Rheims 1899 (Amer.)	<b>And when he had said these things, the Jews went out from him, having much reasoning among themselves. And he remained two whole years in his own hired lodging: and he received all that came in to him, Preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.</b>
Holy Aramaic Scriptures	<b>Note: Verse 29 as found in the Byzantine Greek text, the Latin Vulgate text, and the Western Aramaic Peshitto version reads, "And after he said these things, the Yehudaye {the Judeans/Jews} departed, and there were many disagreements among them." These words are not found in any of the Eastern Aramaic Manuscripts, and so vs 30 and 31 in them is verse 29 and 30 in this translation of the Eastern Aramaic NT text.</b>

And, for himself, Paulus {Paul} rented a house from his own means, and was in it two years, and received there all those who were coming unto him.

And he Proclaimed concerning The Malkutheh d'Alaha {The Kingdom of God}, and taught boldly {lit. with an open eye} concerning Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One} without hindrance.

James Murdock's Syriac NT And when he had thus said, the Jews retired; and there were great disputations among them.

And Paul hired a house, at his own cost, and resided in it two years; and there he received all that came to him.

And he preached concerning the kingdom of God, and taught boldly concerning our Lord Jesus Messiah, without hinderance.

Original Aramaic NT And when he had said these things, the Jews went forth and many were debating among themselves.

And Paulus himself lived in his own hired house and was in it for two years; and he was receiving there all of those who were coming to him.

And he was preaching about The Kingdom of God, and teaching publicly about Our Lord Yeshua The Messiah without hindrance.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English And for the space of two years, Paul was living in the house of which he had the use, and had talk with all those who went in to see him, Preaching the kingdom of God and teaching about the Lord Jesus Christ without fear, and no orders were given that he was not to do so.

Bible in Worldwide English When Paul had said these words, the Jewish leaders went away. They were talking amongst themselves about these things.

Paul stayed in Rome for two whole years in a house he paid money to live in. He was glad to see all who came to him. He told them about Gods kingdom and taught them about the Lord Jesus Christ. He did this freely without fear. No one stopped him.

Easy English [After Paul had said this, the Jews left. They were still arguing with each other.]

Many copies of the Bible do not have Acts 28:29.

Paul lived in a house in Rome for two years. He paid money to live in the house. Many people came to visit him there. He was very happy to see them all. He told people clearly about the kingdom of God. He taught them about the Lord Jesus Christ. He was not afraid to speak strongly. Nobody tried to stop him.

Easy-to-Read Version–2008 [After Paul said this, the Jews left, still having a big argument with each other.] Paul stayed two full years in his own rented house. He welcomed all the people who came and visited him. He told them about God's kingdom and taught them about the Lord Jesus Christ. He was very bold, and no one tried to stop him from speaking.

God's Word™ Paul rented a place to live for two full years and welcomed everyone who came to him. He spread the message about God's kingdom and taught very boldly about the Lord Jesus Christ. No one stopped him.

Good News Bible (TEV) For two years Paul lived in a place he rented for himself, and there he welcomed all who came to see him. He preached about the Kingdom of God and taught about the Lord Jesus Christ, speaking with all boldness and freedom.

J. B. Phillips **The last glimpse of Paul ...**

So Paul stayed for two full years in his own rented apartment welcoming all who came to see him. He proclaimed to them all the kingdom of God and gave them the teaching of the Lord Jesus Christ with the utmost freedom and without hindrance from anyone.

<i>The Message</i>	Paul lived for two years in his rented house. He welcomed everyone who came to visit. He urgently presented all matters of the kingdom of God. He explained everything about Jesus Christ. His door was always open.
NIRV	For two whole years Paul stayed there in a house he rented. He welcomed all who came to see him. He preached boldly about God's kingdom. He taught people about the Lord Jesus Christ. And no one could keep him from teaching and preaching about these things.
New Life Version	*After he had said these things, the Jews went away and argued with each other. Paul paid money to live in a house by himself for two years. He was happy for all who came to see him. He kept on preaching about the holy nation of God. He taught about the Lord Jesus Christ without fear. No one stopped him.
New Simplified Bible	After he said this the Jews left arguing among themselves. Paul rented a place to live for two full years and welcomed everyone who came to him. He spread the message about God's Kingdom and taught boldly about the Lord Jesus Christ. And no one stopped him!

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Paul was done, the Jews left—arguing furiously with each other. [12] Paul lived there in Rome two full years. He stayed in a rented house, where he welcomed all who wanted to visit him. He never stopped telling people about God's spiritual kingdom or about the Lord Jesus Christ. There was a boldness to his words and not a bit of hesitation. He was free to say what he wanted. <sup>12</sup> 28:29Ancient copies of the book of Acts that are oldest and considered most reliable don't have this verse.
Contemporary English V.	For two years Paul stayed in a rented house and welcomed everyone who came to see him. He bravely preached about God's kingdom and taught about the Lord Jesus Christ, and no one tried to stop him.
Goodspeed New Testament	... So he stayed for two full years in rented lodgings of his own, and welcomed everybody who came to see him, preaching the Kingdom of God to them and teaching about the Lord Jesus Christ openly and unhindered.
New Berkeley Version	.
New Living Translation	Some manuscripts add verse 29, <i>And when he had said these words, the Jews departed, greatly disagreeing with each other.</i> For the next two years, Paul lived in Rome at his own expense. [Or <i>in his own rented quarters.</i> ] He welcomed all who visited him, boldly proclaiming the Kingdom of God and teaching about the Lord Jesus Christ. And no one tried to stop him.
The Passion Translation	Paul lived two more years in Rome, in his own rented quarters, welcoming all who came to visit. He continued to proclaim to all the truths of God's kingdom realm, teaching them about the Lord Jesus, the Anointed One, speaking triumphantly and without any restriction.
Plain English Version	For the next 2 years Paul was a prisoner in Rome, but he was not in jail. They let him stay in the house that he rented. A lot of people came to him, and he was happy to see them and to talk with them. He taught them how God takes people into his family, and he taught them all about our leader Jesus Christ. He wasn't frightened of anyone, and nobody tried to stop him talking to people.
Radiant New Testament	For two whole years Paul stayed there in a house he rented. He welcomed everyone who came to see him. He proclaimed the kingdom of God boldly and taught people about the Lord Jesus Christ. And no one kept him from teaching and preaching about those things.
UnfoldingWord Simplified T.	[ Acts 28:29 - the oldest and most accurate ancient copies of the book of Acts do not include the additional words found in Acts 28:29; and for that reason they are not included here. ]



For two whole years Paul stayed there in a house that he rented. Many people came to see him, and he received them all gladly and talked with them. He preached and taught people about how God would show himself as king, and he taught them about the Lord Jesus the Messiah. He did that with great boldness, and no one tried to stop him.

William's New Testament

So Paul for two whole years lived in a rented house of his own; he continued to welcome everybody who came to see him; yes, he continued to preach to them the kingdom of God, and to teach them about the Lord Jesus Christ, and that with perfect, unfettered freedom of speech.

### Partially literal and partially paraphrased translations:

American English Bible

~~And when he'd said these words, the Jews left, and greatly arguing among themselves.~~ [spurious text]

Well, he stayed in that rented house for two whole years, welcoming everyone who came to visit him, telling them about the Kingdom of God and teaching them things about the Lord Jesus the Anointed One openly and without any interference.

Beck's American Translation

Breakthrough Version

[[[And when he said these things, the Jewish *people* went out having much back and forth questioning among themselves.]]]

He stayed two whole years in his own rented house and was gladly accepting all the *people* traveling in to him, speaking publicly about God's empire and teaching the *things* about the Master Jesus, the Anointed King, unhindered with all openness.

Common English Bible

#### Paul's ministry in Rome

Paul lived in his own rented quarters for two full years and welcomed everyone who came to see him. Unhindered and with complete confidence, he continued to preach God's kingdom and to teach about the Lord Jesus Christ.

Len Gane Paraphrase

After saying these words, the Jews left and had a great discussion [about this] among themselves.

Paul lived for two whole years in his own rented house and welcomed all who came to him, preaching the Kingdom of God and teaching things about the Lord Jesus Christ boldly, no one stopping him.

A. Campbell's Living Oracles

And when he had said these things, the Jews departed, having great debates among themselves.

But Paul continued two whole years in his own hired house, and received all who came to him; announcing the kingdom of God, and teaching those things which relate to the Lord Jesus Christ, with all freedom of speech, and without any restraint.

New Advent (Knox) Bible

So much he told the Jews, and then they left him, with much dissension among themselves.[3] And for two whole years he lived in a lodging hired at his own expense, and welcomed all who came to visit him, proclaiming God's kingdom, and teaching them the truths which concern our Lord Jesus Christ, boldly enough, without let or hindrance.

NT for Everyone

[3] This verse is wanting in some manuscripts.

Paul lived there for two whole years at his own expense, and welcomed everyone who came to see him. He announced the kingdom of God, and taught the things about the Lord Jesus the Messiah, with all boldness, and with no one stopping him.

20<sup>th</sup> Century New Testament

For two whole years Paul stayed in a house which he rented for himself, welcoming all who came to see him, Proclaiming the Kingdom of God, and teaching about the Lord Jesus Christ, with perfect fearlessness, unmolested.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	{Some ancient manuscripts contain this verse} And when he had said these words, the Jews left, disputing about the matter among themselves. Then Paul lived for two whole years in his own rented house and welcomed everyone who visited him. He preached to them about the kingdom of God and taught things about the Lord Jesus Christ, with no one preventing him.
Christian Standard Bible	<b>Paul's Ministry Unhindered</b> Paul stayed two whole years in his own rented house. And he welcomed all who visited him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.
Conservapedia Translation	This verse is regarded by some as an interpolation. Paul stayed for two full years in his own rented house, and received everyone who came to him, preaching the kingdom of God, and teaching those things concerning the Lord Jesus Christ, with all confidence, and no man forbade him. Here ends the second testimony of Saint Luke.
Revised Ferrar-Fenton Bible	[And when he had said these words, the Jews departed, and had great reasoning among themselves. KJV] For two whole years afterwards he remained in his own hired residence, welcoming all who went to him, proclaiming the Kingdom of God, and teaching concerning the Lord Jesus Christ with unlimited freedom.
Free Bible Version	For two full years Paul stayed there in the house he rented, welcoming everyone who came to see him. He spoke of the kingdom of God, and taught about the Lord Jesus Christ very boldly. No one prevented him.
God's Truth (Tyndale)	And Paul dwelt two years full in his lodging, and received all that came to him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus, with all confidence, unforbidden.
International Standard V	[When he had said these words, the Jews left, arguing intensely among themselves.] For two whole years Paul [Lit. he] lived in his own rented place and welcomed everyone who came to him. He continued to preach about the kingdom of God and to teach boldly and freely about the Lord Jesus, the Messiah. [Or Christ]
Montgomery NT	When he finished speaking, the Jews departed, and reasoned among themselves.  After this Paul lived for two whole years in his own rented house, and used to receive all who came to see him. He continued to preach the kingdom of God, and to teach about the Lord Jesus Christ with all boldness, quite unmolested.
UnfoldingWord Literal Text	[ Acts 28:29—Some ancient copies have verse 29: When he had said these things, the Jews went away. They were having a great dispute among themselves. ] Paul stayed for two whole years in his own rented house, and he welcomed all those who came to him. He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness. No one stopped him.
Urim-Thummim Version	And when he had said these words, the Jews left, and had great reasoning among themselves. And Paul lived two whole years in his own hired house, and received all that came in to him, Heralding the Kingdom of Elohim, and teaching those things that concern the LORD Jesus Christ, with all freedom, no man hindering him.
Weymouth New Testament	After this Paul lived for fully two years in a hired house of his own, receiving all who came to see him. He announced the coming of the Kingdom of God, and taught concerning the Lord Jesus Christ without let or hindrance.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul stayed for two whole years in a house he himself rented, where he received without any hindrance all those who came to see him. He proclaimed the kingdom of God and taught the truth about Jesus Christ, the Lord, quite openly and without any hindrance. 2Tim 2:9; Mt 28:20
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The Heritage Bible

And having said these things, the Jews went away, having much discussion among themselves.

