

1. Open the Word of Truth to Acts 28:6. 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 28:5. When time expired we were in the process of analyzing Acts 28:6.
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 28:1-5.

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."

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;

4. So far we have exegeted that portion of Acts 28:6 which in the KJV has been rendered "*Howbeit they looked when he should have swollen ...*" noting it might better be translated "**now the islanders fully well expected Paul's arm to immediately swell and become inflamed ...**"
5. The entire verse has been translated:

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.

6. And now for the phrase "or fallen down."

OR FALLEN DOWN Ε ΚΑΤΑΠΙΠΤΩ

1. **E Katapipto** is better "or to fall down ..."

2. **E** is a conjunction followed by the verb **Katapipto** parsed as a present active infinitive.

3. **Katapipto** is a compound consisting of **Kata** meaning "down" and **Pipto** meaning "to fall." **Katapipto** means "to fall down." **Katapipto** can be found one other place in the New Testament. In Acts 26:14 in the KJV it is translated "fallen to"; in the NIV it is translated "fell to."

KJV

Acts 26:14 And when we were all "**fallen to**" the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks (cattle prod).

NIV

Acts 26:14 We all "**fell to**" the ground, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.'

Acts 26:15 "Then I asked, 'Who are you, Lord?' "I am Jesus, whom you are persecuting,' the Lord replied.

Acts 26:16 'Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you.

Acts 26:17 I will rescue you from your own people and from the Gentiles. I am sending you to them

Acts 26:18 to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

Acts 26:19 "So then, King Agrippa, I was not disobedient to the vision from heaven.

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

Expanded Translation

Acts 28:6 now the islanders fully well expected Paul's hand to swell and that he would soon fall to the earth ...

5. Next follows the phrase "dead suddenly."

DEAD SUDDENLY: **νεκρος αφνω**

1. **Nekros Aphno** is better "suddenly dead ..." or "dead ..."

2. **Nekros** is a noun declined as an accusative singular followed by the adverb **Aphno**.

3. The Maltesians were expecting Paul to immediately swell up and die.

4. A point or two might be helpful from our Doctrine of Seven Deaths.

4.1 There are seven kinds of death mentioned in Scripture.

4.1.1 These are: spiritual (born spiritually dead), physical, operational (no works), positional (dead to sin), temporal (out of fellowship), sexual, and a second death (GWT).

4.2 Spiritual death is mentioned in:

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

1Co 15:22 For as in Adam all die, so in Christ all will be made alive.

Col 2:13 a. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

4.3 Physical death is when the soul separates from the body as in:

Mat 8:22 But Jesus told him, "Follow me, and let the dead bury their own dead."

Rom 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

Rom 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

2Co 5:1 Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

2Co 5:2 Meanwhile we groan, longing to be clothed with our heavenly dwelling,

2Co 5:3 because when we are clothed, we will not be found naked.

2Co 5:4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life.

2Co 5:5 Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.

2Co 5:6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.

2Co 5:7 We live by faith, not by sight.

2Co 5:8 We are confident, I say, and would prefer to be away from the body and at home with the Lord.

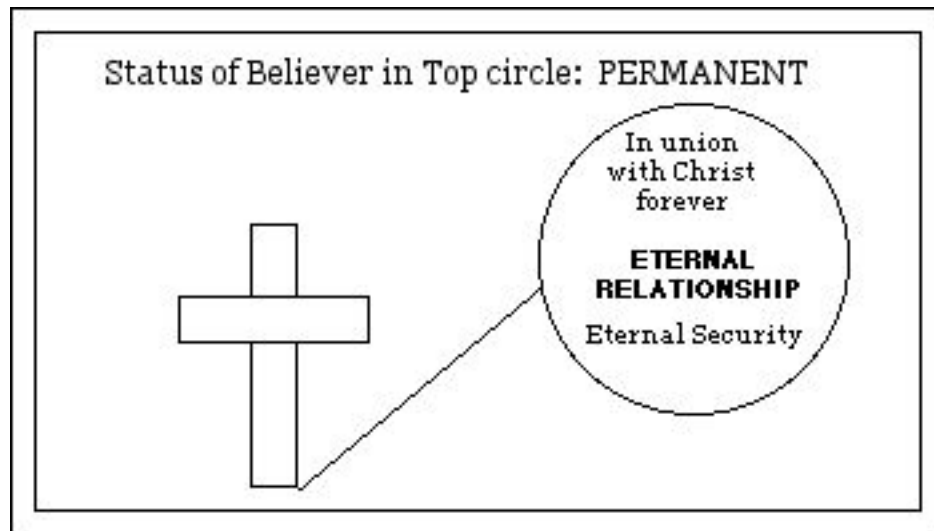
Phi 1:21 For to me, to live is Christ and to die is gain.

4.4 Operational death is a failure to produce divine good because there is no doctrine in the soul to produce. Without doctrine in the soul there is no divine good.

Jam 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jam 2:26 For as the body without the spirit is dead, so faith without works is dead also.

4.5 Positional death is our identification with Christ in His death. This occurs when we believe in the Lord Jesus Christ and receive our reconciliation.



Col 1:22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation--

Col 2:13 b. And you, being dead (SPIRITUAL DEATH) in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Rom 6:9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.

Rom 6:10 The death he died, he died to sin once for all; but the life he lives, he lives to God.

Rom 6:11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Rom 6:12 Therefore do not let sin reign in your mortal body so that you obey its evil desires.

4.6 Temporal death is being out of fellowship because of unconfessed sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 8:6 The mind of sinful man is death, but the mind controlled by the Spirit is life and peace;

4.7 Sexual death is inability to produce children:

Rom 4:16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.

Rom 4:17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

Rom 4:18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

Rom 4:19 Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead.

Rom 4:20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

Rom 4:21 being fully persuaded that God had power to do what he had promised.

Rom 4:22 This is why "it was credited to him as righteousness."

Heb 11:11 By faith Abraham, even though he was past age--and Sarah herself was barren--was enabled to become a father because he considered him faithful who had made the promise.

Heb 11:12 And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

4.8 The second death is for those who appear as unbelievers at the Great White Throne.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

4.8.1 Daniel in writing of the last days spoke to Israel concerning two types of resurrections. There was one to life and another to shame and everlasting contempt.

4.8.2 Given the mystery doctrines which had not yet been revealed Daniel provided only the basics i.e. there would be two resurrections for Israel: one for believing Israel and one for unbelieving Israel.

5. **Aphno** means "suddenly" or "unexpectedly." This adverb can be found two other places in the New Testament. (Acts 2:2 and 16:26)

Acts 2:2 "**Suddenly**" a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

Acts 2:3 They saw what seemed to be tongues of fire that separated and came to rest on each of 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 16:27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

Acts 16:28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Acts 16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?

BUT AFTER THEY HAD LOOKED ΔΕ ΠΡΟΣΔΟΚΑΩ ΑΥΤΟΣ

1. **De Prosdakao Autos** is better "but after waiting expectantly ..." or "but after their waiting expectantly ..." or "but after observing Paul's condition ..."

2. **De** is a conjunction used as an adversative; it is followed by the verb **Prosdokao**, parsed as present active participle. Next follows the intensive pronoun **Autos**, used as a third person pronoun and declined as a genitive plural.

3. **Prosdokao** means "to expect, to look for, to be expectant of," or "to wait for." The verb **Prosdokao** can be found several other places in the New Testament.

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

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

Acts 3:5 And he gave heed unto them, "**expecting**" to receive something of them.

Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Acts 3:7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

Acts 10:24 And the morrow after they entered into Caesarea. And Cornelius "**waited**" for them, and he had called together his kinsmen and near friends.

Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.

Acts 10:27 And as he talked with him, he went in, and found many that were come together.

End Lesson Taught 12-6-09