

The Acts of the Apostles

[Wed. July 22, 2015] Acts Series, Acts 27.1-18 – Craig A. Thurman

Paul now begins his voyage from Caesarea to Rome, Italy. Luke and Aristarchus accompany Paul, it could be, all of the way to Rome. (27.1-2 notice *we* refers to Paul and the writer, Luke, and *one Aristarchus*.)

Concerning Aristarchus, he first joins with Paul at Ephesus. (Acts 19.29) Here, and after the great uproar and unlawful assembly, Paul went into Macedonia and traveled over all those parts. As Paul begins to wind down this missionary journey he sets his heart for, what will be his last time, Jerusalem, knowing that bonds and afflictions await him there. (Acts 20.23) It was then that Aristarchus, with Luke and others, who had been at Philippi for some time, went ahead of Paul, over the Aegean Sea to Troas waiting for him there. (Acts 20.4) From then and forward Aristarchus and Luke accompany until they arrive at Rome.

Aristarchus' name is mentioned in the letter to the Colossians. Paul calls him a *fellow prisoner*. (Col.4.10) Nero at this late time had begun to persecute the Christians (Gill) and had probably imprisoned him and others that associated with Paul. (Phile. vs. 23, Mark was at Rome) This might have been why some had forsaken Paul by the time of his last epistle, the second epistle to Timothy. (2Ti.4.10, 11, Mark was not at Rome)

This present chapter under consideration tonight (27) records the major portion of the first leg of the journey to Rome by ship: Caesarea to Μέλιτα, now called Malta, a very small island located to the south of the island of Sicily. (28.1) This was not a *bon voyage*. Here the brethren suffered shipwreck, the which is not mentioned in 2Co.11.25.

The shipwrecks of second Corinthians chapter eleven occurred much earlier in the history of Paul's missionary endeavors. How do we know this? Second Corinthians was most likely written within a year of the first epistle, and certainly during his 2nd missionary journey. We have no idea if or how many other shipwrecks Paul might have experienced. Remember, this is not a biography of Paul. Why mention the details of this shipwreck and not all of them? Because it constitutes a part of the record that we need to know concerning Paul; that he really came to Rome. (Acts 23.11 the Lord promised that Paul would come to Rome.)

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This particular journey was difficult – whether it was more than usual would be an assumption for us to make. But of this time we will notice that not a person was said to have come to Christ in faith along the way, not until he finally reaches Rome and witnesses Christ to his countrymen in the last chapter. (28.24). So why record this trip for the saints of all ages? At the least we should always remember that all of those things that take place in the lives of the saints involve far more than just meets the eye.

Eph 6:12 ... we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Perhaps if we were in Paul's shoes we would have said, what a wasted trip, no one showed any interest in Christ; all I got was nothing but trouble, and for what? Brethren, we aren't going to get answers to all of our questions, perhaps we will never know why. What the Lord has revealed to us about all things should be answer enough.

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

We learn through trial to trust Him more and better. By the promise of God we know that His will is done no matter what we think, what we do or don't do, and whatever anyone else does. But there's no telling what the Lord might be preparing us for, or what affect this might have, not only upon our own lives, but the lives of those that follow after us. One thing is for certain, there is no greater encouragement to the saints than to see one of their own suffer by the grace of God patiently. Since what Paul experienced is recorded in the Word of God we cannot deny that this is something that the Lord would have us to know for so many unknown reasons.

We are involved in a very great warfare. There is conflict that reaches into the heavenlies.

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Dan.10.12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

...

