

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 in part Acts 27:35. When time expired we were about to study what the Bible teaches about praying over food. 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. So far we have exegeted that portion of Acts 27:35 which in the KJV has been rendered "And when he had thus spoken, he took bread, and gave thanks to God ..." noting it might better be translated "**After delivering his exhortation, Paul took the bread and gave thanks to God ...**"

4. The entire verse has been translated in the KJV:

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.

5. It was the Christian practice in the early church to give thanks before eating. Today it is also called "saying grace."

5.1 God provides all things and that certainly includes the food that we eat. Paul in writing to Timothy teaches of the need to offer thanks before eating.

1Ti 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5.2 We are to maintain an attitude of thanksgiving not only for our food but also for all things.

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

5.3 In the Mosaic Law there were thanksgiving offerings.

Lev 22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

5.4 After returning from their dispersion, it was the custom of the priest to offer prayers of thanksgiving.

Neh 11:17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

Neh 12:8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.

5.5 There were songs of thanksgiving sung in the Temple.

Neh 12:40 The two choirs that gave thanks then took their places in the house of God; so did I, together with half the officials,

Neh 12:46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

5.6 The Psalmist spoke of singing and offering thanks to God.

Psa 26:7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Psa 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High:

Psa 69:30 I will praise the name of God with a song, and will magnify him with thanksgiving.

Psa 95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Psa 100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Psa 147:7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

5.7 There will be singing of praise and thanksgiving in the Millennial Temple.

Isa 51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Jer 30:19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

5.8 The Jews of Judah in c. 750 B.C., during the reign of Uzziah, are informed their discipline was a result of their bragging about their acts of human good, which included their giving of thank offerings.

Amo 4:5 Burn leavened bread as a thank offering and brag about your freewill offerings-- boast about them, you Israelites, for this is what you love to do," declares the Sovereign LORD.

Amo 4:6 "I gave you empty stomachs in every city and lack of bread in every town, yet you have not returned to me," declares the LORD.

Amo 4:7 "I also withheld rain from you when the harvest was still three months away. I sent rain on one town, but withheld it from another. One field had rain; another had none and dried up.

5.9 From inside the great fish Jonah pleads with God. He speaks of praising God with sacrifices of thanksgiving.

Jon 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

5.10 The early epistles speak of thanksgiving as that which should be commonplace among Christians.

2Co 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Phi 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Col 4:2 Continue in prayer, and watch in the same with thanksgiving;

6. Now let's again 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 ..."

7. And now for the phrase "in presence of them all."

IN PRESENCE OF THEM ALL: ΕΝΩΠΙΟΝ ΠΑΣ

1. **Enopion Pas** is better "in the presence of the crew ..."

2. **Enopion** is an adverb and/or adjective followed by the noun **Pas** declined as a genitive singular.

3. **Enopion** is a compound made up of **En** meaning "in" or "from" and **Ops** meaning "the eye." It is the neuter form of the adjective **Enopios**, and is used as a preposition. It is used of that which is "before or opposite a person or thing."

Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the "**presence of God**;" and am sent to speak unto thee, and to shew thee these glad tidings.

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luk 1:21 And the people waited for Zacharias, and marveled that he tarried so long in the temple.

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Acts 4:9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here "**before**" you whole.

Rev 16:19 And the great city (Jerusalem) was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance "**before God**," to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the

plague thereof was exceeding great.

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name "**before**" the Gentiles, and kings, and the children of Israel:

Acts 9:16 For I will shew him how great things he must suffer for my name's sake.

Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit.

4. **Pas** is an adjective usually translated, "all" or "everyone." **Pas** is used here as an indefinite pronoun given the fact we do not know how many were present at the meal.

AND WHEN HE HAD BROKEN IT, **ΚΑΙ ΚΛΑΩ**

1. **Kai Klao** is better "and after breaking the bread ..."
2. **Kai** is a conjunction followed by the verb **Klao** parsed as an aorist active participle.
3. **Klao** or **Klazo** means "to break" or "to break off pieces." It is often used of "breaking bread." For example:

3.1 of the Lord's act in providing for people, Mat 14:19, 15:36; Mar 8:6 & 19;

Jesus Feeds The Five Thousand

Mat 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and "**brake**," and gave the loaves to his disciples, and the disciples to the multitude.

Jesus Feeds the Four Thousand - Men

Mat 15:36 And he took the seven loaves and the fishes, and gave thanks, and "**brake**" them, and gave to his disciples, and the disciples to the multitude.

Jesus Feeds the Four Thousand

Mar 8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and "**brake**," and gave to his disciples to set before them; and they did set them before the people.

The Yeast of the Pharisees and Herod

Mar 8:15 "Be careful," Jesus warned them. "Watch out for the yeast of the Pharisees and that of Herod."

Mar 8:16 They discussed this with one another and said, "It is because we have no bread."

Mar 8:17 Aware of their discussion, Jesus asked them: "Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened?"

Mar 8:18 Do you have eyes but fail to see, and ears but fail to hear? And don't you

remember?

Mar 8:19 When I "**broke**" the five loaves for the five thousand, how many basketfuls of pieces did you pick up?" "Twelve," they replied.

3.2 of the "breaking of bread" in the Lord's Supper, Mat 26:26 and 1Co 11:24;

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and "**brake**" it, and gave it to the disciples, and said, Take, eat; this is my body.

1Co 11:23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

1Co 11:24 and when he had given thanks, he "**broke**" it and said, "This is my body, which is for you; do this in remembrance of me."

3.3 of an ordinary meal, Acts 20:11;

Acts 20:11 Then he went upstairs again and "**broke**" bread and ate. After talking until daylight, he left.

Acts 20:7 And upon the first day of the week, when the disciples came together to "**break**" bread, Paul preached unto them, ready to depart on the next day; and continued his speech until midnight.

3.4 of the Lord's act in giving evidence of His resurrection, Luk 24:30.

On The Road To Emmaus

Luk 24:30 When he was at the table with them, he took bread, gave thanks, "**broke**" it and began to give it to them.

Luk 24:31 Then their eyes were opened and they recognized him, and he disappeared from their sight.

HE BEGAN TO EAT αρχω εσθιω.

1. **Archo Esthio** is better "he started to eat ..."

2. **Archo** is a verb parsed as a 3rd person singular aorist middle indicative followed by the verb **Esthio** parsed as a present active infinitive.

3. **Archo** denotes "to begin." In Luk 3:23 the present participle is used as part of an ellipsis. The KJV has "And Jesus himself "**began**" to be about thirty years of age."

3.1 In the case of the ellipsis found in Luk 3:23, some verb is needed in the English. The RV has "when He began to teach, He was about thirty years of age." The meaning seems to be that He was about thirty years when He "**began**" His public career. (compare Acts 1:1)

Luk 3:23 And Jesus himself "**began**" to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

End Lesson Taught 6-21-09