

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 in part Acts 28:6. When time expired we were about to study the phrase "a great while."
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, or fallen down dead suddenly: but after they looked ..." noting it might better be translated "**now the islanders fully well expected Paul's arm to immediately swell and become inflamed and that he would soon fall to the earth dead, but after observing Paul ...**"

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 "a great while."

A GREAT WHILE, **ΕΠΙ ΠΟΛΥΣ**

1. **Epi Polus** is literally "over much ..." or "for some time ..."

2. **Epi** is a preposition followed by the adjective/noun **Polus** declined as an accusative singular.

3. **Epi** with the accusative emphasizes motion or direction. **Polus** is translated "much, more, many, great" or "long."

4. **Polus** is variously used in Scripture as follows:

- as an adjective of degree--first with reference to learning and then with reference to people

Acts 26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; "**much**" learning doth make thee mad.

Rev 19:1 And after these things I heard a great voice of "**much**" people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:  
Rev 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Rev 19:3 And again they said, Alleluia And her smoke rose up forever and ever.

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

- in the neuter singular form (**Polu**), as an adjective describing labor for the Lord

Rom 16:6 Greet Mary, who bestowed "**much**" labour on us.

Rom 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured "**much**" in the Lord.

- adverbially, in the neuter singular referring to the work of Apollos

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them "**much**" which had believed through grace:

Acts 18:28 For he mightily convinced the Jews, and that publicly, shewing by the

scriptures that Jesus was Christ.

- in the plural describing Jesus's resuscitating of Jairus's daughter and the need for silence concerning the feat

Mar 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mar 5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mar 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Mar 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Mar 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Mar 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

Mar 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Mar 5:43 And he charged them "**straitly**" that no man should know it; and commanded that something should be given her to eat.

- with the negative adverb with reference to our Lord not teaching much for His time was drawing near warning that the prince of this world was coming

Joh 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Joh 14:30 Hereafter I will not talk "**much**" with you: for the prince of this world cometh, and hath nothing in me.

Joh 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

5. Clearly the Maltesians stared at Paul for some time expecting him to die but as our next phrase teaches: the snakebite does no harm.

6. Before proceeding 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 dead, but after observing Paul for some time ...**

AND SAW NO HARM COME μηδεις ατοπος θεωρω

1. **Medeis Atopos Theoreo** is better "they noticed that nothing out of the ordinary had happened ..." or "no harm had come ..."

2. **Medeis** is a negative adverb followed by the noun **Atopos**, declined as a nominative singular; next follows the verb **Theoreo** parsed as a present active participle.

3. **Atopos** is used to describe "something amiss, something or someone out of place, an inopportune condition, a wicked act" or "a noxious and improper action." Literally **Atopos** is **Topos** meaning "place" with the ascriptive negative alpha indicating something out of place or not placed.

3.1 Let me give you two other uses of **Atopos** in Scripture.

Luk 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing "**amiss**."

Luk 23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Luk 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

2Th 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2Th 3:2 And that we may be delivered from "**unreasonable**" (**wicked** in the NIV) and wicked (evil in the NIV) men: for all men have not faith.

2Th 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4. **Theoreo** means "to look, to see, to behold" or "consider." Several other uses found elsewhere in the New Testament are as follows:

Mat 27:55 And many women were there "**beholding**" afar off, which followed Jesus from Galilee, ministering unto him:

Luk 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Luk 10:18 And he said unto them, I "**beheld**" Satan as lightning fall from heaven. Jesus implied that the power of Satan was broken, and that the success of these seventy disciples was evidence of victory in the angelic conflict.

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, "**he saw**" no man: but they led him by the hand, and brought him into Damascus.

Heb 7:1 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,  
 Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."  
 Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.  
 Heb 7:4 Now "**consider**" how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.  
 Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:  
 Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.  
 Heb 7:7 And without all contradiction the less is blessed of the better.

Rev 11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which "**saw**" them.  
 Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.  
 Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

TO HIM, ΕΙΣ ΑΥΤΟΣ

1. **Eis Autos** is better "to Paul ..." or "him ..."
2. **Eis** is a preposition followed by the intensive pronoun **Autos** declined as an accusative singular and used as the third person singular pronoun.

THEY CHANGED THEIR MINDS, και μεταλαμβανω

1. **Metalambano** is better "so they changed their minds ..." or "so changing their minds."
2. **Metalambano** is a verb parsed as a present middle participle. **Metalambano** is a hapaxlegomenon used by Josephus, Philo and Homer of a turning to something. It is also found in the LXX of "changing from the old leaven to a new leaven."  
**Metalambano** can also be found in 4 Macc 6:18.
3. Arnt and Gingrich give its meaning "to change one's mind."
4. Now for the phrase "and said that he was a god."

AND SAID THAT HE WAS A GOD. λεγω αυτος ειμι θεος.

1. **Legō Autos Eimi Theos** is better "saying "this man is a god."

2. **Legō** is a verb parsed as 3rd person plural, aorist active indicative followed by **Autos**, an intensive pronoun declined as an accusative singular. Next follows the verb **Eimi** parsed as a present active infinitive followed by the noun **Theos** declined as an accusative singular.

3. **Legō** is the common verb for speaking, saying, saith etc. We have studied **Legō** in its verb form on several occasions. Its noun form is **Logos**. Let's look at several uses of **Logos**.

Joh 1:1 In the beginning was the "**Word**", and the "**Word**" was with God, and the "**Word**" was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Joh 1:14 And the "**Word**" was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh 17:17 Sanctify them through thy truth: thy "**word**" is truth.

Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world.

Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by "**word**," nor by letter as from us, as that the day of Christ is at hand.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 3:1 Finally, brethren, pray for us, that the "**word**" of the Lord may have free course, and be glorified, even as it is with you:

2Th 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2Th 3:13 But ye, brethren, be not weary in well doing.

2Th 3:14 And if any man obey not our "**word**" by this epistle, note that man, and have

no company with him, that he may be ashamed.

2Th 3:15 Yet count him not as an enemy, but admonish him as a brother.

End Lesson Taught 12-13-09