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince ... (Which revelation of the angel continues to the end of the book, 12.13)

Angels delivered Lot and his family from Sodom and Gomorrah's destruction. (Ge. 19) Jacob saw angels ascending and descending on a ladder set upon the earth. (Ge.28.12) Jacob received help of the Lord to increase cattle by the help of the angel. When Jacob made his long journey home angels met him just before meeting his brother Esau. (Ge. 32.1)

*Ps 103:20 Bless the LORD, ye his angels, that excel in strength, **that do his commandments**, hearkening unto the voice of his word.*

Brethren, from flat tires, house fires, lawn mowers won't start, broken down vehicles, the log-splitter broke, the children misbehave, a terrible day at the office, difficulties in our own communities where we live, sometimes it seems like everything has fallen apart. There is a battle that rages all around us because we know the Lord, or better to say, because He knows us. We are in the *thick* of it whether we think so or not. There is no such thing in the lives of the saints as partitioning off our lives, one part secular and the other holy. **Everything is holy and everything is spiritual to the children of the LORD!!!** The angels of God are at work doing the will of God even in the revelation of His most holy Word to us. Have you ever felt so unable to fellowship with the saints? Do you wonder why, when we go to sit and read the Word of God in the privacy of our homes, or when we go to the quietest, secret place of our prayer-closet, why the weakness and distractions amid doing the things that we know are right and best? It is

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because there is a battle raging in the spheres of the unseen to hurt or to bless. This goes beyond explanation. We cannot explain why this or that trial. But we do know that our Lord is at work in everything for our good and His glory. We know that is true. We see it in the Scripture and believe it is so. We have a God in heaven that overrules all that is against us and His will is done in earth as it is in heaven. We need to trust Him. We are to follow the example of others who have walked before us. Paul knew this. *2Co 12:10 Therefore I take pleasure in infirmities (but it seems like He could get so much more done in me if I were healthy), in reproaches (it seems like that if we lived holy lives that we should not have to suffer), in necessities, in persecutions, in distresses for Christ's sake: for **when I am weak, then am I strong.*** People without Christ suffer similar things. You know, their lawn mower breaks down, and their car, they have trouble at work too. Their kids misbehave. Everything to us includes Christ. Our lives are to be a witness for Him, and that witness shines brightest when we suffer patiently as Christians. Because of Christ all of the so-called mundane experiences of this life have meaning. Read the Scriptures in spite of the distractions, pray even though you have an overwhelming sense to procrastinate, and witness Christ even though we always walk away knowing we could have said it better. Remember this: *When I would do good evil is present with me.* Whether that evil is my own sinful propensities or the direct oppositions of the darkness of this world, knowing that truth, be faithful. Every child of God is in this battle.

Verses 1-18 give us an account of his voyage to Lasea where they spent much time, and then of the two days into a storm that lasts at least two weeks.

ἐκρίθη

1 ¶ And when it **was** determined that we **should** sail
was decided

was determined, ἐκρίθη, 3rd ps, aor 1, ind, **pass** of κρίνω to judge, discern; the decision was made by others. Paul is prisoner and subject to their judgment.

should sail, ἀποπλεῖν, pres **infin** of ἀποπλέω; ἀπό forth, since + πλέω, used only by Luke in Lk.8.23; Acts 21.3; 27.2, 6, 24, and always translated

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coasts, τόπους, acc pl 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.

The chartered course of the ship's owner is to sail just off the coast, near the mainland. Therefore from Caesarea they will first sail north up to Sidon, Phoenicia. They are looking to reach harbor in Asia. Keep in mind that the Asia of Scripture is not the Asia of our present day. Asia of the Scripture refers to an area in the western side of Turkey. Making harbor at some place in or close to Asia, which is the furthest point to the west of this country by sea whose shores are on the Aegean Sea. At this place they make final preparations for sailing into the Mediterranean Sea. (For clarity of the Biblical Asia cf. Re. 1.11; Acts 2.9; Acts 16.6, 2Co.1.8, 1Pe.1.1 clearly divides what we know as present-day Asia into small provinces; Acts 19.10 is where Ephesus is located; 19.26 would be the same cities of Re.1.11; and 1Co.16.19)

ὄντος σὺν ἡμῖν

one Aristarchus, a Macedonian of Thessalonica, being with us.

ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνοσ Θεσσαλονικέωσ

κατήχθημεν εἰς Σιδῶνα
3 And the next day we touched at Sidon.
we landed, (21.3)

we touched, κατήχθημεν, 1st p pl, aor 1, ind, pass of κατάγω; κατά + ἄγω to lead.