And Paul stayed two whole years in his own rented house, and welcomed all those coming in to him,

Preaching the kingdom of God, and teaching the things about the Lord Jesus Christ, with all out-spokenness, unhindered.

New American Bible (2011)

\* He remained for two full years in his lodgings. He received all who came to him, and with complete assurance and without hindrance he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

\* [28:29] The Western text has added here a verse that is not found in the best Greek manuscripts: "And when he had said this, the Jews left, seriously arguing among themselves."

\* [28:30–31] Although the ending of Acts may seem to be abrupt, Luke has now completed his story with the establishment of Paul and the proclamation of Christianity in Rome. Paul's confident and unhindered proclamation of the gospel in Rome forms the climax to the story whose outline was provided in Acts 1:8—"You will be my witnesses in Jerusalem...and to the ends of the earth."

New Catholic Bible

[<sup>29</sup> And when he had said this, the Jews departed, arguing vigorously among themselves.]<sup>[k]</sup>

Conclusion—But Not an End.<sup>[l]</sup> Paul remained there in his lodgings for two full years at his own expense. He welcomed all who came to him, 31 and without hindrance he boldly proclaimed the kingdom of God and taught about the Lord Jesus Christ.

[k] This verse is lacking in the oldest manuscripts.

[l] Luke knows that Paul died a martyr in Rome, but he does not speak of it, just as he says nothing of Peter's activity after his deliverance from the hands of Herod. His purpose is not to give us a history of the Church but to show the spread of the Gospel down to the point of its free entry among all the peoples. [Kukis: This is not necessarily the case.]

According to the most popular view, Paul wrote the Captivity Letters (Ephesians, Colossians, Philippians, and Philemon) during this first Roman imprisonment. One tradition of the early Church also presupposes that Paul was set free after two years. Clement of Rome in his Epistle to the Corinthians (5:5-7) says that Paul went "to the end of the West," i.e., that he carried out the missionary journey to Spain that he had planned (see Rom 15:24). This point is also attested by the Muratorian Fragment (lines 37-38) and by the apocryphal Acts of Peter (chs. 1 and 3).

Revised English Bible—1989

[[EMPTY]]

He stayed there two full years at his own expense, with a welcome for all who came to him; he proclaimed the kingdom of God and taught the facts about the Lord Jesus Christ quite openly and without hindrance.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Some manuscripts include verse 29: After he had said this, the Jews left, arguing vehemently among themselves.

Sha'ul remained two whole years in a place he rented for himself; and he continued receiving all who came to see him, openly and without hindrance proclaiming the Kingdom of God and teaching about the Lord Yeshua the Messiah.

Hebraic Roots Bible

And he saying these things, the Jews went away, having much discussion among themselves.

And Paul remained two whole years in his own rented house that he paid for, and he welcomed all those coming in to him, proclaiming the kingdom of Elohim, and teaching the things concerning the Master Yahshua Messiah with all freedom and without hindrance.

Holy New Covenant Trans.	And when he had said these things, the Jews left, having a great argument among themselves. Paul stayed two full years in his own rented house. He welcomed everyone who came to visit him. Paul was preaching about the kingdom of God and teaching about the Lord Jesus Christ. He was very bold. No one tried to stop him from speaking.
The Scriptures 2009	And when he had said these words, the Yehudim went away and had a great dispute among themselves. And Sha'ul stayed two entire years in his own rented house, and was receiving all who came to him, proclaiming the reign of Elohim and teaching about the Master עשוהי Messiah with all boldness, unhindered.
Tree of Life Version	Paul remained two whole years in his own rented quarters and continued to welcome all who came to him—proclaiming the kingdom of God and teaching about the Lord Yeshua the Messiah with all boldness and without hindrance.

### Weird English, עִבְרִית English, Anachronistic English Translations:

Accurate New Testament	...[He] continues but biennium all in [one] own [in] place (rented) and [He] welcomed all the [men] entering to him Proclaiming the kingdom [of] the god and Teaching the [things] about the lord jesus christ with every confidence freely...
Alpha & Omega Bible	<i>(KJV adds "And when he had said these words, the Jews departed, and had great reasoning among themselves.")</i> AND HE STAYED TWO FULL YEARS IN HIS OWN RENTED QUARTERS AND WAS WELCOMING ALL WHO CAME TO HIM, PREACHING THE KINGDOM OF THEOS <i>(The Alpha &amp; Omega)</i> AND TEACHING CONCERNING THE LORD JESUS CHRIST WITH ALL OPENNESS, UNHINDERED.
Awful Scroll Bible	And he saying the same-as-these, the Jews went-away, holding much searching-together from-among themselves. And Paul remains for a whole two years, from-within his own rented lodging, and he was welcoming-from, all them proceeding-in with respects to him, proclaiming the Rule of God, and teaching about the Lord Jesus, the Anointed One, with entire all-expressiveness un-hindered.
exeGesés companion Bible	And saying these words, the Yah Hudiym depart, having much disputation among themselves. <b><u>PAULOS PREACHES AND DOCTRINATES THE SOVEREIGNDOM OF ELOHIM AND ADONAY YAH SHUA MESSIAH</u></b> And Paulos abides two whole years in his own rental, and receives all who enter to him, preaching the sovereignty of Elohim, and doctrinating those concerning Adonay Yah Shua Messiah with all boldness - unhindered.
Orthodox Jewish Bible	And when he had said these things, the Yehudim departed, and argued greatly among themselves. And he remained an entire two years in his own rented bais, and was welcoming all the ones coming to him, Preaching the Malchut Hashem and saying shiurim concerning the Rebbe, Melech HaMoshiach Adoneinu Yehoshua with all openness and without hindrance.
Rotherham's Emphasized B.	[29] <sup>d</sup> And he abode two whole years in his own' hired house, and made welcome all' who were coming in unto him,—proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all' freedom of speech   without hindrance  .

<sup>d</sup>Omitted by WH.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>[And when he had said these things, the Jews left, arguing among themselves.] [Early mss do not contain this v.] And Paul lived there for two full years [at his own expense] in his own rented lodging and welcomed all who came to him, preaching and proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all openness <i>and</i> boldness, unhindered <i>and</i> unrestrained.</p>
The Expanded Bible	<p>·After [or When] ·Paul [<sup>L</sup>he] said this, the Jews left. They were arguing very much with each other.<sup>[a]</sup> Paul stayed two full years ·in his own rented house [or at his own expense] and welcomed all people who came to visit him. He ·boldly [confidently] ·preached about [proclaimed] the kingdom of God and taught about the Lord Jesus Christ, ·and no one stopped him [freely; without hindrance]. [a] <b>After ... other.</b> Some Greek copies do not contain the bracketed text.</p>
Jonathan Mitchell NT	<p>[vs. 29 not in any early MSS] Now he remained in his own hired house two whole years, and continued welcomingly receiving all the folks periodically or regularly coming their way in to him, continuously and progressively making public proclamation and heralding the reign of God (or: God's kingdom and sovereign influence), as well as habitually teaching the things concerning the Lord [p74 reads, instead of "Lord": the salvation and deliverance which comes from] Jesus Christ (or: the Lord, Jesus [the] Anointed One [= the Messiah]) – unforbidden and without hindrance, with all the bold outspoken freedom of speech which is the right of a citizen! [Written circa A.D. 57-63 – Based on the critical analysis of John A.T. Robinson]</p>
P. Kretzmann Commentary	<p><b>Verses 30-31</b> Two years at Rome: And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. Kretzmann's <b>commentary</b> for Acts 28:30–31 has been placed in the <b>Addendum</b>. {Note: not in the original.}</p>
Syndein/Thieme	<p>And Paul dwelt two whole years in his own hired house, and received favorably from the ultimate source of himself all that came in face to face to him . . . preaching {emphasis on authority} the kingdom of God, and teaching {emphasis on content} those things which concern the Lord Jesus Christ, with all confidence . . . no man forbidding him. {Note: Paul is now shifting gears. He is beginning his great ministry to the gentiles.}</p>
Translation for Translators	<p>For two whole years Paul stayed <i>there</i> in a house that he rented. Many people came to see him, and he received them all gladly <i>and talked with them</i>. He preached <i>and taught people</i> about how God could rule <i>their lives</i> [MET] and taught them about the Lord Jesus Christ. He did that without being afraid, and no one tried to stop him.</p>
The Voice	<p>[Then the local Jewish leaders left Paul to discuss all he had told them.] [Some early manuscripts omit verse 29.] For two full years, he lived there in Rome, paying all his own expenses, receiving all who came to him. With great confidence and with no hindrance, he proclaimed the kingdom of God and taught about <i>the ultimate authority</i>—the Lord Jesus, God's Anointed, <i>the Liberating King</i>.</p>



Luke's account of the early church ends abruptly:<sup>37</sup> one of the story's heroes, Paul, is under house arrest in Rome awaiting trial. Other sources will recount how Paul is later martyred in Rome, a victim of Nero's paranoia and cruelty. But Luke's story isn't a biography of Paul; it is a narration about "the Way" as it moved geographically and culturally from Jerusalem (at the edge of the empire) to Rome (the celebrated center of the world). Therefore, Luke's story finishes once the message of Jesus is spreading without hindrance.

As it moves geographically, "the Way," as Jesus' followers preferred to call it, crosses cultural, linguistic, and religious boundaries. At each and every point, Luke assures, the Spirit is there demonstrating God's blessing on and approval of the emissaries who walk in the footsteps of Jesus and in fulfillment of prophecies. Clearly what happened in those early decades was driven by the Spirit-wind of heaven; and God's purposes are realized through the faithful obedience of disciples such as Peter, Stephen, Philip, and Paul.

Luke's account has ended, but the story about the acts of God through the church continues into our day. We are the characters in the current volume of salvation history. Through our faithful obedience, also empowered by the Spirit-wind of heaven, our stories are part of the anthology of God's new creation.

[Kukis: This note was originally placed between vv. 20 and 21. The end of Acts seems like a better place for this comment.]

### Bible Translations with Many Footnotes:

NET Bible®

Paul<sup>97</sup> lived<sup>98</sup> there two whole years in his own rented quarters<sup>99</sup> and welcomed<sup>100</sup> all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ<sup>101</sup> with complete boldness<sup>102</sup> and without restriction.<sup>103</sup>

<sup>97tn</sup> Grk "He"; the referent (Paul) has been specified in the translation for clarity.

<sup>98tn</sup> Or "stayed."

<sup>99tn</sup> Or perhaps, "two whole years at his own expense." BDAG 654 s.v. μίσθωμα states, "the customary act. mng. 'contract price, rent'...is not found in our lit. (Ac) and the pass. what is rented, a rented house is a mng. not found outside it (even Ammonius Gramm. [100 ad] p. 93 Valck. knows nothing of it. Hence the transl. at his own expense [NRSV] merits attention) ἐν ἰδίῳ μισθωματι in his own rented lodgings Ac 28:30 (for the idea cp. Jos., Ant. 18, 235)."

