

1. Open the Word of Truth to Acts 27:38. 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 36 and 37. When time expired we were in the process of exegeting Acts 27:38. 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 27:33-37.

### 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.

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

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

3. Now let's resume our exegesis of 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. **Korenumi** can be found one other place in our New Testament. In 1Co 4:8 in the NIV it is translated "you have all you want."

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 see we what the main verb teaches us.

THEY LIGHTENED THE SHIP, ΚΟΦΙΖΩ Ο ΠΛΟΙΟΝ

1. **Kophizo Ho Ploion** is well translated "they lightened the ship ..."

2. **Kophizo** is a 3rd person plural imperfect active indicative followed by the monadic noun **Ploion**.

3. **Kophizo** means "to lighten" or "to make less heavy." It is a hapaxlegomenon from the noun **Kophos** meaning light as over against heavy. Josephus and Dio Chrisostom used the word in the sense of lightening a load. It is also so used in the LXX.

4. The syntax would certainly indicate that after eating the crew set about to throw all remaining cargo overboard in hope of facilitating landfall. The imperfect tense tells us the action of the crew was working continuously to lighten the ship, after their meal. Recall the action of the aorist participle **Kenumi**, meaning to eat their fill, precedes the action of the main verb and the main verb is **Kophizo**.

5. The object of **Kophizo** is the noun **Ploion** meaning, the main vessel. We most

recently studied the meaning of **Ploion** noting it can mean either a large or small boat; in this case the large main vessel is the **Ploion**. This is one of the things the article **Ho** does for us.

AND CAST OUT εκβαλλω

1. **Ekballo** is better "by throwing the remaining cargo ..."
2. **Ekballo** is a verb parsed as a present middle participle.
3. **Ekballo** means "to throw out by force, to cast out, to expel, to eject by force" or "to throw away." **Ekballo** is a compound consisting of **Ek** meaning "out from" and **Ballo** meaning "to throw."

3.1 The middle voice of **Ekballo** means the subject, the crew, not only produced the action of the verb but they also participated in that action. The imperfect tense tells us they worked with renewed vigor and purpose. Three other uses of **Ekballo** in the New Testament are:

Luk 4:17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written (Isa 61:1-2a):

Luk 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,

Luk 4:19 to proclaim the year of the Lord's favor."

Luk 4:20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,

Luk 4:21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Luk 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luk 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luk 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

Luk 4:25 But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Luk 4:26 But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

Luk 4:27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luk 4:29 And rose up, and "**thrust**" him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luk 4:30 But he passing through the midst of them went his way,

Joh 6:33 For the bread of God is he who comes down from heaven and gives life to the world."

Joh 6:34 "Sir," they said, "from now on give us this bread."

Joh 6:35 Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.

Joh 6:36 But as I told you, you have seen me and still you do not believe.

Joh 6:37 All that the Father gives me will come to me, and whoever comes to me I will never "**drive away**."

Joh 6:38 For I have come down from heaven not to do my will but to do the will of him who sent me.

Joh 6:39 And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

Joh 6:40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

Acts 7:58 And "**cast**" him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

THE WHEAT INTO THE SEA. Ο ΣΙΤΟΣ ΕΙΣ Ο ΘΑΛΛΑΣΣΑ.

1. **Ho Sitos Eis Ho Thallassa** is better "the remaining cargo of wheat into the sea."

2. **Sitos** is a monadic noun declined as an accusative singular followed by the preposition **Eis**. Next follows the monadic noun **Thallassa** declined as an accusative singular.

3. **Sitos** means "food" or "wheat" or any of several other food products. Given our context and the fact that this vessel was expected to carry wheat product to Rome, we can conclude with a high degree of certainty that **Sitos** refers to wheat. Let me give you four other uses of **Sitos** in the New Testament:

The Parable of the Wheat & The Darnel Wheat

Mat 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Mat 13:25 But while men slept, his enemy came and sowed tares among the "**wheat**," and went his way.

Mat 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Mat 13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Mat 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Mat 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the "**wheat**" with them.

Mat 13:30 Let both grow together until the harvest: and in the time of harvest I will say

to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the "**wheat**" into my barn.

Joh 12:24 Verily, verily, I say unto you, Except a kernel of "**wheat**" fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

1Co 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of "**wheat**," or of some other grain:

1Co 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

4. **Thalassa** is the common Greek for "sea" or "water body." Three uses by Mark in Mar 4:1 are:

The Parable of the Sower

Mar 4:1 And he began again to teach by the "**sea**" side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the "**sea**;" and the whole multitude was by the "**sea**" on the land.

Mar 4:2 And he taught them many things by parables, and said unto them in his doctrine,

Mar 4:3 Hearken; Behold, there went out a sower to sow:

Mar 4:4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Mar 4:5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

Mar 4:6 But when the sun was up, it was scorched; and because it had no root, it withered away.

Mar 4:7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Mar 4:8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Mar 4:9 And he said unto them, He that hath ears to hear, let him hear.

Mar 4:10 And when he was alone, they that were about him with the twelve asked of him the parable.

Mar 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

Mar 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Mar 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

Mar 4:14 The sower soweth the word.

Mar 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Mar 4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Mar 4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mar 4:18 And these are they which are sown among thorns; such as hear the word,

Mar 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Mar 4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

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

### **Expanded Translation**

**Acts 27:38 And after the crew had eaten, they quickly began to lighten the ship by throwing what remained of its cargo overboard; the remaining large bags of wheat were moved from the cargo area to the deck where they were thrown into the sea.**

6. Now for verse 39. Daylight brings sight of an unrecognizable land mass but one which appears to have a suitable landing spot. Let's see what we can learn from the Greek of Acts 27:39.

#### KJV-New Sentence

Acts 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

#### NIV

Acts 27:39 When daylight came, they did not recognize the land, but they saw a bay with a sandy beach, where they decided to run the ship aground if they could.

#### Introduction

1. Daylight often brings good tidings. The Psalmist caught the meaning in a phrase "weeping may endure for a night, but joy cometh in the morning."

2. At morning's light the crew sees a land mass with a bay. The helmsman springs into action hoping to guide the ship toward the bay of Malta.

3. As often happens, the best laid plans of mice and men sometimes go astray.

4. God had already revealed to Paul that the ship would be destroyed but all aboard the vessel would escape.

5. At this point plans are made to hold steady their course.

End Lesson Taught 7-12-09