κατήχθημεν is found here:

*Ac 21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, **and landed κατήχθημεν**, at Tyre: for there the ship was to unlade her burden.*

And Julius courteously entreated Paul, and gave him liberty humanely

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courteously, φιλανθρωπως, adverb of φιλανθρωπία; φίλος kind, friend, love + ἄνθρωπος man; from which we have our English *philanthropy*; **humanely**.

entreated, χρησάμενος, nom, sing, masc, part, aor 1 χράομαι, this is the first time used in the N.T. and but for here is always translated with the English word *use* (10).

gave ...liberty, ἐπέτρεψεν, 3rd ps, aor 1, ind, act of ἐπιτρέπω; ἐπί upon + τρέπω **cf. vs. 39; 26.1 permitted; 28.16 was suffered**; ἐπέτρεψεν is used six times in the NT (Mt. 19.8; Mk. 10.4; Lk. 8.32, *suffered*; Mk.5.13; Jn.19.38, *gave leave*; Acts 27.3 *gave liberty*.)

πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν
to go unto his friends to refresh himself.

IGNT: to obtain care

Or, to have care. cf. Wigram, *Englishman's Concordance*

πορευθέντα, proceed, part. aor.

to refresh, ἐπιμελείας, gen sing of ἐπιμέλεια; ἐπί of, upon + μέλομαι care;

to, τυχεῖν, aor 2, infin of τυγχάνω to obtain;

τῇ τε ἑτέρα κατήχθημεν εἰς Σιδῶνα φιλανθρωπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν

4 And when we had launched from thence,

when ... had launched, ἀναχθέντες, nom, pl, masc, part, aor 1, pass of ἀνάγω; ἀνά re-, again, above + ἄγω to lead; cf. to verse 2, 4 when launched, 12 to depart, 21, have loosed.

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους
we sailed under Cyprus, because the winds were contrary.

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sailed under, ὑπεπλεύσαμεν, 1st p pl, aor 1 of ὑποπλέω; ὑπό under + πλέω to sail; **cf. vs. 7.**

winds, ἀνέμους, acc pl of ἄνεμος; always translated with the English word *wind* (31).

contrary, ἐναντίος is translated *contrary, over against, against.*

From all accounts, the ship sailed having Turkey to the north and the island of Cyprus to their south; taking the waterway, not in the open Mediterranean Sea, but as verse 5 shows, it ran a course east to west from Cilicia to Pamphylia. To 'sail under Cyprus' likely refers to how the ship was situated with reference to the wind: sailing on the *backside* (under) of the island of Cyprus sheltered it from the strong winds which blew across the open expanse of the Mediterranean Sea.

κακεῖθεν ἀναθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους

κατὰ

5 *And when we had sailed over the sea*
against the deep

when ... had sailed, διαπλεύσαντες, nom, pl, masc, part, aor 1 of διαπλέω; διὰ by, through, because + πλέω to sail.

sea, πέλαγος, *the deep*; only found in Mt.18.6:

*Mt 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the **depth πελαγει** of the sea.*

κατήλθομεν εἰς Μύρα – τῆς Λυκίας
of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

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we came, κατήλθομεν, 1st p pl, aor 2, ind of κατά against, according to, down + ἔρχομαι to come; *came down, went down, departed, were come, Ja. 3.15 descendeth.*

The sea of Cilicia and Pamphylia further proves which side of the island of Cyprus they sailed. It was that portion of the sea closest to these cities. They did not sail in the open Mediterranean Sea at this time. Traveling westward they ultimately landed at the most southern port of the mainland. From this juncture the ship shall cross the southernmost access to the Aegean Sea in order to reach the island of Crete.

τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας

εὐρῶν πλέον εἰς τὴν Ἰταλίαν
6 *And there the centurion found a ship of Alexandria sailing into Italy;*
Egypt

εἰς αὐτό
and he put us therein.
into it

he put, ἐνεβίβασεν, 3rd ps, aor 1 ind, act of ἐμβιβάζω; ἐν in, with, by + βιβάζω LXX twice, *connection*; LXX, Pv. 4.11 *cause*, and this is what Wigram notes in *Englishman's Concordance*, 'lit. *caused us to enter into it.*' This is the only instance where this word is used in the N.T.