<sup>100tn</sup> Or "and received."

<sup>101tn</sup> Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

<sup>102tn</sup> Or "openness."

<sup>103sn</sup> Proclaiming...with complete boldness and without restriction. Once again Paul's imprisonment is on benevolent terms. The word of God is proclaimed triumphantly and boldly in Rome. Acts ends with this note: Despite all the attempts to stop it, the message goes forth.

The Spoken English NT  
Wilbur Pickering's New T.

And when he had said these things the Jews went their way, having a great dispute among themselves.<sup>8</sup>

**Two tranquil years**

Paul stayed two whole years in his own rented house, and received all who came to see him,

<sup>37</sup> See my commentary on the ending of the book of Acts. I believe exactly the opposite.

proclaiming the Kingdom of God and teaching the things concerning the Lord Jesus Christ, with all boldness, without hindrance.<sup>9</sup>

(8) Perhaps 5% of the Greek manuscripts omit verse 29 entire (as in NIV, NASB and LB, but all three have a footnote saying that “some manuscripts” add the verse—their way of referring to 95%! Will not the uninformed reader be misled?).

(9) It has often been observed that the book seems to lack a proper conclusion. If we consider that the book is actually about God working through people, then of course that work has been in operation throughout the intervening centuries and continues in our day—even through us.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And he having said these [things], the Jews went away, having much debate among themselves. Now Paul remained [for] an entire two year period in his own rented quarters, and he was receiving all the ones coming in to him, preaching the kingdom of God and teaching the [things] concerning the Lord Jesus Christ with all confidence, without hindrance.
Benjamin Brodie’s trans.	Now, he lived for a period of two whole years in his own lodging and he welcomed all those who came face-to-face to him, As he preached the Kingdom of God and taught the things concerning the Lord Jesus Christ without hindrance with complete confidence.
Charles Thomson NT	And when he had said this the Jews departed, debating warmly among themselves. And Paul continued two whole years in his own hired house, and received all that came to him, proclaiming the reign of God, and teaching the things concerning the Lord Jesus Christ with all freedom and without restraint.
Context Group Version	And he stayed two entire years in his own rented dwelling, and received all that went in to him, preaching God's kingdom, and teaching the things concerning the Lord Jesus the Anointed without regard to class or status, none forbidding him.
English Standard Version	He lived there two whole years at his own expense, and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.
Far Above All Translation	And when he had said these <i>things</i> , the Jews departed, holding a lot of debate among themselves. Then Paul remained for a full two years in his own hired house and he received all those who came to him, proclaiming the kingdom of God and teaching the <i>things</i> concerning the Lord Jesus Christ, with all frankness, unhindered.
Legacy Standard Bible	[When he had spoken these words, the Jews departed, having a great dispute among themselves.] Early mss omit this v And he stayed two full years in his own rented quarters [Or at his own expense] and was welcoming all who came to him, preaching [Or proclaiming] the kingdom of God and teaching concerning the Lord Jesus Christ with all confidence, unhindered.
Literal Standard Version	Be it known, therefore, to you, that the salvation of God was sent to the nations, these also will hear it”; [[and he having said these things, the Jews went away, having much debate among themselves;]] and Paul remained an entire two years in his own hired [house], and was receiving all those coming in to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness—unforbidden. Vv. 28–29 are included for context.
Modern English Version	When he had said these words, the Jews departed and disputed greatly among themselves. Paul remained two whole years in his own rented house. He welcomed all who came to him, boldly and freely preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ.

Modern Literal Version 2020 *And after he said these things of him, the Jews went away, having much debate among themselves.*

Now Paul remained two whole years in *his* own rented-house and was accepting all who travel to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unforbidden by *any*.

New European Version  
New King James Version

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

Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

A Voice in the Wilderness

And when he had said these words, the Jews departed and had much discussion among themselves.

And Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all confidence, without hindrance.

**The gist of this passage:** V. 29 appears to be spurious. The remaining two verses simply give a summary of Paul's two year ministry in Rome.

29-31

Acts 28:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
All of v. 29 is disputed. It is not found in the Westcott Hort text; but it is found in the Byzantine Greek text and the Scrivener Textus Receptus.			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ταῦτα (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #3004

**Translation:** *[After (Paul finished) saying these things,...*

Whether or not this verse is a part of the original text is unclear, although it does appear to be found with the later manuscripts. I see that it is found in all of the early language translations.

I think that this clearly happened; and I also think that this is a proper transition from the large meeting which Paul requested, to the final two verses which are a conclusion.

Clearly, Paul had to finish at some point. And the final verses which he quoted had to come to an end. That is all that this phrase says.

Acts 28:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #565
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
Ioudaῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i> ]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; nominative case	Strong's #2453

**Translation:** ...the Judæans departed,...

At that point, the Judæans departed.

Acts 28:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, accusative case	Strong's #4183
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYCE</i> ]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
suzêtēsis (συζήτησις) [pronounced <i>sood-ZAY-tay-sis</i> ]	<i>disputing, mutual questioning, disputation, discussion, reasoning</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4803

**Translation:** ...many having discussions among themselves.]

However, discussions continued among them as they went off in various groups.

Acts 28:29 [After (Paul finished) saying these things, the Judæans departed, many having discussions among themselves.] (Kukis nearly literal translation)

I have come across verses which are added, and for a variety of reasons, the verse clearly does not fit or it says something a little weird. This verse fits into this slot, it does not say anything weird, and the only thing *new* that it seems to add is, the Jews there continued discussing all that they heard in the different groups that they were in (although they leave the house of Paul in a group, they would of course splinter off into smaller groups, depending upon their destinations. Even in these small groups of 2, 3 or 4, the conversation continues. It makes perfect sense that this took place, whether it was recorded in Scripture or not.

### Paul's life in custody in Rome

Acts 28:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménō (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3306
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
dietía (διετία) [pronounced dee-et-EE-a]	<i>(a space of) two years, an interval of two years, a period of two years</i>	feminine singular noun, accusative case	Strong's #1333
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ídios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398



Acts 28:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
místhōma (μίσθωμα) [pronounced MIHS-tho-mah]	<i>what is rented; that which is either let or hired for a price, as of a house, dwelling, lodging; the price for which anything is either let or hired; of a harlots hire</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3410 (hapax legomena)

**Translation:** Paul remained a full two years in his own rented place,...

My assumption is, Paul remains in this same home and he rents it out. It allowed for a large group of Jews to come there and meet (how many were there? 20? 30? 50? More?); and it was set up in such a way that one man could speak to a group.

For all intents and purposes, this house had become a church.

Was Paul kept in chains the entire time? In many of his epistles, he references chains and restraints. Some of those comments would have been related to a different period of time (Paul will be freed but then arrested again; and this time, decapitated).

Acts 28:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahee]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #588
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
eisporenomai (εἰσπορεύομαι) [pronounced ice-pohr-YOU-om-ahee]	<i>those coming in, the ones going into, those who enter in</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #1531
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

## Acts 28:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...welcoming all those who came to him.

Paul was welcoming to all who came to him. Did groups come in for a church meeting there? It is hard for me to make a unequivocal call on this one. The verbiage sounds much more like visitors, either singly or in groups. However, this does not appear to rule out people coming to Paul as a group on Sundays.

On the one hand, I would hope for the sake of Rome, that this became one of the churches in Rome; yet, we already know that God has a plan and that plan is in place. Paul never visited Rome until now, yet there are believers here. Could they be in established churches? Might they have believers who are up for the task of teaching in these churches? Remember that Paul traveled with a group of men, none of whom appear to have been arrested with him. So they would be free to come and go. Perhaps they taught in the existing churches; perhaps they gathered people together to hear Paul; perhaps they became deacons for this church of Rome.

It is a minor point, given how Rome was saved by Christianity; but it would be interesting to know if this was a **local church** or not.

Acts 28:30 Paul remained a full two years in his own rented place, welcoming all those who came to him. (Kukis nearly literal translation)

## Acts 28:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced kay- ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong's #2784
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
basileia (βασιλεία) [pronounced bas-il- ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
This is the first use of this word in Acts since Acts 20.			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** [He] continued proclaiming the Kingdom of God...

Whether or not this was a local church, we don't know. But Paul continued to proclaim the Kingdom of God.

Acts 28:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
We have not seen this word since Acts 21.			
τα (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

**Translation:** ...and [he] continued teaching about the Lord Jesus Christ...

Paul continued to teach about the Lord Jesus Christ. This would have been evangelizing; but it would have also been a development of **soteriology** and **Christology**.

Acts 28:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pantas (πάντας) [pronounced <i>PAHN-tas</i> ]	<i>the whole, all (of them), everyone; anything</i>	feminine singular adjective, genitive/ablative case	Strong's #3956

Acts 28:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i> ]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i>	feminine singular noun; genitive/ablative case	Strong's #3954
akōlūtōs (ἀκωλύτως) [pronounced <i>ak-oh-LOO-toce</i> ]	<i>without hindrance, in an unhindered manner, freely; no man forbidding (him)</i>	adverb	Strong's #209

**Translation:** ...with all confidence (and boldness), unhindered.

Even though Paul appears to remain in chains in this place, he was not hindered in any way; and he taught with confidence and boldness.

This is where we leave the Apostle Paul. The narrative of course continues. He apparently had a fourth missionary tour; he was also arrested again; and he was finally executed.

Acts 28:31 [He] continued proclaiming the Kingdom of God and [he] continued teaching about the Lord Jesus Christ with all confidence (and boldness), unhindered. (Kukis nearly literal translation)

Acts 28:29–31 [After (Paul finished) saying these things, the Judæans departed, many having discussions among themselves.] Paul remained a full two years in his own rented place, welcoming all those who came to him. [He] continued proclaiming the Kingdom of God and [he] continued teaching about the Lord Jesus Christ with all confidence (and boldness), unhindered. (Kukis nearly literal translation)

One very common movie ending is, we are watching a scene with the primary characters in it (often they are in some sort of vehicle going somewhere; but they might simply be talking with others. And then the camera pans back and further back, until the main characters are tiny on the screen. Roll credits. This is very much what Luke did. He knows about Paul in Rome and what took place for the next two years. He had a rented house; he was under house arrest; and he could receive people as he chose to. So, Luke has summed up two years of Paul's life in a sentence or two (one sentence in the Greek). This is the exact same effect one would have if this were a movie, and we pan back and further back, while Paul is holding a meeting in his home, under house arrest.

Acts 28:29–31 After Paul said those final words, the Judæans departed, many of them continuing to discuss these things among themselves. Paul remain for a full two years in a place which he rented, able to welcome anyone who came to him. He continued to proclaim the Kingdom of God and he continued to teach about the Lord Jesus Christ, having complete confidence and boldness. No one tried to stop him. (Kukis paraphrase)

### Dating Luke and Acts:

It is the ending of this chapter which helps us to date three gospels and the book of Acts. Paul ends up in Rome in A.D. 61 or 62. Although this is a nice stopping point, many things take place after this. Paul goes on a 4<sup>th</sup> missionary journey, Paul is executed, Peter is executed, the persecution of other saints is extreme. In A.D. 70, Jerusalem is destroyed by the Romans. With such important events taking place, no writer would know about any of these events and leave them out of Acts. So Acts had to be completed around A.D. 61–62. Logically, Luke was written prior to Acts and most people agree that Matthew and Mark were written prior to Luke. Therefore, at the latest, Matthew, Mark and Luke were all written in the 50s.

