

The Acts of the Apostles

[Wed. August 12, 2015] Acts Series, Acts 28.1-16 – Craig A. Thurman

Paul and his traveling companions, Aristarchus and Luke, with Julius, his soldiers, shipmaster, owner, sailors and other prisoners suffered to terrible storm which drove them first, down into the Mediterranean Sea close to a small island named Clauda, but then up and the down the sea of Adria. (Acts 27.16, 27) They were driven so for fourteen days. Finally having some notion that they were nearing land they began to sound or cast into the water and to check the depth. Discovering that ship was coming into shallows they cast four anchors and waited for the coming of day before proceeding. Then they raised anchors, loosed the rudder band, hoisted the main sail and hoped to have the ship driven to a place where there was a creek. At this, the stern of the ship was broken by the force of the waves, and the beach still lay some distance away. Therefore it was said that those who could swim would go first, and the remaining would have to float to shore by using pieces of the broken ship. And just as the Lord had promised to Paul, not a single soul of the 276 on board perished in this terrible storm.

44 ... And so it came to pass, that they escaped all safe to land.

*1 ¶ And when they **were** escaped,*

*when ... were escaped, διασωθέντες, nom, pl, masc, part, aor 1, pass of διασώζω; διά by, through + σώζω to save; Mt. 14.36 were made perfectly whole; Lk. 7.3, heal; Acts 23.24, bring ... safe; 27.43, to save; 27.44, escaped; 28.1, when ... were escaped; 28.4, though ... **hath escaped**; 1Pe. 3.20, were saved.*

J. P. Green, Sr., *Interlinear Greek New Testament*, 'And having been saved,' which emphasizes each aspect of the verb: nominative *and when*, participle *having*, passive *been*, and the aorist, *saved*.

When there were escaped from the broken ship ...

then they knew

knew, ἐπέγνωσαν, 3rd p pl, aor 2, ind, act of ἐπιγινώσκω; ἐπί upon, against + γινώσκω to know; ἐπέγνωσαν is used five times in the N.T. (Mt.17.12;

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Mk. 6.33; Lk.24.31; Acts 28.1, knew [4]; Lk.1.22, perceived [1]). The aorist many times will translate by the English simple present tense, i.e. know. Here, 'then they *know* the island,' when once they have gotten on land and considered some things about it.

It isn't revealed who it is that recognized the island.

that the island was called Méliita. (English pronunciation)

was called, καλεῖται, 3rd ps, pres, ind, pass of καλέω.

Melita is Latin for the island of Malta which is located just over 50 miles from the island of Sicily, which lies just off the coast of Italy.

Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται

2 *And the barbarous people*

barbarous people, βάρβαροι, nom pl of βάρβαρος; translated either barbarous or barbarian this is the first use in the New Testament; (Acts 28.2, 4; Ro.1.14 contrast Greeks/barbarians; 1Co.14.11 (twice) is the inability to speak to another in their tongue; Col.3.11 contrasts it, barbarian, Sythian.

Probably indicates that the native people of this island were unfamiliar with the languages of Latin or Greek. Yet they did communicate. Paul was probably able, because of the gift of God upon him, to speak to them. We know that he could speak many languages.

1Co.14.18 I thank my God, I speak with tongues more than ye all ...

οὐ	τὴν	τυχοῦσαν	φιλανθρωπίαν
<i>shewed us no</i>	<i>little</i>	<i>kindness:</i>	
<i>gave</i>	<i>not</i>	<i>the common</i>	<i>humane affection (27.3 kindly entreated)</i>
	<i>extraordinary</i>	<i>love toward</i>	<i>man (Tit.3.4)</i>

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shewed, παρεῖχον, 3rd p imperf, act of παρέχω; παρά near, of, by, from + ἔχω to have, possess; in Acts, for example, 17.31 *hath given*; 16.16, παρεῖχε; 3rd p sing, imperf, *brought*; 19.24 *brought*; 22.2 *kept*; 28.2 *shewed*.

little, τυχοῦσαν, acc, sing, fem, part, aor 2 of τυγχάνω; the idea of *to obtain* or *common*.

kindness, φιλανθρωπίαν, acc sing of φιλανθρωπία.

Only other passage where φιλανθρωπία is used:

Tit 3:4 But after that the kindness and love of God our Saviour toward man φιλανθρωπια appeared ...

for they kindled a fire,

kindled, ανάψαντες, nom, pl, masc, par, aor 1 of ανάπτω; ανάπτω is found three times in the N.T., and always translated with the English *kindle* (Lk.12.49; Ja. 3.5).

προσελάβοντο πάντας ἡμᾶς
and received us every one,
us all

received, προσελάβοντο, 3rd p pl, aor 2, ind, mid of προσλαμβάνω; προς unto + λαμβάνω to receive, accept or take; this verb, προσελάβοντο, is used three times, and only in the book of Acts: 18.26, *took ... unto*; 27.36, *took*; 28.2, *received*.

