

## The Acts of the Apostles

**[Wed. July 29, 2015] Acts Series, Acts 27.19-44 – Craig A. Thurman**

This chapter gives us many details of Paul's travel, as a prisoner among prisoners, to Rome, Italy. Traveling with him are two close companions in the Lord, Luke and Aristarchus. The name of the centurion charged with the prisoners is Julius. Julius, we read, *courteously* (humanely, φιλιανθρώπως) *entreated* Paul and allowed him to visit with his friends when they reached the port at Sidon. The name of one of the ships used for the voyage is given. The vessel on which they sailed was named Adramyttium. This vessel took them from their port of origin, Caesarea, to the southernmost coastal port of the Biblical Asia (southwest corner of present-day Turkey), Myra. Again, the Biblical Asia is not the Asia of today. Once reaching the port at Myra Julius, his soldiers, and the prisoners transferred to another ship from Alexandria, Egypt bound for Italy.

The winds being contrary it was difficult and slow sailing to reach the next harbor, called *Fair Havens*, which was located on the southern side of the island of Crete. At this point Paul warns those in charge against sailing any further at this time, but his counsel is contradicted by the shipmaster and owner[s?], and others. Charting a course near the island they hoped to reach a better port which was situated on the westernmost tip of the same island, Crete, about 50 miles away. But a medicane, a Mediterranean tropical storm (Gr. τυφωνικός, τυφῶν, from which we have our English *typhoon*) called Euroclydon drove the ship further south into the Mediterranean down to a small island named Clauda. Perhaps it is here that they feared striking the *quicksands*, and not nearly as far as some would suppose, down to the coasts of Africa. At this point, two days into the storm they pulled down the sail, let the ship drive with the winds, and began to cast some of the cargo overboard.

cf. Jonah 1.5 Here the storm was the result of Jonah's disobedience. Euroclydon was not the result of Paul's disobedience, but perhaps it could be said to be because of his obedience. Again, the battle that the saints wage is not one of flesh and blood, but reaches into the heavenlies. All of the demons under Satan's dominion could not overcome the will of God to bring Paul to Rome, though at the same time the Lord, for His own purposes, must have directed all of this for His own glory. We know that Paul will sanctify God before these unregenerate souls so that they know that God is in control. Men, even though unregenerate, should be

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reminded that there is a judgment to come so that they might be turned away from doing as freely as their depraved natures would drive them.

And so we begin where we left off in our last lesson: day three of the storm.

αὐτόχειρες τὴν σκευὴν πλοίου  
19 *And the third day we cast out with our own hands the tackling of the ship.*  
\*the rigging

*cast out*, ἔρριψαμεν, 1<sup>st</sup> p pl, aor 1, ind, act of ῥίπτω, ῥίπτω; in Mt.9.36 to be *scattered abroad* as sheep are in fields wandering without a shepherd; Mt.15.30 the needling were *cast down* at Jesus feet to be healed; Mt.27.5 Judas *cast down* the pieces of silver; Lk.4.35 the devil *had thrown* one possessed down to the ground; Lk.17.2 better it is to be *cast* into the sea than to offend Christ's little ones; Acts 27.19 to *cast out* the tackling of the ship to try to save themselves; Acts 27.29 to *cast* anchors.

*with ... own hand*, αὐτόχειρες, nom, pl, masc of αὐτόχειρ; αὐτός self + χεῖρ hand.

*tackling*, σκευὴν, acc sing of σκευή; only used this once; related to σκευός which is translated *goods, vessel, stuff, Acts 27.17 sail*; **\*the rigging, which is defined as the lines and chains used aboard a ship esp. in working sail and supporting masts and spars.**

καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαμεν

ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας  
20 *And when neither sun nor stars in many days appeared,*  
upon **which we know to be approaching fourteen**

*appeared*, ἐπιφαινόντων, gen, pl, neut, part, pres of ἐπιφαίνω; Lk.1.79 *give light*; Tit.2.11 *hath appeared*; 3.4 *appeared*; made [no] appearance.

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οὐκ ὀλίγου ἐπικειμένου  
*and no small tempest lay on us,*  
foul weather

*tempest, χειμῶνός, gen sing of χειμῶν; Mt.16.3 foul weather; Mt. 24.20; Mk. 13.18; Jn. 10.22; 2Ti.4.2, winter; this refer to a season of difficulty; whether it is winter of foul weather, both can come at the same time.*

*lay on, ἐπικειμένου, gen sing, masc, part, pres of ἐπίκειμαι; ἐπί + κείμαι laid, set, appointed; Lk.5.1 pressed upon; 23.23 were instant; Jn.11.38 lay; 21.9 laid thereupon; 1Co.9.16 is laid upon; He. 9.10 imposed on;*

πᾶσα ἐλπίς λοιπὸν  
*all hope that we should be saved was then taken away.*  
- to be saved - *finally* Or, taken up

*should be saved, σώζεσθαι, pres, infin, pass of σώζω to save; ;*

*then, λοιπὸν, nom and acc sing, neut; KJV finally, now, besides.*

*was ... taken away, περιηρεῖτο, 3<sup>rd</sup> p, s, imperf, pass of περιαιρέω; περί concerning, about + αἰρέω to take.*

Paul, would by the grace and promise of God make it to Rome, but Luke, Aristarchus, Julius, the soldiers, sailors, none of them had any such guarantee. Luke does appear to be fearing for his life.

μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς

Πολλῆς δὲ ἀσιτίας ὑπαρχούσης σταθεῖς  
21 ¶ *But after long abstinence Paul stood forth in the midst of them,*  
But being in much fasting standing up  
Wigram, But there being long abstinence

*being, ὑπαρχούσης, gen, sing, fem, part, pres of ὑπάρχω; ὑπό from, by, under + ἄρχω or ἄρχομαι, to begin, ;*

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*abstinence, ἀσιτίας, gen sing of ἀσιτία; only in this passage; cf. to ἄσιτος, vs. 33 fasting.*

*stood forth, σταθείς; nom, sing, masc, part, aor 1, pass of ἵστημι stand, set, appoint, establish; σταθείς, KJV Lk.18.11, 40; 19.8; 17.22; 27.21, stood; Acts 2.14, standing up.*

ἄνδρες ἴδει  
*and said, Sirs, ye should have hearkened unto me,*  
men Ought my [admonishment, the 3<sup>rd</sup> ps, references] [to] have been  
heard ... (vs.10)

*should, ἴδει, 3<sup>rd</sup> ps, imperf of δέω; ought my counsel have been heard.*

*have hearkened, πειθαρχήσαντάς, acc, pl, masc, part, aor 1 of πειθαρχέω; πείθομαι to trust, be persuaded + ἀρχή to begin, chief, first, rule; πειθαρχέω, Acts 5.29, 32 obey; Tit.3.1 obey magistrates.*

ἀνάγεσθαι ἀπὸ  
*and not have loosed from*  
Or, to sail

*have loosed, ἀνάγεσθαι, pres, infin, mid of ἀνάγω; ἀνά re-, again, above + ἄγω to lead; ἀνάγω, KJV, to lead up, to bring, take up; Acts 21.1, launch; Acts 21.2, set forth; , offer, Acts 13.13 loose; Acts 18.21 sail; Acts 27.2 launched; 27.4 when launched; 27.12 depart; 28.10 have departed; 28.11 departed; Ro.10.7 to bring up ... again; He. 13.20 that brought again.*

*Crete, and to have gained this harm and loss.*  
or, to gain

*to have gained, κερδήσαί, aor 1, infin, act of κερδαίνω; aorist infinitive active is usually translated in the simple present tense, ind in the simple past tense; KJV translates this with the English words gain (12), win (2).*

*harm, ὕβριν, acc sing of ὕβρις; cf. vs. 10 hurt; 2Co.12.10 reproaches.*

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*loss, ζημίαν, acc sing of ζημία; cf. Acts 27.10 damage; Phl.3.7, 8, loss.*

Πολλῆς δέ ἀσιτίας ὑπαρχούσης τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν  
Ἔδει μὲν ὧ ἄνδρες πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης  
κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν

22 *And now I exhort you to be of good cheer:*  
be merry

*exhort, παραινῶ, 1st ps, pres, ind of παραινέω; παρά by, near + αἰνέω*  
KJV always translates with the English *praise*; used only one other time (vs.  
9 admonished)

*to be of good cheer, εὐθυμεῖν, pres infin of εὐθυμέω; εὐ well + θυμέω,*  
*θυμός* refers to strong passion, KJV, wrath, fierceness; **Acts 27.36 [noun] of**  
**good cheer; Acts 24.10 [comparative] more cheerfully; Acts 27.22 [verb] to**  
*be of good cheer; 25 be of good cheer; Ja.5.13 Is ... merry.*

We are not excusing the poor decisions that you have made, BUT ...

ἔσται ἀποβολὴ ψυχῆς ἐξ ὑμῶν πλὴν τοῦ πλοίου  
*for there shall be no loss of any man's life among you, but of the ship.*  
casting away of life [gen sing] except  
soul notwithstanding [the loss]

*loss, ἀποβολή, noun, ἀπό + βάλλω to throw or cast; Ro.11.15 casting*  
*away; for the verb usage cf. Mk. 10.50; He. 10.35 cast away.*

*but, πλὴν, adverb; KJV, but, nevertheless, except, than, save,*  
*notwithstanding.*

You know, things can be replaced. This was going to cost the ship owner greatly, but ships, tools, and all the stuff can be replaced. But what things are worth dying the giving of a life?

καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ  
ὑμῶν πλὴν τοῦ πλοίου

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

*stood by*, παρέστη, 3<sup>rd</sup> ps, aor 2, ind of παρίστημι; παρα beside, near + ἵστημι to stand, establish, set; παρέστη is found twice times in the N.T. (Acts 27.23; 2Ti. 4.17 *stood with*. It is also shown in the postscript to 2Timothy); παρίστημι is found a number of times, mostly in the book of Acts: KJV *shewed; stood by, doth stand here, stood up, stood by I [23.4], presented, that stood by, provide [vs. 24], presented [vs. 33], prove [24.13], brought before [27.24], stood by [27.23]*.

λατρεύω; 1<sup>st</sup> p s, pres, ind, *I serve*; KJV, *serve (17), worship (4)*; without exception this verb is used in regard to *service* to God/god; it is the services that are thought to be proper to Deity/deity; it is used 21 times in the N.T.; the noun form, λατρεία, is used the same way but only used 5 times; from the Greek noun λειτουργός, comes the English *liturgy*, which is 'public worship conducted according to a prescribed form,' (O.E.D. *liturgy*, #2) which is said to derived from, λήϊτος public, transliterated into English *laity*. And so we might say that this is the service that man demonstrates publicly to his God/god; λατρεύω cf. for the uses in Acts, 7.7, 42; 24.14; 26.7; 27.23); **I think this is synonymous to the Gr. θρησκεία, translated religion.**

παρέστη γάρ μοι τῆ νυκτι ταύτη ἄγγελος τοῦ θεοῦ οὗ εἰμι ὃ καὶ λατρεύω

σε δεῖ παραστῆναι  
24 *Saying, Fear not, Paul; thou must be brought before Caesar:*  
cf. vs.23  
stand before, Wigram

*be brought before*, παραστῆναι, aor 2, infin; cf. vs. 23.