κάκει εὐρῶν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό

7 *And when we had sailed slowly many days,*

when ... had sailed slowly, βραδυπλοοῦντες, nom, pl, masc, part, pres of βραδυπλοέω; βραδύς slow + πλέω to sail;

κατὰ τὴν Κνίδον
and scarce were come over against Cnidus,
much work

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scarce, μόλις, adv.; used 6 times in the N.T. (*Acts 14.18 scarce restrained they; Acts 27.8 And, hardly passing it; Acts 27.16 much work to come; Ro.5.7 scarcely for a righteous man; 1Pe.4.18 if the righteous scarcely be saved.*)

were come, 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*);

The ship slowly sailed around from Myra and around the coast of Lysia and barely, scarce through a very narrow passage way between the islands of Cnidus and Rhodes. Obviously this afforded them the safest route to travel at this time, and was not the most direct route.

άνέμου

the wind not suffering us, we sailed under Crete,
vs. 4

suffering, προσεῶντος, gen, sing, masc, part, pres of προσεάω; προς to, at + εἶω to suffer (allow), to leave.

sailed under, ὑπεπλεύσαμεν, 1st p pl, aor 1 of ὑποπλέω; ὑπό under + πλέω to sail; **cf. vs. 4.**

The island of Crete, at the mouth of the Aegian Sea, off the mainland from both Turkey and Greece, almost midway to Africa. To sail under the island of Crete would indicate that once again the ship was situated so that the island offered to it a windbreak. Ultimately they approached the island from the most eastern end ...

κατὰ

over against Salmone;

ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην

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8 *And, hardly passing it,*
scarcely, vs. 7

μόλις, adv.; used 6 times in the N.T. (*Acts 14.18 scarce restrained they; Acts 27.7 and scarce were they come; Acts 27.8 And, hardly passing it; Acts 27.16 much work to come; Ro.5.7 scarcely for a righteous man; 1Pe.4.18 if the righteous scarcely be saved.*)

passing, παραλεγόμενοι, nom, pl, masc, part, pres of παραλέγομαι; παρά by, near, beside + λέγω to say;

ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς Λιμένας
came unto a place which is called The fair havens;
cf. *coast, vs. 2* the good

Καλοῦς, root καλός, adjective *good*.

Λιμένας, root λιμήν, three times: *Acts 8, 12 (twice) haven;* a haven is a harbor or port.

A place noted for having good, multiple harbors. Fair havens don't guarantee good weather. This could mean a beautiful place to harbor in good weather. Therefore it could also mean that it offers little protection when the weather turns bad. Whatever it means, in a moment Paul advises that it would be best to stay put.

ὧ ἐγγὺς ἦν πόλις Λασαία
nigh whereunto was the city of Lasea.

Both places are located midway of the island's south side. It will be from this point that the ship begins to sail out into the deeps of the Mediterranean Sea.

μόλις τε παραλεγόμενοι αὐτὴν ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς Λιμένας ὧ ἐγγὺς ἦν πόλις Λασαία

χρόνου διαγενομένου
9 *Now when much time was spent,*

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much, ἱκανοῦ, gen sing, masc, and neut of ἱκανός; KJV *enough, worthy, much, sufficient*.

when ... was spent, διαγενομένων, gen, pl, part, aor 2 of διαγίνομαι; διὰ by, through + γίνομαι be; *being; Mk.16.1 when ... was past; Acts 25.13 after; 27.9 when ... was spent*.

ὄντος ἤδη ἐπισηλοῦς διὰ
and when sailing was now dangerous, because the fast was now already past,

dangerous, ἐπισηλοῦς, gen, sing, masc of ἐπισηλής; ἐπί at, upon + σφάλω LXX, be tripped up, overthrown; ἐπισηλής only used in this passage.

was ... past, παρεληλυθέναι, perf 2, infin of παρέρχομαι; παρά near, beside + ἔρχομαι to come; KJV to *pass, pass over*.

Gill states that the fast references the Yom Kippur, the Day of Atonement. He states that this corresponds to our latter part of September/early October. It is the Jews 10th day of the month Tisri. This should not be thought that they necessarily observed it, but rather it marked the season of the year that this was. It was dangerous sailing *because* it was at the time of the year that Yom Kippur *was now already past*. It was that late in the season.

Wikipedia: 'To speak of a typhoon "season" is somewhat inaccurate. While **the majority of typhoons reliably develop between May and October**, typhoons can occur any time of the year.'

Paul admonished them,
exhorting, vs. 22

admonished, παρήγει, 3rd ps, imperf of παραινέω; παρά by, near + αἰνέω KJV always translates with the English *praise*; used only one other time (vs. 22 *exhort*)

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Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισηαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι παρῆναι ὁ Παῦλος

Ἄνδρες	μέλλειν	ἔσεσθαι
10 And said unto them, Sirs, I perceive that this voyage	will	be
Men	is about	to be
	pres. infin.	fut. infin.

perceive, θεωρῶ, 1st ps, pres, ind of θεωρέω KJV, *beholding, see, look consider*; from which we have our word *theory*.

μετὰ ὕβρεως	ζημίας	οὐ μόνον
with hurt and much damage, not only of the lading and ship,		
harm	loss	
cf. vs. 21	cf. vs. 21	

lading, φόρτου, gen, sing of φορτός; used in this passage alone; φέρω is to *bear or bring*.

ἀλλὰ καὶ τῶν ψυχῶν
but also of our lives.
souls or lives

lives, ψυχῶν, gen, pl of ψυχή; KJV *souls (3), lives (1), you (1)*;

Doubtless, from his missionary travels Paul had become familiar enough with this season's dangerous weather systems.

λέγων αὐτοῖς, Ἄνδρες θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν

	κυβερνήτη	καὶ	τῷ	ναυκλήρῳ
11 Nevertheless the centurion believed	the master	and	the owner	of the ship,
	believes			

master, κυβερνήτη, dat, sing of κυβερνήτης; Re. 18.17 *shipmaster*; κυβέρνησις, 1Co12.28 *governments* [a gift to direct?].

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owner of the ship, ναυκλήρω, dat sing of νάυκληρος; ναῦς translated *ship* in verse 41 + κλήρος KJV *lot, heritage, part, inheritance*; only passage where this Greek word is used.

believed, ἐπίθετο, 3rd ps, imperf, mid of πείθω; persuade, trust; *believes*.

Two men who (or titles applied to one person?) should have known better, the helmsman and the ship's owner.

ὑπὸ τοῦ Παύλου
more than those things which were spoken by Paul.
of

which were spoken, λεγομένοις, dat, pl, neut, part, pres, pass of λέγω; is found in Acts 8.6, *which ... spake*; Acts 13.45; 27.11; 28.24, *which were spoken*; He. 8.1 *things ... spoken*.

Natural men making natural choices based on natural evidences. Perhaps they thought, 'Who is he to say anything. We do this for a living.'

ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις

λιμένος
12 ¶ *And because the haven*
at Lasea, vs. 8, though good

ἀνευθέτου ... ὑπάρχοντος πρὸς παραχειμασίαν
was not commodious to winter in,

not commodious, ἀνευθέτου, gen, sing, masc of ἀνεύθετος; ἀ negative particle + εὖ well + τίθημι appoint, set, ordain, purpose; for wintering this harbor was unaccommodating.

winter in, παραχειμασίαν, acc sing of παραχειμασία; παρά by, near, about + χειμάζω (χειμα, a storm, Moulton; χειμῶν, KJV Mt. 16.3 *foul weather*; 24.20 flight be not in *winter*; Acts 27.20 no small *tempest*; 2Ti.