διὰ τὸν ὑετὸν τὸν ἐφειστώτα καὶ διὰ τὸ ψῦχος
because of the present rain, and because of the cold.
rain at hand

present, ἐφειστώτα, acc, sing, masc, part, perf of ἐφίστημι; ἐπί upon + ἵστημι to stand, establish, appoint, set;

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Ac 22:20 *And when the blood of thy martyr Stephen was shed, I also was **standing by εφεστως**, and consenting unto his death, and kept the raiment of them that slew him.*

2Ti 4:6 *For I am now ready to be offered, and the time of my departure is **at hand εφεστηκεν**.*

rain, υετον, acc sing of υετός; always (6) translated rain.

cold, ψυχος, always (3) translated cold.

οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν υετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψυχος

3 *And when Paul had gathered a bundle of sticks,
combined a bunch*

when ... had gathered, συστρέψαντος, gen, sing, masc, part, aor 1 of συστρέφω (verb)/συστροφή (noun); σύν together, with + στρέφω to turn. Only other place used, of the illegal assembling of the Ephesians in Acts 19.40; the verb, συστρέφω, is only found in Acts 28.3, had gathered συστρέψαντος a bundle of sticks.

bundle, πλῆθος, translated multitude (30), company (1), bundle (1).

sticks, φρυγάνων, only this once in the N.T.; LXX, Job 30.7 rustling; Ho.10.7 twigs; Is. 40.24; 41.2; 47.14; Jer. 13.24 sticks.

Remembering that it was cold.

ἐπὶ τὴν πυρὰν
and laid them on the fire,

laid, ἐπιθέντος, gen, sing, masc, part, aor 2, act of ἐπιτίθημι; ἐπί upon + τίθημι to put, lay, lay down, appoint, ordain, make.

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Other passage where ἐπιθέντος occurs:

*Ac 19:6 And **when Paul had laid his hands upon ἐπιθέντος them, the Holy Ghost came on them; and they spake with tongues, and prophesied.***

ἐκ τῆς θερμῆς

there came a viper out of the heat, and fastened on his hand.

came ... out, ἐξεληθοῦσα, nom, sing, fem, part, aor 2 of ἐξέρξομαι; is found in three passages (Mt. 15.18 come forth; Mk.6.24, went forth; Act 28.3, came ... out.)

viper, ἔχιδνα, always (5) translated viper; used in literal and typical senses.

heat, θερμῆς, gen, sing of θερμη; from which we have the English word, thermal; another Greek word associated with this is θερμαίνομαι, the verb translated with the English warm (cf.Mk.14.54, 67; Jn.18.18, 25; Ja.2.16).

fastened on, καθῆψεν, 3rd ps, aor 1, ind of καθάπτω; καθάπτω; κατά after, against, by + ἄπτω kindle, light (to light a wick of a candle, thus to touch it with a flame); only passage where καθάπτω is found.

Some cold blooded animals, like snakes, in cold temperatures can enter into a state of torpor, and as a result become slow or immobile. Doubtless, as Paul picked up a bunch of sticks which had in it a snake, which, at the moment, could do him no harm. But once warmed ...

συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἔχιδνα ἐκ τῆς θερμῆς ἐξεληθοῦσα καθῆψεν τῆς χειρὸς αὐτοῦ

4 And when the barbarians saw the venomous beast hang ἐκ τῆς χειρὸς αὐτοῦ
on his hand,
from his hand

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hang, κρεμάμενον, acc, sing, neut, part, pres, mid of κρεμάννυμι/κρέμαμαι/ κρεμάω; always (7) translated with the English word *hand*.

πρὸς ἀλλήλους Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος
they said among themselves, No doubt this man is a murderer,
to one another

πάντως, KJV Lk.4.23 *surely*; Acts 18.21 *by all means*; 21.22 *needs*; 28.4 *no doubt*; Ro.3.9 *in no wise*; 1Co.5.10 *altogether*; 9.10 *altogether*; 9.22 *by all means*; 16.12 *at all*.

Barbarians have the very same natural thought processes as any other man. Here, they judge things by the outward appearance. A very common but incorrect assumption is, 'Bad things happen to bad people.' Is that true? Absolutely not.

Ec 8:14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

Ecc.9.1 ¶ For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. [It is poor judgment to say that God loves or hates us based on our experience.]

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

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ὄν διασωθέντα ἐκ τῆς θαλάσσης
whom, though he hath escaped the sea,
though he be escaped from the sea

though ... hath escaped, διασωθέντα, acc, sing, masc, part, aor 1, pass of διασώζω; cf. vs. 1, when ... were escaped.

yet vengeance suffereth not to live.
justice

vengeance, δίκη; KJV Acts 25.15, judgment (1), Acts 28.4; Jude 7, vengeance (2), 2Th.1.9, be punished (1); interesting that justice is not found once in the N.T., it is the dispensing with righteous judgment, which may be administered only by the Lord and his appointed, temporary human governments. (Ro.13.14 he is the servant of God to dispense wrath upon him that doeth evil.)

suffereth, εἶασε, 3rd p s, aor 1, ind of εἶάω; KJV suffer 9, let ... alone 1, let 1, let alone 1, left 1, committed 1; This particular verb is found in Mt.24.43; Acts 14.16; 16.7; 28.4.

to live, ζῆν, pres infin of ζάω to live.

