

1. Open the Word of Truth to Acts 27:43. 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 27:43 and when time expired we were about to analyze the phrase "first into the sea."
3. Before we start 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 27:39-42.

Expanded Translation

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.

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.

Acts 27:41 But unfortunately they encountered a sandbar where the ship ran aground; the prow of the ship became lodged--immovable; and though the crew did everything possible to dislodge the vessel, the bow remained firmly stuck while the aft section of the vessel was soon torn-apart by the violence of the waves.

Acts 27:42 The Roman guards decided they should execute Paul and the other prisoners; they were fearful that some of them might swim away and escape;

4. So far we have exegeted that portion of Acts 27:43 which in the KJV has been rendered "*But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves ...*" noting it might better be rendered "**but the centurion decided it would be best to save Paul and his fellow prisoners so the centurion ordered them to stand down and refrain from killing the prisoners; he then ordered those who could swim to jump into the sea ...**"

5. The entire verse has been translated:

KJV-Sentence continues

Acts 27:43 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:

6. And now for the phrase "first into the sea."

FIRST INTO THE SEA, **πρωτος**

1. **Protos** is better translated "first .."

2. **Protos** can be found more than 100 times in the New Testament where it is variously translated in the KJV as "first, former, chief, before" or chiefest." Three uses found elsewhere in the New Testament are:

Mar 10:44 And whosoever of you will be the "**chiefest**," shall be servant of all.

Mar 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1Co 15:3 For I delivered unto you "**first of all**" that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am "**chief**."

3. There is no Greek for the phrase "into the sea." It is certainly implied given the following prepositional phrase "and get to land."

4. The word **Protos** translated "first" clearly refers to those who could swim; those who could swim were to go first and then those who could not swim were to follow as the ship breaks-up.

AND GET TO LAND **εξειμι εις ο γη**

1. **Exeimi Eis Ho Ge** is better "and make for land ..."

2. **Exeimi** is a verb parsed as a present active infinitive followed by the preposition **Eis** and the monadic noun **Ge** declined as an accusative singular.

3. **Exeimi** can be found three other places in the New Testament where it is translated "depart, departed" and "gone out." Acts 13:42; 17:52 and 20:7.

Acts 13:42 And when the Jews were "**gone out**" of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

Acts 17:14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Acts 17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they **"departed."**

Eutychus Raised From the Dead at Troas

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready **"to depart"** on the morrow; and continued his speech until midnight.

4. **Ge** is the common Greek noun for "land, dirt" or "earth." Several uses elsewhere in the New Testament are:

Mat 5:13 Ye are the salt of the **"earth:"** but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Mat 27:45 From the sixth hour until the ninth hour darkness came over all the **"land."**

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the **"earth"** did quake, and the rocks rent;

Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose, Mat 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the **"earth."**

Jam 5:17 Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the **"land"** for three and a half years.

Jam 5:18 Again he prayed, and the heavens gave rain, and the **"earth"** produced its crops.

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

Expanded Translation

Acts 27:43 but the centurion decided it would be best to save Paul and his fellow prisoners so he ordered his men to cease and desist, he then ordered all those onboard who could swim to dive into the water and make their way to shore;

6. Now let's see what we can learn from verse forty-four.

KJV-Sentence Continues

Acts 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.

NIV

Acts 27:44 The rest were to get there on planks or on pieces of the ship. In this way everyone reached land in safety.

AND THE REST, ΚΑΙ Ο ΛΟΙΠΟΣ

1. **Kai Ho Loipos** is better "and those who could not swim were ordered to get into the water and get to shore ..."
2. **Kai** is a conjunction used as a simple connective followed by the monadic noun **Loipos** declined as an accusative plural.
3. **Loipos** means rest, remnant, remainder, residual, now" or "that which is remaining." The verb form of **Loipos** is **Leipo** meaning "to lack" or "want for something."

Mat 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Mat 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Mat 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

Mat 22:6 And the "**remnant**" took his servants, and entreated them spitefully, and slew them.

Mat 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Mat 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Gal 6:17 "**Finally**," let no one cause me trouble, for I bear on my body the marks of Jesus (*the scars on his body speak even louder than his testimony*).

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 "**Henceforth**" there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

SOME ON BOARDS, ΟΣ ΜΕΝ ΕΠΙ ΣΑΝΙΣ

1. **Hos Men Epi Sanis** is better "some floated on the boards used to hold the cargo in place ..." or "some survived by holding on to the large boards used to hold the cargo in place ..."

2. **Hos** is a relative pronoun declined as an accusative plural followed by the classical particle **Men**. Next follows the preposition **Epi** followed by the noun **Sanis** declined as a dative plural.

3. **Hos Men** is literally "some on the one hand" referring to those on boards and then we will see others on the other hand in the next phrase who will grab for the larger pieces of flotsam.

4. **Sanis** is a hapaxlegomenon which according to Arnt and Gingrich means "the boards that were used to hold the cargo of grain." **Sanis** was used by Josephus, Homer and Philo to describe large boards.

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

Expanded Translation

Acts 27:44 and those who could not swim were ordered to get into the water and get to shore, others would later float to shore on large boards torn from the cargo area ...

AND SOME ON BROKEN PIECES ΟΣ ΔΕ ΕΠΙ ΤΙΣ ΤΩΝ

1. **Hos De Epi Tis Twn** is better "and others made it to shore by holding on to the larger pieces of flotsam ..."

2. **Hos** is a relative pronoun followed by the classical particle **De**; next follows the preposition **Epi** and the indefinite pronoun **Tis** declined as a genitive plural. **Ton** is the genitive plural of the definite article; it is used as a substantive.

3. The antecedent of the definite article is "various large boards floating in the water."

OF THE SHIP. ΑΠΟ Ο ΠΛΟΙΟΝ

1. **Apo Ho Ploion** is better "ripped from the disintegrating ship."

2. **Apo** is a preposition followed by the monadic noun **Ploion**.

3. **Ploion** we have studied previously when we exegeted verse 31, 37, 38 & 39. The reference here is to the large vessel which is in the process of being destroyed by the heavy and constant surf. The disintegration of the vessel with its 276 passengers was clearly a slow process thus permitting passengers to jump into the water and find large pieces of flotsam.

4. As we have already learned, all passengers and crew will arrive on the beach safe and sound but no doubt cold and tired.

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

Expanded Translation

Acts 27:44 and those who could not swim were ordered to get into the water and get to shore, some were able to float on the large boards torn from the cargo area and others made it to shore by holding to the larger pieces of flotsam separated from the disintegrating ship.

End Lesson Taught 9-13-09