

1. Open the Word of Truth to Acts 28:8. 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 28:7. When time expired we were in the process of exegeting Acts 28:8
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 28:3-7.

### Expanded Translation

**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;**

**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 they noticed that nothing out of the ordinary had happened to Paul; so they quickly changed their minds and concluded he must be a god.**

**Acts 28:7 Now nearby the beach there was a certain landed estate belonging to the Roman administrator in charge of the island whose name was Publius; he welcomed us graciously entertaining us for three days.**

4. So far we have exegeted that portion of Acts 28:8 which in the KJV has been rendered "*And it came to pass, that the father of Publius lay ...*" noting it might better be translated "**Soon Paul was advised that Publius's father was confined to his bed...**"

5. The entire verse has been translated as follows:

KJV-New sentence

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

NIV

Acts 28:8 His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him.

6. I want to review some of that learned last week and then begin new material at point 3 below.

AND IT CAME TO PASS, ΔΕ γινομαι

1. **De Ginomai** is better translated "Soon Paul was advised ..."
2. **Ginomai** is a deponent verb. A deponent verb is passive/middle in form but is to be translated in the active voice. The verb means, "it came to pass, it was, it became" or "it is."

THAT THE FATHER OF PUBLIUS ο Πατηρ ο Ποπλιος

1. **Ho Pater Ho Poplios** is better translated "that Publius's father ..."
2. **Pater** is often used of our heavenly Father but more often in a familial sense, i.e., of the head of a human family.

LAY ΚΑΤΑΚΕΙΜΑΙ

1. **Katakeimai** is better translated "was in bed ..." or "was confined to his bed ..."
2. **Katakeimai** means, "to lie, to be in a recumbent position" or "to be laid down." It is also used of reclining at table, which was the customary way of eating during the time of Christ.
3. Now we are ready for new material and the phrase "sick of a fever."

SICK OF A FEVER ΣΥΝΕΧΩ ΠΥΡΕΤΟΣ

1. **Sunecho Puretos** is better translated "suffering from a high temperature ..." or "suffering from a raging fever ..."
2. **Sunecho** is a deponent verb parsed as a present active participle followed by the noun **Puretos**, declined as an accusative singular.
3. **Sunecho** has several meanings in Scripture; it is a compound consisting of **Sun**, meaning together with and **Echo**, meaning "to have and to hold." It is variously translated "suffering from, to hold together, to confine, to shut up close, to stop the ears, to hold" or "to be seized with."

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

Acts 7:57 Then they cried out with a loud voice, and "**stopped their ears**," and ran upon him with one accord,

Acts 7:58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Luk 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and "**keep thee in**" on every side,

Luk 22:63 And the men that "**held**" Jesus mocked him, and smote him.

Luk 22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

Mat 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that "**were taken with**" divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

2Co 5:14 For the love of Christ "**constraineth**" us; because we thus judge, that if one died for all, then were all dead:

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Phi 1:23 For I am "**in a strait**" betwixt two, having a desire to depart, and to be with Christ; which is far better:

Phi 1:24 Nevertheless to abide in the flesh is more needful for you.

4. **Peretos** comes from **Pur**, the common Greek word for fire. **Puretos** has three basic meanings: scorching heat, noxious heat and fever. In our verse it clearly refers to a fever. Several uses elsewhere in Scripture are as follows:

Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever (**Pura**).

Mat 8:15 And he touched her hand, and the "**fever**" left her: and she arose, and ministered unto them.

Mar 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Mar 1:30 But Simon's wife's mother lay sick of a fever (**Pura**), and anon they tell him of her.

Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever (**Purezza**) left her, and she ministered unto them.

Luk 4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great "**fever**;" and they besought him for her.

Luk 4:39 And he stood over her, and rebuked the "**fever**;" and it left her: and immediately she arose and ministered unto them.

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Joh 4:52 Then enquired he of them the hour when he began to amend. And they said

unto him, Yesterday at the seventh hour the "fever" left him.

Joh 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Joh 4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

AND OF A BLOODY FLUX: και δυσεντεριον

1. **Kai Duserterion** is better translated "and a bad case of bacillary dysentery ..."