There is no evidence which I have seen which places these books more solidly in any other time frame.

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Acts 28 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Acts 28

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Acts 28

[Chapter Outline](#)

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Paul's Journey to Rome (a map); from [Conforming to Jesus](#); accessed July 5, 2022. I find this to be a beautiful and a great source of information.



### Addendum

Referenced in [Acts 28:1-2](#).

#### The Christian Community Bible Footnote for Acts 28:1

• 28.1 Paul almost perished at sea; on approaching the shore he narrowly escaped being butchered by his guards, and then the episode of the viper: see the promises of Jesus in Mark 16:17-18. Note the first gesture of Paul on arriving at a place the Gospel had not yet reached: he will heal the sick in the name of Christ. Would that he come and do the same in our peripheral urban areas where it seems, the Church has not yet disembarked.

Referenced back in [Acts 28:5–6](#):

### Kretzmann's Commentary on Acts 28:1–6

When the people on the wrecked vessel had reached the land in safety, then only did they find out that Melita, or Malta, was the island's name. They had therefore, in the two weeks, been driven a matter of almost five hundred miles; for the island is due south of Sicily, forming, with Gozo and several other smaller island, a group now known as the Maltese Islands. Luke calls the islanders barbarians, not as a term of reproach, but because that was the name given to all foreigners, to all such as did not speak Greek, by the Greeks and Romans. The people of the island were of Phoenician descent and had come under the dominion of Rome after the Second Punic War. They here proved themselves hospitable in an unusual degree; they showed the shipwrecked company extraordinary kindness. It must have been with some difficulty that they kindled a fire and received them all: gave them a warm welcome, which no doubt was rendered doubly so because they were all cold and wet to the skin; besides, there was a continued driving rain, and the cold chilled to the bone. Paul by no means stood back when the others were all engaged in replenishing the fire, but cheerfully gathered fagots with the rest of them. When, however, he was just heaping up a bundle of sticks and then laying them on the fire, a serpent, awakened by the warmth, glided out through the sticks, and, before Paul could withdraw his hand, bit him, and held fast to the wound. When the islanders saw the creature suspended from his hand thus, they were greatly shocked and expressed their opinion of the matter by saying that certainly this man must be a murderer, whom Justice had not permitted to live, though he had been saved from the sea. They knew that Paul was a prisoner because he was under guard, and their conclusion was as rash as that of most people under like circumstances. From experience they knew the virulence of the poison of these serpents, and in their eyes Paul was already dead; the goddess of justice, in whom they believed, had taken vengeance upon him. But Paul shook off the viper into the fire by a jerking movement of his hand and suffered no evil, no disagreeable consequences, of any kind. But the islanders watched him, sure that he was destined to swell up or to drop down dead suddenly. But neither of these effects took place. Luke, as a physician, being fully acquainted with such symptoms. And when they had waited a long time and watched, and yet nothing unusual happened, then the inhabitants changed their minds and said that he was a god. Their superstitious minds could reach no other conclusion; it was the way which their training had taught them to follow. Note: Modern people may want to smile deprecatingly over this show of superstition, but with almost the entire world guilty of similar beliefs in one form or another, there certainly is no room for casting Stones upon others. It was the Lord that had held His sheltering hand over His servant; according to His promise, Mark 16:18.

From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 18, 2024.

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Referenced back in [Acts 28:9–10](#).

### Kretzmann's Commentary on Acts 28:7–10

In the same quarters, in the neighborhood of the place which is now known as St. Paul's Bay, the Roman ruler of the island, whose title was the chief, or first man, as an ancient inscription also shows, had his estate. His name was Publius, and he showed an almost unexampled hospitality to the shipwrecked people, one well worthy of the legate of the praetor of Sicily, to whose province Malta belonged. For he welcomed and extended his hospitality at least to the passengers and to Paul, if not to the entire ship's company, his buildings being commodious enough to make such an arrangement possible. He did this three days with the greatest courtesy and benevolence, until other means could be found. It so happened that the father of Publius was down sick, lying abed, with fevers and dysentery, as Luke, with his medical knowledge, was able to determine, and Paul, in return for the hospitality received, went in to him, prayed over him in the name of Jesus, laid his hands upon him, and made him well, healed him, gave him back his health. As in other cases, this miracle was done for the sake of glorifying Christ, of testifying to the power of the Gospel. The result was that the rest of the inhabitants of the island that had sicknesses came to Paul and were cured. It was a time of merciful visitation to the island, by which the Lord revealed Himself to many of them. The gratitude of the islanders was correspondingly great.

## Kretzmann's Commentary on Acts 28:7-10

For Paul's sake they honored them with many honors, not pressing upon them a physician's fees, as some have supposed, but giving them all that honored guests should enjoy in the matter of presents and entertainment; and when they sailed, they put on board, for the use of Paul and the entire ship's company, all the supplies and comforts needed for the remainder of the voyage. Thus God controls even the so-called chance happenings of life, and directs them to the welfare of the believers and others among whom they live. Note: It was altogether proper and laudable for the inhabitants of the island to show their gratitude for the merciful visitation of God to His servants. If this pleasant relation were everywhere established, there would be less working under the handicap of groaning in the Church, Hebrews 13:17.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-28.html> accessed January 18, 2024.

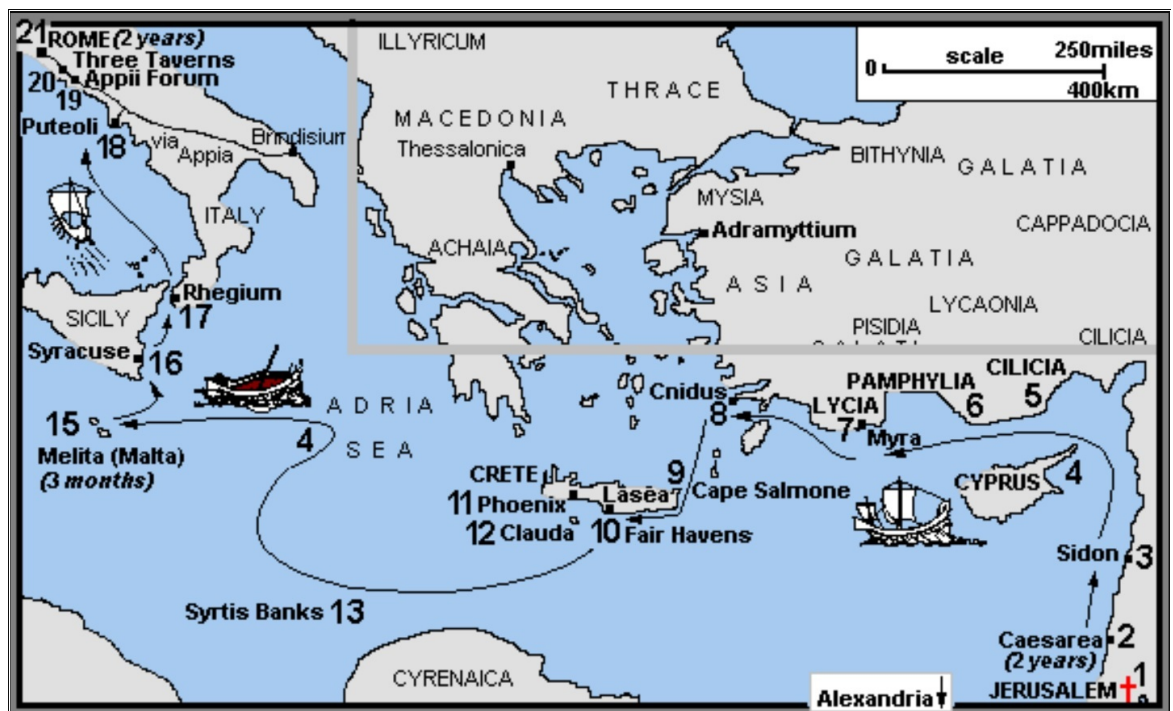
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**Paul's First Journey to Rome** (a map); from [ccel.org](http://ccel.org); accessed June 28, 2022.

Each of the numbered places are referenced in the text which follows.

The 4 in the Adria Sea should be a 14.



I could not find the author for this map key; but I found the map to be excellent and the key to be very helpful.

The J.B. Phillips New Testament is used below.

Although the person who put this map together with the text below had it all color-coded (see the link at the end), I replaced this with my own color coding (where a maroon color is used for quotations from the New Testament; and a dark blue is used for quotations from the Old Testament).

Not all of chapters 27 and 28 are found below.

### Key to Map (from the Apostle's "Travels and Acts")

Map - Paul's Journey Under Arrest from Palestine to Rome c AD58-61

Paul's Journey to Rome as recorded in the Acts of the Apostles.

Acts 27:1-44 - This part includes the last of Luke's four "We" sections (Acts 27:1-28:16). He also reveals



## Key to Map (from the Apostle's "Travels and Acts")

something of his apparent sea-going experience with this vivid account of the voyage and shipwreck on Malta:

As soon as it was decided that we should sail away to Italy (two years after Paul's original arrest in Jerusalem [1] and his journey to Caesarea [2]), Paul and some other prisoners were put in charge of a centurion named Julius, of the emperor's own regiment (the Augustan cohort based near Caesarea, an army unit possibly assigned to special imperial duties). We embarked on a ship hailing from Adramyttium, bound for the Asian ports, and set sail. Among our company was Aristarchus, a Macedonian from Thessalonica. On the following day we put in at Sidon [3], where Julius treated Paul most considerately by allowing him to visit his friends and accept their hospitality. From Sidon we put to sea again and sailed to leeward of Cyprus [4], since the (northwest) wind was against us. Then, when we had crossed the gulf that lies off the coasts of Cilicia [5] and Pamphylia [6], we arrived at Myra [7] in Lycia. There the centurion found an Alexandrian ship bound for Italy and put us aboard her. For several days we beat slowly up to windward and only just succeeded in arriving off Cnidus [8]. Then, since the wind was still blowing against us, we sailed under the lee of Crete, and rounded Cape Salmone [9]. Coasting along with difficulty we came to a place called Fair Havens [10], near which is the city of Lasea. We had by now lost a great deal of time and sailing had already become dangerous as it was so late in the year (... the sailing season ended around the end of September).

### Paul's warning is disregarded

So Paul warned them, and said, "Men, I can see that this voyage is likely to result in damage and considerable loss - not only to ship and cargo - but even of our lives as well."

But Julius paid more attention to the helmsman and the captain than to Paul's words of warning. Moreover, since the harbour is unsuitable for a ship to winter in, the majority were in favour of setting sail again in the hope of reaching Phoenix [11] and wintering there. Phoenix is a harbour in Crete, facing south-west and north-west. So, when a moderate breeze sprang up, thinking they had obtained just what they wanted, they weighed anchor, and coasted along, hugging the shores of Crete. But before long a terrific gale, which they called a north-easter, swept down upon us from the land. The ship was caught by it and since she could not be brought up into the wind we had to let her fall off and run before it. Then, running under the lee (sheltered from the wind) of a small island called Claudia [12], we managed with some difficulty to secure the ship's boat. After hoisting it aboard they used cables (passed under the hull) to brace the ship (and prevent it breaking up). To add to the difficulties they were afraid all the time of drifting (southwest) on to the Syrtis banks [13] (the Gulf of Sirte or Sidra off modern Libya), so they shortened sail and lay to, drifting. The next day, as we were still at the mercy of the violent storm, they began to throw cargo overboard. On the third day with their own hands they threw the ship's tackle over the side. Then, when for many days there was no glimpse of sun or stars and we were still in the grip of the gale, all hope of our being saved was given up. (Such storms may seem unlikely in the Mediterranean, but in March 1942 two Italian warships were overwhelmed and sunk in this same area.)