*and, lo, God hath given thee all them that sail with thee.*

*hath given*, κεχάρισται, 3<sup>rd</sup> ps, perf, ind, of χαρίζομαι; χαρίζομαι by the KJV is translated by English words as *forgive, give, grant, deliver, freely give*.

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What does answer from the Lord to Paul tell us? It does seem to indicate to us that Paul had asked of the Lord that the lives of these on this ship with him might be spared the loss of their lives by this storm. And it was granted to him of the Lord. Not that it had to be so, but because it pleased the Lord to do so. **They should have died in the storm.** (vs.10)

*Ac 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt (injury) and much damage (loss), not only of the lading and ship, but also of our lives.*

λέγων, Μὴ φοβοῦ Παῦλε Καίσαρι σε δεῖ παραστῆναι καὶ ἰδοῦ, κεχάρισταί σοι ὁ θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ

25 διὸ ἄνδρες εὐθυμεῖτε πιστεύω  
*Wherefore, sirs, be of good cheer: for I believe God,*  
On account of which men be merry, (vs.22)

*be of good cheer, εὐθυμεῖτε, 2nd p pl, pres, imper; a command.*

*I believe, πιστεύω, 1<sup>st</sup> ps, pres, ind., I believe, 5 times in the N.T.*

ὅτι <sup>1</sup>οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι  
*that it shall be <sup>1</sup>even as it was told me.*  
that so it shall be according to [the] which manner it was told to me

What a statement! *I believe God.* There is no genuine faith in God except that we believe the record of God. Believing the true historical facts related to God is not the same. We can believe that God is; that He created the universe, that He is good and holy. We can believe a lot of things about God, about the Bible, but do we believe Him? Do we have a subjective apprehension of the objective revelation of who God is? Is the faith ours, that God is, and that He is a rewarder of them that diligently seek Him. (He.11.6) Am I the sinner that the Father sent Jesus His Son into the world to save? Now we're talking about a *saving faith*, and a *saving knowledge* of God! Paul knows beyond a shadow of a doubt that whatever God has spoken shall come to pass just as He said it would. And that is what faith does.

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*Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Faith says Thy will be done, when the Lord commands that I live to the glory of God. Faith says, that when the Lord commands that I raise my children a particular way, Yes, Lord. Faith says to believing husbands and fathers, I will love my wife and not provoke my children to wrath, because that is the will of God revealed in His Word. Faith says to believing wives and mothers, I will obey my husband and keep my tongue from gossiping, love and tend to my children because I know the directives of the Lord are to me. Faith says in children to honor their parents.

Do you as professing children know that kind of faith? Faith says that the children of the Lord, young and old alike, will be the best of citizens, love the brotherhood, and honor the king. Faith sees the Lord in all things. Do we have this kind of faith?

διὸ εὐθυμεῖτε ἄνδρες πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι

δέ	δεῖ	εἰς
26 <i>Howbeit we must</i>	<i>be cast</i>	<i>upon a certain island.</i>
	fall	into

*be cast*, ἐκπεσεῖν, aor 2, infin of ἐκπίπτω; ἐκ + πίπτω to fall; ἐκπεσεῖν, cf. vs. 17 *should fall*; 26 *be cast*; 29, *should have fallen*; **32**, ἐκπεσεῖν, **fall off**. Also ἐκπίπτω is found in other places, i.e., Gal. 5.4 *are fallen*; Ja.1.11 *falleth*; 2Pe. 3.17 *fall*.

Call this perhaps a necessary evil.

εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν

27 *But when the fourteenth **night** was come,*

This appears to be according to the Jewish reckoning of days where the night precedes the day. (cf. vs. 33)



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διαφερομένων ἡμῶν ἐν τῷ Ἀδρία  
*as we were driven up and down in Adria,*  
when ... being borne -

*as ... were driven up and down, διαφερομένων, gen, pl, part, pres, pass of διαφέρω; διά by, through + φέρω to bear;*

κατὰ ναῦται προσάγειν  
*about midnight the shipmen deemed that they drew near to some country;*  
sailors supposed

*shipmen, ναῦται, nom, pl of ναύτης; vs. 30; Re. 18.17 sailors.*

*deemed, ὑπενόουν, 1<sup>st</sup> ps, imperf of ὑπονοέω; ὑπό among, under + νοέω KJV consider, perceive, think, understand; ὑπονοέω is only used by Luke in the book of Acts (Acts 13.25 think; 25.18 supposed; 27.27 deemed); the noun, the mind, the understanding, νοῦς.*

*Ac 25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed ...*

*drew near, προσάγειν, pres infin act of προσάγω; προς to, near + ἄγω to lead.*

Ὡς δὲ τεσσαρεσκαίδεκάτη νῦξ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρία κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν

*28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.*

*sounded, βολίσαντες, nom, pl, masc, part, aor 1 of βολίζω; found twice in this verse.*

*when ... had gone ... further, διαστήσαντες ; ; nom, pl, masc, part, aor 1 of δίστημι; διά through, by + ἵστημι to set, establish, stand, appoint.*

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καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκαπέντε

29 Then fearing lest we should have fallen upon rocks,  
ἐκπέσωσιν εἰς  
aor.2, subj. unto Or, rough places  
should fall cf. vs. 2 coast; vs. 8 places; vs.  
(cf. vs. 26, be cast) 41 place

lest, μήπως, μή not + πῶς, by any means, perhaps, haply; for cf. vs.12.

