

1. Open the Word of Truth to Acts 27:36. 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 verse 35. When time expired we were about to complete our study of Acts 27:36. 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 27:33-35.

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.

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.

3. So far we have exegeted that portion of Acts 27:36 which in the KJV has been rendered "*Then were they all of good cheer, and they also took ...*" noting it might better be translated "**And after hearing Paul, the group was clearly encouraged; so they sat down together and shared ...**"

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

KJV - New Sentence

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

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 complete our study with the phrase "some meat."

SOME MEAT. τροφή.

1. **Trophe** is better "a meal."

2. **Trophe** is a noun declined as a genitive singular.

3. **Trophe** comes from the verb **Trepho** and means "to eat, to nourish, to receive full support, to cherish" or "to take in nourishment." The noun **Trophe** means food. It is often translated "meat" in the KJV and "food" in the revised versions. Three other uses in the New Testament of **Trophe** are:

Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than "**meat**," and the body than raiment?

Joh 4:8 (For his disciples were gone away unto the city to buy "**meat**.)"

Joh 4:9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

Joh 4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

Joh 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"

Joh 4:12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Joh 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again,

Joh 4:14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

Joh 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

Joh 4:16 He told her, "Go, call your husband and come back."

Joh 4:17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband.

Joh 4:18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

Joh 4:19 "Sir," the woman said, "I can see that you are a prophet.

Joh 4:20 Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

Joh 4:21 Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

Joh 4:22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Joh 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am he.

Saul in Damascus and Jerusalem

Acts 9:19 And when he had received "**meat**," he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Acts 9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that Jesus is the Christ.

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

Expanded Translation

Acts 27:36 And after hearing Paul, the group was clearly encouraged; they sat down together and shared a meal.

5. Now let's see what we can learn from Acts 27:37.

KJV - New Sentence

Acts 27:37 And we were in all in the ship two hundred threescore and sixteen souls.

NIV

Acts 27:37 Altogether there were 276 of us on board.

AND WE WERE ΔΕ ΕΙΜΙ

1. **De Eimi** is better "Now there were ..." or literally, "Now we were continuously in the past being there ..."

2. **De** is a continuative particle followed by the verb **Eimi** parsed as a 1st person plural imperfect passive indicative.

IN ALL Ο ΠΑΣ

1. **Ho Pas** is better "all told ..." or literally as translated "in all ..."

2. **Pas** is a monadic noun declined as a nominative plural but used as a locative plural.

IN THE SHIP ΕΝ Ο ΠΛΟΙΟΝ

1. **En Ho Ploion** is better "on board the ship ..." or literally "in the ship ..."

2. **En** is a preposition followed by the monadic noun **Ploion** declined as a locative singular.

3. **Ploion** is used in this verse to describe the main vessel.

TWO HUNDRED ΔΙΑΚΟΣΙΟΣ

1. **Diakosios** is well translated "two hundred ..." but given the context we should provide a subject and verb to complete the syntax: thus "all told there were on board "two hundred."

2. **Diakosios** is an adjective declined as a feminine nominative plural to agree with the subject, those on board.

3. Two other uses of this adjective:

Jesus Feeds the Five Thousand

Mar 6:37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy "**two hundred**" pennyworth of bread, and give them to eat?

Mar 6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

Mar 6:39 And he commanded them to make all sit down by companies upon the green grass.

Joh 6:7 Philip answered him, "**Two hundred**" pennyworth (**Denarius** - value of ten donkeys) of bread is not sufficient for them, that every one of them may take a little.

THREE SCORE AND SIXTEEN SOULS. ΕΒΔΟΜΗΚΟΝΤΑ ΕΞ ΨΥΧΗ.

1. **Hebdomekonta Hex Psuche** is better "and seventy-six ..." or literally "and seventy-six souls."

2. **Hebdomekonta** is a cardinal number for 70 followed by **Hex** the cardinal number for 6. The noun **Psuche** next follows and is declined as a nominative plural.

3. **Hebdomekonta** means seventy; it comes from **Hepta**. Two other uses of the adjective **Hebdomekonta** are:

Luk 10:1 After these things the Lord appointed other "**seventy**" also, and sent them two and two before his face into every city and place, whither he himself would come.

Luk 10:17 And the "**seventy**" returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

3.1 **Hex** is the cardinal number for six. Two other uses are:

Mat 17:1 And after "**six**" days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Mat 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mat 17:3 And, behold, there appeared unto them Moses and Elias talking with him.

Mar 9:2 And after "**six**" days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

4. **Psuche** technically means the real but invisible you, however, it is also used to describe a person or persons. It is used to describe those who are alive as over against those who are dead.

4.1 Let me give you five other uses found elsewhere in the New Testament.

Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the "**life**" more than meat, and the body than raiment?

Mat 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Mat 6:27 Which of you by taking thought can add one cubit unto his stature?

Mat 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Mat 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Mat 10:28 And fear not them which kill the body, but are not able to kill the "**soul**:" but rather fear him which is able to destroy both "**soul**" and body in hell.

Acts 20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his "**life**" is in him.

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the "**souls**" of them that were slain for the word of God, and for the testimony which they held:

5. We now know the number of sailors and passengers on board the ship. Luke tells us there were 276.

6. As noted earlier Josephus in commenting on this series of passages says he at one time sailed on a similar vessel carrying 600 passengers.

7. Remember the ship had not only 276 passengers but in addition the ship carried a cargo of what many have conjectured was wheat.

8. Before moving to verse 38, I want to give you an expanded translation of the entire verse.

Expanded Translation

Acts 27:37 All together there were 276 of us on aboard the ship.

9. And now for verse thirty-eight where we find a description of the preparation for landing on the Island of Malta.

KJV-New Sentence

Acts 27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

NIV

Acts 27:38 When they had eaten as much as they wanted, they lightened the ship by throwing the grain into the sea.

AND WHEN THEY HAD EATEN ENOUGH, ΔΕ κορευνυμι τροπη

1. **De Korennumi Trophe** is better "And after having eaten their fill ..."
2. **De** is a conjunction used as a simple connective followed by the verb **Korennumi** parsed as an aorist passive participle; next follows the noun **Trophe** declined as a genitive singular.
3. **Korennumi** means in the passive voice "to be satisfied." It is used here with **Trophe** meaning food thus the group sitting down to eat had eaten enough.
4. The aorist participle tells us that after eating they were to do something, and that as we shall see is to throw what cargo was left, overboard.
5. **Korennumi** can be found one other place in our New Testament. For clarity, I want to give you the KJV and then the NIV of 1Co 4:8.

KJV

1Co 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

1Co 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1Co 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not

received it?

1Co 4:8 Now "**ye are full**," now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

NIV

1Co 4:3 I care very little if I am judged by you or by any human court; indeed, I do not even judge myself.

1Co 4:4 My conscience is clear, but that does not make me innocent. It is the Lord who judges me.

1Co 4:5 Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

1Co 4:6 Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another.

1Co 4:7 For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

1Co 4:8 Already "**you have all you want!**" Already you have become rich! You have become kings-- and that without us! How I wish that you really had become kings so that we might be kings with you!

6. We earlier in Acts 27:34 studied the noun **Trophe** noting it means food though often in the KJV it is translated meat. I gave you several literal uses of **Trophe**. Now I want to provide a metaphorical use where **Trophe** describes the more complex doctrines and milk the less complex.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not "**meat**."

Heb 5:13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

Heb 5:14 But "**meat**" belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

7. Now let's we what the main verb teaches us.

End Lesson Taught 7-5-09