

1. Open the Word of Truth to Acts 28:4. 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 28:4. When time expired we were in the process of performing a word study of the Greek noun **Cheir** translated "hand."
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 28:1-3.

Expanded Translation

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

Acts 28:2 And the islanders were most welcoming, 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.

Acts 28:3 Paul gathered a pile of brushwood and, as he put it on the fire, a poisonous snake driven out by the heat fastened its fangs into Paul's hand.

4. So far we have exegeted that portion of Acts 28:4 which in the KJV has been rendered "And when the barbarians saw the venomous beast hang on his hand ..." noting it might better be translated "**And when the islanders saw the snake hanging from Paul's hand ...**"

5. The entire verse has been translated:

KJV-New Sentence

Acts 28:4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

6. Now for the phrase "hang on his hand."

HANG ON HIS HAND ΚΡΕΜΑΜΑΙ ΕΚ Ο ΧΕΙΡ ΑΥΤΟΣ

1. **Kremamai Ek Ho Cheir Autos** is better translated "hanging on his hand ..." or "hanging from Paul's hand ..."
2. **Kremamai** is a verb parsed as a present middle participle followed by the preposition **Ek** and the monadic noun **Cheir**, declined as a genitive singular. Next follows the intensive pronoun **Autos**, declined as a genitive singular.
3. **Kremamai** means "to hang, to be hung, to suspend" or "to be suspended." Let me

give you several other uses found elsewhere in the New Testament.

Mat 18:6 But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone "**hung**" around his neck and to be drowned in the depths of the sea.

Mat 22:40 On these two commandments "**hang**" all the law and the prophets.

Luk 23:39 And one of the malefactors which were "**hanged**" railed on him, saying, If thou be Christ, save thyself and us.

Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and "**hanged**" on a tree.

Acts 10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and "**hanged**" on a tree:

4. **Cheir** is the common Greek word for hand. It is used both literally and metaphorically in Scripture. From **Cheir** we get several English words, for example Chiropodist--a doctor who treats both the hands and the feet and Chironomy--that relating to how the arms and hands are to be used in directing an orchestra.

4.1 Let me give you several uses of **Cheir** found elsewhere in the New Testament.

Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their "**hands**" they shall bear thee up, lest at any time thou dash thy foot against a stone.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked "**hands**" have crucified and slain:

Rom 10:21 But to Israel he saith, All day long I have stretched forth my "**hands**" unto a disobedient and gainsaying people.

Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Heb 10:31 It is a fearful thing to fall into the "**hands**" of the living God.

1Pe 5:6 Humble yourselves therefore under the mighty "**hand**" of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

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

Expanded Translation

Acts 28:4 And when the islanders saw the snake hanging from Paul's hand ...

6. And now for the phrase "they said among themselves."

THEY SAID AMONG THEMSELVES λεγω προς αλληλων

1. **Lego Pros Allelon** is better translated "the islanders began to murmur among themselves ..."

2. **Lego** is a verb parsed as a 3rd person plural, imperfect active indicative followed by the preposition **Pros** and the noun/adverb **Allelon** declined as an accusative plural.

3. **Lego** is the common Greek word for speaking. It is variously translated "saith, tell, called, saying, said, pray" or "say." Let me give you several uses found elsewhere in the New Testament.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isa 7:14), "**saying**,"

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Joh 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city "**called**" Ephraim, and there continued with his disciples.

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all "**speak**" the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1Co 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

1Co 1:12 Now this I say, that every one of you "**saith**," I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Heb 10:5 Wherefore when he cometh into the world, he "**saith**," Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he "**said**," Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Acts 22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He "**said**," Yea.

Acts 22:28 And the chief captain answered, With a great sum obtained I this freedom.
And Paul said, But I was free born.

Acts 22:29 Then straightway they departed from him which should have examined him:
and the chief captain also was afraid, after he knew that he was a Roman, and because
he had bound him.

4. **Pros** is a preposition literally meaning "face to face" but generally translated "before." The object of **Pros** is **Allelon**, a noun/adverb used here as a reflexive pronoun. It is a derivative of the adverb **Allos** meaning another of the same kind. Generally **Allos** is translated "the other" or "some other."

4.1 Several uses found elsewhere are as follows:

Mat 24:10 And then shall many be offended, and shall betray "**one another**," and shall hate "**one another**."

Mat 24:11 And many false prophets shall rise, and shall deceive many.

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

Acts 2:7 And they were all amazed and marveled, saying "**one to another**," Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust "**one toward another**;" men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Gal 5:15 But if ye bite and devour "**one another**," take heed that ye be not consumed "**one of another**."

1Th 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love "**one another**."

1Th 4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

1Th 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

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

5. And now for the phrase "no doubt this man."

NO DOUBT THIS MAN ΠΑΝΤΩΣ ΟΥΤΟΣ Ο ΑΝΘΡΩΠΟΣ

1. **Pantos Houtos Ho Anthropos** is better translated "clearly this man Paul ..."
2. **Pantos** is an adverb followed by the near demonstrative pronoun **Houtos** declined as a nominative singular; it is followed by the monadic noun **Anthropos** declined also as a nominative singular.
3. **Pantos** is translated "not at all, altogether, in no wise, by all means, no doubt," and "to be sure." Let me give you several other uses found elsewhere in the New Testament.

Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luk 4:23 And he said unto them, Ye will "**surely**" say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luk 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

1Co 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye "**needs**" go out of the world.

1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

No One Is Righteous

Rom 3:9 What then? are we better than they? No, "**in no wise**:" for we have before proved both Jews and Gentiles, that they are all under sin;

Acts 18:18 And Paul, returning from his second missionary journey, tarried at Ephesus a good while, and then sailed into Syria, together with Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Acts 18:20 When they desired him to tarry longer time with them, he consented not;

Acts 18:21 But as he left, he promised, "I will come back if it is God's will but I must **by all means** travel to Jerusalem." Then he set sail from Ephesus.

Acts 18:22 When he landed at Caesarea, he went up and greeted the church at Jerusalem and then traveled north by land to Antioch.

4. **Houtos** is the near demonstrative pronoun usually translated "this." In this case it is used to refer to Paul. The far demonstrative pronoun is **Ekeinos** usually translated "that."

5. **Anthropos** is the common Greek word for man or mankind. We get our word Anthropology from **Anthropos**. **Anthropos** is used of a human being, male or female, without reference to sex or nationality. It is used sometimes in the singular and sometimes in the plural. Several uses found elsewhere in the New Testament are as

follows:

Mat 4:4 But he answered and said, It is written, "**Man**" shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat 5:13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of "**men.**"

1Co 2:4 And my speech and my preaching was not with enticing words of "**man's**" wisdom, but in demonstration of the Spirit and of power:

1Co 2:5 That your faith should not stand in the wisdom of "**men,**" but in the power of God.

Gal 1:11 I want you to know, brothers, that the gospel I preached is not something that "**man**" made up.

Gal 1:12 I did not receive it from any "**man,**" nor was I taught it; rather, I received it by revelation from Jesus Christ.

End Lesson Taught 11-8-09