2. **Kai** is a conjunction followed by the noun **Dysenterion**, declined as a dative singular. **Dysenterion** is also written in antiquity as **Dysenteria** and it is from this Greek word we get our word dysentery. **Dysenterion** is a hapaxlegomenon; it can be found in the writings of Josephus's The Antiquities of the Jews where it refers to a disease from which Herod was said to suffer.

3. Wycliffe writes of the meaning of **Duserterion** as follows: "Dysentery was the disease which caused the debilitating fever of Publius' father (Acts 28:8). In fulminating cases of bacillary dysentery there is evacuation of blood and mucous (hence the KJV "bloody flux"), and death may come quickly.

3.1 Bacterium is any of a domain that are often aggregated into colonies by means of flagella (the primary organ of motion of many microorganisms). These microorganisms typically live in soil, water, organic matter, or the bodies of plants and animals, that are often parasitic in nutrition.

3.2 Fulminating organisms causing dysentery in antiquity were incurable and virtually always caused death."

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

### Expanded Translation

**Acts 28:8 Soon Paul was advised that Publius's father was confined to his bed with a high temperature and a bad case of bacillary dysentery ..."**

5. Now we are ready for the phrase "to whom Paul entered in."

TO WHOM PAUL ENTERED IN, προς ος ο Παυλος εισερχομαι

1. **Pros Hos Ho Paulos Eiserchomai** is better translated "Paul upon arriving at the home of the father of Publius entered his bedroom ..."

2. **Pros** is a preposition followed by the relative pronoun **Hos**, declined as an accusative singular; next follows the monadic proper noun **Paulos**, declined as a nominative singular and the verb **Eiserchomai**, parsed as a 3rd person singular, aorist active indicative.

3. **Eiserchomai** is a compound consisting of **Eis** meaning "into" and the verb **Erchomai**, meaning "to come, to go" or "he or she went into." The verb **Eiserchomai** is used here to describe Paul entering into the bedroom of Publius's father for the purpose of healing him.

3.1 Several other uses of **Eiserchomai** found elsewhere in the New Testament are as follows:

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case "**enter**" into the kingdom of heaven.

Jesus Sends Out the Twelve

Luk 9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

Luk 9:2 And he sent them to preach the kingdom of God, and to heal the sick.

Luk 9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Luk 9:4 And whatsoever house ye "**enter into**," there abide, and thence depart.

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and "**go into**" the city, and it shall be told thee what thou must do.

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.

Rom 5:12 Wherefore, as by one man sin "**entered into**" the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

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.

AND PRAYED, **προσευχομαι**

1. **Proseuchomai** is better translated "after praying ..."

2. **Proseuchomai** is a verb parsed as an aorist active participle.

3. **Proseuchomai** is the general word for prayer; it means "earnest communication with God the Father." There are two other words translated prayer are **Deesis** and

## Enteuxis.

3.1 **Deesis** means earnest communication with God the Father where you ask for something you lack, i.e., a specific need.

3.2 **Enteuxis** means communication with God the Father where you fall in line with someone else to plead the cause for and on behalf of someone else.

4. Two uses elsewhere of **Proseuchomai** are as follows:

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should "**pray**" for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Acts 16:25 And at midnight Paul and Silas "**prayed**," and sang praises unto God: and the prisoners heard 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.

5. Prayer is direct one-way communication with God.

1Pe 1:8 **Though you have not seen him**, you love him; and **even though you do not see him** now, you believe in him and are filled with an inexpressible and glorious joy,

1Ti 6:16 God alone **is immortal and lives in unapproachable light**, whom no one has seen or can see. To him be honor and "might" forever. Amen.

AND LAID HANDS ON HIM **Επιτιθεμι ο χειρ αυτος**

1. **Epitithemi Ho Cheir Autos** is "and then Paul laid his hands upon him ..."

2. **Epitithemi** is a verb parsed as a 3rd person singular, aorist active indicative followed by the monadic noun **Cheir**, declined as an accusative plural. Next follows the intensive pronoun **Autos** used as a 3rd person pronoun and declined as a locative singular.

3. **Epitithemi** is translated "to put, to place, to lay upon, to impose, to inflict" or "to assault." Five uses found elsewhere in the New Testament are as follows:

A Dead Girl

Mat 9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and "**lay**" thy hand upon her, and she shall live.

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and "**he laid**" his hands on every one of them, and healed them.

Luk 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

End Lesson Taught 1-10-10