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lieth, βλέποντα, acc, sing, masc, part, pres, act of βλέπω to see; ;

south west, λίβα, acc sing of λίψ; only used in this N.T. passage; LXX, i.e., *Ge. 13.14, southward; 20.1, southern; 24.62, south; 28.14, south; Ps. 77 (KJV, 78) southwest (KJV, south)*

north west, χῶρον, acc sing of χῶρος; only used in this N.T. passage

From Lasea about 50 miles on the same island.[BUT ...]

ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν οἱ πλείους ἔθεντο βουλήν ἀναχθῆναι κάκειθεν εἴπως δύναιντο καταστήσαντες εἰς Φοίνικα παραχειμάσαι λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον

13 And when the south wind blew softly, supposing that they had obtained having supposed to have obtained

supposing, δόξαντες, nom, pl, masc, part, aor 1 of δοκέω; Or, having supposed.

blew softly, ὑποπνεύσαντος, gen, sing, masc, part, aor 1 of ὑποπνέω; ὑπό of, under + πνέω KJV blew, blow, wind (Acts 27.40); ὑποπνέω only found in this N.T. passage.

had obtained, κρατηκέναι, **perf, infin**, act of κρατέω; Acts 2.24 holden; 3.11 held; 24.6 took; the idea is supposing to have obtained ...; to have achieved.

ἄραντες ἄσσον
their purpose, loosing thence, they sailed close by Crete.
from Lasea

purpose, προθέσεως, gen sing of πρόθεσις; πρό before, forward + τίθημι to set, ordain, appoint, purpose; προτίθημι is found only three times and is translated *Ro. 1.13 purposed; 3.25 hath set forth; Eph. 1.9 hath purposed;*

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is found twelve times in the N.T., *Mt. 12.4; Mk. 2.26; Lk. 6.4; He.9.2 shew in showbread; Acts 11.23; Ro. 8.28; 9.11 Eph.1.11; 3.11; 2Ti.1.9; 3.10, purpose.*

loosed, ἄραντες, nom, pl, masc, part, aor 1, act of αἴρω; to raise, take up.

close, ἄσσον, adverb; near, close.

Trying to discern the face of the sky (Mt. 16.3), these *thought* that because the soft winds blew that this was their opportunity to sail on to Phoenix, against the counsel of Paul. They did not venture out into the sea, but rather had every intention to remain close to the coast of Crete: common sense. To them, why tempt fate. Perhaps their choice to sail close to the coast reveals their apprehension because they did so against Paul's warning. What they wanted contradicted what Paul said they should do. They opposed his counsel and went forward with their plans, never considering whether it was the Lord's will or not.

The world hasn't a true conception of the Lord in their hearts. Where the saints would have sought (*should have sought*) the will of the Lord, the world acts presumptuously, looking for signs, bidding good luck, thanking their stars, and so forth.

Mt.16.2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign ...

Or, perhaps we are more familiar with,

'Red sky at night, sailor's delight. Red sky at morning, sailor's take warning.'

When they are frustrated in achieving their purposes they complain, rail, and curse God. However, saints properly subjected to the will of the Lord *are better prepared* to receive whatever is the will of God.

The Acts of the Apostles

Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην

μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς
14 *But not long after there arose against it a tempestuous wind,*
after not much But cast 'it' meaning Crete

arose, ἔβαλεν, 3rd ps, aor 2, ind, act of βάλλω to cast; ἔβαλεν, is found twenty times in the N.T., and is translated in the KJV *cast, put, threw, thrust*.

tempestuous, τυφωνικὸς, from τυφῶν, from which we have the English *typhoon*; Typhoons, hurricanes and tropical cyclones, called Medicanes in the Mediterranean Sea are different names of the same storm.

called Euroclydon.

Euroclydon, Εὐροκλύδων, εὖρος + κλύδων ; ;

εὖρος, LXX, always translates this *breadth*, i.e., Ex. 25.22 (23); 27.1; Deu. 3.11; 2Chron. 6.13; Job 11.9; 38.16; perhaps meaning *winds* that blow over the breadth of the earth.