ἐκ  
they cast four anchors out

cast, ῥίψαντες, nom, pl, masc, part, aor 1, act of ῥίπτέω, ῥίπτω; cf. **vs. 19 cast out**; Mt. 9.36, scattered abroad; 15.30, cast ... down; Lk.4.35, had thrown; Acts 22.23, cast off.

γενέσθαι  
of the stern, and wished for the day.  
to come

of the stern, πρύμνης, gen sing of πρύμνα; Mk.4.38 hinder part of the ship;  
**Acts 27.41 hinder part.**

wished, ἤρχοντο, 3<sup>rd</sup> p pl, imperf of εὔχομαι to pray, wish.

for, γενέσθαι, aor 2, infin.

φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἤρχοντο ἡμέραν γενέσθαι

ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου  
30 And as the shipmen were about to flee out of the ship,  
sailors, vs. 27 were desiring

were about, ζητούντων, gen, pl, masc, part, pres, act of ζητέω to seek, desire, to be after.

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to flee, aor 2, infin of φεύγω

σκάφην εἰς τὴν θάλασσαν  
when they had let down the boat into the sea,  
that same boat  
that they had brought  
on deck at vs. 16. (vs. 32)

when ... had let down, χαλασάντων, gen, pl, masc, part, aor 1, act of χαλάω; KJV let down, lowering.

προφάσει ἐκ πρόρας  
under colour as though they would have cast anchors out of the foreship,  
pretending extended or put forth prow  
forth anchor  
**(very surprising discovery with this word)**

under color, προφάσει, dat sing of πρόφασις; πρό forward, before + φαίνω to appear, to seem; KJV Mt.23.14, for a **pretence** make long prayer; Mk. 12.40; Lk. 20.47, ibid.; Jn. 15.22, they have no **cloak** for their sin; Phl. 1.18, whether in **pretence**, or in truth; 1Thes. 2.5 nor a **cloak** of covetousness.

to cast, ἐκτείνειν, pres, infin, act of ἐκτείνω; ἐκ of, forth, out + τείνω stretch, extend; KJV, Mt. 8.3, put forth; Mt.12.13, stretch forth; Mt. 26.51, stretch out, and Acts 26.1, stretched forth.

ἐκτείνας is found in 7 N.T. passages: Mt. 8.3 put forth; 12.49 stretched forth; 26.51 stretched out; Mk. 1.41 put forth; Lk. 5.13 put forth; Acts 26.1 stretched forth.

τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πρόρας μελλόντων ἀγκύρας ἐκτείνειν

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τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις  
31 Paul said to the centurion and to the soldiers,

Paul has evidently noticed a deception beginning to unfold and reports it to Julius.

From verse 31-36 Paul the prisoner is *calling the shots*. In humility he will be used of the Lord to help them. It seems to show us, that perhaps unlike the other prisoners, he might have enjoyed a certain amount of liberty about the ship.

Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ ὑμεῖς σωθῆναι οὐ δύνασθε  
Except these abide in the ship, ye cannot be saved.  
are not able to be saved

σωθῆναι; aor 1, infin, pass of σώζω; This verb form is used ten times in Scriptures; Mt.19.25; Mk.10.26; Lk.18.26 Who then can **be saved**; Acts 4.12 whereby we must **be saved**; Acts 14.9 he had faith **to be healed**; Acts 15.1 ye cannot **be saved**; Acts 15.11 we shall **be saved**; Acts 27.31 ye cannot **be saved**; 2Thes. 2.10 that they might **be saved**; 1Ti.2.4 who will have all men **to be saved**. This salvation refers to their physical well-being. (cf. vs. 34 health)

can ... be [negated with οὐ], δύνασθε, 2<sup>nd</sup> p pl, pres, ind. of δύναμαι; KJV can (23), may (2), are able (3).

A brother and I were in a discussion, which subject was on the doctrines of grace. He demanded that in order to forward the discussion, that I agree with him that salvation was synonymous to regeneration. To that I could not agree and the discussion was soon over. You see, much can be made of the fact that if salvation and regeneration are synonymous we might say, for example, as this brother was trying to get me to say, that regeneration is by faith. While regeneration is a single part of salvation, it is not synonymous with it. For example, there is more to salvation than regeneration. As we consider salvation we must consider not only regeneration, but the doctrine of election, and regeneration, and conversion, and sanctification and glorification if we would really define the

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whole scope of salvation. My contention for years has been that salvation, as it occurs in the Scriptures, is a big word. It is as incorrect to state that elect and regeneration are by faith as it would be to say that we are glorified by faith. Conversion and sanctification are by faith.

Here is an instance where being saved has nothing to do with trusting Jesus Christ. Being saved in this case only means not to suffer loss of life in the storm. What did Paul tell them? If these men do not remain in this ship as the Lord commanded, none of you shall live through this storm. It is that simple.