As is to be expected there are some who disagree with the record of the Word of God. For example, one man says that the *viper* was not venomous.

Robertson's Word Pictures in the New Testament, vol. 3, p.480, ...Ramsay thinks that the small constrictor (Coronella Austriaca) which still exists in the island may be the "viper," though it has no poison fangs, but clings and bites. The natives thought that it was a poisonous viper.'

What did this man do? He gathered information about the island and interpreted Scripture according to external information that he had available and then drew a conclusion.

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There are good Baptist brethren that do this. Some preachers preach mere fables rather than truth. They do not set forth the truth by expository preaching, but add elements of history and customs to the preaching. The message is more a fiction than Biblical. *2Ti 4:2, Preach the word ...* all the Word, and nothing but the Word. If that isn't good enough for the Lord's churches, nothing is.

Now, conclusions from such means can be correct or they can be wrong, but the means to that conclusion was wrong no matter what the result is. Scripture is not true because history or other external witnesses agree with it. Rather, external witnesses, history and all that is related to those things which the Scriptures convey to us, are validated by Scripture. The Bible is not just another book written at the whim and will of a bunch of men over a period of two thousand years (from Moses to the close of the apostolic age). The Bible is the revelation of God come to us through the Holy Spirit by holy, chosen men. (2Pe.1.21) It is the earthly record of that which is *settled* in heaven. (Ps. 119.89)

*Ps 119:89 LAMED. For ever, O LORD, thy word is **settled** in heaven. (נִצָּן, Niphal participle: passive, participle; is settled, is standing, is appointed)*

What is the truth in our text of Acts 28.4-6? Is it that Paul was bitten by a non-venomous snake and that the islanders didn't know better? Or, is it that the islanders had good reason to expect Paul to die from this particular viper's poisonous bite? Who would know better about the truthfulness of this incident? Isn't it the Lord's record of this incident through Luke? Or, is it that we are like the barbarians of that place, just a bunch of religious fanatics who don't know better. We need someone to come along with a specialized education to come along and explain the real truth that the Word of God failed to convey to us?

What was notable about this event? Is it the fact that Paul shook off a snake into the fire that had bitten him? Or, is it that, he not only shook off a snake into the fire that had bitten him, but the venom had no affect upon him? The latter is the real import of this verse isn't it?

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Now, this text is far more important to us than only this present episode. This text is key to giving validation to another Scripture of great importance, which is also called into question by those who would cast doubt upon the faithful transmission of God's Word through the ages; call this the preservation of the Scriptures. As far as I can tell this is the only instance of the fulfillment of Mk.16.18. This one, little, seemingly innocent occasion recorded in Acts chapter 28 validates the authenticity of the last twelve verses of the gospel of Mark. If you have any other version of the Bible than a KJV Bible you will find that the last twelve verses of Mark's gospel are recommended for omission because it is not found in the Sinaiticus (א, Aleph) and Vaticanus (B) manuscripts. (12 versions listed here: Amplified Bible, New American Standard Bible, New International Bible, Revised English Bible, New Revised Standard Version Bible, Good News Bible, New American Bible, The Jewish New Testament Bible, The Living Bible, the New Living Translation, The English Standard Version, and the Revised Version Bible [Thanks to the first deviant version of the Bible, in 1881, subsequent to the KJV: to Brook Foss Westcott, and Fenton John Anthony Hort]).

This is not the only evidence that supports the authenticity of the last twelve verses of Mark. Of what importance to us are the last twelve verses of Mark? Mark contains the clearest evidence that baptism does not save; is not regenerative. This has great support in Acts 8.38; 10.47. But the text of Mk.16 16 adds a unique and thus an unparalleled clarity to the truth that faith must precede the administration of the ordinance of baptism or else the candidate is disqualified to receive it.

Mr 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And so Mark 16.18 reads:

Mr 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

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shall take up, ἀροῦσι, 3rd p pl, fut, ind, act of αἴρω to take up.

Snake handling: is it in the Bible?

Now let's consider what this verse says and doesn't say. First, it simply states a future reality, a future fact. It does not state any intent in the actor. Intent or volition on the part of the actor would be given by the indicative or imperative moods. In the indicative we would say, 'I am going to pick up a snake.' There is no such thing as a future imperative, but we could say, in the subjunctive mood, 'You should take up serpents.' By those kinds of statements we would have the intent to teach a doctrine justifying *snake handling*. But these kinds of statements are not found in the Bible.

