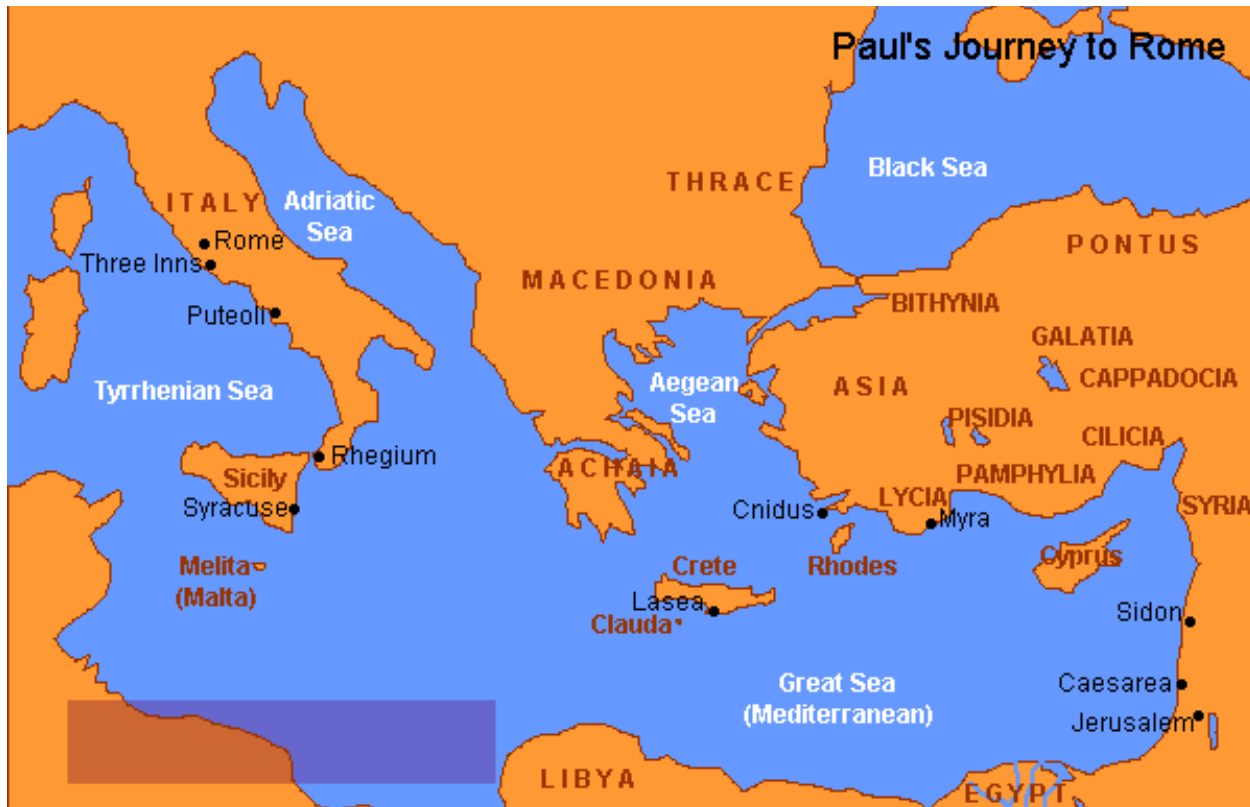


1. Open the Word of Truth to Acts 27:34. We are studying Paul's journey to Rome. Before we continue our Bible Study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I taught Acts 27:33. When time expired we were about to begin an exegesis of Acts 27:34. Before we start that analysis, I want us to first take a look at a map of the journey to Rome and then review our expanded translation of Acts 27:30-33.



Expanded Translation

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.

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."

3. Paul again urges the men to eat; he also reassures them there will be no loss of life.

KJV - New Sentence

Acts 27:34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

NIV

Acts 27:34 Now I urge you to take some food. You need it to survive. Not one of you will lose a single hair from his head."

WHEREFORE I PRAY YOU ΔΙΟ παρακαλεω συ

1. **Dio Parakaleo Su** is better "In view of our imminent grounding, I urge all of you ..."

2. **Dio** is a continuative particle followed by the verb **Parakaleo** parsed as a 1st person singular present active indicative; next follows the 2nd person pronoun **Su** declined as an accusative plural.

3. **Dio** is much like the more often used continuative **Oun**; both demand a conclusion from what has just been taught or said.

4. **Parakaleo** is a compound verb consisting of **Para** meaning alongside and **Kaleo** meaning to call. The compound can mean either to come along side in order to speak to someone or as we have here, to urge, beseech or exhort. Often it is used of comforting another. Several uses elsewhere in the New Testament are:

Acts 28:20 For this cause therefore have I "**called**" for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Rom 12:5 So we, being many, are one body in Christ, and every one members one of another.

Rom 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Rom 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Rom 12:8 Or he that "**encourage**," on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

In Pisidian Antioch

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of "**exhortation**" for

the people, say on.

2Co 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

2Co 1:4 Who "**comforteth**" us in all our tribulation, that we may be able to "**comfort**" them which are in any trouble, by the "**comfort**" wherewith we ourselves are comforted of God.

TO TAKE SOME MEAT: μεταλαμβανω τροφη

1. **Metalambano Trophe** is better "to take some food ..." or "to take a break and sit down together for a meal ..."

2. **Metalambano** is a verb parsed as an aorist active infinitive followed by the noun **Trophe** declined as a genitive singular and used as an object of the verb.

3. **Metalambano** means to partake of, to share in, to get, to obtain, to find or to partake together. Several uses elsewhere in our New Testament are:

Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, "**did eat**" their meat with gladness and singleness of heart,

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

2Ti 2:6 The husbandman that laboreth must be first "**partaker**" of the fruits.

2Ti 2:7 Consider what I say; and the Lord give thee understanding in all things.

4. **Trophe** comes from the verb **Trepho** and means to eat, to nourish, to receive full support, to cherish, to take in nourishment. The noun **Trophe** means food and is often translated "meat" in the KJV and "food" in the revised versions. I gave you several other uses of **Trophe** when we studied Acts 27:33.

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

Expanded Translation

Acts 27:34 In view of our imminent grounding, I urge all of you to take a break and eat something ...

FOR THIS IS γαρ ουτος υπαρχω

1. **Gar Houtos Huparcho** is better "for you see you are going to need nourishment ..."

2. **Gar** is an explanatory particle followed by the near demonstrative pronoun. **Houtos** is declined as a nominative neuter singular; next follows the verb **Huparcho** parsed as a 3rd person singular present active indicative.

3. **Huparcho** means to begin, to come into existence, to exist, to subsist, to be in possession, to belong or as simply the 'to be' verb. In our verse you can see how it is used as the 'to be' verb and translated "is." Several uses elsewhere in the New Testament are:

Acts 19:40 For we are in danger to be called in question for this day's uproar, "**there being**" no cause whereby we may give an account of this concourse.

Acts 28:18 Who, when they had examined me, would have let me go, because there "**was**" no cause of death in me.

Acts 28:19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

Acts 28:20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Acts 3:6 Then Peter said, "Silver or gold I do not "**have**," but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

Acts 3:7 Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong.

FOR YOUR HEALTH: **ΠΡΟΣ Ο ΥΜΕΤΕΡΟΣ ΣΩΤΗΡ**

1. **Pros Ho Humeteros Soter** is better "for your survival ..."

2. **Pros** is a preposition followed by the monadic pronoun **Humeteros** declined as a nominative singular; next follows the noun **Soter** declined as a genitive singular.

3. **Humeteros** is a pronoun meaning you, your or yours. It can be found in Luk 6:20, Joh 7:6 and 15:20.

Luk 6:20 Looking at his disciples, he said: "Blessed are you who are poor, for "**yours**" is the kingdom of God.

Joh 7:6 Therefore Jesus told them, "The right time for me has not yet come; for "**you**" any time is right.

Joh 7:7 The world right now does not hate you, but it hates me because I testify that what it does is evil.

Joh 7:8 You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."

Joh 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep "**yours**" also.

Joh 15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

4. **Soter** is the noun form of **Sozo** which we have recently studied. It has several

meanings. A quick review of what we earlier studied will bring to mind the various meanings.

4.1 **Sozo** can signify the act or result of deliverance or preservation from danger, disease or death. It implies even safety, health, and victory. Heb 11:7

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the "**saving**" of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

4.2 In Christian usage the verb **Sozo** came to mean saving from eternal death and endowing with everlasting life. Rom 5:10; Eph 2:8-9

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall "**be saved**" by his life.

Eph 2:8 For by grace "**are ye saved**" through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

4.3 Salvation brings the righteousness of God to man when he meets the condition of faith in Christ. Rom 1:16-17

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto "**salvation**" to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

FOR THERE SHALL NOT AN HAIR **γαρ ουδενος θριξ**

1. **Gar Oudenos Thrix** is better "for you see not a hair ..."

2. **Gar** is an explanatory particle followed by the negative adverb **Oudenos**; next follows the noun **Thrix** declined as a nominative singular.

3. **Thrix** is closely akin to **Trichos**. Both nouns are used of the hair of a human or an animal. Several other uses in the New Testament of hair are:

Mat 5:36 Neither shalt thou swear by thy head, because thou canst not make one "**hair**" white or black.

Mat 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Mat 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Mat 10:30 But the very "**hairs**" of your head are all numbered.

Mat 10:31 Fear ye not therefore, ye are of more value than many sparrows.

Mar 1:6 And John was clothed with camel's "**hair**," and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

4. And now for the word **Apollumi** translated "fall."

End Lesson Taught 5-31-09