When Euroclydon Comes: Faith or Madness?
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Paul's Prosperous Journey to Rome (21:27-28:31)

The conclusion of the Third Missionary Journey of the Apostle Paul resulted in him wanting to preach on Pentecost in Jerusalem (Acts 20:16). The city of Jerusalem was always a hotbed of religious turmoil, and especially so when the ultimate apostate of the Sanhedrin[1] appeared. Paul had started the Ephesian Baptist Church at the conclusion of his Second Missionary Journey (Acts 18:18-21), and eventually reported to the Antioch Baptist Church (Acts 18:22). After revisiting his churches in western Asia Minor, he arrived at Ephesus and ministered there for three years (Acts 20:31). Following the uprising from the preaching denouncing Diana worship, the Apostle Paul left Ephesus and revisited the brethren in Greece, and then desired to take the Gentile contribution to Jerusalem (Rom. 15:26; I Cor. 16:1-3) by ship via the coasts of Asia to Caesarea and then down to the Holy City (Acts 20:1-3). About AD 57, he had written to the six churches in Rome to pray for a *"prosperous journey"* to Rome (Rom. 1:10-11). The LORD gave him that *"prosperous journey"* as he headed toward Jerusalem, received incarceration, and sailed as a prisoner to Rome through many port cities. These cities were on the coasts of Israel, Asia, and Europe, as well as on various islands, *"...in perils by the heathen...in perils in the wilderness, in perils in the sea..."* (II Cor. 11:26). From Troas to Rome, the Apostle Paul enjoyed the *"prosperous journey"* that the Lord gave him. The following comes from the travelogue of the Physician Luke, who accompanied the Apostle along with Aristarchus, his two faithful companions. This is an account of how various individuals responded to the great physical and spiritual challenge of Euroclydon!

From Caesarea to Malta (27:1-44)

Caesarea to Crete (27:1-12)

With vivid detail, the eyewitness Luke wrote about the high seas journey of Paul from Caesarea, across the Mediterranean, and to Malta. Since the Jews were primary landlubbers, the dangers that Paul faced on Aegean and Mediterranean Seas were necessary challenges that he and even the Gentle Luke realized they needed the Lord's constant protection. Eventually the missionaries sailed on three different ships (vv. 2, 6; and 28:11). For Theophilus the account was no doubt fascinating for him and all eventual readers, since this was the most elaborate description of ancient seafaring and providential care, the *Book of Jonah* notwithstanding. Having the experience and skill of a physician to write a doctor's logbook, the historian Luke recorded his own

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[1]Arguments for Saul of Tarsus being a member of the Jewish Sanhedrin (and therefore married) include the following: 1) Paul was an apostle and therefore a bishop (Acts 1:20; I Tim. 3:1 ff.). As a married man he was eligible to be a member of the Sanhedrin. His father was Pharisee and his teacher was the Sanhedrin Pharisee Gamaliel (cf. Acts 23:6; 22:3). He was the henchman for the Sanhedrin (Acts 7:58). He gave Luke the wordings of private Sanhedrin meetings (Acts 4:15-17). He voted with the Sanhedrin to destroy Christians (Acts 26:10). The bizarre interpretation of Fundamentalism to attribute to Paul "bachelorhood" is suspect and unbiblical.

meticulous travel log, probably using the captain's logbook. First, Luke logged the trip from Caesarea to Crete (vv. 1-12).   Paul, Luke, and Aristarchus were part of the two hundred and seventy-six passengers on a ship of Adramyttium which sailed from Caesarea to Sidon and then on the leeward side of Cyprus, making port at Myra (vv. 1-5). From there the voyagers boarded a grain ship of Alexandria sailing to Italy and finally reached the port town of "Fair havens" (vv. 6-8). The centurion Julius supported the captain's decision to sail to Phenice forty nautical miles away for better wintering in spite of Paul's warning that the sailing would be dangerous because the Day of Atonement fast (in October) was past (vv. 9-12). The gentle winds seemed to confirm the decision to travel to Phenice (v. 13). Luke then documented the challenge of the nor'easter (vv. 13-20), the promise of the apostle (vv. 21-26), the approach of the ship to land (vv. 27-32), the encouragement of Paul (vv. 33-38), and finally the shipwreck (vv. 39-44). The following commentary begins with Luke's narrative about Euroclydon.

Euroclydon (27:13-20)

Verse 27:13

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

Finally, the mariners thought, the wind had changed for the better, and it was time to weigh anchor. Perhaps the favorable wind was "the calm before the storm." Luke recorded the scenario, saying, "*And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete*" (ὑποπνεύσαντος[2] δὲ νότου,[3] δόξαντες[4] τῆς προθέσεως[5] κεκρατηκέναι,[6] ἄραντες[7] ἆσσον[8] παρελέγοντο[9] τὴν Κρήτην *hupopneusantos de notou, doxantes tes protheseos kekratekenai, arantes asson parelegonto ten Kreten*).[10]

Perhaps the crewmembers thought their Roman deity *Auster* (*Vulgate: Austro*) was showing them favor by answering their prayers and sending fair weather. The ship sailed close to the southern coast in a westward

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[2]The *aorist* participle form comes from the Lukan nautical *hapax* verb ὑποπνέω *hupopneo* which means literally "to blow underneath" or "to blow gently."

[3]The noun νότος *notos* (7x) means *"south."* Cf. Mt. 12:42; Lk. 11:31; 12:55; 13:29; Acts 28:13; and Rev. 21:13. The deity *Notos* was one of the four *anemoi* (wind gods) in Greek mythology. *Auster* was the Roman equivalent for the south wind.

[4]See 12:9 for the verb of this *aorist* participle form.

[5]Cf. note on 11:23.

[6]The perfect infinitive form comes from the verb κρατέω *krateo* (47x) which means "to take" or "to apprehend." *Vide* 2:24.

[7]Cf. 4:24.

[8]The Lukan *hapax legomena* adverb ἆσσον *asson* means "nearer" and is the comparative of ἄγχι *agchi*.

[9]See v. 8.

[10]The *KJV* followed the *Tyndale* rendering closely, reading "When the south wynde blewe they supposynge to obtayne their purpose lowsed vnto **Asson** and sayled paste all **Candy**," with the exception of place names.

direction enjoying the calm winds. Phenice was only a few miles away and the men thought their decision to sail around the cape and into the commodious harbour was justified.   At this point, the counsel of Paul seemed unlearned and even foolish.

Verse 27:14

But not long after there arose against it a tempestuous wind, called Euroclydon.

Little did anyone know what the Lord had in mind for the ship and passengers. He is the creator and controller of nature, and God Almighty demonstrated His power and will to protect the Lord's people doing the Lord's will. Nahum recognized the control of Jehovah over His creation, saying, *"The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet"* (Nah. 1:3). He is the One Who sends the storms for the benefit of believers, as Jonah finally recognized, saying, *"But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken"* (Jon. 1:4). Jehovah is greater than *Auster*!

Luke knew the nautical jargon for the strong wind that swept down from the mountains of Crete. He recorded in his logbook, saying, "*But not long after there arose against it a tempestuous wind, called Euroclydon*" (μετ' οὐ πολὺ δὲ ἔβαλε[11] κατ' αὐτῆς ἄνεμος[12] τυφωνικός,[13] ὁ καλούμενος Εὐροκλύδων[14] *met' ou polu de ebale kat' autes anemos tuphonikos, ho kaloumenos Eurokludon*). This sudden change of weather and of the wind, from soft breeze to hurricane force, demonstrated the Lord's power over nature and weather deities, and His defense of the caution expressed by His servant Paul. Even the disciples recognized the power of the Lord Jesus over nature, saying, *"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"* (Mk. 4:41).

Euroclydon the typhoon pushed the Alexandrian ship away from the shore and out to open seas. Now the military and marine leaders, sailors, criminals, and missionaries, were at the mercy of God.

Verses 27:15-16

And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat:

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[11]The *aorist* form comes from the verb βάλλω *ballo* (125x) which means "to throw." The wind was thrown down from Crete to the sea.

[12]See v. 4.

[13]The Lukan nautical *hapax* noun τυφωνικός *tuphonikos* means literally "a typhoon" or "a tropical cyclone." Actually, it is a hurricane on the sea. Luther called it *Windsbraut*, and the *Vulgate* rendered it *typhonicus*. The term is derived from the Greek mythological Τυφῶν *Tuphon*, the father of winds, and who is depicted as a monstrous serpentine giant. Of course, the English word "typhoon" comes from this root.

[14]Again, Luke wrote in his travelogue the *hapax* name given to the typhoon, namely Εὐροκλύδων *Euroclydon*, the hybrid of the Greek εὐρύς *eurus* ("east wind") and the Greek κλύδων *kludon* ("waves") or Latin *aquilo* (north wind). It is similar to the "Nor'easter" which occurs in the Northeast of the USA. The *Vulgate* rendered the Greek as *euroaquilo*, the CT as εὐρακύλων, *Luther* as *Nordost*, *Tyndale* as "northeeste." The Hebrew equivalent is אַוְרִיקְלִידוֹן *'Auriyqliydon*.

Using precise and powerful words, the narrator expressed the dangerous dilemma into which the mariners had entered. How sudden the vicissitudes sailing on the open waters of the Mediterranean Sea occurred. Soft wind turned into strong woes. The guest writer recorded the impending danger, saying, "*And when the ship was caught, and could not bear up into the wind, we let her drive*" (συναρπασθέντος[15] δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν[16] τῷ ἀνέμῳ, ἐπιδόντες[17] ἐφερόμεθα[18] *sunarpasthentos de tou ploiou, kai me dunamenou antophthalmein to anemo, epidontes epherometha*).

The ship was torn away from the safety of the coast and could not face the typhonic wind head directly. Although the sailors fought the ravaging winds, they had to relent and let the wind drive them southward. The ship began to drift according to the powerful gale forces. The tacking maneuver became impossible. Everyone on the vessel attempted to keep the ship going on course, including Luke (also Aristarchus and Paul), who used the plural pronoun *"we"* (ἡμῶν *hemon* [Acts 27:18, 27]). The detailed dangers of the trip and the explicit nautical terms have forced the reader to recognize the fears and anxiety of all on board the ship headed to potential destruction. Nevertheless, the Lord controlled the ship until He accomplished His desired purposes. No longer was Phenice the port of refuge, but now a tiny island about twenty-three nautical miles south.

