

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 in part Acts 28:8. When time expired we were in the process of analyzing the phrase "and laid his hands on him."
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 sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him ...*" noting it might better be translated "**Soon Paul was advised that Publius's father was confined to his bed with a high temperature and a bad case of bacillary dysentery; so Paul, upon arriving at Publius's home, entered into his father's room and after praying he laid his hands upon him ...**"

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.

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

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.

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** 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. **Puretos** 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.

AND OF A BLOODY FLUX: ΚΑΙ ΔΥΣΕΝΤΕΡΙΟΝ

1. **Kai Duserterion** is better translated "and a bad case of bacillary dysentery ..."
2. 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.

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. **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.

AND PRAYED, **προσευχομαι**

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

2. **Proseuchomai** is the general word for prayer; it means "earnest communication with God the Father."

3. And now for new material and the phrase "and laid hands on him."

AND LAID HANDS ON HIM **επιτιθημι 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:

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.

Acts 15:28 For it seemed good to the Holy Ghost, and to us, "**to lay**" upon you no greater burden than these necessary things;

Acts 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare

ye well.

Acts 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

Acts 16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

Acts 16:23 And when "**they had laid**" many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall "add" unto these things, God shall "**add**" unto him the plagues that are written in this book:

4. **Chair** is the common Greek word for hand. It is often used literally as in our verse. It is also used metaphorically in Scripture. From **Chair** we get several English words, for example Chiropodist--a doctor who treats both the hands and the feet, Chiropody--the practice of treating hands and feet and Chironomy--that relating to how the arms and hands are to be used in directing an orchestra.

AND HEALED HIM. ΙΑΟΜΑΙ ΑΥΤΟΣ.

1. **Iaomai Autos** is well translated "and healed him."
2. **Iaomai** is a verb parsed as a 3rd person singular, aorist middle indicative.
3. **Iaomai** is translated, "heal, healed, made whole" or "maketh thee whole." Several uses found elsewhere in the New Testament are as follows:

At Capernaum

Mat 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant "**shall be healed.**"

Mat 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Mat 8:10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Peter Speaks to the Onlookers

Acts 3:11 And as the lame man which "**was healed**" held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Acts 3:12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Heb 12:9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Heb 12:12 Therefore, strengthen your feeble arms and weak knees.

Heb 12:13 "Make level paths for your feet," so that the lame may not be disabled, but rather "**healed.**"

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes "**ye were healed.**"

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

4. Let's see how our entire verse looks 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; so Paul upon arriving at Publius's home, entered into his father's room, and after praying, he laid his hands upon him and the old man was immediately healed.

5. Now we are ready for verse nine and the reaction to Publius's father's healing.

KJV-New Sentence

Acts 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

NIV

Acts 28:9 When this had happened, the rest of the sick on the island came and were cured.

SO WHEN THIS WAS DONE, ΔΕ ΟΥΤΟΣ γινομαι

1. **De Houtos Ginomai** is better translated "Now when the news of the healing spread over the island ..."

2. **De** is an adversative conjunction used as a continuative followed by the near demonstrative pronoun **Houtos**, declined as a genitive singular; it is followed by the verb **Ginomai**, parsed as an aorist active (deponent) participle.

3. **Houtos** is virtually always translated "this." Let me give you four uses found elsewhere in the New Testament.

Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Mat 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
Mat 13:15 For "**this**" people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Mat 13:16 But blessed are your eyes, for they see: and your ears, for they hear.

Joh 12:31 Now is the judgment of "**this**" world: now shall the prince of this world be cast out.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 "**This**" he said, signifying what death he should die.

Tit 1:5 For "**this**" cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Tit 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince those who oppose sound doctrine.

OTHERS ALSO, ΚΑΙ ΛΟΙΠΟΣ

1. **Kai Loipos** is better translated "*the rest of the sick on the island ...*"

2. **Kai** is a conjunction used as an attributive followed by the verb **Loipos**, declined as nominative singular.

3. **Loipos** is translated "remainder, henceforth, residual, the rest, the remnant, the remaining" and "those left." Several uses found elsewhere in the New Testament are as follows:"

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.

Mat 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Mat 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the

marriage.

Gal 6:17 From "**henceforth**" let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Gal 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

2Ti 4:8 "**Henceforth**" there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1Pe 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
1Pe 4:2 That he no longer should live the "**rest**" of his time in the flesh to the lusts of men, but to the will of God.

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

Expanded Translation

Acts 28:9 Now when the news of the healing spread throughout Malta the rest of those living on the island ...

5. And now for the phrase "which had diseases."

End Lesson 1-17-10