A beautiful analogy can be made here on abiding in the ship, which builds upon an occasion during our Lord's personal ministry where He is abiding in us. In Mk.4.35-5.1 night had fallen and the Lord said to the disciples, *Let us pass over unto the other side.* So, dismissing the crowds of people they all came into the ship, the Lord, and the apostles. Shortly, after casting off, the Lord is fast asleep in the stern of the ship and a great storm of wind arose, *and the waves beat into the ship.* We notice the mention of a number of *other little ships* at this time in the sea of Galilee as well. The apostles thought for certain that they were perishing and woke the Lord from His sleep. He then *rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.* And what does the Lord tell them? *Why are ye so fearful? how is it that ye have no faith?* And then we read, *And they came over unto the other side of the sea ...* These, so fearful, so unbelieving in the storm should not have feared. Why? Jesus was aboard ship. Every vessel which has the Lord is His forever. No vessel in which the Lord dwells can perish. And what does that show us? Not a child of God can perish? Why? Because He is always with them (Mt.28.20); He is always in them (1Jn.4.4), and He cannot lose one of whom the Father has given Him. (Jn.6.39) So the picture speaks of Christ keeping us forever. We cannot perish from His presence. We are His. He is inalterably in us.

But here in this passage in Acts we have a picture of the blessing we have as the children of God, disciples of Jesus Christ, for abiding in Him. As long as these centurions, soldiers, owner and helmsman of the ship, the sailors and prisoners remained on board they were safe, their *lives* were not in peril; they would not suffer loss. But if they choose to disobey the

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commandment of the Lord and disembark the ship, if they cease to abide they shall suffering great personal loss of stuff and of their lives. Isn't that the truth that we find in other texts of Scripture? Isn't the Christian life likened to one building a structure upon a foundation. The Christian builds His life upon the only eternal foundation, Jesus Christ the Lord. Believers are the only ones who may do so.

*1Co.3.14 If any man's work abide which he hath built thereupon, he shall receive a reward.*

*15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

The Christian life is also likened to a vine, from which the branches receive their nourishment **as long as they remain vitally connected to the vine**. When any branch becomes unfruitful it is broken off. How did it become unfruitful? Let's read in the gospel of John.

*Jn.15.1 ¶ I am the true vine, and my Father is the husbandman.*

*2 Every branch **in me** that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it [meaning, prunes it], that it may bring forth more fruit.*

...

*4 **Abide** [remain, continue] in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

*5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

...

[By what follows, we are told specifically what abiding in Christ means. To abide is to personally apply the Word of God to our lives. Whether I am abiding in Him or not, my life will tell the truth by how I treat this body of flesh (Do I treat this as the temple of the Lord?); how I treat others; Abiding or not is

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reflected that I frequent, and the language that I use, etc.  
Notice ...]

**7** *If ye abide in me, and my words abide in you ...*

**10** *If ye keep my commandments, ye shall abide in my love ...*

Abiding in Him is equivalent to saving our lives. What does *saving our lives mean?* It means that I reserve my life for the glory of God.

εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ ὑμεῖς σωθῆναι οὐ δύνασθε

τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης  
**32** *Then the soldiers cut off the ropes of the boat,*

*cut off, ἀπέκοψαν, 3<sup>rd</sup> p pl, aor 1, ind, act of ἀποκόπτω; ἀπό from, forth, since + κόπτω lament, cut down, wail, lament; is used in reference to cutting off the hand, Mk. 9.43; cutting off the foot, Mk. 9.45; cutting off the high priest's servant's ear, Malchus, Jn. 18.10, 26; cutting off the ropes, Acts 27.32; cutting off Judaizers, Gal. 5.12.*

*ropes, σχοινία, acc pl of σχοινίον; only used twice:*

*Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.*

καὶ εἶασαν αὐτήν ἐκπεσεῖν  
*and let her fall off. [the ship]*  
allowed

*let, εἶασαν, 3<sup>rd</sup> ps, aor 1, ind of ἐάω; KJV, suffer (9), let ... alone (1), left (1), let (1), committed (1, vs. 40).*

How contrary this was to natural reason: to purposely let fall from the ship the only means by which even one or two them could have been saved.

Notice the soldiers instant reaction to Paul's warning. Earlier everyone had agreed against Paul's advice to sail on to a better haven. (vss. 11, 12) Now

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the issue is not even put to a vote. Rather, there was an unhesitating response by the soldiers under the command of the centurion, Julius to cut the boat free and let 'er fall. Recalling a quote by the famous statesman, Benjamin Franklin, 'We must all hang together, or assuredly we shall all hang separately.' A proper church relationship in the Lord is kind of like that. We are all in this [church] together. No one goes ahead [of her], and no one gets left behind. We're all going to walk together unto the day of Christ.

τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης καὶ εἶασαν αὐτὴν ἐκπεσεῖν

Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι  
33 *And while – the day was coming on,*

*while, ἄχρι, adverb until, while.*

οὗ, is untranslated and is an adverb mostly translated *where, whither, wherein, whithersoever.*

*was coming, ἔμελλεν, 3<sup>rd</sup> ps, imperf of μέλλω the idea of about to be; KJV, ἔμελλεν, of would (4), should (2), was coming (1).*

, γίνεσθαι, pres infin of γίνομαι to be.

**By Jewish reckoning, the night is past and the day is coming in. (?)**

*Paul besought them all to take meat, saying,*

*besought them, παρεκάλει, 3<sup>rd</sup> ps, imperf, act of παρακαλέω; to call near;*

*to take, μεταλαβεῖν, aor 2, infin of μεταλαμβάνω; μετά after, with + λαμβάνω to receive; meaning receive, partake.*

σήμερον

*This day is the fourteenth day that ye have tarried and continued fasting,*

Today

accomplished fasting



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*tarried*, προσδοκῶντες, nom, pl, masc, part, pres of προσδοκάω; KJV, Mt. 11.3 *look for*; Lk.1.21 *waited for*; Lk. 3.15 *were in expectation*; Lk.7.19, etc., Acts 3.5 *expecting*; 10.24 *waited for*; 27.33 *tarried*; 28.6 *looked when, after ... had looked*.