This is the only incident recorded in New Testament Scripture where a snake was picked by a Christian. There is no support in all of the Word of God for a faith-work of handling snakes. An honest examination of these texts reveals that Paul gathered up the snake by accident, and unbeknownst to him while he was gathering a bundle of sticks for a fire. Paul did not pick up the serpent because he was going to prove he had faith in Christ. Let us take this just a step further as it relates to Mk.16.17, 18. Casting out demons, speaking in tongues, taking up serpents, drinking deadly substances are all statements of future facts that would take place with some of the apostles (that is the context: the eleven, Mk.16.12). All of these things are statements of future facts that would take place. None of these suggests that they should purpose to do them. There is no, 'Cast out demons,' 'Speak in tongues,' 'Take up snakes,' 'Drink deadly poison.' Not here, and not anywhere else in Scripture. Our Lord simply stated these as a matter of fact and they would take place in some of the disciples. None of these constitute a part of the ministry of the New Testament church today, and have not since the time that the churches began to possess the full revelation of the Lord's mind in New Testament Scriptures.

The truth is that these islanders knew the kind of snake that bit Paul and had every expectation that the normal course of death would result from it. That is the record of Scripture, and that is what I believe. Every Word of God is important. And this verse is no different.

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Pr 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

Lu 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Never give up one word of this Bible. And I'd like to add this note: Thank God that we don't have to prove our faith by handling snakes, speaking in tongues, casting out devils, and drinking deadly substances!

ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ ἔλεγον πρὸς ἀλλήλους Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν

εἰς τὸ πῦρ

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

suffered

shook off, ἀποτινάξας, nom, sing, masc, part, aor 1, act of ἀποτινάσσω; ἀπό since, forth, of + τινάσσω LXX, Is. 28.27, threshed;

Only other passage where ἀποτινάσσω is used:

*Lu 9:5 And whosoever will not receive you, when ye go out of that city, **shake off αποτιναξατε** the very dust from your feet for a testimony against them.*

LXX:

Jud.16.20, shake myself; 1Ki. (1Sa.)10.2 has given up; Lam. 2.7, has cast off.

felt, ἔπαθεν, 3rd ps, aor 2, ind of πάσχω; is found in He. 5.8; 13.12; 1Pe.2.21, suffered; 1Pe.3.18, hath ... suffered. πάσχω is translated with the English word suffer (39), felt (1), vexed (1), passion (1).

ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν

μέλλειν

6 Howbeit they looked when he should have swollen, expected that he was about to swell,

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looked, προσεδόκων, 3rd p pl, imperf of προσδοκάω; προς near, unto + δοκάω look(?); cf. LXX, Ps.119.166; προσδοκάω is used again in the latter part of this same verse.

Ps 119:166 (118:166) I waited προσεδόκων for thy salvation, O Lord, and have loved thy commandments. (KJV: Lord, I have hoped for thy salvation, and done thy commandments.)

should , μέλλειν, pres, infin of μέλλω to be about.

have swollen, πίμπρασθαι, pres, infin, pass of πίμπρημι; only found in this passage.

or fallen down dead suddenly:

to fall down momentarily

fallen down, καταπίπτειν, pres infin of καταπίπτω; to fall down;

suddenly, ἄφνω; adverb.

Ac 2:2 And suddenly ἄφνω there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (cf. 16.26 also)

ἐπὶ πολὺ

but after they had looked a great while, and saw no harm
expecting for a while and perceived nothing amiss

after ... had looked, προσδοκόντων, gen, pl, masc, part, pres; see directly above.

saw, θεωρούντων, gen, pl, masc, part, pres of θεωρέω to behold, see, perceive, consider; ;

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harm, ἄτοπον, acc, sing, neut of ἄτοπος, ἄ negative particle + τόπος
place, **cf. vs. 7 quarters**; out of place; used only three times in Scripture:
KJV, *amiss, harm, unreasonable*.

εἰς αὐτὸν
come to him, they changed their minds,
coming unto him they changed [in their] perception, cf. to θεωρούντων

come, γινόμενον, part, pres of γίνομαι to be.

changed their, μεταβαλλόμενοι, nom, pl, masc, part, pres, **mid** of
μεταβάλλω; **μετά** after, change + βάλλω to cast;

How fickle men are. Recall that in chapter 14, after the Lord had used Paul to work a miracle in the lame man at Lystra. When they saw that, those of Lystra began to cry out that the gods, Jupiter (Barnabas) and Mercurius (Paul) had come down to them in the likeness of men. And Paul and Barnabas had *scarce restrained* the people from doing sacrifices to them. Then when the Jews from the previous cities found these two in Lystra they convinced them to stone Paul, *drew him out of the city, supposing he had been dead*. Listen, unregenerate men are unpredictable and moved by every evil wind that blows. One time they are your friends, and the next time they hate you. It can be a real see-saw experience.

εἶναι
and said that he was a god.
claimed him to be god.
pres, infin. of εἶμί, I am

said, ἔλεγον, 3rd p pl, imperf, ind, act of λέγω to say.

Isn't it interesting that men have always some sort of an expectation for the arrival of God? Yet, it is clear that they have no idea what they are looking for in God. Yet when Jesus, the Son of God came to earth how few realized who He was. Men rejected Him. Yet, they look for God to come in signs and miracles. Well God is coming to earth again in the not-too-distant future, and every eye shall see Him. Who? Jesus. The same who was

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despised and rejected, nailed to the cross, who died, whose side was pierced, who was buried in a borrowed tomb for three days and nights, and raised from the dead in the third day just as the Scriptures told he would. He, the God-man, Savior, and Judge of all the earth is coming again.

οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρὸν ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
7 *In the same quarters*
Or, And in and about that place

quarters, τόπον acc, sing of τόπος; **is the root of the English word, *harm*, in vs. 6**; meaning *places, i.e. places of Asia*; cf. vs. 8, 41 *place/s*; vs. 29 upon rock, or *rough places*.

ὑπῆρχεν χωρία
were possessions of the chief man of the island,
lands or fields

were, ὑπῆρχεν, 3rd ps, imperf of ὑπάρχω; ὑπό beneath, under + ἄρχω primary, principal; is found six times in the N.T. (*was, were*).

possessions, χωρία, nom pl of χωρίον; Mt. 26.36; Mk. 14.32, a *place* called Gethsemane; Jn 4.5, near to the *parcel of ground*; Acts 1.18, 19, a *field*; Acts 4.34; 5.3, 8, *lands*; Acts 28.7, *possessions*.

whose name was Publius; who received us, and lodged us three days courteously.
entertained

received, ἀναδεξάμενος, nom, sing, masc, part, aor 1, mid of ἀναδέχομαι.

Only other passage where ἀναδέχομαι is found:
*Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he **that had received αναδεξαμενος** the promises offered up his only begotten son ...*

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lodged, ἐξένισεν, 3rd ps, aor 1, ind, act of ξενίζω; KJV, *lodge, strange, entertain*.

courteously, φιλοφρόνως, adverb of φιλόφρων; φίλος friend, kind, love + φρήν understanding, mind; kindly minded (Moulton).

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux:

sick of, συνεχόμενον, acc, sing, masc, part, pres, pass of συνέχω; σύν with, by + ἔχω to have, hold.

lay, κατακεῖσθαι, pres infin of κατάκειμαι; κατά down + κείμαι to lay.

bloody flux, δυσεντερία, from which we have transliterated dysentery; only passage in the N.T. where this Greek is found.

to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

healed, ἰάσατο, 3rd ps, aor 2, ind mid of ἰάομαι to heal, make whole, whether they were *broken hearted, sick, lame, diseased, or demon possessed*.

Knowing when, where, and to whom any miracle was to be performed is unrevealed in Scripture. Not all that had devils were set free from them. Not all that were sick were healed. A number of ministers with Paul had fallen ill, even gravely so. (cf. Epaphroditus, Phl. 2.25-28; Trophimus, 2Ti.4.20) Timothy suffered from a long term digestive ailment. (1Ti.5.23) Paul himself had a serious eye condition. (Gal. 4.14, 15) Why didn't Paul heal them or heal himself? Is it true that they lacked faith, as some today claim? James, the Lord's brother, informs those among whom are some sick to pray for them, but he didn't say anything about being *healed*. If that is what we think this text says we need to read it again very carefully. The sick are strengthened to bear it. (Ja. 5.14, 15) In Acts 19.12 it didn't even require Paul's physical presence to effect healing in some. The people were

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bringing *hankerchiefs or aprons*. Not only were those with diseases cured, but the demons were cast out as well. And earlier, it was at the shadow of Peter that all the sick were healed and the demons fled out. It wasn't his will or cloths; just his shadow being cast upon them as he passed by that way. (Acts 5.12, 15-17) It is doubtful that the apostles themselves knew when these miracles would take place until the time came. How these ministers of Christ came to know that they were to work a miracle is a mystery. The time, the place, and the person to whom the miracle was to be worked was only known by the Lord, that is until the moment came. And just like that we have no idea when, where, nor who it is that are of the elect of God until they come forth in faith (not life) at the preaching of the gospel. Do you recall anyone complaining that it's not fair that God would heal this one but not that one? Or, have you ever heard one complain, 'It's not fair that God elected these angels and not the others?' But many complain about God's election of grace freely bestowed upon whom He will. Amazing inconsistency isn't it?

Perhaps we haven't understood that we can pray for those who are without the Lord. (1Ti.2.1, Textually we know that it is proper to pray for all kinds of men.) Here Paul prayed for this man, who certainly is no believer in Christ. Remember that there is no mention of anyone coming to Christ in faith along the entire voyage of Paul to Rome. Yet great works were done. Why? So that God would be glorified before all men. Who knows what will become of all of this? The Lord does.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. (Ps.24.1) This presents for us the truth that all of this is the Lord's work. Paul was simply planting those in whom the Lord Jesus had through His Spirit sown the Word of life. **(In Scripture the Sower is always the Lord Jesus. No man can sow the Word of God in the heart of man.** (Mt. 13.37; 25.24-26; Lk.8.11; a. 4.36) Paul would plant those that the Lord would bring to life here by that incorruptible seed. In Mt. 13.3-8; 19-23, there are four soils by which all of humanity may be classified, and only four.

