

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 **Anthropos** translated "man."
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 they said among themselves, No doubt..." noting it might better be translated "**And when the islanders saw the snake hanging from Paul's hand, they began to murmur among themselves "Clearly this ..."**"

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 let's return to our word study of **Anthropos** translated "man."

7. **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 gender 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.

8. Now for the phrase "is a murderer."

IS A MURDERER, ΕΙΜΙ ΦΟΝΕΥΣ

1. **Eimi Phoneus** is well translated "is a murderer."

2. **Eimi** is a verb parsed as a 3rd person singular, present active indicative followed by the anarthrous noun **Phoneus**, declined as a nominative singular.

3. **Eimi** is the "to be" verb usually translated "is, are, was, were, be" or "being."

4. **Phoneus** refers to the person who is guilty of homicide. The verb form of **Phoneus** is **Phoneuo** meaning to murder someone. **Phoneus** is used as follows:

- in the singular of murders in general, 1Pe 4:15;

1Pe 4:15 But let none of you suffer as a "**murderer**," or as a thief, or as an evildoer, or as a busybody in other men's matters.

- in the plural of murderers in general, Rev 21:8;

Rev 21:8 But the fearful, and unbelieving, and the abominable, and "**murderers**," and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

- in a listing of those guilty of particular acts, Mat 22:7;

Mat 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Mat 22:5 But they made light of it, and went their ways, one to his farm, another to his

merchandise:

Mat 22:6 And the remnant took his servants, and entreated them spitefully, and slew them.

Mat 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those "**murderers**," and burned up their city.

- by Stephen of those who executed Christ, Acts 7:51-53;

Acts 7:51 You stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and "**murderers**:"

Acts 7:53 Who have received the law by the disposition of angels, and have not kept it.

5. The Bible clearly prohibits murder or homicide. There are those who contend the Bible prohibits killing in Exo 20:13. Such is not the case.

6. The Word of God authorizes killing as in capital punishment, self-defense, war and the protection of private property. Let's look at Exo 20:13 for a moment.

Exo 20:13 Thou shalt not kill.

6.1 The Hebrew here is better translated "thou shall not commit homicide."

6.2 **Ratsach** in the Hebrew means "to murder or commit homicide" whereas **Qatal** means "to kill."

6.3 In Exo 20:13 we have **Ratsach** as opposed to **Qatal**, thus the Bible prohibits murder and not killing per se.

7. Man has reacted emotionally to all causes of death as though it is inordinate and something to avoid at all costs. Life is indeed worshiped. Death is feared; the fear is sponsored by Satan according to Heb 2:14.

Heb 2:14 Since the children have flesh and blood, Christ too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--

Heb 2:15 and free those who all their lives were held in slavery by their fear of death.

8. Mankind overlooks the Omnipotence, Omniscience, Sovereignty, Righteousness and Justice of God in providing opportunity for salvation to everyone born on planet earth. We forget death is the ultimate healing!

Tit 2:11 For the grace of God that brings salvation has appeared to all men.

Joh 1:9 The true light, Christ, gives light to every man coming into the world.

9. Before death everyone has maximum opportunity to be saved.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom 1:19 Because that which may be known of God is manifest in them; for God hath showed it unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

10. Death is gain to a believer and life is service to Christ.

Phi 1:21 For to me to live is Christ, and to die is gain.

11. The principles of the Mosaic Law are valid for implementation by national entities says the Epistle to Timothy. We have already made this point in the Preface but it deserves repeating.

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

12. So a nation desiring peace and stability would be wise to enact strong laws against murder.

13. And now for the phrase "whom, though he hath escaped."

WHOM, THOUGH HE HATH ESCAPED ΟΣ ΔΙΑΣΩΖΩ

1. **Hos Diasozo** is better "and though he has been delivered from the perils ..."

2. **Hos** is a relative pronoun followed by the verb **Diasozo** parsed as an aorist passive participle. As a culminative aorist passive the subject receives the action of the verb with the action of the verb being seen in a series of events but viewed "as one ball of wax."

3. **Diasozo** means "to bring safely through, to convey in safety, to be made whole, to

reach a safe place, to be delivered" or "to heal." Several other uses found elsewhere in the New Testament are as follows:

Mat 14:36 And besought him that they might only touch the hem of his garment: and as many as touched "**were made perfectly whole.**"

Luk 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

Luk 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and "**heal**" his servant.

Luk 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

Luk 7:5 For he loveth our nation, and he hath built us a synagogue.

Luk 7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

Luk 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed (*Iaomai*).

Acts 23:24 And provide them beasts, that they may set Paul on, and "**bring him safe**" unto Felix the governor.

Acts 27:44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that "**they escaped**" all "**safe**" to land.

1Pe 3:20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls "**were saved**" by water.

4. **Diasozo** is a compound consisting of **Dia** meaning "through" and **Sozo** meaning "to save or deliver." One most famous passage where **Sozo** is used to describe our so great salvation is Eph 2:8.

Eph 2:8 For by grace "**are ye saved**" through faith; and that not of yourselves: it is the gift of God:

5. Let's 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, they began to murmur among themselves "Clearly this man Paul is a murderer and though he has been delivered from the perils ..."**

6. And now for the nature of the peril, "the sea."

THE SEA, ΕΚ Ο ΘΑΛΑΣΣΑ

1. **Ek Ho Thalassa** is better "of the sea ..." or "from the sea ..." or literally "out from the sea ..."

