

1. Open the Word of Truth to Acts 27:35. 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 27:34 by way of the Doctrine of The Head. When time expired we were about to begin an exegesis of Acts 27:35. Before we continue 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 27:30-34.

### **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."**

**Acts 27:34 In view of our imminent grounding, I urge all of you to take a break and eat something; you are going to need some nourishment if you are to survive. Keep in mind, though the ship will crash and be torn apart, all will survive.**

3. Paul will now practice what he preaches.

### **KJV - New Sentence**

Acts 27:35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

### **NIV**

Acts 27:35 After he said this, he took some bread and gave thanks to God in front of them all. Then he broke it and began to eat.

AND WHEN HE HAD THUS SPOKEN, ΔΕ ΛΕΓΩ ΟΥΤΟΣ ΚΑΙ

1. **De Lego Houtos Kai** is better "After delivering his exhortation Paul also ..."

2. **De** is a conjunction followed by the verb **Legō** parsed as a 3rd person singular aorist active indicative; next follows the demonstrative pronoun **Houtos** declined as an accusative plural followed by the conjunction **Kai** used as an attributive.

3. **Legō** chiefly denotes "to say, to speak" or "to affirm," whether of actual speech, thinking, writing or signing, etc. For example in Mat 3:9 it is used of an unspoken thought as well as speaking. Again in Mat 11:17 it is used of speaking. In 2Co 8:8 it is used of a message in writing.

Mat 3:9 And think not to "**say**" within yourselves, We have Abraham to our father: for I "**say**" unto you, that God is able of these stones to raise up children unto Abraham.

Mat 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

Mat 11:17 And "**saying**," We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Mat 11:18 For John came neither eating nor drinking, and they "**say**," He hath a devil.

Mat 11:19 The Son of man came eating and drinking, and they "**say**," Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

2Co 8:8 I "**write**" not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

2Co 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2Co 8:10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

2Co 8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

4. **Houtos** is the near demonstrative pronoun usually translated "this." The far demonstrative pronoun is **Ekeinos** and it is usually translated "that."

4.1 **Houtos** is also used as an adjective or noun. In some cases it is followed by a noun and thus we have the adjectival use. In other cases it is used as a substantive. Several uses found elsewhere in the New Testament are:

4.1.1 Where **Houtos** is used first as a part of an ellipsis in Mat 3:17. In verse 17 there is no "is."

Mat 3:17 And lo a voice from heaven, saying, "**This**" is my beloved Son, in whom I am well pleased.

4.1.2 In Luk 2:34 we see **Houtos** used as a substantive. In verse 34 there is no word for "child."

Luk 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the

same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Luk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Luk 2:28 Then took he him up in his arms, and blessed God, and said,

Luk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

Luk 2:30 For mine eyes have seen thy salvation,

Luk 2:31 Which thou hast prepared before the face of all people;

Luk 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

Luk 2:33 And Joseph and his mother marveled at those things which were spoken of him.

Luk 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, "**this**" *child*" is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

4.1.3 In 1Co 5:3 we see **Houtos** is followed by the noun, deed, and thus **Houtos** designates and/or modifies deed as the incestuous relationship which is not judged by the church.

1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done "**this**" deed,

HE TOOK BREAD, λαμβανω αρτος

1. **Lambano Artos** is better "took the bread ..."

2. **Lambano** is a verb parsed as an aorist active participle followed by the noun **Artos** declined as an accusative singular.

3. **Lambano** means "to take" or "to receive." In our case it refers simply to Paul taking the bread, breaking it and then giving thanks before he eats.

3.1 **Lambano** can be used without an object, in contrast to asking.

Mat 7:8 For every one that asketh "**receiveth**;" and he that seeketh findeth; and to him that knocketh it shall be opened.

3.2 **Lambano** is used in contrast to giving.

Mat 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye "**have received**," freely give.

3.3 **Lambano** is used of taking the gospel to others in order that they may receive salvation.

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they "**may receive**" forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Act 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Acts 26:21 For these causes the Jews caught me in the temple, and went about to kill me.

3.4 **Lambano** is used of taking. Sometimes by force and sometimes without hint of force.

Joh 19:1 Then Pilate therefore "**took**" Jesus, and scourged him.

Joh 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Joh 19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple "**took**" her unto his own home.

4. **Artos** is the common word for bread though it is often used of food in general. Bread is also used metaphorically as in the case of Jesus being the bread of life.

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made "**bread**."

Mat 4:4 But he answered and said, It is written, Man shall not live by "**bread**" alone, but by every word that proceedeth out of the mouth of God.

Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat "**bread**."

Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mat 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Mat 15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

Joh 6:51 I am the living "**bread**" which came down from heaven: if any man eat of this "**bread**," he shall live for ever: and the "**bread**" that I will give is my flesh, which I will give for the life of the world.

Joh 6:58 This is that "**bread**" which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this "**bread**" shall live for ever.

Joh 6:59 These things said he in the synagogue, as he taught in Capernaum.

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

## Expanded Translation

**Acts 27:35 After delivering his exhortation, Paul took the bread ..."**

AND GAVE THANKS TO GOD ΕΥΧΑΡΙΣΤΕΩ Ο ΘΕΟΣ

1. **Eucharisteo Ho Theos** is better "giving thanks to God ..."

2. **Eucharisteo** is a verb parsed as 3rd person singular active indicative followed by the monadic proper noun **Theos** declined as a dative singular.

3. **Eucharisteo** means "to give thanks." It is used variously:

3.1 For example it is used of Christ giving thanks for the bread and fish when he fed the five thousand.

Joh 6:11 And Jesus took the loaves; and when he had "**given thanks**," he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

3.2 It is also used of the self-righteous Pharisee.

Luk 18:11 The Pharisee stood and prayed thus with himself, God, I "**thank thee**," that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Luk 18:12 I fast twice in the week, I give tithes of all that I possess.

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

3.3 It is used by Paul at the beginning of all his epistles. A few examples:

Phi 1:3 I "**thank**" my God upon every remembrance of you,

1Th 2:13 For this cause also "**thank**" we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2Th 1:3 We are bound "**to thank**" God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

3.4 It is used in admonitions to the saints.

1Th 5:18 In every thing "**give thanks**:" for this is the will of God in Christ Jesus concerning you.

3.5 It is used as an expression of a purpose in 2Co 1:11.

2Co 1:10 He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us,

2Co 1:11 as you help us by your prayers. Then many will "**give thanks**" on our behalf for the gracious favor granted us in answer to the prayers of many.

3.6 It is used negatively of the ungodly.

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were "**thankful;**" but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

End Lesson Taught 6-14-09