The physician's logbook, somehow surviving Euroclydon, noted the next event.[19] Luke stated, saying, "*And running under a certain island which is called Clauda, we had much work to come by the boat*" (νησίον[20] δέ τι ὑποδραμόντες[21] καλούμενον Κλαύδην[22] μόλις ἰσχύσαμεν[23] περικρατεῖς[24] γενέσθαι τῆς σκάφης[25] *nesion de hupodramontes kaloumenon Klauden molis ischusamen perikrateis genesthai tes skaphes*). The ship finally made it to the small island after a frantic fight with the fierce wind. Once under the protection of the leeward

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[15]This *aorist* participle form comes from the Lukan *tetrakis legomena* verb συναρπάζω *sunarpazo* that means "to seize violently." Cf. also Lk. 8:29; Acts 6:12; and 19:29.

[16]The present infinitive form comes from the Lukan *hapax* verb ἀντοφθαλμέω *antophthalmeo* that means "to look directly at" or "to face." Perhaps the physician used this medical verb in his practice for having the patient look directly into his eyes.

[17]See note on 15:30.

[18]The imperfect passive form comes from the verb φέρω *phero* (64x) which means "to bear" or "to carry." The imperfect tense connoted that the ship could not continually bear up against the wind. Peter likened the writers of Scripture borne along by the Holy Ghost as a ship borne along by the wind, saying, *"For the prophecy came not in old time by the will of man: but holy men of God spake as they **were moved** by the Holy Ghost"* (II Pet. 1:21).

[19]It must be assumed that Luke's travelogue was written both before the typhoon and after the typhoon.

[20]The Lukan *hapax* noun νησίον *nesion* means little island. The size of Clauda is about 12.5 square miles.

[21]The *aorist* participle form comes from the Lukan nautical *hapax* verb ὑποτρέχω *hupotrecho* which means "to run under (the lee of an island).

[22]Another Lukan *hapax*, the island Καῦδα *Kauda* means "lame." The *KJV* followed the rendering of *Tyndale* as "Clauda" as did Luther with *Klauda*. The *Vulgate* rendered it *Caudam*. Today the island is called "Gavdos."

[23]The *aorist* form comes from the verb ἰσχύω *ischuo* (29x) which means "to be able." Cf. 6:10.

[24]Luke used the nautical compound *hapax legomena* adjective περικρατής *perikrates* that means "having power around."

[25]The Lukan *tris legomena* noun σκάφη *skaphe* means a small rowboat on or trailing the ship (*vide* also Acts 27:30, 32). The cognate verb σκάπτω *skapto* means "to dig out" (i.e., a dugout canoe). The *Vulgate* rendered it *scapham.* The English words "skiff" and "scaphoid" come from this source. The skiff was used for landings, tacking, and escape. See Casson, *Ships and Seamanship in the Ancient World,* p. 248.

side of Clauda, the sailors attempted to secure the rowboat. The *"skiff"* needed to be secured, and with great difficulty, it finally was, since the dinghy was a valuable piece of equipment.

Verse 27:17

> *Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.*

Luke described the three most immediate tasks of the sailors in their effort to salvage the ship. First, the mariners needed to secure the skiff. He stated, saying, *"Which when they had taken up"* (ἣν ἄραντες[26] *hen apantes*). The dinghy was brought on deck. Next, the writer spoke of the practice of frapping,[27] saying, *"they used helps, undergirding the ship"* (βοηθείαις[28] ἐχρῶντο,[29] ὑποζωννύντες[30] τὸ πλοῖον *boetheiais echronto, hupozonnuntes to ploion*). This practice of girding tightly the ship's wooden planks kept it from leakage and gave it stability. Luke, the physician, historian, and now expert on marine terminology and practices (from eyewitness experience!), has used a wide variety of nautical terms in his travelogue.

Third, the sailors *"strake sail"* (χαλάσαντες[31] τὸ σκεῦος[32] *chalasantes to skeuos*), according to Luke. The generic word σκεῦος *skeuos* refers to any vessel on the ship from anchor to sail. Modern versions such as the *NIV* render the expression as "they lowered the sea anchor and let the ship be driven along," which suggests a counterproductive approach. The *KJV* rendered the action of the sailors, stating that they "lowered the sails," which translation honors the context and gives the sense that the ship was unhindered and moving as a scud. The studied exegete William Falconer affirmed, saying,

> The storm still continuing, and probably from the same quarter, they lowered their sails, and were, it seems, according to the nautical expression, reduced to scud under bare poles, and of course left nearly to the mercy and guidance of the elements.[33]

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[26]The feminine singular pronoun ἣν *hen* (*"which"*) referred to the feminine singular σκάφης *skaphes* (*"skiff"*) that was hoisted up ἄραντες *arantes* (v. 13) on deck.

[27]Frapping was a nautical practice of passing four or five turns of a large rope around the ship's hull in strong winds to keep it watertight.

[28]The plural use of the noun βοήθεια *boetheia* (2x) contextually referred to a nautical term for safety devices such as ropes, beams, clamps, etc. Cf. also Heb. 4:16.

[29]See note on v. 3.

[30]The present participle form comes from the Lukan nautical *hapax legomena* compound verb ὑποζώννυμι *hupozonnumi* which means literally "to gird under." It is the compound of the preposition ὑπό *hupo* "under" and the verb ζώννυμι *zonnumi* (2x) "to gird." Casson argues that the undergirding ran from stem to stern, or horizontally in the ancient ships of Paul's day. Casson, *Ships and Seamanship in the Ancient World*, p. 91.

[31]The *aorist* participle form comes from the verb χαλάω *chalao* (7x) which means "to let down." Cf. note on 9:25.

[32]The noun σκεῦος *skeuos* (23x) means "a thing" or "a utensil" depending on context.

[33]Falconer, *Dissertation on St. Paul's Voyage from Caesarea to Puteoli: And on the Apostle's Shipwreck on the Island Melite*, pp. 27-28. To this interpretation, James Smith concurred, *The Voyage and Shipwreck of St. Paul*, p. 112.

The author gave the reason for lowering the sails, revealing about the mariners, saying, "*and, fearing lest they should fall into the quicksands...and so were driven*" (φοβούμενοί[34] τε μὴ εἰς τὴν σύρτιν[35] ἐκπέσωσι,[36] οὕτως ἐφέροντο[37] *phoboumenoi te me eis ten surtin ekpesosi...houtos epheronto*). If the ship continued in the southwest direction because the sails were not dropped, she would have entered into the sandbars along the coast of Africa. The sailors were content to move westward in the open sea with the drive of the wind rather than crash on the Syrtis.

Verses 27:18-19

> **And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship.**

Keeping his logbook intact and dry, the Christian voyager continued to chronicle the drenching terror of the open sea typhoon. The helmsman and others could not charter the ship because of the lack of clear skies by night to follow the stars, and could scarcely control the vessel because of the waves. Luke began to give detail of the frantic efforts of the crew to salvage the ship and the passengers. He recorded, saying, "*And we being exceedingly tossed with a tempest, the next day they lightened the ship*" (σφοδρῶς[38] δὲ χειμαζομένων[39] ἡμῶν, τῇ ἑξῆς[40] ἐκβολὴν[41] ἐποιοῦντο[42] *sphodros de cheimazomenon hemon, te hexes ekbolen epoiounto*). With low visibility, the crew had no idea where they were but feared they were reaching the Syrtis quicksand. Presumably, they wanted to jettison as much as possible to keep the ship high in the water to avoid the dangerous coast of Libya. The sandbars of Africa might be cleared if the ship was riding high in the waves.

The passengers and criminals apparently needed to assist the crew in the frantic hours of the monster storm called *Euroclydon*. Luke drew the reader into the storm with graphic detail, picturing the water-soaked physician along with Aristarchus and Paul tossing the heavy nautical equipment into the sea. It would seem that

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[34]Cf. 5:26.

[35]The Lukan nautical *hapax* noun σύρτις *surtis* means "quicksand" or "bog." Later the noun was applied to either of two inlets of the Mediterranean Sea along the northern coast of Libya that were known for their dangerous shallows and sandbanks. The *Vulgate* gave the proper name to these locations as *Syrtim*, now known as Syrtis Major and Syrtis Minor.

[36]The *aorist* subjunctive form comes from the verb ἐκπίπτω *ekpipto* (13x) which means "to fall off." Cf. 12:7.

[37]The imperfect form comes from the verb φέρω *phero* (64x) which means "to carry." *Vide* v. 15.

[38]The Lukan *hapax* adverb σφοδρῶς *sphodros* means "violently."

[39]The present participle form comes from the Lukan nautical *hapax* verb χειμάζω *cheimazo* meaning "to expose to winter weather." The verb is similar to παραχειμάζω *paracheimazo* meaning "to winter" (v. 12) and the noun χειμών *cheimon* meaning *"tempest"* (cf. Acts 27:20).

[40]The adverb ἑξῆς *hexes* means "next day." Cf. note on 21:1.

[41]The noun ἐκβολή *ekbole* means "to throw (overboard)." Luke used this nautical *hapax legomena* to indicate that the crew jettisoned the precious cargo.

[42]The imperfect form comes from the common verb ποιέω *poieo* (576x) and means "to do." The imperfect tense connoted that the crew had been lightening the ship.

Luke clutched the travelogue with one hand and lifted the tackling[43] with the other! At some point he wrote in his journal, saying, *"And the third day we cast out with our own hands the tackling of the ship"* (καὶ τῇ τρίτῃ αὐτόχειρες[44] τὴν σκευὴν[45] τοῦ πλοίου ἐρρίψαμεν[46] *kai te trite autocheires ten skeuen tou ploiou eppipsamen*).

Always the timekeeper, the historian gave a day-by-day account of the horrendous and tiresome days on the ship. This desperate move to throw overboard the tackling was the third day after leaving the coast of Crete. One wonders if the *tanakian* scholar Paul thought of another *Euroclydon* event in the life of Jonah, as the Scripture revealed, saying, *"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep"* (Jon. 1:5).

Verse 27:20

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

Even the best of men become realistic about the certainty of death when in precarious positions. It seemed that all on the ship, tired, hungry, and defeated, recognized the obvious. Where was Neptune or Poseidon when the heathen sailors needed the help of one of their gods? After all, it was obvious that the ship was at the mercy of the sea and her "deity." Luke recounted the ominous despair among the leaders, sailors, soldiers, and prisoners. He stated the situation and then the reaction, saying first, *"And when neither sun nor stars in many days appeared, and no small tempest lay on us"* (μήτε δὲ ἡλίου[47] μήτε ἄστρων[48] ἐπιφαινόντων[49]

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[43]Isaiah predicted the judgment of Jehovah on the Assyrians with the imagery of a weakened ship, saying, *"Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey"* (Isa. 33:23).

