

1. Open the Word of Truth to Acts 28:5. 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 Acts 28:4. When time expired we were in the process of analyzing Acts 28:5.
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 28:1-4.

### 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.**

**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 of the sea, our goddess of justice has determined he must die."**

4. So far we have exegeted that portion of Acts 28:5 which in the KJV has been rendered "And he shook off..." noting it might better be translated "**But Paul, contrary to what the islanders thought, shook off ...**"
5. The entire verse has been translated:

KJV-New Sentence

Acts 28:5 And he shook off the beast into the fire, and felt no harm.

6. Now for the phrase "the beast into the fire."

THE BEAST INTO THE FIRE, Ο ΘΕΡΙΟΝ ΕΙΣ Ο ΠΥΡ

1. **Ho Therion Eis Ho Pur** is better translated "the poisonous snake into the fire ..."
2. **Therion** is a monadic noun declined as a nominative neuter singular followed by the preposition **Eis** and the monadic noun **Pur** declined as an accusative singular.
3. **Therion** is used of "a beast, a wild animal, a brute" or "a brutish man." Four uses are as follows:

Mar 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the "**wild beasts**;" and the angels ministered unto him.

Acts 10:12 Wherein were all manner of four-footed beasts of the earth, and "**wild beasts**," and creeping things, and fowls of the air.

Acts 10:13 And there came a voice to him, Rise, Peter; kill, and eat.

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

KJV

Tit 1:12 One of themselves, even a prophet of their own, said, The Cretans are always liars, "**evil beasts**," slow bellies.

Tit 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

Tit 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

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Tit 1:12 Even one of their own prophets has said, "Cretans are always liars, "**evil brutes**," lazy gluttons."

Tit 1:13 This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith

Tit 1:14 and will pay no attention to Jewish myths or to the commands of those who reject the truth.

4. When we studied verse three of chapter twenty-eight I gave you a word study of **Pur**. You may recall it is the common word for fire and used both literally and figuratively.

5. Now for our final phrase "and felt no harm."

AND FELT NO HARM; ΟΥΔΕΙΣ ΠΑΣΧΩ ΚΑΚΟΣ

1. **Oudeis Pascho Kakos** is better translated "and suffered no ill effects;"

2. **Oudeis** is a negative adverb followed by the verb **Pascho** parsed as a 3rd person singular, aorist active indicative. Next follows the adjective/noun **Kakos** declined as an accusative singular.

3. **Pascho** means "to suffer, to be vexed, to be affected by events" or "to endure pain or evil."

3.1 Let me give you several uses of **Pascho** found elsewhere in Scripture.

Luk 22:15 And the Christ said unto them, With desire I have desired to eat this passover with you before "**I suffer**:"

Luk 22:16 For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God.

Luk 24:17 And the post-resurrected Christ said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Luk 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Luk 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

Luk 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Luk 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Luk 24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

Luk 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Luk 24:24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Luk 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Luk 24:26 Ought not Christ to "**have suffered**" these things, and to enter into his glory?

Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and "**suffer**" many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 17:12 But I say unto you, That Elias (Aramaic for Elijah) is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man "**suffer**" of them.

Mat 17:13 Then the disciples understood that he spake unto them of John the Baptist.

Mat 17:14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Mat 17:15 Lord, have mercy on my son: for he is lunatic, and "**sore vexed**:" for oftentimes he falleth into the fire, and oft into the water.

Mat 17:16 And I brought him to thy disciples, and they could not cure him.

Mat 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for "**I have suffered**" many things this day in a dream because of him.

4. **Kakos** is often used as an adjective, however, it quite frequently is translated substantively "a state of being, a criminal" or "one who is morally corrupt." To best understand its use, let's see how we find **Kakos** in Scripture elsewhere.

Mat 21:41 They say unto him, He will miserably destroy those "**wicked**" men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Mat 21:42 Jesus saith unto them, Did ye never read in Psa 118:22, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Mat 21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Mar 7:21 For from within, out of the heart of men, proceed "**evil**" thoughts, adulteries, fornications, murders,

Mar 7:22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil (*Poneros*) eye, blasphemy, pride, foolishness:

Mar 7:23 All these evil things come from within, and defile the man.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from "**evil**," and his lips that they speak no guile:

1Pe 3:11 Let him eschew "**evil**," and do good; let him seek peace, and ensue it.

1Pe 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do "**evil**."

1Pe 3:13 And who is he that will harm you, if ye be followers of that which is good?

1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

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

Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Acts 23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Acts 23:9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no "**evil**" in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

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

### **Expanded Translation**

**Acts 28:5 But Paul, contrary to what the islanders thought, shook off the poisonous snake into the fire and suffered no ill effects of the bite;**

6. And now let's see what we can learn from Acts 28:6.

KJV-Sentence continues

Acts 28:6 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.

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Acts 28:6 The people expected him to 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 he was a god.

HOWBEIT THEY LOOKED ΔΕ Ο ΠΡΟΣΔΟΚΑΩ ΑΥΤΟΣ

1. **De Ho Prosdokao Autos** is better translated "now the islanders fully well expected Paul ..." or literally "now they looked expecting him ..."
2. **De** is a conjunction used here as a continuative followed by the verb **Prosdokao**, parsed as 3rd person plural, imperfect active indicative. The article **Ho** is used as a substantive pronoun for the Maltesians. Next follows the pronoun **Autos** declined as an accusative singular.
3. **Prosdokao** means "to look for, be expectant of" or "to wait for." It is a compound consisting of **Pros** meaning "face to face" and **Dokeo** (a form of **Dokao**) meaning literally "face to face thinking."
4. Several uses found elsewhere in the New Testament are as follows:

Mat 11:3 And said unto him, Art thou he that should come, or do we "**look for**" another (*Heteros*)?

Mat 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

Mat 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Mat 11:6 And blessed is he, whosoever shall not be offended in me.

Mat 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Mat 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

Mat 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Mat 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Mat 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Mat 11:13 For all the prophets and the law prophesied until John.

Mat 11:14 And if ye will receive it, this is Elias, which was for to come.

2Pe 3:12 "**Looking for**" and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2Pe 3:13 Nevertheless we, according to his promise, "**look for**" new heavens and a new earth, wherein dwelleth righteousness.

2Pe 3:14 Wherefore, beloved, seeing that ye "**look for**" such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Luk 8:40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all "**waiting for**" him.

Luk 8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

Luk 8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Luk 8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Luk 8:44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

5. Now for the phrase "when he should have swollen."

WHEN HE SHOULD HAVE SWOLLEN, μελλω πιμπραμαι

1. **Mello Pimpramai** is better translated "to soon swell up ..." or the entire phrase could be better translated "now the islanders fully well expected his arm to immediately swell and become inflamed ..."

2. **Mello** is a verb parsed as a present active infinitive followed by **Pimpramai** parsed as an aorist passive infinitive.

3. **Mello** is used to express that which is about to be, or to express a certain futurity. It is used variously in Scripture as follows:

- It is used of that which is about to take place.

Mat 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod "**will**" seek the young child to destroy him.

Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

- It is used to express a certain future event.

Joh 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

Joh 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was "**at the point**" of death.

Mat 11:14 And if ye will receive it, this is Elijah, "**which was for**" to come.

- It is used of that which is intended.

Luk 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself "**would**" come.

4. **Pimpramai** is used to describe a swelling or inflammation caused by a bite or infection. **Pimpramai** is a hapaxlegomenon.

5. The verb **Pimpramai** comes from **Preo**, the basic Greek verb meaning to burn.

6. Arnt and Gingrich in their lexicon indicate the verb **Pimpramai** was used by Pherecrates of burning with fever and by Josephus, Judas, Papias and Hippocrates of swelling.

End Lesson Taught 11-29-09