

1. Open the Word of Truth to Acts 28:2. We are studying Paul's journey to Rome. Before we continue our Bible Study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I exegeted in part Acts 28:2 and when time expired we were about to analyze the phrase "and received us everyone."
3. Before we resume our analysis, I want us to take a look at a map of the journey to Rome and then review an expanded translation of Acts 28:1.

### Expanded Translation

**Acts 28:1 And after we had been washed safely to shore we found out that the name of the Island was Malta.**

4. So far we have exegeted that portion of Acts 28:2 which in the KJV has been rendered "And the barbarous people shewed us no little kindness: for they kindled a fire ..." noting it might better be translated "**And the islanders bestowed upon us a most welcomed reception for they started a warm fire ...**,"

5. The entire verse has been translated:

KJV-New Sentence

Acts 28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

6. And now for the phrase "and received us everyone."

AND RECEIVED US EVERYONE προσλαμβάνω εγω πασ

1. **Proslambano Ego Pas** is better translated "welcoming all of us ..."
2. **Proslambano** is a verb parsed as a 3rd person plural aorist middle indicative followed by the adjective **Pas** declined as an accusative plural; next follows the pronoun **Ego** which is also declined as an accusative plural.
  - 2.1 The middle voice of **Proslambano** indicates the islanders not only produced the action of providing hospitality but it also indicates they participated in the action of performing the various kindnesses. The middle voice stresses the action of the subject as both producing and participating in the action of the verb.
  - 2.2 **Proslambano** means "to take, to receive" or "they took." **Proslambano** is a compound consisting of **Pros** meaning face to face and **Lambano** meaning "to take" or "to seize." **Proslambano** is a stronger verb than **Lambano**. Several other uses of **Proslambano** in the New Testament are as follows:

Mat 16:22 Peter "**took**" him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!"

Mat 16:23 Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

Acts 27:33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, "**having taken**" nothing.

Acts 27:34 Wherefore I pray you "to take" some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Rom 14:1 Him that is weak in the faith "**receive ye**," but not to doubtful disputations.

Rom 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Rom 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God "**hath received**" him.

BECAUSE OF THE PRESENT RAIN, **δια ο υετος ο εφιστημι**

1. **Dia Ho Uetos Ho Ephistemi** is better translated "because of the pouring rain ..." or "because it was still raining ..."

2. **Dia** is a preposition, followed by the monadic noun **Uetos** declined as an accusative singular; next follows the verb **Ephistemi** parsed as a perfect passive participle.

3. **Uetos** is the common Greek word for rain. Two uses elsewhere in the New Testament are as follows:

Heb 6:4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

Heb 6:5 who have tasted the goodness of the word of God and the powers of the coming age,

Heb 6:6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

Heb 6:7 Land that drinks in the "**rain**" often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the autumn and spring rains "**rains**."

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

4. The participle **Ephistemi** is used as an adjective to modify the noun **Uetos** thus it too is translated as an accusative singular.

5. **Ephistemi** means "to place upon, to place over, to be close by, to standby" or "to be near." Three uses elsewhere in the New Testament are as follows:

Luk 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Luk 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

Luk 2:38 And she "**coming in**" that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Acts 6:12 And they stirred up the people, and the elders, and the scribes, and "**came upon**" him, and caught him, and brought him to the council,

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction "**cometh upon them**," as travail upon a woman with child; and they shall not escape.

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2Ti 4:2 Preach the word; "**be instant**" in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5.1 The perfect tense tells us the rain from the storm had not abated. As is often the case, after the wind from a hurricane or tornado subside the stricken area will be subject to a great deal of rain.

5.2 Such seems to be the case in our context and clearly from several related Scriptures the islanders will provide homes in which the passengers will find shelter from not only the rain but also the cold.

6. Now for the phrase "and because of the cold."

AND BECAUSE OF THE COLD. ΚΑΙ ΔΙΑ Ο ΦΥΧΟΣ.

1. **Kai Dia Ho Psuchos** is better translated "and the cold." or literally "and because of the cold."

2. **Kai** is a conjunction used as a connective followed by the preposition **Dia** and the monadic noun **Psuchos** declined as an accusative singular.

3. **Dia** plus the accusative is to be translated "because." **Dia** plus the genitive is to be translated "through and by means of."

4. **Psuchos** means "cold" or "breath." The verb form of **Psuchos** is **Psucho** and means to be cold.

5. Several uses elsewhere in the New Testament are as follows:

Joh 18:18 And the servants and officers stood there, who had made a fire of coals; for it was "**cold**:" and they warmed themselves: and Peter stood with them, and warmed himself.

2Co 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in "**cold**" and nakedness.

2Co 11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Mat 24:12 And because iniquity shall abound, the love of many shall wax "**cold**."

