

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 verse 35. When time expired we were about to study the phrase "he began to eat." 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 27:33 and 34.

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 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 in presence of them all: and when he had broken it, ..." noting it might better be translated "**And after delivering his exhortation Paul took the bread, and in the presence of the crew, he broke the bread ...**"

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. Now for the phrase "he began to eat."

HE BEGAN TO EAT αρχω εσθιω.

1. **Archo Esthio** is better "and began 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

Revised Version has "when He began to teach, He was about thirty years of age."
Without the addition the KJV makes little sense. 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,

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus "**began**" both to do and teach,

Acts 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

3.2 In Acts 11:4 Peter explains how he came to know it was permissible to take the Gospel to a gentile. In Acts 11:4 the KJV translates **Archo** "from the beginning," and in the NIV **Archo** is simply translated "began."

Peter Explains His Actions

Acts 11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Acts 11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

KJV

Acts 11:4 But Peter rehearsed the matter "**from the beginning**," and expounded it by order unto them, saying,

NIV

Acts 11:4 Peter **began** and explained everything to them precisely as it had happened:

Acts 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

3.3 The noun form of **Archo** is **Arche**. It is used in Joh 1:1 to describe the omnipresence of Christ as a member of the Trinity. (Compare Joh 1:1-3 with Joh 1:14)

Joh 1:1 In the "**beginning**" was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the "**beginning**" with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory,

the glory as of the only begotten of the Father,) full of grace and truth.

4. **Esthio** is called an irregular verb. It means "to eat" and is usually so translated in the KJV. **Esthio** is distinct from **Pino** meaning "to drink".

4.1 **Esthio** is a lengthened form of **Edo**. We get our English word "edible" from **Edo**.)

4.2 In Heb 10:27 it is used metaphorically where it is translated "devour."

Heb 10:26 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,

Heb 10:27 but only a fearful expectation of judgment and of raging fire that will "**devour**" the enemies of God.

Heb 10:28 Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses.

Heb 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

4.3 In 1Co 9:7 and 11:22 it is used of the partaking of food at table.

1Co 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and "**eateth**" not of the fruit thereof? or who feedeth a flock, and "**eateth**" not of the milk of the flock?

1Co 9:8 Say I these things as a man? or saith not the law the same also?

1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

1Co 11:22 Don't you have homes "**to eat**" and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

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

Expanded Translation

Acts 27:35 And after delivering his exhortation Paul took the bread and in the presence of the crew broke it, gave thanks to God and began to eat.

6. As a result of Paul's sharing his message concerning the "safe landing," the crew is encouraged and able to eat.

KJV - New Sentence

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

NIV

Acts 27:36 They were all encouraged and ate some food themselves.

Introduction

1. At daybreak, Paul advised the crew and passengers to break their involuntary fast and eat some food, that they might be strengthened by it.
2. Paul had assured them that no one would perish in the landing that lay ahead.
3. He then set the example by giving thanks to God and eating a meal.
4. All were encouraged and followed his example.
5. Now let's see what we can learn from the Greek of verse thirty-six.

KJV - New Sentence

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

THEN WERE THEY ALL ΔΕ γινομαι Πασ

1. **De Ginomai Pas** is better "And after hearing Paul, the group was ..."
2. **De** is a conjunction followed by the verb **Ginomai** parsed as an aorist active participle; next follows the adjective **Pas** declined as a nominative plural.
3. The conjunction **De** is used as a connective to communicate a reaction to Paul's statement that all on board would survive the grounding of the vessel.
4. The verb **Ginomai** literally means "to become something he, she, or it, was not before." It has been rendered in Scripture as simply, "become" or "became," however, it is also used as the to be verb, and thus sometimes translated "was, is, are, be" or "being."
5. In Acts 27:29 the infinitive of **Ginomai** is used in its basic meaning of a prayer or wish for something to be; that wish being the coming of a new day. In this context the wish is more for daylight rather than simply the next calendar day. There was a great deal of praying because of the terrible storm.

Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and "**wished for**" the day.

5.1 Mark uses **Ginomai** similarly, but in Mark's case, it describes the coming of evening when Jesus announces a trip across the sea of Galilee to visit the Gadarenes.

Mar 4:35 And the same day, when the evening "**was come**," he saith unto them, Let us pass over unto the other side.

Mar 4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships *i.e. several other ships carrying followers of our Lord followed.*

Mar 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

5.2 In Acts 1:16 we find **Ginomai** translated "**was** a guide;" in Acts 1:19 "**was** known;" and in Acts 1:22 "**to be** a witness."

Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which "**was**" a guide to them that took Jesus.

Acts 1:17 For he was numbered with us, and had obtained part of this ministry.

Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Acts 1:19 And it "**was**" known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Akeldama, that is to say, The field of blood.

Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained "**to be**" a witness with us of his resurrection.

6. **Pas**, the adjective, is used here as a substantive. It is declined as a nominative plural to describe those who heard Paul. All who heard Paul were "happy." We do not know how many.

OF GOOD CHEER, εὐθυμος

1. **Euthumos** is better "encouraged ..."

2. **Euthumos** is a noun declined as nominative plural.

3. **Euthumos** is a hapaxlegomenon, however, its verb form, **Euthumeo**, it is used several times in Scripture where it is translated "be of good cheer" and "merry."

Acts 27:22 And now I exhort you to **be of good cheer**: for there shall be no loss of any man's life among you, but of the ship.

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Acts 27:25 Wherefore, sirs, **be of good cheer**: for I believe God, that it shall be even as it was told me.

Acts 27:26 Howbeit we must be cast upon a certain island.

Jam 5:13 Is any among you afflicted? let him pray. Is any "**merry**?" let him sing psalms.

AND THEY ALSO TOOK και αυτος προσλαμβανω

1. **Kai Autos Proslambano** is better "and they sat down together to eat ..."
2. **Kai** is a conjunction used as a connective followed by the pronoun **Autos** declined as a nominative plural. Next follows the verb **Proslambano** parsed as a 3rd person plural aorist middle indicative.
3. **Proslambano** means "to take besides, to take to oneself, to assume, to take as a companion" or "to take food." The verb is a compound consisting of **Pros** meaning "face to face" and **Lambano** meaning "to take" or "to receive."

3.1 Three other uses in the New Testament are:

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

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