[44]Another Lukan *hapax*, this compound plural adjective αὐτόχειρ *autocheir* means "with one's own hands." The trio of Christians helped with the jettisoning.

[45]This *hapax* nautical term from Luke, the noun σκευή *skeue* means the gear, tackle, or rigging of the ship. This noun seems to be more specific than σκεῦος *skeuos* (cf. v. 17).

[46]This *aorist* form comes from the verb ῥίπτω *rhipto* (8x) which means "to throw down." Cf. 22:23.

[47]The noun ἥλιος *helios* (32x) refers to the sun, the created timekeeper שֶׁמֶשׁ *shemesh* (134x) along with the moon and stars, as they revolve around the earth diurnally within and along with the first and second heavens (Gen. 1:14-16). Cf. Acts 2:20

[48]Jehovah created another and different class of light bearer, the *"star,"* translated from the noun ἄστρον *astron* (4x), and similar to the Greek noun ἀστήρ *aster* (24x). The Hebrew equivalent to ἄστρον *astron* is כּוֹכָב *cocav* (37x). The Bible never equates the *"sun"* to a *"star"* or stars as suns (Gen. 1:16; Eccl. 12:2; Rev. 6:13). The stars and moon help in the navigation of ships by night, as Jeremiah taught, saying, *"Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name"* (Jer. 31:35).

[49]The present participle form comes from the *tetrakis legomena* verb ἐπιφαίνω *epiphaino* which means "to appear." Cf. also Lk. 1:79; Tit. 2:11 and 3:4.

ἐπὶ πλείονας[50] ἡμέρας, χειμῶνός[51] τε οὐκ ὀλίγου[52] ἐπικειμένου[53] *mete de helio mete astron epiphainonton epi pleionashemeras, cheimonos te ouk oligou epikeimenou*).

The LORD purposefully reduced all on the damaged ship to great discouragement and despair, taking them to the brink of death through physical exhaustion, hunger, and helplessness. Although the three Baptists knew of the Lord's promise to Paul for his eventual arrival in Rome (23:11), the promise seemed empty in the face of certain destruction. Certainly, these believers had to say with Job, who also was on the brink of destruction, *"Though he slay me, yet will I trust in him"* (Job 13:15).

Luke wrote about the bleak reaction, saying, "*all hope that we should be saved was then taken away*" (λοιπὸν[54] περιηρεῖτο[55] πᾶσα ἐλπὶς[56] τοῦ σῴζεσθαι[57] ἡμᾶς *loipon periereito pasa elpis tou sozesthai hemas*). The crew apparently had little means to control the ship if they indeed knew where they were. Drenched in ongoing heavy rain and sick from being thrown about upon the deck, the crew and prisoners had low morale and great panic, not knowing the immediate stability of the fragile ship. After using every marine maneuver to salvage the ship and their lives, the voyagers were without human hope! Who could possibly save the passengers? Neptune, Poseidon, Jehovah?

The Promise of the Apostle (27:21-26)

Verse 27:21

> *But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.*

The Apostle Paul, the Christian prisoner and man of God, had something to say. No doubt he and his two Baptist associates had been in constant prayer, praying without ceasing (cf. I Thes. 5:17) and fasting (Acts 27:33), and seeking some sort of divine intervention. Seasickness, despair, and anxiety curbed the appetite of everyone on board the ship. Certainly, Luke needed a new and encouraging journal entry. He opened up his travelogue and wrote down the action and address of the encouraging leader, the Apostle Paul. The narrator

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[50]See v. 10.

[51]The noun χειμών *cheimon* (cf. also Mt. 16:3; 24:20; Mk. 13:18; Jn. 10:22; and II Tim. 4:21) refers to "stormy, winter weather." See note on v. 18.

[52]Again Luke employed his hallmark understatement, saying οὐκ ὀλίγου *ouk oligou* (*"no small"*). Cf. 15:2 *et al*.

[53]The present participle form comes from the verb ἐπίκειμαι *epikeimai* (7x) which means literally "to lie upon." Cf. Lk. 5:1.

[54]The adjective λοιπός *loipos* (56x) means the "remaining," the "remnant," or the "rest."

[55]The imperfect form comes from the *tetrakis legomena* verb περιαιρέω *periaireo* which means literally "to take away from around." The imperfect tense connoted that the hope had been fading away. Cf. also Acts 27:40; II Cor. 3:16; and Heb. 10:11.

[56]See 26:7.

[57]The present infinitive form comes from the verb σῴζω *sozo* (110x) which means "to save (physically or spiritually)" depending on context. Cf. 16:31.

recorded, saying, *"But after long abstinence*[58] *Paul stood forth in the midst of them, and said"* (πολλῆς δὲ ἀσιτίας[59] ὑπαρχούσης,[60] τότε σταθεὶς[61] ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν, *polles de asitias huparchouses, tote Statheis ho Paulos en meso auton, eipen*). Apparently, the men were sitting around listless, awaiting their soon fate of death when the apostle arose with his encouraging message. Paul was standing in the midst of the despondent group. Next, he addressed the leaders and sailors who had probably made vows and prayed to their respective wind, water, or sea deities. No one on the ship was non-religious!

Paul said, *"Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss"* (Ἔδει[62] μέν, ὦ[63] ἄνδρες, πειθαρχήσαντάς[64] μοι μὴ ἀνάγεσθαι[65] ἀπὸ τῆς Κρήτης, κερδῆσαί[66] τε τὴν ὕβριν[67] ταύτην καὶ τὴν ζημίαν[68] *Edei men, o andres, peitharchesantas moi me anagesthai apo tes Kretes, kerdesai te ten hubrin tautes kai ten zemian*). Neither the marine leaders nor military leader could comment on their foolish decision and destructive outcome. They were all silent in their abject folly. Presumably the only reason mutiny did not erupt was because the sailors were too sick and tired to do anything. If only they would have listened to the man of God![69] Does he have any new counsel? Paul was not reacting with carnal pride because the leaders had rejected his counsel. He had the freedom to rebuke the mariners because he had been right, and now the apostle had the encouraging message to give the pagan fools.

Verses 27:22-23

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

Obviously, Paul had a captive audience since the passengers were lethargic and sitting around, and no one else could, would, or should give any counsel about their situation. The apostle/pastor gave encouragement,

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[58]The *KJV* followed the rendering of *Tyndale* with the more formal word *"abstinence"* rather than the unwieldy "no desire to eat" (*NET*).

[59]The physician was familiar with the condition of the loss of appetite and employed the *hapax legomena* term ἀσιτία *asitia* that means literally "no food made from grain." The compound noun comes from the *alpha* negative ἄ *a-* combined with the noun σῖτος *sitos* for grain. Cf. Acts 7:12 and 27:38 for *"wheat."*

[60]The present participle form comes from the verb ὑπάρχω *huparcho* (62x) which means "to exist." Cf. v. 12.

[61]The *aorist* passive participle form comes from the verb ἴστημι *histemi* (154x) which means "to stand."

[62]The imperfect form comes from the verb δεῖ *dei* (105x) which means "to be necessary."

[63]The interjection ὦ *o* (16x) which preceded the vocative ἄνδρες *andres* received the *KJV* translation *"Sirs,"* following the *Tyndale* rendering of "Syrs." Cf. 18:14.

[64]The *aorist* participle form comes from the *tetrakis legomena* compound verb πειθαρχέω *peitharcheo* that derives from πείθομαι *peithomai* ("to obey") and ἀρχή *arche* ("ruler"). Cf. also 5:29, 32 and Tit. 3:1.

[65]See v. 12 for the verb of this present infinitive form.

[66]The *aorist* infinitive form comes from the verb κερδαίνω *kerdaino* (16x) which means "to gain" or "to make profit." Paul knew the motivation of Julius and the others for financial profit and rebuked them for their current "gain" which was in fact great loss.

[67]See note on v. 10. Their hubris brought great shame!

[68]Cf. v. 10.

[69]The Gospel preacher warns sinners to listen because they will be eternally sorry if they do not (cf. Lk. 13:1-5)!

saying, "*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*" (καὶ τὰ νῦν παραινῶ[70] ὑμᾶς εὐθυμεῖν·[71] ἀποβολὴ[72] γὰρ ψυχῆς[73] οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν[74] τοῦ πλοίου[75] *kai ta nun paraineo humas euthuein. apobole gar psuches oudemia estai ex humon, plen tou ploiou*). No doubt, Paul wanted to see all of the passengers saved not only physically but also spiritually. The only loss would be the impersonal ship that was made of wood and metal.

Now the convict has become counselor. How would Paul know the immediate future? His encouragement was not merely empty lip service to pick up their spirits out of gloom. He had a divine encounter with the true God. He affirmed, saying, "*For there stood by me this night the angel of God, whose I am, and whom I serve*" (παρέστη[76] γάρ μοι τῇ νυκτὶ[77] ταύτῃ ἄγγελος τοῦ Θεοῦ,[78] οὗ εἰμι, ᾧ καὶ λατρεύω[79] *pareste gar moi te nukti taute aggelos tou Theou, hou eimi, ho kai latreuo*). Where was any supernatural encouragement from Neptune or Poseidon? Nevertheless, Paul had received several visions and revelations, as he expressed elsewhere, saying, *"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord"* (II Cor. 12:1; cf also Acts 18:9-10).

His encounter with deity, the *"one LORD"* (Dt. 6:4; Zech. 14:9), occurred the previous evening as *"the angel of God"*[80] stood next to him and gave the divine dictum. Obviously, Paul did not use the expressions *"whose I am"* and *"whom I serve"* to refer to a created angel. He belonged to the Lord Jesus Christ and served the Lord Jesus Christ. Clearly, the expression meant a "Christophany," a reference to the Lord. The *KJV* translation *"the angel of God"* conveyed the Semitism that the "head" noun (*"angel"*) is definite when the "construct" noun (*"God"*) is definite. The *NIV* and other translations that render the Greek as "an angel of God" are grammatically inaccurate, and convey the message that Paul may not have encounter the Lord but merely a created angel! The Lord had met with Paul and had given him an encouraging message.

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[70]For the 2nd of two references Luke employed his *dis legomena* verb παραινέω *paraineo* having Paul admonish the sailors. Cf. v. 9.

[71]The present infinitive form comes from the *tris legomena* verb εὐθυμέω *euthumeo* meaning literally "to be of good passion. Cf. Acts 27:25; Jam. 5:13.

[72]The Lukan *dis legomena* noun ἀποβολή *anabole* means literally *"cast away."* See Rom. 11:15. Not one life would be a 'cast away," Paul promised.

[73]Cf. v. 10.

[74]The adverb πλήν *plen* (31x) means "but" or "nevertheless." Cf. 20:23.