The seed is the Word of God. (Lk.8.11) The Sower is the Lord Jesus, the Son of man. (Mt.13.37) The first is the ground by the wayside, which

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represents hearts that have no understanding of the gospel of Christ. This is a heart who receives not the Word of God, but Satan snatches it away lest they should understand and be converted. The second, the stony ground, represents those whose hearts experience a temporal or superficial joy at the hearing of gospel, but eventually, because of tribulation they become offended and the seed withers away. The third, the ground covered with thorns, is the heart which conditionally hears the word but it becomes choked out of the heart by the cares of this world and the deceitfulness of riches. And last of all, the *good ground*, is the heart that the Lord has prepared for hearing and receiving the word, which bears fruit to the glory of God. (Matthew's key word, *understand*, vss. 19, 23; Mark's, *received*, vs. 20; Luke's, *keep*, 8.15

ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος ἐπιθείς τὰς χεῖρας αὐτῷ ἴασατο αὐτόν

ἐν τῇ νήσῳ

9 So when this was done, others also, which had diseases in the island,

when was done, γενομένου, ; ; eight times in the N.T. (Mt. 26.6; Acts 25.15, *when was*; Mk.6.2, *when ... was come*; Jn.13.2, *being ended*; Acts 1.16, *which was*; Acts 28.9, *when ... was done*; Ro. 1.3, *which was made*; He. 9.15, *by means*.

diseases, ἀσθενείας, gen sing of ἀσθένεια; KJV, *infirmities* (17), **weakness** (5), *disease* (1), *sickness* (1).

προσῆρχοντο καὶ ἐθεραπεύοντο

came, and were healed:

were treated (related to therapy)

came, προσῆρχοντο, 3rd p pl, imperf of προσέρχομαι to *come unto*.

were healed, ἐθεραπεύοντο, 3rd p pl, imperf, pass of θεραπεύω; is found three times in the N.T. (Lk.6.18; Acts 5.16; 28.9, *were healed*); is translated in the KJV, mostly with English words *heal*, then *cure* (2), and *worshipped*

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(1, Acts 17.25); our English word *therapy* is derived from this Greek word; this carries the sense of **administered healing**.

τούτου οὖν γενομένου καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ
προσήρχοντο καὶ ἐθεραπεύοντο

10 *Who also honoured us with many honours; and when we departed,*

when ... departed, ἀναγομένοις, dat, pl, masc, masc, part, pres, pass of ἀνάγω; ἀνά re-, again, above + ἄγω to lead; ἀνάγω, KJV, to lead up, to bring, take up; Acts 21.1, launch; Acts 21.2, set forth; , offer, Acts 13.13 loose; Acts 18.21 sail; Acts 27.2 launched; 27.4 when launched; 27.12 depart; 28.10 have departed; 28.11 departed; Ro.10.7 to bring up ... again; He. 13.20 that brought again.

ἐπέθεντο τὰ πρὸς τὴν χρείαν
they laded us with such things as were necessary.
laid upon

laded, ἐπέθεντο, 3rd p pl, aor 2, ind, mid of ἐπιτίθημι; ἐπί upon + τίθημι to lay, appoint, ordain, purpose; cf. to vss. 3, 8.

It seems that while Publius lodged or entertained them for three days, they did depart to another place. Remember that they had endured shipwreck and therefore had to travel to another port. And so, as we read in the following verse, they depart after three months. Whether that includes the time of the entire stay or only the time waiting for a ship at port I cannot say.

οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν

11 ¶ *And after three months we departed*

departed, ἀνήχθημεν, 1st p pl, aor 1, ind, pass of ἀνάγω; ἀνά re-, again, above + ἄγω to lead; cf. vs. 10.

That is, they departed in a ship at a port that was at this island of Melita.

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in a ship of Alexandria, which had wintered

wintered, παρακεχειμακότι, dat, sing, masc, part, perf of παραχειμάζω; παρά by, near, about + χειμάζω (χέϊμα, a storm, Moulton; χειμῶν, KJV Mt. 16.3 foul weather; 24.20 flight be not in winter; Acts 27.20 no small tempest; 2Ti. 4.21 come before winter); χειμάζω, Acts 27.18 being ... tossed with a tempest; παραχειμασία, see παραχειμάζω, vs. 12 **winter**; Acts 28.11 which had wintered; 1Co.16.6 winter; Tit.3.12 winter.

The mention of another ship that had originated from Alexandria, Egypt. The ship that was destroyed was of the same port.

παρασήμῳ Διοσκούροις
in the isle, whose sign was Castor and Pollux.

sign, παρασήμῳ, dat sing of παράσημον; παρά near, before, by + σῆμα a mark; 3Mac.2.29, παρασήμῳ, symbol. (This reference to an apocryphal book is not to be construed that I receive that, or any of its books as inspired of God. I do not receive them as inspired because they are not inspired.)

Castor and Pollux, Διοσκούροις, dat pl of Διόσκουροι; Διός, Zeus; κούρος a youth.

A. T. Robertson, *Word Pictures in the New Testament*, vol. 3, p, 482, 'Castor and Pollux were the tutelary [guardian, added] deities of sailors whose figures were painted one on each side of the prow of the ship. This sign was the name of the ship. So they start in another grain ship of Alexandria for Rome.'

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ Ἀλεξανδρίνῳ παρασήμῳ Διοσκούροις

καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς
12 And landing at Syracuse, we tarried there three days.
being brought unto

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landing, καταχθέντες, nom, pl, masc, part, aor 1, pass of κατάγω; κατά according to, down, against + ἄγω to lead; κατάγω, to *bring, bring down, land, Ro.10.6 to bring Christ down.*

we tarried, ἐπεμείναμεν, 1st p pl, aor 1, ind of ἐπιμένω; ἐπί upon, against + μένω to abide; KJV *continue, tarry, abide.*

Syracuse is a port city on the southeastern side of the island of Sicily just about 100 miles NNE of Malta (Melita).

καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς

13 *And from thence we fetched a compass,*
made a circuit (A. T. Robertson)

fetches a compass, περιελθόντες, nom, pl, masc, part, aor 2 of περιέρχομαι; περί about, concerning + ἔρχομαι to come; in Acts 19.13, *vagabond*; 28.13, *fetches a compass*; 1Ti.5.13, *wandering about*; He 11.37, *wandered about.*

fetches a compass is a phrase used three times in the Bible. (cf. Jos.15.3; 2Ki.3.9) **It means, made a circuit.**

κατηντήσαμεν εἰς Ῥήγιον
and came to Rhegium:
reached

κατηντήσαμεν; 1st p pl aor 1, ind of καταντάω; κατά according to, down, successively + ἀντάω ; mostly found in Acts and translated with the English words *came (11), attain (2)*; the idea is *reached* in successive order. καταντήσαμεν, Acts 21.7; 27.12; 28.13.

Rhegium (present day Reggio) is located about 75 miles NNE from Rhegium, in Italy, at the very top of the toe of the *boot*, and just off of its coast is the eastern most point of the island of Sicily, which lays just five miles out. So

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this is a passageway that leads north along the coast of Italy in the Tyrrhenian Sea.

There is the Aegian Sea [Turkey – Greece], Adriatic Sea [Greece – Italy], and the Tyrrhenian Sea, following all along the coast of Italy.

καὶ μετὰ μίαν ἡμέραν
and after one day the south wind blew,
came upon [us]

south wind, νότου, gen of νότος; KJV, south (4), south wind (3);

blew, ἐπιγενομένου, gen, sing, masc, part, aor 2 of ἐπιγίνομαι; ἐπί upon + γίνομαι to come;

δευτεραῖοι εἰς Ποτιόλους
and we came the next day to Puteoli:
second

next day, δευτεραῖοι, nom, pl, masc of δευτεραῖος, from δύο, two.

we came, ἦλθομεν, 1st p pl, aor 2, ind of ἔρχομαι to come; KJV, are come (1), came (8, cf. vs. 14), went (1);

ἦλθομεν is found ten times in the N.T. (By Matthew twice; Luke, eight)

Puteoli (present day Pozzuoli) is located about 200 miles to the north of Rhegium.

ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους

14 Where we found brethren,

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found, εὐρόντες, nom, pl, masc, part, aor 2, act of εὐρίσκω to find; is found nine times in the N.T. and always translated with the English word *find*.

This is very noteworthy. The work of Christ was pressing forward and into the west. Not by the direct work of any of the apostles, but by the saints of God as they moved further and further into the nations. This is Paul's very first time to Italy and Rome. He has never met many of these brethren face to face, but for those who had come from there or that he had recommended to them. (cf. Romans chapter 16.1-15) There are at least four churches that we know of in the city of Rome. (Ro.16.1, 5, 14, 15) And evidently they had close fellowship with each other. (Ro.16.16)

ἐπ' αὐτοῖς

and were desired to tarry with them seven days:
were comforted to abide

were desired, παρεκλήθημεν, 1st p pl, aor 1, ind, **pass** of παρακαλέω; the root idea is to be *called near*, and so to be comforted.

Only other passage where παρεκλήθημεν is used:

1Th 3:7 Therefore, brethren, we were comforted παρεκλήθημεν over you in all our affliction and distress by your faith ...

to tarry, ἐπιμεῖναι, aor 1, infin of ἐπιμένω; ἐπί upon + μένω abide, remain, continue, tarry.

καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν
and so we went toward Rome.

came, ἦλθομεν, **cf. vs. 13**

οὗ εὐρόντες ἀδελφοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν

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ἀκούσαντες περὶ ἡμῶν
15 *And from thence, when the brethren heard* *of us,*
concerning
about

when ... heard, ἀκούσαντες, nom, pl, masc, part, aor 1, act of ἀκούω to hear; is found 51 times in the N.T. and translated when ... heard, when ... had heard, after they heard, that heard, when ... have heard, having heard, that heard, that hear, which heard, heard.