*continued*, διατελεῖτε, 2<sup>nd</sup> p pl, pres, ind of διατελέω; διά by, through + τελέω to finish, accomplish; *you finished* by eating.

*fasting*, ἄσιτοι, nom pl, masc of ἄσιτο; ἄ negative particle + σῖτος KJV *wheat*.

*having taken nothing*.

[mid. perhaps emphasize: to themselves. Redundant as it is already understood.]

*having taken*, προσλαβόμενοι, nom, pl, masc, part, aor 2, **mid** of προσλαμβάνω; προς + λαμβάνω; to take or receive.

*Ac 17:5 But the Jews which believed not, moved with envy, **took unto προσλαβόμενοι** them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.*

Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε μηδὲν προσλαβόμενοι

διὸ	παρακαλῶ ὑμᾶς	προσλαβεῖν	τροφῆς
34 <i>Wherefore</i>	<i>I pray you</i>	<i>to take</i>	<i>some meat:</i>
Because of which	I call you near		
(longevity of fasting)	Or, I encourage you		

<sup>1</sup> τοῦτο γὰρ πρὸς	τῆς <sup>3</sup> ὑμετέρας <sup>4</sup> σωτηρίας <sup>2</sup> ὑπάρχει
<i>for</i>	<sup>1</sup> <i>this</i> <sup>2</sup> <i>is</i> <sup>3</sup> <i>for</i> [ <i>your</i> ] <sup>4</sup> <i>health:</i>
expressing	
intent; nigh, to	

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is, ὑπάρχει, 3<sup>rd</sup> ps, pres ind of ὑπάρχω; ὑπό from, among + ἄρχω to reign over; ὑπάρχω, is to live, have existence, to be

your, ὑμετέρας, gen, sing, fem of ὑμέτερος; possessive pronoun, ὑμεῖς; your.

health, σωτηρίας, gen sing of σωτηρία; root σώζω; which again refer to their *physical* well-being. (cf. vs. 31 ...*ye cannot be saved*)

<sup>1</sup> οὐδενός	<sup>2</sup> γὰρ	<sup>3</sup> ὑμῶν	θρίξ	ἐκ	τῆς κεφαλῆς	<sup>4</sup> πεσεῖται
<sup>2</sup> for there	<sup>4</sup> shall	<sup>1</sup> not	an hair	<sup>4</sup> fall from	the head	<sup>1</sup> of any <sup>3</sup> of you.
of no one	for	of you	an hair	of	the head	shall fall.

shall ... fall, πεσεῖται, 3<sup>rd</sup> ps, fut, ind of πίπτω to fall.

There is a time to eat to the full. This is not it. They ate out of necessity, not for pleasure. It is difficult to eat in distress. That is not to say that people don't form bad habits and satisfy their anxiety with food, but generally, to the anxious mind food is not the thought. Let me say this. Try not to substitute something into our lives that creates a behavioral disorder. Do not develop habits on account of various distresses. It only masks the trouble and adds more in the end. Paul knew that these men needed to eat, and on his word they could eat. His actions prove his confidence in the Lord before them all.

διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδενός γὰρ ὑμῶν θρίξ ἐκ τῆς κεφαλῆς πεσεῖται

εὐχαρίστησεν

35 And when he had thus spoken, he took bread, and gave thanks to God in

took, λαβὼν, nom, sing, masc, part, aor 2, act of λαμβάνω to receive or take.

gave thanks, εὐχαρίστησεν, 3<sup>rd</sup> ps, aor 1, ind of εὐχαριστέω; εὖ well + χάρις grace, favor; **often it is the act of giving thanks for receiving food,**

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thanks for being heard in prayer, for receiving true doctrine, for being kept from doing things that otherwise we might have done (1.14) for grace to do the things that we do (14.18); giving thanks for the Lord's work in others (2Thes.1.3).

*presence of them all: and when he had broken it, he began to eat.*

*presence, ἐνώπιον, adverb; KJV Lk.1.6, before; Lk.1.15, in the sight; Lk.1.19, in the presence.*

*when ... had broken, κλάσας, nom sing, masc, part, aor 1 of κλάω; bread and fish are said to be broken.*

Paul gave thanks, and we notice what the Scripture continues to say. It was not in his heart, but outwardly, *in the presence of them all*, he expressed to God his gratefulness for the bread that was provided from His bounteous store. He said so in the presence of the course soldiers, in the presence of guilty criminals, in the presence of all of the ships crew. He gave thanks to God.

Thanksgiving is both the private and open expression of unworthiness for the things received and it should be found liberally upon the lips of every child of God.

It is proper to stop and give thanks to God, even while we are in the presence of others, no matter who they are or where we might be. Giving thanks is not a mini-sermon. It is not a long prayer. It is what it is, an expression from a grateful heart to the Lord for providing the substance that we need. But particularly at meals, give thanks to God for the meal received. Attend to other issues that need our attention in our prayer closet.

εἶπων δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθίειν

*36 Then were they all of good cheer, and they also took some meat.  
merry*

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*Then were*, γενόμενοι, nom, pl, masc, part, aor 2 of γίνομαι to be; γενόμενοι is found six times in the N.T. (Lk.1.2 which ... were; Lk.24.37 were; Acts 13.5 when ... were; 19.28 were; 27.7 were come; 27.36 Then were).

*of good cheer*, εὐθυμοι, nom, pl, masc, of εὐθυμος; cf. vs. 22, 25 of good cheer.

*took*, προσελάβοντο, 3<sup>rd</sup> p pl, aor 2, ind, mid of προσλαμβάνω; cf. 33, 34.

εὐθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς

ψυχῶν

37 *And we were in all in the ship two hundred threescore and sixteen souls.*

There is some textual critical discussion concerning the number 276. Some versions of the Bible include this marginal notation: 'about 76.' An error in transcription was introduced into some Greek uncial manuscripts by an ancient copyist. (for more information consider John Burgon's book, *The Revision Revised*, or J. P. Green, Sr., *And Introduction to Textual Criticism*, vol. 1. The copyist's blunder should be obvious to anyone who reads and believes that the KJV Bible is the true record of God's Word for the English-speaking peoples of the earth.

We know by the Word of God that a centurion oversees about an hundred soldiers. (Acts 23.23) Julius is a centurion. (27.1) At this the number 76 is proven to be wrong. So, beyond question more than 76 souls were on board this ship. Add to that the master and owner of the ship, an unspecified number of sailors, and an unspecified number of prisoners being conducted to Rome and we have no reason whatsoever to doubt that the number 276 is correct. Therefore the very issue of mentioning the number 76 in the Bible is absolute foolishness. Put the debate about how the number 76 came to be an issue at all in a book on textual criticism, but it has no sensible reason to find any mention whatsoever within the pages of our Bible. (R.S.V and N.R.S.V. note the issue in the margin.)

ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχῶν διακόσιαι ἑβδομήκοντα ἕξ

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38 *And when they had eaten enough, they lightened the ship,*

*when ... had eaten enough, κορεσθέντες, nom, pl, masc, part, aor 1, pass of κορέννυμι.*

Only other passage where this Greek word, κορέννυμι, is found in the N.T.:  
*1Co 4:8 Now ye are full κεκορεσμενοι, (part, perf, pass: have been filled), 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.*

*lightened, εκούφιζον, 3<sup>rd</sup> p pl, imperf, act of κουφίζω; LXX, Ex.18.22, shall relieve; 1Sa.6.5; 2Ki.12.4, 9, 10 lighten.*

They lightened the ship of even more of their cargo.

*ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν*  
*and cast out the wheat into the sea.*

*cast out, ἐκβαλλόμενοι; nom, pl, masc, part, pres, mid of ἐκβάλλω; ἐκ of, out, from + βάλλω to cast; cf. vs. 18, they lightened the ship.*

*κορεσθέντες δὲ τροφῆς εκούφιζον τὸ πλοῖον εκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν*

39 *And when it was day, they knew not the land: but they discovered a*  
*did not recognize considered*

*was, ἐγένετο, 3<sup>rd</sup> ps imperf of γίνομαι*

*knew, ἐπεγίνωσκον, 3<sup>rd</sup> p pl, imperf act of ἐπιγινώσκω; were [un]familiar, were [not] acquaintanced, did [not] recognize;*

*discovered, κατενόουν, 3<sup>rd</sup> p pl, imperf of κατανοέω; KJV considered, perceived;*

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εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο  
*certain creek with a shore, into the which they were minded, if it were possible,*

*creek, κόλπον, acc sing of κόλπος; KJV bosom (5), creek (1).*

*shore, αἰγιαλὸν, acc sing of αἰγιαλός; always translated in the N.T. shore (6).*

*were minded, ἐβουλεύσαντο, 3<sup>rd</sup> p pl, aor 1, ind, mid of βουλεύω; KJV consult, counsel, determine, mind, purpose.*

*were possible, δύναιτο, 3<sup>rd</sup> p pl, pres, optat of δύναμαι; the weak subjunctive mood.*

ἐξῶσαι τὸ πλοῖον  
*to thrust in the ship.*

*to thrust in, ἐξῶσαι, aor 1, infin, act of ἐξωθέω; ἐξ from, of, out + ὠθέω B-D-A-G Lexicon, push, shove.*

One other passage where this Greek word, ἐξωθέω, is used in the N.T.:

*Ac 7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God **drave out** ἐξωσεν before the face of our fathers, unto the days of David ...*

Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπεγίνωσκον κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο ἐξῶσαι τὸ πλοῖον

*40 And when they had taken up the anchors, they committed themselves unto the sea,*

*when ... had taken up, περιελόντες, nom, pl, masc, part, aor 2, act of περί about, concerning, above + αἴρω to raise, take up, loose, bear up, lift; KJV, vs. 20 all hope that we should be saved was then taken away; 2Co.3.16, the vail shall be taken away; He. 10.11 which can never take away sins.*

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ἅμα  
*and*  
and at the same time

ἀνέντες  
*loosed the rudder bands,*  
freeing (binding)

ἅμα, adverb; *with, together, at the same time;*

*loosed, ἀνέντες, nom, pl, masc, part, aor 2 of ἀνίημι; Acts 26.16 every one's bands were loosed; Eph. 6.9 forbearing threatening; He. 13.5 I will never leave thee.*

*rudder, πηδαλίων, gen pl of πηδάλιον; πηδόν the blade of an oar.*

Only other passage where the Greek, πηδάλιον, is used in the N.T.:  
*Jas 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm πηδαλιου, whithersoever the governor listeth.*

*bands, ζευκτηρίας, acc pl of ζευκτηρία from ζεῦγος KJV pair, yoke.*

εἰς τὸν αἰγιαλόν  
*and hoised up the mainsail to the wind, and made toward - shore.*  
they held unto the

*hoised, ἐπάραντες, nom, pl, masc, part, aor 1, act of ἐπαίρω; KJV lifted up, taken up, exalt.*