[75]This is the 7th use of *"ship"* in Chapter Twenty-Seven.

[76]The *aorist* form comes from the compound verb παρίστημι *paristemi* (42x) which means literally "to stand nearby." Cf. 1:3.

[77]The noun νύξ *nux* (65x) for *"night"* means that Paul had a night visitation. See 16:9.

[78]The expression ἄγγελος τοῦ Θεοῦ *aggelos tou Theou* is a Lukan *hapax* referring to *"the angel of the Lord"* (59x). The writers of Scripture used this "Christophany" expression before and after the earthly ministry of the Lord Jesus Christ (Gen. 16:7 to Zech. 12:8). During the Lord's incarnation *"the angel of the Lord"* was Gabriel (Lk. 1:19). See extended commentary on 12:7.

[79]Cf. note on 24:14.

[80]The *Tyndale* rendered the Greek as "the angell of God," and the *Geneva* as "the Angel of God."

Verse 27:24

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

Obviously, Paul remembered the Lord's previous revelatory truth that he would testify in Rome (23:11). But, as he contemplated the situation, it certainly looked like all was lost and there was no hope of recovery for anyone. Paul it was who cited three times in his writings the truth of Habakkuk, who said that *"the just shall live by his faith"* (Hab. 2:4; Rom. 1:17; Gal. 3:11; and Heb. 10:38). Now it was time for the apostle to grow spiritually in his faith (cf. Rom. 5:2-5). Luke the scribe wrote down the heavenly words of encouragement. The Lord ministered to Paul so that he could minister to others, *"Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee"* (λέγων, Μὴ φοβοῦ[81] Παῦλε· Καίσαρί σε δεῖ παραστῆναι·[82] καὶ ἰδού, κεχάρισταί[83] σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ[84] *legon, Me phobou Paule. Kaisari se dei parastenai. kai idou, kecharistai soi ho Theos pantas tous pleontas meta sou*).

The apostle humbly revealed that the Lord started with him and commanded him to trust the divine promise. Once Paul dealt with his fearful heart, he then could challenge the others. The *"prosperous journey"* (Rom. 1:19) on which the apostle to the Gentiles traveled also would be prosperous for his fellow travelers! The Lord had revealed His will that this *"chosen vessel"* would testify before kings (9:15), and so God orchestrated the events for Paul to appear before Caesar Nero. Furthermore, Julius knew that at least one prisoner, Paul, had to appear before Caesar (26:32). To the polytheistic group of sailors and prisoners, the apostle declared the graciousness of the God he served, revealing that the Lord Jesus Christ in His grace would preserve everyone's life. Certainly, the student of Gamaliel knew of the Lord's grace, as the psalmist declared, saying, *"The LORD is gracious, and full of compassion; slow to anger, and of great mercy"* (Ps. 145:8). Perhaps this teaching prepared the heart of Julius as he later spared the lives of all of the prisoners (Acts 27:43).

Verses 27:25-26

> *Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.*

Paul had reprimanded the men once and now encouraged them twice. He was a man of truth and of compassionate love. In the current scenario of extreme distress, Paul's expressed words ring true elsewhere, saying, *"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,*

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[81]The negated present imperative form from φοβέομαι *phobeomai* (93x) connoted "stop fearing." In Hebrew Paul would have heard אַל־תִּירָא *'al tiyra'*.

[82]This *aorist* infinitive form from παρίστημι *paristemi* (42x) is a Lukan *hapax*. As the Lord stood before Paul, he would stand before Caesar (cf. v. 23).

[83]The perfect form from the verb χαρίζομαι *charizomai* (23x) which means literally "to give graciously." Cf. 3:14. The perfect tense connoted that the Lord had given and was still giving life to all on the ship.

[84]The expression μετὰ σοῦ *meta sou* (cf. 18:10) connoted the great blessing of being associated with one of the Lord's saints. All who embarked on the Ark with Noah were saved (Gen. 8:18-19; cf. also Jon. 1:15)!

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor.13:4-7).

The apostle had received encouragement from the revelatory truth of the Lord, and now he could encourage others. He said, "*Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me*" (διὸ εὐθυμεῖτε[85] ἄνδρες· πιστεύω[86] γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται[87] καθ᾽ ὃν τρόπον[88] λελάληταί[89] μοι *dio euthumeite andres. Pisteuo gar to Theo hoti houtos estai kath' hon tropon lelaletai moi*). So far, Paul's words had proved to be valid, as the Lord had prepared the typhoon to place Paul in the convenient place of spiritual leader. The apostle had unwavering faith in the true God and publicly witnessed about his faith, saying succinctly *"I believe God."* The pagans that day had the great privilege to hear one of the Lord's saints testify of his faith in God, and then years later presumably reflect on the validation of that promise that they had been indeed delivered!

The Apostle Paul gave the final detail about the destiny of the ship and passengers. He prophesied, saying, *"Howbeit we must be cast upon a certain island"* (εἰς νῆσον[90] δέ τινα δεῖ[91] ἡμᾶς[92] ἐκπεσεῖν[93] *eis neson de tina dei hemas ekpesein*). Although the Lord knew where the ship was, where it would run aground, and when this would happen, this knowledge was a moot point to the encouraged passengers. Their concern was to be safe on land!

The Approach of the Ship to Land (27:27-32)

Verse 27:27

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

The Apostle Paul gave the promise of deliverance, but the fulfillment was not immediate. By faith, Paul, Aristarchus, Luke, the seamen, the soldiers, and prisoners, had to wait upon the LORD! The Christians were no doubt cognizant of the promises of Scripture, such as that written by the psalmist, saying, *"Wait on the*

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[85]Cf. v. 22 for the note on this present imperative of the verb εὐθυμέω *euthumeo* (see also Jam. 5:13).

[86]This great *credo* (*"I believe"*) of πιστεύω *pisteuo* occurs also in Mk. 9:24; Jn. 9:38 Acts 8:37; and I Cor. 11:13.

[87]The future form of the εἰμί *eimi* (2520x) received the rendering *"shall"* rather than *"will"* in *Tyndale* and the *KJV*. With these modal verbs, *"shall"* carried the stronger obligation grammatically and theologically than *"will."*

[88]The noun τρόπος *tropos* (13x) means "a manner" or "a way."

[89]This perfect passive form from λαλέω *laleo* (295x) connoted the continuing promise of what was told, that is, "all will be spared."

[90]The noun νῆσος *nesos* (9x) means *"island"* and qualified by the pronoun τινα *tina* acting as an adjective, refers to the *"certain"* Island of *Melita* (Acts 28:1). Cf. note on 13:6.

[91]The "divine must" verb δεῖ *dei* occurred again; cf. v. 24.

[92]This is the 5th time Luke used the plural pronoun of ἐγώ *ego* or *"we"* in the chapter to reveal his involvement. *Vide* also vv. 1, 6, 7, and 20.

[93]Cf. v. 17.

LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD" (Ps. 27:14; cf. also Pss. 123:2; 130:5; and Isa. 40:31). For two more weeks, the ship and passengers rolled up and down on the waves, bringing skepticism upon Paul's pious assurance.

Luke, the historian accurately recorded the days of waiting and their particular location, saying, *"But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country"* (Ὡς δὲ τεσσαρεσκαιδεκάτη[94] νὺξ ἐγένετο, διαφερομένων[95] ἡμῶν ἐν τῷ Ἀδρίᾳ,[96] κατὰ μέσον τῆς νυκτὸς,[97] ὑπενόουν[98] οἱ ναῦται[99] προσάγειν[100] τινὰ αὐτοῖς χώραν[101] *Hos de tessareskaidekate nux egeneto, diapheromenon hemon en to Adria, kata meson tes nuktos, hupenooun hoi nautai prosagein tina autois choran*).

As the ship was drifting in *Adria*, a portion of the Mediterranean Sea west of the Aegean Sea, somewhere between Crete and Malta and north of Tripolitania, Africa, the sailors were attempting to discern where they were. Apparently, they heard the breakers hitting the shoreline of Melita on the northeast coastline in the area now known as the point of Koura. Leaving one fear behind, the seamen now had another fear: shipwreck on a rocky promontory. They needed to ready the ship for the collision as they drew near to the land. The ship had drifted for fourteen days, and now the mariners knew that they were approaching some land barrier.

Again, the esteemed yachtsman James Smith did extensive research and calculated both the drift rate of the ancient ship and the distance between Clauda and Melita. He opined, saying,

> But the distance from Clauda to the point of Koura, where I suppose that this happened, is 476.6 miles, which, at the rate as deduced from the information of Captains M'Lean and Graves, would take exactly thirteen days, one hour, and twenty-one minutes…Hence according to these calculations, a ship starting late in the evening from Clauda would, by midnight on the 14th, be less than three miles from the entrance of St. Paul's Bay. I admit that a coincidence so very close as this, is to a certain extend accidental, but it is an accident which could not have happened had there been any inaccuracy on the part of the author of the narrative with regard to the numerous

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[94]The adjective τεσσαρεσκαιδέκατος *tessareskaidekatos* is a Lukan *dis legomena* meaning literally "four and ten," or *"fourteenth."* Cf. also Acts 27:33.

[95]The present participle form comes from the verb διαφέρω *diaphero* (13x) which means literally "to carry through." Cf. 13:49.

[96]The proper noun Ἀδρίας *Adrias* is a Lukan *hapax* which refers to the Adriatic Sea between Crete and Sicily. The name derives from the Italian northeast coastal city Atria ("without wood") near the mouth of Po. The Adriatic Sea is a semi-enclosed body of water between the Italian Peninsula and the Balkans containing about 1300 islands. In ancient times, it included the northern tip of the Mediterranean Sea. The Alexandrian ship was close to Malta. The *Vulgate* rendered the Greek as *Hadria.* Later, the *Geneva* rendered the noun as "Adriaticall sea."

[97]The Lukan *hapax* expression μέσον τῆς νυκτὸς *meson tes nuktos* means "the middle of the night" and received the translation from *Tyndale* as "mydnyght."

[98]See 13:25 and 25:18 for the Lukan *tris legomena* verb of this imperfect form.

[99]The *tris legomena* noun ναῦτης *nautes* means "sailor" or "seaman." Cf. also Acts 27:30 and Rev. 18:17.

[100]The present infinitive form comes from the *tetrakis legomena* verb προσάγω *prosago* which means "to bring forward." Cf. also Lk. 9:41; Acts 1:20; and I Pet. 3:18.

