

1. Open the Word of Truth to Acts 27:39. 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 38. When time expired we had just begun the analysis of Acts 27:39. 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 27:33-38.

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.

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.

3. Now let's resume our analysis of verse thirty-nine where we find a description of the preparation for landing on the Island of Malta.

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.

AND WHEN IT WAS DAY, ΔΕ ΟΤΕ ΗΜΕΡΑ ΓΙΝΟΜΑΙ

1. **De Hote Hemera Ginomai** is better "At morning's light they were able to see land ..." or literally "And when day it became ..."

2. **De** is a conjunction used as a simple connective followed by the adverb **Hote**; next follows the noun **Hemera** declined as a nominative singular followed by the verb **Ginomai** parsed as a 3rd person singular aorist active indicative.

3. **De Hote** is well translated "And when" communicating that daylight brought the welcome sight of a land mass straight ahead.

4. **Hemera** is the common Greek noun for day though here it clearly refers to the light which accompanies morning. **Hemera** appears more than 400 times in the New Testament where it is often found in the plural. Eight other uses of **Hemera** are:

Mat 3:1 In those "**days**" John the Baptist came, preaching in the Desert of Judea
Mat 3:2 and saying, "Repent, for the kingdom of heaven is near."

Mat 12:40 For as Jonah was three "**days**" and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Luk 17:22 Then he said to his disciples, "The time is coming when you will long to see one of the "**days**" of the Son of Man, but you will not see it.

2Pe 3:3 Knowing this first, that there shall come in the last "**days**" scoffers, walking after their own lusts,

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the "**day**" of judgment and perdition of ungodly men.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one "**day**" is with the Lord as a thousand years, and a thousand years as one "**day**".

2Pe 3:10 But the "**day**" of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

5. **Ginomai** we have studied previously noting it means "to become, came" or as translated in our verse "was." Four uses elsewhere in the New Testament are:

Mat 23:15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he "**becomes one**," you make him twice as much a son of hell as you are.

2Th 2:6 And now you know what is holding him back, so that he may be revealed at the proper time.

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till "**he is**" taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and "**became**" a sinner.

2Ti 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

2Ti 2:18 Who concerning the truth have erred, saying that the resurrection "**is past**" already; and overthrow the faith of some.

THEY KNEW NOT THE LAND: Ο ΨΗ ΟΥΚ ΕΠΙΓΝΩΣΚΩ

1. **Ho Ge Ouk Epiginosko** is better "the name of which they did not know ..." or literally "the land it was not known ..." or "though they were unable to identify the island ..."

2. **Ge** is a monadic noun declined as an accusative singular followed by the strong negative adverb **Ouk**; next follows the verb **Epiginosko** parsed as a 3rd person singular imperfect active indicative.

3. **Ge** is the common Greek noun for "land, dirt" or "earth." Several uses elsewhere in the New Testament are:

Mat 5:13 Ye are the salt of the "**earth**:" but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Mat 27:45 From the sixth hour until the ninth hour darkness came over all the "**land**."

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the "**earth**" did quake, and the rocks rent;

Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose,

Mat 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the **"earth."**

Jam 5:17 Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the **"land"** for three and a half years.

Jam 5:18 Again he prayed, and the heavens gave rain, and the **"earth"** produced its crops.

BUT THEY DISCOVERED ΔΕ ΚΑΤΕΝΟΕΩ

1. **De Katenoeeo** is better "but what they did see ..." or "but though they knew not the name of the island they did notice ..."

2. **De** is a conjunction used as an adversative followed by the verb **Katenoeeo** parsed as a 3rd person plural imperfect active indicative.

3. **Katenoeeo** is a compound consisting of **Kata** meaning down and **Noeeo** meaning "to think, to consider" or "to understand." **Katenoeeo** came to mean "to notice, to make, to arrive at knowledge usually by observation" or "to ascertain."

3.1 Given the imperfect tense it would seem their sighting of land with what appeared to be a safe landing spot created a great deal of excitement among the crew.

3.2 Four other uses of **Katenoeeo** are:

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but **"considerest"** (NIV "pay no attention") not the beam that is in thine own eye?

Luk 12:24 **"Consider"** the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds!

Luk 12:25 Who of you by worrying can add a single hour to his life?

Luk 20:22 Is it lawful for us to give tribute unto Caesar, or no?

Luk 20:23 But he **"perceived"** their craftiness, and said unto them, Why tempt ye me?

Luk 20:24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

Luk 20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Rom 4:19 And being not weak in faith, he **"considered"** not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

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

Expanded Translation

Acts 27:39 At morning's light they were able to see land, the name of which they did not know, but though they knew not the name of the island they did notice ...

A CERTAIN CREEK **ΤΙΣ** **ΚΟΛΠΟΣ**

1. **Tis Kolpos** is better "a certain bay ..." or "a certain inlet ..." or "that the island had a bay ..."

2. **Tis** is an indefinite pronoun declined as an accusative singular followed by the noun **Kolpos** which is also declined as an accusative singular.

3. **Tis** as an indefinite communicates the uncertain identification of the bay or inlet given the uncertain identification of the island.

4. **Kolpos** means "a bay, an inlet" or a "bosom." More particularly **Kolpos**, it would seem, gets its meaning from the concave nature of a lap, bosom or bay. Five other uses of **Kolpos** are:

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's "**bosom**:" the rich man also died, and was buried;

Luk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his "**bosom**."

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the "**bosom**" of the Father, he hath declared him.

Joh 13:23 Now there was leaning on Jesus' "**bosom**" one of his disciples, whom Jesus loved.

Luk 6:38 Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your "**lap**." For with the measure you use, it will be measured to you."

5. Now for the phrase "with a shore."

End Lesson Taught 7-19-09