### Paul's practical courage and faith

Nobody had eaten for some time, when Paul came forward among the men and said, "Men, you should have listened to me and not set sail from Crete and suffered this damage and loss. However, now I beg you to keep up your spirits for no one's life is going to be lost, though we shall lose the ship. I know this because last night, the angel of the God to whom I belong, and whom I serve, stood by me and said, 'Have no fear, Paul! You must stand before Caesar. And God, as a mark of his favour towards you, has granted you the lives of those who are sailing with you.' Take courage then, men, for I believe God, and I am certain that everything will happen exactly as I have been told. But we shall have to run the ship ashore on some island."

### At last we near land

On the fourteenth night of the storm, as we were drifting in the Adriatic [14] (or Adria Sea. Not the modern Adriatic Sea, but the Ionian Sea between southern Italy and Greece), about midnight the sailors sensed that

## Key to Map (from the Apostle's "Travels and Acts")

we were nearing land. Indeed, when they sounded they found twenty fathoms (120 feet or 35m), and then after sailing on only a little way they sounded again and found fifteen. So, for fear that we might be hurled on the rocks, they threw out four anchors from the stern and prayed for daylight. The sailors wanted to desert the ship and they got as far as letting down a boat into the sea, pretending that they were going to run out anchors from the bow. But Paul said to the centurion and the soldiers, "Unless these men stay aboard the ship there is no hope of your being saved."

At this the soldiers cut the ropes of the boat and let her fall away.

### Paul's sturdy commonsense

Then while everyone waited for the day to break Paul urged them to take some food, saying, "For a fortnight now you've had no food - you haven't had a bite while you've been on watch. Now take some food, I beg of you - you need it for your own well-being, for not a hair of anyone's head will be lost."

When he had said this he took some bread and, after thanking God before them all, he broke it and began to eat. This raised everybody's spirits and they began to take food themselves. There were about two hundred and seventy-six of us all told aboard that ship. When they had eaten enough they lightened the ship by throwing the grain over the side.

### Land at last - but we lose the ship

When daylight came no one recognised the land. But they made out a bay with a sandy shore where they planned to beach the ship if they could. So they cut away the anchors and left them in the sea, and at the same time cut the ropes which held the steering-oars. Then they hoisted the foresail to catch the wind and made for the beach. But they struck a shoal and the ship ran aground. The bow stuck fast, while the stern began to break up under the strain. The soldiers' plan had been to kill the prisoners in case any of them should try to swim to shore and escape. But the centurion, in his desire to save Paul, put a stop to this, and gave orders that all those who could swim should jump overboard first and get to land, while the rest should follow, some on planks and other on the wreckage of the ship. So it came true that everyone reached the shore (... now St. Paul's Bay, north east coast of Malta) in safety.

### PAUL STAYS IN MALTA FOR THREE MONTHS

Acts 28:1-10 - After our escape we discovered that the island was called Melita [15] (Malta). The natives treated us with uncommon kindness. Because of the driving rain and cold they lit a fire and made us all welcome. Then when Paul had collected a large bundle of sticks and was about to put it on the fire, a viper driven out by the heat fastened itself on his hand. When the natives saw the creature hanging from his hand they said to each other, "This man is obviously a murderer. He has escaped from the sea but justice will not let him live." But Paul shook off the viper into the fire without suffering any ill effect. Naturally they expected him to swell up or suddenly fall down dead, but after waiting a long time and seeing nothing untoward happen to him, they changed their minds and kept saying he was a god.

### Paul's acts of healing: the islanders' gratitude

In that part of the island were estates belonging to the governor, whose name was Publius. This man welcomed us and entertained us most kindly for three days. Now it happened that Publius' father was lying ill with fever and dysentery. Paul visited him and after prayer laid his hands on him and healed him. After that all the other sick people on the island came forward and were cured. Consequently they loaded us with presents, and when the time came for us to sail they provided us with everything we needed.

### PAUL COMPLETES HIS JOURNEY TO ROME



## Key to Map (from the Apostle's "Travels and Acts")

Acts 28:11-15 - It was no less than three months later (in the Spring) that we set sail in an Alexandrian ship which had wintered in the island, a ship that had the heavenly twins (Castor and Pollux) as her figurehead. We put in at Syracuse [16] and stayed there three days, and from there we tacked round to Rhegium [17] (modern Reggio). A day later the south wind sprang up and we sailed to Puteoli [18] (near modern Naples, then terminus of the grain and other ships arriving from the eastern Mediterranean), reaching it in only two days. There we found some of the brothers and they begged us to stay a week with them, and so we finally came to Rome.

### A Christian welcome awaits us in the capital

The (Christian) brothers there had heard about us and came out from the city to meet us, as far as the Market of Appius [19] (or Appii Forum) and the Three Taverns [20] (both on the famous Appian Way, the road to Rome). When Paul saw them he thanked God and his spirits rose.

UNDER HOUSE ARREST IN ROME FOR TWO YEARS, PAUL CONTINUES TO PREACH THE GOSPEL

Acts 28:16-23a - When we reached Rome [21] Paul was given permission to live alone with the soldier who was guarding him (the end of the last "We" section).

### Paul explains himself frankly to the Jews in Rome

Three days later Paul invited the leading Jews to meet him, and when they arrived he spoke to them, "Men and brothers, although I have done nothing against our people or the customs of our forefathers, I was handed over to the Romans as a prisoner in Jerusalem. They examined me and were prepared to release me, since they found me guilty of nothing deserving the death penalty. But the attacks of the Jews there forced me to appeal to Caesar - not that I had any charge to make against my own nation. But it is because of this accusation of the Jews that I have asked to see you and talk matters over with you. In actual fact it is on account of the hope of Israel that I am here in chains."

But they replied, "We have received no letters about you from Judea, nor have any of the brothers who have arrived here said anything, officially or unofficially, against you. We want to hear you state your views, although as far as this sect is concerned we do know that serious objections have been raised to it everywhere.

### Paul's earnest and prolonged effort to win his own people for Christ

When they had arranged a day for him they came to his lodging in great numbers.

- Paul preaches to the Jews of Rome in Acts 28:23b-28. Having only limited success, he declares that the Gospel of Jesus Christ will continue to be taken to the Gentiles;

Some manuscripts include a verse 29 - "And when he had said these words, the Jews departed and had a great dispute among themselves." -

### The last glimpse of Paul ...

Acts 28:29-31 - So Paul stayed for two full years in his own rented apartment welcoming all who came to see him. He proclaimed to them all the kingdom of God and gave them the teaching of the Lord Jesus Christ with the utmost freedom and without hindrance from anyone.

During these two years (c AD61-63, range AD59-63), Paul is believed to have written his four "prison" Letters - to the churches at Colossae and Ephesus, and to Philemon of Colossae all around the same time, as well as to the church in Philippi.

Taken from <https://www.ccel.org/bible/phillips/CN250ACTSPaultoRome.htm> accessed June 28, 2022. Text slightly modified. This author's work continues [here](#). I did not fully follow his organization style, but I did finally locate an overall [index/table of contents](#). This is related to [Harmony of the New Testament](#) compiled by Gordon Smith, so the additional text and organization would be down to him.

The headings and text which I took from ccel.org comes from [Biblegateway.com](#)<sup>38</sup> (or a similar page). The parentheses, brackets and all-caps headings appear to be original with the author of this page.

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Referenced back in [Acts 28:16](#).

### Kretzmann's Commentary on Acts 28:11–16

The stay at Melita was made as short as possible, since Julius was anxious to deliver his prisoners to the imperial court. After three months, or at the very latest at the end of February or the beginning of March, they all sailed in a ship from Alexandria which had wintered in the island, whose distinguishing mark, or sign, either on the figurehead at the prow or on the pennant, was the Twin Brothers, Castor and Pollux. These two heathen gods were considered the special protectors of sailors, and ships were often ornamented with their carved figures. Sailing almost due north, they put in at Syracuse, a city on the eastern coast of Sicily, where they remained for three days, probably waiting for favorable winds. When they had cast off here, the wind was still from the wrong quarter, and they were obliged to work up along the coast by tacking, and thus reached Rhegium, in the southwestern corner of Italy, on the Strait of Messina. Here they were more fortunate, for after a stay of only one day a steady south wind arose: enabling them in two days to come to Puteoli. Here the vessel ended her voyage, and Paul and his fellow prisoners disembarked. The city was one of the leading ports of Italy in those days, its relation to Rome being about that of Liverpool to London. Here Paul and his companions looked up and found brethren, Christians forming a congregation, and were begged by them to remain for seven days before going on to the capital, some hundred and forty miles distant. That Paul received the permission from Julius to accede to the urgent request of the local Christians shows that he was held in high respect by the Roman. Thus they here, in Puteoli, reached the boundaries of the territory of Rome, for Luke carefully distinguishes between the city proper and the wider territory which was commonly reckoned with it. News of Paul's coming had meanwhile traveled ahead to the city, where the brethren were awaiting the coming of their great teacher with eager interest. Some of the disciples of Rome went down to meet them, as far as Appii Forum, a village on the Appian Way, forty-three miles from Rome; and ten miles nearer to the capital, at Three Taverns, there was another delegation of Christians awaiting the apostle. Though the two little towns, therefore, were of no importance otherwise, and one of them, at least, was noted for its road-houses, their names have been preserved in sacred history as halting-places of Paul's company. This indication of respect and affection on the part of the Roman brethren filled Paul with great joy and comforted his heart, for when he saw them, he gave thanks to God and took courage. It is both elevating and strengthening to the faith when Christians on their journey through life find everywhere brethren that with them serve the true God of heaven. When Julius and his band of prisoners reached Rome, he delivered Paul to the proper officers, or to the prefect of the emperor's guard. And the centurion's report as well as the letter of Festus must have been very favorable; for Paul, while waiting for his case to be called and during the course of his trial, was given permission to remain in his own lodgings, having only a soldier with him as a guard. He was bound to this soldier by a light chain, a fact which may have been irksome at times, but it was almost the lightest form of imprisonment known to the Romans and gave the apostle the free opportunity to see the brethren and hold all the services that he chose to have. The exalted Christ Himself held His protecting hand over Paul, in order that the congregation at Rome might receive the benefit of Paul's teaching and be established in the Christian doctrine.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-28.html> accessed January 20, 2024.

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<sup>38</sup> I provided the link for Acts 28, but from there, one could go back to Acts 27.

Referenced in [Acts 28:17–18](#).

### The Christian Community Bible Footnote for Acts 28:17

• 17. In Rome, Paul immediately wants to meet the authorities of the Jewish community. At this particular time, even if Judaism generally rejected Christian preaching, there had been no official condemnation. Christianity was for them a “sect,” a group, such as Pharisaism or the Essenes. Aware of how news traveled from one community to another in the Jewish world, Paul wanted to make the first move.

For him, it is important not to be considered as a traitor to his country for accusing the Jewish authorities. He is even more anxious to openly attack the refusal to believe in Jesus. The Christian community has already done what it could do among the Jews in Rome but he wants to strike harder.

Luke wished to end his book with the account of this meeting. Here Paul repeats almost all that he said when he first preached at Antioch of Pisidia (13:46-47): the Gospel is to be first preached to the Jews, but if they reject it, that will not prevent the word of God being proclaimed to all the nations.