[101]The noun χώρα *chora* (27x) means *"land," "country,"* or *"coast."* See 8:1. The noun is the source for the English "chorography."

incidents upon which the calculations are founded, or had the ship been wrecked anywhere but at Malta, for there is no other place agreeing, either in name or description, within the limits to which we are tied down by calculations founded upon the narrative.[102]

Verse 27:28

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

The crew had heard the prophecy from the apostle who had the gift of prophecy and had predicted that the passengers would be *"cast upon a certain island"* (v. 26). With or without the prophecy, they knew about the possibility of shipwreck on land. As the crew listened carefully above the wind and waves, they recognized even at midnight that land was near. Luke, awake at midnight, recorded in his travelogue the expertise of the sailors, saying about them, *"And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms"* (καὶ βολίσαντες[103] εὗρον[104] ὀργυιὰς[105] εἴκοσι·[106] βραχὺ[107] δὲ διαστήσαντες,[108] καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε[109] *kai bolisantes euron orguias eikosi. brachu de diastersantes, kai palin bolisantes, euron orguias dekapente*).

The seamen recognized that the ship was approaching land and began measuring the depth of water by throwing sounding lines overboard. At first, they discovered that the water was twenty fathoms deep or about one hundred and twenty feet. The ship continued to drift in the direction of the land, and a second measurement revealed that the depth was now fifteen fathoms or about ninety feet. The sounding lines confirmed what they had thought they heard that breakers were hitting the rocks.

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[102]Smith, *The Voyage and Shipwreck of St. Paul*, pp. 126-128.

[103]The *aorist* participle form comes from the Lukan nautical *dis legomena* verb βολίζω *bolizo* which means "to heave the lead (of the plummet line). The lines with lead were of various lengths to probe the depth of water under a ship. The word *"sound"* comes from the Old English *"sund"* for a stretch of water across which someone could swim.

[104]See 24:20.

[105]The Lukan *dis legomena* noun ὀργυιά *orguia* means, "the distance across the breast from the tip of one middle finger to the tip of the other when arms are outstretched." Generally, it measures to be about six feet. It may have originally been a medical term. It comes from the Old English *fæðm* ("length"). The cognate verb is ὀρέγω *orego* (3x) which means "to aspire" or "to stretch." James Smith averred, saying, "the ancient fathom (ὀργυιά) so nearly agrees with the English fathom, that the difference may be neglected." Smith, *The Voyage and Shipwreck of St. Paul*, p. 131.

[106]The noun εἴκοσι *eikosi* (12x) means "twenty." Cf. 1:15. The English term "icosahedron" (20-face geometric figure) comes from this source.

[107]The adjective βραχύς *brachus* (7x) means "short" or "little."

[108]The *aorist* participle form comes from the Lukan *tris legomena* verb διΐστημι *diistemi* (cf. also Lk. 22:59 and 24:51) that means, "to go further."

[109]This cardinal number means "ten *and* five" or "fifteen." Cf. also Jn.11:18 and Gal.1:18.

Verse 27:29

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Luke included himself in those that feared about the coming destruction of shipwreck. Certainly, the Christians believed Paul's own testimony but still faced the potential pain and hurt personally and collectively. They like others have said, *"Lord, I believe; help thou mine unbelief"* (Mk. 9:24). Luke described the action of the panic-stricken sailors, saying, "*Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day*" (φοβούμενοί[110] τε μήπως[111] εἰς τραχεῖς[112] τόπους[113] ἐκπέσωμεν,[114] ἐκ πρύμνης[115] ῥίψαντες[116] ἀγκύρας[117] τέσσαρας,[118] ηὔχοντο[119] ἡμέραν γενέσθαι *phoboumenoi te mepos eis tracheis topous ekpesomen, ek prumnes rhpsantes agkuras tessares, euchonto hemeran genesthai*).

The sailors threw over the four anchors from the stern or rear of the ship to cause drag on the movement of the ship and to keep it from swinging around and crashing broadside. This leg of the *"prosperous journey"* was terminating. Casson gives insight about ancient anchors, saying,

> Ancient anchors, once almost a complete mystery, are now probably the best-known piece of marine equipment, thanks to the recovery by divers and underwater archaeologists of hundreds of specimens of a least the parts made of lead or stone. Some seagoing ships still were equipped, as in Homer's day, with anchors all of stone, now in the form of a trapezoidal slab with a hole in the narrower upper part to take the cable.[120]

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[110]See v. 24.

[111]The negative particle μήπως *mepos* (12x) means *"lest."* See Rom. 11:21.

[112]The adjective τραχύς *trachus* is a Lukan *dis legomena* which means "rough." Cf. also Lk. 3:5. The medical term *trachea* finds its source in this Greek word.

[113]The noun τόπος *topos* (92x) means "place." Coupled with τραχύς *trachus* the expression means literally "rough places." The *KJV* followed the rendering of *Tyndale*: "shuld have fallen on some Rocke."

[114]*Vide* v. 26.

[115]The *tris legomena* noun πρύμνα *prumna* means "hindmost" or *"stern."* Cf. also Mk. 4:38 and Acts 27:41. The translation "stern" may have its etymology in the Old Norse *stjorn* "a steering."

[116]Cf. v. 19.

[117]The noun ἄγκυρα *agkura* is *tetrakis legomena* and means *"anchor."* The English *"anchor"* is derived directly from the Greek (a-g-k-r > a-ng-k-r > a-n-k-r). The *Vulgate* rendered the noun *anchoras* and *Luther* as *Anker.* Paul used the metaphor *"anchor"* for the Lord, saying, *"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil"* (Heb. 6:19). Cf. also Acts 27:30, and 40.

[118]See note on 10:11.

[119]The imperfect form comes from the verb εὔχομαι *euchomai* which means "to pray for." See 26:29. The imperfect tense connoted that they had been "wishing" all through the night.

[120]Casson, *Ships and Seamanship in the Ancient World*, p. 252.

Verses 27:30-32

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

Panic and unbelief characterized the pagan marine and military leaders as the crew attempted to escape the imminent crash. Paul and Luke recognized the ruse as the deceivers attempted to strong-arm the skiff under pretense of lowering anchors from the bow. The narrator wrote about the pretense and the rebuff, saying first, *"And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship"* (τῶν δὲ ναυτῶν ζητούντων[121] φυγεῖν[122] ἐκ τοῦ πλοίου, καὶ χαλασάντων[123] τὴν σκάφην[124] εἰς τὴν θάλασσαν, προφάσει[125] ὡς ἐκ πρώρας[126] μελλόντων ἀγκύρας ἐκτείνειν *ton de nauton zetountonphugein ek tou ploiou, kai chalasanton ten skaphen eis ten thalassan, prophasei hos ek proras mellonton agkuras ekteinein*).

Thinking that the majority of passengers would not know what the shipmen doing, the pilot and captain, presumably, and several mariners attempted to escape by the small dinghy, pretending to lower the anchors. The treachery of heart manifested as these few thought to practice *"skin for skin"* (Job 2:4) and spare their own lives. How true the Solomonic proverb which states, *"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint"* (Prov. 25:19). The salty sailors with hardened hearts could not be trusted, and Paul had probably been watching them all along.

Luke revealed the immediate rebuff by the Apostle Paul, saying, *"Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved"* (εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν[127] ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι[128] οὐ δύνασθε[129] *eipen ho Paulos to hekatontarches kai tois stratiotais, Ean me houtoi meinosin en to ploio humeis sothenai ou dunasthe*). Paul appealed to Julius and his soldiers about the foolish breach of seamanship attempted by the sailors. The ship was the place of safety according to the divine revelation, and all must stay upon her until cast upon an island. The apostle was concerned about the physical and spiritual lives of the mariners, and invoked Julius to facilitate the fulfillment of the promise.

Consequently, the centurion listened to the third time Paul spoke and obeyed the "prisoner." The Lord used the apostle to instruct Julius to stop the mutiny in order to orchestrate the divine promise that all would

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[121]The present participle form comes from the verb ζητέω *zeteo* (119x) which means "to seek." Cf. 9:11.

[122]The *aorist* infinitive form comes from the verb φεύγω *pheugo* (31x) which means "to flee." Cf. 7:29.

[123]*Vide* v. 17.

[124]Cf. v. 16.

[125]The compound noun πρόφασις *prophasis* means literally "shining forth" or "pretence." See Mt. 23:14. The *KJV* followed the rendering of *Tyndale* as "vnder a coloure."

[126]The Lukan nautical *dis legomena* noun πρῶρα *prora* (Acts 27:41) means "prow" or "bow" of a ship. *Tyndale* rendered it *forshippe* and the *Vulgate* as *prora*.

[127]The *aorist* subjunctive form comes from the verb μένω *meno* (120x) which means "to abide."

[128]Cf. 15:11 for the *aorist* infinitive form.

[129]See v. 15.

live, although cast upon an island (vv. 24-26). Luke recorded the response, saying, *"Then the soldiers cut off the ropes of the boat, and let her fall off"* (τότε οἱ στρατιῶται ἀπέκοψαν[130] τὰ σχοινία[131] τῆς σκάφης,[132] καὶ εἴασαν[133] αὐτὴν ἐκπεσεῖν[134] *tote hoi stratiotai apekopsan to schoinia tes skaphes, kai eiasen auten ekpesein*). In the decisive action of the soldiers by cutting the ropes to the skiff, no one would be able to float to safety in the lifeboat! Everyone would have to swim or float on driftwood to escape the crashed ship. Thus, the predictive prophecy of Paul would find fulfillment.

The Encouragement of Paul (27:33-38)

Verse 27:33

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

For the fourth time the Apostle Paul spoke (27:10, 21, 31, and 33), and encouraged everyone to eat. Now that the four anchors had dropped and kept the ship stabilized, the men needed nourishment for the impending wreck and escape. Luke seemed to draw out the details of the fourteenth day, saying, "*And while the day was coming on, Paul besought them all to take meat*" (ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει[135] ὁ Παῦλος ἅπαντας[136] μεταλαβεῖν[137] τροφῆς[138] *achri de hou emellen hemera ginesthai, parekalei ho Paulos hapantas metalabein trophes*). As an apostle/pastor, Paul showed great compassion on his "flock" and besought the passengers, reeling from nausea and anxiety, to prepare for the physical and spiritual journey ahead. The LORD knew that the discouraged and despondent Elijah needed nourishment, saying, *"Arise and eat; because the journey is too great for thee"* (I Ki. 19:7). Likewise, the apostle recognized that the frightened and emaciated men needed to prepare for the arduous journey ahead. Meat was available and all would need the protein (animal meat for sacrifices) and the carbohydrates (bread from the wheat) in the available food.