κλύδων, Lk. 8.24 rebuked the wind and the *raging* of the water; Ja. 1.6 is like a *wave* of the sea; the verb κλυδωνίζομαι, Eph.4.14 *tossed to and fro*, and carried about.

Knowing the direction of the ship from east to west we could say that this is a wind blowing from west to east; a contrary wind.

μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐροκλύδων

συναρπασθέντος
15 *And when the ship was caught,*
Understood *was caught with*, [the wind]; but it is expressed in the next clause.

The Acts of the Apostles

when ... was caught, συναρπασθέντος, nom, pl, masc, part, aor 1, act of συναρπάζω; σύν with, together + ἀρπάζω KJV *to catch away, by force, to catch, pluck, to be caught up, pulling*; found in the N.T. four times (Lk. 8.29, For oftentimes it *had caught* him; Acts 6.12, *caught* him; 19.29, and *having caught* Gaius and; 27.15, And *when the ship was caught*).

καὶ	μὴ	δυναμένου	ἀντοφθαλμεῖν	τῷ	ἀνέμῳ	ἐπιδόντες	ἐφερόμεθα
<i>and</i>	<i>could not</i>	<i>bear up into</i>		<i>the wind,</i>		<i>we let her drive.</i>	
			lit. set its eyes against			we gave up being carried	[by the wind].

could, δυναμένου, gen, sing, masc, part, pres of δύναμαι to be *able, can*; in light of the context of the narrative *could* as opposed to *can*; δυναμένου is used twice in the N.T., Acts 24.11 *mayest*.

bear up into, ἀντοφθαλμεῖν; pres infin of ἀντοφθαλμέω; ἀντί against + ὀφθαλμός eye; this passage is the only passage in the N.T. where this word is used. **Only found once in the LXX apocryphal book of Wisdom (12.14) and it is translated, to set his face against.**

ἐπιδόντες, nom, pl, masc, part, aor 2 of ἐπιδίδωμι, to give up; *we gave up*

ἐφερόμεθα, 1st p, pl, imperf, pass of φέρω to bear; be borne; **cf. vs. 17 let her drive.**

συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα

16 *And running under a certain island which is called Clauda,*

running under, ὑποδραμόντες, nom, pl, masc, part. aor 2 of ὑποτρέχω; ὑπό under + τρέχω to run;

They were driven out into the open sea, totally contrary to their original purpose. Clauda is a speck of an island located just over 50 miles southwest from Crete. (Some say less.)

The Acts of the Apostles

μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης
we had much work to come by the boat:
cf. vs. 8
scarce prevailed

J-F-B, 'were with difficulty able to secure the boat.'

work, ἰσχύσαμεν, 1st p pl, aor 1, ind of ἰσχύω to prevail, be strong; **Acts 15.10 were able is the only other passage in the N.T. where ἰσχύσαμεν is used.**

by, περικρατεῖς, nom, pl, masc of περικρατής; περί about, concerning + κρατέω KJV nouns, *strength, might, power, dominion.*

to come, γενέσθαι, aor 2, infin of γίνομαι to become; 38 times is found in the N.T. and has many considerations in the way that it is translated: *be (10, [once untranslated, margin (1)]), come to (1), to become (2), came (2), was past (1), come to pass (3), was (2), be ordained to be (1), to be done (1), to be (2), but untranslated once [margin, to be, (2)]), have been (1), were (2), to come (1), become (1), be married (1), be made (1), are (1), is done (1).* (Missed one)

boat, σκάφης, gen sing of σκάφη; only used in this chapter, **cf. to vss. 30, 32;** always translated *boat* (3). skiff

Which tells us that instead of going a gentle westerly route, as they had hoped, they were driven by the storm southwest and away from the harbor in which they had hoped to winter.

Here is the mention of the Greek word, σκάφης, translated *boat*. This boat can be used for going ashore while leaving the ship in the harbor, or in instances of emergency they could abandon ship and take to the boat. In this case it seems that the boat was very difficult to bring up from the side of the ship and onto the deck. The violence of the storm was either causing it to damage the ship or the ship would damage the boat. (cf. 17)

The Acts of the Apostles

My, how little man is. Whether it is wind, waves, snow, rain, heat, or cold, stillness, a little grasshopper, or a microscopic bacteria, the Lord easily shows men His awesome power.