2. **Ek** is a preposition followed by the monadic noun **Thalassa** declined as a genitive singular.

3. **Thalassa** is the common Greek word for sea. It is used of the the Sea of Galilee, the Sea of Tiberias, the Sea of Chinereth and seas in general.

Mar 7:31 And again, departing from the coasts of Tyre and Sidon, he came unto the "**sea of Galilee**," through the midst of the coasts of Decapolis.

Joh 6:1 After these things Jesus went over the "**sea of Galilee**," which is the "**sea of Tiberias**."

Rev 20:13 And the "**sea**" gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

3.1 **Thalassa** can be found more than 100 times in the New Testament. It is used not only to designate significant water bodies but it is also used as part of an idiom in Rev 20:8. The idiom describes the large number of miscreants who rebel against the Lord at the end of the Millennium.

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the "**sea**."

3.2 In the Septuagint **Thalassa** is used variously.

- It is used of the Red sea.

Exo 10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the "**Red sea**;" there remained not one locust in all the coasts of Egypt.

Exo 10:20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

- It is used of the salt sea and the Mediterranean Sea in describing the land given to Judah.

Allotment for Judah

Jos 15:1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

Jos 15:2 And their south border was from the shore of the "**salt sea**," from the bay that

looketh southward:

Jos 15:3 And it went out to the south side to Maalehacrabbinim, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

Jos 15:4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the **sea**: this shall be your south coast.

Jos 15:5 And the east border was the "**salt sea**," even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

- It is used of the salt sea, the Mediterranean Sea and the Sea of Chinnereth in describing the boundaries of Canaan.

Num 34:1 And the LORD spake unto Moses, saying,

Num 34:2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

Num 34:3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the out most coast of the **salt sea** eastward ...

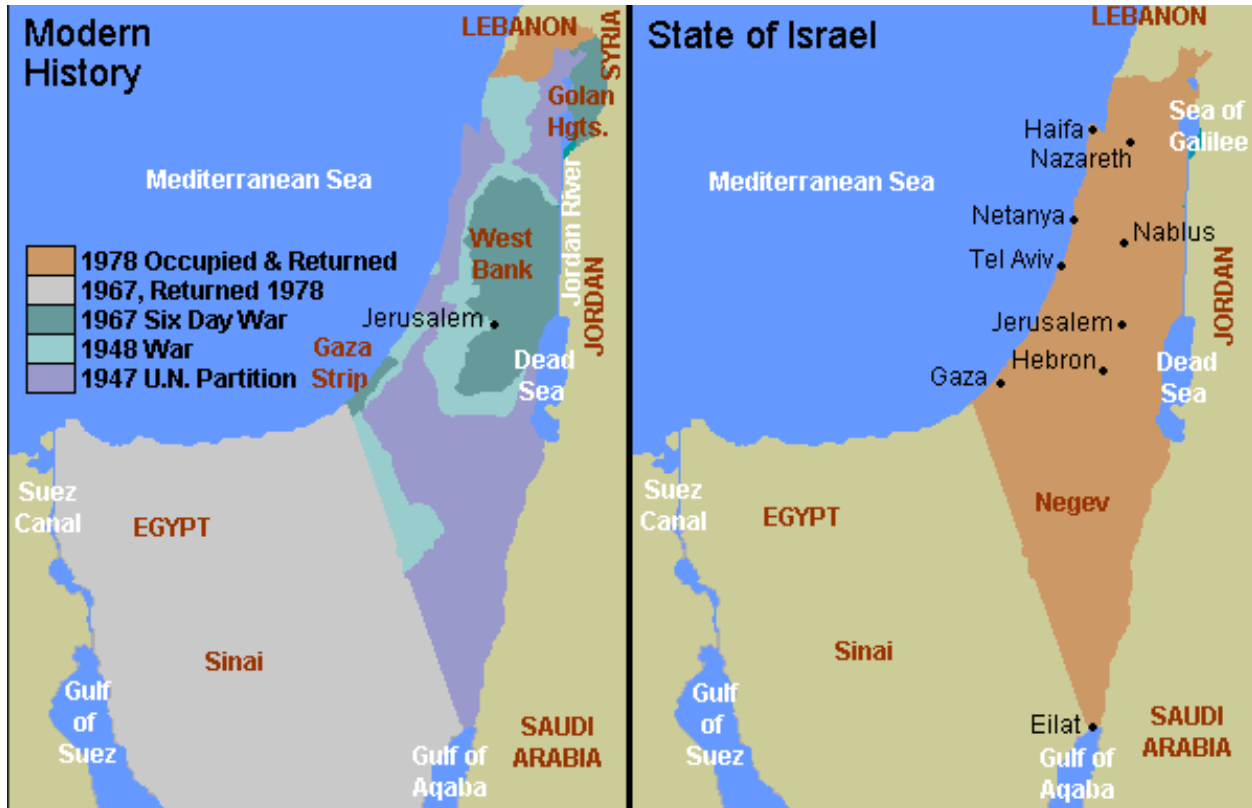
Num 34:5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the **sea**.

Num 34:6 And as for the western border, ye shall even have the **great sea** for a border: this shall be your west border ...

Num 34:11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the **sea of Chinnereth** eastward:

Num 34:12 And the border shall go down to Jordan, and the goings out of it shall be at the **salt sea**: this shall be your land with the coasts thereof round about.

4. Let's look at a map of the water bodies earlier described.



5. And now for the phrase "yet vengeance suffereth."

End Lesson Taught 11-15-09