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Referenced back in [Acts 28:19–20](#).

### Kretzmann’s Commentary on Acts 28:17–20

There was a flourishing congregation in Rome at this time, and Paul could well have devoted his entire time to the believers already gathered. But, as in other places, he here deliberately called the most influential Jews together, still adhering to his rule: to the Jew first and also to the Greek, Romans 1:16. The decree of Claudius banishing the Jews from Rome. Acts 18:2, had meanwhile been recalled, and the Jews had again flocked to the capital. When the leading Jews responded to his invitation and met in the place designated by Paul, he laid some matters of a personal nature before them. He wanted, above all, to remove any prejudices that they might entertain with respect to him, first, on account of his imprisonment; secondly, on account of the fact that he had appealed to the emperor; thirdly, to remove any effects of slanderous reports which may possibly have been brought from Jerusalem. He told them that he had done nothing, was not guilty of any offense either against the people of the Jews or against the customs and usages of the fathers, and yet had been delivered into the hands of the Romans. Paul tactfully refers to his arrest as being occasioned only indirectly by the Jews. When the Romans had given him a hearing, they had wanted to release him, since they found no cause of death in him, not a single crime having been proved against the apostle. But when the Jews then objected, he had been obliged to appeal to Caesar: but not in the sense, as Paul hastens to add, as though he had any accusation to bring against his own people. But it was for this reason that he had called for them, had asked them to meet with him in order that he might see them and speak to them, have a conference with them. For he assures them that he is wearing this chain, which they all could see, he was surrounded with this evidence of imprisonment, on account of the hope of Israel. The one hope of Israel was that concerning the Messiah; to Him all the prophets looked forward, of Him all the sages had spoken. And it was because Paul preached of the fulfillment of all these hopes and predictions and prophecies in the person of Jesus Christ of Nazareth that the enmity had struck him which resulted in his arrest.

From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 21, 2024.

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Referenced back in [Acts 28:23–24](#).

## Kretzmann's Commentary on Acts 28:21–24

When Paul had made his appeal for a square deal at their hands, the Jews frankly told him that they had received neither any written nor verbal communications which were unfavorable to him personally; letters they had not received from Judea, and none of the brethren that had come to Rome during the last years had reported anything bad against him. But they thought it good and proper to hear from Paul himself what he thought, to get his ideas on the whole situation, for so far as this new sect was concerned, it was known to them that it was finding contradiction and opposition everywhere. The report had been spread that the Christians were an atheistical and wicked sect, to be detested and abhorred by all mankind. But with the idea of being fair and of hearing Paul's story in his own way, the leading Jews of Rome fixed a date on which they would come to his place of lodging in larger numbers. To all of them Paul explained and expounded, not so much in vindication of his own conduct as in testimony for Christ, the kingdom of God, showing them what the term meant, in what manner they might enter into this wonderful kingdom, what faith was, always placing into the center of his persuasive discourse Jesus the Savior. From morning till night he tried his best to convince them concerning Jesus, from the Law of Moses, from the historical books of the Old Testament, from the books of the prophets, proving by a comparison with the life of Jesus that He must be the promised Messiah. It was a day of blessings from the Lord, of His merciful call to all those that were present. But the result was the usual one under similar circumstances. Some were convinced by what Paul said, but others were obstinate and refused to believe. So matter how emphatic and overpowering the evidence, some people will persist in hardening their hearts against the gracious influence of the Gospel and thus in spurning the grace of God which is offered to them.

From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 21, 2024.

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Referenced back in [Acts 28:28](#).

## Kretzmann's Commentary on Acts 28:25–29

It was at this point in the discussion, when some were being persuaded by Paul's words, yielding to the conviction of God's Word, and others continued in their disbelief, and when they could not come to an agreement among themselves, that Paul reminded them of a word of the Prophet Isaiah, chap. 6:9-10, which caused the meeting to disperse without a definite conclusion in regard to the matter. He referred to the prophecy concerning self-hardening followed by hardening on the part of God. Isaiah had received the express command to go to the Jews of his day and tell them that they would, literally, hear with their hearing, and yet not understand; that they would see with their eyes upon the Word, and yet receive no impression on their mind. And the reason for that judgment was that the heart of the people had become callous, unfeeling, and the spiritual hearing of their ears had become difficult, and their eyes were prevented from seeing. Therefore the Lord had given them up to the hardness of their hearts, lest they should see with their eyes and hear with their ears, and understand with their heart, and turn, be converted, and the Lord heal them. This terrible judgment upon the stubborn Jews had begun in the time of Isaiah, it had been threatened in the days of the Savior, Matthew 13:14-15; Mark 4:12; Luke 8:10, and it was now about to be carried out in its final terrible curse. And they would have no one to blame for the terrible results of their enmity toward Christ and God but themselves. Formally and solemnly Paul announces to the assembled Jews this consequence of their resistance and the course which he would be compelled to adopt henceforth. He wanted to have it known, to be understood by them, that the salvation of God, in the Gospel of the Messiah, was now sent to the Gentiles, and they would hear and accept its glorious news. Note that even these last words are spoken not merely to condemn, but also to lead to repentance. It was like showing to the Jews the horrible yawning abyss at whose edge they were standing, having deliberately closed their eyes and ears against every warning. And some results seem to have attended this last warning, if the text here is correct, for when Paul said these words, they left his quarters, discussing the matter among themselves with great vehemence. If the interest thus aroused only leads to a careful searching of Scriptures, a person may feel well rewarded for even such apparently fruitless discussions.

From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 22, 2024.

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Referenced in [Acts 28:28](#).

### The Christian Community Bible Footnote for Acts 28:28

• 28. *This salvation of God has been sent to the pagans:* This is one of Luke's favorite themes. It had been announced in the pro - phecy to Simeon (Lk 2:30) and this theme marked the beginning of the ministry of Jesus (Lk 3:6).

*Paul stayed for two whole years in a house,* that is to say, in semi-captivity. This was the time set by the law for preventive de - tentions. Therefore, it is most likely that everything ended up in a dismissal. Some claim that it was then that Paul was condemned to death. Luke would have had no reason to keep it quiet and even less, to hint at a change of residence.

*Without any hindrance.* That is the last word: the Gospel has gone out to conquer and nothing will stop it (Rev 6:2).

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Referenced back in [Acts 28:29–31](#).

### Kretzmann's Commentary on Acts 28:30–31

Paul may, at this time, have been able to purchase many conveniences for himself, or the liberality of the various congregations made it possible; at any rate, he was able to rent and live in his own lodgings for two whole years, this probably being the length of time required for his case to come up to trial and be disposed of. And he certainly was not hard to find or difficult to get to, for he received all that came to him; no matter from what congregation the brethren came, they were always welcome. He was still in custody, Philippians 1:13-17, but it certainly was of the very lightest kind. And just at this time God opened a door for His Word. For Paul spent his entire time in proclaiming the kingdom of God, not only by spoken words, but also in letters, for we have from this time of his life the epistles to the Ephesians, to the Colossians, to the Philippians, and to Philemon. In inviting men to become members of the kingdom of God, of the wonderful communion of saints, Paul always taught and repeated without rest or weariness the message concerning the Lord Jesus. With all confidence, with all open cheerfulness he preached; his sermons and private discussions were all redolent with the oil of the same bold joy with which the Lord had anointed him. And by the mercy of God he could do this unmolested, without hindrance. This must have been a great comfort to him and greatly increased his willingness and the enjoyment of his work for the Lord. The entire story shows how the Gospel of Christ gains its victories. For the same Gospel which Paul proclaimed in the capital of the world has since taken its course through the countries and is preached among the Gentiles to this day. The Church, which is established upon Jesus, the Rock of Ages, is standing today, and will stand to the end of time, and the portals of hell will not prevail against it.

From <https://www.studylight.org/commentaries/eng/kpc/acts-28.html> accessed January 22, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What follows below (nearly a half dozen doctrines) could be legitimately called a mess. At some point, I need to go through these different opinions and put together a reasonable 4<sup>th</sup> missionary journey for Paul. I may need to go back and re-listen to this final lesson on Acts by R. B. Thieme, Jr. and fill in some blanks.



First of all, we should look at this doctrine:

### The Case for Paul's Fourth Missionary Journey (R. B. Thieme, Jr.)

1. Based in part on the two imprisonments. In Philippians he anticipated his release; but in 2Tim. 4:6 he did not; he anticipates his death. Therefore, there are two imprisonments. First time under house arrest; second time is the Mamoritime dungeon, awaiting execution.
2. Geographical references in later epistles which do not correspond to any of the journeys in Acts. Different places and different conditions.
3. The book of Titus tells us the Paul stopped in Crete, which was not where he went in the first 3 missionary journeys. Paul never stopped at Crete anywhere in the book of Acts.
4. Titus 3:12 Paul talks about wintering in Nilopolis. A very famous city built by Augustus for a victory (there were no cities near where he had a military victory).
5. 2Tim. 4:20 could not match up with his journey to Jerusalem. Acts 20, 4, 17 There are two different journeys. Paul traveled after getting out of jail.
6. Acts 21:29 Trophemus went to Jerusalem. Trophemus cannot be left in Miletus as per 2Tim. 4:20.
7. Paul leaves Timothy in Ephesus as per . Acts 18:19–22 19:10, 31 20:29–30 1Tim. 1:3 Paul leaves Timothy in Ephesus. Timothy is the pastor in Ephesus, so how did he end up there?

The case for Paul's fourth missionary journey is taken from R. B. Thieme, Jr., the 1965 Study of the book of Acts, lesson #156.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is from one of the better Christian websites.

### What happened on Paul's fourth missionary journey? (From Got Questions?)

Paul took at least three missionary journeys covering Cyprus, Syria, Asia Minor, Macedonia, and Greece before he was wrongly accused in Jerusalem and imprisoned, first in Caesarea and then in Rome. What happened after this point is unclear. Some say that Paul's trip from Caesarea to Rome for his first Roman imprisonment constitutes his "fourth journey," while others say he embarked on another missionary trip after he was released. Much depends on whether he was imprisoned once or twice. In 2 Timothy 4:16, Paul, writing from prison, refers to his "first" trial, and verse 17 indicates that it ended favorably; these clues point to at least two imprisonments in Rome. It's been conjectured that Paul's fourth missionary journey started upon his release from his first imprisonment.

The book of Acts clearly outlines the first three of Paul's missionary journeys and his first set of trials and ends with his first imprisonment in Rome. Everything after that time must be gleaned from Paul's epistles, particularly the stops he mentions in the letters he wrote during his second imprisonment.

Possible places Paul visited include the following:

Crete (Titus 1:5)  
 Corinth (2 Timothy 4:20)  
 Miletus (2 Timothy 4:20)  
 Macedonia—possibly Philippi (1 Timothy 1:3)  
 Colossae (Philemon 1:22)  
 Troas (2 Timothy 4:13)  
 Ephesus (1 Timothy 3:14; 4:13)  
 Nicopolis (Titus 3:12)

There is a tradition that Paul went to Spain, but there is no record of this in the Bible. He did mention to the Romans that he wanted to take the gospel to Spain (Romans 15:24, 28). Clement of Rome's AD 95 writings

## What happened on Paul's fourth missionary journey? (From Got Questions?)

say Paul went to "the farthest limits of the West," which could mean Spain or possibly the United Kingdom, and the Muratorian Canon (AD 180) says Paul went from Rome to Spain.