5.1 There is an adjective **Psuchros** that is variously translated "cool, fresh, cold" or "chilly." It is used in the natural sense in Mat 10:42, "cold water";

Mat 10:42 And whosoever shall give to drink unto one of these little ones a cup of "**cold**" water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Rev 3:15 I know thy works, that thou art neither "**cold**" nor hot: I would thou wert "**cold**" or hot.

Rev 3:16 So then because thou art lukewarm, and neither "**cold**" nor hot, I will spue thee out of my mouth.

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

#### **Expanded Translation**

**Acts 28:2 And the islanders were most kind, bestowing upon us significant kindnesses; they first built a warm fire around which we warmed ourselves; they also provided food, warm blankets and shelter from the rain and cold.**

7. Now let's see what event impressed the Maltesians.

#### **KJV-New Sentence**

Acts 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

#### **NIV**

Acts 28:3 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.

AND WHEN PAUL HAD GATHERED ΔΕ Ο ΠΑΥΛΟΣ ΣΥΣΤΡΕΦΩ

1. **De Ho Paulos Sustrepho** is better translated "And Paul after gathering ..."
2. **De** is a conjunction used as a simple connective followed by the monadic proper noun **Paulos** declined as a genitive singular; next follows the verb **Sustrepho** parsed as an aorist active participle.
3. The aorist participle of the verb **Sustrepho** tells us Paul first gathered the kindling and then placed the bundle on the fire. The active voice tells us Paul produced the action of the gathering.
4. **Sustrepho** is a hapaxlegomenon though there is a related noun **Sustrophe** usually used of a conspiracy or combine. Arnt and Gingrich tell us **Sustrophe** was used by Diodorus and Josephus of gathering people. In 2Macc. 14:30 it is used of "gathering a large number of combatants."
- 4.1 The related noun is used of a riot or commotion in Acts 19:40 and of a "banding together" of certain Jews who are intent on killing Paul. (Acts 23:12)

Acts 19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this "**riot**."

Acts 19:41 And when he had thus spoken, he dismissed the assembly.

The Plot to Kill Paul

Acts 23:12 And when it was day, certain of the Jews "**banded**" together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Acts 23:13 And they were more than forty which had made this conspiracy.

5. And now for the phrase "a bundle of sticks ..."

A BUNDLE OF STICKS, ΤΙΣ ΠΛΗΘΟΣ ΦΡΥΓΑΝΟΝ

1. **Tis Plethos Phruganon** is well translated "a bundle of sticks ..."
2. **Tis** is an indefinite pronoun followed by the noun **Plethos** declined as a nominative singular; next follows the noun **Phruganon** declined as a genitive singular.
3. **Plethos** is often used as an adjective to describe large numbers, fulness, multitudes etc. As a noun it is used to describe many homogenous items lumped together; in our case we have kindling bundled.
4. Four other uses in the New Testament are as follows:

Luk 5:6 And when they had this done, they inclosed a great "**multitude**" of fishes: and

their net brake.

Luk 1:10 And the "whole **multitude**" of the people were praying without at the time of incense.

Luk 1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luk 1:12 And when Zacharias saw him, he was troubled, and fear fell upon him.

Luk 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Luk 2:13 And suddenly there was with the angel a "**multitude**" of the heavenly host praising God, and saying,

Luk 2:14 Glory to God in the highest, and on earth peace, good will toward men.

Crowds Follow Jesus

Mar 3:7 But Jesus withdrew himself with his disciples to the sea: and a "**great multitude**" from Galilee followed him, and from Judaea,

Mar 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

5. **Phruganon** is another hapaxlegomenon. It means a firewood or kindling i.e. sticks picked-up from the ground and carried in this case to a large fire. Again Arnt and Gingrich tell us it was used of kindling in the LXX and by Aristophanes and Theophrastus in their ancient histories.

6. And now for the phrase "and laid them."

AND LAID THEM **ΚΑΙ ΕΠΙΤΗΜΙ**

1. **Kai Epitithemi** is better translated "and placed them ..."

2. **Kai** is a conjunction used as a simple connective followed by the verb **Epitithemi** parsed as an aorist active participle.

3. **Epitithemi** means "to place, to put" or "to lay upon." Three other uses of the verb in the New Testament are as follows:

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he "**laid**" his hands on every one of them, and healed them.

Luk 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Luk 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

Luk 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Acts 16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

Acts 16:23 And when they "**had laid**" many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Acts 16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Acts 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Acts 18:10 For I am with thee, and no man "**shall set**" on thee to hurt thee: for I have much people in this city.

Acts 18:11 And he continued there a year and six months, teaching the word of God among them.

4. And now for the phrase "on the fire."

ON THE FIRE **ΕΠΙ Ο ΠΥΡ**

1. **Epi Ho Pur** is well translated "upon the fire."

2. **Epi** is a preposition followed by the monadic noun **Pur** declined as an accusative singular.

3. **Pur** is the common Greek word for fire. Let's take a look at how **Pur** is used in the New Testament.

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