

1. Open the Word of Truth to Acts 27:33. 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 taught Acts 27:32. When time expired we were in the process of studying Acts 27:33. Before we return to that analysis, I want us to look at an expanded translation of Acts 27:27-32.

### **Expanded Translation**

**Acts 27:27** But after being pounded by the force of the storm, for fourteen days and nights, we continued to be driven along by the wind in the vast expanse of the eastern Mediterranean Sea. In the middle of the night, the crew thought they could hear the waves breaking against a distant shore.

**Acts 27:28** Accordingly the helmsman ordered a sounding, and found the depth of the water to be approximately 120 feet; a short time later another sounding was ordered, the second sounding revealed the water depth was about 90 feet;

**Acts 27:29** as a result of the soundings, the crew feared the boat would crash against a rocky shore and be torn to pieces; in an effort to slow the boat and minimize damage, the crew dropped four anchors out of the back of the boat and then prayed for daylight.

**Acts 27:30** Several of the sailors, in an attempt to escape from the main vessel, had moved near the prow of the ship where they pretended they were letting down one of the anchors; in reality they were lowering the lifeboat into the water thinking they would be safer in the skiff;

**Acts 27:31** Paul said to the centurion and to his soldiers, except and unless you remain in the main vessel you will not survive the grounding of the ship.

**Acts 27:32** Then the soldiers, at the command of their Centurion, cut the ropes holding the lifeboat allowing the emergency small boat to fall into the sea.

3. So far we have analyzed that portion of Acts 27:33 which in the KJV has been rendered "*And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day ...*" noting it might better be translated "**Early on the morning of their fifteenth day at sea just before sunrise, Paul urged all those on board to eat, saying, This is the fourteenth day ...**"

4. The entire verse has been translated:

KJV - New Sentence

Acts 27:33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

THAT YE HAVE TARRIED

προσδοκᾶο

1. **Prosdokao** is better "in which you have suffered great consternation ..." or "you have been in a constant state of suspense ..." or "that you have anticipated disaster ..."

2. **Prosdokao** is a verb parsed as a present active participle.

3. **Prosdokao** means to look for, to be expectant of, to expect, to wait for, to think, or to anticipate. In our verse the expectation was one of doom.

3.1 Several other uses found elsewhere in the New Testament are:

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 10:24 The following day he arrived in Caesarea. Cornelius "**was expecting**" them and had called together his relatives and close friends.

Acts 10:25 As Peter entered the house, Cornelius met him and fell at his feet in reverence.

Luk 12:46 The lord of that servant will come in a day when he "**looketh**" not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

AND CONTINUED FASTING,

διατελεω

ασιτος

1. **Diateleo Asitos** is better "having not eaten ..."

2. **Diateleo** is a verb parsed as 2nd person plural present active indicative followed by the noun **Asitos** declined as a nominative singular.

3. **Diateleo** is a hapaxlegomenon translated in the KJV as "and continued" and in the NIV you see it translated "have gone." **Diateleo** was often used by the writers of antiquity where it was translated "complete, finish," or "continue." Josephus, Aristotle and Philo so used **Diateleo**.

3.1 Clearly, Paul uses the verb to describe the crew's failure to eat because of the intensity of the storm. The combination of seasickness, pitching decks, and soaked provision had caused them to go without food.

4. **Asitos** or **Asitia** means to abstain from food. It is not to be confused with **Nesteuo** or **Nestis** used in Scripture for religious "fasting." **Asitia** comes from the word **Asitos** and **Asitos** comes from the noun **Sitos** meaning grain such as wheat. **Asitia** can be found in Acts 27:21 where it is translated long abstinence.

Long abstinence should not be understood to denote a deliberate fast.

Acts 27:21 But after "**long abstinence**" (*after the men had gone a long time without food*) Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

5. Let me give you several points about New Testament deliberate fasting before we close our verse. The early New Testament:

5.1 In the Kingdom Age teachings of the Gospels, the Lord did provide for fasting, but he often rebuked the Scribes for their hypocritical fasting.

5.1.1 There was a recognition on the part of our Lord that fasting was a part of the Jewish religion.

Mat 6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Mat 9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

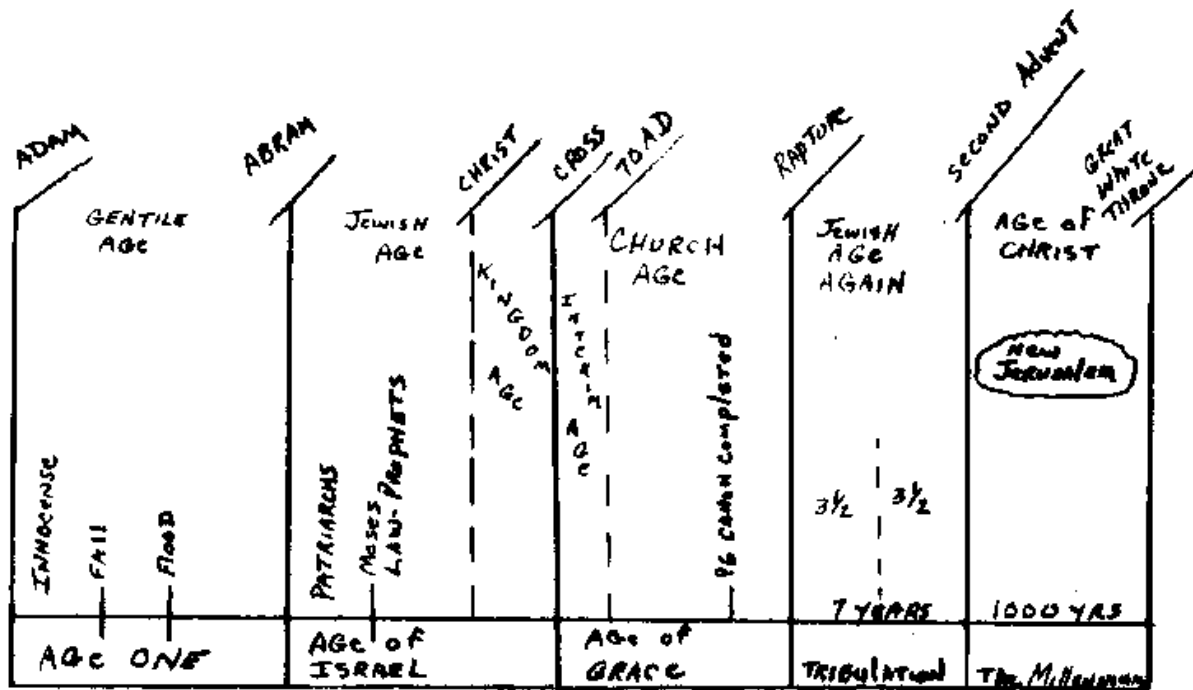
Mat 9:15 And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

5.2 Fasting is mentioned as a mechanic to enforce discipline and concentration. It was said to be a requirement for exorcising certain demons.

Mar 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Mar 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

5.3 Mention is made of fasting in the early Church Age or Interim Age as we are prone to call it.



Acts 13:2 As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts 14:20 Therefore, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

5.4 Paul in his early writings to the Church at Corinth speaks of fasting.

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

2Co 6:5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

2Co 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

5.5 It can therefore be concluded that fasting in the early Church Age was a common practice as a means of dedicating the mind to the service of the Lord.

5.6 There is no mention of fasting after 56 A.D., therefore we can conclude the Canon's completion might have rendered fasting as fait accompli.

5.7 In the Church Age the two power options seem to have replaced fasting.

5.8 There is nothing wrong with fasting if indeed it is done to assist in the concentration on the Word.

5.9 In the early Church, Wednesday and Friday were half days of refusing to eat meat in commemoration of Jesus' work during the Passion Week.

5.10 The early Church did this in conformance with the Words of our Lord in Mat 9:15.

Mat 9:15 "Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."

5.11 There are some who think that the observance of the Lord's Table supplanted fasting.

5.12 Since we have no indication of fasting in the later Epistles, fasting is questionable, but then again if fasting helps you in your worship, then by all means fast. The major question rests on the interpretation of Mat 9:15.

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

### **Expanded Translation**

**Acts 27:33 Early on the morning of their fifteenth day at sea just before sunrise, Paul urged all those on board to eat, saying, "For the last fourteen days, you have been in a state of constant suspense, ...**

HAVING TAKEN NOTHING μηθεν προσλαμβανο

1. **Methen Proslambano** is better "eating nothing."

2. **Methen** is a negative adverb followed by the verb **Proslambano** and parsed as an aorist middle participle. Literally we have "nothing having eaten."

3. **Proslambano** means to take besides, to take to oneself, to assume, to take as a companion or to take food. Several other uses in the New Testament are:

Acts 27:36 Then were they all of good cheer, and they also "**took**" some meat.

Rom 14:1 "**Accept**" him whose faith is weak, without passing judgment on disputable matters.

Rom 14:2 One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables.

Rom 14:3 The man who eats everything must not look down on him who does not, and

the man who does not eat everything must not condemn the man who does, for God has "**accepted**" (*received*) him.

Phm 1:17 So if you consider me a partner, "**welcome**" him as you would welcome me.

4. The entire verse by way of expanded translation reads:

**Acts 27:33 Early on the morning of their fifteenth day at sea just before sunrise, Paul urged all those on board to eat, saying, "For the last fourteen days, you have been in a state of constant suspense and have eaten nothing.**

5. Paul and several others now sit down to eat as the ship moves closer to the shore.

End Lesson Taught 5-24-09