The physician quoted the reason for Paul's injunction, saying, "*This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing*" (λέγων, Τεσσαρεσκαιδεκάτην[139] σήμερον ἡμέραν[140]

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[130]The *aorist* form comes from the verb ἀποκόπτω *apokopto* (6x) which means literally "to cut off." Cf. also Mk. 9:43, 45; Jn. 18:10, 26; and Gal. 5:12.

[131]The *dis legomena* noun σχοινίον *schoinion* means "cord" or "rope." Cf. Jn. 2:15. The ancient rope was made from fibers of "rush" (σχοῖνος *schoinos*).

[132]This was the scaphoid shaped σκάφη *skaphe* (see v. 16) or skiff or dinghy.

[133]The *aorist* from comes from the verb ἐάω *eao* (13x) which means "to permit" or "to let." See 5:38.

[134]*Vide* v. 29.

[135]This imperfect form from παρακαλέω *parakaleo* (108x) connoted that Paul continued to exhort the men. See 20:22.

[136]The adjective ἅπας *hapas* (44x) means *"all."*

[137]The *aorist* infinitive form comes from the verb μεταλαμβάνω *metalambano* (6x) which means "to receive." Cf. 2:46 and 24:25.

[138]The noun τροφή *trophe* (16x) means *"meat"* or "nourishment." Cf. 9:19.

[139]Cf. v. 27.

προσδοκῶντες[141] ἄσιτοι[142] διατελεῖτε,[143] μηδὲν προσλαβόμενοι[144] *legon, Tessareskaidekaten semeron hemeran prosdokontes asitoi diateleite, meden proslabomenoi*). Both Paul and Luke knew the dangers of prolong fasting, especially in anticipation of strenuous and anxious exercise. The resistance to eating was voluntary, because of nausea, sickness, and fatigue, but now the voyage is about over and forced consummation of food was mandatory.

Verse 27:34

Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Luke repeated with detail about the plea of the apostle for the men to eat. Surely, some were on the verge of starvation but now was the time to receive nourishment for the strenuousness of swimming. He had already told them that God would preserve every one of them (v. 24) from drowning. Nevertheless, man has responsibility before the Lord to fulfill the accomplishment of the will of God! First, Paul gave the reason, saying, *"Wherefore I pray you to take some meat: for this is for your health"* (διὸ παρακαλῶ ὑμᾶς προσλαβεῖν[145] τροφῆς·[146] τοῦτο γὰρ πρὸς τῆς ὑμετέρας[147] σωτηρίας[148] ὑπάρχει[149] *dio parakalo humas proslabein trophes. touto gar pros tes humeteras soterias huparchei*). The physician emphasized Paul's concern for the physical wellbeing of the passengers since both were interested in the ultimate spiritual wellbeing of the centurion, soldiers, captain, sailors, and prisoners!

Next, the Apostle Paul promised specific protection of the passengers, saying, *"for there shall not an hair fall from the head of any of you"* (οὐδενὸς γὰρ ὑμῶν θρὶξ[150] ἐκ τῆς κεφαλῆς[151] πεσεῖται[152] *oudenos gar*

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[140]The idiom σήμερον ἡμέραν *semeron hemeran* literally means "day-today."

[141]The present participle form comes from the verb προσδοκάω *prosdokao* (16x) which means "to wait for" or "to look for."

[142]The adjective ἄσιτος *asitos* is a Lukan *hapax* and means literally "no-grain." The noun σῖτος *sitos* (14x) means "wheat" or "grain." The noun negated means "no grain (bread)." The English word "parasite" means "an insect along side of grain."

[143]The present form comes from the Lukan *hapax* compound verb διατελέω *diateleo* which means literally "to remain to the end."

[144]This *aorist* participle form comes from the verb προσλαμβάνω *proslambano* (14x) which means "to take." Cf. 17:5.

[145]See v. 33 for the verb of the *aorist* infinitive form.

[146]Cf. note on 2:46.

[147]The pronoun ὑμέτερος *humeteros* (10x) is the possessive adjectival form of the 2nd person, plural pronoun for *"your"* or "belonging to you." Cf. Lk. 6:20.

[148]The noun σωτηρία *soteria* (45x) means *"salvation"* or *"health,"* referring to spiritual or physical deliverance. See 16:17.

[149]*Vide* v. 21.

[150]The noun θρίξ *thrix* refers to *"a hair"* (15x). The medical term "trichinosis" comes from this word, referring a "hair-shaped" worm. Cf. Mt. 3:4.

[151]The noun κεφαλή *kephale* (76x) refers to the human head in this context. Cf. 4:11.

humon thrix ek tes kephales peseitai). Apparently, Paul had cited the same expression Jewish idiom (cf. I Sam. 14:45; II Sam. 14:11; I Ki. 1:52) as did the Lord Jesus Christ (Lk. 21:18), Who promised His disciples, saying, *"But there shall not an hair of your head perish"* (καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται[153] *kai thrix ek tes kephales humon ou me apoletai*).

Verses 27:35-37

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. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls.

After encouraging the passengers to eat, Paul began eating as an example to them. Although Paul was a Baptist preacher with two other Baptists on board, he did not practice the Baptist church ordinance of the Lord's Table among the heathen on the ship! He merely ate a meal. Luke recorded Paul's Christian practice at mealtime, saying, *"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"* (εἴπων δὲ ταῦτα, καὶ λαβὼν ἄρτον,[154] εὐχαρίστησε[155] τῷ Θεῷ ἐνώπιον πάντων· καὶ κλάσας[156] ἤρξατο[157] ἐσθίειν[158] *eipon de tauta, kai labon arton, eucharistese to Theo enopion panton. kai klasas erxato esthiein*). The apostle wrote elsewhere about the biblical perspective concerning the prayer of thanksgiving for food received, saying, *"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer"* (I Tim. 4:4-5). Of course, this practice followed the Lord's example when He thanked the Father for the meager food to give to the multitudes (Mt. 14:19-21; 15:34-36).

Paul was open about his devotion to his God, the LORD over the sea, the wind, all of creation, and the provision of food still available on the ship. He had received revelatory truth about protection in the typhoon and now he demonstrated the Spirit-filled thankfulness for the provision to give physical strength. At the same time, his gesture of worship was a repudiation of the pagan deities such as Neptune and Poseidon. Although the pagan mariners, Roman soldiers, and prisoners may have made sacrifices and prayers to their idols of protection, all was for nought except the Christian testimony about the Lord Jesus Christ.

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[152]The future form comes from the verb πίπτω *pipto* (90x) which means "to fall." See 22:7.

[153]The *aorist* subjunctive from comes from the verb ἀπόλλυμι *apollumi* (92x) which means to perish. See 5:37.

[154]The expression λαβὼν ἄρτον *labon arton* (2x) occurs also with the Lord's enactment of the Lord's Supper (Lk. 22:19). The Hebrew *"bread"* equivalent for ἄρτος *artos* (99x) is לֶחֶם *lechem* (297x). Presumably, the galley crew on board baked the bread for this occasion or it came from the storage unit of the ship, in spite of all of the dampness! Perhaps the bread was a "sea-biscuit."

[155]The *aorist* form comes from the verb εὐχαριστέω *eucharisteo* (39x) which means literally "to give good grace" or "to give thanks." See Acts 28:15.

[156]The *aorist* participle form comes from the verb κλάω *klao* (15x) which means "to break." It was common to break off pieces of bread for consummation (Mt. 14:19).

[157]Cf. 1:1 for the verb of this *aorist* form.

[158]This present infinitive form comes from the verb ἐσθίω *esthio* (162x) which mean "to eat."

The three Christians began to eat the wheat bread and meat as Paul led the group. Luke noted in his travelogue, saying, *"Then were they all of good cheer, and they also took some meat"* (εὔθυμοι[159] δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο[160] τροφῆς *euthumoi de genomenoi pantes kai autoi proselabonto trophes*). The Apostle Paul had demonstrated veracity among the passengers concerning the foolish effort to sail to Phenice (v. 10), the divine revelation about safety (vv. 22-24), and now the encouragement to prepare physically for the watery escape. The hardened sailors, soldiers, and prisoners were ready to listen to the voice of wisdom and encouragement. Now they could "feel good" about their situation by the influence of the one with gift of prophecy (I Cor. 13:2). The Lord had purposefully exalted Paul in the place of godly leadership over the crew and passengers. Christ was the *"Captain"* (Heb. 2:10) of the ship and Paul was the under-captain.

Sometime on the ship, Luke apparently looked at the captain's manifest of passengers and recorded the headcount. Details were important to the physician as he was methodical in recording specifics about his patients. How many were in Paul's "congregation"? The narrator stated, saying, *"And we were in all in the ship two hundred threescore and sixteen souls"* (ἤμεν[161] δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί,[162] διακόσιαι[163] ἑβδομηκονταέξ[164] *emen de en to ploio hai pasai psuchai, diakosiai hebdomekontaex*).
Certainly, this ship was a large wheat ship from Alexandria since it had four anchors on the stern (v. 29). However, the *Westcott-Hort* CT followed the inferior *Codex Vaticanus* and rendered the number as ὡς ἑβδομήκοντα ἕξ *hos hebdomekonta hex* ("as seventy six"). Luke provided this information as a dutiful record keeper to reveal that he was not only an eyewitness, but also to reveal the large impact that Paul had in involving all two hundred and seventy-six passengers to partake the common meal. The unbiased Casson commented on the size of ancient ships and passenger capacity, saying:

> The capacity of seagoing **freighters has been consistently and seriously underrated** (bold mine). The smallest craft the ancients reckoned suitable for overseas shipping was 70 to 80 tons burden. From the fifth century B.C. on, carriers of from 100 to 150 tons burden were in common use while those of from 350 to 500 tons, though obviously considered big, were by no means rare. When it came to passengers, vessels could take as many as 600 on long voyages.[165]

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[159]The Lukan *hapax legomena* compound adjective εὔθυμος *euthumos* comes from (εὖ [good] and θυμός [ardor]) and means "good passion" or "cheerful." The *hapax* adverbial form εὐθυμότερον *euthumoteron* of εὔθυμος *euthumos* (*"more cheerfully"*) occurs in Acts 24:10.

[160]The *aorist* form from the verb προσλαμβάνω *proslambano* (14x) revealed that the passengers responded to Paul's injunction *"to take"* some meat (v. 34).

[161]The rare imperfect 1st person plural form from εἰμί *eimi* (11x) occurs 2x in *Acts*, both times including Luke (16:12).

[162]Once again, a ψυχή *psuche* (105x) is a person, not a Platonic *"spirit."* See Gen. 2:7 and Rev. 6:9.

[163]The noun διακόσιοι *diakosioi* (8x) refers to the number *"two hundred."* See 23:23.

[164]The compound *hapax* number ἑβδομηκονταέξ *hebdomekontaex* ("seventy-six") occurs only here. The number ἑβδομήκοντα *hebdomekonta* for *"seventy"* occurs only in Luke's writings (see Lk. 10:1, 17; Acts 7:14; and 23:23).

[165]Casson, *Ships and Seamanship in the Ancient World,* pp. 171-172.

Verse 27:38

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

Following the wise counsel of the Apostle Paul, the crew, soldiers and prisoners strengthen themselves with food for the coming shipwreck. The narration continued, revealing*, "And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea"* (κορεσθέντες[166] δὲ τροφῆς ἐκούφιζον[167] τὸ πλοῖον, ἐκβαλλόμενοι[168] τὸν σῖτον[169] εἰς τὴν θάλασσαν *koresthentes de trophes ekouphizon to ploion, ekballomenoi siton eis ten thalassan*). With renewed energy and promise, everyone began to toss the equipment and wheat cargo overboard. The nautical practice of lightening the ship would allow it to ride higher on the waves and thus missing the rocky and rough reefs. With everyone involved in bagging up the wheat grain and tossing it overboard, the exhausting work of the passengers nevertheless accomplished the task. The people united around the truthful promise of personal safety!

The Shipwreck (27:39-44).

Verse 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.

Finally, the long night was over. Luke dedicated one hundred and seventy nine Greek words to this fourteenth night (vv. 27-38). The passengers had eaten their breakfast, had lightened the ship, and finally saw the land and launched a plan.   First, the narrator recorded, saying, "*And when it was day, they knew not the land: but they discovered a certain creek[170] with a shore*" (ὅτε δε ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον·[171] κόλπον[172] δέ τινα κατενόουν[173] ἔχοντα[174] αἰγιαλόν[175] *hote de hemera egeneto, ten gen ouk epeginoskon. kolpon*

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[166]The *aorist* participle form comes from the *dis legomena* verb κορέννυμι *korennumi* which means "to satiate." Cf. also I Cor. 4:8.

[167]The imperfect form comes from the Lukan nautical *hapax* verb κουφίζω *kouphizo* which means "to lighten (the cargo)." The imperfect verb connoted that they had worked at tossing the cargo overboard for some time.

[168]The present participle form comes from the verb ἐκβάλλω *ekballo* (82x) which means "to throw away." See 7:58.

[169]The noun σῖτος *sitos* (14x) refers to grain and received the *KJV* translation *"wheat"* (12x) and *"corn"* (2x). See the notes on 7:12 and 27:33.

[170]The *KJV* followed the *Geneva* rendering: "And when it was day, they knewe not the countrey, but they spied a **certaine creeke** with a banke, into the which they were minded (if it were possible) to thrust in the ship."

[171]The imperfect form of the verb ἐπιγινώσκω *epiginosko* (42x) connoted that the crew kept attempting to ascertain details about the island such as the locations of reefs, of the sandbars, and of the beach,

[172]The noun κόλπος *kolpos* (6x) refers to the hollow between the breasts of the bosom. The *KJV* rendered the noun as *"bosom"* (5x) and *"creek"* (1x). It may be akin to κοῖλος *koilos* ("hollow"), and the *Vulgate* translated the noun as *sinum* (sinus = cavity).

[173]The imperfect form comes from the verb κατανοέω *katanoeo* (14x) which means "to think upon" or "to contemplate." They looked long and observed the landing possibility.

de tina katenooun echonta aigialon). The sailors with their keen eyes scanned the island for the most advantageous place to run aground. They saw some sort of an inlet on the shoreline and hoped to navigate the ship into a sandy area.

Eyewitness Luke wrote that the crew recognized a possibility for the best outcome, saying, *"into the which they were minded, if it were possible, to thrust in the ship"* (εἰς ὃν ἐβουλεύσαντο,[176] εἰ δύναιντο,[177] ἐξῶσαι[178] τὸ πλοῖον *eis hon ebouleusanto, ei dunainto, exosai to ploion*). Having now the best scenario in their estimation for beaching the ship, the sailors began preparations for shipwreck. Everything needed quick and precise adjustments on the ship for a successful beaching.

Verse 27:40

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

Luke expressed succinctly in nautical terms the essence of the maneuvers of the sailors. First, he revealed, saying, "*And when they had taken up the anchors, they committed themselves unto the sea*" (καὶ τὰς ἀγκύρας περιελόντες[179] εἴων[180] εἰς τὴν θάλασσαν *kai tas agkuras perielontes eion eis ten thalassan*). Apparently, the crew took up the anchors from off the bottom and slipped the anchors by cutting their ropes. The *KJV* supplied the plural pronoun *"themselves"* to include committing the anchors to the sea bottom, which in turn committed the ship to the wind and waves, which in turn committed the passengers on the ship to the sea.

The second nautical maneuver, according to the logbook, was *"and loosed the rudder bands"* (ἅμα[181] ἀνέντες[182] τὰς ζευκτηρίας[183] τῶν πηδαλίων[184] *hama anentes tas zeukterias ton pedalion*). The mariners

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[174]Cf. 1:12.

[175]This noun αἰγιαλός *aigialos* (6x) means *"shore."* See 21:5.

[176]The *aorist* form comes from the verb βουλεύομαι *bouleuomai* (8x) which means "to determine." They were decisive in this plan.

[177]The present optative form comes from the verb δύναμαι *dunamai* (210x) which mood connoted some doubt on the part of the crew, who were merely "wishing" to direct the ship.

[178]The *aorist* infinitive form comes from the Lukan nautical *dis legomena* verb ἐξωθέω *exotheo* which means "thrust in (to beach)." Cf. also 7:45.

[179]The imperfect form comes from the *tetrakis legomena* verb περιαιρέω *periaireo* which means "to take away from around." Cf. also note on v. 20.

[180]The imperfect plural form comes from the verb ἐάω *eao* (13x). See note on v. 32. This is the 3rd imperfect verb in the sequence of attempting to beach the ship. The crew continued to discern the land (v. 39), continued to look for a landing spot (v. 39), and continued to commit to the shipwreck (v. 40).

[181]The adverb ἅμα *hama* (10x) means "at the same time." Cf. 24:26. The crewmembers attempted to coordinate their maneuvers.

[182]The *aorist* participle form comes from the *tetrakis legomena* verb ἀνίημι *aniemi* which means "to unfasten" or "to untie." See also 16:26 as well as Eph. 6:9 and Heb. 13:5.

attempted to orchestrate the timing on slipping the anchors to the bottom of the sea, and unloosing the straps holding the two rudders on each side of the ship. This nautical maneuver would allow the steersman to direct the prow to go directly toward the land, and to prevent the ship from hitting the land broadside.

Finally, the third nautical maneuver in succession was, "*and hoised up the mainsail to the wind, and made toward shore*" (καὶ ἐπάραντες[185] τὸν ἀρτέμονα[186] τῇ πνεούσῃ[187] κατεῖχον[188] εἰς τὸν αἰγιαλόν[189] *kai eparantes ton artemona te pneouse kateichon eis ton aigialon*). The crewmembers used their knowledgeable skill to make the best of the impending shipwreck, recognizing that the divine promise of Paul required their technical involvement nevertheless. The LORD is sovereign in His purposes but requires man to be responsible. Luke's list of nautical jargon demands that the reader realize that the Lord Jesus Christ is interested in the minor technical things, as well as the efforts of man, to fulfill His will. If it were not for the sailors slipping the anchor, freeing the rudders, and hoisting the mainsail, Paul would not have made it to Rome and the salvation of the lives of two hundred and seventy-six people would not have occurred (cf. Rom. 8:28).

Verse 27:41

> *And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.*

To Luke, the place where the voyage ended was significant, since he noted in his travelogue detailed specifics. He wrote the account of the termination, saying, "*And falling into a place where two seas met, they ran the ship aground*" (περιπεσόντες[190] δὲ εἰς τόπον διθάλασσον[191] ἐπώκειλαν[192] τὴν ναῦν[193] *peripesontes de*

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[183]The Lukan nautical *hapax* plural noun ζευκτηρία *zeukteria* refers the straps that secured the steering oars and making them inoperable.

[184]The nautical *dis legomena* plural noun πηδάλιον *pedalion* refers to steering paddles or rudders which control the direction of the ship. Cf. *"helm"* in Jam. 3:4. The *Vulgate* rendered the Greek as *gubernaculorum.*

[185]The *aorist* participle form comes from the verb ἐπαίρω *epairo* (19x) which means literally "to lift up." Cf. 22:22.

[186]This noun ἀρτέμων *artemon* is another Lukan nautical *hapax* meaning *"foresail."* This was a small sail on the bow of the ship for precise steering.

[187]This present participle form comes from the verb πνέω *pneo* (7x) which means "to blow." The *KJV* rendered the verb *"wind."* See Lk. 12:55.

[188]The imperfect form comes from the verb κατέχω *katecho* (19x) which means literally "to hold down" or "to suppress." The imperfect verb connoted that the crewmembers continued to hold the position of the ship until she hit shore.

[189]Cf. note on v. 39.

[190]The *aorist* participle form comes from the *tris legomena* verb περιπίπτω *peripipto* which means "to fall in with." Cf. Lk. 10:30 and Jam. 1:2.

[191]The adjective διθάλασσος *dithalassos* literally means "two seas." The word is a Lukan *hapax* that refers to two seas coming together and causing a crosscurrent.

[192]The *aorist* form comes from the Lukan nautical *hapax legomena* ἐποκέλλω *epokello* which means "to run aground."

eis topon dithalasson epokeilan ten naun). Apparently, the two seas were the Adriatic from the north and the Mediterranean from the east, merging on the north east coast of Malta. Whereas the *KJV* translated the place for grounding as διθάλασσον or *"two seas,"* following the literal definition as translated by *Geneva*, which reads "a place, where **two seas** met." The *NIV* rendered the adjective as "a sandbar," the *ESV* as "a reef," and the *RSV* as "a shoal."[194] Luke the eyewitness, described with the most accurate and permanent description that he could, the precise location upon which the mariners grounded the ship.

He then observed the aftermath, saying, *"and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves"* (καὶ ἡ μὲν πρώρα[195] ἐρείσασα[196] ἔμεινεν[197] ἀσάλευτος,[198] ἡ δὲ πρύμνα[199] ἐλύετο[200] ὑπὸ τῆς βίας[201] τῶν κυμάτων[202] *kai he men prora ereisasa emeinen asaleutos, he de prumna elueto hupo tes bias ton kumaton*). The bow of the ship struck into the mud and sand and remained stationary in the fixed position. However, the pounding waves continued to batter the stern, and the back portion of the wooden ship began to splinter away because of the violent water crashing upon the boards.

Verses 27:42-43

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

The narrator noted the response of the legionnaires, saying, "*And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape*" (τῶν δὲ στρατιωτῶν βουλὴ[203] ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι,[204] μήτις ἐκκολυμβήσας[205] διαφύγοι[206] *ton de stratioton boule egeneto hina tous desmotas*

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[193]The noun ναῦς *naus* is another Lukan nautical *hapax* meaning "ship." Things relating to *"ship"* are "nautical." The Hebrew equivalent is אֳנִיָּה *'aniyyah* (32x).

[194]Modern commentators have rejected the literal reference to *"two seas met"* and have postulated a sandbar with seawater on both sides. Kistemaker avers, saying, "Today, at the traditional site where the seafarers landed, the waves have washed away the sandbar." Kistemaker, *New Testament Commentary. Acts*, p. 939.

[195]See v. 30 for the bow of the ship.

The *aorist* participle comes from the Lukan *hapax* nautical verb ἐρείδω *ereido* which means "to jam (a ship)."

[197]*Vide* v. 31.

[198]The *dis legomena* adjective ἀσάλευτος *asaleutos* means "unmoveable." Cf. Heb. 12:28.

[199]Cf. v. 29 for *"stern."*

[200]The imperfect form comes from the verb λύω *luo* (43x) which means "to loose" or "to break." The imperfect verb connoted that the stern continued to break. Luke's frequent use of imperfect verbs indicated that certain activities continued for a time.

[201]See note on 5:26 for the noun βία *bia* (4x) for *"violence."*

[202]The noun κῦμα *kuma* obviously is a nautical term for ocean *"waves."* Cf. also Mt. 8:24; 14:24; Mk. 4:37; and Jude 1:13.

[203]See v. 12.

[204]This present subjunctive form comes from the verb ἀποκτείνω *apokteino* (75x) which means "to kill." Cf. 3:15.

apokteinosi). The military men were responsible enough to guard their prisoners, and believed Paul sufficiently enough to keep the prisoners intact until the ship crashed. Once the shipwreck occurred, there was the possibility that the prisoners would scatter and escape. The soldiers would have to suffer the penalty of the escapees. Hence, the legionnaires wanted to murder all of the prisoners to protect their own lives. The slaughtering of the prisoners would have included of course the "prisoner" Paul.

Obviously, the centurion had a relationship with and respect for the Apostle Paul that was more than merely official. He had recognized the character, conduct, and calling of Paul. Perhaps the centurion Julius was a believer. Nevertheless, Julius realized and perhaps anticipated the hardened soldiers' plan to execute the prisoners. Luke, following the events closely, observed that the leader of the cohort of Augustus stopped his men, saying, *"But the centurion, willing to save Paul, kept them from their purpose"* (ὁ δὲ ἑκατόνταρχος, βουλόμενος[207] διασῶσαι[208] τὸν Παῦλον, ἐκώλυσεν[209] αὐτοὺς τοῦ βουλήματος[210] *ho de hekatontarchos, boulomenos diasosai ton Paulon, ekolusen autous tou boulematos*). The Lord used several individuals in the life of Paul to protect him from death, such as Claudius Lysias (21:30 ff. and 23:10) and now Julius, but He did not necessarily need anyone (14:19-20)!

The centurion thwarted the massacre of the prisoners and of his friend Paul (and maybe Aristarchus). Luke continued to report, saying, *"and commanded that they which could swim should cast themselves first into the sea, and get to land"* (ἐκέλευσέ[211] τε τοὺς δυναμένους[212] κολυμβᾶν[213] ἀπορρίψαντας[214] πρώτους[215] ἐπὶ τὴν γῆν ἐξιέναι[216] *ekeleuse te tous dunamenous kolumban aporrispantas protous epi ten gen exienai*). Julius urged all of the prisoners that could swim to dive into the sea and swim to the beach. Apparently, the beach was very close and the sea waves probably abated. At this point, the probability of the prisoners escaping on the island was slight. Paul and Aristarchus would have to dive and swim as well. Luke seemed to continue making

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[205]The *aorist* participle form comes from the Lukan nautical *hapax legomena* verb ἐκκολυμβάω *ekkolumbao* which means literally "to swim away."

[206]The *aorist* optative form comes from the Lukan *hapax* verb διαφεύγω *diapheugo* which means "to flee through (danger)." The optative mode suggested that the soldiers were cognizant enough to realize that the prisoners may have "wished" to escape in the crash.

[207]The present participle form comes from the verb βούλομαι *boulomai* (34x) which means "to will." Cf. 25:22.

[208]The *aorist* infinitive form comes from the verb διασώζω *diasozo* (8x) which means "to rescue." This verse, Acts 27:44, 28:1 and 28:4 used this verb (*"to save," "safe," "were escaped,"* and *"hath escaped,"* respectively). Luke seemed focused on the promise and reality of deliverance.

[209]The *aorist* from comes from the verb κωλύω *koluo* (23x) which means "to hinder" or "to prevent." See 8:36.

[210]The *dis legomena* noun βούλημα *boulema* means "plan" or *"purpose."* Cf. also Rom. 9:19.

[211]The *aorist* form comes from the verb κελεύω *keleuo* (27x) which means "to urge" or "to command." Cf. 4:15.

[212]The present participle form from δύναμαι *dunamai* (210x) refers to "the ones who are able."

[213]The present infinitive forms comes from the Lukan nautical *hapax* verb κολυμβάω *kolumbao* which means "to swim." The cognate noun κολυμβήθρα *kolumbethra* (Jn. 5:2, 4, 7; 9:7, and 11) means "a pool" or "a place of diving."

[214]The *aorist* participle form comes from the Lukan nautical *hapax* verb ἀπορίπτω *aporipto* which means "to throw (oneself) down" or "to dive."

[215]The adjective πρῶτος *protos* (165x) means *"first."* Cf. 1:1.

[216]The present infinitive form comes from the verb ἔξειμι *exeimi* (4x) which means "to be away" or "to go away." Cf. also 13:42; 17:15; and 20:7.

observations in his logbook. He too would have to exit the ship, and somehow keep his travelogue intact and dry![217]

Verse 27:44

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Whether Luke wrote these words in his travelogue during or after the events is moot. Nevertheless, he summarized this leg of the prosperous journey by revealing how everyone ended up on *terra firma*, and how the divinely given prophecy of Paul received validation. The faithful scribe for the Lord gave the conclusion of the trip from the "land" of Caesarea to the "land" of Malta. He wrote, saying, *"And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land"* (καὶ τοὺς λοιπούς,[218] οὓς μὲν ἐπὶ σανίσιν,[219] οὓς δὲ ἐπί τινων[220] τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο[221] πάντας[222] διασωθῆναι[223] ἐπὶ τὴν γῆν *kai tous loipous, hous men epi sanisin, hous de epi tinon ton apo tou ploiou. kai houtos egeneto pantas diasothenai epi ten gen*).

Luke recorded the rescue of all two hundred and seventy-six passengers, as promised: their rescue coming by swimming or by floating on loose boards or by holding on to any other floating thing from the ship. The physician-historian-theologian received the impress from the Spirit of God to present the Apostle Paul as emulating his Saviour. Paul was the "saviour" to the passengers as the Lord Jesus Christ is the Saviour to the world. Obedience to the words of Paul gave physical life to the passengers as obedience to the words of the Lord Jesus Christ gives eternal life to believers. Rejection of the counsel of Paul brought physical and temporary disaster to the men as rejection of the counsel of the Lord Jesus Christ brings spiritual and eternal disaster to the scorners.

The Lord used His humble servant Paul to be the dynamic leader in a precarious position for the benefit of friends and enemies. He is an example of a man who knew his spiritual gift of prophecy, his ministry in the apostolate, and his need to be Spirit-filled, and thus fulfilled his Christian calling as an obedient servant. His

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[217]Somehow, the LORD preserved the portion of the *Book of Jeremiah* (Jer. 51-52) that Seraiah threw into the Euphrates River, predicting the sinking of the Babylonian Kingdom (Jer. 51:60-64)!

[218]The adjective λοιπός *loipos* (56x) means the "remaining" or the "rest." Cf. v. 20.

[219]The noun σανίς *sanis* is another Lukan nautical *hapax legomena* meaning "board" or "plank." The prisoners did not "walk the plank" but rather "clung to the plank"! Thus ends some 51 nautical terms employed by Luke in this account.

[220]The indefinite plural pronoun from τὶς *tis* (1080x) means "things" in this context. The *KJV* followed the *Tyndale* rendering "and some on broken peces of the ship."

[221]The *aorist* 3rd person singular form ἐγένετο *egeneto* (53x in *Acts*) from γίνομαι *ginomai* (676x) facilitates chronological development, especially in historical *pericopes* of the NT. The Hebrew equivalent is וַיְהִי *wayhiy* (816x). The *KJV* expression *"it came to pass"* occurs 453x in the OT and NT.

[222]The masculine plural adjective πάντας *pantas* (from πᾶς *pas* [1248x]) corresponds directly with πάντας *pantas* in v. 24. *"All"* promised to be saved and *"all"* were saved!

[223]See note on v. 43.

sterling Christian character and conduct impressed all. Luke, with the spiritual gift of teaching, documented the historical detail with many nautical terms the fantastic sea voyage that the Lord gave the Christian trio. Both Paul and Luke employed their respective spiritual gift for the glory of the Lord Jesus Christ.

Summary

L uke and Aristarchus sailed with Paul on his prosperous journey to Italy. The physician took minuté notes in his travelogue and presented the Apostle Paul as the man of God who benefitted the captain, the sailors, the centurion, the soldiers, the prisoners, and the Christians. Furthermore, from this intriguing logbook Theophilus and all readers would enjoy the experience of sailing with Paul in the rough waters of Euroclydon. Luke demonstrated how the Lord was in control of every turn of event and orchestrated the wind, the waves, and the personnel to accomplish His promised will for the apostle to arrive at Rome.   The writer of the inspired notes recorded the trip from Caesarea to Crete (vv. 1-13), then the challenge of the typhoon Euroclydon (vv. 14-20), then the promise of the apostle (vv. 21-26), then the approach of the ship to land (vv. 27-32), then the encouragement of Paul (vv. 33-38), and finally the shipwreck (vv: 39-44). All two hundred and seventy-six passengers landed safely on the Island of Malta. The writer recorded the various responses of individuals when Euroclydon came. How do you respond when "Euroclydon" comes into your life?

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