ἐξῆλθον εἰς ἀπάντησιν ἡμῖν
they came to meet us
they came out

they came, ἐξῆλθον, 3rd p pl aor 2, ind of ἐξέρχομαι; ἐξ of, from, out + ἔρχομαι to come;

*meet, ἀπάντησιν, acc sing of ἀπάντησις, Acts 16.16 with a spirit of divination **met** us; 1Thes.4.17 to **meet** the Lord in the air; cf. also ἀπαντήσῃ; aor 1, infinitive of ἀπαντάω; ἀπό forth, of, since + ἀντάω meet; always (7 times) translated with the English *meet* or *met*. *To encounter*. See also*

as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

when ... saw, ἰδὼν, nom, sing, masc, part, aor 2 of ὀράω; ἰδὼν is found 61 times in the N.T.

thanked, εὐχαριστήσας, nom, sing, masc, part, aor 1 of εὐχαριστέω; εὐχαριστήσας found nine times in the N.T.[but this once εὐχαριστήσας is always used in reference to breaking break, whether the Lord's Supper or a meal. εὐχαριστέω is only once not used in reference to God. (cf. Rom 1.21)

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took, ἔλαβεν, 3rd ps, aor 2, ind, act of λαμβάνω to receive; ἔλαβεν is found 22 times in the N.T. (*took, received, did take (1), came (2), had taken, had received, hath received*).

courage, θάρσος, only found here in this verse; *good cheer*, θαρσέω (cf. Acts 23.11) in the KJV is translated as *good cheer, good comfort*; found 8 times in the N.T. (7 in the gospels, 1 in Acts).

We tend to forget that Paul was a man as we are. He feared, despaired (2Co.1.8 A. T. Robertson, 'at a complete loss,' as if there was no way out but to die) and was troubled (2Co.4.8). When he was with the Corinthians and Macedonia he was in weakness, fear and trembling. (1Co.2.3 in Corinth; 2Co.7.5 in Macedonia) I believe that he struggled with preaching the Word to others just as we do. And you know what he did? He asked the saints to pray for him that he might do as he *ought*. (Col.4.4) Encouragement or not, he must press on, but the right words, words that edify one who is on the *upward* are like putting a little extra air beneath the wings, giving just that lift to move a forward through another day in the conflict.

Pr 25:11 A word fitly spoken is like apples of gold in pictures of silver.

Pr 25:25 As cold waters to a thirsty soul, so is good news from a far country.

Most of these brethren had never seen the Lord, but for a few that would have met him in his earlier travels. The fame of Paul had preceded him. Whether we know it or not a good report will go a long ways. An evil report spreads like a wild fire, but a good one, though it might be slow to get around, lasts and lasts.

κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος

εἰς

16 And when we came to Rome, the centurion delivered the prisoners

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came, ἦλθομεν, 1st p pl, aor 2, ind of ἔρχομαι to come; ἦλθομεν is used ten times in the N.T. (cf. Acts 20.6, 14, 15; 27.8; **28.13 came, 14 went**)

delivered, παρέδωκεν, 3rd ps, aor 1, ind, act of παραδίδωμι; παρά near, beside + δίδωμι to give; KJV, *delivered, betrayed (1), gave up, gave ... over, delivered up, hath given, gave*; cf. vs. 17.

δέσμιος, *prisoners*: cf. Acts 16.25, 27, 23.18; 25.14, 27; 28.16, 17.

to the captain of the guard:

captain of the guard, στρατοπεδάρχη, dat sing; στρατό soldier + πεδόν ground + ἄρχω chief;

*Lu 21:20 ¶ And when ye shall see Jerusalem compassed with **armies στρατοπεδων**, then know that the desolation thereof is nigh.*

but Paul was suffered

was suffered, ἐπετρέπη, 3rd ps, aor 1, ind, pass of ἐπιτρέπω; ἐπί upon +τρέπω **cf. vs. 39; 26.1 permitted**; 27.3 gave ... liberty; 28.16 was suffered.

μένειν	καθ' ἑαυτὸν	σὺν	φυλάσσουντι
<i>to dwell</i>	<i>by himself</i>	<i>with a soldier that</i>	<i>kept him.</i>
to continue, abide, remain			guarded

to dwell, μένειν, pres, infin of μένω to remain, tarry, continue, abide. (cf. ἐπιμένω vss. 12, 14.)

that kept, φυλάσσουντι, dat, sing, masc, part, pres, act of φυλάσσω to guard.

This limited liberty, because Paul was still chained (vs. 20, Eph. 6.20 *bonds* is the Greek ἀλύσει, **chain**; 2Ti.1.16) to a soldier, must have been related to the good report that Julius gave of him to the captain of the guard. Doubtless, conditions could have been made worse. Paul was bearing the

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reproaches of Christ in his body. He was suffering wrong for having done right.

1Pe.4.14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Heb 13:13 Let us go forth therefore unto him without the camp (seems to mean live for Christ in the world, not just in our little realms of houses and meetings), bearing his reproach.

Ὅτε δὲ ἦλθομεν εἰς Ῥώμην ὁ ἑκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχει τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