It is believed that Paul's second arrest brought his fourth missionary journey to an end. He was sent to Mamertine Prison, which was much rougher than being kept in house arrest in his own lodgings. During his second Roman imprisonment, Paul knew the time of his departure from this world was near (2 Timothy 4:6). He was cared for by Luke (2 Timothy 4:11) and Onesiphorus (2 Timothy 1:16–17) but abandoned by many others. Nero was on a rampage against Christians in Rome and, if the tradition is true, Paul was beheaded at Nero's order.

From <https://www.gotquestions.org/Paul-fourth-missionary-journey.html>

This is fully hyperlinked on the original page.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul's first step in his 4<sup>th</sup> missionary journey is disputed. I will follow R. B. Thieme, Jr.'s approach below; but the map below this doctrine will have these same places, but in reverse order.

In reviewing Bob's notes below, it is hard to tell where he placed the trip to Spain, which is mentioned on three consecutive points. Bob also has this happening from an unusual place. One would think starting at Rome or at Crete would have been the place which would lead logically next to Spain.

### Paul's Fourth Missionary Tour

1. Paul spent two years in Rome under house arrest. Acts 28:30–31
2. He would have appeared before Nero, according to the vision God gave him in Acts 27:24.
3. He was apparently acquitted under Nero. According to Philemon 22, Paul expected to be released. See also Philippians 1:19–26. *The early church historian Eusebius writing about AD 325 supported this with his claim that Paul's martyrdom was not during the period described in the book of Acts, see H.E. 2.22.6.<sup>1</sup>*
4. In A.D. 62–63 Paul left Rome, having been released from house arrest.
5. Paul's first step is disputed. Some have him going west straight to Spain; R. B. Thieme, Jr. has him going east by land towards Macedonia. Others have him going south to Crete. We know where he has been through his letters, but not the exact order in which he traveled. R. B. Thieme, Jr. appears to follow the map below, but just in the opposite direction (clockwise rather than counterclockwise<sup>2</sup>).
6. He went through Macedonia to get to Asia Minor (which is known as Turkey today). If Paul is going from Rome to Ephesus, and he goes through Macedonia, then he traveled by road known as the Ignatian way, one of the greatest superhighways of the world. It goes over all kinds of mountains and that highway still exists. He went from Philippi to Ephesus to the Lychus Valley (to the cities of Colossi, Hierpolis and/or Laodicia).
7. Apparently, Paul dealt with gnosticism, which is mentioned in the book of Colossians.
8. In A.D. 64 Paul went from the Lychus Valley west up to Spain. Romans 15:24, 28 This was his declared intention. His objective is to go to Spain.
9. He picked an interesting year to go to Spain. Nero burned Rome and blamed it on the Christians in A.D. 64. Paul stayed out of Rome entirely. Paul traveled by sea.<sup>3</sup>
10. From Ephesus he went by sea of Marsaiii and then to Gades. He spent 64–66 in Spain. He is out of pocket during all of this time.
11. From Spain, Paul returns to Ephesus where he left Timothy. 2Tim. 1:15 2: plus all the women who caused Timothy to take some wine. Troublemakers and problems in Ephesus.
12. After Paul left Timothy and he went to Macedonia, where he wrote 1Timothy and we know exactly what the problems were. Encroachment of other pastors, problems with deacons, and with at least 4 specific trouble makers. He also wrote to Titus at this time.
13. On the trip from Ephesus to Macedonia he left Trophemus at Miletus and he left Erasmus at Corinth

## Paul's Fourth Missionary Tour

14. Then Paul went to Nilopolis and Epirus, the modern Albania. Actium was a famous battle and Augustus (?) built Nicopolis to commemorate that victory. He whipped Mark Anthony's troops. Titus 3:12 67–68 winter for Paul. Reported to be a beautiful city.
15. At the end of the winter, Feb/March Roman agents arrested Paul in Nicopolis and he went immediately across the Adriatic to Rome.
- 16.

<sup>1</sup>From [www.biola.edu/blogs/good-book-blog/2015/paul-s-4th-missionary-journey-and-i-don-t-mean-his-trip-to-rome](http://www.biola.edu/blogs/good-book-blog/2015/paul-s-4th-missionary-journey-and-i-don-t-mean-his-trip-to-rome)

<sup>2</sup>How many young people will read this and not understand these terms?

<sup>3</sup>Several commentators claim that there is no evidence that Paul went to Spain, although many of them still believe that Paul went that far. On another occasion, many years later in fact, R. B. Thieme, Jr. has Paul going to Spain directly from Rome. This strikes me as odd place to put Paul's trip to Spain sometime while he is in and around Ephesus.

x

The general progression of Paul's fourth missionary journey is taken from R. B. Thieme, Jr., the 1965 Study of the book of Acts, lesson #156. Bob presents another possible 4<sup>th</sup> missionary tour which has Paul heading towards Spain first.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is Bob's second stab at Paul's fourth missionary journey, over 20 years later after his first effort.

## Paul's Fourth Missionary Journey (A Review by R. B. Thieme, Jr.)

1. After being four years out of circulation, Paul first had to go east to Asia Minor (by way of Philippi and Thessalonica) and visit all the churches where he had ministered before, and then to come back across the Mediterranean to Spain. That he revisited Asia Minor is found in Phil 2:23-24 and Phile 22. This means that Paul traveled overland on the famous Ignatian Highway to Philippi.
2. From there he went on to Ephesus and the Lycus Valley. He visited Colossae, Laodicea, and Hierpolis where he had previously not been. In the Lycus Valley, Paul shut down Gnosticism, as we knew he would from his writing of Colossians.
3. In 65 A.D., Paul finally made his fourth missionary journey after being freed by Nero. He traveled west to Spain, as we knew he would from Rom 15:24,28. He made the trip by sea across the Mediterranean from Ephesus to Marseille. This means he bypassed Rome, where Nero was then blaming the Christians for the burning of Rome in 64 AD.
4. From Marseille, Paul sailed to Gades, a Roman port in Spain. He spent the best part of two years in Spain.
5. From Spain, Paul returned to Ephesus by sea, where he left Timothy as the pastor. Therefore, when Paul went on from Ephesus to Macedonia, he wrote back 1Timothy and Titus at that time.
6. Then Paul went to Nicopolis and Epirus, a very famous city built by Augustus in B.C. 30. He went there while they were commemorating the victory of Actium, the reason why the city was built. Paul wintered in Nicopolis in 67-68 A.D.
7. In the spring of 68 A.D., the Roman secret service caught up with Paul and arrested him. He was transported to Rome for his second Roman imprisonment and his second trial before Caesar. This time, Caesar ordered that he die. Being a Roman citizen, he was taken out to the edge of the city where he was decapitated, a painless death.
8. Because Nero ordered Paul's death, within three months Nero killed himself as his assassins were closing in on him.
9. Paul's evidence testing during his first Roman imprisonment probably continued during his fourth missionary journey. We can safely assume he had passed evidence testing once he was released from his first Roman imprisonment.

These are notes which come out of the Life of Paul (by R. B. Thieme, Jr.); ©1989.

## Chapter Outline

## Charts, Graphics and Short Doctrines

At some point, I need to edit some of these out, and select one or two of them; or build up this 4<sup>th</sup> missionary journey on my own.



**Paul's Fourth Missionary Tour** (a map); from [Free Bible Images](#); accessed July 10, 2022.

1. The evidence from the 'pastoral letters' suggests that the outcome of Paul's trial before Nero in 62AD was positive. After his acquittal in 62AD, Paul left Rome and probably embarked on a 'fourth missionary journey'. In Crete, Paul appointed Titus to be the leader of the local church. (Titus 1:5)
2. Paul visited Miletus and left Trophimus there because he was ill. (2 Timothy 4:20) He then left Timothy in charge of the church at Ephesus. (1 Timothy 1:3)
3. Paul may have visited Colossae (Philemon 1:22) before continuing to Troas where he left his coat with Carpus. (2 Timothy 4:13)
4. Paul then went on to Philippi where he wrote his First Letter to Timothy and his Letter to Titus between 63 and 66AD. (1 Timothy 1:3)
5. Paul may have visited Ephesus again before travelling on to Corinth. (1 Timothy 3:14, 4:13 & 2 Timothy 4:20)
6. Paul spent the winter at Nicopolis, where he asked Titus to meet him. (Titus 3:12)
7. Paul then returned to Rome where he was imprisoned in the Mamertine Prison. (2 Timothy 1:8, 16-17 & 2:9). He wrote his Second Letter to Timothy shortly before being executed in c.67AD during the intense persecution of Jews and Christians by Nero. (2 Timothy 4:6).<sup>39</sup>

One might say that this is the *conservative* version. At least one map has Paul heading off to Spain from Rome; another source has five missionary journeys (given the short amount of time that Paul has remaining, it is hard to imagine that he was able to fit in two missionary journeys in the period which he has remaining to him).

The Bible Journey also uses the map above.

### Paul's Fourth Missionary Journey (the Bible Journey)

The evidence from the 'pastoral letters' suggests that the outcome of Paul's trial before Nero in 62AD was positive, and Paul was acquitted at that time (see 2 Timothy 4:16, where Paul refers to his 'first' trial). This is hardly surprising as over two years earlier, in Caesarea in 59AD, the Roman governor Festus and King Herod Agrippa II had agreed that "There is no reason why this man should die or be put in jail" (Acts 26:31). Indeed, Agrippa had said to Festus, "We could let this man go free, but he has asked Caesar to hear his case" (Acts 26:32).

After his acquittal in 62AD, Paul left Rome and probably embarked on a 'fourth missionary journey' (see 1 on Map 28).

Paul commissioned Titus to be the leader of the local church while in Crete (which Paul had visited only briefly

<sup>39</sup> These 7 points are taken from <https://freebibleimages.org/illustrations/bj-paul-maps/> (accessed July 10, 2022). They are not seen until one clicks on the 8<sup>th</sup> image (slide).

## Paul's Fourth Missionary Journey (the Bible Journey)

before, en route to Rome – see Titus 1:5 & Acts 27:8-9). He visited Miletus (and left Trophimus there because he was ill – see 2 Timothy 4:20) and then left Timothy in charge of the church at Ephesus (see 1 Timothy 1:3) (see 2 on Map 28). He may have visited Colossae (see Philemon 1:22) before he continued to Troas (where he left his coat with Carpus – see 2 Timothy 4:13) (see 3 on Map 28).

Paul then went on to Philippi in Macedonia (see 1 Timothy 1:3) where he wrote his First Letter to Timothy and his Letter to Titus between 63 and 66AD (see 4 on Map 28). He may have visited Ephesus again (see 1 Timothy 3:14 & 4:13) before travelling back via Corinth (see 2 Timothy 4:20) (see 5 on Map 28) and Nicopolis (see Titus 3:12) (see 6 on Map 28) to Rome (see 7 on Map 28) where he was imprisoned in the Mamertine Prison (see 2 Timothy 1:8,16-17 & 2:9). From Rome he wrote his Second Letter to Timothy shortly before he was beheaded (as he was a Roman citizen) in c.67AD during the intense persecution of Jews and Christians by Nero (see 2 Timothy 4:6).

Paul may also have visited Spain at some time between 63 and 67AD (see Romans 15:24 & 28) but we have no Biblical evidence of such a visit.