Ps 147:17 ... who can stand before his cold?

νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης

17 Which when they had taken up,
boat taking up and secured on the deck of the ship
the aorist active
would reflect a simple
present tense verb

had taken up, ἄραντες, nom, pl, masc, part, aor 1, act of αἴρω to raise.

they used helps,

helps, βοηθείαις, dat pl of βοήθεια; cf also to the verb βοηθέω *KJV help* (6), *succor* (2); βοήθεια is found in one other passage (He. 4.16 *help*). The crew did things that supported or assisted the integrity of the ship.

they used, ἐχρῶντο, 3rd p pl, imperf, mid of χράομαι; the resources available they applied or *treated* to the ship.

ὑποζωννύντες τὸ πλοῖον
undergirding the ship;

undergirding, ὑποζωννύντες, nom, pl, masc, part, pres of ὑποζώννυμι; ὑπό under + ζώννυμι to gird (cf. Jn.21.18); only found in this N.T. passage; to gird beneath.

Doubtless they secured those things below deck. Gill & J-F-B virtually mention the same thing, that this was to take a rope and bind it to both sides of the ship in order to keep it from splitting apart, the storm was so fierce.

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εἰς τὴν Σύρτιν

and, fearing lest they should fall into the quicksands,

fearing, φοβούμενοι, nom, pl, masc, part, pres, mid of φοβέω to fear.

should fall, ἐκπέσωσιν, 3rd p pl, aor 2, subj of ἐκπίπτω; ἐκ of, out, from + πίπτω to fall.

χαλάσαντες τὸ σκεῦος

strake sail,

lowering the tackle, and thus the sail (?)

vs. 19, *tackle*

strake, χαλάσαντες, nom pl, masc, part, aor 1, act of χαλάω; KJV *Mk. 2.4, let down, Acts 9.25, lowering him in a basket; Lk.5.5 at thy word I will let down the net; Acts 27.30 when they had let down the boat into the sea. Strake means to stretch the sail. (?)*

and so were driven.

were driven, ἐφέροντο, 3rd p pl, imperf, pass of φέρω to bear; **cf. vs. 15 let her drive;** Wigram's *Englishman's Greek Concordance to the New Testament*, 'giving to it we were borne along.'

ἦν ἄραντες βοθηταῖς ἐχρῶντο ὑποζωννύντες τὸ πλοῖον φοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο

18 And we being exceedingly tossed with a tempest,

exceedingly, σφοδρῶς, adverb; cf. also σφόδρα, *Mt. 2.10, exceeding joy; Mt. 17.6 and were sore afraid; Mt. 18.31, they were very sorry; Mt. 27.54, they feared greatly; Mk. 16.4 for it was very great.*

being ... tossed with a tempest, χειμαζομένων, gen, pl, masc, part, pres, pass of χειμάζω; cf. also χειμών, vs. 20, and vs. 11; 28.11 which has this as a root, παραχειμάζω.

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ἑξῆς is used in *Lk.7.11 came to pass **the day after**; 9.37 on the **next day**; Acts 21.1 the day **following**; 25.17 **on the morrow**; 27.18 **the next day they lightened**. So καθεξῆς stresses in succession.*

More ... KJV *Lk.1.3 in order; 8.1 afterward; Acts 3.24 after; 11.4 by order.*

the next day they ἐκβολὴν ἐποιοῦντο
lightened [the ship];
were making a casting out [of the ship]

lightened is an interpretation of a combination of two Greek words:

ἐκβολὴν, acc sing of ἐκβολή; ἐκ of, out, from + βάλλω to cast; **cf. vs. 38, and cast out the wheat into the sea.**

ἐποιοῦντο, 3rd p pl, imperf, pass of ποιέω to do.

... *the next day* referring to the second day of the storm.

σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο