

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 in part Acts 27:40. When time expired we were about to analyze the phrase "and made toward shore." Before we begin 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 onboard 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. So far we have exegeted that portion of Acts 27:40 which in the KJV has been rendered "And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the main sail to the wind ..." noting it might better be translated "**And after casting off the anchors there was no turning back, the ship was now at the mercy of the wind; at the same time the pilot ordered the loosing of the ropes holding the rudders in hopes of being able to somehow navigate the vessel; the pilot also ordered the foresail to be hoisted to the wind ...**

4. The entire verse has been translated:

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.

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 rudders/ 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. And now for the phrase "and made toward shore."

AND MADE TOWARD SHORE. ΚΑΤΕΧΩ ΕΙΣ Ο ΑΙΓΙΑΛΟΣ

1. **Katecho Eis Ho Aigialos** is well translated "and made toward the shore ..."
2. **Katecho** is a verb parsed as a 3rd person plural imperfect active indicative followed by the preposition **Eis**; next follows the monadic noun **Aigialos** declined as an accusative singular.
3. **Katecho** means "to occupy, to hold down, to retain, to hinder, to land or make for land, to touch" or "to be afflicted." Several uses found elsewhere in the New Testament are:

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.

Luk 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Luk 4:44 And he preached in the synagogues of Galilee.

2Th 2:6 And now ye know what "**withholdeth**" that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now "**letteth**" will "**let**," until he be taken out of the way.

1Co 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1Co 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

1Co 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they "**possessed**" not;

1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

1Co 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

1Co 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

3.1 **Katecho**, in the nautical sense, is used in the New Testament only in our verse. In antiquity however it is often used of landing, touching land or making for land.

4. The preposition **Eis** is always used of direction thus the pilot is directing the ship toward the bay of Melita.

5. The object of the preposition **Eis** is the noun **Aigialos**. **Aigialos** in the accusative refers to the shoreline.

6. **Aigialos** means a "shore, a sandy beach" or "a seashore." Several other uses of the term in the New Testament are:

Mat 13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the "**shore**."

Mat 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mat 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Mat 13:48 Which, when it was full, they drew to "**shore**," and sat down, and gathered the good into vessels, but cast the bad away.

Mat 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Mat 13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Joh 21:1 Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way:

Joh 21:2 Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

Joh 21:3 "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.

Joh 21:4 Early in the morning, Jesus stood on the "**shore**," but the disciples did not realize that it was Jesus.

Joh 21:5 He called out to them, "Friends, haven't you any fish?" "No," they answered.

Joh 21:6 He said, "Throw your net on the right side of the boat and you will find some."

When they did, they were unable to haul the net in because of the large number of fish.

Acts 27:39 When daylight came, they did not recognize the land, but they saw a bay with a sandy "**beach**," where they decided to run the ship aground if they could.

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**."

7. Now let's see how our entire verse looks by way of an expanded translation

Acts 27:40 And after casting off the anchors there was no turning back, the ship was now at the mercy of the wind; at the same time the pilot ordered the loosing of the ropes holding the rudders in hopes of being able to somehow navigate the vessel; the pilot also ordered the foresail to be hoisted to the wind and then they made for the bay area and the sandy beach.

8. Now for verse 41 and the unexpected grounding.

KJV-New Sentence

Acts 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.

NIV

Acts 27:41 But the ship struck a sandbar and ran aground. The bow stuck fast and would not move, and the stern was broken to pieces by the pounding of the surf.

AND FALLING INTO A PLACE ΔΕ ΠΕΡΙΠΙΠΤΩ ΤΟΠΟΣ

1. **De Peripipto Topos** is better "But before reaching the shore they fell into a place ..." or "But unfortunately they encountered ..."
2. **De** is a conjunction used as an adversative followed by the verb **Peripipto** parsed as an aorist active participle; next follows the noun **Topos** declined as an accusative singular.
3. **Peripipto** is a compound word consisting of **Peri** meaning around and **Pipto** meaning to fall. **Peripipto** is a stronger verb than **Pipto** given its prefix. **Peripipto** came to mean "to fall upon, to fall in with, to fall into," or "to light upon."

3.1 **Peripipto** can be found two other places in the New Testament. (Luk 10:30 and Jam 1:2)

Luk 10:30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and "**fell**" among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Luk 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Luk 10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Luk 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

Luk 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luk 10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Jam 1:2 Consider it pure joy, my brothers, whenever you "**fall into**" trials of many kinds,

Jam 1:3 because you know that the testing of your faith develops perseverance.

Jam 1:4 Perseverance must finish its work so that you may be mature and complete, not lacking anything.

4. **Topos** is an often used noun which is virtually always translated place. Several uses elsewhere in the New Testament are:

Mat 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in various "**places**."

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the "**place**" where it was written,

Heb 8:7 For if that first covenant had been faultless, then should no "**place**" have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no "**place**" of repentance, though he sought it carefully with tears.

WHERE TWO SEAS MET, διαθαλασσα

1. **Diathalassa** is better "a sandbar ..."
2. **Diathalassa** is a noun declined as an accusative singular.
3. **Diathalassa** is a hapaxlegomenon. It is often used in antiquity of sandbars or headlands. It is used of unplowed land at the ends of furrows or near a fence. It is also used of a point of usually high land jutting out into a body of water.
4. Clearly it is used in our context of a place where two currents meet and thus dump sand causing what we call a sandbar or shallow. It was used in antiquity by Dionysius and Oracula Sybillina to describe sandbars.

THEY RAN THE SHIP AGROUND; Ο ΝΑΥΣ ΕΠΟΚΕΛΛΩ

1. **Ho Naus Epokello** is better "where the ship ran aground ..."
2. **Naus** is a monadic noun declined as an accusative singular followed by the verb **Epokello** parsed as a 3rd person plural aorist active indicative.
3. It is from **Naus** we get our word nautical; the noun **Naus** has several similar words found elsewhere in the New Testament such as **Neo** meaning to swim and **Nautes** meaning ship, sailor or vessel.
- 3.1 **Naus** is a hapaxlegomenon therefore let's look at a related word "**Nautes**" found three places in the New Testament.

Acts 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;

Acts 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.

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,

Rev 18:17 In one hour such great wealth has been brought to ruin! "Every sea captain, and all who travel by ship, the "**sailors**," and all who earn their living from the sea, will stand far off.

3.2 **Naus**, according to Arnt and Gingrich, in their famous lexicon cite Homer, Philo and Josephus as using the term to describe "vessels; but only larger ships."

4. The verb **Epokello** is another hapaxlegomenon. It means to run a ship aground. **Epokello** means "to drive upon." It is used in our verse of "running" a ship ashore.

Epokello is also said to mean "to set in motion, to urge on," or "to hasten on, to rush." It is more often than not translated "to rush." Arnt and Gingrich cite Heroditus and Thucydides as using **Epokello** in the fifth century B.C. to describe vessels being run aground.

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

Expanded Translation

Acts 27:41 "But unfortunately they encountered a sandbar where the ship ran aground ..."

6. Now for the phrase "and the forepart."

AND THE FOREPART ΚΑΙ Ο ΠΡΩΡΑ ΜΕΝ

1. **Kai Prora Men** is better "now on the one hand the prow of the ship; ..."
2. **Kai** is a conjunction followed by the noun **Prora** declined as nominative singular; next follows the classical Greek particle **Men**.
3. **Prora** is used of the forward part of a ship, "the prow" in Acts 27:30.

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**,"

3.1 In our verse, Acts 27:41, it is used in contrast to **Prumna**, meaning "the stern aft" or "hinder part of the ship."

Act 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.

STUCK FAST, ερειδω

1. **Ereido** is better "had become firmly lodged ..." or "was stuck firmly ..."
2. **Ereido** is a verb parsed as an aorist active participle.
3. **Ereido** is a hapaxlegomemon; Arnt and Gingrich indicate both Homer and Josephus used the word of jamming something and thus fixing it immovable. The word according to Zondervan means "to make to lean upon, to fix firmly or in the passive voice "to become fixed firmly."
4. Thus in our context the bow or prow of the ship was firmly grounded in the shallows

off the coast of Melita.

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

Expanded Translation

Acts 27:41 But unfortunately they encountered a sandbar where the ship ran aground; now on the one hand the prow of the ship became lodged immoveable, ...

AND REMAINED UNMOVEABLE, ΜΕΝΩ ΑΣΑΛΕΥΤΟΣ

1. **Meno Asaleutos** is better "and though the crew did everything possible to dislodge the prow, it remained firmly stuck ..."

2. **Meno** is a verb parsed as a 3rd person singular aorist active indicative followed by the noun **Asaleutos** declined as a nominative singular.

3. **Meno** means "to stay, to dwell, to abide, to live" or "to reside." Several other uses in the New Testament are:

Acts 28:30 And Paul "**dwelt**" two whole years in his own hired house, and received all that came in unto him,

Acts 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; "**abideth**" a priest continually.

Acts 27:31 Paul said to the centurion and to the soldiers, Except these "**abide**" in the ship, ye cannot be saved.

Acts 27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

4. **Asaleutos** means to be unshaken, to be immoveable; it is found one other place in the New Testament. Notice in Heb 12:27 and 28 we have **Saleuo** and **Asaleuo** used. Also I have highlighted **Meno** taught earlier.

Heb 12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, (**Saleuo**) as of things that are made, that those things which cannot (**Me**) be shaken (**Saleuo**) may remain (**Meno**).

Heb 12:28 Wherefore we receiving a kingdom which "**cannot be moved**," let us have grace, whereby we may serve God acceptably with reverence and godly fear:

BUT THE HINDER PART ΔΕ Ο ΠΡΥΜΝΑ

1. **De Ho Prumna** is better "while on the other hand the stern ..." or "while on the other hand the aft section of the vessel ..."

2. **De** is a combination of two classical Greek particles followed by the monadic noun **Prumna** declined as a nominative singular.

3. **Prumna** means the rear of a ship. It is translated in the KJV "hinder part" and in the NIV "the stern." For example:

Mar 4:38 And he was in the **hinder part** of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

Mar 4:38 Jesus was in the "**stern**," sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?"

End Lesson Taught 8-9-09