<https://www.thebiblejourney.org/biblejourney1/16-pauls-letters-to-timothy-in-ephesus-titus-in-crete/pauls-4th-missionary-journey/> accessed July 10, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Acts 28

The Kukis Reasonably Literal Translation	Kukis Paraphrase
The ship lands in Malta/Paul is bitten by a snake	
After we had been saved, we then knew that the island was being called Malta.	After we had been saved, we determined that the island where we had landed was Malta.
Also the natives were offering extraordinary human kindness to us, for they were kindling a fire [and] bringing (food) to all of us. [We appreciated their kindness] because of the rain, which had been coming upon [us] and because of the cold.	In addition, the indigenous people there were very kind to us. They had kindled a fire and they were bringing food to all of us, because of the rain, which had been falling for awhile, and because of the cold.
Paul gathered together a bundle of firewood and laid it on the fire. A viper, from the heat, was coming out [from the bundle, and] it took a hold of his hand.	Paul gathered together an armload of firewood and he laid it on the fire. Because of the heat, a viper hidden in the bundle came out and latched onto Paul's hand.
The barbarians, having seen the venomous creature hanging from his hand, were saying directly to one another, "Undoubtedly, this man is a murderer. Having been saved out of the sea, the Justice has not permitted [him] to keep on living."	The barbarians, having observed this venous creature hanging from Paul's hand, said to one another, "No doubt that this man is a murderer. Even though he survived the shipwreck, it is the determination of Justice that he not be permitted to live."



## A Complete Translation of Acts 28

The Kukis Reasonably Literal Translation	Kukis Paraphrase
[Paul] certainly had shaken off the venomous creature into the fire. He was affected in no evil [way], [even] though the [locals] were expecting him to swell up [and] to suddenly drop dead.	Paul shook off the venomous snake into the fire, while all were watching him. He was not adversely affected by this, even though the locals kept watching him. They expected his arm to swell up and they thought that he would suddenly drop dead.
Now they [kept watching him] for a long [time], expecting [that to happen]. Seeing [that] nothing evil [happened] to him, they changed their opinions, [In fact,] they began to say [that] he is a god.	However, over a long period of time, nothing harmful happened to him, causing the locals to change their minds. In fact, at this point, they began to say that Paul was a god.
<b>Paul heals the father of Publius, the Roman chief</b>	
In the [regions] around that place were the lands [belonging] to the chief of the island, [whose] name [was] Publius. [He] had taken us in for three days, graciously receiving [us] as guests.	The regions around that place were lands that belonged to the principal man of the island, whose name was Publius. He took all of us in for three days, graciously receiving us as guests.
It came to pass concerning the father of Publius, who kept on being afflicted with a fever and an intestinal ailment, was lying down. Paul came in face to face with him, praying [and] laying his hands on him, [and] he healed him.	His father was lying down, suffering from a fever and an intestinal problem. Paul went into the room where the father was and prayed for him. Paul laid his hands upon him and healed him.
Now this happened so that the rest, the [ones] on the island, [those who] kept on having illnesses, were coming [to Paul] and he was healing [them]. [These] and many [others] were honoring us with honors.	After this happened, others on the island who were sick, came to Paul and he healed them. These people who had been sick, along with many others, honored us with their respect.
When [we were about] to depart, [the islanders] set [before us] the [things] necessary for the [trip].	As we were about to leave, they brought us whatever things were necessary.
<b>From Malta almost to Rome</b>	
After three months, we departed in a ship [that had been] wintering on the island—an Alexandrian [ship], with the [figurehead] mark of the twin sons.	Another ship had been wintering in Malta, and we departed on that ship three months later. This ship had been built in Alexandria and it had a figurehead at the front of Castor and Pollux.
Having landed in Syracuse, we remained [there for] three days. Having left from there, we came to Rhenium, and, after one day, a south [wind] was happening.	We next traveled to Syracuse, where we stayed for three days. We left there and came to Rhenium, where, after a day, a strong south wind began to blow.
On day two, we went to Puteoli, at which place [we] discovered [spiritual] brothers. We had been invited by them to remain [with them for] seven days. Accordingly, we went toward Rome [afterwards].	On day two, we traveled to Puteoli, where we discovered other members of the family of God. They invited us to stay there for seven days, after which we would go toward Rome.
Thereafter, the brothers were hearing [things] about us. [Therefore,] they came to meet with us from as far as Appius Phóron and Three Taverns.	After this, other believers heard about us. Therefore, they came from as far as the Appian Way and Three Taverns to meet with us.

<b>A Complete Translation of Acts 28</b>	
<b>The Kukis Reasonably Literal Translation</b>	<b>Kukis Paraphrase</b>
Having seen [this], Paul was grateful to God [and] he received courage [and confidence].	Having seen this, Paul was grateful to God and this gave him additional courage and confidence.
<b>Paul's First Session with the Jewish leaders</b>	
When we entered into Rome, (the centurion delivered the prisoners to the commander of the emperor's bodyguard; but) Paul was permitted to dwell by himself with a soldier guarding him.	When we finally arrived in Rome, the various prisoners being shuffled off to the palace prison, but Paul was permitted to live by himself with a single soldier guarding him.
It came to pass, after three days, a calling together to him [of] the ones being the prominent Judæans.	It came to pass that, after three days, Paul and his friends had called together the prominent Judæans to his new abode.
Now, having them gathered together, [Paul] said directly to them, "Men [and] brothers, I have done nothing contrary to the people [of God] or toward the customs received from the fathers.	Now, after they gathered there, Paul spoke these things directly to them: "Men and brothers, I have done nothing against the people of God or against the customs which we have received from our ancestors.
[As] a prisoner from Jerusalem, I was delivered over to the hands of the Romans. Having examined me, the [Roman officials] desired to release [me], because [there was] no reason of death [which] continued being in me.	I was delivered as a prisoner from Jerusalem to the custody of the Romans. The Roman officials examined me and questioned me on several occasions, and were determined to simply release me, as I had done nothing worthy of execution.
But [because of] the answering back of the Judæans, I was compelled to appeal to Cæsar, not in such a way [that I] kept on having anything to keep on accusing my people of.	But because of the response of the Judæans there, I was compelled to appeal to Cæsar, but not in such a way that I had anything to accuse my people of.
Therefore, for this reason I have called you [all] [here], to see [me] and to speak with [me]. I keep on being encircled with this chain on account of the Hope of Israel."	For this reason, therefore, I have called all of you here, to see me and to speak with me. I am bound by this chain on account of the Hope of Israel."
The [Jews] said directly to [Paul], "We have not received any letters about you from Judæa; nor has anyone from the brothers come [here] to bring a report or to speak anything bad about you.	The Jews there responded to Paul, saying this: "We have not received any letters about you from Judæa; nor have any fellow Jews come here to bring us a report about you or to say anything negative about you personally.
We keep on thinking it good to hear from you what your opinion keeps on being about these things; for indeed, this sect is well-known to us that everywhere it keeps on being disputed."	We think that it would be proper for us to hear what your opinion is on the matters at hand, for indeed, this sect is well-known to us, and there are negative opinions about it everywhere."
<b>Paul's Second Session with the Jewish leaders</b>	
Having set with [Paul] a day [that] they would come to him in [his] lodging, many more [showed up].	Having set a day to return to Paul, many more Jews attended this second session.

## A Complete Translation of Acts 28

The Kukis Reasonably Literal Translation	Kukis Paraphrase
[Paul] began to declare [truth] to them, testifying to the kingdom of God and persuading them about Jesus, from both the Law of Moses and from the Prophets, [speaking] from morning till night.	Paul began to declare the truth as he knew it to them, testifying about the kingdom of God, persuading them that this pertained to the message and Person of Jesus. Paul testified to this crowd from morning to night, persuading them from the Law and the Prophets that Jesus is the Messiah.
[Some of] the [Jews] were convinced by [his] speaking; and [others] continued not believing.	Some of them were convinced by his words and others continued in unbelief.
[The attending Jews] kept on being at variance with one another [as] they begin to depart.	As the attending Jews got up to depart, they are at variance with one another regarding the things which Paul has said.
[As they get up to depart] Paul says this one proclamation: “Well the Holy Spirit spoke through Isaiah the prophet directly to your [possibly, <i>our</i> ] fathers, saying, ‘Go to this people and say: <i>You [all] will hear a hearing and not even understand [it]; and you [all] will behold something to keep on beholding and you [all] will not even see [it].</i>	Before they departed, Paul has one last solemn proclamation to make. “It is accurate what the Holy Spirit said to our fathers through Isaiah the prophet. ‘Go to this people and say this to them: <i>you will all hear something but not understand it; you will look at something but not really see it.</i>
<i>For you see, the heart of this people has been made callous [with scar tissue] so that they hear with heavy ears and they have closed their eyes.</i>	<i>This problem is as follows: the peoples’ hearts are covered up with scar tissue; their ears are blocked so that they cannot hear and they have shut their eyes so that they cannot see. This is negative volition.</i>
<i>[They do this so that] they might not see with [their] eyes and they might [not] hear with [their ears] and they might [not] understand with [their] hearts; [with the result that] they might [not] return so that I will heal them.’ (Isaiah 6:9–10)</i>	<i>They do this so that they might not see with their eyes or hear with the ears or understand with their hearts. The end result is, they will not turn back to Me so that I might heal them.’ (Isaiah 6:9–10)</i>
Let it be known to you [all] that this salvation of God is [also] sent to the gentiles and they will hear [and understand it].”	Know this, that the salvation of God, which I have been describing to you, is also available to gentiles, and they will hear it, understand it and believe it!”
[After (Paul finished) saying these things, the Judæans departed, many having discussions among themselves.]	After Paul said those final words, the Judæans departed, many of them continuing to discuss these things among themselves.
<b>Paul’s ministry in Rome as a prisoner of Rome</b>	
Paul remained a full two years in his own rented place, welcoming all those who came to him.	Paul remain for a full two years in a place which he rented, able to welcome anyone who came to him.
[He] continued proclaiming the Kingdom of God and [he] continued teaching about the Lord Jesus Christ with all confidence (and boldness), unhindered.	He continued to proclaim the Kingdom of God and he continued to teach about the Lord Jesus Christ, having complete confidence and boldness. No one tried to stop him.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

<b>Doctrinal Teachers* Who Have Taught Acts 28</b>			
	<b>Series</b>	<b>Lesson (s)</b>	<b>Passage</b>
R. B. Thieme, Jr.	1965 Acts (#402)	#152–154	Acts 28:1–31
Grace Notes by Warren Doud	Book of Acts <a href="https://www.gracenotes.info/acts/acts100.shtml">https://www.gracenotes.info/acts/acts100.shtml</a>		Acts 1–28
Dr. Peter Pett	Book of Acts <a href="https://www.studylight.org/commentaries/eng/pet/Acts.html">https://www.studylight.org/commentaries/eng/pet/Acts.html</a>		Acts 1–28
Dr. Thomas Constable	Book of Acts <a href="https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf">https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/Acts.html">https://www.studylight.org/commentaries/eng/dcc/Acts.html</a>		Acts 1–28
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/acts-menuitem">https://deanbible.org/new-testament-menuitem/acts-menuitem</a>		Acts 1–28
Syndein	<a href="http://syndein.com/Acts.html">http://syndein.com/Acts.html</a> (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>		Acts 19–28
Jeremy Thomas	<a href="https://fbgbible.org/archive/fbc-acts.htm">https://fbgbible.org/archive/fbc-acts.htm</a>		Acts 1–28
Dr. John C. Whitcomb and George Zeller	<a href="http://www.middletonbiblechurch.org/acts/index.htm">http://www.middletonbiblechurch.org/acts/index.htm</a>		Acts 1–14

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

