

1. Open the Word of Truth to Acts 27:40. We are studying Paul's journey to Rome. Before we continue our Bible Study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I taught Acts 27:39. When time expired we were about to begin an exegesis of Acts 27:40. Before we continue that analysis, I want us to take a look at a map of the journey to Rome and then review our expanded translation of Acts 27:37-39.

### **Expanded Translation**

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

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

**Acts 27:39 At morning's light they were able to see land, the name of which they did not know, but though they knew not the name of the island they did notice that the island had a small bay with what appeared to be a sandy beach; after conferring with his crew, the helmsman decided the best course of action was to guide the ship into the middle of the bay and onto the beach.**

3. Now for verse forty where we find a description of the crew's preparation.

#### KJV-New Sentence

Acts 27:40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

#### NIV

Acts 27:40 Cutting loose the anchors, they left them in the sea and at the same time untied the ropes that held the rudders. Then they hoisted the foresail to the wind and made for the beach.

#### Introduction

1. When daylight came and they were able to see the shore, they did not recognize the land.
2. But they observed a bay with a beach where they planned to bring the ship ashore.
3. They cast off the anchors and left them in the sea.
4. Their large steering oars had been earlier lashed tight during the storm. The rudder/s were often positioned at the stern of the boat, however, it is possible they could have been positioned on the side of the boat.

5. Wherever positioned, the rudders or large oars were used by the helmsman to guide the ship. When turned, the blade causes the vessel to turn.

6. These rudders were freed, a small foresail was raised to the wind (not mainsail), and the ship headed toward the shore.

7. The foresail was located on the foremast; it is usually larger than the other sails except for, the main sail.

8. The efforts were designed to provide a controlled crash.

9. Now let's see what we can learn from the Greek of Acts 27:40.

Acts 27:40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

AND WHEN THEY HAD TAKEN UP **Και περιαιρεω**

1. **Kai Periaireo** is better "And having cast off ..." or "after casting off the ..."

2. **Kai** is a conjunction used as a simple connective followed by the verb **Periaireo** parsed as an aorist active participle.

3. The verb **Periaireo** means "to take off, lift off, to remove, to cut-off, to take away" or "to cast off." Three other uses of **Periaireo** in the New Testament are:

2Co 3:15 Even to this day when Moses is read, a veil covers their hearts.

2Co 3:16 But whenever anyone turns to the Lord, the veil is "**taken away**."

Acts 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**."

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never "**take away**" sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

THE ANCHORS **Ο αγκυρα**

1. **Ho Agkura** is well translated "the anchors."

2. **Agkura** is a monadic noun declined as an accusative plural.

3. The word **Agkura** can be found four places in the New Testament where it is used

literally three times and metaphorically one time.

Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four "**anchors**" out of the stern, and wished for the day.

Acts 27:30 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,

Acts 27:40 And when they had taken up the "**anchors**," they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

Heb 6:17 Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

Heb 6:18 God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

Heb 6:19 Which hope we have as an "**anchor**" of the soul, both sure and stedfast, and which entereth into that within the veil;

Heb 6:20 where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

#### THEY COMMITTED THEMSELVES ΕΘΩ

1. **Eao** is better "they were now committed ..." or "by these decisions there was no turning back--the ship was about to be driven ..."
2. **Eao** is a verb parsed as a 3rd person plural imperfect active indicative.
3. **Eao** means "to let, to allow, to permit, to suffer, to be done, to commit" or "to let her drive." Three other uses elsewhere in the New Testament are:

Acts 5:38 Therefore, in the present case I advise you: Leave these men alone! "**Let**" them go! For if their purpose or activity is of human origin, it will fail.

Act 5:39 But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."

Luk 22:50 And one of them struck the servant of the high priest, cutting off his right ear.

Luk 22:51 But Jesus answered, "**No more**" of this!" And he touched the man's ear and healed him.

Luk 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Luk 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them "**suffered**" them not to speak: for they knew that he was Christ.

Luk 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

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

### **Expanded Translation**

**Acts 27:40 And after casting off the anchors there was no turning back the ship was now totally at the mercy ..."**

THE SEA, εἰς ὁ θαλάσσοα

1. **Eis Ho Thalassa** is better "of the winds and the current of the sea ..." or "of the wind and the waves ..."

2. **Eis** is a preposition followed by the monadic noun **Thalassa** declined as an accusative singular.

3. The Mediterranean was still exercising its power and dominance. The helmsman had made the decision to let the vessel drive toward what appeared to be a good landing spot.

4. **Thalassa** is the common Greek word for sea.

4.1 It is used:

4.1.1 of the Red Sea in 1Co 10:1

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the "**sea**;"

1Co 10:2 And were all baptized unto Moses in the cloud and in the "**sea**;"

1Co 10:3 And did all eat the same spiritual meat;

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

4.1.2 of the "sea" of Galilee or Tiberias in Mat 4:18;

Mat 4:18 As Jesus was walking beside the "**Sea** of Galilee," he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.

Mat 4:19 "Come, follow me," Jesus said, "and I will make you fishers of men."

4.1.3 in a general sense in Rom 9:27.

Rom 9:27 Isaiah cries out concerning Israel: "Though the number of the Israelites be

like the sand by the "sea," only the remnant will be saved.

## AND LOOSED αμα ανημι

1. **Hama Aniem** is better "and at the same time the navigator untied ..." or "the navigator was then ordered to loosen ..."
2. **Hama** is an adverb followed by the verb **Aniem** parsed as an aorist active participle.
3. **Hama** is generally translated "with, together with" or "at the same time."
4. **Aniem** means to loose, to slacken, to unfasten, to leave" or "to leave or neglect." Several other uses elsewhere in the New Testament are:

Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands **"were loosed."**

Eph 6:6 Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart;  
Eph 6:7 With good will doing service, as to the Lord, and not to men:  
Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.  
Eph 6:9 And, ye masters, do the same things unto them, **"forbearing"** threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Heb 13:5 Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I **leave** you; "never will I forsake you."  
Heb 13:6 So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"  
Heb 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

## THE RUDDER BANDS, ο ζευκτηρια ο πηδαλιος

1. **Ho Zeukteria Ho Pedalios** is better "the leather thongs holding the rudders ..."
2. **Zeukteria** is a monadic noun parsed as an accusative plural followed by the monadic noun **Pedalios** declined as a genitive plural.
3. **Zeukteria** is a hapaxlegomenon and refers to a yoke holding the rudders. It is also used of any device in which a paddle, an oar or a rudder is secured. It is used in antiquity of various devices used to hold a part in place; often used as a clamp to hold or unite two parts in position.

4. **Padalios** refers to the rudder itself i.e. the blade which diverts the flow of water. More particularly the **Padalios** refers to the oar which was secured during the storm but now is loosed. In this case the rudder/s are being prepared to assist in navigating the vessel toward the best landing spot.

4.1 **Padalios** was used by James in Jam 3:4 to describe the taming of the tongue. Notice how it is translated in the KJV and then notice the context and translation of **Padalios** in the NIV.

KJV

Jam 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small "**helm**," whithersoever the governor listeth.

NIV

Jam 3:1 Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.

Jam 3:2 We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.

Jam 3:3 When we put bits into the mouths of horses to make them obey us, we can turn the whole animal.

Jam 3:4 Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small "**rudder**" wherever the pilot wants to go.

Jam 3:5 Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.

Jam 3:6 The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.

5. Let's again see how our verse looks so far by way of an expanded translation.

**Acts 27:40 And after casting off the anchors there was no turning back the ship was now totally at the mercy of the wind; at the same time the pilot ordered the loosing of the ropes holding the rudders ..."**

AND HOISTED UP ΚΑΙ ΕΠΑΙΡΩ

1. **Kai Epairo** is well translated "and the hoisting ..." or "and the raising ..."
2. **Kai** is a conjunction used as a simple connective followed by the verb **Epairo** parsed as an aorist active participle.
3. **Epairo** means "to raise, to lift-up, to hoist to elevate" or "to speak in a loud voice." In this nautical context it clearly refers to raising the small sail near the prow of the ship. Several uses elsewhere in the New Testament are:

Luk 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Luk 11:27 And it came to pass, as he spake these things, a certain woman of the company "**lifted up**" her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

Luk 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

The Ascension

Luk 24:50 And he led them out as far as to Bethany, and he "**lifted up**" his hands, and blessed them.

Luk 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:9 And when he had spoken these things, while they beheld, he "**was taken up;**" and a cloud received him out of their sight.

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

2Co 10:5 Casting down imaginations, and every high thing that "**exalteth**" itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

THE MAINSAIL    Ο    ἄρτεμων

1. **Ho Artemon** is better "the small foresail ..." or "the foresail near the prow of the ship ..."
2. **Artemon** is a monadic noun declined as an accusative singular.
3. **Artemon** is a hapaxlegomenon used in antiquity of a foresail. Pliny and Pollux used Artemon to describe "a small sail for use by itself when the wind was too strong; the sail was usually located near the prow of the ship."

TO THE WIND,    Ο    πνεω

1. **Ho Pneo** is well translated "to the wind ..."
2. **Pneo** is a monadic verb parsed as a dative singular, present active participle and used as an indirect object. The foresail is being positioned to catch enough wind to propel the vessel toward the shore.
3. **Pneo** can be found two other places in the New Testament.

Mat 7:25 And the rain descended, and the floods came, and the winds "**blew**," and beat upon that house; and it fell not: for it was founded upon a rock.

Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Mat 7:27 And the rain descended, and the floods came, and the winds "**blew**," and beat upon that house; and it fell: and great was the fall of it.

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

4. A related word found often in the New Testament is **Pneuma** where it is universally translated spirit, sometimes describing life, human spirit and often used of the Holy Spirit.

5. And now for the phrase "and made toward shore."

End Lesson Taught 8-2-09