*mainsail, ἀρτέμονα, root ἀρτέμων; here only.*

*made, κατεῖχον, 3<sup>rd</sup> p pl, imperf act of κατέχω; κατά down, according to, against + ἔχω to have;*

*wind, πνεούση, dat, sing, fem part, pres of πνέω; cf. vs. 13 blew softly, ὑποπνεύσαντος, root ὑποπνέω; ὑπό of, under + πνέω KJV blew, blow, wind.*

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καὶ τὰς ἀγκύρας περιελόντες εἶον εἰς τὴν θάλασσαν ἅμα ἀνέντες τὰς  
ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσει κατεῖχον  
εἰς τὸν αἰγιαλὸν

περιπεσόντες δὲ εἰς τόπον διθάλασσον  
41 *And falling into a place where two seas met,*

*falling, περιπεσόντες, nom, pl, masc, part, aor 2, περιπίπτω; to fall about;  
Lk.10.30 fell among thieves; Ja. 1.2 ye fall into divers temptations.*

*place, τόπον, acc sing of τόπος; meaning places, i.e. places of Asia; cf. vs. 8,  
41 place/s; vs. 29 upon rock, or rough places; Cf. 28.7.*

they ran the ναῦν αἰγιαλόν  
ship αἰγιαλόν  
*aground;*  
root as a compound in verse 11  
vessel

*ran aground, ἐπώκειλαν, 3<sup>rd</sup> pl, aor 1, ind of ἐποκέλλω; ἐπί upon +  
ὀκέλλω to run, drive;*

πρῶρα ἔμεινεν ἀσάλευτος  
*and the forepart* *stuck fast, and remained unmoveable,*  
prow, vs.30 foreship

*unmoveable, ἀσάλευτος, ἄ negative particle + σαλεύω KJV, shaken,  
stirred.*

πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων  
*but the hinder part was broken with the violence of the waves.*  
stern from, under

βίας, Luke uses this four times in Acts. Acts 5.23 the apostles were brought before the council without violence; 21.35 the soldiers bore Paul because of the violence of the mob; 24.7 Paul was taken with great violence; 27.41 the violence of the waves.



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περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπόκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων

στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν  
42 *And the soldiers' counsel was to kill the prisoners,*  
will that the prisoners might be put to death.

*to kill, ἀποκτείνωσιν, 3<sup>rd</sup> p pl, pres, subj, act ; ;*

μήτις ἐκκολυμβήσας διαφύγοι  
*lest any of them **should** swim out, and escape.*

*swim out, ἐκκολυμβήσας, nom, sing, masc, part, aor 1 of ἐκκολυμβάω; ἐκ + κολυμβάω to swim; only passage for this Greek word.*

**should** ... *escape, διαφύγοι, 3<sup>rd</sup> ps, aor 2, subj of διαφεύγω; διά by, through + φεύγω to flee;*

τῶν δὲ στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν μήτις ἐκκολυμβήσας διαφύγοι

ὁ δὲ ἑκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον  
43 *But the centurion, willing to save Paul,*

*willing, βουλόμενος, nom, sing, masc, part, pres of βούλομαι.*

*to save, διασῶσαι, aor 1, infin, act, which is translated as a simple present tense verb in the infinitive mood.*

ἐκώλυσεν αὐτοὺς τοῦ βουλήματος  
*kept them from their purpose; and commanded*  
hinders  
forbids

*kept, ἐκώλυσεν, 3<sup>rd</sup> ps, aor 1, ind, act of κωλύω; KJV forbid, hinder, not suffer, withstand.*

*purpose, βουλήματος, gen sing of βούλημα purpose, will.*

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ἐκέλευσεν; 1<sup>st</sup> p s, aor 1, ind of κελεύω; **cf. vs. 24; This verb is only used by those who have the authority to *command* the matter.** Another use in the Greek for command is the word that means to *say* this or that. (εἶπον) But there are other authoritative words in the Greek that carry special significations. (ἐπιτάσσω upon the authority, ἐντέλλομαι, inform, διατάσσω by the authority, παραγγέλλω, upon, of the authority and προστάσσω, to the authority); this work is found in these places in Acts: Ac 5:34; Ac 8:38; Ac 12:19; Ac 21:33; Ac 21:34; Ac 22:24; Ac 22:30; Ac 23:10; Ac 23:35; Ac 25:6; Ac 27:43; but also, κελεύω, is found in these places, Acts 4.15; 16.22; 23.3; 24.8; 25.17, 21, 23.

*forbid*, κωλύειν; pres, infin, act of κωλύω, KJV *forbid, suffer, hinder, withstand*; the pres, infin is only used this once. (cf. 8.36; 10.47; 11.17; 16.6; 24.23; 27.43; 27.32).

δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους  
*that they which could swim should cast themselves first [into the sea],*  
cast

ἐπὶ τὴν γῆν  
*and get to land:*

*cast*, ἀπορρίψαντας, acc pl, masc, part, aor 1, act of ἀπορρίπτω; ἀπό + ρίπτω to cast, scatter.

*get*, ἐξίεναι, pres infin of ἔξειμι; term only used by Luke; Acts 13.42 *when ... were gone out*; 17.15 *departed*; 20.7 *to depart*; 27.43 *get*.

ὁ δὲ ἑκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξίεναι

καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ  
44 *And the rest, some on boards, and some on broken pieces*  
things from

*boards*, σανίσιν, dat pl of σανίς; Greek only used in this passage.

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τοῦ πλοίου καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν  
*of the ship. And so it came to pass, that they [escaped] all safe to land.*  
the ship.

καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου  
καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν