

Acts 27

written and compiled by Gary Kukis

Acts 27:1–44

Paul's Boat to Rome is Shipwrecked

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 27 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 27: Paul's Trip to Rome**
 - Begins trip to Rome
 - Storm & shipwreck on Malta (Melita)



Preface: This is, no doubt, one of the oddest chapters found in the Bible. So often, when a person moves from point A to point B in a Biblical narrative, most of the time, the trip is barely alluded to. However, this entire chapter—all 44 verses—are devoted to Paul’s trip by boat from Caesarea almost all the way to Rome, and to the shipwreck which he (and all on board) faced. Specifically, this is the leg of the trip which is between Crete and Malta, a two-week excursion where the people found themselves in a sudden and vicious storm.

Bible Summary: We set sail for Rome. A storm struck and all hope was lost. Paul said, "Take heart, we must run aground." Everyone reached land.¹

The “Key” & Main Points of Chapter 27 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 27 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Historical Events	Rome
59–60 AD	Acts 27:1–28:13	Trip to Rome, Shipwreck	Festus procurator of Palestine (A.D. 59–62)	Nero (A.D. 54–68)

Time and Place as per Modern Literal Version 2020:

{Aug. 21 - Nov. 1, 61 AD. Mediterranean Sea. The voyage to Rome.}

{Nov. 1, 61 AD. Shipwreck on Malta.}

Quotations:

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vv. 1–5 [Paul Sailing from Caesarea to Myra on the Adramyttium](#)
 vv. 6–8 [Difficult Sailing to Crete on an Alexandrian Ship](#)

¹ From <https://biblesummary.info/acts> accessed June 27, 2022.

vv. 9–12	Paul Warns Against Further Sailing, but Is Overruled
vv. 13–20	When Sailing Along the Coast of Crete, a Massive Storm Plagues Them
vv. 21–26	Paul Encourages All on Board Despite Dire Circumstances
vv. 27–38	Paul Encourages the People to Eat Heartily and Then to Dump Their Grain
vv. 39–44	Finally, the Ship Is Caught by a Sandbar with Land Nearby

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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Acts 20	Acts 26	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Angel, Angels, Elect Angels, Demons and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as <i>demons</i>). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Day of Atonement	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Geographic will of God; God's Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Mental Attitude	Thinking is the primary place where the Christian life takes place. If you get your thinking (your mental attitude) right, a reasonable Christian life will be the result. What you think is who you are. Grace Notes on Mental Attitude (HTML) (PDF); Word of Truth Definition ; R. B. Thieme, Jr.'s Mental Attitude Dynamics (order it for free) (online);
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Supergrace; the Supergrace life	<i>Supergrace</i> is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual maturity and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series769 (12 lessons). There was a booklet from R. B. Thieme, Jr. ministries, but it is now out of print (the terminology is original with Thieme)
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 27

Introduction: Acts 27 is one of the two very unusual chapters in the book of Acts (in fact, even unusual for the entire Word of God). It is all about a small dispute between Paul and those who were in charge of the ship; and then, the great shipwreck disaster which follows. There will be a dozen or more terms in this chapter which are found nowhere else. Many aboard this ship believed that this was to be their end.

However, there appears to be one very cool head during this disaster, and that is Paul. He does not go into a panic mode; he does not run from stem to stern yelling, "I told you so!" or "We are all lost; we are all going to die!" Although Paul does, at one point, say, "I told you so," it is simply to gain their attention for what he tells them in this chapter.

Also, interestingly enough, the captain of the ship appears to keep his cool as well. Despite the dire circumstances, he does not appear to be rattled. He keeps doing what is necessary to preserve the ship and the people aboard. However, in the final days, they come to a point where he has done everything that he was able to do (by way of commands).

This chapter takes us from Caesarea (where Paul had spoken before Agrippa II and Festus and Bernice) eventually to Malta (which is unlikely to be where this ship was eventually bound). My reading of the map is, Paul's ship will travel between Galatia and Cyprus, then come around Crete (going south of Crete) and then swinging up toward Sicily. For a multitude of reasons, it just isn't going to be that simple.

Prepare for one of the most unusual chapters of the entire Bible.

We might see this as being the New Testament equivalent to the book of Jonah.

Acts 27 Shipwrecked (a graphic; from [the Warehouse](#); accessed June 23, 2022. I am not sure if the Warehouse did this graphic, but it is a pretty nice graphic. It is sometimes difficult to determine who writes what there, or if most of the text was lifted from elsewhere (everything you read in this document, I have written, unless otherwise noted).



This is an excellent graphic, although I would picture the second ship to have been much larger than what we see in this picture, as there are 276 on board (Acts 27:37).

A title or one or two sentences which describe Acts 27.

Titles and/or Brief Descriptions of Acts 27 (by Various Commentators)

Shipwreck (the heading many translations gave to this chapter)

Paul Sails for Rome (ISV and E-sword chapter heading)

Paul and His Associates Sail for Rome (Lexham chapter heading)

New Matthew Bible: *Paul begins the voyage toward Rome. The centurion Julius treats him graciously. They suffer shipwreck.*²

Kretzmann's Commentary: *The Voyage to Rome is begun at Caesarea in an Adramyttine ship, continued at Myra on an Alexandrine vessel, through the southern Aegean Sea and along the south side of Crete, where a terrible storm overtakes the ship and drives it westward to be wrecked on the island of Melita.*³

² From <https://www.biblegateway.com/passage/?search=Acts%2027&version=NMB> accessed January 9, 2024.

³ From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 9, 2024.

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[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 27 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 27

Some of these questions may not make sense unless you have read Acts 27. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 27

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We need to know who the people are who populate this chapter.

The Principals of Acts 27

Characters

Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 27

Place	Description

Chapter Outline

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By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 27

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

.....

Outlines and Summaries of Acts 27 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-8

The Voyage from Caesarea to Melita.

From Caesarea to Fair Havens:

Verses 9-13

The start from Fair Havens:

Verses 14-20

The hurricane:

Verses 21-26

Paul comforts crew and passengers:

Verses 27-32

In sight of land:

Verses 33-38

Paul again encourages his shipmates:

Verses 39-44

The escape from the ship:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 27 from the Summarized Bible

Contents:	Paul sent to Rome. The hurricane. God's assurance to Paul in the storm, and his safe landing.
Characters:	God, Jesus, Paul, Julius, centurion, angel, Caesar.
Conclusion:	Worldly men insist on being guided by human prudence, but the Christian who is in communion with Jesus, the great Pilot, may know more about sailing than any unpraying Captain could ever know. Since God has promised to be faithful to His own in the storms, let them be cheerful in the storms, knowing that while He has work for them to do, no difficulty can get in the way.
Key Word:	Storm, Acts 27:14.
Strong Verses:	Acts 27:23, Acts 27:25.
Striking Facts:	What Paul was in the ship, Christians should be in the world. If Christ is the senior member of our firm, we shall be able in the midst of the storms of earth to take upon ourselves great responsibilities, and by the power of prayer to save many a situation to the glory of God.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 27 (edited).

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It is helpful to see what came before and what follows in a brief summary.

⁴ From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 9, 2024.

The Big Picture (Acts 25–28)	
Scripture	Text/Commentary
25	<p>Although Festus has a good reputation, he allows himself to be wined and dined by the Jewish elders in Jerusalem before trying Paul. He returns, suggests to Paul that he be returned to Jerusalem and be tried there, Paul objected and appealed to Cæsar.</p> <p>Herod Agrippa and his sister arrive, ostensibly to welcome Festus into the fold as the newest leader. Festus appeals to Agrippa to help him with his “Paul problem.” He does not even know what charge to include on Paul’s appeal paperwork.</p> <p>Festus spends a great deal of time speaking in this chapter; and the final few verses are Agrippa agreeing to hear Paul’s case (which verses logically go with the next chapter).</p>
26	<p>Agrippa hears Paul, and agrees that he has not violated any laws. However, he then says that his hands are tied, as Paul has begun the appeal process.</p>
27	<p>Acts 27 chronicles Paul’s trip to Rome, including a shipwreck at the end.</p>
28	<p>The ship transporting Paul crash-lands at Malta, but the native people there treat everyone well, providing a fire and meals for them.</p> <p>They are all welcomed by the island governor. When it turns out that his father is ill, Paul heals him, and, apparently, everyone else on the island.</p> <p>When in Rome, Paul is placed on house arrest and given a great deal of freedom. His only constrain is, he is guarded by a centurion.</p> <p>Jewish leaders asked to hear Paul speak and to give them information about this new sect. Some of them believed and some of them remained steadfast in the Jewish faith.</p> <p>Paul remained in Rome for 2 years. He was allowed to teach and evangelize during that time. People could come and go from his rented place as they pleased.</p>
<div style="display: flex; justify-content: space-around;"> Chapter Outline Charts, Graphics and Short Doctrines </div>	

Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead

write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my *mostly literal translation* at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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Paul Sailing from Caesarea to Myra on the Adramyttium

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The Kukis slavishly literal translation is found at the beginning of a passage and then placed with the first set of English translations (as made from foreign languages). The Kukis mostly literal translation will be placed with the 3 translation, after every set of Greek tables, at the end of every verse, and at the end of every passage. The Kukis paraphrase can be found with the 3 translation and at the end of each passage. I decided late in life—with verse 35 in fact, to begin labeling these translations.

Kukis slavishly literal:

Now while he judged to set sail us to the Italy, both to deliver the Paul and certain ones, others (of a different kind), prisoners, to a centurion, by name Julius of a military cohort of Sebastos. Now setting foot in the ship of Adramyttium, being about to sail to the places along the Asia (minor), we departed. Being with us Aristarchus, a Macedonian of Thessalonica.

Acts
27:1–2

Kukis mostly literal translation:

When it was determined for us to set sail to Italy, Paul and certain other prisoners were delivered to a centurion [whose] name [was] Julius [and he was] of the Augustan regiment. Having set foot in the ship of Adramyttium, [and] being about to set sail to [various] ports along Asia Minor, we departed. Aristarchus, a Macedonian of Thessalonica, was with us.

Kukis paraphrase

When it was finally set for us to set sail for Italy, Paul and some other prisoners were delivered over to a centurion named Julius. He belonged to the Augustan regiment. We boarded the ship of Adramyttium and were about to set sail to the various ports along the coast of Asia Minor. Aristarchus, a Macedonian of Thessalonica, was with us when we departed.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword

tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now while he judged to set sail us to the Italy, both to deliver the Paul and certain ones, others (of a different kind), prisoners, to a centurion, by name Julius of a military cohort of Sebastos. Now setting foot in the ship of Adramyttium, being about to sail to the places along the Asia (minor), we departed. Being with us Aristarchus, a Macedonian of Thessalonica.
Complete Apostles' Bible	Now when it was decided that we should sail away to Italy, they handed over both Paul and certain other prisoners to a centurion named Julius, of the Augustan Regiment. And having boarded a ship of Adramyttium, scheduled to sail to the ports along the Asian coasts, we put to sea. Aristarchus, a Macedonian of Thessalonica, being with us.
Douay-Rheims 1899 (Amer.)	And when it was determined that he should sail into Italy and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta, Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.
Holy Aramaic Scriptures ⁶	And Pihstus {Festus} commanded concerning him that he should be sent unto Qasar {Caesar}; unto Italia {Italy}. And he delivered Paulus {Paul} and another prisoner with him, unto a certain gabra {man}, a Qentruna {a Centurion/a Captain of a hundred} from the Sebaste Troop, whose name was Yulius {Julius}. And when it was, that we were to journey, we went down unto a ship which was from Adramnatus {Adramyttium} city, and we were going unto the region of Asia {i.e. Asia-minor}. And Aristarkus entered the ship with us, a Maqedunia {Macedonian} who was from Thesaluniqui {Thessalonica} city.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁶ From <https://theholyscriptures.weebly.com/>

James Murdock's Syriac NT	And Festus commanded, respecting him, that he should be sent to Italy, unto Caesar. And he delivered Paul, and other prisoners with him, to a certain man, a centurion of the Augustan cohort, whose name was Julius. And when we were to depart, we embarked in a ship which was from the city of Adramyttium, and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of Thessalonica.
Original Aramaic NT ⁷	And Festus commanded concerning him to be sent to Caesar to Italia and he delivered Paulus and the other prisoners with him to a certain Centurion from the regiment, Sebasta, whose name was Julius. And when it was time for us to journey, we boarded a ship, which was from the city Adramantius and it was going to the region of Asia, and Aristarkaus, a Macedonian, entered the ship with us who was from the city Thessaloniqua.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	And when the decision had been made that we were to go by sea to Italy, they gave Paul and certain other prisoners into the care of a captain named Julius, of the Augustan band. And we went to sea in a ship of Adramyttium which was sailing to the sea towns of Asia, Aristarchus, a Macedonian of Thessalonica, being with us.
Bible in Worldwide English	It was planned that we would go by boat to Italy. An officer named Julius was put in charge of Paul and some other prisoners. Julius was an army captain in the Augustan group. We got on a boat which was from the city of Adramyttium. This boat was going along the coast of Asia Minor. And so we went out to sea. A man named Aristarchus from the city of Thessalonica in Macedonia came with us also.
Easy English	Soldiers take Paul to Rome Some time after that, Festus decided that we should sail to Italy. So he commanded a soldier called Julius to guard Paul and some other prisoners. Julius was an officer in the Roman army. He had authority over 100 soldiers in a group called 'The Emperor Augustus Group'. Luke was with Paul on this journey. We went onto a ship that had come from Adramyttium. This ship was ready to leave. It would sail to the towns on the coast of Asia region. A man called Aristarchus also sailed with us. He came from a city in Macedonia called Thessalonica.
Easy-to-Read Version–2008	It was decided that we would sail for Italy. An army officer named Julius, who served in the emperor's special army, was put in charge of guarding Paul and some other prisoners on the trip. We got on a ship from the city of Adramyttium that was ready to sail to different places in Asia. Aristarchus, a man from Thessalonica in Macedonia, went with us.
God's Word™	When it was decided that we should sail to Italy, Paul and some other prisoners were turned over to an army officer. His name was Julius, and he belonged to the emperor's division.

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	<p>We set sail on a ship from the city of Adramyttium. The ship was going to stop at ports on the coast of the province of Asia. Aristarchus, a Macedonian from the city of Thessalonica, went with us.</p> <p>When it was decided that we should sail to Italy, they handed Paul and some other prisoners over to Julius, an officer in the Roman army regiment called "The Emperor's Regiment."</p> <p>We went aboard a ship from Adramyttium, which was ready to leave for the seaports of the province of Asia, and we sailed away. Aristarchus, a Macedonian from Thessalonica, was with us.</p>
J. B. Phillips	<p>The last journey begins</p> <p>As soon as it was decided that we should sail away to Italy, Paul and some other prisoners were put in charge of a centurion named Julius, of the emperor's own regiment. We embarked on a ship hailing from Adramyttium, bound for the Asian ports, and set sail. Among our company was Aristarchus, a Macedonian from Thessalonica.</p>
<i>The Message</i>	<p>A Storm at Sea</p> <p>As soon as arrangements were complete for our sailing to Italy, Paul and a few other prisoners were placed under the supervision of a centurion named Julius, a member of an elite guard. We boarded a ship from Adramyttium that was bound for Ephesus and ports west. Aristarchus, a Macedonian from Thessalonica, went with us.</p>
NIRV	<p>Paul Sails for Rome</p> <p>It was decided that we would sail for Italy. Paul and some other prisoners were handed over to a Roman commander named Julius. He belonged to the Imperial Guard. We boarded a ship from Adramyttium. It was about to sail for ports along the coast of Asia Minor. We headed out to sea. Aristarchus was with us. He was a Macedonian from Thessalonica.</p>
New Life Version	<p>Paul Is Sent to Rome</p> <p>It was decided that we should go to the country of Italy by ship. Then they put Paul and some other men in chains. Julius, a captain of Caesar's army, was to watch them. We went on a ship that was from the city of Adramyttian. It was going to stop at the towns along the sea-shore of Asia. Aristarchus was with us. He was a man from the city of Thessalonica in the country of Macedonia.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁸	<p>ACTS 27</p> <p>VOYAGE TO ROME, SHIPWRECK AHEAD</p> <p>PAUL SAILS AWAY, WITH ARMED ESCORT</p> <p>When the decision was made to sail for Italy, Paul and some other prisoners were handed over to a Roman officer [1] named Julius. He served in the Augustan Battalion. [2] We boarded a ship from the home port of Adramyttium. [3] The ship was planning to sail north along the coast of Asia, [4] stopping in ports along the way. Traveling with us was a Macedonian man from the city of Thessalonica. His name was Aristarchus.</p> <p>¹27:1Literally a centurion, a commander of a unit of about 100 soldiers.</p> <p>²27:1Literally a cohort, a unit of about 500 soldiers. Archaeologists have found two inscriptions referring to this cohort. It was stationed in Syria. Many of the soldiers there would have been Syrians, not Romans.</p> <p>³27:2Adramyttium was a city along the west coast of what is now Turkey, more than 100 miles (160 km) north of Ephesus. Today the city is called Edremit.</p> <p>⁴27:2Asia was a Roman province in what is now western Turkey.</p>
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⁸ From <https://www.casualenglishbible.com/>

Contemporary English V.	When it was time for us to sail to Rome, Captain Julius from the Emperor's special troops was put in charge of Paul and the other prisoners. We went aboard a ship from Adramyttium that was about to sail to some ports along the coast of Asia. Aristarchus from Thessalonica in Macedonia sailed on the ship with us.
The Living Bible	Arrangements were finally made to start us on our way to Rome by ship; so Paul and several other prisoners were placed in the custody of an officer named Julius, a member of the imperial guard. We left on a boat ^[a] that was scheduled to make several stops along the Turkish coast. I should add that Aristarchus, a Greek from Thessalonica, was with us. [a] a <i>boat</i> , literally, "a ship of Adramyttium." the Turkish coast, literally, "the coast of Asia." <i>Aristarchus</i> , see 19:29; 20:4; Philemon 1:24.
New Berkeley Version The Passion Translation	. When it was decided that we were to sail for Italy, Festus handed over Paul and a number of other prisoners to the custody of a Roman officer named Julius, a member of the imperial guard. We went on board a ship from the port of Adramyttium that was planning to stop at various ports along the coast of southwestern Turkey. We put out to sea and were accompanied by Aristarchus from Thessalonica in Macedonia.
Plain English Version ⁹	The Romans started to take Paul to Caesar, their biggest boss Later on, Festus, the government boss over that country, reckoned it was time for Paul to go to Rome, in Italy country. So he took Paul and some other prisoners to Julius. Julius was the boss over a mob of soldiers that were called the Augustus Mob. Festus told him, "Take all these prisoners to Rome." And they let me, Luke, go with them. So we got on a ship that came from a town called Adramitium. It was going to sail to some of the towns along the coast of Asia country. Another one of Paul's friends came with us too. His name was Aristarkus. A portion of v. 2 is placed with the next passage for context.
Radiant New Testament	Paul Sails for Rome Since it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a Roman commander named Julius. He belonged to the Imperial Guard and led 100 men. We boarded a ship from Adramyttium that was about to sail for ports along the coast of the province of Asia. When we headed out to sea, Aristarchus, a Macedonian from Thessalonica, came with us.
UnfoldingWord Simplified T.	When the Governor decided that we should sail for Italy, he put Paul and some other prisoners into the control of an army captain whose name was Julius. He held the rank of centurion and was part of a large number of soldiers who were under the direct command of the emperor. We boarded a ship from the city of Adramyttium in Asia. The ship was about to sail to places on the coast of Asia. In this way we went to sea. Aristarchus, from Thessalonica in Macedonia, went with us.
Williams' New Testament ¹⁰	When it was decided that we should sail for Italy, they turned over Paul and some other prisoners to a colonel of the imperial regiment, named Julius. After going on board an Adramyttian ship bound for the ports of Asia, we set sail. On board with us was Aristarchus, a Macedonian from Thessalonica.

Partially literal and partially paraphrased translations:

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

American English Bible	Well, since it had been decided that we had to sail away to Italy, they handed Paul (along with some other prisoners) over to a centurion named Julius, who was [a soldier] of the Augustus Division. So we boarded a ship along with AristArchus (a Macedonian from ThesSalonica). A portion of v. 2 is placed with the next passage for context.
Beck's American Translation . Breakthrough Version	<i>As soon as</i> it was decided of the "to be sailing us off to Italy" <i>question</i> , they were turning both Paul and some different prisoners over to a lieutenant with the name Julius of <i>the worshipped one's</i> regiment. After he climbed up on board an Adramyttium boat that was going to be sailing to the places along Western Turkey, we took off, Aristarchus, a Macedonian of Thessalonica, being together with us.
Common English Bible	Paul's voyage to Rome When it was determined that we were to sail to Italy, Paul and some other prisoners were placed in the custody of a centurion named Julius of the Imperial Company. [Or <i>cohort</i> (approximately six hundred soldiers)] We boarded a ship from Adramyttium that was about to sail for ports along the coast of the province of Asia. So we put out to sea. Aristarchus, a Macedonian from Thessalonica, came with us.
Len Gane Paraphrase ¹¹	After it was decided that we should sail to Italy, they handed Paul and certain other prisoner over to Julius, a centurion of the Emperor's Regiment. Entering a ship of Adramyttium, we set sail with intention to sail near the coasts of Asia. Aristarchus, Macedonian from Thessalonica was with us.
A. Campbell's Living Oracles	And as it \was determined that we should set sail into Italy, they delivered Paul, and some other prisoners, to a centurions of the Augustan Band, whose name was Julius. And going on board a ship of Adramyttis, we weighed anchor, intending to sail by the coasts of Asia; Aristarchus, a Macedonian, of Thessalonica, being with us.
New Advent (Knox) Bible	And now word was given for the voyage to Italy, Paul being handed over, with some other prisoners, to a centurion called Julius, who belonged to the Augustan cohort. We embarked on a boat from Adrumetum which was bound for the Asiatic ports, and set sail; the Macedonian, Aristarchus, from Thessalonica, was with us.
NT for Everyone	All at sea When it was decided that we should sail to Italy, they handed Paul over, along with some other prisoners, to a centurion named Julius, who belonged to the Imperial Cohort. They got into a ship from Adramyttium, which was intending to sail to various places along the coast of Asia. So off we set. Aristarchus, a Macedonian from Thessalonica, came too.
20 th Century New Testament	As it was decided that we were to sail to Italy, Paul and some other prisoners were put in charge of a Captain of the Augustan Guard, named Julius. We went on board a ship from Adramyttium, which was on the point of sailing to the ports along the coast of Roman Asia, and put to sea. Aristarchus, a Macedonian from Thessalonica, went with us.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Sailing for Rome When it was decided that we were to sail to Italy, they handed over Paul and some other prisoners to a centurion named Julius, of the Imperial Regiment. [Or <i>Augustan Cohort</i>] When we had boarded a ship of Adramyttium, we put to sea, intending to sail to ports along the coast of Asia. Aristarchus, a Macedonian of Thessalonica, was with us.
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¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Conservapedia Translation	When it was decided that we must sail to Italy, they delivered Paul and several other prisoners to an officer named Julius, a centurion of the Imperial cohort. After boarding a ship from Adramyttium, we launched, the plan being to sail near the coasts of Asia Province. A man named Aristarchus, a Macedonian from Thessalonica, was with us.
Ferrar-Fenton Bible	The Voyage to Rome. Then, as it was decided that we should sail for Italy, they delivered Paul, as well as some other prisoners, to a Captain named Julius, of the Augustan regiment. And embarking in an Adramyttium vessel, which was about to sail to some ports along the coast of Asia. Minor, we weighed anchor, taking with us Aristarchus, a Macedonian of Thessalonica.
Free Bible Version ¹²	When the time came for us to sail to Italy, Paul and some other prisoners were handed over to a centurion called Julius of the Imperial Regiment. We boarded a ship based in Adramyttium that was headed to the coastal ports of the province of Asia, and we set sail. Aristarchus, a Macedonian from Thessalonica, went with us.
God's Truth (Tyndale)	When it was concluded that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, an undercaptain of Cesars soldiers. And we entered into a ship of Adramicium, and loosed from land, appointed to sail by the coasts of Asia, one Aristarcus out of Macedonia, of the country of Thessalia, being with us.
Montgomery NT	When it was decided that we should sail for Italy, they proceeded to hand over Paul and a few other prisoners to the custody of Julius, a centurion of the Imperial Regiment. We embarked in a ship of Adramyttium which was about to sail to the ports of the province of Asia, and put to sea. Aristarchus, a Macedonian of Thessalonica, accompanied us.
Riverside New Testament	WHEN it was decided that we should sail for Italy, they committed Paul and certain other prisoners to a centurion named Julius, of an imperial battalion. Going on board a ship of Adramyttium which was about to sail to the places along the coast of Asia we put to sea. Aristarchus, a Macedonian of Thessalonica, was with us.
Urim-Thummim Version	And when it was determined that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of Augustus' legion. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.
Weymouth New Testament	Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a Captain of the Augustan battalion; and going on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, forming one of our party.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹³	<p>Departure for Rome</p> <ul style="list-style-type: none"> • When it was decided that we should sail for Italy, they handed over Paul and the other prisoners into the care of an officer of the Augustan battalion, named Julius. We board ed a ship of Adra myttium bound for the Asian coasts, and we left accompanied by Aris tarchus, a Macedonian from the city of Thessalonica. <p>19:29; 20:4</p> <p>The footnote for the Christian Community Bible Acts 27:1 is in the Addendum.</p>
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¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

The Heritage Bible

And in this way it having been judged for us to set sail into Italy, they gave over Paul and some other prisoners to a centurion named Julius of the troops of Augustus.

And walking on board an Adramyttium ship about to sail to the coasts of Asia, we sailed away, Aristarchus, a Macedonian of Thessalonica, being with us.

New American Bible (2011)

Departure for Rome.

* When it was decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion named Julius of the Cohort Augusta.*

We went on board a ship from Adramyttium bound for ports in the province of Asia and set sail. Aristarchus, a Macedonian from Thessalonica, was with us.^a

* [27:1–28:16] Here Luke has written a stirring account of adventure on the high seas, incidental to his main purpose of showing how well Paul got along with his captors and how his prophetic influence saved the lives of all on board. The recital also establishes the existence of Christian communities in Puteoli and Rome. This account of the voyage and shipwreck also constitutes the final “we-section” in Acts (see note on Acts 16:10–17).

* [27:1] Cohort Augusta: the presence of a Cohort Augusta in Syria during the first century A.D. is attested in inscriptions. Whatever the historical background to this information given by Luke may be, the name Augusta serves to increase the prominence and prestige of the prisoner Paul whose custodians bear so important a Roman name.

a. [27:2] 19:29; 20:4.

New Catholic Bible

The Journey to Rome^[a]

Chapter 27

Paul’s Voyage toward Rome. When it was decided that we^[b] should sail for Italy, Paul and some other prisoners were handed over to Julius, a centurion of the Augustan cohort. We embarked on a ship from Adramyttium^[c] that was about to sail to ports in the province of Asia, and we put out to sea, accompanied by Aristarchus, a Macedonian from Thessalonica.

[a] Acts 27:1 A journey full of vicissitudes. For 15 days, the ship will drift from the coast of Crete to the island of Malta, without any planned direction because the mariners cannot rely on the stars or the sun, which supplied the only way of determining direction at that time (Acts 27:20). Paul very calmly takes control of the situation; he is used to the sea and has already experienced three shipwrecks (see 2 Cor 11:25).

Paul evidently cannot think of founding a community on Malta, since it is a mere stopover, but he does effect cures. There are three more stopovers: Syracuse, Rhegium, and Puteoli. In the last-named place Paul has the joy of finding some brothers (Acts 28:13-14). In Rome, he finds a community of Christians of whose origin we know nothing, but which has already received from him the great Letter on salvation in Jesus Christ; the members of this community go to meet Paul at a place over 30 miles from the City (at the Forum of Appius and the Three Taverns, north of Terracina: Acts 28:15-16). He was, therefore, known and expected.

[b] Acts 27:1 This begins the final “we-section” in Acts (see note on Acts 16:9-15). Augustan cohort: a name identifying the Roman legion to which the centurion belonged.

[c] Acts 27:2 Adramyttium: a harbor on the west coast of the province of Asia.

Revised English Bible–1989

Paul’s journey to Rome

WHEN it was decided that we should sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, of the Augustan Cohort.

We embarked in a ship of Adramyttium, bound for ports in the province of Asia, and put out to sea. Aristarchus, a Macedonian from Thessalonica, came with us.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Once it had been decided that we should set sail for Italy, they handed Sha'ul and some other prisoners over to an officer of the Emperor's Regiment named Julius. We embarked in a ship from Adramyttium which was about to sail to the ports along the coast of the province of Asia, and put out to sea, accompanied by Aristarchus, a Macedonian from Thessalonica.
Hebraic Roots Bible	And Festus commanded that he should be sent to Italy unto Caesar. They delivered up both Paul and certain other prisoners to a centurion named Julius, of a cohort of Augustus. And when we were to depart, we embarked in a ship which was from the city of Adramyttium, and was going to Asia Minor. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of Thessalonica.
Holy New Covenant Trans.	It was decided that we would sail for Italy. A Roman officer named Julius guarded Paul and some other prisoners. Julius served in the Emperor's regiment. We went aboard a ship which was from the city of Adramyttium. It was ready to sail for ports along the coast of Asia. Then we set sail. Aristarchus went with us. He was a man from the city of Thessalonica in Macedonia.
The Scriptures 2009	And when it was decided that we should sail to Italy, they delivered Sha'ul and some other prisoners to one named Julius, a captain of the Augustan regiment. And having embarked in a ship from Adramyttium, about to sail along the coasts of Asia, did set sail. Aristarchos, a Makedonian of Thessalonike, was with us.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁴	...as but is judged the+ to sail us to the italy [They] gave (over) the also paul and (some) ones other prisoners [to] centurion [by] name julius [of] cohort imperial Arriving but [to] boat adramyttian intending to sail to the in the asia places [We] are led (up) being with us aristarchus macedonian thessalonian...
Awful Scroll Bible	And as to it being resolved for us to sail-out for Italy, they were giving-over-before both Paul and some other prisoners, to one named Julius, a commander-of-a-hundred, of the detachment of Augustus. Moreover, stepping-upon the ship of Adramyttium, we are being led-out, meaning to sail along the places of Asia, Aristarchus, a Macedonian of Thessalonica being with us.
exeGesés companion Bible	<u>ON TO ROME</u> And when they judge us to sail to Italy, they deliver Paulos and some other prisoners to one named Julius - a centurion of the venerable squad. And embarking in a sailer of Adramyttium, we embark, about to sail by the places of Asia; one Aristarchus - a Macedonian - a Thessalonikee being with us.
Orthodox Jewish Bible	And when it was decided that we set sail to Italy, they were handing over both Rav Sha'ul and some other prisoners to a centurion, Julius by name, of the Imperial Cohort. And having embarked in an oniyah of Adramyttium about to sail to the ports along the coast of Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us.
Rotherham's Emphasized B	. § 45. Paul's Voyage and Shipwreck. Chapter 27. Now <when it was determined that we should sail for Italy> they proceeded to deliver Paul, and certain other' prisoners, unto a centurion by name Julius, of an

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Augustan band. And <going on board a ship of Adramittium, about to sail unto the places along the coast of Asia> we put to sea, there being with us, Aristarchus, a Macedonian of Thessalonica;...

Expanded/Embellished Bibles:

The Amplified Bible

Paul Is Sent to Rome

Now when it was determined that ^[a]we (including Luke) would sail for Italy, they turned Paul and some other prisoners over to a centurion of the Augustan Regiment named Julius. And going aboard a ship from Adramyttium which was about to sail for the ports along the [west] coast [province] of Asia [Minor], we put out to sea; and Aristarchus, a Macedonian from Thessalonica, accompanied us.

[a] Luke apparently stayed nearby, so that he could visit and assist Paul during the two years of his imprisonment.

An Understandable Version

And when it was decided that we should sail for Italy, they transferred Paul and certain other prisoners to the custody of a military officer named Julius, of the Augustan battalion. We boarded a ship [originating] from Adramyttium which was ready to sail [from here in Caesarea], heading out to sea for parts of the coast of [the province of] Asia. Aristarchus, a Macedonian from Thessalonica, went with us.

The Expanded Bible

Paul Sails for Rome

It was decided that we would sail for Italy. An officer [centurion] named Julius, who served in the emperor's army [Imperial/Augustan regiment; C a military unit directly under Caesar], guarded [took charge of] Paul and some other prisoners. We got on a ship that was from the city of Adramyttium [^Ca seaport on the northwest coast of Asia Minor] and was about to sail to different ports in Asia [^Ca Roman province, in present-day Turkey]. Aristarchus [19:29; 20:4; Col. 4:10; Philem. 24], a man from the city of Thessalonica [17:1] in Macedonia [16:9], went with us.

Jonathan Mitchell NT

Now as it was decided for us to be presently sailing off into Italy, they handed over Paul, besides also some different prisoners (= folks who were prisoners for reasons different than for Paul), to a centurion (Roman officer normally in charge of 100 soldiers) named Julius, who was a part of an Augustan military cohort (or: [the] Imperial regiment or squadron).

So after stepping on [board] the boat (or: ship) [on its way from the seaport] in Adramyttium [which was] presently about to continuing sailing into the places down along the [province of] Asia, we were put out [to sea] – there being with us Aristarchus, a Macedonian man from Thessalonica.

Syndein/Thieme

{Verses 1-13 itinerary of Paul's first leg of his trip to Rome - from Caesarea to Malta}

And when he {Festus} determined {a political decision} that we should depart by ship into Italy, they took from prison and brought Paul and certain other prisoners {Paul, Luke and others} unto one named Julius, a centurion of Augustus' band.

{Note: This is the wrong time of the year to sail to Rome and Festus instructed them to take the most dangerous route. Apparently he did not want Paul, Paul's letter of indictment, or Julius and the other soldiers in the group to survive the trip. Determined was 'krino' which is a political decision. Boulami would have been used for a sound decision.}

And having gone aboard a ship of Adramyttium {poor ships made here - a coaster and a leaky tub}, being about to sail along the coast of Asia we put to sea . . . and one Aristarchus, a Macedonian of Thessalonica, being with us {the third believer and part of Paul's traveling team}

Translation for Translators

Paul and other prisoners sailed from Caesarea to Crete.

Acts 27:1-8

When *the Governor and those who advised him* decided that it was time for us (*exc*) to get on a ship and go to Italy, they put Paul and some other prisoners into the

hands/care of an army captain whose name was Julius. *He was the one who would guard us on the journey. Julius was an officer in charge of a group of 100 soldiers that people called 'the Emperor Augustus Group'. So we got on a ship that had come from Adramyttium city in Asia province. The ship was going to return there, stopping at cities along the coast of Asia province. Aristarchus, a fellow believer who was from Thessalonica city in Macedonia province, went with us.*

The Voice

The date was set for us to depart for Rome, and Paul and some other prisoners were transferred to the custody of a Roman officer named Julius, a member of the Augustan Division. *I, Luke, was permitted to join Paul for his journey to Rome, along with Aristarchus, a Macedonian brother from Thessalonica. We boarded a ship from Adramyttium that was stopping in ports along the coast of Asia.*

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul and His Associates Sail for Rome

And when it was decided that we would sail away to Italy, they handed over Paul and some other prisoners to a centurion named [Literally “by name”] Julius of the Augustan [The meaning and significance of the title “Augustan” is highly debated, as is the precise identification of this military unit; it may be an honorary unit designation given to auxiliary or provincial troops] Cohort.

And we went aboard a ship from Adramyttium that was about to sail to the places along the coast [*The word “coast” is not in the Greek text but is implied] of Asia [A reference to the Roman province of Asia (modern Asia Minor)] and [*Here “and” is supplied because the previous participle (“went aboard”) has been translated as a finite verb] put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

NET Bible®

Paul and Company Sail for Rome

When it was decided we¹ would sail to Italy,² they handed over Paul and some other prisoners to a centurion³ of the Augustan Cohort⁴ named Julius. We went on board⁵ a ship from Adramyttium⁶ that was about to sail to various ports⁷ along the coast of the province of Asia⁸ and put out to sea,⁹ accompanied by Aristarchus, a Macedonian¹⁰ from Thessalonica.¹¹

^{1sn} The last “we” section in Acts begins here and extends to 28:16 (the previous one ended at 21:18).

^{2sn} Sail to Italy. This voyage with its difficulty serves to show how God protected Paul on his long journey to Rome. From the perspective of someone in Palestine, this may well picture “the end of the earth” quite literally (cf. Acts 1:8).

^{3sn} See the note on the word centurion in 10:1.

^{4tn} According to BDAG 917 s.v. *σεβαστός*, “*ἰν σπεῖρα Σεβαστή* 27:1 (cp. OGI 421) *Σεβαστή* is likew. an exact transl. of Lat. *Augusta*, an honorary title freq. given to auxiliary troops (Ptolem. renders it *Σεβαστή* in connection w. three legions that bore it: 2, 3, 30; 2, 9, 18; 4, 3, 30) imperial cohort.” According to W. Foerster (TDNT 7:175), “In Ac. 27:1 the *σπεῖρα Σεβαστή* is an expression also found elsewhere for ‘auxiliary troops.’” In no case would this refer to a special imperial bodyguard, and to translate “imperial regiment” or “imperial cohort” might give this impression. There is some archaeological evidence for a Cohors Augusta I stationed in Syria during the time of Augustus, but whether this is the same unit is very debatable.

^{5sn} The Augustan Cohort. A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion. There is considerable debate over the identification of this particular cohort and the meaning of the title Augustan mentioned here. These may well have been auxiliary (provincial) troops given the honorary title.

^{6tn} Grk “Going on board.” The participle *ἐπιβάντες* (*epibantes*) has been translated as a finite verb due to requirements of contemporary English style.

^{6sn} Adramyttium was a seaport in Mysia on the western coast of Asia Minor.

^{7tn} Grk “places.”

^{8th} Grk “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

^{9th} BDAG 62 s.v. ἀνάγω 4 states, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

^{sn} Although not explicitly stated, the ship put out to sea from the port of Caesarea (where the previous events had taken place (cf. 25:13) and then sailed along the Asiatic coast (the first stop was Sidon, v. 3).

^{10sn} A Macedonian. The city of Thessalonica (modern Salonica) was in the Roman province of Macedonia in Greece.

^{11map} For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

The Spoken English NT¹⁵

Paul Sails for Rome

Finally^a the decision was made for us to sail to Italy. Paul and some other prisoners were handed over to a Roman officer of the Imperial Regiment^b named Julius. We boarded a ship from Adramyttium^c that was about to sail for places in Asia. We set sail, and Aristarchus^d the Macedonian^e from Thessalonica^f was with us.

- a. Lit. “When.”
- b. Lit. “to a centurion of the Augustian cohort.”
- c. Prn. *add-ra-mitt-ee-um*.
- d. Prn. *er-i-stark-us*.
- e. Prn. *mass-a-doe-nee-an*.
- f. Prn. *thess-a-lo-nye-ka*.

Wilbur Pickering’s New T.

Paul sent to Rome

Now when it was decided that we¹ should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the imperial cohort. So we embarked in a ship of Atramyttium, being about to sail to points along the Asian coast, and we put to sea; Aristarchus, a Macedonian of Thessalonica, was with us.

(1) I take it that Luke has been around all the time.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now when it was decided [for] us to set sail for Italy, they were handing over both Paul and some other prisoners to a centurion by name Julius, of the garrison [of soldiers] of His Majesty the Emperor [or, of the Imperial Regiment].

So having boarded an Adramyttium ship about to be sailing to the places [or, ports] along [the coast of] Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us.

Benjamin Brodie’s trans.¹⁶

Now, when it was decided [as a consequence of the legal process] that we would be sent by ship to Italy, they delivered both Paul and certain other of a different kind of prisoners [guilty, not Christian, non-Jewish] to a centurion named Julius, belonging to the Augustan cohort [600-man military delegation].

And after boarding a ship from the seaport of Adramyttium which was about to sail to destinations along the coast of Asia, we set sail, there being with us Aristarchus, a Macedonian from Thessalonica .

Green’s Literal Translation

And when it was decided for us to sail to Italy, they delivered up both Paul and certain other prisoners to a centurion named Julius, of a cohort of Augustus.

And boarding a ship of Adramyttium which was about to sail alongside Asian places, we set sail, Aristarchus a Macedonian of Thessalonica being with us.

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁶ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

Modern Literal Version 2020 {Aug. 21 - Nov. 1, 61 AD. Mediterranean Sea. The voyage to Rome.}
 Now as it was decided *for* us to sail toward Italy, and they were giving to a centurion, Julius by name, of *the* Emperor's cohort, Paul and some other prisoners. Now having stepped onto *it*, in an Adramyttium ship, which is about to sail throughout the places *along* Asia, we did set-sail, *also* being together-with us was Aristarchus, a Macedonian, a Thessalonian.

New European Version
 New Matthew Bible

When it was concluded that we should sail into Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Caesar's soldiers. And we entered into a ship of Adramyttium and put out from land, appointed to sail by the coasts of Asia. One Aristarchus, a Macedonian from Thessalonica, was with us.

Niobi Study Bible

Paul's Voyage to Rome (Begins)

And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship from Adramyttium, we launched, meaning to sail along the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

Revised Geneva Translation

Now when it was decided that we should sail into Italy, they delivered Paul and some other prisoners to a Centurion from the band of Augustus named Julius. And we boarded a ship of Adramyttium, intending to sail along the coasts of Asia, and launched forth, and had Aristarchus of Macedonia (a Thessalonian) with us.

The gist of this passage:

Next, Paul is being taken to Rome by ship. Paul and other prisoners were given over to a centurion named Julius.

1-2

Acts 27:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, aorist passive indicative	Strong's #2919
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
apoplēō (ἀποπλέω) [pronounced ap-op-LEH-oh]	<i>to sail (away, off), to depart by ship, to set sail</i>	present active infinitive	Strong's #636
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Acts 27:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Italia (Ἰταλία) [pronounced ee-tal-EE-ah]	<i>calf-like; transliterated, Italy</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2482

Translation: *When it was determined for us to set sail to Italy,...*

A number of things had to come together at the same time. I would guess a messenger would have first gone to Rome and explained who and what was coming. Security for this trip had to be arranged. Transportation had to be arranged and paid for.

There is something else which may be at play here. Festus does not want Paul to end up in Rome. This could mean the end of his governorship. He really screwed this up. This leads me to ask the question, was he intentionally sending this ship out during a period of time when storms were common? Just how ship-shape was this boat they are all on?

People throughout the book of Acts have agendas and we are not always informed of what these agendas are (you will recall discussing this with regards to Agrippa in the previous chapter).

Who made this decision? Logically, it was Festus. Festus knows what a jackpot he has stepped into, and he only has himself to blame. Does it make sense that he would want to somehow change things? Would it be better for him if Paul never arrived? There is no doubt about that.

Acts 27:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person plural, imperfect active indicative	Strong's #3860
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 27:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
Paûlos (Παῦλος) [pronounced <i>POW-</i> <i>loss</i>]	<i>small, little; transliterated, Paul,</i> <i>Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while</i>	conjunction	Strong's #2532
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone,</i> <i>anything; something; some, some</i> <i>times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
héteros (ἕτερος) [pronounced <i>HEH-ter-</i> <i>os</i>]	<i>another [of a different kind], other;</i> <i>different, altered</i>	masculine plural correlative pronoun; adjective, accusative case	Strong's #2087
desmôtai (δεσμῶται) [pronounced <i>des-</i> <i>MOH-tie</i>]	<i>prisoners, captives, people who are</i> <i>bound</i>	masculine plural noun, accusative case	Strong's #1202
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-</i> <i>on-TAR-khace, hek-at-</i> <i>on-TAR-khos</i>]	<i>centurion, captain of one hundred</i> <i>men, an officer in the Roman army</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1543

Translation: ...Paul and certain other prisoners were delivered to a centurion...

There were several prisoners going to Rome, although we have no idea why. Had they appealed as well? Were they determined to be the enemies of Rome?

Could there have been a number of prisoners with problematic cases left behind my Felix? Given that he wanted a bribe from Paul, yes, it would seem very likely. Have all these men appealed to Cæsar? We don't know that, but why else are they all going to Rome?

Acts 27:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-</i> <i>oh-mah</i>]	<i>name, title, character, reputation;</i> <i>person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Acts 27:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ιούλιος (Ἰούλιος) [pronounced ee-OO-lee-oss]	<i>soft-haired</i> ; transliterated, <i>Julius</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #2457
Thayer: <i>[He was] the centurion of "Augustus Band", to whose charge Paul was delivered when he was sent prisoner from Caesarea to Rome.</i>			
σπεῖρα (σπεῖρα) [pronounced SPY-rah]	<i>military cohort, a regiment, a band; literally, a coil (spira, "spire"), (figuratively) a mass of men; a Roman garrison, a squad; also (by analogy) a squad of Levitical janitors; transliterated, speira, spira, spire</i>	feminine singular noun, genitive/ablative case	Strong's #4686
σεβαστός (σεβαστός) [pronounced seb-as-TOSS]	<i>revered, reverend, venerable; the title of the Roman emperors; Augustan, taking its name from the emperor; a title of honour which used to be given certain legions, or cohorts, or battalions, "for valour"</i>	masculine singular adjective, genitive/ablative case	Strong's #4575

Translation: ...[whose] name [was] Julius [and he was] of the Augustan regiment.

The centurion in charge was named Julius and he belonged to the Augustan regiment.

Cambridge Greek Testament: *In the time of Octavianus Augustus there were some legions to which the title Σεβαστός = Augustus was given, as being specially the Imperial troops, and that perhaps among the soldiers in Cæsarea there was a detachment of these legions. But as Cæsarea was itself called 'Sebaste' it seems more likely that the soldiers were Samaritan troops belonging to Cæsarea itself. And Josephus (Wars, II. 12. 5) makes mention of troops which had their name, Sebasteni, from this city Cæsarea Sebaste.*¹⁷

Acts 27:1 **When it was determined for us to set sail to Italy, Paul and certain other prisoners were delivered to a centurion [whose] name [was] Julius [and he was] of the Augustan regiment.** (Kukis mostly literal translation)

Acts 27:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιβαίνω (ἐπιβαίνω) [pronounced ep-ee-BAH-ee-no]	<i>getting upon, mounting; embarking in; going aboard (a ship); setting foot in, entering</i>	masculine singular, aorist active participle, nominative case	Strong's #1910
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

¹⁷ Cambridge Greek Testament for Schools and Colleges (21 vols); from e-sword; Vol. 4, by F. W. Farrar; © 1896; Acts 27:1.

Acts 27:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ploion (πλοῖον) [pronounced PLOY-on]</p>	<p><i>a ship, boat, vessel; a sailor</i></p>	<p>neuter singular noun; dative, locative or instrumental case</p>	<p>Strong's #4143</p>
<p>Adramyttēnós (Ἀδραμυττηνός) [pronounced ad-ram- oot-tay-NOSS]</p>	<p><i>I shall abide in death; transliterated, of Adramyttium, Adramyttene</i></p>	<p>neuter singular proper adjective; a grouping; dative, locative or instrumental case</p>	<p>Strong's #98</p>

Thayer: *Adramyttium [was] a seaport of Mysia.*

Translation: Having set foot in the ship of Adramyttium,...

According to R. B. Thieme, Jr.¹⁸, the ships from Adramyttium had a reputation of being poorly built. Such ships were designed to remain near to the coast, in case or problems, and to have some protection of bad weather.

Storms out on the seas can be extremely dangerous, as they have nothing to stop them from moving along and gathering up force. However, once a storm makes landfall, it begins to weaken and to be scattered because of the topography that it hits. The greater the land, the more dramatic the storm can be reduced in size and power.

Acts 27:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>mellô (μέλλω) [pronounced MEHL- low]</p>	<p><i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i></p>	<p>masculine singular, present active participle; dative, locative or instrumental case</p>	<p>Strong's #3195</p>
<p>pleô/pleuô (πλέω/πλεύω) [pronounced PLEH- oh/PLYOO-oh]</p>	<p><i>to sail, navigate, travel by ship</i></p>	<p>present active infinitive</p>	<p>Strong's #4126</p>
<p>eis (εἰς) [pronounced ICE]</p>	<p><i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i></p>	<p>directional preposition</p>	<p>Strong's #1519</p>
<p>tous (τοὺς) [pronounced tooç]</p>	<p><i>the; these, to those; towards them</i></p>	<p>masculine plural definite article; accusative case; also used as a demonstrative pronoun</p>	<p>Strong's #3588</p>

¹⁸ From the 1965 Acts series, lesson #142.

Acts 27:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Asía (Ἰασία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773
Thayer: <i>Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.</i>			
topoi (τόποι) [pronounced TOP-oy]	<i>places, rooms, spaces; inhabited places [cities, villages]; locations</i>	masculine plural noun; accusative case	Strong's #5117
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	1 st person plural, aorist passive indicative	Strong's #321

Translation: ...[and] being about to set sail to [various] ports along Asia Minor, we departed.

This is how the ship would sail. It was to go from port to port, staying as close to the shore as possible. These kinds of ships required that kind of care.

I have suggested that Festus may have had the intention of keeping Paul from reaching Rome. Every time they stop at a port, there is the chance for escape. Was this part of his plan?

Acts 27:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Acts 27:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Aristarchos (Ἀρίσταρχος) [pronounced <i>ar-IHS-tar-khoss</i>]	<i>the best ruler; transliterated, Aristarchus, Aristarchos</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #708
Makedōn (Μακεδών) [pronounced <i>mak-EHD-ohn</i>]	<i>extended land; transliterated, Macedonian</i>	masculine singular proper noun; a grouping; genitive/ablative case	Strong's #3110
Thessalonikeús (Θεσσαλονικεύς) [pronounced <i>thes-sal-on-ik-YOOS</i>]	<i>Thessalonian, Thessalonican, resident of Thessalonica</i>	masculine singular proper noun; a grouping; genitive/ablative case	Strong's #2331

Translation: Aristarchus, a Macedonian of Thessalonica, was with us.

Although there are several men in the New Testament with this name, this appears to be the only time that this man is named. It is very likely that this man was of some help to Paul—enough to where he is actually named in the Scriptures.

Acts 27:2 Having set foot in the ship of Adramyttium, [and] being about to set sail to [various] ports along Asia Minor, we departed. Aristarchus, a Macedonian of Thessalonica, was with us. (Kukis mostly literal translation)

Acts 27:1–2 When it was determined for us to set sail to Italy, Paul and certain other prisoners were delivered to a centurion [whose] name [was] Julius [and he was] of the Augustan regiment. Having set foot in the ship of Adramyttium, [and] being about to set sail to [various] ports along Asia Minor, we departed. Aristarchus, a Macedonian of Thessalonica, was with us. (Kukis mostly literal translation)

Acts 27:1–2 When it was finally set for us to set sail for Italy, Paul and some other prisoners were delivered over to a centurion named Julius. He belonged to the Augustan regiment. We boarded the ship of Adramyttium and were about to set sail to the various ports along the coast of Asia Minor. Aristarchus, a Macedonian of Thessalonica, was with us when we departed. (Kukis paraphrase)

And the other [of a different kind] brought [the vessel] into Sidon; and [also] humanly the Julius to the Paulos was acting. He permitted face to face with the friends/associates departing, attention to secure.

Acts
27:3

Another [man] brought [the ship] into Sidon. Julius, acting kindly to Paul, permitted [him] to depart [to be] face to face with friends [there], attaining care [and attention].

The captain guided the ship into Sidon, where Julius, acting benevolently towards Paul, allowed him shore leave to meet some friends there in Sidon and to be ministered to.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And the other [of a different kind] brought [the vessel] into Sidon; and [also] humanly the Julius to the Paulos was acting. He permitted face to face with the friends/associates departing, attention to secure.
Complete Apostles Bible	And the next day we put in to harbor at Sidon. And Julius treated Paul kindly, and permitted him to go to his friends to find care.
Douay-Rheims 1899 (Amer.)	And the day following, we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself.
Holy Aramaic Scriptures	And the next day, we came unto Tsaydan {Sidon}. And the Qentrana {the Centurion/the Captain of a hundred} treated Paulus {Paul} with mercy, and permitted that he could go unto his friends and be refreshed.
James Murdock's Syriac NT	And the next day, we arrived at Zidon. And the centurion treated Paul with kindness, and permitted him to visit his friends and be refreshed.
Original Aramaic NT	The next day we came to Sidon and the Centurion treated Paulus with compassion and allowed him to go to his friends and be refreshed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the day after, we came to Sidon; and Julius was kind to Paul, and let him go to see his friends and take a rest.
Bible in Worldwide English	The next day we stopped at the city of Sidon. Julius was kind to Paul. He allowed him to go to see his friends so they could care for him.
Easy English	The next day after we left Caesarea, we arrived at Sidon. Julius was kind to Paul. He said, 'Paul, you can go and visit your friends here. They can give you anything that you need.'
Easy-to-Read Version—2008	The next day we came to the city of Sidon. Julius was very good to Paul and gave him freedom to go visit his friends there, who gave him whatever he needed.
<i>God's Word</i> TM	The next day we arrived at the city of Sidon. Julius treated Paul kindly and allowed him to visit his friends and receive any care he needed.
Good News Bible (TEV)	The next day we arrived at Sidon. Julius was kind to Paul and allowed him to go and see his friends, to be given what he needed.
J. B. Phillips	On the following day we put in at Sidon, where Julius treated Paul most considerately by allowing him to visit his friends and accept their hospitality.
<i>The Message</i>	The next day we put in at Sidon. Julius treated Paul most decently—let him get off the ship and enjoy the hospitality of his friends there.
NIRV	The next day we landed at Sidon. There Julius was kind to Paul. He let Paul visit his friends so they could give him what he needed.
New Life Version	The next day we stopped in the city of Sidon. Julius was kind to Paul. He let him visit friends who cared for him.
New Simplified Bible	The next day we landed at Sidon. Julius treated Paul in a kind way and gave him liberty to go to his friends to refresh himself..

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	We left and then arrived the next day in the port at the city of Sidon. Julius was kind to Paul. He let Paul stay with friends Paul had there in Sidon. [5] Those friends took good care of Paul while he was with them. ⁵ 27:3Sidon was about 75 miles (120 km) north of Caesarea.
Contemporary English V.	The next day we came to shore at Sidon. Captain Julius was very kind to Paul. He even let him visit his friends, so they could give him whatever he needed.
The Living Bible	The next day when we docked at Sidon, Julius was very kind to Paul and let him go ashore to visit with friends and receive their hospitality.
New Berkeley Version	.

New Living Translation	The next day when we docked at Sidon, Julius was very kind to Paul and let him go ashore to visit with friends so they could provide for his needs.
The Passion Translation	The next day we docked at Sidon, and Julius, being considerate of Paul, allowed him to disembark and be refreshed by his friends living there.
Plain English Version	We all started sailing on that ship, and 3the next day, we stopped at the town called Sidon. Julius was good to Paul, and he let him go and see his friends there, so they could give him anything he needed. Then Paul came back to the ship. A portion of v. 2 is included for context.
Radiant New Testament	The next day we landed at Sidon. There Julius kindly let Paul visit his friends so they could give him things he needed.
UnfoldingWord Simplified T.	The next day we arrived at Sidon. Julius treated Paul kindly and gave him permission to go see his friends, who would care for him.
William's New Testament	The next day we landed at Sidon, and Julius kindly permitted Paul to visit his friends and enjoy their attentions.

Partially literal and partially paraphrased translations:

American English Bible	Now, the ship had come from AdraMyttium , and it was sailing to places along the coast of the [province of] Asia. So the next day, when we landed at Sidon, Julius treated Paul very kindly by allowing him to visit friends that cared for his needs.
Beck's American Translation . Breakthrough Version	And on the different day, we landed at Sidon. And when Julius behaved benevolently to Paul, he gave him permission to obtain care after traveling to his friends.
Len Gane Paraphrase	The next day we landed at Sidon. Julius treated Paul humanely and gave him freedom to go to his friends so he could have what he needed.
20 th Century New Testament	The next day we put in to Sidon, where Julius treated Paul in a friendly manner, and allowed him to go to see his friends and receive their hospitality.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	We accordingly arrived at Sidon upon the following day, when Julius, treating Paul with much consideration, granted him permission to visit his friends to enjoy their attentions.
Free Bible Version	The next day we had a brief stop at Sidon, and Julius was kind enough to let Paul go ashore and visit his friends so they could provide what he needed.
God's Truth (Tyndale)	And the next day we came to Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, and to refresh himself.
Montgomery NT	The next day we touched at Sidon. There Julius treated Paul kindly, and gave him leave to visit his friends and refresh himself.
Riverside New Testament	On the next day we reached Sidon, where Julius treated Paul kindly and allowed him to go to see his friends and enjoy their attentions.
Leicester A. Sawyer's NT	And going on board of a ship of Adramyttium, which was about to sail to places in Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us; and on the next day we came to Sidon, and Julius treating Paul with humanity allowed him to go to his friends, and receive attention. V. 2 is included for context.
Weymouth New Testament	The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.
Worsley's New Testament	And the next day we touched at Sidon. And Julius treating Paul with great humanity, permitted him to go to his friends to get proper supplies.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the following day we landed at Sidon. And Julius treated Paul kindly, and allowed him to go to his friends to attain attentiveness.
New American Bible (2011)	On the next day, we landed at Sidon, ^[d] and Julius was considerate enough to allow Paul to visit his friends there and be cared for by them. [d] <i>Sidon</i> : a city 70 miles north of Caesarea.
New Jerusalem Bible	Next day we put in at Sidon, and Julius was considerate enough to allow Paul to go to his friends to be looked after.
Revised English Bible–1989	Next day we landed at Sidon, and Julius very considerately allowed Paul to go to his friends to be cared for.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next day, we landed at Tzidon; and Julius considerately allowed Sha'ul to go visit his friends and receive what he needed.
Hebraic Roots Bible	And on the next day we landed at Sidon. And treating Paul kindly, Julius allowed him to go to his friends to receive care.
Holy New Covenant Trans.	The next day we came to the city of Sidon. Julius was very kind to Paul. He gave Paul freedom to go visit Paulfriends who took care of his needs.
The Scriptures 2009	And on the next day we landed at Tsidon. And Julius treated Sha'ul kindly and allowed him to go to his friends to receive attention.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[on] the also another [one] [We] are led to sidon humanely also The Julius the paul Treating allows to the [men] liked [him] going care to obtain...
Alpha & Omega Bible	THE NEXT DAY WE PUT IN AT SIDON; AND JULIUS TREATED PAULOS (<i>Paul</i>) WITH CONSIDERATION AND ALLOWED HIM TO GO TO HIS FRIENDS AND RECEIVE CARE.
Awful Scroll Bible	So on the next day, we are being led-along-down to Sidon. Julius mankind-lovingly handling Paul, gives-turn-upon him, proceeding with regards to his friends, to attain care-over.
Concordant Literal Version	Now, on another day, we were led down to Sidon. Besides, Julius, using Paul humanely, permits him to go to friends for casual care."
exeGesés companion Bible	And on another we moor in Sidon. And Julius supplies philanthropy to Paulos and allows him to go to his friends to obtain their care.
Orthodox Jewish Bible	The next day, we put in at a harbor in Tzidon; and Julius treated Rav Sha'ul with kindness, permitting him to be cared for by his chaverim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The next day we landed at Sidon; and Julius, treating Paul with [thoughtful] consideration, allowed him to go to his friends <i>there</i> and be cared for <i>and</i> refreshed.
An Understandable Version	The next day we stopped at Sidon [<i>i.e., a seaport on the northwest coast of Palestine</i>]. Julius treated Paul with kindness, [<i>even</i>] giving him the opportunity to meet his friends [<i>there</i>] and receive help [<i>from them</i>].
The Expanded Bible	The next day we ·came to [landed at] Sidon [12:20]. Julius was very ·good [kind; considerate] to Paul and gave him freedom to go visit his friends, who took care of his needs.
Jonathan Mitchell NT	After this, on a different [day], we were put in at (or: led down [from the high sea] into) Sidon. With this, Julius, dealing kindly and being helpful and humane to Paul, permitted [him] to obtain and enjoy casual care and attention which hit the spot after [his] going on his way [to visit] the friends (= either personal acquaintances who had affection for him, or, fellow believers who were referred to in this way).

Syndein/Thieme	And the next day we touched at Sidon {1 day - 70 miles}. And Julius courteously entreated Paul, having permitted him to go face to face with his friends and there to receive refreshment {not only food and drink but fellowship to strengthen Paul}. {Note: Julius was picked by Festus to get rid of him yet he was a great pick for Paul. This man recognized Paul's integrity and put him on his honor to have liberty and return.}.
Translation for Translators	The day after <i>the ship sailed</i> , we arrived at Sidon city. Julius kindly told Paul that he could go and see his friends <i>who lived there</i> , so that they could give him whatever he might need. <i>So Paul visited the believers there.</i>
The Voice	We stopped the next day at Sidon, and Julius kindly allowed Paul to visit friends and be taken care of by them.

Bible Translations with Many Footnotes:

Lexham Bible	And on the next day , we put in at Sidon. And Julius, treating Paul kindly, allowed him [*Here the direct object is supplied from context in the English translation] to go to his [*Literally “the”; the Greek article is used here as a possessive pronoun] friends to be cared for. [Literally “to experience care”]
NET Bible®	The next day we put in ¹² at Sidon, ¹³ and Julius, treating Paul kindly, ¹⁴ allowed him to go to his friends so they could provide him with what he needed. ¹⁵ ^{12tn} BDAG 516 s.v. κατάγω states, “Hence the pass., in act. sense, of ships and seafarers put in εἰς τι at a harbor... εἰς Σιδῶνα Ac 27:3.” ^{13sn} Sidon is another seaport 75 mi (120 km) north of Caesarea. ^{map} For location see Map1-A1; JP3-F3; JP4-F3. ^{14tn} BDAG 1056 s.v. φιλανθρωπῶπως states, “benevolently, kindly φιλανθρωπῶπως χρῆσθαί (τινι) treat someone in kindly fashion... Ac 27:3.” ^{sn} Treating Paul kindly. Paul’s treatment followed the pattern of the earlier imprisonment (cf. Acts 24:23). ^{15tn} Grk “to go to his friends to be cared for.” The scene is an indication of Christian hospitality.
The Spoken English NT	The next day we landed at Sidon. ⁹ Julius was kind to Paul, and let him visit his friends so they could take care of him. ⁹ Prn. <i>syē-din</i> .

Literal, almost word-for-word, renderings:

A Faithful Version	And the next day we landed at Sidon. And Julius treated Paul kindly, allowing him to go to his friends to refresh himself.
Analytical-Literal Translation	And the next [day] we docked at Sidon, and Julius having treated Paul considerately, permitted [him], having gone to his friends, to receive care.
Benjamin Brodie’s trans.	And on the next day, we landed in Sidon, and Julius [the centurion], treating Paul kindly, permitted him to be taken face-to-face to friends for the purpose of obtaining care and attention .
Bond Slave Version	And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go to his friends to refresh himself.
Charles Thomson NT	And on the next day we touched at Sidon, where Julius, who treated Paul with great humanity, suffered him to go to his friends and enjoy the benefit of their care.
Context Group Version	And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go to his confidants and refresh himself.
Far Above All Translation	On the next day we put in at Sidon, and Julius treated Paul in a kindly way, and permitted him to go to his friends to receive their care.
Literal Standard Version	And when our sailing to Italy was determined, they were delivering up both Paul and certain others, prisoners, to a centurion, by name Julius, of the band of Sebastus,

and having embarked in a ship of Adramyttium, we, being about to sail by the coasts of Asia, set sail, there being with us Aristarchus, a Macedonian of Thessalonica, on the next [day] also we touched at Sidon, and Julius, courteously treating Paul, permitted [him], having gone on to friends, to receive [their] care. Vv. 1–2 are included for context.

Modern Literal Version 2020 And we brought* the ship into Sidon in another day and Julius treated Paul humanely and permitted* him to obtain care, traveling to his friends.

New European Version
New Matthew Bible

And the next day we came to Sidon. And Julius treated Paul graciously, and gave him liberty to go to his friends and to refresh himself.

Revised Geneva Translation

And the next day we arrived at Sidon. And Julius treated Paul kindly and gave him liberty to go to his friends, so that they might refresh him.

Webster's Translation

And the next day we touched at Sidon. And Julius courteously treated Paul, and gave him liberty to go to his friends to refresh himself.

The gist of this passage:

Julius gave Paul great freedom where they stopped and allowed him to visit friends there in Sidon.

Acts 26:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
te (τε) [pronounced teh]	not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
héteros (ἕτερος) [pronounced HEH-ter-os]	another [of a different kind], other; different, altered	feminine singular correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087
katagô (κατάγω) [pronounced kat-AG-oh]	to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at	1 st person plural, aorist passive indicative	Strong's #2609
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Sidon (Σιδών) [pronounced sihd-OWN]	hunting; transliterated, Sidon, Zidon, Tsidon	feminine singular proper noun/location; accusative case	Strong's #4605

Translation: Another [man] brought [the ship] into Sidon.

Although we have been given the names of several people on this ship, one of them not named or mentioned yet is the captain of the ship. He is the other man who docks the ship at Sidon.

Acts 27:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philanthrōpōs (φιλιανθρώπως) [pronounced <i>fil-an-THRO-poce</i>]	<i>humanely, kindly, benevolently, courteously</i>	adverb	Strong's #5364
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Ioúlios (Ἰούλιος) [pronounced <i>ee-OO-lee-oss</i>]	<i>soft-haired; transliterated, Julius</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #2457
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
chráomai (χράομαι) [pronounced <i>KHRAH-om-ahee</i>]	<i>receiving a loan; borrowing; taking for one's use, using; making use of a thing, acting towards one in a given manner</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #5530

Translation: Julius, acting kindly to Paul,...

The words here are somewhat tricky. The verb chráomai (χράομαι) [pronounced *KHRAH-om-ahee*] is an aorist participle and it has many uses: *receiving a loan; borrowing; taking for one's use, using; making use of a thing, acting towards one in a given manner.* Strong's #5530.

Because of this very unusual verb used here, was his kindness and benevolence towards Paul just an act? Luke could have easily used the verb *to be* here, which would have simply meant that he was being kindly and benevolent.

On the other hand, the verb is not a verb necessarily used of actors playing a part. I think Luke's use of this verb indicates, *maybe Julius was being kind and maybe he was just acting kind*. Maybe Festus chose him because he was known for being a soft touch. What he does here is very unusual.

Remember, Festus does not really want Paul to end up in Rome. That could end the career of Festus, as there is no reason why Paul is still in bonds.

If you will recall the previous chapter, Festus was ready to give Paul a fair trial and be done with this; but then he was in Jerusalem and he got wined and dined for as many as ten days (he apparently lost track, which is quite unusual for a man like Festus). See **Acts 26** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more details.

They had come to the end of the trial, and Festus should have said, "There is insufficient evidence to convict you, so you are free to go, Paul." But he did not say that. He was so influenced by the **Jews** that he essentially asked Paul, "Would you mind returning to Jerusalem and I will try you there?"

Paul, by this time, knew that he did not want to go back to Jerusalem. At this point, he appealed to Cæsar.

You will also recall that Festus, at that point, could not simply let Paul go. If he did, then every defendant who was a Roman citizen would then appeal to Rome, making this a far greater mess for him. He also could not just let Paul go, because that would be contradicting himself two minutes later. Kings and high officials did not typically reverse their own decisions. This would make them seem indecisive and unable to make a decision and stick with that decision. That is very much opposite the actions of a leader.

To put this another way, you do not conclude a trial, render a decision; and then, five minutes later, reverse that decision in the absence of new evidence.

Also, it is very likely that the events of the courtroom were recorded; and Paul's appeal was recorded. In order for justice to be reasonably fair throughout the **Roman Empire**, there had to be someone monitoring these trials. Whether that person was in the courtroom or simply one who would check the transcript later, I don't know.

So, even if letting Paul go, after Paul lodges an appeal—that does not work, because Paul's appeal would be on record.

Acts 27:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επιτρέπω (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 rd person singular, aorist active indicative	Strong's #2010
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τους (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 27:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philoī (φίλοι) [pronounced FEE-loy]	<i>[close] friends, associates; neighbors</i> people one is actively fond of, that is, <i>friendly</i>	masculine plural adjective; accusative case	Strong's #5384
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	<i>traversing, traveling, departing, those</i> <i>going away, going forth, proceeding</i>	masculine singular, aorist (deponent) passive participle; dative, locative or instrumental case	Strong's #4198
epiméleia (ἐπιμέλεια) [pronounced ep-ee- MEHL-i-ah]	<i>attention, care, carefulness, kind</i> <i>attention (hospitality)</i>	feminine singular noun, genitive/ablative case	Strong's #1958
tugchánō (τυγχάνω) [pronounced toog- KHAHN-oh]	<i>to attain or secure an object or end, to</i> <i>hit a mark or light upon; to happen</i> <i>(upon) (as if meeting with); to chance</i> <i>to be</i>	aorist active infinitive	Strong's #5177

Translation: ...permitted [him] to depart [to be] face to face with friends [there], attaining care [and attention].

Julius, the centurion, allowed Paul to leave the ship to meet with friends of his, to be ministered to. So, Paul's comrades would have made him an excellent fresh meal, they would have given him a chance to bathe and shave and probably cut his hair.

This certainly raises the question—was Julius not being benevolent, but acting as if he were, with the expectation that Paul would not return to the ship? That would solve a lot of problems for Festus. What prisoner, when given shore leave, actually comes back? That could not be the end of the story, however. If Paul escaped, soldiers would have to be sent out after him to kill him (it is possible that soldiers accompany Paul wherever he goes).

And is there any precedence for Paul being let go for a period of a few hours (maybe for a day or two)?

Acts 27:3 Another [man] brought [the ship] into Sidon. Julius, acting kindly to Paul, permitted [him] to depart [to be] face to face with friends [there], attaining care [and attention]. (Kukis mostly literal translation)

Julius may have been a genuinely kind fellow and Festus may have chosen him for that reason. It is hard to imagine someone being that high up in the military and being kind and gracious and trusting toward Paul.

Festus may have suggested that Paul be given easy treatment, and Julius was the kind of person who would prefer doing that. Don't you think that Festus would not mind if Paul, when fellowshipping here or there, might think, "You know, I could easily make a break for it." We do not know if there were soldiers who went along with Paul or not. But, whatever, Paul came back when he was scheduled to.

Acts 27:3 The captain guided the ship into Sidon, where Julius, acting benevolently towards Paul, allowed him shore leave to meet some friends there in Sidon and to be ministered to. (Kukis paraphrase)

Based upon these verses in particular, as well as what follows, Luke (the author), who is on board, appears to be very knowledgeable about sailing and what is taking place. Although I had some various scenarios in my head, it seems most logical that Luke simply picked up all of this knowledge from the many times he has been sailing

as a part of Paul's missionary team. Throughout the book of Acts, we have been on numerous ships traveling through a variety of waters, stopping at port after port, city after city.

Let me suggest from the human side of the writing of this book, Luke did not necessarily have this knowledge before. As a result, the record of sailing from point A to point B was, *we left point A and then we docked at point B*. The trip here may have taken several days, with a number of events taking place along the trip, but Luke had not yet developed the vocabulary for it. However, now, he has the vocabulary for it. He knows what is going on. If there is something he does not quite understand, then he checks with someone on board who does.

And so, for whatever reason, whereas a dozen or more previous trips were barely recounted; this time, Luke appears to be giving us the treat of being on the sailing vessel with he and Paul.

Let me suggest something else as well. Luke had the time to write and the supplies to write right there on the ship; so as these things are taking place, Luke is writing (given what is about to happen, maybe he will have to rewrite this chapter). My point is, Luke is either taking a daily journal, or the experience was so exciting that, after it was done, Luke immediately recorded what took place.

Thereafter, departing, we sailed under the lee of Cyprus, because the (violent) winds kept on being contrary. And to the open sea, the [ship] according to the Cilicia and the Pamphylia, we were going down to Myra of the Lycia.

Acts
27:4–5

Having therefore departed, we sailed under the influence of Cyprus, for the violent winds [there] kept on being contrary. The [ship was moving] towards the open sea by Cilicia and Pamphylia, [and] we were going to Myra of Lycia.

Having therefore departed, we sailed under the influence of the waters of Cyprus, as violent winds there kept on working against us. We kept on moving towards the open seas by Cilicia and Pamphylia, and we found ourselves going toward Myra of Lycia.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Thereafter, departing, we sailed under the lee of Cyprus, because the (violent) winds kept on being contrary. And to the open sea, the [ship] according to the Cilicia and the Pamphylia, we were going down to Myra of the Lycia.
Complete Apostles Bible	And from there having put to sea, we sailed under the sheltered side of Cyprus, because the winds were against us. And having sailed across the sea which is off Cilicia and Pamphylia, we docked at Myra, in Lycia.
Douay-Rheims 1899 (Amer.)	And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia.
Holy Aramaic Scriptures	And from there we journeyed; and on account that the winds were contrary, we went around towards Quprus {Cyprus}. And we crossed The Sea of Qiliqia {Cilicia}, and of Pamphulia {Pamphylia}, and we came unto Mura {Myra}, a city of Luqia {Lycia}.
James Murdock's Syriac NT	And on sailing from there, because the winds were against us, we sailed around to Cyprus. And we passed over the sea of Cilicia and Pamphylia, and arrived at Myra, a city of Lycia.
Original Aramaic NT	And from there we sailed, and because the wind was against us, we went around unto Cyprus.

And we passed through The Sea of Qiliqia and of Pamphylia, and we arrived at Mura, a city of Luqia.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And sailing again from there, we went on under cover of Cyprus, because the wind was against us. And having gone across the sea off Cilicia and Pamphylia we came to Myra, in Lycia.
Bible in Worldwide English	Then we started out to sea again. We went near the island of Cyprus, because the wind was blowing against us. We crossed the sea by the countries of Cilicia and Pamphylia. Then we reached the city of Myra in Lycia.
Easy English	Then we sailed out across the sea again. But the wind was blowing against our ship. So we sailed round the island called Cyprus. We sailed on the side of the island where the wind was not strong. When we were near to Cilicia and Pamphylia, we sailed straight across the sea. Then we arrived at Myra, in the region called Lycia.
Easy-to-Read Version–2008	We left that city and sailed close to the island of Cyprus because the wind was blowing against us. We went across the sea by Cilicia and Pamphylia. Then we came to the city of Myra in Lycia.
God's Word™	Leaving Sidon, we sailed on the northern side of the island of Cyprus because we were traveling against the wind. We sailed along the coast of the provinces of Cilicia and Pamphylia and arrived at the city of Myra in the province of Lycia.
Good News Bible (TEV)	We went on from there, and because the winds were blowing against us, we sailed on the sheltered side of the island of Cyprus. We crossed over the sea off Cilicia and Pamphylia and came to Myra in Lycia.
J. B. Phillips	From Sidon we put to sea again and sailed to leeward of Cyprus, since the wind was against us. Then, when we had crossed the gulf that lies off the coasts of Cilicia and Pamphylia, we arrived at Myra in Lycia.
NIRV	From there we headed out to sea again. We passed the calmer side of Cyprus because the winds were against us. We sailed across the open sea off the coast of Cilicia and Pamphylia. Then we landed at Myra in Lycia.
New Life Version	After leaving Sidon we were blown by the wind along the south side of the island of Cyprus. The wind was against us. We crossed the sea along the countries of Cilicia and Pamphylia and got to the city of Myra in the country of Lycia.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	We left Sidon and put out to sea. We encountered some headwind, so we used the island of Cyprus as a windbreak. ⁵ When we reached the open sea, we sailed along the coast. We sailed past the provinces of Cilicia and Pamphylia. Then we arrived at the city of Myra in the province of Lycia. [6]
Contemporary English V.	⁶ 27:5Cilicia, Pamphylia, and Lycia were Roman provinces in what is now western Turkey. The harbor at Myra was more than 500 miles (800 km) from Caesarea. When we left Sidon, the winds were blowing against us, and we sailed close to the island of Cyprus to be safe from the wind. Then we sailed south of Cilicia and Pamphylia until we came to the port of Myra in Lycia.
The Living Bible	Putting to sea from there, we encountered headwinds that made it difficult to keep the ship on course, so we sailed north of Cyprus between the island and the mainland ^[b] and passed along the coast of the provinces of Cilicia and Pamphylia, landing at Myra, in the province of Lycia.

[b] so we sailed north of Cyprus between the island and the mainland, implied; literally, “we sailed under the lee of Cyprus.” Narratives of that period interpret this as meaning what is indicated in the paraphrase above.

New Berkeley Version
New Living Translation

.
Putting out to sea from there, we encountered strong headwinds that made it difficult to keep the ship on course, so we sailed north of Cyprus between the island and the mainland. Keeping to the open sea, we passed along the coast of Cilicia and Pamphylia, landing at Myra, in the province of Lycia.

The Passion Translation

From there we put out to sea, but because the winds were against us, we sailed under the lee of Cyprus. After sailing across the open sea off Cilicia and Pamphylia, we docked at the port of Myra in Lycia.

Plain English Version

After that, the ship left Sidon, but the wind was blowing against us, so the ship went along the north side of Cyprus Island, to get away from the wind. Then we crossed over the sea close to the coast of Cilicia country and Pamphylia country, and we got to a town called Myra, in Lycia country. Then we got off the ship there and looked for another ship to take us to Rome, in Italy country.

UnfoldingWord Simplified T.

Then the ship set sail from there. We went along the coast of Cyprus, which was sheltered from the wind, because the wind was against us. After that, we crossed over the sea close to the coast of Cilicia and Pamphylia. The ship arrived at Myra, which is in Lycia. We got off the ship there.

William's New Testament

After setting sail from there, we sailed under the lee of Cyprus, because the wind was against us, and after sailing the whole length of the sea off Cilicia and Pamphylia, we reached Myra in Lycia.

Partially literal and partially paraphrased translations:

American English Bible

From there we sailed around Cyprus, because the winds were against us. Then we got into the open sea [south of] Kilikia and PamPhylia, and we put into port at Myra in Lukias.

Beck's American Translation

And from there, after taking off, we sailed under Cyprus, because of the *fact* for the winds to be opposing *us*. And after sailing across the deep part along Cilicia and Pamphylia, we went down to Myra of Lycia.

Breakthrough Version
Common English Bible

.
From there we sailed off. We passed Cyprus, using the island to shelter us from the headwinds. We sailed across the open sea off the coast of Cilicia and Pamphylia, and landed in Myra in Lycia.

Len Gane Paraphrase

After launching from there we sailed under the sheltered side of Cyprus, because the winds were contrary [to us]. After we had sailed over the sea off Cilicia and Pamphylia, we came to Myra in Lycia.

A. Campbell's Living Oracles

And weighing anchor thence, we sailed under Cyprus, because the winds were contrary. And sailing through the sea over against Cilicia and Pamphylia, we came to Myra, a city of Lycia.

New Advent (Knox) Bible

Then, setting sail, we coasted under the lee of Cyprus, to avoid contrary winds, but made a straight course over the open sea that lies off Cilicia and Pamphylia, and so reached Lystra in Lycia.[1]

[1] We have no other record of a port called Lystra on the Lycian coast; the well-known name of Myra is given instead by most manuscripts, but this may be a mere correction.

20th Century New Testament

Putting to sea again, we sailed under the lee of Cyprus, because the wind was against us; And, after crossing the sea of Cilicia and Pamphylia, we reached Myra in Lycia.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When we had put out to sea from there, we sailed along the northern coast [Lit sailed under the lee, also in v. 7] of Cyprus because the winds were against us. After sailing through the open sea off Cilicia and Pamphylia, we reached Myra in Lycia.
Conservapedia Translation	When we had put out from that place, we sailed to the leeward of Cyprus, because the winds were contrary. When we had sailed over the sea of Cilicia and Pamphylia, we came to Myrak, a city of Lycia.
Revised Ferrar-Fenton Bible	Proceeding then from there, we sailed, on account of the adverse winds, under the lee of Cyprus. And steering across the open sea towards Cilicia and Pamphylia, we arrived at Myra of Lycia, where the Captain found an Alexandrian vessel sailing for Italy; and to her he transferred us. V. 6 is included for context.
Free Bible Version	We set out from there and sailed to the leeward of Cyprus because the winds were against us. Then we sailed directly across the open sea off the coast of Cilicia and Pamphylia, arriving at the port of Myra in Lycia.
Urim-Thummim Version	And when we had launched from there, we sailed under Cyprus, because the winds were opposite. And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
Weymouth New Testament	Putting to sea again, we sailed under the lee of Cyprus, because the winds were against us; and, sailing the whole length of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	From there, we sailed along the sheltered coast of Cyprus, because the winds were against us. We sailed across the seas off Cilicia and Pamphylia and arrived at Myra in Lycia. 24:23; 28:16
New Catholic Bible	From there, we put out to sea again and sailed around the sheltered side of Cyprus because of the headwinds. Then, crossing the open sea off the coast of Cilicia and Pamphylia, we reached Myra in Lycia. [<i>Myra in Lycia</i> : an important harbor on the journey from Egypt to Rome as well as a prominent place for storing grain.]
New Jerusalem Bible	From there we put to sea again, but as the winds were against us we sailed under the lee of Cyprus, then across the open sea off Cilicia and Pamphylia, taking a fortnight to reach Myra in Lycia.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And setting sail from there, we sailed close to Cyprus, because of the winds being contrary. And sailing over the sea against Cilicia and Pamphylia, we came to Myra of Lycia.
Holy New Covenant Trans.	We left the city of Sidon. We sailed south of the island of Cyprus, because the wind was blowing against us. We went across the sea next to Cilicia and Pamphylia. Then we came to the town of Myra in Lycia.
The Scriptures 2009	And from there we put out to sea and sailed close to Cyprus, because the winds were against us. And having sailed over the sea along Kilikia and Pamphulia, we came to Mura, of Lukia.
Tree of Life Version	Setting out to sea from there, we sailed under the shelter of Cyprus, because the winds were against us. When we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came down to Myra in Lysia.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(and) onward Being Led (Up) [We] pass (downwind) the cyprus because of the+ the winds to be opposing the also sea the [thing] in the cilicia and pamphylia Sailing [We] descend to myra* [of] the lycia...
Awful Scroll Bible	And- being led-out -from-there, we sail-by Cyprus, because of the tempestuous winds that are to be from-within-against us. Both sailing-through the high sea, along Cilicia and Pamphylia, we came-down at Myra of Lycia.
Concordant Literal Version	And setting out thence, we sail under the lee of Cyprus, because of the winds being contrary." Besides, sailing through the ocean off Cilicia and Pamphylia, we come down to Myra, of Lycia."
exeGeses companion Bible	And embarking from there, we sail under Cyprus, because the winds are contrary: and sailing through the deep of Cilicia and Pamphylia, we descend to Myra, of Loukia:.
Orthodox Jewish Bible	And from there, having put out to sea, we sailed under the lee of Cyprus because the winds were against us. Then having sailed across the open sea along the coast of Cilicia and Pamphylia, we came down to Myra of Lycia.
Rotherham's Emphasized B.	...and [on the next day] we put into Zidon,—and Julius, treating Paul kindly , a gave him leave to go [unto his friends] and refresh himself; and [from thence' putting out to sea] we sailed under the lee of Cyprus, because the winds were contrary; and <sailing across [the sea which is off Cilicia and Pamphylia]> we came down to Myra, a city of Lycia. V. 3 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	From there we put out to sea and sailed to the leeward (sheltered) side of Cyprus [for protection from weather] because the winds were against us. When we had sailed across the sea along the coasts of Cilicia and Pamphylia, we landed at Myra in Lycia [on the south coast of Asia Minor].
An Understandable Version	We headed out to sea from there and sailed along the sheltered side of Cyprus because the wind was against us. When we had sailed across the sea, off [the coast of] Cilicia and Pamphylia, we came to Myra, [a town] of Lycia.
The Expanded Bible	We left Sidon and sailed close to [to the north of; ^L under the lee/shelter of] the island of Cyprus [11:19], because the wind was blowing against us. We went [^L sailed] across the sea by Cilicia [6:9; 9:11] and Pamphylia [13:13] and landed at the city of Myra [^C a significant city on the Andracus River] in Lycia [^C a province in southeastern Asia Minor].
Jonathan Mitchell NT	Later, from there, upon putting out [to sea] we sailed under the [lee, or, shelter] of Cyprus, because of the winds being contrary. After this, sailing through (= across) the open sea – down along Cilicia and Pamphylia – we put in at (or: made our way down into) Myra in Lycia.
Syndein/Thieme	And when we had put to sea from thence {Sidon}, we sailed under Cyprus {on the 'leeward side' of the island protected from the storm}, because the winds were contrary {a NorthWest storm was coming through}. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
Translation for Translators	Then the ship left <i>Sidon</i> , but the winds were blowing against us (<i>exc</i>), so <i>the ship</i> went along <i>the north</i> side of <i>Cyprus Island</i> , the side that is sheltered <i>from the wind</i> . After that, we crossed over the sea close to the coast of Cilicia and Pamphylia provinces. The ship arrived at Myra city, which is in Lycia <i>province</i> . <i>We got off the ship there</i> .
The Voice	We sailed from there north of Cyprus because the winds were unfavorable. We passed Cilicia and Pamphylia on our right and then came to Myra in Lycia.

Bible Translations with Many Footnotes:

Lexham Bible

And from there we put out to sea and [*Here “and” is supplied because the previous participle (“put out to sea”) has been translated as a finite verb] sailed under the lee of Cyprus, because the winds were against us . [*Here the direct object is supplied from context in the English translation]

And after we [*Here “after” is supplied as a component of the participle (“had sailed across”) which is understood as temporal] had sailed across the open sea along Cilicia and Pamphylia, we put in at Myra in Lycia.

NET Bible®

From there we put out to sea¹⁶ and sailed under the lee¹⁷ of Cyprus because the winds were against us. After we had sailed across the open sea¹⁸ off Cilicia and Pamphylia,¹⁹ we put in²⁰ at Myra²¹ in Lycia.²²

¹⁶tn Grk “putting out to sea.” The participle ἀναχθέντες (anacqentes) has been translated as a finite verb due to requirements of contemporary English style. BDAG 62 s.v. ἀνάγω 4 states, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

¹⁷tn BDAG 1040 s.v. ὑποπλέω states, “sail under the lee of an island, i.e. in such a way that the island protects the ship fr. the wind Ac 27:4, 7.” Thus they were east and north of the island.

¹⁸tn Grk “the depths,” the deep area of a sea far enough from land that it is not protected by the coast (L&N 1.73).

¹⁹sn Pamphylia was a province in the southern part of Asia Minor; it was west of Cilicia (see BDAG 753 s.v. Παμφυλία).

²⁰tn BDAG 531 s.v. κατέρχομαι 2 states, “Of ships and those who sail in them, who ‘come down’ fr. the ‘high seas’: arrive, put in... εἰς τι at someth. a harbor 18:22; 21:3; 27:5.”

²¹sn Myra was a city on the southern coast of Lycia in Asia Minor. This journey from Sidon (v. 3) was 440 mi (700 km) and took about 15 days.

²²sn Lycia was the name of a peninsula on the southern coast of Asia Minor between Caria and Pamphylia.

The Spoken English NT

From there we put out to sea again and sailed on the downwind side of Cyprus, because the winds were against us.

We then sailed across the open water to Cilicia^h and Pamphylia,ⁱ and landed at Myra^j in Lycia.^k

h. Prn. *sil-liss-ee-a*.

i. Prn. *pam-fill-ee-a*.

j. Prn. *mye-ra*.

k. Prn. *liss-ee-a*.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then, after putting out to sea from there, we sailed under the shelter of Cyprus, because the winds were against us.

And after we sailed through the open sea from Cilicia to Pamphylia, we arrived at Myra, Lycia .

Charles Thomson NT

Having taken our departure from this place we sailed close under Cyprus, because the winds were contrary. And traversing the sea over against Cilicia and Pamphylia, we came to Myra of Lycia, where the centurion met with a ship of Alexandria, bound for Italy, and put us on board it. V. 6 is included for context.

Context Group Version

And putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, [a city] of Lycia.

Modern English Version

And having set-sail from there, we sailed under the lee of Cyprus, because the winds were going to be adverse.

And having sailed through the deep-sea against Cilicia and Pamphylia, we came down to Myra, a city of Lycia.

New European Version
New Matthew Bible

And from there we put out to sea, and sailed hard by Cyprus, because the winds were contrary. Then we sailed over the sea that is off Cilicia and Pamphylia, and came to Myra, a city in Lycia.

The gist of this passage: The early itinerary of this sailing trip is given.
4-5

Acts 27:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeïthen (κἀκεῖθεν) [pronounced kak-Ī-thehn]	likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also	adverb	Strong's #2547
anagô (ἀνάγω) [pronounced an-AG-oh]	leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea	masculine plural, aorist passive participle, nominative case	Strong's #321
hupopléō (ὑποπλέω) [pronounced hoop-op-LEH-oh]	to sail under the lee of (an island), to sail (under, close by); to the leeward of	1 st person plural, aorist active indicative	Strong's #5284
<p>This is sailing under the influence or an island and the water movement near the island. The water movement near the island will cause a ship to have a sideways drift toward the island as it sails parallel to the island. How the winds play against the island is also a factor. One might see this as analogous to the gravitational pull of a planet or a star.</p>			
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Capros (Κύπρος) [pronounced KOO-pros]	love: a blossom; transliterated, Cyprus	feminine singular proper noun location; genitive/ablative case	Strong's #2954

Thayer: Cyprus [was] a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.

Translation: Having therefore departed, we sailed under the influence of Cyprus,...

Because I have not sailed, I was not familiar with the terms *lee*, *leeway*. However, this simply refers to the influence of an island on a ship. The winds, which are fierce on the open seas, are broken up by the lands that they come up against. Because of the winds and the island, the waters will be drifting towards that island. I have likened this to the gravitational pull of a planet.

The captain of the ship would be cognizant that the placement of the sails would suggest that he is moving in one direction, but that the island and the waters around the island are also going to have an effect upon the movement of the ship. On a calm sea, very little effect; in heavy winds and dramatic waves, a much greater effect (which appears to be the case right now).

I have read, when studying this chapter, that this was not the safest time of the year to sail. Although this chapter does not have any direct statements about Festus desiring to sabotage Paul's trip to Rome, there are several times in this chapter where things could go wrong. So far, we have that this is a very difficult time to sail. R. B. Thieme, Jr. suggests that the origin of the ship is not a place known for its quality of ship-building. Also, the centurion, Julius, seems to be unusually lax with Paul, giving him privileges which we would not expect (potentially, giving Paul a greater chance to escape). It is as if the one who oversaw many of these details (Festus) was not desirous that Paul arrive safely in Rome.

This can all take place without Paul or Luke having any idea that Festus is working against their safe arrival. For most of this trip, Paul and Luke would have their eyes on the Lord (that is, they would be thinking with **Bible doctrine**). They are not concerned with any odd intentions of Festus, Julius, nor is there anything in this narrative which suggests panic or unease. This is where they are; God knows that this is where they are; and God is in charge. Paul has a destiny, which Jesus spoke to him. Luke, a gentile, is going to write a lion's share of the New Testament (although he may not realize this). On this precarious sail, two of the most important men to the New Testament are onboard. They are both going to be safe because we know that, in eternity past, God designed a perfect plan for them.

Application: All of us go through difficult times and trials; and there are times when we wonder if we are going to survive this or that. God has a plan for each one of us, and that plan carries us to our very last day on earth. Therefore, we can relax and enjoy the ride. As the old saying goes, *don't sweat the small stuff (it's all small stuff)*.

Acts 27:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
This definite article likely affixes itself to the infinitive.			
τους (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
άνεμοι (άνεμοι) [pronounced AN-em-oy]	<i>winds, violent agitations and streams of air; very strong tempestuous winds; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine plural noun; accusative case	Strong's #417
είναι (είναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

The verb *to be* can also refer to a state of having something.

Acts 27:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enantíos (ἐναντίος) [pronounced <i>en-an-TEE-oss</i>]	<i>opposed; opposite, contrary; hostile, antagonistic</i>	neuter plural adjective, accusative case	Strong's #1727

Translation: ...for the violent winds [there] kept on being contrary.

The violent winds made the maneuvering of the ship difficult. The captain found it very difficult to keep his ship on course.

Acts 27:4 **Having therefore departed, we sailed under the influence of Cyprus, for the violent winds [there] kept on being contrary.** (Kukis mostly literal translation)

Cyprus, as a large piece of land, would be pulling all things toward it (including this ship). The violent winds are also making this trip difficult.

A map will be provided in the next verse to help orient us.

Acts 27:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
pélagos (πέλαγος) [pronounced <i>PEHL-ag-oss</i>]	<i>the (open) sea, the high sea, the deep (where ships sail)</i>	neuter singular noun, accusative case	Strong's #3989
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 27:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kilikía (Κιλικία) [pronounced <i>kil-ik-EE-ah</i>]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Pamphylía (Παμφυλία) [pronounced <i>pam-fool-EE-ah</i>]	<i>of every tribe, transliterated, Pamphylia</i>	feminine singular proper noun location, accusative case	Strong's #3828

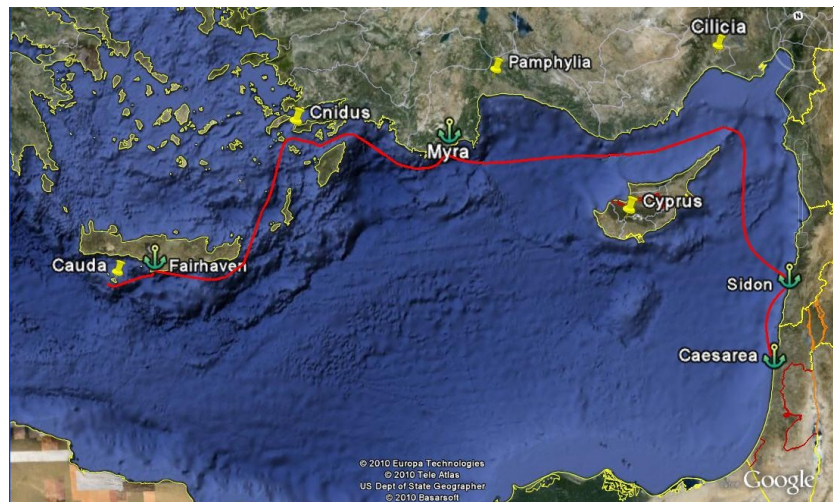
Thayer: *[Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.*¹⁹

Translation: The [ship was moving] towards the open sea by Cilicia and Pamphylia,...

This map shows us the route that Paul's ship was going in.

They leave Caesarea for Sidon, then sail east and north of Cyprus, into the open seas, and moving towards Cilicia, Pamphylia and Myra.

Paul's Route from Caesarea (a map); from [WordPress](#); accessed June 20, 2022.



As you can see, this is a rather circuitous route, but that is certainly intentional, given the time of year and the storms on the Mediterranean. The storms would be more powerful on the open seas, where a more direct route might be much more dangerous. In a comment below, Fausset will speak to this particular route.

Acts 27:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ah-ee</i>]	to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship	1 st person plural, aorist active indicative	Strong's #2718
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

¹⁹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Acts 27:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mura (Μύρα) [pronounced MOO-rah]	<i>myrrh</i> : myrtle juice; transliterated, Myra, Mura	neuter plural proper noun; a location; accusative case	Strong's #3460
Thayer: <i>Myra [was] an important town in Lycia, on the southwest coast of Asia Minor, on the river Andriacus, 2.5 miles (4 km) from the mouth.</i>			
Instead of Myra, the Knox Bible has Lystra, with the footnote: <i>We have no other record of a port called Lystra on the Lycian coast; the well-known name of Myra is given instead by most manuscripts, but this may be a mere correction.</i> ²⁰ The four ancient manuscripts which I refer back to all have Myra.			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Lukía (Λυκία) [pronounced loo-KEE-ah]	<i>wolfish</i> ; transliterated, Lycia, Lucia	feminine singular proper noun; a location; genitive/ablative case	Strong's #3073
Thayer: <i>Lycia [was] a mountainous region in Asia Minor, bounded by Pamphylia, Phrygia, Caria, and the Mediterranean Sea.</i>			

Translation: ...[and] we were going to Myra of Lycia.

The ship now moves through the open seas to Myra of Lycia.

Fausset: *[Myra is a] town in Lycia, where Paul was taken from the Adramyttian ship into the Alexandrian ship bound for Rome. Myra is due N. of Alexandria. Its harbor, Andriace, two miles off the city, is good. The mountains are conspicuous from afar, and the current sets westward; all good reasons for the Alexandrian ship taking Myra in its course. The wind from the N.W., as it impeded the Adramyttian ship, would also impede the Alexandrian (Acts 27:4-7). A large Byzantine church in the gorge leading to the mountains testifies of the Christianity probably first introduced by Paul. The Turks call Myra Dembre, the Greeks Myra.*²¹

Easton: *[Myra is] One of the chief towns of Lycia, in Asia Minor, about 2 1/2 miles from the coast (Acts 27:5). Here Paul removed from the Adramyttian ship in which he had sailed from Caesarea, and entered into the Alexandrian ship, which was afterwards wrecked at Melita (Acts 27:39-44).*²²

Acts 27:5 The [ship was moving] towards the open sea by Cilicia and Pamphylia, [and] we were going to Myra of Lycia. (Kukis mostly literal translation)

Despite the pull of Cyprus Island, traveling closer to a large piece of land provided some safety benefits to a sailing vessel. The captain of this ship clearly knew what he was doing.

²⁰ From <https://www.newadvent.org/bible/act027.htm> accessed January 11, 2024.

²¹ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Myra.

²² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Myra.

Acts 27:4–5 Having therefore departed, we sailed under the influence of Cyprus, for the violent winds [there] kept on being contrary. The [ship was moving] towards the open sea by Cilicia and Pamphylia, [and] we were going to Myra of Lycia. (Kukis mostly literal translation)

Acts 27:4–5 Having therefore departed, we sailed under the influence of the waters of Cyprus, as violent winds there kept on working against us. We kept on moving towards the open seas by Cilicia and Pamphylia, and we found ourselves going toward Myra of Lycia. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Difficult Sailing to Crete on an Alexandrian Ship

And there finding, the centurion, a ship of Alexandria [to be] sailing toward the Italy. He placed us into it. Now, in many days sailing slowly and with difficulty, having been according to the Cnidus, not permitting further progress to us of the wind. We sailed under the lee of the Crete according to Salmone. And with difficulty, sailing past her, we came to a place, a certain one called Kaloi Limenes. The [ship] was near a city, Lasea.

Acts
27:6–8

The centurion having found there an Alexandrian ship [which would be] sailing toward Italy, placed us into it. For many days, [we were] sailing slowly and with difficulty, coming to be by Cnidus, the wind not permitting us further progress. We sailed under the influence of [the waters and winds of] Crete by Salmone. Sailing past her with great difficulty, we came to a certain place called Good Harbors. The [ship] was near the city Lasea.

At that port, the centurion found an Alexandrian ship which would be sailing to Italy, and he booked us passage there. Nevertheless, this ship also moved slowly and with great difficulty as we found ourselves near Cnidus. The winds were contrary and permitting us very little progress. We sailed by Crete and Salmone, the currents and winds of that leg of the trip being unhelpful. Having sailed past Salmone, we came to a certain port known as Fair Havens. We were not far from the city of Lasea.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) And there finding, the centurion, a ship of Alexandria [to be] sailing toward the Italy. He placed us into it. Now, in many days sailing slowly and with difficulty, having been according to the Cnidus, not permitting further progress to us of the wind. We sailed under the lee of the Crete according to Salmone. And with difficulty, sailing past her, we came to a place, a certain one called Kaloi Limenes. The [ship] was near a city, Lasea.
- Complete Apostles Bible And there the centurion found an Alexandrian ship sailing to Italy, and he put us aboard in it.
And sailing slowly many days, and with difficulty arriving down off Cnidus, since the wind would not permit us to go on, we sailed under the sheltered side of Crete, down off Salmone.
And with difficulty sailing past it, we came to a place called Fair Havens, near the city of Lasea.
- Douay-Rheims 1899 (Amer.) And there, the centurion, finding a ship of Alexandria sailing into Italy, removed us into it.

Holy Aramaic Scriptures	<p>And when for many days we had sailed slowly and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone. And with much ado sailing by it, we came into a certain place, which is called Goodhavens, nigh to which was the city of Thalassa.</p> <p>And the Qentruna {the Centurion/the Captain of a hundred} found there a ship from Aleksandria {Alexandria}, which was going unto Italia {Italy}, and set us in it. And on account that for many days she journeyed with difficulty, we had scarcely arrived opposite unto Qnidus {Cnidus} island. And on account that the wind wouldn't allow us that we could go straight, we circled around toward Qriti {Crete}, near Salmuni {Salmone} city.</p> <p>And when we had scarcely journeyed around it, we came unto the place which is called Mine Shaphire {The Beautiful Havens}, and was near unto the city, which is named Lasea.</p>
James Murdock's Syriac NT	<p>And there the centurion found a ship of Alexandria, which was going to Italy; and he set us on board of it.</p> <p>And as it was hard navigating, we had scarcely arrived, after many days, over against the isle of Cnidus. And, because the wind would not allow us to pursue a straight course, we sailed around by Crete, [and came] opposite the city of Salmone.</p> <p>And with difficulty, after sailing about it, we arrived at a place called the Fair Havens, near to which was the city called Lassa.</p>
Original Aramaic NT	<p>And the Centurion found a ship there from Alexandria that was going to Italia and he put us on it.</p> <p>And because it was hardly moving for many days, laboring we came next to the island Qnidus, and because the wind would not permit us to go straight, we went around to Crete, opposite the city Salmauni.</p> <p>And we labored as we sailed around it and we came to a place called Lemana-Shappira and it was near a city whose name was Lasea.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And there the captain came across a ship of Alexandria, sailing for Italy, and put us in it.</p> <p>And when we had gone on slowly for a long time, and had had hard work getting across to Cnidus, for the wind was against us, we went under cover of Crete, in the direction of Salmone;</p> <p>And sailing down the side of it, as well as we were able, we came to a certain place named Fair Havens, near which was the town of Lasea.</p>
Bible in Worldwide English	<p>There the officer found a boat from the city of Alexandria going to the country of Italy. So he put us on that boat. We went slowly for many days. And after much trouble, we reached the city of Cnidus. The wind was blowing hard against us. We could not go on. So we went around the south side of the island of Crete, past Cape Salmone. We had trouble going along near the coast, but at last we came to a place called Fair Havens. This was near the town of Lasea.</p>
Easy English	<p>The Roman officer found another ship there. It had sailed from Alexandria and it would sail to Italy. So the officer put us on this ship. We sailed slowly for several days. It was difficult to sail, but after some time we arrived near the town of Cnidus. Because of the strong wind, we could not continue to sail in that direction. So we sailed along the side of the island called Crete, where the wind was not strong. We sailed past the point of land called Salmone. It was still difficult to sail, so we sailed near to the coast. Then we arrived at a place called 'Safe Port'. This port was near to the town of Lasea.</p>

Easy-to-Read Version–2008	There the army officer found a ship from the city of Alexandria that was going to Italy. So he put us on it. We sailed slowly for many days. It was hard for us to reach the city of Cnidus because the wind was blowing against us. We could not go any farther that way, so we sailed by the south side of the island of Crete near Salmone. We sailed along the coast, but the sailing was hard. Then we came to a place called Safe Harbors, near the city of Lasea.
<i>God's Word™</i>	In Myra the officer found a ship from Alexandria that was on its way to Italy and put us on it. We were sailing slowly for a number of days. Our difficulties began along the coast of the city of Cnidus because the wind would not let us go further. So at Cape Salmone, we started to sail for the south side of the island of Crete. We had difficulty sailing along the shore of Crete. We finally came to a port called Fair Harbors. The port was near the city of Lasea.
Good News Bible (TEV)	There the officer found a ship from Alexandria that was going to sail for Italy, so he put us aboard. We sailed slowly for several days and with great difficulty finally arrived off the town of Cnidus. The wind would not let us go any farther in that direction, so we sailed down the sheltered side of the island of Crete, passing by Cape Salmone. We kept close to the coast and with great difficulty came to a place called Safe Harbors, not far from the town of Lasea.
J. B. Phillips	There the centurion found an Alexandrian ship bound for Italy and put us aboard her. . For several days we beat slowly up to windward and only just succeeded in arriving off Cnidus. Then, since the wind was still blowing against us, we sailed under the lee of Crete, and rounded Cape Salmone. Coasting along with difficulty we came to a place called Fair Havens, near which is the city of Lasea.
<i>The Message</i>	Out to sea again, we sailed north under the protection of the northeast shore of Cyprus because winds out of the west were against us, and then along the coast westward to the port of Myra. There the centurion found an Egyptian ship headed for Italy and transferred us on board. We ran into bad weather and found it impossible to stay on course. After much difficulty, we finally made it to the southern coast of the island of Crete and docked at Good Harbor (appropriate name!). Vv. 4–5 are included for context.
NIRV	There the commander found a ship from Alexandria sailing for Italy. He put us on board. We moved along slowly for many days. We had trouble getting to Cnidus. The wind did not let us stay on course. So we passed the calmer side of Crete, opposite Salmone. It was not easy to sail along the coast. Then we came to a place called Fair Havens. It was near the town of Lasea.
New Life Version	The captain found a ship from the city of Alexandria that was going to the country of Italy. He put us on it. For many days the ship did not move fast. It was hard to get to the city of Cnidus. The wind would not let us go on. So we went along the south shore of the island of Crete and passed the end of the island called Salome. The wind was against us, and we did not sail very fast. Then we came to a place called Fair Havens. It was near the city of Lasea.
New Simplified Bible	There the centurion found a ship of Alexandria sailing to Italy. He put us on it. We sailed slowly for many days and had problems arriving off Cnidus. The wind did not allow us to hold our course. So we sailed to the downwind part of Crete near Salmone. It was difficult to move along the coast. We came to a place called Fair Havens near the town of Lasea..

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	There, the Roman officer found another ship for us. It came from Alexandria, Egypt. Like us, it was headed for Italy. So we got on board. It was slow sailing for many days. It wasn't easy, but we eventually arrived near the city of Cnidus. [7] We couldn't sail any farther west. The wind wouldn't let us. So we turned south and used the island of Crete as a windbreak, starting at the city of Salmone. We sailed
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past Salmone. It was hard to make any progress, but we finally came to a place called Fair Havens, close to the town of Lasea.

⁷27:7Cnidus was a city on the southwest corner of what is now Turkey. It was about 130 miles from their previous stop at Myra. That would normally take just a couple of days with good winds. But they were apparently sailing into a headwind. In the fall of the year, when they were sailing, it's common for the Mediterranean wind to blow in from the northwest.

Contemporary English V.

There the army captain found a ship from Alexandria that was going to Italy. So he ordered us to board that ship. We sailed along slowly for several days and had a hard time reaching Cnidus. The wind would not let us go any farther in that direction, so we sailed past Cape Salmone, where the island of Crete would protect us from the wind. We went slowly along the coast and finally reached a place called Fair Havens, not far from the town of Lasea.

Goodspeed New Testament

There the officer found an Alexandrian ship bound for Italy, and put us on board her. For a number of days we made slow progress and had some difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete, off Cape Salmone, and with difficulty coasted along it and reached a place called Fair Havens, near the town of Lasea.

The Living Bible

There our officer found an Egyptian ship from Alexandria, bound for Italy, and put us aboard.

We had several days of rough sailing, and finally neared Cnidus; [a port on the southeast coast of Turkey.] but the winds had become too strong, so we ran across to Crete, passing the port of Salome. Beating into the wind with great difficulty and moving slowly along the southern coast, we arrived at Fair Havens, near the city of Lasea.

New Berkeley Version
New Living Translation

There the commanding officer found an Egyptian ship from Alexandria that was bound for Italy, and he put us on board.

We had several days of slow sailing, and after great difficulty we finally neared Cnidus. But the wind was against us, so we sailed across to Crete and along the sheltered coast of the island, past the cape of Salmone. We struggled along the coast with great difficulty and finally arrived at Fair Havens, near the town of Lasea.

The Passion Translation

While we were there, the commanding officer found an Egyptian ship from Alexandria that was bound for Italy, and he put us on board. We made little headway for several days, and with difficulty we made it to Knidus. The strong winds kept us from holding our course, so from there we sailed along the lee of Crete, opposite Cape Salome. Hugging the coast, we struggled on to a place called Fair Havens, near the town of Lasea.

Plain English Version

In Myra, people told Julius, "There is another ship here that came from the town called Alexandria, and it is going to sail to Italy country." So Julius took us to that other ship, and we got on it, and we left Myra.

We sailed slowly for a few days, and then we went close to the coast of Asia country, near a town called Kenidus. After that, the wind got very strong. It didn't let the ship sail straight ahead towards the west, so we sailed towards the south. We sailed along the south side of Crete Island to get away from the wind. We went past Cape Salmone. The wind was still strong, so the ship couldn't sail properly, and we went slowly along the coast of Crete Island until we got to a place called Fair Havens Harbour, near a town called Lasia.

Radiant New Testament

There the commander found a ship from Alexandria that was sailing for Italy, and he put us on board. We didn't make much progress for many days, and we had trouble getting to Cnidus. The wind wasn't letting us stay on course, so we went along the calmer side of Crete, opposite Salmone. It wasn't easy to sail along that coast. But we came to a place called Fair Havens, near the town of Lasea.

UnfoldingWord Simplified T.	In Myra, Julius found a ship that had come from Alexandria and would soon sail to Italy. So he arranged for us to go aboard that ship, and we left. We sailed slowly for many days and came near to Cnidus, but we got there with difficulty, because the winds were against us. After that, the wind was very strong and did not allow the ship to move straight ahead westward. Instead, we sailed along the coast of the Island of Crete, where the wind was not blowing strongly, and we passed near Salmone, a piece of land sticking out into the water. The wind was still strong, and it prevented the ship from moving ahead fast. So we moved slowly along the coast of Crete, and we arrived at a town that was called Fair Havens, near Lasea.
William's New Testament	There the colonel found an Alexandrian ship bound for Italy, and put us on board her. For a number of days we sailed on slowly and with difficulty arrived off Cnidus. Then, because the wind did not permit us to go on, we sailed under the lee of Crete off Cape Salmone, and with difficulty coasted along it and finally reached a place called Fair Havens, near the town of Lasea.

Partially literal and partially paraphrased translations:

American English Bible	There the centurion found a ship that was coming from Alexandria and sailing for Italy, which he made us board. Then, after sailing slowly (and with a lot of difficulty) for several days, we stopped at Knidos . And because the winds wouldn't let us go on, we sailed [south of] Salmone, Crete. Then following the coastline carefully, we came to a place called Fair Havens, near the city of Lasea .
Beck's American Translation . Breakthrough Version	And when the lieutenant found an Alexandrian boat there sailing to Italy, he boarded us into it. In an adequate amount of days sailing slowly and after becoming along Cnidus with a lot of effort, the wind not permitting further <i>progress</i> to us, we sailed under Crete along Salmone. And since we were passing by it with a lot of effort, we went to a certain place called Nice Harbors that was near Lasea City.
Common English Bible	There the centurion found an Alexandrian ship headed for Italy and put us on board. After many days of slow and difficult sailing, we arrived off the coast of Cnidus. The wind wouldn't allow us to go farther, so we sailed under the shelter of Crete off Salmone. We sailed along the coast only with difficulty until we came to a place called Good Harbors, [Or <i>Fair Havens</i>] near the city of Lasea.
Len Gane Paraphrase	There the centurion found a ship from Alexandria sailing to Italy, and he put us on it. After we had sailed slowly for many days and with difficulty had arrived of Cnidus, the wind was not allowing us [to go on], so we sailed under the sheltered side of Crete passing by Salmone. With difficulty we passed it and came to a place which is called Safe Havens. Close by there was the city of Lasea.
A. Campbell's Living Oracles	And there, the centurion, finding a ship of Alexandria, bound for Italy, put us on board of it. And when we had sailed slowly for several days, and were hardly got over against Cnidus, the wind now permitting us; we sailed under Crete, over against Salmone; and passing it with difficulty, we came to a certain place called the Fair Havens, in the neighborhood of which, was the city of Lasea.
New Advent (Knox) Bible	There the centurion found a boat from Alexandria which was sailing for Italy, and put us on board. We had a slow voyage for many days after this; we made Gnidus with difficulty, and then, with the wind beating us back, had to sail under the lee of Crete by way of Salmone. Here we were hard put to it to coast along as far as a place called Fair Havens, near the city of Thalassa.[2] [2] Thalassa; a better reading is Lasea.
NT for Everyone	There the centurion found a ship going from Alexandria to Italy, and we got on board.

After a few days we were making very heavy weather of it, and only got to the shore at Cnidus. Since the wind was not helping us, we sailed under the lee of Crete, off the coast from Salmone. Getting past that point with some difficulty, we came to a place called "Fair Havens," not far from the town of Lasea.

20th Century New Testament There the Roman Officer found an Alexandrian ship on her way to Italy, and put us on board of her. For several days our progress was slow, and it was only with difficulty that we arrived off Cnidus. As the wind was still unfavorable when we came off Cape Salmone, we sailed under the lee of Crete, And with difficulty, by keeping close in shore, we reached a place called 'Fair Havens,' near which was the town of Lasea.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	There the centurion found an Alexandrian ship sailing for Italy and put us on board. After sailing slowly for many days, we arrived off Cnidus. When the wind impeded us, we sailed to the lee of Crete, opposite Salmone. After we had moved along the coast with difficulty, we came to a place called Fair Havens, near the town of Lasea.
Conservapedia Translation	There the centurion found a ship from Alexandria sailing to Italy, and he put us on board. When we had sailed slowly for many days, and had scarcely come near to Cnidus (for the wind did not permit us), we sailed to the lee of Crete, near Salmone. After passing it with difficulty, we came to a place called the Fair Havens, near which lay the city of Lasea.
Revised Ferrar-Fenton Bible	For several days, however, we made but little progress, and with difficulty fetching Cnidus, the wind not favoring us, we tacked under the lee of Crete, towards Salmone; and, coasting along it with difficulty, we came to a port called the Fair Havens, near which was the town of Lasea. V. 6 was placed with the previous passage for context.
Free Bible Version	There the centurion found a ship from Alexandria that would be sailing to Italy, and arranged for us to join it. We sailed slowly for several days and eventually arrived off Cnidus. But since the winds wouldn't allow us to continue we sailed across to the lee of Crete, near to Salmone. With some difficulty we made our way along the coast until we arrived at a place called Fair Havens, near to the town of Lasea.
God's Truth (Tyndale)	And there the undercaptain found a ship of Alexander, ready to sail into Italy, and put us therein. And when we had sailed slowly many days, and scarce were come over against Gnidon (because the wind withstood us) we sailed hard by the coast of Candy, over against Salmo, and with much work sailed beyond it, and came unto a place called good port. Near whereunto was a city called Lasea.
Leicester A. Sawyer's NT	Proceeding thence we sailed under Cyprus, because the winds were contrary, and sailing through the sea by Cilicia and Pamphylia we came to Myra in Lycia; and the centurion finding there an Alexandrian ship sailing to Italy, put us into it. And sailing slowly in those days, and scarcely being by Cnidus, the wind not permitting us [<i>to proceed in a direct course</i>] we sailed under Crete, by Salmone, and sailing by it with difficulty, we came to a place called Fair Havens, near which is the city Lasea. Vv. 4–5 are included for context.
UnfoldingWord Literal Text	There, having found a ship from Alexandria that was sailing to Italy, the centurion put us on it. When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus, the wind no longer allowed us to go that way, so we sailed along the sheltered side of Crete, opposite Salmone. So we sailed along the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.
Urim-Thummim Version	And there the centurion found a ship of Alexandria sailing into Italy; and he put us on it. And when we had sailed slowly many days, and with difficulty were come over against Cnidus, the winds did not permit us so we sailed under Crete, over against

Salmone; And with difficulty in sailing, came to a place that is called The Beautiful Ports; and nearby was the city of Lasea.

Weymouth New Testament There Julius found an Alexandrian ship bound for Italy, and put us on board of her. It took several days of slow sailing for us to come with difficulty off Cnidus; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete by Salmone. Then, coasting along with difficulty, we reached a place called 'Fair Havens,' near the town of Lasea.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) There the captain found a ship from Alexandria sailing for Italy and made us board it. We sailed slowly for several days, and arrived with great difficulty at Cnidus. As the wind did not allow us to enter that port, we sailed for the shelter of Crete with the Cape of Salmone within sight. We turned with difficulty and arrived at a place called Good Ports, near the city of La sea.

The Heritage Bible And there the centurion having found an Alexandrian ship sailing into Italy, he placed us in it.

And sailing slowly ample days, and with difficulty were over against Cnidus, the wind not permitting our progress, we sailed under Crete against Salmone;

And sailing along it with difficulty, we came to a certain place called Fair Havens, which was near a city, Lasea.

New American Bible (2011) **Storm and Shipwreck.**

There the centurion found an Alexandrian ship that was sailing to Italy and put us on board. For many days we made little headway, arriving at Cnidus only with difficulty, and because the wind would not permit us to continue our course we sailed for the sheltered side of Crete off Salmone. We sailed past it with difficulty and reached a place called Fair Havens, near which was the city of Lasea.

New Catholic Bible **Storm and Shipwreck.** There the centurion found an Alexandrian ship[f] that was bound for Italy and put us on board. For a good many days, we made little headway, and we experienced difficulty in reaching Cnidus.[g] Then, as the wind continued to pose difficulties, we sailed for the sheltered side of Crete off Salmone. We moved along the coast with difficulty and reached a place called Fair Havens,[h] near the city of Lasea.

[g] *Cnidus*: a city at the southeastern part of Asia Minor. A journey from Myra to Cnidus was 170 miles and required 10 to 15 days. Crete: an island 160 miles in length. Salmone: a promontory on the northeast tip of Crete.

[h] *Fair Havens*: a city midway on the southern coast of Crete. *Lasea*: a city about five miles from Fair Havens.

New Jerusalem Bible There the centurion found an Alexandrian ship leaving for Italy and put us aboard. For some days we made little headway, and we had difficulty in making Cnidus. The wind would not allow us to touch there, so we sailed under the lee of Crete off Cape Salmone and struggled along the coast until we came to a place called Fair Havens, near the town of Lasea.

Revised English Bible–1989 There the centurion found an Alexandrian vessel bound for Italy and put us on board. For a good many days we made little headway, and we were hard put to it to reach Cnidus. Then, as the wind continued against us, off Salmone we began to sail under the lee of Crete, and, hugging the coast, struggled on to a place called Fair Havens, not far from the town of Lasea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible There the Roman officer found an Alexandrian vessel sailing to Italy and put us aboard. For a number of days we made little headway, and we arrived off Cnidus only with difficulty. The wind would not let us continue any farther along the direct

	route; so we ran down along the sheltered side of Crete from Cape Salmone; and, continuing to struggle on, hugging the coast, we reached a place called Pleasant Harbor, near the town of Lasea.
Hebraic Roots Bible	And the centurion finding there an Alexandrian ship sailing to Italy, he put us into it. And as it was hard navigating, we had scarcely arrived, after many days, over against the isle of Cnidus. And, because the wind would not allow us to pursue a straight course, we sailed around by Crete, and came opposite the city of Salmone. And coasting along it with difficulty, we came to a certain place named Fair Havens, near to which was a city, Lasea.
Holy New Covenant Trans.	In Myra the Roman officer found a ship from the city of Alexandria. This ship was going to Italy so he put us on it. We sailed slowly for many days. It was hard for us to reach the town of Cnidus because the wind was blowing against us. We could not go any further that way. So we sailed past the south side of the island of Crete near the town of Salmone. We sailed along the coast, but sailing was hard. Then we came to a place called Safe Harbors. The town of Lasea was near there.
The Scriptures 2009	And there the captain, having found an Alexandrian ship sailing to Italy, did put us on board. And having sailed slowly many days, and arriving with difficulty off Knidos, the wind not allowing us to proceed, we sailed close to Crete, off Salmone. And passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(and) there Finding The Centurion boat alexandrian sailing to the italy embarks us to it in considerable but days Sailing (Slowly) and difficultly Becoming in the cnidus not allowing (progress) us the wind [We] pass (downwind) the crete in salmone difficultly also Passing her [We] come to place someone being called good harbors [to] whom near City was Lasea... good many
Awful Scroll Bible	And-there the commander-of-a-hundred, finding a ship of Alexandria, sailing to Italy, caused us to step-from-within it. And sailing-slowly by-within a considerable amount of days, even with difficulty coming to be down to Cnidus, the tempestuous winds not allowing- us -near, we sail-by Crete down to Salmone. So as with difficulty navigating-beside it, we came to a certain place being called Choice Havens, near to which was the city of Lasea.
Concordant Literal Version	And there the centurion, finding an Alexandrian ship sailing to Italy, has us step on board of it." Now, for a considerable number of days, sailing tardily and hardly coming off Cnidus, the wind not leaving us toward it, we sail under the lee of Crete, off Salome." Besides, hardly skirting it, we came to a certain place called Ideal Harbors, near which was the city of Lasea."
exeGesés companion Bible	...and there the centurion finds a sailer of Alexandria sailing to Italy; and he embarks us. And sailing slowly many days, and difficultly, being over against Cnidus - the wind not allowing us, we sail under Crete, over against Salmone; and, difficultly sailing by, come to a place called Good Harbor; near the city of Lasea.

Orthodox Jewish Bible	And there the centurion found an Alexandrian oniyah sailing to Italy and put us on board. But for many yamim we sailed slowly and with difficulty along the coast of Cnidus, and as the wind was not permitting us to go vaiter (farther), we sailed under the lee of Crete off Salmone. And with difficulty sailing past it, we came to a certain place called Fair Havens, near the city of Lasea.
Rotherham's Emphasized B.	And the centurion <[there] finding a ship of Alexandria sailing for Italy> put us therein. And <for a good many days sailing slowly, and getting with difficulty over against Cnidus, the wind not suffering us to get on> we sailed under the lee of Crete, over against Salmone; and <with difficulty' coasting it> we came to a certain place called Fair Havens, near to which was the city of Lasea.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	There the centurion [Julius] found an Alexandrian ship [a grain ship of the Roman fleet] sailing for Italy, and he put us aboard it. For a number of days we sailed slowly and arrived with difficulty off Cnidus; then, because the wind did not allow us to go farther, we sailed under the leeward (sheltered) side of Crete, off Salmone; and hugging the shore with difficulty, we came to a place called Fair Havens, near the city of Lasea [on the south side of Crete].
An Understandable Version	There Julius, the military officer, arranged [<i>passage</i>] for us on a ship, [<i>originating</i>] from Alexandria, [<i>and</i>] bound for Italy, and put us on board. When we had sailed slowly for many days [<i>and</i>] had trouble passing Cnidus because of an unfavorable wind, we sailed on the sheltered side of Crete and on past Salmone. After making our way along the coast [<i>of Crete</i>] with difficulty, we arrived at a place called Fair Harbors [<i>i.e., the principal seaport of the island</i>], which was near the town of Lasea.
The Expanded Bible	There the officer [centurion] found a ship from Alexandria [^c a major city in Egypt] that was going to Italy, so he put us on it. We sailed slowly for many days. We had a hard time reaching Cnidus [^c a port on the southwest side of Asia Minor] because the wind was blowing against us, and we could not go any farther. So we sailed by the south side [^l under the shelter/lee] of the island of Crete [^c a large island off the southern coast of Asia Minor] near Salmone [^c a promontory on the eastern coast of Crete, present-day Cape Sidero]. Sailing past it was hard. Then we came to a place called Fair Havens [^c a bay on the southern coast of Crete], near the city [town] of Lasea [^c a nearby Cretan city].
Jonathan Mitchell NT	And there, with the centurion finding an Alexandrian ship in route sailing unto Italy, he had us board it (or: step on into the midst of it). Then, after continuously sailing slowly and with difficulty during a considerable number of day, after coming to be down by Cnidus [note: on a peninsula of the southwest part of the Asian Minor] with the wind continuing in not allowing us to approach, we sailed under the [lee, or, shelter, of] Crete, down by (= off the coast of) Salome (or: Salmone), and then, with difficulty, progressively skirting (or: coasting along) it, we came into a place [that was] by some folks being normally called Ideal Harbors (or: Fine and Beautiful Seaports; Fair Havens), near which was [the] city [of] Lasea.
P. Kretzmann Commentary	And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea. Kretzmann's commentary for Acts 27:1–8 has been placed in the Addendum .

Syndein/Thieme

And there the centurion found a ship of Alexandria sailing into Italy {this was a large grain ship that was forced up to Myra by the storm}; and he moved us {bags and passengers} therein.

And when we had beat our way into the wind {tacking back and forth in the winds of the storm} many days, and scarce were come over against Cnidus, the wind not permitting us, we sailed under Crete, over against Salmone {again on the leeward side protected from the storm}.

And, passing it with difficulty, came unto a place which is called The Fair Havens . . . near there was the city of Lasea.

Translation for Translators

In Myra, *people told* Julius that a ship *was there that had come* from Alexandria city and would *soon* sail to Italy. So he arranged for us to get on that ship, and we left. We sailed slowly for several days and finally arrived close to the coast of *Asia province*, near Cnidus town. *After that*, the wind *was very strong* and did not allow the ship to move straight ahead *westward*. *So instead*, we sailed *southward* along the side of Crete Island *that is sheltered from the wind*, and we passed *near Cape Salmone*. *The wind was still strong*, and it prevented the ship from moving ahead *fast*. So we moved slowly along the coast of *Crete*, and we arrived at a harbor that was called Fair Havens, near Lasea town.

The Voice

There Julius found a ship from Alexandria heading directly to Italy, to which we transferred. The winds were still contrary, so we made slow progress for a number of days and with difficulty passed Cnidus and sailed south toward Crete and past Cape Salmone *on its eastern end*. Sailing conditions were adverse to say the least. Finally we came to a place called Fair Havens, near the city of Lasea *on the south coast of Crete*.

Bible Translations with Many Footnotes:

Lexham Bible

And there the centurion found an Alexandrian ship sailing for Italy and [*Here “and ” is supplied because the previous participle (“found”) has been translated as a finite verb] put us on board [Literally “into”] it. And sailing slowly, in many days and with difficulty we came [*Here this participle (“came”) has been translated as a finite verb in keeping with English style] to Cnidus. Because [*Here “because ” is supplied as a component of the causal genitive absolute participle (“permit ... to go further”)] the wind did not permit us to go further, we sailed under the lee of Crete off Salmone. And sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was the town of Lasea.

NET Bible®

There the centurion²³ found²⁴ a ship from Alexandria²⁵ sailing for Italy, and he put us aboard it. We sailed slowly²⁶ for many days and arrived with difficulty off Cnidus.²⁷ Because the wind prevented us from going any farther,²⁸ we sailed under the lee²⁹ of Crete off Salmone.³⁰ With difficulty we sailed along the coast³¹ of Crete³² and came to a place called Fair Havens that was near the town of Lasea.³³

^{23sn} See the note on the word centurion in 10:1.

A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

^{24tn} Grk “finding.” The participle εὕρων (Jeurwn) has been translated as a finite verb due to requirements of contemporary English style.

^{25sn} Alexandria (modern Alexandria) was a great city of northern Egypt which was a center for grain trade to Rome. Therefore this type of travel connection was common at the time. For a winter journey (considered hazardous) there were special bonuses and insurance provided (Suetonius, Life of Claudius 18.1-2).

^{26tn} The participle βραδυπλοοῦντες (braduploountes) has been translated as a finite verb due to requirements of contemporary English style.

^{27sn} Cnidus was the name of a peninsula on the southwestern coast of Asia Minor. This was about 130 mi (210 km) from Myra.

^{28tn} This genitive absolute construction with προσεῶντος (prosewnto) has been translated as a causal adverbial participle. L&N 13.139 translates the phrase μὴ προσεῶντος ἡμῶς τοῦ ἀνέμου (mh prosewntos Jhmas tou anemou) as “the wind would not let us go any farther.”

^{29tn} BDAG 1040 s.v. ὑποπλέω states, “sail under the lee of an island, i.e. in such a way that the island protects the ship fr. the wind Ac 27:4, 7.”

^{30sn} Salmone was the name of a promontory on the northeastern corner of the island of Crete. This was about 100 mi (160 km) farther along.

^{31tn} Grk “sailing along the coast...we came.” The participle παραλεγόμενοι (paralegomenoi) has been translated as a finite verb due to requirements of contemporary English style. L&N 54.8, “παραλέγομαι: (a technical, nautical term) to sail along beside some object – ‘to sail along the coast, to sail along the shore.’ ... ‘they sailed along the coast of Crete’ Ac 27:13.”

^{32tn} Grk “it”; the referent (Crete) has been supplied in the translation for clarity.

^{33sn} Lasea was a city on the southern coast of the island of Crete. This was about 60 mi (96 km) farther.

The Spoken English NT

And the Roman officer^l found an Alexandrian ship there that was sailing for Italy, and got us on it.

After quite a few days of sailing slowly, we barely got to Cnidus.^m Since the wind wouldn't let us go any further, we sailed on the downwind side of Crete, off Salmone.ⁿ

We were sailing along the coast and barely got past Salmone to a place called Fair Havens. The town of Lasea^o was close to it.

^l Lit. “centurion.”

^m Prn. k'nye-das.

ⁿ Prn. sal-moe-nee.

^o Prn. la-see-a.

Wilbur Pickering's New T.

There the centurion found a ship of Alexandria sailing for Italy and put us on board. When we had sailed slowly many days and scarcely arrived opposite Cnidus, the wind did not allow us to go forward, so we sailed for the lee of Crete² by way of Salmone; sailing along it with difficulty we came to a certain place called Fair Havens, near the town of Lasea.

(2) They had been sailing west along the coast of Asia Minor and now turn south to Crete.

Literal, almost word-for-word, renderings:

A Faithful Version

And when the centurion found there a ship of Alexandria sailing to Italy, he put us on board. And after many days of slow sailing, and having great difficulty passing by Cnidus, for the wind hindered us, we sailed below Crete near to Salmone; And after sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was a city of Lasea.

Analytical-Literal Translation

And there the centurion having found an Alexandrian ship sailing to Italy, he put us aboard in it.

Now sailing slowly [for] a considerable [number of] days and with difficulty having come to be down from Cnidus, the wind not allowing us to go further, we sailed under the sheltered side of Crete, down from Salmone.

And sailing past it with difficulty, we came to a certain place being called Fair Havens, near to which was the city [of] Lasea.

Benjamin Brodie's trans.

And after locating an Alexandrian ship there which was sailing to Italy, the centurion put us on board in it.

Then, as we sailed slowly for many days and made progress with difficulty toward Cnidus, since the wind would not permit us to travel onward, we sailed on the leeward side of Crete off Cape Salome,

And with difficulty, sailing past it, we arrived at a place which is called Fair Havens, which is near the city of Lasea .

Bond Slave Version

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came to a place which is called The fair havens; nigh whereunto was the city of Lasea.

Charles Thomson NT

And traversing the sea over against Cilicia and Pamphylia, we came to Myra of Lycia, where the centurion met with a ship of Alexandria, bound for Italy, and put us on board it. And sailing slowly for several days and having hardly got over against Cnidus, the wind not favouring us, we sailed close under Crete over against Salmone; and weathering this with much ado came to a place called Fair-haven, near to which is the city Lasea. V. 5 is included for context.

Far Above All Translation

And there the centurion found an Alexandrian ship sailing to Italy, and he had us embark on it. And after we had been sailing slowly for several days and had hardly reached being opposite Cnidus, the wind not allowing us to proceed, we sailed under Crete, *passing* opposite Salmone. Then sailing past it with difficulty, we came to a certain place called Fair Havens, which *the* town of Lasea was near to.

Modern Literal Version 2020

And the centurion found a ship *of* Alexandria *from* there sailing to Italy, *and* he had us step onto it.

Now in a considerable *number* of days, *we were* voyaging slowly and happened to be against Cnidus with difficulty; the wind *was* not permitting us *to land*. We sailed under the lee of Crete against Salmone;

and coasting-along it with difficulty, we came to a certain place being called Good Harbors; which was near the city *of* Lasea.

New American Standard

There the centurion found an Alexandrian ship sailing for Italy, and he put us aboard it. When we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, since the wind did not permit us to go farther, we sailed under the shelter of Crete, off Salmone; and with difficulty sailing past it, we came to a place called Fair Havens, near which was the city of Lasea.

New European Version
New Matthew Bible

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And there the centurion found a ship of Alexander ready to sail to Italy, and put us in it. And when we had sailed slowly many days, and with difficulty arrived off Cnidus (because the wind was against us), we sailed hard by the coast of Crete off Salmone. With much work we sailed beyond Salmone, and came to a Cretan port called Fair Havens, near which was a city called Lasea.

Revised Geneva Translation

And the Centurion found a ship of Alexandria there, sailing into Italy. And he put us in it.

And when we had sailed slowly for many days, and had arrived off Cnidus with difficulty (because the wind did not allow it), we sailed to the leeward side of Crete, near Salmone,

And with much difficulty, we sailed beyond it and came to a place called the Fair Havens (near the city, Lasea).

The gist of this passage: The centurion moves them to another ship and they sail to several cities, moving toward Rome.

6-8

Acts 27:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeî (κάκεϊ) [pronounced <i>kak-ĭ</i>]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist active participle; nominative case	Strong's #2147
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i>]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543
It least one translation renders this <i>captain</i> . That is a big mistake here, as it suggests to some readers that this is the captain of the previous ship. It is not. This is the centurion who is in charge of these prisoners (which group includes Paul).			
ploion (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143
Alexandrīnos (Ἀλεξανδρίνος) [pronounced <i>al-ex-an-DREE-noss</i>]	<i>Alexandrian, a native or resident of Alexandria in Egypt; of Alexandria or belonging to Alexandria</i>	neuter singular proper adjective; a grouping; accusative case	Strong's #222
pleō/pleuō (πλέω/πλεύω) [pronounced <i>PLEH-oh/PLYOO-oh</i>]	<i>sailing, navigating, traveling by ship</i>	neuter singular, present active participle, accusative case	Strong's #4126
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 27:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Italia (Ἰταλία) [pronounced ee-tal-EE-ah]	<i>calf-like</i> ; transliterated, <i>Italy</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2482

Translation: The centurion having found there an Alexandrian ship [which would be] sailing toward Italy,...

We are not given a reason by the centurion changed ships. Perhaps he was uncomfortable with the first ship, perhaps it needed repair; perhaps, the ship's ability to continue further was called into question. Perhaps that was simply how far the ship was going.

Whatever the reason, this appears to be the centurion's decision. This does not appear to be pre-arranged, as we are told that the centurion *found* this other ship.

Again, the builder of the ship is named. This one was, apparently, built in Alexandria. It was heading toward Italy.

Let me suggest to you that this is also an oddity. Festus was overseeing the details to get the centurion Julius from Caesarea to Rome. However, the only boat that he selected simply got the centurion and his prisoners as far as Myra (Mira) in Lucania (see v. 5). Obviously, there is no booking by phone or online, as this was the ancient world. Was this standard practice for the governor to say, "Listen, I have got you booked to get about halfway there. At that point, you will need to charter another ship." Obviously, Festus would be picking up the tab for this (not the centurion), but this is just one more potential glitch or problem along the way from Caesarea to Rome.

Acts 27:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
embibázō (ἐμβιβάζω) [pronounced em-bib-AD-zo]	<i>to place on, to put (in, on), to lead (in, onto), to cause to enter</i>	3 rd person singular, aorist active indicative	Strong's #1688
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...placed us into it.

Making the necessary arrangements, the prisoners, their friends and associates and the guards were placed onto this new ship. We know that there are friends and associates, as Luke is clearly traveling with Paul. I would assume that other disciples are also traveling along with them. Quite obviously, those not under Roman control (like Paul and the prisoners) would have to make their own arrangements along the way.

Acts 27:6 The centurion having found there an Alexandrian ship [which would be] sailing toward Italy, placed us into it. (Kukis mostly literal translation)

Acts 27:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hikanos (ἱκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #2425
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
braduploéō (βραδυπλοέω) [pronounced brad-oo-plo-EH-oh]	<i>sailing slowly</i>	masculine plural, present active participle; nominative case	Strong's #1020
kaí (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
molis (μόλις) [pronounced MOHL-ic]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433

Translation: For many days, [we were] sailing slowly and with difficulty,...

Despite changing ships, the movement of this new ship was slow and it traveled with great difficulty. At this time of the year, it was common for there to be a wind out of the northwest, and this wind apparently pounded this ship (which is a sailing vessel).

Acts 27:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mi]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #1096
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Acts 27:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Κνίδος (Κνίδος) [pronounced <i>KNEE-doss</i>]	<i>nettled; transliterated, Cnidus, Gnidus</i>	feminine singular proper noun; a location; accusative case	Strong's #2834

Thayer: *Cnidus [was] a peninsula [now Cape Crio] and a city by the same name, situated at the extreme south west of the peninsula of Asia Minor, on a promontory now called Cape Crio, which projects between the islands of Cos and Rhodes.*

Translation: ...coming to be by Cnidus,...

This ship came near to Cnidus.

This is the same region where Paul had said goodbye to the elders of Ephesus, sadly noting that they might not see one another again. Paul had made up his mind back then (this was nearly three years ago) to travel to Jerusalem, despite being warned not to. See **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)). No doubt, Paul knew where he was and he remembered exactly what he had done three years ago. At this point, he was pointing in the correct direction. The only problem is, he should have spend much of those three years in Ephesus.

I will provide a [map](#) of this portion of the trip at the end of this passage.

A. Souter: Cnidus [was a] city of Caria, in the southwest of Asia Minor. It was the dividing point between the southern and western coasts of Asia Minor, and at this point St. Paul's ship changed its course in the voyage to Rome (Acts 27:7). It contained **Jewish** inhabitants as early as the 2nd century B.C. (1Ma. 15:23), and it had the rank of a free city.²³

From Wikipedia: *During the Byzantine period there must still have been a considerable population: for the ruins contain a large number of buildings belonging to the Byzantine style, and Christian sepulchres are common in the neighbourhood.*²⁴ The Byzantine period was from the 4th to the 15th centuries (Wikipedia has a very [cool map](#) of this).

A Panoramic View of the port of Cnidus (a photograph © Nevit Dilmen); from [Wikipedia](#); accessed June 21, 2022.



²³ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Cnidus.

²⁴ From <https://en.wikipedia.org/wiki/Cnidus> accessed June 21, 2022.

Acts 27:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
proseáō (προσεάω) [pronounced pros-eh-AH-oh]	<i>permitting to go further, permitting further progress, allowing one to approach or arrive</i>	masculine singular, present active participle, genitive/ablative case	Strong's #4330
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anemos (ἄνεμος) [pronounced AN-em-oss]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; genitive/ablative case	Strong's #417

Translation: ...the wind not permitting us further progress.

The ship that Paul is in is in the middle of a number of islands which are close to Asia Minor. If you have a fairly strong wind and it passes through a narrowed passage, that wind increases in intensity. Apparently it is blowing the exact wrong direction to allow much forward progress for this ship.

Acts 27:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupoplēō (ὑποπλέω) [pronounced hoop-op-LEH-oh]	<i>to sail under the lee of (an island), to sail (under, close by); to the leeward of</i>	1 st person plural, aorist active indicative	Strong's #5284
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Krêtē (Κρήτη) [pronounced KRAY-tay]	<i>fleshy; transliterated, Crete</i>	feminine singular proper noun; a location; accusative case	Strong's #2914

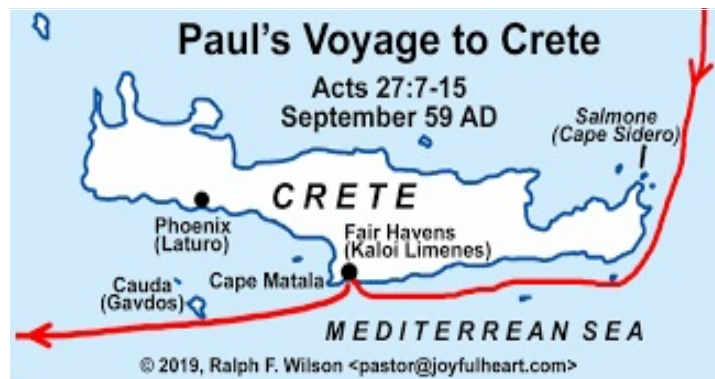
Thayer: Crete [was] the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now the modern Candia.

Acts 27:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
Salmōnē (Σαλμώνη) [pronounced sal-MO-nay]	<i>clothed; transliterated, Salmone</i>	feminine singular proper noun; a location; accusative case	Strong's #4534

Thayer: *Salmone [was] a bold promontory on the east point of the island of Crete.*

Translation: We sailed under the influence of [the waters and winds of] Crete by Salmone.

Salmone (or Cape Salmone) is better known as Cape Siders today, located on the far northeast corner of the island of Crete. Quite a number of secular writers mention Salmone: Strabo, Ptolemy, Pomponius Mela, and Pliny the Elder.²⁵



Paul's Ship Goes Around Crete (a map); from [Jesus Walk](#); accessed June 21, 2022.

There are all kinds of islands and land masses where Paul was, so they come down south and sail around the south side of Crete.

As an aside, do not mix this island up with Cyprus (Acts 27:4). Paul's ship sailed north of Cyprus, the first major Island that they came to in the Mediterranean. Crete is the next big island that they would come to, and they would sail to the south of Crete.

Let me suggest that this was known to the captain of this ship (I would assume that when the ship was changed, the captain also changed). Because of the heavy winds and dangerous seas, the captain guided the ship out of that region down to Crete, which would provide some protection from the winds and rough seas.

Acts 27:7 For many days, [we were] sailing slowly and with difficulty, coming to be by Cnidus, the wind not permitting us further progress. We sailed under the influence of [the waters and winds of] Crete by Salmone. (Kukis mostly literal translation)

Acts 27:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
molis (μόλις) [pronounced MOHL-ic]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433

²⁵ From https://en.wikipedia.org/wiki/Cape_Sideros accessed June 21, 2022. There are some modern day photos of this region on that page as well.

Acts 27:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
paralégomai (παραλέγομαι) [pronounced <i>par-al-EHG-om-ahee</i>]	<i>sailing (past, by), coasting along; laying one's course near; working past, weathering</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #3881
autên (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: *Sailing past her with great difficulty,...*

Once they said around Crete, they are headed toward a very large portion of open waters, as they said in the direction of modern-day Italy.

This was apparently a very difficult time for them to be sailing. Again, we do not know if this by design or what (although this could be another clue which suggests that Festus was hoping for a tragic end to this trip). Certainly, this was God's design for Paul at this point in time. At this point in the narrative, we do not realize that Paul, by his calm influence, is going to save many lives.

In times of great emergency, you want to be around people who are trained for this emergency or you want to be able to faith-rest the situation yourself, recognizing that, despite what is taking place, God is in control. Therefore, you need to be calm, unafraid, and accessing the situation (by these words, I have just described Paul in the upcoming crisis).

Acts 27:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
topos (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Acts 27:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, accusative case	Strong's #2564
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine plural adjective, accusative case	Strong's #2570
limenes (λιμένες) [pronounced lee-MEHN-ehs]	<i>harbors, havens</i>	masculine plural noun, accusative case	Strong's #3040
These two words are presented together as a reference to a single place.			
Kaloì Liménes (Καλοὶ Λιμένες) [pronounced kal-OY-lee-MEHN-ehs]	<i>good harbors, goodly ports, safe havens; Fair Havens; transliterated, Kaloì Limenes.</i>	masculine plural proper adjective; a location; accusative case	Strong's #2568
Thayer: <i>Fair Havens [was] a bay of Crete, near the city Lasaea, so called because it had a good harbor.</i>			

Translation: ...we came to a certain place called Good Harbors.

Coming around the southern face of Crete, the ship comes to *Kaloì Limenes*, also known as Fair Havens or Good Harbors.

The **map** for this is back in v. 7d. Because the Bible is an historic book, it is generally easy to match up passages with current geography as well as with maps of ancient times.

Today, this port is the home of a major oil storage and terminal facility, located on the small island of Aghios Pavlos ("Saint Paul") at the port's entrance.²⁶

Isn't it amazing that today, 2000+ years later, this port is located on a small island known as Saint Paul? Even secular history and geography testifies to the permanence and reality of **God's plan** and God's direction for human history.



Panorama of Kaloi Limenes (painted by Thomas Abel Brimage Spratt); from *Travels and researches in Crete* (1865); from **Wikipedia**; accessed June 21, 2022.

Let me suggest that there would have been two ways to make this trip. Paul (and the other prisoners) could be in fear of their lives, wondering would they even survive this voyage. Would they drown in the cold, unforgiving

²⁶ From https://en.wikipedia.org/wiki/Kaloì_Limenes accessed June 21, 2022.

seas of the Mediterranean; and if they survived that, would they end up in Rome, to be tried and then executed by an unsympathetic court? From one point of view, this is what is happening to these people (Paul and the prisoners). Those who knew these seas—and Paul knows these seas now—and all of those on board recognize the danger that they are in, crossing over the seas as they were in such bad weather.

However, based upon what is to follow, I suspect that Paul and Luke and those with them are mostly enjoying this voyage, taking a break from their busy schedule, viewing the great beauty of the sea, the mountains, the islands and various land masses; and enjoying the company of such a wide variety of people on board. Do you understand what an amazing voyage this could be?

I recall when it became clear that Paul was going to Jerusalem, and everyone around him said, “No, don’t do it.” It struck me as interesting that Luke and the others with them went with Paul anyway. They did not say, “Listen, Paul, you are clearly going outside of the **geographic will of God** and so, we are not going with you.” Quite frankly, that approach seems quite reasonable to me (if you were with friends, and they decided to do some sort of crime, the smart move would be to get out of there immediately). But they didn’t. They did not desert Paul and Paul did some legalistic stuff in Jerusalem. Paul was not committing a crime; he was simply making an error of judgment when it came to the will of God. God’s will adjusted to Paul’s **negative volition**, and is in the process of correcting it. From this perspective, everything is well and fine.

Now they find themselves on an amazing voyage, between lands and on seas where some of them had never been before. Some places were familiar, and they could point to this or that place and say, “Remember when we went there and...?”

The point I am trying to make here is, the **mental attitude** of these men is everything. It is the difference between a death voyage and a pleasure cruise. Same boat, same circumstances, but very different in terms of how these men consider where they are and what God is doing.

Acts 27:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong’s #3739
engus (ἐγγύς) [pronounced eng-GOOÇ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong’s #1451
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong’s #2258 (imperfect of Strong’s #1510)
polis (πόλις, εως, ἦ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; nominative case	Strong’s #4172
Lasaía (Λασαία) [pronounced las-AH-yah]	<i>shaggy; transliterated, Lasea, Lasaia</i>	feminine singular proper noun; a location; nominative case	Strong’s #2996

Acts 27:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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A. E. Hillard: *Lasea is mentioned by St. Luke (Acts 27:8), but by no other ancient author. It was the nearest town to Fair Havens in Crete, but it was 5 miles away, and this, apart from the inconvenience of the roadstead, would explain the reluctance of the captain of St. Paul's ship to winter there. The ruins of Lasea were examined in 1856,—the site still bears the ancient name.*²⁷

The Knox Bible has Thalassa (= sea) here; but says in a footnote that this is more likely, *Lasea*.

Translation: The [ship] was near the city *Lasea*.

As we see on the [map](#) below, that city is near Fair Havens, just to the east of it.

Again, mental attitude is everything. If you were on this voyage, would you be in fear for your life the whole time or would you be taking in the sights and sounds, and enjoying the company of those on this voyage with you?

Application: Now, even though what is taking place is real history, it is also a metaphor for our lives. Right now, today, it is June 2022 (when I began writing about this chapter; and it is January 2024 as I work on the 2nd draft), and people who are awake have grave concerns for our country (and this is true all over the world today). At this point in time in United States' history, it is as if China has control of everything that we do. If there is a policy which favors China and disfavors the United States, that is what our government appears to be doing. And this goes far and deep. The war against masculinity is dramatic and playing out on so many fronts in the United States. How do we consider these things? Do we moan and complain? Do we find the perfect political candidates and vote them into office? Do we build a basement and stash a whole lot of drinking water and dried food down there? So that there is no misunderstanding, there is nothing wrong with voting, with voting for good candidates, and with having alternate forms of money (other than cash) or with having a stash of dried food. However, your focus in life should be Bible doctrine. At least one hour every day, you should be living in the Word, not simply reading the Bible but being under the teaching of a well-qualified [pastor-teacher](#). For example, R. B. Thieme, Jr. has left behind an amazing legacy by way of teaching, and even today, I listen to an hour of doctrine every day, taught by Bob Thieme. We, as believers, need to be in fellowship, have souls filled with doctrine, have an understanding of historical trends, and have souls eager for more spiritual food. Our nation is clearly on a rocky path and we should listen to Jesus when He says, **“Do not let your hearts be troubled. You believe in God; believe in Me as well.”** (John 14:1; BSB) Our focus needs to be on God and His Word, no matter what is happening all around us. Even if we are certain that death is near, that is not an excuse not to enjoy the trip we are on.

Paul's Trip from Caesarea to Malta (a map); from [Bob's boy's Christianity blog](#); accessed June 21, 2022.



²⁷ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Lasea.

As you can see by the map, we are presently to the south of Crete and Paul's ship is about to enter into a very long stretch of open waters. In fair weather, this would be a marvelous trip. In bad weather, this is potentially a frightening trip or a marvelous one, depending upon one's own mental attitude.

Acts 27:8 **Sailing past her with great difficulty, we came to a certain place called Good Harbors. The [ship] was near the city Lasea.** (Kukis mostly literal translation)

Her refers to the island of Crete.

Acts 27:6–8 **The centurion having found there an Alexandrian ship [which would be] sailing toward Italy, placed us into it. For many days, [we were] sailing slowly and with difficulty, coming to be by Cnidus, the wind not permitting us further progress. We sailed under the influence of [the waters and winds of] Crete by Salmone. Sailing past her with great difficulty, we came to a certain place called Good Harbors. The [ship] was near the city Lasea.** (Kukis mostly literal translation)

Acts 27:6–8 **At that port, the centurion found an Alexandrian ship which would be sailing to Italy, and he booked us passage there. Nevertheless, this ship also moved slowly and with great difficulty as we found ourselves near Cnidus. The winds were contrary and permitting us very little progress. We sailed by Crete and Salmone, the currents and winds of that leg of the trip being unhelpful. Having sailed past Salmone, we came to a certain port known as Fair Havens. We were not far from the city of Lasea.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Warns Against Further Sailing, but Is Overruled

Now a long time was passing and being now dangerous of the voyage because even the fast now to have gone past. Advised the Paul, saying to them, "Men, I keep on seeing that with harm even much damage, not only of the freight and of the ship, but even breaths of us to about to be to the voyage."

Acts
27:9–10

Now some time has passed and it was now dangerous for the voyage because even the fast had not gone past. Paul advised [the men in charge], saying to them, "Men, I keep on perceiving that [there is about to be] harm and even much damage, not only of the freight and of the ship, but to our [very] lives [while] on [this] voyage."

A considerable amount of time had passed and it became clear that the voyage had become dangerous, as the fast of Yom Kipper had already taking place, taking them into winter. Paul advised the men in charge, saying to them, "Men, I can clearly see that there is about to be harm as well as heavy damage which is about to take place. Not only is the ship and its freight in great danger, but also our very lives, if we keep going."

Here is how others have translated this passage:

Ancient texts:

- | | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | Now a long time was passing and being now dangerous of the voyage because even the fast now to have gone past. Advised the Paul, saying to them, "Men, I keep on seeing that with harm even much damage, not only of the freight and of the ship, but even breaths of us to about to be to the voyage." |
| Complete Apostles Bible | Now when much time had been spent, the voyage having already become dangerous, because the Fast had already gone by, Paul recommended, |

	saying to them, "Men, I perceive this voyage is going to be with hardship and much loss, not only of the cargo and of the ship but also our lives."
Douay-Rheims 1899 (Amer.)	And when much time was spent and when sailing now was dangerous, because the fast was now past, Paul comforted them, Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.
Holy Aramaic Scriptures	And we were there much time, until there passed also The Day of Tsuma {The Fast i.e. The Day of Atonement} of the Yehudaye {the Judeans/Jews}, and it was dangerous for a nash {a man} that they journey by sea. And Paulus {Paul} advised them, and said, "Gabre {Men}! I see that in difficulty and in great loss, we voyage; not of the cargo of our ship only, but also of our own souls!"
James Murdock's Syriac NT	And we were there a long time, and till after the day of the Jewish fast. And it was hazardous [then] for any one to go by sea; and Paul counselled them, and said: Men, I perceive that our voyage will be [attended] with peril, and with much loss, not only of the cargo of our ship, but also of our lives.
Original Aramaic NT	We were there for a long time until the day of the fast of the Jews had passed, and it was fearful for a man to travel by sea, and Paulus was counseling them, And he said, "Men, I have seen that our voyage will be with calamity and great loss, not only of the cargo of our ship, but also of ourselves."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And as a long time had gone by, and the journey was now full of danger, because it was late in the year, Paul put the position before them, Saying, Friends, I see that this journey will be one of great damage and loss, not only to the goods and the ship, but to ourselves.
Bible in Worldwide English	It was now so late in the year that it was a bad time to go by boat. So Paul spoke to them about it. He said, Sirs, I see that if we go on by boat, we will have much trouble. Something bad will happen to the things on the boat and to the boat itself, and also to us.
Easy English	We remained there for many days. By then it had become dangerous to continue the journey. It was already after the Day of Atonement. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>If all this happened in the year AD 59, the Day of Atonement was on 5th October that year. It was dangerous to travel by ship after the beginning of October. The winds were very strong. The Day of Atonement was a special day when the Jews asked God to forgive them.</p> </div>
Easy-to-Read Version—2008	So Paul spoke to the army officer and to the sailors. He said, 'Friends, I understand that now our journey will be dangerous. The ship may break in pieces. You may lose the things that the ship is carrying. All of us may even die.' We had lost much time, and it was now dangerous to sail, because it was already after the Jewish day of fasting. So Paul warned them, "Men, I can see that there will be a lot of trouble on this trip. The ship, everything in it, and even our lives may be lost!"
God's Word™	We had lost so much time that the day of fasting had already past. Sailing was now dangerous, so Paul advised them, "Men, we're going to face a disaster and heavy losses on this voyage. This disaster will cause damage to the cargo and the ship, and it will affect our lives."
Good News Bible (TEV)	We spent a long time there, until it became dangerous to continue the voyage, for by now the Day of Atonement was already past. So Paul gave them this advice: "Men, I see that our voyage from here on will be dangerous; there will be great damage to the cargo and to the ship, and loss of life as well."

J. B. Phillips

We had by now lost a great deal of time and sailing had already become dangerous as it was so late in the year.

Paul's warning is disregarded

So Paul warned them, and said, "Men, I can see that this voyage is likely to result in damage and considerable loss—not only to ship and cargo—but even of our lives as well."

The Message

By this time we had lost a lot of time. We had passed the autumn equinox, so it would be stormy weather from now on through the winter, too dangerous for sailing. Paul warned, "I see only disaster ahead for cargo and ship—to say nothing of our lives!—if we put out to sea now."

NIRV

A lot of time had passed. Sailing had already become dangerous. By now it was after the Day of Atonement, a day of fasting. So Paul gave them a warning. "Men," he said, "I can see that our trip is going to be dangerous. The ship and everything in it will be lost. Our own lives will be in danger also."

New Life Version

Much time had been lost. To keep going that late in the year would mean danger. Paul spoke with strong words, "Sirs, it looks to me as if this ship and its freight will be lost. We are in danger of being lost also."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

By then we had lost a lot of time and were sailing in the dangerous season. The fast [8] was already over. So Paul offered his advice. [9] "Gentlemen," Paul said. "It looks to me like you're planning to continue this voyage. If you do, you're putting a lot at risk: the cargo, the ship, and our lives."

⁸27:9 This "fast" probably refers to the only day of the year when Jews are instructed to fast (skip a meal): Yom Kippur, also known as the Day of Atonement. It's an annual day of repentance among the Jewish people. The fast usually falls somewhere in late September or early October. The risky season for sailing in the Mediterranean during the autumn typically begins in mid-September. When possible, merchants tried to avoid having their products on the sea during the late fall and throughout the winter, when storms are most common.

⁹27:9 It might sound presumptuous for a minister and tentmaker like Paul to offer sailing advice to sailors, but by this time in his career he had traveled thousands of miles—many of them by sea.

Contemporary English V.

By now we had already lost a lot of time, and sailing was no longer safe. In fact, even the Great Day of Forgiveness was past. Then Paul spoke to the crew of the ship, "Men, listen to me! If we sail now, our ship and its cargo will be badly damaged, and many lives will be lost."

The Living Bible

There we stayed for several days. The weather was becoming dangerous for long voyages by then because it was late in the year,^[d] and Paul spoke to the ship's officers about it.

"Sirs," he said, "I believe there is trouble ahead if we go on—perhaps shipwreck, loss of cargo, injuries, and death."

[d] *because it was late in the year*, literally, "because the Fast was now already gone by." It came about the time of the autumn equinox.

New Berkeley Version

New Living Translation

We had lost a lot of time. The weather was becoming dangerous for sea travel because it was so late in the fall,^[c] and Paul spoke to the ship's officers about it.

"Men," he said, "I believe there is trouble ahead if we go on—shipwreck, loss of cargo, and danger to our lives as well."

[c] Greek *because the fast was now already gone by*. This fast was associated with the Day of Atonement (*Yom Kippur*), which occurred in late September or early October.

The Passion Translation	We remained there a long time, until we passed the day of the Jewish fast. Paul advised the frightened sailors that they should not put out to sea in such dangerous weather, saying, "Men, I can see that our voyage would be disastrous for us and bring great loss, not only to our ship and cargo but also to our own lives. <i>We should remain here.</i> "
Plain English Version	Paul told the ship's men to wait, but they kept going It took us a long time to get to Fair Havens Harbour. It was already October, and the bad weather was coming soon. If we kept going, we might get big trouble from storms. So Paul talked to the men that looked after the ship. He said, "Listen, men, I reckon that if we keep going, we will get big trouble. I reckon a storm will wreck this ship, and you will lose everything in it, and we might drown too."
Radiant New Testament	We were well behind schedule, and sailing had become dangerous because it was now fall when the seas grew rougher—the Day of Atonement was already past. Paul gave everyone a warning. "Men," he said, "I can see that our trip is going to end in disaster. The ship and everything it's carrying will be lost. Our own lives will be in danger too."
UnfoldingWord Simplified T.	Much time passed, and it had now become dangerous to sail, because the Jewish fasting period had already passed and the sea would become very stormy. So Paul said to the men on the ship, "Men, I see that if we sail now, it will be disastrous for us with much injury and loss, not only of the cargo and the ship, but also of our lives."
William's New Testament	After considerable time had gone by, and navigation had become dangerous, and the fast was now over, Paul began to warn them by saying, "Men, I see that this voyage is likely to be attended by disaster and heavy loss, not only to the cargo and the ship, but also to our lives."

Partially literal and partially paraphrased translations:

American English Bible	Well, since we'd lost so much time (it was already past [Yom Kippur]) and the sea was hazardous to navigate, Paul made a recommendation. He said: 'Men, I see that any further navigation is going to result in damage and huge losses not only to the cargo and ship, but to our lives!'
Beck's American Translation . Breakthrough Version	After an adequate amount of time occurred and the voyage already being hazardous because of the <i>fact</i> for even the time of going without food for <i>the Day of Atonement</i> to have already gone away, Paul was suggesting, saying to them, "Men, I see that the voyage is going to be with injury and much loss, not only of the cargo and the boat, but also of our souls."
Common English Bible	Much time had been lost, and the voyage was now dangerous since the Day of Reconciliation had already passed. Paul warned them, "Men, I see that our voyage will suffer damage and great loss, not only for the cargo and ship but also for our lives."
A. Campbell's Living Oracles	And, as much time was spent, and sailing was now hazardous, because the fast was already over, Paul exhorted them, saying to them, Sirs, I perceive that this voyage will be attended with injury and great damage, not only to the lading and to the ship, but also to our lives.
New Advent (Knox) Bible	Much time had now been wasted, and sailing had become dangerous; the fast was already over; and Paul bade them make the best of it.[3] Sirs, he said, I can see plainly that there is no sailing now, without injury and great loss, not only of our freight and of the vessel, but of our own lives too.[4] [3] The fast was the day of expiation, occurring about the time of the equinoctial gales. [4] St Paul here is not prophesying; he is using maxims of common prudence.

NT for Everyone	Quite a bit of time had now elapsed, and sailing was becoming dangerous. The Fast had already come and gone. Paul gave his advice. "Men," he said, "I can see we're going to have trouble on this voyage. It's going to be dangerous. We may well sustain heavy losses both to the cargo and to the ship, not to mention to human life."
20 th Century New Testament	This had taken a considerable time, and sailing was already dangerous, for the Fast was already over; and so Paul gave this warning. "My friends," he said, "I see that this voyage will be attended with injury and much damage, not only to the cargo and the ship, but to our own lives also."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Paul's Advice Ignored By now much time had passed, and the voyage was already dangerous. Since the Day of Atonement [Lit <i>the Fast</i>] was already over, Paul gave his advice and told them, "Men, I can see that this voyage is headed toward disaster and heavy loss, not only of the cargo and the ship but also of our lives."
Conservapedia Translation	Much time had gone by, and sailing was now dangerous, because the fast had already passed. So Paul admonished them, saying, "Gentlemen, I'm afraid that this voyage will result in much injury and damage, not only of the cargo and the ship, but also of our lives."
Revised Ferrar-Fenton Bible	After considerable delay there, and the voyage having become dangerous, Paul, owing to the fact that the time of the festival was already past, said to them, "Men, I perceive that the voyage is likely to be attended with disaster, and considerable loss, not only of the cargo of the vessel, but also to our lives."
Free Bible Version	We'd lost a lot of time, and the voyage was becoming dangerous because it was now after the Fast*. Paul warned them, "Men, I predict that this voyage will result in much hardship and loss—not just of the cargo and the ship, but also our very lives."
God's Truth (Tyndale)	When much time was spent and sailing was now jeopardous, because also that we had overlong fasted, Paul put them in remembrance, and said unto them Sirs, I perceive that this voyage will be with hurt and much damage, not of the lading and ship only: but also of our lives.
International Standard V	Much time had been lost, and because navigation had become dangerous and the day of fasting had already past, Paul began to warn those on the ship, [Lit. warn them] "Men, I see that during this voyage there will be hardship and a heavy loss not only of the cargo and ship, but also of our lives."
Montgomery NT	By this time the season was far advanced, and sailing had become dangerous (for the Autumn Fast was past); so Paul began to warn them. "Sirs," he said to them, "I perceive that the voyage will be attended with injury and serious loss, not only to the cargo and to the ship, but also to our own lives."
Riverside New Testament	When much time had passed and sailing was now dangerous because it was already after the Fast, Paul addressed them. "Men," he said, "I see that the voyage is going to be rough and with much loss not only of the cargo and the ship but also of our lives."
UnfoldingWord Literal Text	But much time had passed, and the voyage was already dangerous because even the Jewish fast had already passed. So Paul warned them, and said to them, "Men, I see that the voyage is about to be with injury and much loss, not only of the cargo and the ship, but also of our lives."
Weymouth New Testament	Our voyage thus far had occupied a considerable time, and the navigation being now unsafe and the Fast also already over, Paul warned them. "Sirs," he said, "I perceive that before long the voyage will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also."

Worsley's New Testament And as much time was spent, and sailing was now dangerous, (for the fast was now past,) Paul exhorted *them*, saying, Sirs, I perceive that this voyage is like to be prejudicial and *with* much damage, not only of the lading and of the ship, but also of our lives.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Time passed and the crossing began to be dangerous: we had already celebrated the feast of the Fast. Then Paul said to them: "Friends, I believe that it would not be very wise to proceed with our crossing for we could lose not only the cargo and the ship but also our lives."

The Heritage Bible And ample time having elapsed, and sailing being now insecure, also because the fast^{9a} was now past, Paul officially advised^{9b} them,

Saying, Men, I look with special interest that this voyage is about to be with overbearing hurt and much violent loss, absolutely not only to the freight and ship, but also to our souls.

^{9a} 27:9 the fast, nestia, the fast of the Day of Covering (Atonement), September 24 of that year. The Jews considered navigation unsafe between the Feast of Tabernacles (five days after the Day of Covering) and the Feast of Pentecost. Fair Havens was a very inconvenient place to anchor for the winter, and not near any large town. If they sailed a few miles to the east, passed the coast of Crete, they would be exposed to the violent winter winds of the open sea.

^{9b} 27:9 officially advised, paraineo. Paul officially advised them, used only here and in 27:22. Used in classical Greek for official advice given in a public speech.

New American Bible (2011) Much time had now passed and sailing had become hazardous because the time of the fast* had already gone by, so Paul warned them,^b "Men, I can see that this voyage will result in severe damage and heavy loss not only to the cargo and the ship, but also to our lives."

* [27:9] The time of the fast: the fast kept on the occasion of the Day of Atonement (Lv 16:29–31), which occurred in late September or early October.

b. [27:9] Lv 16:29–31.

New Catholic Bible Much time had already been lost, and sailing had now become hazardous, since the time of the Fast^[i] had already gone by. Therefore, Paul gave them this warning, "Men, I can see that this voyage will be fraught with danger and involve heavy losses, not only of the ship and the cargo but also of our lives."

[i] *The Fast*: the fast that was called for on the Day of Atonement, i.e., either late September or early October. The season for sailing lasted from Pentecost (May-June) to Tabernacles (five days after the Fast). Sailing was regarded as hazardous after September 15 and as catastrophic after November 11.

New Jerusalem Bible A great deal of time had been lost, and navigation was already hazardous, since it was now well after the time of the Fast, so Paul gave them this warning, 'Friends, I can see this voyage will be dangerous and that we will run considerable risk of losing not only the cargo and the ship but also our lives as well.'

Revised English Bible—1989 By now much time had been lost, and with the Fast already over, it was dangerous to go on with the voyage. So Paul gave them this warning: "I can see, gentlemen, that this voyage will be disastrous; it will mean heavy loss, not only of ship and cargo but also of life."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Since much time had been lost, and continuing the voyage was risky, because it was already past *Yom-Kippur*, Sha'ul advised them, "Men, I can see that our voyage is going to be a catastrophe, not only with huge losses to the cargo and the ship but with loss of our lives as well."

Hebraic Roots Bible	And we were there a long time, until after the day of Yom Kippur. And it was hazardous then for any one to go by sea; and Paul warned them, saying, Men, I see that the voyage is about to be with injury and much loss, not only of the cargo and of the ship, but also of our souls.
Holy New Covenant Trans.	However, we had lost much time. It was now dangerous to sail because it was after mid-September. So Paul warned them, "Men, I can see that there will be much destruction on this trip. The ship and the things on this ship will be lost. Even our lives may be lost!"
The Scriptures 2009	And much time having passed, and the sailing now being dangerous, because the Fast was already over, Sha'ul advised them, saying, "Men, I see that this voyage is going to end with damage and great loss, not only of the cargo and ship, but also our lives."
Tree of Life Version	Since considerable time had passed and the voyage was already dangerous because the Fast had already gone by, Paul kept warning them, telling them, "Men, I can see that the voyage is about to end in disaster and great loss—not only of the cargo and the ship, but also of our lives!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...considerable but time passing and being already dangerous the voyage because of the+ and the fasting already to have passed (by) advised {them} The Paul Saying [to] them Men [I] see for with harm and much loss not only [of] the load and [of] the boat but and [of] the lives [of] us to intend to be the voyage...
Awful Scroll Bible	What is more, a considerable amount of time thoroughly-coming-about, and the voyage being assuredly-then tripping-over; because of Not-eating, even assuredly-then is to be gone-by, Paul was recommending-before, speaking out to them, "Men, I behold-the-experience, that the voyage is meaning to be with injury and much loss, not only to the cargo and the ship, notwithstanding also of our lives."
Concordant Literal Version	Now, considerable time elapsing, and sailing being already hazardous, because of the Fast also having already passed by, Paul exhorted them, saying, "Men! I behold that sailing is about to be with damage and much forfeit, not only of the lading and of the ship, but of our souls also."
exeGesés companion Bible	And much time being past, and sailing already being dangerous, because of the fast already being past, Paulos advises them, and words to them, Men, I observe that this sailing is about to be with hubris and much loss - not only of the lading and sailer, but also of our souls.
Orthodox Jewish Bible	And since considerable time had been lost and it was already unsafe for a voyage, because Yom Kippur had already come and gone; therefore, Rav Sha'ul gave them this eitzá (suggestion), Saying to them, "Anashim, I see that the voyage will be hardship and much peril, not only of the cargo and the oniyah, but also of our lives."
Rotherham's Emphasized B.	And <when [a considerable' time] had passed, and sailing was already' dangerous, because [even the Fast] had already gone by> Paul began to advise, saying to them— Sirs! I perceive that <with damage and great' loss, not only of the cargo and of the ship, but even of our persons> shall the voyage certainly be attended.

Expanded/Embellished Bibles:

The Amplified Bible

Now much time had been lost, and ^[b]navigation was dangerous, because even [the time for] the fast (Day of Atonement) was already over, so Paul began to strongly warn them, saying, “Men, I sense [after careful thought and observation] that this voyage will certainly be a disaster and with great loss, not only of the cargo and the ship, but also of our lives.”

[b] Sailing in the Mediterranean was dangerous for ancient ships after the second week of September, and virtually impossible after Nov 11, so now there was no hope of reaching Italy before winter.

An Understandable Version

After much time had passed, the voyage became more dangerous because it was [now] past the Day of Atonement [Note: This would have been around September or October, when a sea voyage involved rough sailing]. So, Paul began warning the people [aboard ship], saying, “Sirs, I can see that this voyage will result in suffering and much loss, not only to the ship and its cargo, but also to our [very] lives.”

The Expanded Bible

We had lost much time, and it was now dangerous to sail, because it was already after the Day of Cleansing [^L the Fast; ^C the Day of Atonement; Yom Kippur in Hebrew; Lev. 16; either late September or early October]. So Paul warned [advised] them, “Men, I can see there will be a lot of trouble [^L disaster and heavy loss] on this trip. The ship, the cargo, and even our lives may be lost.”

Jonathan Mitchell NT

Now with a considerable amount of time having elapsed (i.e., having passed by, and so was now lost), and sailing being already hazardous – because even the Fast [i.e., part of the Day of Atonement feast] had already passed by [note: thus, around early or mid October, the season of perilous navigation in that area] – Paul began strongly advising and making recommendation, saying to them again and again, “Gentlemen, I continue watching and am noticing that the voyage is soon about to be with damage and much loss (or: detriment) – not only of the cargo and of ship, but also of our souls (= ourselves; or: persons among us).”

Syndein/Thieme

{Verses 9-10 Paul's application of common sense to the situation}

Now when much time had elapsed, and sailing had now become hazardous, because the fast was now already past {the Day of Atonement - October 10th}, Paul began to advise them from the immediate source of his wisdom.

{Note: The Mediterranean Sea was not normally sailed from October through March because of the storms.}

And he {Paul} said unto them, “Gentlemen, I observe from past experience and observation that this voyage is about to be associated with disaster {Greek word used is for people disaster} and much damage {to things} . . . not only of the cargo and ship, but also of our lives.”

{Note: The word for observe is not the Greek word for divine guidance. Paul had already been in three shipwrecks we know from II Corinthians 11:25, which had already been written. He did not desire to be in another one.}

Translation for Translators

Paul warned them not to travel on, but the ship’s officials decided to go on anyway.

Acts 27:9-20

Much time had passed, so it would have been dangerous if we (exc) had traveled farther by ship because after that time of the year [MTY] the sea often became very stormy. So Paul said to the men on the ship, “Men, I perceive that if we (inc) travel by ship now, it will be disastrous for us. A storm may destroy the ship and the cargo, and possibly we will drown.”

The Voice

We had lost a lot of time already—it was late in the year for sailing—following the Day of Atonement, and conditions had deteriorated from adverse to dangerous. Paul tried to warn those in charge.

Paul: Sirs, if we proceed, I can see that our voyage will be dangerous and will involve heavy loss, not only of cargo, but of the ship itself; not only of the ship, but also of our lives.

Bible Translations with Many Footnotes:

Lexham Bible

And because [*Here “because” is supplied as a component of the causal genitive absolute participle (“had passed”)] **considerable time had passed and the voyage was now dangerous because even the Fast** [A reference to the Jewish Day of Atonement (Yom Kippur) which occurs in mid-autumn] **was already over, Paul strongly recommended, saying to them, “Men, I perceive that the voyage is going to end [Literally “to be”] with disaster and great loss, not only of the cargo and the ship, but also of our lives!”**

NET Bible®

Caught in a Violent Storm

Since considerable time had passed and the voyage was now dangerous³⁴ because the fast³⁵ was already over,³⁶ Paul advised them,³⁷ “Men, I can see the voyage is going to end³⁸ in disaster³⁹ and great loss not only of the cargo and the ship, but also of our lives.”⁴⁰

^{34tn} Or “unsafe” (BDAG 383 s.v. ἐπισφαλῆς). The term is a NT hapax legomenon.

^{35sn} The fast refers to the Jewish Day of Atonement, Yom Kippur. It was now into October and the dangerous winter winds would soon occur (Suetonius, Life of Claudius 18; Josephus, J. W. 1.14.2-3 [1.279-281]).

^{36tn} The accusative articular infinitive παρεληλυθέναι (parelhluqenai) after the preposition διά (dia) is causal. BDAG 776 s.v. παρέρχομαι 2 has “διά τὸ τὴν νηστείαν ἤδη παρεληλυθέναι because the fast was already over Ac 27:9.”

^{37tn} Grk “Paul advised, saying to them.” The participle λέγων (legwn) is redundant in English and has not been translated. On the term translated “advised,” see BDAG 764 s.v. παραινέω, which usually refers to recommendations.

^{sn} Paul advised them. A literary theme surfaces here: Though Paul is under arrest, he will be the one to guide them all through the dangers of the storm and shipwreck, showing clearly God’s presence and protection of him. The story is told in great detail. This literary effect of slowing down the passage of time and narrating with many details serves to add a sense of drama to the events described.

^{38tn} Grk “is going to be with disaster.”

^{39tn} Or “hardship,” “damage.” BDAG 1022 s.v. ὕβρις 3 states, “fig. hardship, disaster, damage caused by the elements...w. ζημία Ac 27:10.”

^{40tn} Grk “souls” (here, one’s physical life).

The Spoken English NT

A good amount of time had been lost, and sailing was already dangerous. The Day of Atonement^p was already past. Paul warned them, “Gentlemen, I can see that we’re going to sail into disaster and heavy loss^q-not just to the cargo and the ship, but even to our own lives.”

^p. Lit. “the Fast,” which happens at the Jewish new year festival in September.

^q. Lit. “that the voyage is going to be with disaster and great loss.”

Wilbur Pickering’s New T.

A difference of opinion

Much time had been lost and sailing was already dangerous, because even the Fast had already taken place; Paul repeatedly warned them saying, “Men, I perceive that the voyage is about to be with damage and great loss, not only of the cargo and the ship, but even of our lives”.

Literal, almost word-for-word, renderings:

A Faithful Version

And after much time had passed, and the voyage was now dangerous because the annual fast day had already passed, Paul warned the soldiers, Saying to them, “Men, I perceive that the voyage will be a disaster and will cause much loss, not only of the cargo and of the ship, but also of our lives.”

Analytical-Literal Translation

Now a considerable [amount] of time having passed and the voyage already being dangerous, because of the Fast [i.e., Yom Kipper, which occurs in late September to early October] also already having passed, Paul began recommending, saying

	to them, "Men, I perceive that with damage and great loss, not only of the cargo and of the ship, <u>but</u> also of our lives, the voyage is about to be."
Benjamin Brodie's trans.	Now, since a considerable amount of time had passed and the voyage continued to be extremely dangerous and because the abstention from eating food [to avoid sea sickness] was now over, Paul began to advise them: Saying to them: "Men, I perceive from our past experience that the voyage has reached the point of becoming a disaster, with considerable damage, not only with reference to the cargo and the ship, but also including our lives."
Berean Literal Bible	Now much time having passed, and the voyage being already dangerous because of even the Fast already being over, Paul was admonishing them, saying to <i>them</i> , "Men, I understand that the voyage is about to be <i>filled</i> with disaster and much loss, not only of the cargo and of the ship, but also of our lives." <i>hurt</i>
Charles Thomson NT	Much time being spent and the navigation now dangerous (for it was now after the fast,) Paul gave them warning, saying to them, Sirs, I perceive that this voyage will be attended with damage and no small risk, not only of the vessel and cargo, but also of our lives.
Far Above All Translation	After the ship had spent a considerable time there, and sailing was already dangerous, (considering even the fast had already passed), Paul gave some advice, and said to them, "Men, I see that the voyage is going to be with damage and much loss, not only to the cargo and the ship, but also to our lives."
Legacy Standard Bible	And when considerable time had passed and the voyage was now dangerous, since even the ^[c] Fast was already over, Paul began to advise them, and said to them, "Men, I perceive that the voyage will certainly be with damage and great loss, not only of the cargo and the ship, but also of our lives." [c] Day of Atonement in September or October, which was a dangerous time of year for navigation
Modern Literal Version 2020	Now <i>after</i> a considerable amount of time had elapsed and the voyage being already dangerous, because also the fast {i.e., Yom Kippur} was to have already passed, Paul was advising <i>them</i> , saying to them, Men, I view that the voyage is about to be with disaster and much damage, not only of the load and of the ship, but also of our lives.
New European Version New Matthew Bible	. When much time had passed, and sailing was now risky, and also because we had fasted too long, Paul gave them warning and said to them, Sirs, I can see that this voyage will be with injury and much loss, not of the cargo and ship only, but also of our lives.
Niobi Study Bible	Paul's Warning Ignored Now after much time had been lost, and when sailing was now dangerous because the Fast was now already past, Paul admonished them and said unto them, "Sirs, I perceive that this voyage will be attended by hurt and much damage, not only to the lading and ship, but also to our lives."
Revised Geneva Translation	So, after much time had been spent, and sailing was now dangerous (and also because the Fast had now passed), Paul admonished them, saying, "Sirs! I perceive that this voyage will cause injury, and much loss, not only of the cargo and the ship, but also of our lives."
The gist of this passage:	They got to a safe place after some serious problems. Paul suggests that they remain there.

Acts 27:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hikanos (ἱκανός) [pronounced hik-an-OSS]	able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond	feminine plural adjective; genitive/ablative case	Strong's #2425
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
chronos (χρόνος) [pronounced CHROHN-oss]	time; time as a succession of events; a duration of time	masculine singular noun; genitive/ablative case	Strong's #5550
diagínomai (διαγίνομαι) [pronounced dee-ag-IHN-om-ahee]	passing; being through, continuing; being between, intervening, when used of time, having intervened (elapsed, passed); meanwhile	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1230

Translation: Now some time has passed...

Because of the high winds, it took the boat longer to get to Crete than was expected. There was also some time spent securing a second boat. Perhaps this put them behind schedule a week or so.

Acts 27:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	being, be, is, are; coming; having	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
êdê (ἤδη) [pronounced AY-day]	[even] now, already, by this time	adverb of time, immediacy	Strong's #2235
episphalês (ἐπισφαλής) [pronounced ep-ee-sfal-ACE]	dangerous, unsafe; figuratively, insecure	masculine singular adjective, genitive/ablative case	Strong's #2000
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
plóos (πλόος) [pronounced PLO-oss]	voyage, navigation, course, sailing	masculine singular noun, genitive/ablative case	Strong's #4144

Translation: ...and it was now dangerous for the voyage...

At this point in time, it was dangerous to continue to voyage.

Paul is more aware of this than the centurion, as Paul has spent a great deal of time on ships moving around the Mediterranean Sea.

Acts 27:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
This definite article goes with the infinitive.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
nêsteia (νηστεία) [pronounced nays-TIH-uh]	<i>obstinance from food, a fast, a fasting</i>	feminine plural noun; accusative case	Strong's #3521
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ahee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	perfect active infinitive	Strong's #3928

Translation: ...because even the fast had not gone past.

The fast which is being spoken of here is a fast which accompanied the Great **Day of Atonement**.

It became known to Paul (and others of course), that seafaring is far more dangerous after this point in the year. One simple way to remember this was the timing of the Day of Atonement.

Paul is a naturally curious person and we know by his epistles that he had an understanding of a great many subjects. Because he has done a lot of sailing (so far, he has been on three missionary journeys), he would know something about safety in the Mediterranean.

Acts 27:9a-c **Now some time has passed and it was now dangerous for the voyage because even the fast had not gone past.** (Kukis mostly literal translation)

Acts 27:9d–10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parainéō (παραινέω) [pronounced <i>par-ahēe-NEH-oh</i>]	<i>to advise, to recommend (a different course); to admonish, to exhort</i>	3 rd person singular, imperfect active indicative	Strong's #3867
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Paul advised [the men in charge], saying to them,...

It say that Paul advised, speaking to *them*. These would have been whatever men who were in charge of getting Paul from Caesarea to Rome. The first person he spoke to would have been the centurion, of course.

Now recall how easy the centurion was about Paul simply leaving the ship and being cared for by fellow believers. The centurion, Julius, said, "Fine, go ahead." Will he listen to Paul now?

Acts 27:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
theôreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	1 st person singular, present active indicative	Strong's #2334

Acts 27:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
hubris (ὑβρίς) [pronounced HOO-bris]	<i>harm, injury, damage, disaster; insult, insolence (as over-bearing), insult; hurt, reproach</i>	feminine singular noun; genitive/ablative case	Strong's #5196
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183
zêmia (ζημία) [pronounced dzay-MEE-ah]	<i>damage, loss; detriment</i>	feminine singular noun, genitive/ablative case	Strong's #2209

Translation: ...“Men, I keep on perceiving that [there is about to be] harm and even much damage,...

By using the vocative *men*, Paul is speaking to more than just one person. Has he already spoken to Julius the centurion, or has he come to the place where Julius is with the captain of the ship and others who may have participated in some of the decisions? I would suggest that Paul has spoken to the centurion and to a few of the men who are involved in the sailing of the ship. Likely, he has even gotten an audience with the captain. Paul can be a very persuasive man.

Paul warns of the harm and damage which could take place.

Paul is not exercising the gift of prophecy here; he is simply using common sense. According to one translation, sailing in October was dangerous and sailing in November was disastrous.

Later in this chapter, Paul will use the gift of prophecy in relationship to this trip.

I took the verbs from v. 10d and put them up front here. They seemed to work better being used here.

Acts 27:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Acts 27:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
phortíon (φορτίον) [pronounced for-TEE-on]	<i>a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites</i>	neuter singular noun, genitive/ablative case	Strong's #5413
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ploion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143

Translation: ...not only of the freight and of the ship,...

Paul warns that the ship's cargo and the ship itself is facing harm or even damage. A shipwreck due to difficult circumstances on the sea would be the worst possible outcome for anyone.

Those shipping things by boat would be upset for their cargo to arrive late; but far more upset to lose it.

Acts 27:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In Luke 12:7, these two words are translated: <i>but even, why even, however even, indeed, yea, yes, moreover</i> . In Acts 21:13, these words are translated, <i>but also, but even, but, and also, even, at once also</i> .			
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
psuchai (ψυχαί) [pronounced psou-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; genitive/ablative case	Strong's #5590
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Acts 27:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	present active infinitive	Strong's #3195
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	future infinitive	Strong's #2071 (a form of #1510)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
plōos (πλόος) [pronounced PLO-oss]	<i>voyage, navigation, course, sailing</i>	masculine singular noun, accusative case	Strong's #4144

Translation: ...but to our [very] lives [while] on [this] voyage."

Paul adds that, "Our very lives are in danger while we are on the voyage, if we leave now."

Acts 27:9d–10 Paul advised [the men in charge], saying to them, "Men, I keep on perceiving that [there is about to be] harm and even much damage, not only of the freight and of the ship, but to our [very] lives [while] on [this] voyage." (Kukis mostly literal translation)

There is nothing in the Christian life which suggests that we ought to be foolhardy. Paul is considering the safety for all aboard, including the cargo (as Paul was in favor of free enterprise). Paul had vast experience at sea and he knew that they should not go any farther. Being a Christian does not mean that you reject all forms of common sense.

Acts 27:9–10 Now some time has passed and it was now dangerous for the voyage because even the fast had not gone past. Paul advised [the men in charge], saying to them, "Men, I keep on perceiving that [there is about to be] harm and even much damage, not only of the freight and of the ship, but to our [very] lives [while] on [this] voyage." (Kukis mostly literal translation)

As we study this, I want you to think back three years ago when Paul was set on going to Jerusalem. He had many people who spoke to him directly, even empowered by the Holy Spirit, and told him not to go to Jerusalem. They spoke to him logically, they spoke to him passionately, they spoke to him as fellow believers. However, Paul did not listen to them, despite the common sense of their views.

Now Paul is going to attempt, in essentially the same way, to reason with the centurion and the captain of this ship.

Acts 27:9–10 A considerable amount of time had passed and it became clear that the voyage had become dangerous, as the fast of Yom Kipper had already taking place, taking them into winter. Paul advised the men in charge, saying to them, "Men, I can clearly see that there is about to be harm as well as heavy damage which is about to take place. Not only is the ship and its freight in great danger, but also our very lives, if we keep going." (Kukis paraphrase)

Now the centurion to the ship master and to the ship owner were being more convinced by these [than] by Paul, by [their] speaking. Now ill-suited the harbor being face to face with a winter. The greater number [of them] set (forth) a plan to depart from there if indeed they might keep on being able to come to Phoenix, to winter [there] in a harbor of the Crete, according to a southwest wind and according to a northwest wind.

Acts
27:11–12

The centurion was being more convinced by the speaking of the captain and the ship owner than [he was] by Paul. [They determined that] the harbor [where they were] was ill-suited to face a winter [in]. The larger number [of the men] set forth a plan to depart from there that they might be able to come to Phoenix, to winter [there] in [that] harbor of Crete, before a southwest wind and before a northwest wind.

After listening to the arguments of Paul and others, the centurion was more inclined to side with the captain of the ship and the ship's owner than with Paul. The harbor where they were docked they decided was not the best place to face the winter. So the majority of men set forth a plan to leave that harbor and, if possible, travel to Phoenix, another harbor in Crete, intending to winter there. They knew they might be facing winds from the southwest and northwest.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the centurion to the ship master and to the ship owner were being more convinced by these [than] by Paul, by [their] speaking. Now ill-suited the harbor being face to face with a winter. The greater number [of them] set (forth) a plan to depart from there if indeed they might keep on being able to come to Phoenix, to winter [there] in a harbor of the Crete, according to a southwest wind and according to a northwest wind.
Complete Apostles Bible	But the centurion was persuaded by the helmsman and the ship owner, rather than by the things being said by Paul. And because the harbor was not suitable to winter in, the majority gave counsel to put to sea from there, if perhaps they might be able to get to Phoenix to spend the winter there, a harbor of Crete opening toward the southwest and to the northwest.
Douay-Rheims 1899 (Amer.)	But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul. And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice, to winter there, which is a haven of Crete, looking towards the southwest and northwest.
Holy Aramaic Scriptures	But, the Qentruna {the Centurion/the Captain of a hundred} listened more to the Quberniti {the Helmsman} and to the master of the ship, than the words of Paulus {Paul}. And because that harbor wasn't suitable to weather the winter in, many from us desired that we should journey from there, and that if we were able, that we should arrive and winter in a certain harbor which there was in Qriti {Crete}, and was called Phuniks {Phenice}, and looked towards the south.
James Murdock's Syriac NT	But the centurion listened to the pilot, and to the owner of the ship, more than to the words of Paul. And, because that harbor was not commodious for wintering in, many of us were desirous to sail from it, and if possible, to reach and to winter in a certain harbor of Crete, which was called Phenice, and which opened towards the south.
Original Aramaic NT	But the Centurion was listening to the Helmsman and the Shipmaster rather than to the words of Paulus.

And because it was not suitable to winter in that port, many of us wanted to journey from there, and if it was possible for us, to arrive and to winter in a certain port which was in Crete, called Phoenix; and it faces toward the south.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But the captain gave more attention to the master and the owner of the ship than to what Paul said.</p> <p>And as the harbour was not a good one in which to be for the winter, the greater number of them were for going out to sea, in order, if possible, to put in for the winter at Phoenix, a harbour of Crete, looking to the north-east and south-east.</p>
Bible in Worldwide English	<p>The officer did not listen to what Paul said. But he listened to the captain and the owner of the boat.</p> <p>This place was not a good place for the boat to stay through the winter months of the year. So most of the men wanted to go on. They thought they might be able to reach Phoenicia and stay there for the winter. Phoenicia is a good place on the island of Crete. Boats can stay there. The winds do not blow against them.</p>
Easy English	<p>But the army officer did not believe what Paul said. Instead, he decided to do what the owner of the ship and the captain said.</p> <p style="padding-left: 20px;">The owner was the man that the ship belonged to. The captain had authority on the ship to sail it and to tell the sailors what to do.</p> <p>This port was not a good place for a ship to remain during the winter. Most of the men on the ship wanted to continue the journey. They wanted to sail as far as Phoenix, if they could get there. They could stay there for the winter. Phoenix was a port on the island called Crete. It was open to the sea both to the south-west and to the north-west.</p> <p style="padding-left: 20px;">South-west means in a direction between south and west. North-west means in a direction between north and west</p>
Easy-to-Read Version–2008	<p>But the captain and the owner of the ship did not agree with Paul. So the army officer accepted what they said instead of believing Paul. Also, that harbor was not a good place for the ship to stay for the winter, so most of the men decided that we should leave there. They hoped we could reach Phoenix, where the ship could stay for the winter. Phoenix was a city on the island of Crete. It had a harbor that faced southwest and northwest.</p>
<i>God's Word™</i>	<p>However, the officer was persuaded by what the pilot and the owner of the ship said and not by what Paul said. Since the harbor was not a good place to spend the winter, most of the men decided to sail from there. They hoped to reach the city of Phoenix somehow and spend the winter there. (Phoenix is a harbor that faces the southwest and northwest winds and is located on the island of Crete.)</p>
Good News Bible (TEV)	<p>But the army officer was convinced by what the captain and the owner of the ship said, and not by what Paul said. The harbor was not a good one to spend the winter in; so almost everyone was in favor of putting out to sea and trying to reach Phoenix, if possible, in order to spend the winter there. Phoenix is a harbor in Crete that faces southwest and northwest.</p>
J. B. Phillips	<p>But Julius paid more attention to the helmsman and the captain than to Paul's words of warning. Moreover, since the harbour is unsuitable for a ship to winter in, the majority were in favour of setting sail again in the hope of reaching Phoenix and wintering there. Phoenix is a harbour in Crete, facing south-west and north-west.</p>
<i>The Message</i>	<p>But it was not the best harbor for staying the winter. Phoenix, a few miles further on, was more suitable. The centurion set Paul's warning aside and let the ship captain and the shipowner talk him into trying for the next harbor.</p>

NIRV	But the commander didn't listen to what Paul said. Instead, he followed the advice of the pilot and the ship's owner. The harbor wasn't a good place for ships to stay during winter. So most of the people decided we should sail on. They hoped we would reach Phoenix. They wanted to spend the winter there. Phoenix was a harbor in Crete. It faced both southwest and northwest.
New Life Version	The captain of the soldiers listened to what the captain of the ship said and not to what Paul said. It was not a good place to spend the winter. Most of those on the ship wanted to go on and try to get to Phoenix. Crete was a good place to tie up the ship. They wanted to spend the winter there.
New Simplified Bible	But the army officer was convinced by what the captain and the owner of the ship said, and not by what Paul said. It was not a good harbor in which to spend the winter. Nearly everyone was in favor of putting out to sea and trying to reach Phoenix in order to spend the winter there. Phoenix is a harbor in Crete that faces southwest and northwest.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The captain and the ship's owner wanted to keep going. So the Roman officer took their advice over Paul's. The harbor at Fair Havens was too open. It wasn't a good place to anchor a ship for the stormy winter. The majority of souls on the ship decided to sail a little farther and try to reach the harbor at Phoenix, Crete. [10] It was better protected, with just two exposed openings: one facing southwest and the other facing northwest. ¹⁰ 27:12Phoenix, Crete, would have been about 50 miles (80 km) west of Fair Havens. That's about a one-day voyage during fair weather, sailing alongside the coastline.
Contemporary English V.	But Julius listened to the captain of the ship and its owner, rather than to Paul. The harbor at Fair Havens wasn't a good place to spend the winter. Because of this, almost everyone agreed that we should at least try to sail along the coast of Crete as far as Phoenix. It had a harbor that opened toward the southwest and northwest, and we could spend the winter there.
Goodspeed New Testament	But the officer was more influenced by the pilot and the captain than by what Paul had to say, and as the harbor was not fit to winter in, the majority favored putting to sea again, in the hope of being able to reach and winter in Phoenix, a harbor in Crete facing west-south-west and west-north-west.
New Berkeley Version New Living Translation	. But the officer in charge of the prisoners listened more to the ship's captain and the owner than to Paul. And since Fair Havens was an exposed harbor—a poor place to spend the winter—most of the crew wanted to go on to Phoenix, farther up the coast of Crete, and spend the winter there. Phoenix was a good harbor with only a southwest and northwest exposure.
The Passion Translation	But the officer in charge was persuaded more by the ship's helmsman and captain than he was by Paul. So the majority decided to put out to sea, since Fair Haven was an exposed harbor and not suitable to winter in. They had hoped to somehow reach the Cretan port of Phineka, which was a more suitable port because it was facing south.
Plain English Version	But the boss soldier didn't listen to Paul. He listened to the boss of the ship men and the owner of the ship. That place, Fair Havens Harbour, was not a good place to stay in the cold weather time, so most of the men on the ship reckoned we had to leave there and go on a bit further, to a town called Phoenix, and stay there for the cold weather time. The harbour at Phoenix was all right. It was open to the sea in the west, but the strong winds didn't blow from the west in the cold weather time.
Radiant New Testament	But the commander didn't listen to what Paul said. Instead, he followed the advice of the pilot and the ship's owner. That harbor wasn't a good place for ships to stay

through the winter, so most of the people wanted to sail on. They hoped we could reach Phoenix and spend the winter there. That was a harbor in Crete that faced both southwest and northwest.

UnfoldingWord Simplified T. But the Roman captain did not believe Paul. Instead, he believed what the pilot and the owner of the ship said, and he decided to do what they advised.

The harbor was not a good place to remain during the winter, so most of the sailors advised going to sea from there. They hoped that they could reach Phoenix and spend the winter there. Phoenix is a town in Crete. On it blow winds both from the southwest and northwest.

William's New Testament But the colonel was influenced by the pilot and the captain of the ship rather than by what Paul said.

And as the harbor was not fit to winter in, the majority favored the plan to set sail from there and see if they could reach Phoenix and winter there, this being a harbor in Crete facing west-southwest and west-north-west.

Partially literal and partially paraphrased translations:

American English Bible However, the army officer preferred to listened to the pilot and the ship's owner, rather than to what Paul was saying.

Now, since this harbor was a poor place to winter, the majority recommended that they set sail and go on, in an attempt to make it to **Phoenix**, where they could spend the winter (a harbor in Crete that has openings to the northeast and southeast).

Beck's American Translation .
Breakthrough Version

But the lieutenant was being persuaded by the captain and the helmsman rather than by the *things* being said by Paul.

Since the harbor was not suitable for spending the storm season in, the majority were set in an intention to take off from there, if somehow they might be able, after making it to Phoenix, to spend the storm season in a harbor of Crete looking in line with Lips (*the northwest wind*) and in line with Choros (*the southwest wind*).

Common English Bible

But the centurion was persuaded more by the ship's pilot and captain than by Paul's advice. Since the harbor was unsuitable for spending the winter, the majority supported a plan to put out to sea from there. They thought they might reach Phoenix in Crete and spend the winter in its harbor, which faced southwest and northwest.

Len Gane Paraphrase

Nevertheless the centurion believed the captain and ship's owner more than the things that Paul said.

Also the harbor was not suitable to winter in so the majority decided to leave as well, if by any means they might reach Phoenix, which is a Cretin harbor that faces south west and north west, to winter there.

A. Campbell's Living Oracles

But the centurion paid greater regard to the pilot, and the master of the vessel, than to those things which were spoken by Paul.

And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach Phenice, to winter there; which is a haven of Crete, looking to the southwest and northwest: and as the south win blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete. V. 13 is included for context.

New Advent (Knox) Bible

The centurion, however, paid more attention to the helmsman and the master than to Paul's advice. The harbour was not well placed for wintering in; so that more of them gave their voices for sailing further still, in the hope of making Phoenix and wintering there; it is a harbour in Crete, which faces in the direction of the South-west and North-west winds.[5]

[5] 'In the direction of'; this probably means not 'in the teeth of', but 'down along the course of', so that the harbour would face north-east and south-east, as the modern Loutro does.

NT for Everyone

But the centurion put his faith in the helmsman and the ship-owner rather than in what Paul had said. Unfortunately, the harbor was not suitable for wintering, so most people were in favor of going on from there to see if they could get to Phoenix, a Cretan harbor which faces both south-west and north-west. They would then be able to spend the winter there.

20th Century New Testament

The Roman Officer, however, was more influenced by the captain and the owner than by what was said by Paul. And, as the harbor was not a suitable one to winter in, the majority were in favor of continuing the voyage, in hope of being able to reach Phoenix, and winter there. Phoenix was a Cretan harbor, open to the north-east and south-east.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

But contrary to Paul's advice, the centurion was persuaded by the pilot and by the owner of the ship.

Since the harbor was unsuitable to winter in, the majority decided to sail on, if somehow they could reach Phoenix to winter there. Phoenix was a harbor in Crete facing both southwest and northwest.

Conservapedia Translation

Nevertheless, the centurion believed the ship's captain and owner, more than the things that were spoken by Paul. Because the harbor was not a good harbor to spend the winter in, most of the men advised to leave that place as well, if they could possibly reach Phoenicia, and winter there. (This Phoenicia is a Cretan harbor, and lies toward the southwest and northwest.)

Revised Ferrar-Fenton Bible

The Captain, however, paid more attention to the pilot and the commander of the ship than he did to what was said by Paul. As, moreover, the harbor was not commodious enough for wintering purposes, the officers, having held a consultation, decided to sail from there; so that, for wintering, they might attempt at all hazards to reach Phenice, a harbor of Crete, facing towards the north-west of Libia.

Free Bible Version

But the centurion paid more attention to the advice of the ship's captain and its owner than to what Paul said.

Since the harbor was not large enough to over-winter in, the majority were in favor of leaving and trying if possible to reach Phoenix and spend the winter there—a harbor in Crete that faces northwest and southwest.

God's Truth (Tyndale)

Neverthelater the undercaptain believed the governor and the master, better than those things which were spoken of Paul. And because the haven was not commodious to winter in, many took counsel to depart from that place, if by any means they might attain to Phenices and there to winter, which is an haven of Candy, and serves to the southwest and northwest wind. When the south wind blew, they supposing to obtain their purpose, loosed unto Asson, and sailed past all Candy. I think this includes v. 13.

Riverside New Testament

But the Centurion listened more to the sailing master and the ship owner than to what Paul said, and as the harbor was not convenient to winter in, the majority adopted the purpose of sailing away on the chance of being able to reach Phoenix and winter there. Phoenix is a harbor of Crete facing the southwest and the northwest.

UnfoldingWord Literal Text

But the centurion paid more attention to the master and to the owner of the ship than to those things that were spoken by Paul. Because the harbor was not adequate to spend the winter in, the majority of the sailors made a decision to sail from there, if somehow they might be able to reach the city of Phoenix, to spend the

	winter there. Phoenix is a harbor in Crete, facing toward southwest and toward northwest.
Urim-Thummim Version	Nevertheless the centurion believed the master and the owner of the ship, more than those things that were spoken by Paul. And because the harbor was not fit to winter in, the greater part advised to depart from there also, if by any means they might come to Phenice, and winter there; which is a harbor of Crete and lies toward the southwest and northwest.
Weymouth New Testament	But Julius let himself be persuaded by the pilot and by the owner rather than by Paul's arguments; and as the harbour was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix--a harbour on the coast of Crete facing north-east and south-east--to winter there.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the Roman officer relied more on the ship's captain and the owner of the ship than on the words of Paul. And as the port was not suitable for wintering, the majority agreed to set out from there in the hope of reaching the harbor of Crete called Phoenix, overlooking Africa and Choros, where they could spend the winter.
The Heritage Bible	And the centurion was convinced by the navigator and the owner of the ship more than by the things spoken by Paul. And because the harbor was not well placed for wintering, the majority placed their will to sail from there, if somehow they might have power to arrive into Phenice, wintering in a harbor of Crete, looking toward the southwest and toward the northwest.
New American Bible (2011)	The centurion, however, paid more attention to the pilot and to the owner of the ship than to what Paul said. Since the harbor was unfavorably situated for spending the winter, the majority planned to put out to sea from there in the hope of reaching Phoenix, a port in Crete facing west-northwest, there to spend the winter.
New Catholic Bible	However, the centurion paid more attention to the advice of the captain and of the ship's owner than to what Paul said. Since the harbor was unsuitable for spending the winter, the majority were in favor of putting out to sea from there, in the hope that they could reach Phoenix, ^[j] a harbor of Crete facing southwest and northwest, and spend the winter there.
New Jerusalem Bible	[j] <i>Phoenix</i> : a city with a harbor that provided protection from storms. But the centurion took more notice of the captain and the ship's owner than of what Paul was saying; and since the harbour was unsuitable for wintering, the majority were for putting out from there in the hope of wintering at Phoenix -- a harbour in Crete, facing south-west and north-west.
Revised English Bible--1989	But the centurion paid more attention to the captain and to the owner of the ship than to what Paul said; and as the harbour was unsuitable for wintering, the majority were in favour of putting to sea, hoping, if they could get so far, to winter at Phoenix, a Cretan harbour facing south-west and north-west.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, the officer paid more attention to the pilot and the ship's owner than to what Sha'ul said. Moreover, since the harbor was not well suited to sitting out the winter, the majority reached the decision to sail on from there in the hope of reaching Phoenix, another harbor in Crete, and wintering there, where it is protected from the southwest and northwest winds.
Hebraic Roots Bible	But the centurion was rather persuaded by the helmsman and the ship master, than by the things spoken by Paul.

Holy New Covenant Trans.	<p>And the port not being fit for wintering, most of them gave counsel to set sail from there, if somehow they may be able to pass the winter, arriving at Phoenix, a port of Crete looking toward the southwest and toward the northwest.</p> <p>But the captain of the ship and its owner did not agree with Paul. The Roman officer believed what they said, rather than what Paul said.</p> <p>That harbor was not a good place for the ship to stay for the winter. Therefore most of the men decided that the ship should leave there. The men hoped that we could go to Phoenix; the ship could stay there for the winter. (Phoenix was a city on the island of Crete. It had a harbor which faced southwest and northwest.)</p>
The Scriptures 2009	<p>But the captain was persuaded by the pilot and the owner of the ship, rather than what Sha'ul said.</p> <p>And because the harbour was unsuitable to winter in, the greater part advised to set sail from there too, if somehow they were able to reach Phoenix, a harbour of Crete facing southwest and northwest, to pass the winter.</p>
Tree of Life Version	<p>But the centurion was persuaded more by the pilot and the captain of the ship than by what was said by Paul.</p> <p>And because the harbor was unsuitable for wintering, the majority reached a decision to set out to sea from there—if somehow they might reach Phoenix, a harbor of Crete facing northeast and southeast, and spend the winter there.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...The but Centurion [by] the pilot and [by] the ship owner more was convinced than [by] the [things] by paul being said unsuitable but the harbor becoming to wintering The [Men] More place purpose {them} to be led (up) onward if somehow [Men] may have (ability) Coming to phoenix to winter (in) harbor [of] the crete seeing in southwest and in northwest...</p>
Awful Scroll Bible	<p>But the commander-of-a-hundred, was confiding to the steersman and the ship's~captain, more readily than that being instructed by Paul.</p> <p>Furthermore, the harbor beginning-by being not-well-set-forth, with regards to be wintering-at, the majority themselves advised to set to be led-out even-from-there, if-perhaps at all they would able, coming-accordingly-opposite to Phenice, to winter-at there. (A harbor of Crete, discerning down along the southwest and along the northwest.)</p>
Concordant Literal Version	<p>Yet the centurion was persuaded by the navigator and the charterer of the ship, rather than by what is being said by Paul."</p> <p>Now, the harbor possessing no fitness for wintering, the majority gave counsel to set out thence, if somehow they may be able to arrive at Phoenix to winter, a harbor of Crete, looking toward the southwest and toward the northwest."</p>
exeGesex companion Bible	<p>But the centurion had the confidence of the pilot and the ship captain, rather than those worded by Paulos.</p> <p>And the harbor, being inconvenient to winter in, most of them placed counsel to embark there, if somehow they can arrive in Phoinix - a harbor of Crete that looks toward the south west and north west. and to winter there.</p>
Orthodox Jewish Bible	<p>But the centurion was persuaded by the pilot and the owner rather than by the dvarim of Rav Sha'ul.</p> <p>But the port being unfavorably situated for spending the winter, the majority decided to set sail from there, if somehow they could reach Phoenix to spend the winter. It was a harbor of Crete, facing southwest and northwest.</p>

Rotherham's Emphasized B. But [the centurion] [by the master, and by the shipowner] was more persuaded, than by the things which [by Paul] were spoken. And <the harbour being [incommodious] to winter in> [the more part] advised to put to sea from thence, if by any means they might be able to reach Phoenix, to winter, [which was] a harbour of Crete, looking north-east and south-east.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	However, the centurion [Julius, ranking officer on board] was persuaded by the pilot and the owner of the ship rather than by what Paul said. Because the harbor was not well situated for wintering, the majority [of the sailors] decided to put to sea from there, hoping somehow to reach Phoenix, a harbor of Crete facing southwest and northwest, and spend the winter there.
An Understandable Version	But the military officer paid more attention to the captain and to the owner of the ship than to what Paul was saying. And, because the harbor was not suitable for staying in all winter, most of those on board were in favor of putting out to sea from there. They were hoping to reach Phoenix, [another] harbor on [the island of] Crete, which faced northwest and southwest, and [then] to spend the winter there.
The Expanded Bible	But the centurion was more persuaded by the captain [pilot] and the owner of the ship than by what Paul said. Since that harbor was not a good [suitable; safe] place for the ship to stay for the winter, most of the men [the majority] decided that the ship should leave [put to sea]. They hoped we could go to Phoenix and stay there for the winter. Phoenix, a city [or port; or harbor] on the island of Crete, had a harbor which faced southwest and northwest.
Jonathan Mitchell NT	Yet the centurion continued being persuaded by the helmsman (or: pilot; navigator) and the ship owner (or: the man chartering the ship; or: shipmaster) rather than by the things being repeatedly said by Paul. Now with the harbor possessing no good placement and being unsuitable with a view toward wintering through the stormy season, the majority gave counsel to at once set sail from there, since somehow they might be able to reach Phoenix [note: about 40 nautical miles away; approximately 12 hours of sailing with a good wind; this town could also be Phineka or Phenice] – a harbor of Crete looking down [the] northeast and [the] southeast [note: depending on whether reading looking into the wind, or looking down the line of the direction the wind is blowing, some interpret this as meaning northwest and south west] – to spend the winter.
Syndein/Thieme	Nevertheless the centurion kept on being persuaded by the master even the owner of the ship, more than those things which were spoken by Paul. {Note: Under Roman law, if a Roman officer was on board a ship, the ship was considered Rome and he was in charge NOT the captain of the ship as it would be today. The centurion made the decision thinking that the captain would not unduly risk his life, ship and livelihood since he was also the owner of the ship!} And because the haven was not commodious to winter in {not a pleasant place}, the majority gave counsel to put to sea also, if {4th class condition} by any means they might attain to Phoenix, and there to winter; which is an haven of Crete, and lies toward the south west and north wes.
Translation for Translators	But the officer <i>did not listen to</i> what Paul said. Instead, he decided to do what the pilot of the ship and the owner of the ship advised. The harbor where the ship had stopped was not a good place to remain during the winter <i>when the weather frequently becomes stormy</i> . So most of the people on the ship decided that we(exc) should leave there, because they hoped that we could stay at Phoenix port during the winter, if we could possibly arrive there. That harbor was open to the sea in two directions, <i>but the strong winds did not blow there</i> .

The Voice

But the officer ignored Paul and instead trusted the ship's pilot and owner who felt they could proceed.

We had two choices. We could anchor in the harbor at Fair Havens and spend the winter, or we could proceed west along the coastline, hoping to reach Phoenix and wait there for calmer spring weather. Fair Havens was not a good option, though, being vulnerable to winter storms; so most of us agreed we should try to reach Phoenix, whose harbor was more protected.

Bible Translations with Many Footnotes:

Lexham Bible

But the centurion was convinced even more by the shipmaster and the shipowner than by what was said by Paul.

And because [*Here "because" is supplied as a component of the causal genitive absolute participle ("was")] the harbor was unsuitable for spending the winter in, the majority decided on a plan to put out to sea from there, if somehow they could arrive at Phoenix, a harbor of Crete facing toward the southwest and toward the northwest, to spend the winter there . [*Here the direct object is supplied from context in the English translation]

NET Bible®

But the centurion⁴¹ was more convinced⁴² by the captain⁴³ and the ship's owner than by what Paul said.⁴⁴ Because the harbor was not suitable to spend the winter in, the majority decided⁴⁵ to put out to sea⁴⁶ from there. They hoped that⁴⁷ somehow they could reach⁴⁸ Phoenix,⁴⁹ a harbor of Crete facing⁵⁰ southwest and northwest, and spend the winter there.

^{41sn} See the note on the word centurion in 10:1.

^{42tn} Or "persuaded."

^{43tn} BDAG 456 s.v. κυβερνήτης 1 has "one who is responsible for the management of a ship, shipmaster...W. ναύκληρος, the 'shipowner'...Ac 27:11" See further L. Casson, *Ships and Seamanship in the Ancient World*, 316-18.

^{44tn} Grk "than by what was said by Paul." The passive construction has been converted to an active one to simplify the translation.

^{sn} More convinced by the captain and the ship's owner than by what Paul said. The position taken by the centurion was logical, since he was following "professional" advice. But this was not a normal voyage.

^{45tn} BDAG 181-82 s.v. βουλή 2.a, "β. τίθεσθαι (Judg 19:30; Ps 12:3) decide 27:12 (w. inf. foll.)."

^{46tn} BDAG 62 s.v. ἀνάγω 4, "as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea."

^{47tn} Grk "from there, if somehow" Because of the length and complexity of the Greek sentence, a new sentence was begun here in the translation and the introductory phrase "They hoped that" supplied (with the subject, "they," repeated from the previous clause) to make a complete English sentence.

^{48tn} Grk "if somehow, reaching Phoenix, they could..." The participle καταντήσαντες (katanthsantes) has been translated as a finite verb due to requirements of contemporary English style.

^{49sn} Phoenix was a seaport on the southern coast of the island of Crete. This was about 30 mi (48 km) further west.

^{50tn} Or "a harbor of Crete open to the southwest and northwest."

The Spoken English NT

But Julius, the Roman officer,^r trusted^s what the captain and the owner said more than what Paul was saying.

And the harbor they were in wasn't a good place to spend the winter, so most wanted to leave that place. They were hoping they could get to Phoenix,^l and spend the winter there. Phoenix is a harbor on Crete that faces both southwest and northwest.

^{r.} Lit. "the centurion."

^{s.} Or "was persuaded by."

Wilbur Pickering's New T.	<p>^t Prn. <i>fee-nix</i>. But the centurion³ was persuaded by the pilot and ship owner rather than by what Paul said. And since the harbor was not suitable to winter in, the majority advised sailing on, to see if they could get to Phoenix in order to winter, it being a harbor of Crete facing southwest and northwest.⁴ (3) It appears that the centurion had the last word. (4) I suppose the point to be that it was completely open to the west; there is such a spot on the present coastline of Crete, though the name 'phoenix' has disappeared.</p>
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Literal, almost word-for-word, renderings:

A Faithful Version	<p>But the centurion was persuaded by the captain and the owner of the ship, rather than by the things spoken by Paul. And since the port was ill adapted to winter in, the majority also advised to set sail from there, if by any means they might be able to reach Phoenix to winter in this port of Crete, which lies toward the southwest and toward the northwest.</p>
Analytical-Literal Translation	<p>But the centurion was being persuaded by the helmsman and the captain more than the [words] being spoken by Paul. Now the harbor being unsuitable to spend the winter in, the majority part gave counsel to sail from there also, if perhaps they might be able, having arrived at Phoenix, [there] to spend the winter, [which is] a harbor of Crete looking [fig., opening] to [the] southwest and to [the] northwest.</p>
Benjamin Brodie's trans.	<p>But the centurion was persuaded by the captain and owner of the ship more than by the things recommended by Paul. Furthermore, since the harbor was unfavorable for the purpose of wintering, the majority made the decision to depart from there, if only they might somehow be able to reach Phoenix for the purpose of spending the winter at a harbor of Crete which could be seen towards the southwest and northwest .</p>
Bond Slave Version	<p>Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenix, and there to winter; which is an haven of Crete, and lies toward the south west and north west.</p>
Charles Thomson NT	<p>But the centurion paid greater regard to the pilot and the master of the vessel than to what Paul said. And as the harbour was not convenient for a winter station, the greater part advised to depart thence and try to reach Phoenix; a port in Crete looking south west and north west, to winter there.</p>
Context Group Version	<p>But the captain gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not suitable to winter in, most advised to put to sea from there, if by any means they could reach Phoenix, and winter [there; which is] a haven of Crete, looking northeast and south-east.</p>
Literal New Testament	<p>BUT THE CENTURION BY THE STEERSMAN AND THE SHIP OWNER WAS PERSUADED RATHER THAN BY THE THINGS BY PAUL SPOKEN. AND ILL ADAPTED THE PORT BEING TO WINTER IN, THE MOST COUNSELLED TO SET SAIL THENCE ALSO, IF BY ANY MEANS THEY MIGHT BE ABLE HAVING ARRIVED AT PHOENIX TO WINTER [THERE] A PORT OF CRETE LOOKING TOWARDS SOUTHWEST AND TOWARDS NORTHWEST.</p>
Literal Standard Version	<p>And much time being spent, and the sailing now being dangerous—because of the fast also being already past—Paul was admonishing,</p>

saying to them, “Men, I perceive that with hurt, and much damage, not only of the load and of the ship, but also of our lives—the voyage is about to be”; but the centurion gave more credence to the pilot and to the shipowner than to the things spoken by Paul; and the haven being not well placed to winter in, the greater part gave counsel to sail from there, if somehow they might be able, having attained to Phoenix, to winter [there], [which is] a haven of Crete, looking to the southwest and northwest,... Vv. 9–10 are included for context. This sentence, in the LSV, continues down to v. 17.

Modern Literal Version 2020 But the centurion was being persuaded by the helmsman and by the ship-owner, rather than by the things being spoken by Paul.

But the harbor, being* unfit for a wintering, most of the council purposed to set-sail from there, if somehow they might be able to winter, after they arrived in Phoenix, a harbor of Crete, while looking down the northwest and down the southwest.

New European Version
New Matthew Bible

But the centurion believed the steersman and the shipmaster over those things that were spoken by Paul. And because the port was not good to winter in, many were minded to depart, if by any means they might reach Phoenix, a harbour of Crete that serves to the southwest and northwest wind, and winter there.

The gist of this passage: Paul attempts to convince the centurion and the ship’s captain to remain where they are, and they want to move forward.

11-12

Acts 27:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i>]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong’s #1543
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
kybernêtês (κυβερνήτης) [pronounced <i>koo-ber-NAY-tace</i>]	<i>ship master, steersman, helmsman, sailing master; captain (of a ship)</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #2942
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532

Acts 27:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
naúklēros (ναύκληρος) [pronounced <i>NOW-klay-ross</i>]	<i>ship owner; ship master; one who hires out his vessel, or a portion of it, for purposes of transportation; captain (of a ship)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3490
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	
peithô (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	3 rd person singular, imperfect passive indicative	Strong's #3982
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
Together, this adverb (Strong's #3123) and disjunctive particle are translated, <i>rather than, instead of, far more than</i> . Literally, these two words mean, <i>rather, much [more] rather, sooner but</i> .			
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter plural, present passive participle, dative, locative or instrumental case	Strong's #3004

Translation: The centurion was being more convinced by the speaking of the captain and the ship owner than [he was] by Paul.

We know at least four men in this discussion: Paul, the centurion, the ship's captain and the ship's owner. There were likely several others involved in this discussion as well.

Now, bear in mind that Paul was not a neophyte when it came to sailing, and he had sailed this part of the Mediterranean several times in the past. Furthermore, his mind probably soaked up a great deal of information from the people with whom he sailed.

The centurion was not married to this ship. He could find another ship, he could stay there in Fair Havens or they could go on.

Even though the ship's captain and the ship's owner suggested they go to the next major port, remember that there may have been financial incentives (the ship captain was paid and the ship owner collected fees from those he moved).

Acts 27:11 **The centurion was being more convinced by the speaking of the captain and the ship owner than [he was] by Paul.** (Kukis mostly literal translation)

There were several options. The centurion could have kept his prisoners right there Fair Havens and then gone with another ship after the winter is past. Or he could go with this ship that they are on. That ship could stop right there or it could go on.

Against Paul's advice, the ship continues sailing during a very dangerous time of the year.

Acts 27:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aneúthetos (ἀνεύθετος) [pronounced an-YOO-the-toss]	<i>not well placed, ill-suited, unsuitable, not convenience, inconvenient</i>	masculine singular adjective, genitive/ablative case	Strong's #428
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
limên (λιμῆν) [pronounced lee-MANE]	<i>harbor, haven</i>	masculine singular noun, genitive/ablative case	Strong's #3040
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; genitive/ablative case	Strong's #5225
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 27:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paracheimasía (παραχειμασία) [pronounced <i>par-akh-i-mas-EE-ah</i>]	<i>wintering, a passing the winter, spending the winter</i>	feminine singular noun, accusative case	Strong's #3915

Translation: [They determined that] the harbor [where they were] was ill-suited to face a winter [in].

We do not know why this harbor was ill-suited to stay at for the winter. Were there not enough hotels? Were the waters rough (assuming that they would all remain in the ship); was there no entertainment on shore? This may have simply been an excuse.

Acts 27:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; nominative case	Strong's #4119
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 rd person plural, aorist middle indicative	Strong's #5087
boulē (βουλή) [pronounced <i>boo-LAY</i>]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; accusative case	Strong's #1012
anagō (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	aorist passive infinitive	Strong's #321
ekeithen (ἐκεῖθεν) [pronounced <i>ehk-Ī-thehn</i>]	<i>from that place, (from) thence, (from) there</i>	adverb	Strong's #1564

Translation: The larger number [of the men] set forth a plan to depart from there...

We have not the slightest clue what was the most convincing. However, most of them wanted to depart from Fair Havens and go towards Phoenix. We do not know for certain what was there or why that was a better harbor.

Paul is obviously against any movement from there at that time.

Even though Paul may seem to have an ulterior motive, he does not. Given the way he has been treated on this trip, he possibly could have slipped away at any time, but he chose not to. He was under the authority of the Roman government.

Acts 27:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰ πῶς (εἶ πως) [pronounced <i>ī-poce</i>]	<i>if somehow; if indeed, since, if after all; if by any means</i>	conditional particle or conjunction	Strong's #1513
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle/passive optative	Strong's #1410
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>coming to; arriving at; metaphorically, attaining a thing</i>	masculine plural, aorist active participle; nominative case	Strong's #2658
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Phoinix (Φοῖνιξ) [pronounced <i>FOY-nix</i>]	<i>palm tree; transliterated, Phoenix, Phoinix, Phenice</i>	masculine singular proper noun; a location; accusative case	Strong's #5405

Thayer: *Phenice (Phoenix) [was] the name of a haven in Crete on the south coast.*

Translation: ...that they might be able to come to Phoenix,...

The plan was for the ship to go further west along the southern coast of Crete until they come to Phoenix, where they would stop for the winter.

A. E. Hillard: *PHŒNIX was a good harbour on the S. coast of Crete. It has been identified almost certainly with Loutro, which is said to be the only harbour W. of Fair Havens where a ship of such size as that by which St. Paul travelled (it was a cargo ship, but had crew and passengers on board numbering altogether 276) could find shelter. Strabo speaks of Phœnix as being on an isthmus (i.e. a narrow part of the island), and apparently as being in the territory of Lappa, which was not far from Loutro. Other authorities speak of it as if it were near Aradena, which is only a mile from Loutro. The identification would therefore be certain but for St. Luke's description of the harbour of Phœnix as looking 'towards the S.W. and the N.W.' (Acts 27:12), whereas the harbour of Loutro looks towards the East. Hence some identified Phœnix with a harbour a little farther W., of which we have no evidence that it could accommodate so large a ship. It is perhaps more probable that St. Luke makes a mistake in his description of a harbour which he never reached. The RV [Note: Revised Version.] understands the Greek to mean 'in the direction in which the S.W. and N.W. winds blow,' and therefore translates 'looking N.E. and S.E.' This may have been a sailor's way of expressing it, but we have no authority for it.²⁸*

²⁸ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Phoenix.

Acts 27:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paracheimázō (παραχειμάζω) [pronounced <i>par-akh-i-MAHD-zo</i>]	<i>to winter, to pass the winter (with one or at a place), to spend the winter</i>	aurist active infinitive	Strong's #3914
limên (λιμήν) [pronounced <i>lee-MANE</i>]	<i>harbor, haven</i>	masculine singular noun, accusative case	Strong's #3040
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Krêtê (Κρήτη) [pronounced <i>KRAY-tay</i>]	<i>fleshy; transliterated, Crete</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2914

Translation: ...to winter [there] in [that] harbor of Crete,...

The intent of the majority is to travel to Phoenix, further west along the coast of Crete, and winter there.

This was not that far away. According to one source, this was 50 miles away and perhaps a day's trip in good weather. They are not going far from the Isle of Crete.

What is alleged is, the port which they want to sail to is safer; and this moves them forward. I have suggested that the captain and the owner both have a vested interest in continuing the journey. However, this simply gets them to the next port. They would need to winter where they are or at the next port.

Acts 27:12e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced <i>BLEEP-oh</i>]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine singular, present active participle; accusative case	Strong's #991
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
líps (λίψ) [pronounced <i>leeps</i>]	<i>southwest, the south west wind; the quarter of the heavens whence the south west wind blows</i>	masculine singular noun, accusative case	Strong's #3047
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 27:12e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
chōros (χώρος) [pronounced KHOH-ross]	<i>northwest, the northwest wind; for the quarter of the heavens from which the wind blows</i>	masculine singular noun, accusative case	Strong's #5566

Translation: ...before a southwest wind and before a northwest wind.

We do not know exactly what this last phrase means. Were they facing winds from these directions (or blowing in these directions?). How did this figure into the decision?

Acts 27:12 [They determined that] the harbor [where they were] was ill-suited to face a winter [in]. The larger number [of the men] set forth a plan to depart from there that they might be able to come to Phoenix, to winter [there] in [that] harbor of Crete, before a southwest wind and before a northwest wind. (Kukis mostly literal translation)

Acts 27:11–12 The centurion was being more convinced by the speaking of the captain and the ship owner than [he was] by Paul. [They determined that] the harbor [where they were] was ill-suited to face a winter [in]. The larger number [of the men] set forth a plan to depart from there that they might be able to come to Phoenix, to winter [there] in [that] harbor of Crete, before a southwest wind and before a northwest wind. (Kukis mostly literal translation)

Whether this was one discussion among many people; or whether Paul spoke to different men at different times, we don't know. By the time that the captain and the centurion reached their decisions, this had been talked out. Paul has no authority here; but he still had the ability to make his opinion known.

Acts 27:11–12 After listening to the arguments of Paul and others, the centurion was more inclined to side with the captain of the ship and the ship's owner than with Paul. The harbor where they were docked they decided was not the best place to face the winter. So the majority of men set forth a plan to leave that harbor and, if possible, travel to Phoenix, another harbor in Crete, intending to winter there. They knew they might be facing winds from the southwest and northwest. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When Sailing Along the Coast of Crete, a Massive Storm Plagues Them

This passage was very difficult to translate as it was so elliptical. It was as if Luke were writing this for those who were onboard, who would have understood what he was saying, as they lived through it. Elliptical language is designed to be quite forceful or it can convey a very dramatic narrative.

This trip, with good weather, was to take a day. The wrong kind of weather might slow them down to a couple of days. However, this wrong kind of weather is going to completely throw them off course and send them off into the great open seas between Crete and Malta (a distance of about 290 miles). See the previous [map](#).

The original intent would have been to sail from Crete to Sicily (which is just north of Malta) when the winter breathed its last. However, God had plans for them to go to Malta instead (Acts 28:1). So that is where they are going to eventually end up.

Now blowing gently a southern wind. Assuming of the proposal to seize, they were lifting up [the anchor] nearly they were sailing past the Crete. Now after not much [time], threw down upon her a wind like a whirlwind, the wind being called Euroclydon. Now seizing by force of the ship and not being able to face the wind, they were giving over, they were being driven.

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Now [because] a southern wind blowing gently, they were assuming [their] intention to hold [their course was the right move]. Lifting up [anchor], they began to sail along [the southern coast of] Crete. But after not much [time], a hurricane-force wind came down upon [the ship], the wind being called Euroclydon [a violent, southeast wind]. [The wind] seized the ship by force and they [found themselves] unable to face [this] wind. Having surrendered [to it], they began to be driven [by the wind].

Now, when they felt a gentle southern wind blowing against their sails, they assumed that this was the time to take action. Having taken up anchor, they began to sail along the southern coast of Crete. However, after very little time passed, a hurricane-force wind suddenly came down upon their ship, this wind being called Euroclydon. Having this ship being seized by great force, they were unable to maintain their course against this wind. Therefore, they surrendered to the force of this wind and allowed themselves to be driven by it.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now blowing gently a southern wind. Assuming of the proposal to seize, they were lifting up [the anchor] nearly they were sailing past the Crete. Now after not much [time], threw down upon her a wind like a whirlwind, the wind being called Euroclydon. Now seizing by force of the ship and not being able to face the wind, they were giving over, they were being driven.
Complete Apostles Bible	And when a south wind blew gently, supposing they had attained their purpose, they weighed anchor and sailed along close in shore to Crete. But not long after, a head wind like a hurricane arose, called a Euroclydon; and when the ship was seized by it, and not being able to face into the wind, we were being driven along, having given in to the wind.
Douay-Rheims 1899 (Amer.)	And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete. But not long after, there arose against it a tempestuous wind, called Euroaquilo. And when the ship was caught and could not bear up against the wind, giving up the ship to the winds, we were driven.
Holy Aramaic Scriptures	And when the wind of the south had blown, and we were hoping that we might arrive as we desired; we journeyed around Qriti {Crete}. And from shortly after, there came forth against us the wind of the storm which was called Tuphuniqus Euraqlidun {Typhoon Euroclydon}, and the ship was seized, and wasn't able to stand to oppose the wind, and unto which we gave her.
James Murdock's Syriac NT	And when the south wind breezed up, and they hoped to arrive as they desired, we began to sail around Crete. And shortly after, a tempest of wind arose upon us, called Typhonic Euroclydon.

And the ship was whirled about by the wind, and could not keep head to it; and we resigned [the ship] to its power.

Original Aramaic NT And when the south wind blew and they hoped to arrive according to their desire, they went around Crete.

And after a little while, the wind of a hurricane came upon us called "Typhonikos Euroglydon".

And the ship was carried by force and could not stand against the wind and we surrendered to its power.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And when the south wind came softly, being of the opinion that their purpose might be effected, they let the ship go and went sailing down the side of Crete, very near to the land.

But after a little time, a very violent wind, named Euraquilo, came down from it with great force.

And when the ship got into the grip of it, and was not able to make headway into the wind, we gave way, and went before it.

Bible in Worldwide English When the south wind began to blow a little, they thought they had what they wanted. So they started off. They went along very close to the land of Crete. But soon a very strong north-east wind blew from Crete. The wind blew against the boat and it could not go into the wind. So they let the boat go where the wind took it..

Easy English **The ship is in a storm**

The wind began to blow from the south, but it was not strong. So the sailors thought, 'Now we can do what we wanted to do. We can sail to Phoenix.' So they pulled up the ship's anchor and left the port. Then we sailed as near as we could to the coast of Crete.

But soon a very strong wind began to blow. This wind blew from the north-east and it blew strongly across the island. The storm hit the ship very powerfully. It was not possible for the sailors to sail the ship straight into the wind. So they did not try to do that any more. Instead, they let the wind blow the ship along.

Easy-to-Read Version—2008 Then a good wind began to blow from the south. The men on the ship thought, "This is the wind we wanted, and now we have it!" So they pulled up the anchor. We sailed very close to the island of Crete. But then a very strong wind called the "Northeaster" came from across the island. This wind took the ship and carried it away. The ship could not sail against the wind, so we stopped trying and let the wind blow us.

God's Word™ When a gentle breeze began to blow from the south, the men thought their plan would work. They raised the anchor and sailed close to the shore of Crete. Soon a powerful wind (called a northeaster) blew from the island. The wind carried the ship away, and we couldn't sail against the wind. We couldn't do anything, so we were carried along by the wind.

Good News Bible (TEV) A soft wind from the south began to blow, and the men thought that they could carry out their plan, so they pulled up the anchor and sailed as close as possible along the coast of Crete. But soon a very strong wind---the one called "Northeaster"---blew down from the island. It hit the ship, and since it was impossible to keep the ship headed into the wind, we gave up trying and let it be carried along by the wind.

J. B. Phillips So, when a moderate breeze sprang up, thinking they had obtained just what they wanted, they weighed anchor, and coasted along, hugging the shores of Crete. But before long a terrific gale, which they called a north-easter, swept down upon us from the land. The ship was caught by it and since she could not be brought up into the wind we had to let her fall off and run before it.

The Message

When a gentle southerly breeze came up, they weighed anchor, thinking it would be smooth sailing. But they were no sooner out to sea than a gale-force wind, the infamous nor'easter, struck. They lost all control of the ship. It was a cork in the storm.

NIRV

The Storm

A gentle south wind began to blow. The ship's crew thought they saw their chance to leave safely. So they pulled up the anchor and sailed along the shore of Crete. Before very long, a wind blew down from the island. It had the force of a hurricane. It was called the Northeaster. The ship was caught by the storm. We could not keep it sailing into the wind. So we gave up and were driven along by the wind.

New Life Version

When a south wind started to blow, they thought their plan was right. They pulled up the anchor and went close to the shore of Crete.

Later a bad wind storm came down from the land. It was called a northeaster. The ship was stopped by the wind. After awhile we gave up and let it go with the wind.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

NOR'EASTER PUMMELS SHIP FOR TWO WEEKS

A gentle wind started blowing up from the south. It was just what the captain ordered. [11] They pulled up anchor and sailed alongside the coast of Crete, which was directly north of them, on the starboard (right) side of the ship. Suddenly a typhoon-like wind [12] blew in from the northeast, plowing right over the top of the island of Crete and smashing into the ship. [13] People called this violent wind a Nor'easter. [14] Once that wind took hold of our ship, there wasn't a thing we could do to fight our way back to the island. We gave our ship to the wind, letting it push us wherever.

¹¹27:13The ship needed to sail west, along the Crete coastline just to the north of them. A gentle wind pushing them north would allow them to stay close to the shore, without getting blown out into the dangerous waters of the open sea at this risky time of the year for sailing.

¹²27:14The Greek word for the wind is typhonikos, from which we get "typhoon." It means a strong wind, like a typhoon, hurricane, or whirlwind. Not a fun time for sailing.

¹³27:14The northeast wind would push them southwest, toward the African coast and in the opposite direction of Italy, where they wanted to go.

¹⁴27:14The wind, in Greek, was called Euraquilo. It means "a northeast wind." [Kukis: Stephen M. Miller, the translator/paraphraser of the Casual Bible, also provides some of the best maps I have seen anywhere. Because of this, we would expect many footnotes from him on a chapter like this. Even though his footnotes are written simply (as is his translation/paraphrase), don't mistake that for low intelligence or a lack of insight.]

Contemporary English V.

When a gentle wind from the south started blowing, the men thought it was a good time to do what they had planned. So they pulled up the anchor, and we sailed along the coast of Crete. But soon a strong wind called "The Northeaster" blew against us from the island. The wind struck the ship, and we could not sail against it. So we let the wind carry the ship.

The Living Bible

Just then a light wind began blowing from the south, and it looked like a perfect day for the trip; so they pulled up anchor and sailed along close to shore.

But shortly afterwards the weather changed abruptly, and a heavy wind of typhoon strength (a "northeaster," they called it) caught the ship and blew it out to sea. They tried at first to face back to shore but couldn't, so they gave up and let the ship run before the gale.

New Berkeley Version

New Living Translation

The Storm at Sea

When a light wind began blowing from the south, the sailors thought they could make it. So they pulled up anchor and sailed close to the shore of Crete. But the weather changed abruptly, and a wind of typhoon strength (called a “northeaster”) burst across the island and blew us out to sea. The sailors couldn’t turn the ship into the wind, so they gave up and let it run before the gale.

The Passion Translation

When a gentle south breeze began to blow, they assumed they could make it, so they pulled up anchor and sailed close to Crete. But it wasn’t long before the weather abruptly worsened and a storm of hurricane force called the Nor’ easter tore across the island and blew us out to sea. The sailors weren’t able to turn the ship into the wind, so they gave up and let it be driven by the gale winds.

Plain English Version

We waited at Fair Havens Harbour until the strong wind stopped. Then a little wind started to blow from the south, and the ship men thought that they could sail the ship to Phoenix, so they lifted the anchor, and sailed west along the southern shore of Crete Island. But after a little while, the wind changed, and a big strong wind blew across the island from the north side, and it pushed the ship to the south, away from the land. (That wind was called the Northeaster.) The ship men couldn’t steer the ship the right way. The wind kept on blowing it the wrong way. So they just let the wind take the ship anywhere.

Radiant New Testament

The Storm

A gentle south wind began to blow, and the ship’s crew thought that gave them a chance to leave safely. So they pulled up the anchor and sailed along the shore of Crete. But before long, a Northeaster as strong as a hurricane blew down from the island. The ship was caught by the storm, and we couldn’t keep it sailing into the wind. So we gave up and let the wind drive us along.

UnfoldingWord Simplified T.

Because there was only a gentle wind blowing from the south, the ship's crew thought that they could travel like they wanted to. So they lifted the anchor up out of the sea, and the ship sailed close along the coastline of the island of Crete. After a short time, however, a stormy wind blew down from the shore. It blew across the island from the north side and hit the ship. That wind is called Euroclydon, "the Northeast Wind." It blew strongly against the front of the ship, and we could not sail against it. So the sailors let the wind move the ship in the direction that the wind was blowing.

William's New Testament

When a light breeze from the south began to blow, thinking their purpose was about to be realized, they weighed anchor and coasted along by Crete, hugging the shore, But it was not long before a violent wind, which is called a Northeaster, swept down from it. The ship was snatched along by it and since she could not face the wind, we gave up and let her drive.

Partially literal and partially paraphrased translations:

American English Bible

Well, when the south wind started blowing gently, they thought that this would meet their needs... So they weighed anchor and coasted along the shore next to Crete. But after a little while, a typhoon wind they call the **Euro Clydon** bore down on us! And because the ship was being tossed so violently that it couldn’t maintain its heading, we just gave up and [allowed ourselves to be] carried along by the wind.

Beck’s American Translation .

Breakthrough Version

When a south *wind* was blowing softly, *their* purpose seeming to have merit, after taking off, they were passing closer by Crete. After not much *time*, a typhoon-like wind, the *one* called Euros (*the east wind*) Aquilo (*the northeast wind*), pushed down from it. When the boat was seized and not being able to be facing into the wind, after giving up, we were being driven off.

Common English Bible

When a gentle south wind began to blow, they thought they could carry out their plan. They pulled up anchor and sailed closely along the coast of Crete. Before long, a hurricane-strength wind known as a northeaster swept down from Crete.

- The ship was caught in the storm and couldn't be turned into the wind. So we gave in to it, and it carried us along.
- Len Gane Paraphrase When the south wind blew softly, they thought they had obtained their purpose, lifted the anchor and sailed close to Crete. Not long after a tempestuous wind called a "Northeaster" came up against it. After the ship was caught and could not face the wind, we let [her] be driven along [by the wind].
- A. Campbell's Living Oracles And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach Phenice, to winter there; which is a haven of Crete, looking to the southwest and northwest: and as the south win blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete. But not long after, there arose against her a tempestuous wind, which is called Euroclydon. And as the ship was violently hurried away, and was not able to bear up against the wind, we gave her up, and were driven. V. 12 is included for context.
- New Advent (Knox) Bible A light breeze was now blowing from the South, so that they thought they had achieved their purpose, and coasted along Crete, leaving their anchorage at Assos.[6] But it was not long before a gale of wind struck the ship, the wind called Euraquilo;[7] she was carried out of her course, and could make no head against the wind, so we gave up and let her drive.
[6] No port called Assos is known to have existed in Crete; the Latin interpreters seem to have mistaken for a proper name the Greek word, 'close in'.
[7] Euraquilo, that is, the North-east wind.
- NT for Everyone **The storm and the angel**
Well, a moderate southerly breeze sprang up, and they thought they had the result they wanted. So they lifted the anchor and sailed along, hugging the shore of Crete. But before long a great typhoon—they call it "Eurakylon," the Northeaster—swept down from Crete, and the ship was caught up by it. Since the ship couldn't turn and face into the wind, it had to give way and we were carried along.
- 20th Century New Testament So, when a light wind sprang up from the south, thinking that they had found their opportunity, they weighed anchor and kept along the coast of Crete, close in shore. But shortly afterwards a hurricane came down on us off the land--a north-easter, as it is called. The ship was caught by it and was unable to keep her head to the wind, so we had to give way and let her drive before it.

Mostly literal renderings (with some occasional paraphrasing):

- Christian Standard Bible **Storm-Tossed Ship**
When a gentle south wind sprang up, they thought they had achieved their purpose. They weighed anchor and sailed along the shore of Crete. But before long, a fierce wind called the "northeaster" rushed down from the island. Since the ship was caught and unable to head into the wind, we gave way to it and were driven along.
- Conservapedia Translation When the south wind was blowing softly, because they thought that they had succeeded in their purpose, they cast off from there and sailed close by Crete. But not long afterward a great storm wind, the Eurostorm [Literally, "the European storm." Such a storm usually blew in from the southeast. The equivalent wind off the New England or Mid-Atlantic coast would be a nor'easter. It is not a hurricane, but it can blow with hurricane force.], arose against the ship. When the ship was caught, and could not steer into the wind, we let her be driven.
- Revised Ferrar-Fenton Bible **The Storm and Shipwreck.**
Under the impression, then, that they could accomplish their object, as the south wind was blowing gently, they coasted Crete, hugging the shore. Not long after, however, they were overtaken by a typhoon wind, called "Euroclydon," the northeast breaker. The vessel being thus caught, and unable to face the wind, we gave way, and scudded.

Free Bible Version	When a moderate south wind began to blow, they thought they could do what they planned. They pulled up the anchor and sailed close inshore along the coast of Crete. But it wasn't long before a hurricane-force wind called a "northeaster" blew from the land. The ship was forced out to sea and could not face into the wind. So we had to give in and allow ourselves to be driven before the wind.
God's Truth (Tyndale)	But anon (a little while) after, there arose against their purpose, a flaw of wind out of the northeast. And when the ship was caught, and could not resist the wind, we let her go and drove with the weather. V. 13 is placed with the previous passage for context.
International Standard V	When a gentle breeze began to blow from the south, they thought they could make it to Phoenix, [Lit. could achieve their purpose] so they hoisted anchor and began sailing along the shore of Crete. But it was not long before a violent wind (called a northeaster) swept down from the island. [Lit. from it] The ship was caught so that it couldn't face the wind, and we gave up and were swept along.
Montgomery NT	And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But it was not long before a furious wind, called Euroclydon, rushed down from the island; when the ship was caught and could not face the wind, we gave way to it, and let her drive.
Urim-Thummim Version	And when the south winds blew softly, supposing that they had obtained their purpose, taking up, they sailed close by Crete. But not long after that there arose against it a hurricane, called the South East Wind. And when the ship was seized by the force, and could not bear up into the wind, we let her be driven.
Weymouth New Testament	And a light breeze from the south sprang up, so that they supposed they were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore. But it was not long before a furious north-east wind, coming down from the mountains, burst upon us and carried the ship out of her course. She was unable to make headway against the gale; so we gave up and let her drive.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Storm and shipwreck Then the south wind began to blow and they thought that they had gained their purpose; they weighed anchor and sailed along the island of Crete. But a little later, a strong wind called "the northeaster" swept down on them, from across the island. The ship was dragged along and could not face the wind, so that we remained adrift.
The Heritage Bible	And the south wind blowing gently, thinking they had laid hold of their purpose, lifting up anchor they sailed very near to Crete. And absolutely not long after, a stormy wind beat violently down against it called Euroclydon. And the ship being seized also did not have the power to face the wind, we gave over to let her be borne along.
New Jerusalem Bible	A southerly breeze sprang up and, thinking their objective as good as reached, they weighed anchor and began to sail past Crete, close inshore. But it was not long before a hurricane, the 'north-easter' as they call it, burst on them from across the island. The ship was caught and could not keep head to wind, so we had to give way to the wind and let ourselves be driven.
Revised English Bible—1989	When a southerly breeze sprang up, they thought that their purpose was as good as achieved, and, weighing anchor, they sailed along the coast of Crete hugging the land. But before very long a violent wind, the Northeaster as they call it, swept down from the landward side. It caught the ship and, as it was impossible to keep head to wind, we had to give way and run before it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When a gentle southerly breeze began to blow, they thought that they had their goal within grasp; so they raised the anchor and started coasting by Crete close to shore. But before long there struck us from land a full gale from the northeast, the kind they call an Evrakilon. The ship was caught up and unable to face the wind, so we gave way to it and were driven along.
Hebraic Roots Bible	And a south wind blowing gently, thinking to have gained the purpose, raising anchor they sailed along close by Crete. And not much after, a stormy wind being called Euroclydon beat down on it. And the ship was whirled about by the wind, and could not keep head to it; and we let it drive.
Holy New Covenant Trans.	Then a good wind began to blow from the south. The men on the ship thought, "This is the wind we wanted and now we have it!" So they pulled up anchor. We sailed very close to the island of Crete, but then a very strong wind called "the Northeaster" came down from the island. This wind took the ship and carried it away. The ship could not hold against the wind. So we stopped trying to resist and let the wind blow us.
The Scriptures 2009	And a south wind blowing softly, thinking they had obtained their purpose, having lifted <i>anchor</i> , they sailed along Crete, close <i>inshore</i> . And not long after, a stormy head wind rushed down from it, called Northeaster. And when the ship was caught <i>in it</i> , and unable to head against the wind, we let her go and were driven.
Tree of Life Version	When the south wind blew gently, supposing they had obtained their purpose, they raised the anchor and started coasting along the shore by Crete. But before long, a hurricane-force wind called "the Northeaster" swept down from the island. When the ship was caught and could not face into the wind, we gave way to it and were driven along.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...blowing (gently) but south Supposing the purpose to have taken Taking {her} nearer [Men] passed the crete after not [thing] much but puts against her Wind Stormy The [One] Being Called Storm (Eastern) being seized but the boat and not having (ability) to face [to] the wind Giving {it} [We] were carried...
Alpha & Omega Bible	WHEN A MODERATE SOUTH WIND CAME UP, SUPPOSING THAT THEY HAD ATTAINED THEIR PURPOSE, THEY WEIGHED ANCHOR AND SAILED ALONG CRETE, CLOSE [to the shore]. BUT BEFORE VERY LONG THERE RUSHED DOWN FROM THE LAND A VIOLENT WIND, CALLED EUROCLYDON; AND WHEN THE SHIP WAS CAUGHT IN IT AND COULD NOT FACE THE WIND, WE GAVE WAY TO IT AND LET OURSELVES BE DRIVEN ALONG.
Awful Scroll Bible	What is more, a south wind blowing-underneath, supposing to have seized their setting-before, taking up anchor, they were navigating-besides closer to Crete. But not much afterwards, there poured down from it a windstorm being called Euroclydon. Moreover, the ship being together-snatched-away, and not being able to look-over-against the tempestuous wind, giving-up, we were being borne.
Concordant Literal Version	Now, the south wind blowing gently, supposing their purpose to hold, weighing anchor, they skirted close along Crete." Now not much after, a wind, a hurricane, called a "northeaster,casts itself against the island." Now the ship being gripped by it, and not being able to luff to the wind, giving her up, we were carried along."

- exeGesés companion Bible And the southerly puffs gently;
and thinking they empower their prothesis,
loosing there, they sail close by Crete.
THE STORM ON THE WAY
But not much after
a tempestuous wind called Euroclydon
casts against it:
and the sailer is caught
and cannot eye against the wind;
and we give her up and are borne away.
- Orthodox Jewish Bible And a gentle south wind began to blow, and they thought they could attain their
matarah (objective), so they weighed anchor and they were sailing past Crete, close
by the shore.
After not much time a violent, typhoon force wind rushed down from Crete, the so
called Euraquilo, the Northeaster.
And the oniyah, having been caught in it, and not being able to directly face the
wind, we gave way to it and were driven.
- Rotherham's Emphasized B. And [a south wind blowing softly] ||supposing they had secured their purpose||
weighing anchor, they began to sail close in shore along Crete. But a MI: "with
philanthropy." [after no long time] there beat down from it a tempestuous wind,
called Euraquilo,—and <the ship being caught and we not being able to bring her
head to the wind> we let her go, and were borne along.

Expanded/Embellished Bibles:

- The Amplified Bible* So when the south wind blew softly, thinking that they had obtained their goal, they
weighed anchor and sailed along Crete, hugging the coast.
Shipwreck
But soon afterward a violent wind, called Euraquilo [a northeaster, a tempestuous
windstorm like a typhoon], came rushing down from the island; and when the ship
was caught in it and could not head against the wind [to gain stability], we gave up
and [letting her drift] were driven along.
- An Understandable Version When the south wind began to blow gently, they raised anchor, thinking this was the
opportunity they had hoped for, [then] sailed close to the coastline of [southern]
Crete. But a short time later, a violent northeasterly wind they called "Euraquilo"
swept down, and when the ship was caught [by it], we were not able to face the
wind, so had to give in and allow the ship to drift.
- The Expanded Bible **The Storm**
When a ·good [moderate; gentle] wind began to blow from the south, the men on
the ship thought they ·could reach their goal [or had achieved their objective; or had
the opportunity they were waiting for]. So they pulled up the anchor, and we sailed
very close to the island of Crete. But ·then [^L not long after this] a ·very strong
[violent; hurricane-like] wind named the "northeaster" came from ·the island [^L it].
The ship was caught in it and could not sail against it. So we stopped trying and ·let
the wind carry us [^L were driven along].
- Jonathan Mitchell NT So at the south wind blowing gently, folks supposing to have gotten into [their]
power the intended purpose, upon weighing (or: hoisting) [anchor] they began
skirting (or: coasting along) very close to Crete.
However, after not much [time or distance] a hurricane (or: typhoon) wind, called a
"northeaster" (or: Euroaquilo), thrust down against it [i.e., the ship] [from
mountainous Crete].
So with the ship being violently gripped and snatched together [amidst the waves],
and then not being able to continue keeping the eye face to face to the wind (or:

- look the wind in the eye; = keep the boat's head facing into the wind), **after yielding, we began being borne** (or: carried) **along**.
- P. Kretzmann Commentary **And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.**
Kretzmann's **commentary** for Acts 27:9–13 has been placed in the **Addendum**.
Verses 14-20
The hurricane:
But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive.
- Syndein/Thieme **And when the south wind, having been blowing softly** {storm replaced with winds from the south and nice weather}, **assuming that they had obtained their purpose, setting sail . . . they sailed close by Crete** {hugging the coast}.
{Note: their shore boat was not brought on board but was tied to the stern, wrong kind of sail and the hull was not frapped until the storm hit (reinforce the hull with ropes and chains to hold it together. They are not ready for the second storm and the captain proves what a good sailor he is at that time.)}
But not long after there was suddenly hurled against it {the ship} **a tempestuous wind** {'tuphonikos' from which we get 'Typhoon', a violent circular motion storm}, **called Euroclydon** {Latin word for East with Latin word for North - a northeaster we would say}.
And when the ship was seized by violent force {hit broadside}, **and, giving way, we were carried along.**
- Translation for Translators **Then a gentle wind began to blow from the south, and the crew members thought that they could travel as they had decided to do. So they lifted the anchor up out of the sea, and the ship sailed westward along the southern shore of Crete Island. But after a while, a wind that was very strong blew across the island from the north side and hit the ship. That wind was called** {People called that wind} **“the Northeast Wind.” It blew strongly against the front of the ship. The result was that we could not keep going in the direction in which we had been going. So the sailors let the wind move the ship in the direction that the wind was blowing.**
- The Voice **One day a moderate south wind began to blow, which made an attempt possible. We weighed anchor and sailed west, staying near shore. Then things got scary. A violent northeaster, the Euraquilo, blew down across Crete. We were caught. We couldn't turn and sail into this fierce wind, so we had no choice but to let it drive us.**

Bible Translations with Many Footnotes:

Lexham Bible

A Violent Storm at Sea

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“began to blow gently”)] **a southwest wind began to blow gently, because they** [*Here “because ” is supplied as a component of the participle (“thought”) which is understood as causal] **thought they could accomplish their purpose, they weighed anchor and** [*Here “and ” is supplied because the previous participle (“weighed anchor”) has been translated as a finite verb] **sailed close along Crete. But not long afterward a wind like a hurricane, called the northeaster,** [Literally “Euraquilo,” a violent northern wind] **rushed down from it.** [That is, from the island of Crete] **And when** [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“was caught”)] **the ship was caught and was not able to head into the wind, we gave way and** [*Here “and ” is supplied because the previous participle (“gave way”) has been translated as a finite verb] **were driven along.**

NET Bible®

When a gentle south wind sprang up, they thought⁵¹ they could carry out⁵² their purpose, so they weighed anchor⁵³ and sailed close along the coast⁵⁴ of Crete. Not long after this, a hurricane-force⁵⁵ wind called the northeaster⁵⁶ blew down from the

island.⁵⁷ When the ship was caught in it⁵⁸ and could not head into⁵⁹ the wind, we gave way to it and were driven⁶⁰ along.

^{51tn} Grk “thinking.” The participle δόξαντες (doxantes) has been translated as a finite verb due to requirements of contemporary English style.

^{52tn} Or “accomplish.” L&N 68.29, for κρατέω, has “to be able to complete or finish, presumably despite difficulties – ‘to accomplish, to do successfully, to carry out.’ ... ‘thinking that they could carry out their purpose’ Ac 27:13.”

^{53tn} Or “departed.”

^{54tn} L&N 54.8, “παραλέγομαι: (a technical, nautical term) to sail along beside some object – ‘to sail along the coast, to sail along the shore.’ ... ‘they sailed along the coast of Crete’ Ac 27:13.” With the addition of the adverb ἄσσον (asson) this becomes “sailed close along the coast of Crete.”

^{55tn} Grk “a wind like a typhoon.” That is, a very violent wind like a typhoon or hurricane (BDAG 1021 s.v. τυφωνικός).

^{56sn} Or called Euraquilo (the actual name of the wind, a sailor’s term which was a combination of Greek and Latin). According to Strabo (Geography 1.2.21), this was a violent northern wind.

^{57tn} Grk “from it”; the referent (the island) has been specified in the translation for clarity.

^{58tn} Or “was forced off course.” Grk “The ship being caught in it.” The genitive absolute construction with the participle συναρπασθέντος (sunarpassentos) has been taken temporally; it could also be translated as causal (“Because the ship was caught in it”).

^{59tn} BDAG 91 s.v. ἀντοφθαλμέω states, “Metaph. of a ship το πλοίου μὴ δυναμένοι ἂ. τῷ ἀνέμῳ since the ship was not able to face the wind, i.e. with its bow headed against the forces of the waves Ac 27:15.”

^{60sn} Caught in the violent wind, the ship was driven along. They were now out of control, at the mercy of the wind and sea.

The Spoken English NT

A Terrible Storm on the Mediterranean Sea

And when a gentle wind started blowing from the south, they thought their plan had worked out.^u They pulled up the anchor and sailed along the coast of Crete.

But before long a hurricane wind called “the northeaster” hit us from the land.

The ship was caught in it, and couldn’t come around to face the wind. So we gave up and were swept along.

^{u.} Lit. “they thought they had achieved their purpose.”

Wilbur Pickering’s New T.

The storm

So when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. But not long after, a cyclonic wind blasted down from the land (it is called Euroclydon). Well the ship was caught and could not head into the wind, so we gave up and were driven along.⁵

(5) The blast of wind was sudden and they were too close to the shore to have much room to maneuver. To remain broadside to the wind was to be swamped, so they turned tail and the wind drove them out to the open Mediterranean. I imagine that a little supernatural activity was involved.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now a south wind having blown gently, having thought to have taken hold of [fig., to have achieved] the plan, having taken up anchor, they began sailing along Crete. But not long after a typhoon-like wind rushed down from it [i.e., Crete]—the [wind] being called Euroclydon [“southeast wind”]. So the ship having been dragged off [course] and not being able to be facing into the wind, having given up [to it], we were being carried along.

Benjamin Brodie's trans.	<p>And when a southern wind began to blow gently and they were convinced that their plan [to winter in Phoenix] was attainable, after weighing anchor, they sailed along the coast of Crete.</p> <p>But not long afterwards, a typhoon wind broke loose against it, which is commonly called Euroquilo,</p> <p>And the ship, which was being violently seized and dragged away, was not able to face the wind, and as we succumbed to it, we were carried away .</p>
Charles Thomson NT	<p>So a gentle breeze springing up from the south. they, confident of gaining their point, weighed anchor and sailed close along Crete.</p> <p>But not long after there arose against it a tempestuous wind, which is called Euroclydon,</p> <p>and the vessel being hurried away and not able to look up to the wind, we were forced to let her drive.</p>
English Standard Version	<p>Now when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to the shore. But soon a tempestuous wind, called the northeaster, struck down from the land. And when the ship was caught and could not face the wind, we gave way to it and were driven along.</p>
Literal Standard Version	<p>...and a south wind blowing softly, having thought they had obtained [their] purpose, having lifted anchor, they sailed close by Crete,</p> <p>and not long after, there came down from it a turbulent wind, [that] is called the Euroclydon,</p> <p>and the ship being caught, and not being able to bear up against the wind, having given [her] up, we were carried on,</p> <p>and having run under a certain little island, called Clauda, we were hardly able to become masters of the boat,</p> <p>which having taken up, they were using helps, undergirding the ship, and fearing lest they may fall into the [sandbars of] Syrtis, having let down the mast—so were carried on. Vv. 16–17 are included for context.</p>
Modern English Version	<p>The Storm at Sea</p> <p>When a south wind blew gently, supposing that they had obtained the necessary conditions, they weighed anchor and sailed along the shore of Crete. But soon afterward a tempestuous wind swept through, called the Euroclydon. [Or <i>Northeaster</i>.] When the ship was overpowered and could not head into the wind, we let her drift.</p>
Modern Literal Version 2020	<p>Now <i>after wind</i> from <i>the</i> south blew softly, having thought to have taken-hold of their purpose, they lifted <i>the anchor</i> up and were coasting-along, closer to Crete.</p> <p>But after not much <i>time</i>, a typhoon wind, being called Euroclydon, was cast against her;</p> <p>and <i>after</i> the ship was seized and not being able to head-into the wind, having given <i>her to the wind</i>, we were being carried <i>along</i>.</p>
New American Standard	<p>When a moderate south wind came up [Lit a south wind having gently blown], thinking that they had attained their purpose, they weighed anchor and began sailing along Crete, closer to shore.</p> <p>Shipwreck</p> <p>But before very long a violent wind, called Euraquilo [i.e., a northeaster], rushed down from the land [Lit <i>it</i>]; and when the ship was caught <i>in it</i> and could not head up into the wind, we gave up and let ourselves be driven <i>by the wind</i>.</p>
New European Version	.
New King James Version	<p>In the Tempest</p> <p>When the south wind blew softly, supposing that they had obtained <i>their</i> desire, putting out to sea, they sailed close by Crete. But not long after, a tempestuous head wind arose, called Euroclydon [A southeast wind that stirs up broad waves;</p>

New Matthew Bible

NU *Euraquilon*, a northeaster]. So when the ship was caught, and could not head into the wind, we let her drive [*be driven*].

When the south wind blew, they, expecting to achieve their purpose, raised anchor and sailed past all Crete. But soon after, there arose a contrary squall of wind out of the northeast. And when the ship was caught and could not resist the wind, we let her go, and drove with the weather.

The gist of this passage: When the ship begins its trip, things seem perfect. However, a sudden wind through Crete blew the ship way off course.

13-15

Acts 27:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑποπνέω (ὑποπνέω) [pronounced <i>hoop-op-NEH-oh</i>]	<i>blowing gently (softly); blowing underneath</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #5285
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
νότος (νότος) [pronounced <i>NOHT-oss</i>]	<i>south, southwest; southern quarter; southern wind</i>	masculine singular noun; genitive/ablative case	Strong's #3558

Translation: Now [because] a southern wind blowing gently,...

Almost on cue, these men felt a gentle wind blowing from the south. These are ideal conditions. A southern wind will keep them near the southern coastline of Crete and they can adjust their sails so that they move along toward the next port.

Acts 27:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δοκέω (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>thinking, imagining, seeming, considering, appearing; presuming, assuming</i>	masculine plural, aorist active participle, nominative case	Strong's #1380
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
πρόθεσις (πρόθεσις) [pronounced <i>PROTH-es-is</i>]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; genitive/ablative case	Strong's #4286

Acts 27:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krateō (κρατέω) [pronounced <i>krat-EH-oh</i>]	<i>to seize or to retain</i> (literally or figuratively); <i>to hold</i> (by, fast), <i>to keep, to lay hand (hold) on, to obtain, to retain, to take</i> (by)	perfect active infinitive	Strong's #2902

Translation: ...they were assuming [their] intention to hold [their course was the right move].

Those who voted to move on from Fair Havens so that they could winter in Phoenix saw this as the moment of opportunity. They needed to seize this time and go with it. Everything looked good. Conditions were ideal.

Acts 27:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airō (αἴρω) [pronounced <i>Ī-row</i>]	<i>bearing</i> (up), <i>carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking</i> (away, up)	masculine plural, aorist active participle; nominative case	Strong's #142
âsson (ἄσσον) [pronounced <i>as'-son</i>]	<i>nearer, more nearly, very near; close</i>	adverb	Strong's #788
paralégomai (παραλέγομαι) [pronounced <i>par-al-EHG-om-ahee</i>]	<i>to sail</i> (past, by), <i>to coast along; to lay one's course near; to work past, to weather</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #3881
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Krêtē (Κρήτη) [pronounced <i>KRAY-tay</i>]	<i>fleshy; transliterated, Crete</i>	feminine singular proper noun; a location; accusative case	Strong's #2914

Translation: Lifting up [anchor], they began to sail along [the southern coast of] Crete.

They took up anchor and began to sail along the coast of Crete. Their intent was to remain close to the southern shores of Crete and to just move along to the harbor of Phoenix.

Acts 27:13 Now [because] a southern wind blowing gently, they were assuming [their] intention to hold [their course was the right move]. Lifting up [anchor], they began to sail along [the southern coast of] Crete. (Kukis mostly literal translation)

At first, conditions were ideal. They were going to sail and additional fifty miles and dock at what they believed to be a better place.

Acts 27:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Translation: *But after not much [time],...*

As they have moved along, they took advantage of that gentle southern wind. However, very little time passes when the situation suddenly changes.

Acts 27:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállō (βάλλω) [pronounced <i>BAWL-low</i>]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 rd person singular, aorist active indicative	Strong's #906
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
anemos (ἄνεμος) [pronounced <i>AN-em-oss</i>]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; nominative case	Strong's #417
tuphōnikós (τυφωνικός) [pronounced <i>too-fo-nee-KOSS</i>]	<i>like a whirlwind, tempestuous, hurricane-force; stormy</i>	masculine singular adjective, nominative case	Strong's #5189

Translation: *...a hurricane-force wind came down upon [the ship],...*

Suddenly coming down upon them was a gale-force wind. This is dangerous for any ship, but it is particularly dangerous if the ship wants to go one way, but the wind is working against that direction. They are moving in a westerly direction, but this wind is coming over Crete and hitting them, pushing them away from Crete.

Acts 27:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, nominative case	Strong's #2564
Eurokludōn (Εὐροκλύδων) [pronounced yoo-rok-loo'-dohn]	<i>a violent agitation; southeast wind raising mighty waves; a wind causing broad waves; transliterated, Euroclydon, Euraquilo</i>	masculine singular proper noun; a person; nominative case	Strong's #2148

Translation: ...the wind being called Euroclydon [a violent, southeast wind].

The kind of wind which comes upon them is so famous as to be given a name, the Euroclydon. It is a violent wind which causes great broad waves. Apparently, it comes out of the southeast, and it would be blowing toward the northwest. This is going to push the ship away from Crete and out into the wide open sea. This was not to be the journey they intended going on until winter was over.

Acts 27:14 **But after not much [time], a hurricane-force wind came down upon [the ship], the wind being called Euroclydon [a violent, southeast wind].** (Kukis mostly literal translation)

Acts 27:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunarpazō (συναρπάζω) [pronounced soon-ahr-PAD-zoh]	<i>seizing by force; catching or laying hold of (one so that he is no longer his own master); seizing and carrying away; grabbing up (someone, something)</i>	neuter singular, aorist passive participle, genitive/ablative case	Strong's #4884
This is a verb only used by Luke: Luke 8:29 Acts 6:12 19:29 27:15.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
plōion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 27:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	neuter singular, present (deponent) middle or passive participle; genitive/ablative case	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
antophthalméō (ἀντοφθαλμέω) [pronounced ant-of-thal-MEH-oh]	<i>to face (head on), to look directly at, to look against or straight at; metaphorically to bear up against, withstand</i>	present active infinitive	Strong's #503
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
anemos (ἄνεμος) [pronounced AN-em-oss]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; dative, locative or instrumental case	Strong's #417

Translation: [The wind] seized the ship by force and they [found themselves] unable to face [this] wind.

The wind had seized the ship with great force. The ship was attempting to stay close to the southern face of the island of Crete. The wind is coming down hard against the ship, blowing it exactly the way it does not want to go, but the wind is too difficult to oppose. I believe the idea here is, they could not use this wind to move them where they wanted to go. It was too strong, it was too violent. They simply had to yield to the wind in order not to have their sails destroyed by it.

Acts 27:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epididōmi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	<i>giving over; delivering [over] to, surrendering; offering</i>	masculine plural, aorist active participle; nominative case	Strong's #1929
phérō (φέρω) [pronounced FEH-row]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	1 st person plural, imperfect passive indicative	Strong's #5342

Translation: Having surrendered [to it], they began to be driven [by the wind].

At least twice in this passage, the imperfect tense is used. In both cases, it is the inchoative (or ingressive) imperfect. It refers to a process which begins to take place.

They gave into this powerful wind and it began to drive them along.

At this point, all they can do is allow the wind to drive them until it calms down.

Acts 27:15 [The wind] seized the ship by force and they [found themselves] unable to face [this] wind. Having surrendered [to it], they began to be driven [by the wind]. (Kukis mostly literal translation)

The problem is, this wind is blowing them in the exact wrong direction and it is too violent to oppose.

Acts 27:13–15 Now [because] a southern wind blowing gently, they were assuming [their] intention to hold [their course was the right move]. Lifting up [anchor], they began to sail along [the southern coast of] Crete. But after not much [time], a hurricane-force wind came down upon [the ship], the wind being called Euroclydon [a violent, southeast wind]. [The wind] seized the ship by force and they [found themselves] unable to face [this] wind. Having surrendered [to it], they began to be driven [by the wind]. (Kukis mostly literal translation)

The captain of the ship is going to try to move the ship westward about 50 miles, holding close to the southern shore of Crete. They have the perfect wind moving them along. Then suddenly, a violent gale-force wind comes from the other direction and blows the ship completely off course.

Acts 27:13–15 Now, when they felt a gentle southern wind blowing against their sails, they assumed that this was the time to take action. Having taken up anchor, they began to sail along the southern coast of Crete. However, after very little time passed, a hurricane-force wind suddenly came down upon their ship, this wind being called Euroclydon. Having this ship being seized by great force, they were unable to maintain their course against this wind. Therefore, they surrendered to the force of this wind and allowed themselves to be driven by it. (Kukis paraphrase)

Admittedly, I had some serious difficulties with translating the next two verses. I am sure that I have at least 80% of it right, and maybe more. I am confident that I got the gist of it correct, although I may have messed up a short phrase here or there. An examination of the NASB and its footnotes will help to explain why this passage is so difficult. Luckily, we have 40 or so other translations to refer to in order to fully understand this passage.

The more of the translations that you read, the more sense this section will make. Make certain to read Translation for Translators, the Voice, the Amplified Bible and the NASB.

Now an islet, a certain one, they were sailing under the lee of, was being called Cauda. We were able, with much work, to bring about of the skiff, which, having taken up helps they used undergirding the ship. And fearing lest [we go] into the Syrtis, they might fall having loosened the sail. Thus they were borne along.

Acts
27:16–17

They were sailing past a certain small island called Cauda. We were able, with much effort, to bring up the small boat. Having taken [it] up, they were using ropes [and] undergirding the ship. And they were worried lest [we all go] into the sandbars [of that region]; [and that] they might be [completely] driven off course, having lowered the sail. Thus they were being borne about [having lost all control of the ship].

We sailed past a small island known as Cauda. We exerted a great deal of effort to bring the lifeboat up. After taking it up, ropes were used to undergird the ship. One of their fears was that we might be driven into the sandbars of that area. They also worried that they might be completely driven off course, having lowered the sail. In this state, our ship was being borne about, subject to the waves and the storm.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)
Complete Apostles Bible

And running under the sheltered side of a certain little island called Clauda, we secured the skiff with difficulty.

And having hoisted it up, they used cables for undergirding the ship; and being afraid lest they run aground in the Syrtis Shallows, they let down the driving anchor, thus they were being driven along by the wind.

Douay-Rheims 1899 (Amer.)

And running under a certain island that is called Cauda, we had much work to come by the boat.

Which being taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quicksands, they let down the sail yard and so were driven.

Holy Aramaic Scriptures

And when we passed a certain island, which is called Quda {Cauda}, we were barely able to hold on to the skiff.

And after we lifted it up, we tightened and restored the ship, and on account that we were fearing that perhaps we would fall in the descent of the sea, we lowered the foresail, and so journeyed.

James Murdock's Syriac NT

And when we had passed a certain island, called Cyra, we could hardly retain the boat.

And after hoisting it [on board], we girded the ship around [the waist], and made it strong. And, because we were afraid of falling upon a precipice of the sea, we pulled own the sail; and so we drifted.

Original Aramaic NT

And when we passed an island called Qeuda, we were scarcely able to hold the lifeboat.

And when we took it up, we girded it and retained it to the ship, because we were afraid lest it fall in a declivity of the sea, and we took down the sail, and so we moved on.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And, sailing near the side of a small island named Cauda, we were able, though it was hard work, to make the ship's boat safe:

And having got it up, they put cords under and round the ship; but fearing that they might be pushed on to the Syrtis, they let down the sails and so went running before the wind.

Bible in Worldwide English

We came close to a small island called Clauda. There we had a hard time to pull up the small boat.

However, at last they got it up. Then they put ropes around the boat to make it strong. They were also afraid they would get stuck in a bad place in the sand. So they took down the big sail cloth that was up to catch the wind. Then they let the boat go where the wind took it.

Easy English

After that, we passed the south end of a small island called Cauda. Here we found a place where the wind did not blow so strongly. The sailors lifted the ship's small boat out of the water to make it safe. They tied it on the ship with ropes. Then they tied some more ropes under the ship so that it would not break in pieces. The men were afraid of what might happen. There were some places along the coast of Libya where the water was not very deep. The ship might hit one of these places and then it might break. So they took the ship's largest sail down. Then they let the wind blow the ship along.

Easy-to-Read Version—2008

We went below a small island named Cauda. With the island protecting us from the wind, we were able to bring in the lifeboat, but it was very hard to do. After the men brought the lifeboat in, they tied ropes around the ship to hold it together. The men

were afraid that the ship would hit the sandbanks of Syrtis. So they lowered the sail and let the wind carry the ship.

God's Word™

As we drifted to the sheltered side of a small island called Cauda, we barely got control of the ship's lifeboat. The men pulled it up on deck. Then they passed ropes under the ship to reinforce it. Fearing that they would hit the large sandbank off the shores of Libya, they lowered the sail and were carried along by the wind.

Good News Bible (TEV)

We got some shelter when we passed to the south of the little island of Cauda. There, with some difficulty we managed to make the ship's boat secure. They pulled it aboard and then fastened some ropes tight around the ship. They were afraid that they might run into the sandbanks off the coast of Libya, so they lowered the sail and let the ship be carried by the wind.

J. B. Phillips

Then, running under the lee of a small island called Clauda, we managed with some difficulty to secure the ship's boat. After hoisting it aboard they used cables to brace the ship. To add to the difficulties they were afraid all the time of drifting on to the Syrtis banks, so they shortened sail and lay to, drifting. [Philips may have mixed its verses up.]

The Message

We came under the lee of the small island named Clauda, and managed to get a lifeboat ready and reef the sails. But rocky shoals prevented us from getting close. We only managed to avoid them by throwing out drift anchors.

NIRV

We passed the calmer side of a small island called Cauda. We almost lost the lifeboat that was tied to the side of the ship. So the men lifted the lifeboat on board. Then they tied ropes under the ship itself to hold it together. They were afraid it would get stuck on the sandbars of Syrtis. So they lowered the sea anchor and let the ship be driven along.

New Life Version

We went behind a small island called Claudia. It was hard work but we were able to make the ship's boat safe. They pulled it up and tied ropes around it and the ship. They were afraid of going on the Syrtis sands. So they took the sail down and let the ship go with the wind.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

We caught a bit of a windbreak from the island of Cauda [15] as we plowed by. That gave us time to hoist up the small lifeboat we had been towing. It was a hard job, but we got the small boat secured. Once we had hoisted the boat, we dropped ropes into the water and managed to slip them under the ship. This allowed us to wrap the hull with the ropes to help hold the ship together. As the storm blew us further south, we started to fear it would run us aground on the Syrtis [16] shallows and sandbars off the north coast of Africa. So we lowered the anchor as a brake to help slow us down.

¹⁵27:16Cauda (in some ancient manuscripts spelled "Clauda"), today Gavdos, was about 20 miles (32 km) south of Phoenix, Crete, where they had hoped to weather out the winter.

¹⁶27:17Syrtis was in what is now called the Gulf of Sidra, off the coast of Libya. Infamous for its sandbars and shoals of shallow water, it was a graveyard for ancient ships blown aground and splintered under the hammering storm waves. It was about 400 miles (650 km) south of Crete.

Contemporary English V.

We went along the island of Cauda on the side that was protected from the wind. We had a hard time holding the lifeboat in place, but finally we got it where it belonged. Then the sailors wrapped ropes around the ship to hold it together. They lowered the sail and let the ship drift along, because they were afraid it might hit the sandbanks in the gulf of Syrtis.

Goodspeed New Testament

As we passed under the lee of a small island called Cauda, we managed with great difficulty to secure the ship's boat. After hoisting it on board, they used ropes to

The Living Bible	<p>brace the ship, and as they were afraid of being cast on the Syrtis banks, they lowered the sail, and let the ship drift.</p> <p>We finally sailed behind a small island named <i>Clauda</i>, where with great difficulty we hoisted aboard the lifeboat that was being towed behind us, and then banded the ship with ropes to strengthen the hull. The sailors were afraid of being driven across to the quicksands of the African coast, [<i>were afraid of being driven across to the quicksands of the African coast</i>, literally, “feared lest they should be cast upon the Syrtis.”] so they lowered the topsails and were thus driven before the wind.</p>
New Berkeley Version New Living Translation	<p>We sailed along the sheltered side of a small island named <i>Cauda</i>, [Some manuscripts read <i>Clauda</i>.] where with great difficulty we hoisted aboard the lifeboat being towed behind us. Then the sailors bound ropes around the hull of the ship to strengthen it. They were afraid of being driven across to the sandbars of Syrtis off the African coast, so they lowered the sea anchor to slow the ship and were driven before the wind.</p>
The Passion Translation	<p>As we passed to the lee of a small island called <i>Cauda</i>, we were barely able to get the ship’s lifeboat under control, so the crew hoisted the dinghy aboard. The sailors used ropes and cables to undergird the ship, fearing they would run aground on the shoals of Syrtis. They lowered the drag anchor to slow its speed and let the ship be driven along.</p>
Plain English Version	<p>The ship was towing a little boat behind it. The sea was very rough, so we wanted to put that little boat up on the deck of the ship, so that it would not get full of water. But the wind was too strong for us to do that. Then we went beside a little island called <i>Cauda</i>. That island blocked the wind, so it wasn’t as strong, and we lifted the little boat up out of the water and tied it on to the deck of the ship. There was still a lot of wind, so it was really hard work for us, but we did it.</p> <p>After that, the ship men tied ropes around the middle of the ship to make it stronger, so the big waves would not break it. The wind was pushing the ship very fast, and the ship men reckoned we might hit the sand-bars near Libya country, and get stuck there, so they got a big bag on a rope, and they threw it out behind the ship and let it drag in the water. This made the ship slow down a bit, but the wind kept on blowing it along.</p>
Radiant New Testament	<p>We passed along the calmer side of a small island called <i>Cauda</i>. We almost lost the lifeboat that was tied to the side of the ship, but the men lifted it on board. Then they tied ropes around the ship itself to hold it together. They were afraid it would get stuck on the sandbars of Syrtis, so they lowered the sea anchor and let the ship be driven along.</p>
UnfoldingWord Simplified T.	<p>The ship then sailed along the coast line of a small island named <i>Cauda</i>. We were able, with difficulty, to fasten the lifeboat securely to the ship. After the sailors hoisted the lifeboat onto the ship, they used cables to reinforce the ship. They passed them under the ship’s hull to strengthen the ship.</p>
William’s New Testament	<p>As we passed under the lee of a small island called <i>Cauda</i>, with great difficulty we were able to secure the ship’s boat. After hoisting it on board, they used ropes to brace the ship, and since they were afraid of being stranded on the Syrtis quicksands, they lowered the sail and let her drift.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then when we passed south of a small island called Cauda, we used all our strength to get hold of the rowboat that was tied at the rear of the ship. And after we hoisted it aboard, they started wrapping the ship with [ropes and chains]. Also, since they were afraid of running aground on the shoals, they lowered the masts and we were just carried along.</p>
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CAUDA ko'-da (Kauda; also called Klauda; the King James Version Clauda; the modern Greek name Gaudho supports the form Cauda): An island 23 miles West of Cape Matala. It is a small island, and can never have supported a large population, or have been of any importance. Its elevation to the rank of a bishopric in Byzantine times must have been due to its association with the voyage of Paul. The ship with Paul on board was driven under the lee of Cauda (Acts 27:16); in the calm water south of the island the crew succeeded in hauling in the boat, undergirding the ship and slackening sail. W. M. Calder.²⁹

Beck's American Translation
Breakthrough Version

After sailing under a certain small island called Clauda, with a lot of effort we could secure the dinghy, that, after they took up, they were using helps, tying up the underside of the boat. And fearing that they might get down off into the Syrtis Major, after lowering the gear, they were being driven along like this.

Common English Bible

After sailing under the shelter of an island called Cauda, we were able to control the lifeboat only with difficulty. They brought the lifeboat aboard, then began to wrap the ship with cables to hold it together. Fearing they might run aground on the sandbars of the Gulf of Syrtis, they lowered the anchor and let the ship be carried along.

Len Gane Paraphrase

Running under the sheltered side of a certain island named Clauda, we had a lot of work to secure the boat. After lifting it up, they used supports to undergird the ship, and fearing that they would end up on sandbanks of the Syrtis, they lowered the sail, and thus they let the ship be carried along [by the wind].

A. Campbell's Living Oracles

An running under a certain island, called Clauda, we were hardly able to get masters of the boat: which, when they had hoisted up, they used helps, undergirding the ship: and fearing, lest they should fall upon the quicksands, they struck sail, and so were driven.

New Advent (Knox) Bible

We now ran under the lee of an island named Cauda, where we contrived, with difficulty, to secure the ship's boat. When it had been hoisted aboard, they strengthened the ship by passing ropes round her; then, for fear of being driven on to the Syrtis sands, they let down the sea-anchor, and so drifted.[8]

[8] 'The sea-anchor'; literally, 'the instrument'. It appears that the ancients sometimes dragged a heavy plank behind their ships, to retard their speed in a gale, and this seems to be the intention of the Latin rendering; some would translate the Greek 'lowering the sails'.

NT for Everyone

When we came in behind an island called Cauda, we were just able to get the ship's boat under control. They pulled it up, and did what was necessary to undergird the ship. Then, because they were afraid that we would crash into the Syrtis sandbanks, they lowered the sea-anchor and allowed the ship to be driven along.

20th Century New Testament

Running under the lee of a small island called Cauda, we only just managed to secure the ship's boat, And, after hoisting it on board, the men frapped the ship. But, afraid of being driven on to the Syrtis Sands, they lowered the yard, and then drifted.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

After running under the shelter of a little island called Cauda, [Or *Clauda*] we were barely able to get control of the skiff. After hoisting it up, they used ropes and tackle and girded the ship. Fearing they would run aground on the Syrtis, they lowered the drift-anchor, and in this way they were driven along.

Conservapedia Translation

We ran in the lee of a certain island called Clauda, and with much hard work managed to get the lifeboat aboard. When they had taken the boat up, they used hawsers to undergird the ship. Then, in fear that they would fall into the Syrtis, they

²⁹ From <https://www.bible-history.com/isbe/c/cauda/> accessed January 14, 2024.

struck sail and scudded under a bare mast. *Syrtis* here stands for the Gulf of Gabès along the African coast of the Mediterranean Sea, from the eastern coast of Tunisia to Tripoli in Libya.

Revised Ferrar-Fenton Bible Running then under the shelter of an island called Claude, we were able to secure the boat with some difficulty; and when they had hoisted it, they proceeded to strengthen the ship by vam-braces. Afraid, also, that they would be caught in the *Syrtis*,¹ lowering the top-masts, they thus drifted along.

¹: A dangerous range of quicksand's off Tripoli, in North Africa.—F.F.

Free Bible Version We were eventually able to run into the lee of a small island called Cauda, and managed with some difficulty to secure the ship's boat* on board. After hoisting it aboard, the sailors bound ropes around the hull to strengthen it. Then, worried that they would be wrecked on the *Syrtis* banks, they lowered the sea anchor and allowed the ship to be driven along.

God's Truth (Tyndale) And we came unto an isle named Clauda, and had much work to come by a boat, which they took up and used help, undergirding the ship, fearing lest we should have fallen into *Syrtis*, and we let down a vessel and so were carried.

International Standard V As we drifted to the sheltered side of a small island called Cauda, [Other mss. read Clauda] we barely managed to secure the ship's lifeboat.

The ship's crew [Lit. They] pulled it up on deck and used ropes to brace the ship. Fearing that they would hit the large sandbank near Libya, [Lit. the *Syrtis*] they lowered the sail and drifted along.

Montgomery NT Then we ran under the lee of a little island named Claudia, where with great difficulty we were able to secure the ship's boat. After hauling it aboard, they used ropes to undergird the ship, and since they were fearful lest they should be driven upon the *Syrtis*, they lowered the gear and lay to.

Riverside New Testament Running under the lee of an island called Cauda, we contrived with difficulty to secure the small boat. When we had got it in, we used ropes to undergird the ship. Fearing that we might get stranded on the *Syrtis*, they lowered the sail and so drifted.

Leicester A. Sawyer's NT And running a little under the island called Clauda, we with difficulty became masters of the boat, and taking it out they used helps, under-girding the ship; and fearing lest they should fall on the shoal, letting down the mast they were driven in that condition.

Urim-Thummim Version And having run under a certain little isle, called Clauda, we were hardly able to become masters of the boat. Which having taken up, they were using helps, undergirding the ship, and fearing unless they may fall on the quicksand, having let down the mast, so were borne on.

Weymouth New Testament Then we ran under the lee of a little island called Cauda, where we managed with great difficulty to secure the boat; and, after hoisting it on board, they used frapping-cables to undergird the ship, and, as they were afraid of being driven on the *Syrtis* quicksands, they lowered the gear and lay to.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As we were crossing under the lee of the small island of Cauda, we managed—but with effort—to secure the lifeboat. After lifting it aboard, they used cables to undergird the hull, and since we feared running aground on the sands of *Syrtis*, they lowered the sea anchor. So we continued to be dragged along.

The Heritage Bible And running under a certain small island called Clauda, we had strength to be masters of the boat with great difficulty,

Which lifting up, they used helps, undergirding the ship, and fearing lest they fall into the sandshoals,¹⁷ lowering the tackle, so were born along.

¹⁷ 27:17 the sand shoals, *surtis*, the *Syrtis* Major or great bay of sand drawn by the waves on the North coast of Africa.

New American Bible (2011)	We passed along the sheltered side of an island named Cauda and managed only with difficulty to get the dinghy under control. They hoisted it aboard, then used cables to undergird the ship. Because of their fear that they would run aground on the shoal of Syrtis, they lowered the drift anchor and were carried along in this way.
New Catholic Bible	As we passed along the sheltered side of a small island called Cauda, [<i>Cauda</i> : a city about 23 miles from Crete.] we managed with some difficulty to secure the ship's lifeboat. After hoisting it up, they used cables to undergird the ship. Then, afraid of running aground on the shallows of Syrtis, [<i>Syrtis</i> : a sandy stretch of land off the coast of Tunis and Tripoli in North Africa.] they lowered the sea anchor and so let themselves drift.
New Jerusalem Bible	We ran under the lee of a small island called Cauda and managed with some difficulty to bring the ship's boat under control. Having hauled it up they used it to undergird the ship; then, afraid of running aground on the Syrtis banks, they floated out the sea-anchor and so let themselves drift.
NRSV (Anglicized Cath. Ed.)	By running under the lee of a small island called Cauda [Other ancient authorities read <i>Clauda</i>] we were scarcely able to get the ship's boat under control. After hoisting it up they took measures [Gk <i>helps</i>] to undergird the ship; then, fearing that they would run on the Syrtis, they lowered the sea-anchor and so were driven.
Revised English Bible—1989	As we passed under the lee of a small island called Cauda, we managed with a struggle to get the ship's boat under control. When they had hoisted it on board, they made use of tackle to brace the ship. Then, afraid of running on to the sandbanks of Syrtis, they put out a sea-anchor and let her drift.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As we passed into the lee of a small island called Cauda, we managed with strenuous effort to get control of the lifeboat. They hoisted it aboard, then fastened cables tightly around the ship itself to reinforce it. Fearing they might run aground on the Syrtis sandbars, they lowered the topsails and thus continued drifting.
Hebraic Roots Bible	But running under an islet being called Clauda, we were hardly able to get mastery of the boat; And when we launched it, we began under girding and repairing the ship. And because we were afraid of grounding, we lowered the sail, so we drifted.
Holy New Covenant Trans.	We went below a small island named Cauda. Then we were able to bring in the lifeboat. (It was very hard to do this.) After the men took the lifeboat in, they tied ropes around the ship to hold the ship together. The men were afraid that the ship would hit the sandbanks of Syrtis. So they lowered the sail and let the wind carry the ship along.
The Scriptures 2009	And having run under a small island called Klauda, we were hardly able to control the small boat. And having hoisted it, they used helps to undergird the ship. And fearing lest they should run aground on Surtis, they lowered the tackle and so were driven.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...island (small) but something Passing (Downward) being called cauda [We] have (ability) difficultly [them] secure to become [of] the dory whom Taking [by] supports [Men] treated {her} Tying (Under) the boat Fearing also not to the sandbar [They] may fall Lowering the implement so [Men] were carried...
Alpha & Omega Bible	RUNNING UNDER THE SHELTER OF A SMALL ISLAND CALLED CLAUDA, WE WERE SCARCELY ABLE TO GET THE SHIP'S BOAT UNDER CONTROL. AFTER THEY HAD HOISTED IT UP, THEY USED SUPPORTING CABLES IN UNDER-GIRDING THE SHIP; AND FEARING THAT THEY MIGHT RUN

AGROUND ON the shallows OF SYRTIS, THEY LET DOWN THE SEA ANCHOR AND IN THIS WAY LET THEMSELVES BE DRIVEN ALONG.

Awful Scroll Bible	Then running-under the lee, of a certain small island being called Clauda, we hardly prevail to come about having power-over the vessel, which taking up, they were using ~supports, under-girding the ship, so fearing lest they shall fall-out into Syrtis, lowering the ~sails, the same-as-this were being borne.
Concordant Literal Version	Now, running under a certain islet called Cauda, we are hardly strong enough to hold off the skiff, hoisting which, they used stays, undergirding the ship. Besides, fearing lest they should be falling into the Syrtis quicksand, lowering the gear, thus they were carried along."
exeGeses companion Bible	And sailing past some island called Clauda, we are able, difficultly, to become masters of the skiff: which, they take, and using helps, undergird the sailer; and awing, lest they fall into the quicksands, lower sail, and thus are borne.
Orthodox Jewish Bible	By running under the lee of a small island called Cauda, we were able only with difficulty to get the lifeboat secured. After hoisting it up, they were using frapping cables, passing them underneath the oniyah; then, fearing lest on the shallows of Syrtis they might run aground, they lowered the sea anchor, and so they were being driven along.
Rotherham's Emphasized B.	And <running under the lee [of some small island] called Cauda> we were able_ with difficulty_ to make ourselves masters of the boat,—which_ hoisting up_ they began to use [helps], undergirding the ship; and <fearing lest [on the sandbank of Africa]> they should run aground [lowering the gear] so were they borne along.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>We ran under the shelter of a small island [twenty-five miles south of Crete] called Clauda, and with great difficulty we were able to get the ship's ^[c]skiff on the deck and secure it. After hoisting the skiff [on board], they used ^[d]support lines [for frapping] to undergird and brace the ship's hull; and fearing that they might run aground on the shallows of Syrtis [off the north coast of Africa], they let down the ^[e]sea anchor and lowered the sails and were driven along [backwards with the bow into the wind].</p> <p>[c] Acts 27:16 This was a small boat towed behind the ship for transportation to and from shore or as a lifeboat for emergencies. In a violent sea it might collide repeatedly with the ship and cause major damage.</p> <p>[d] Acts 27:17 These were ropes that were tightly wrapped around (and sometimes under) the hull of an ancient ship to firm and strengthen it in heavy seas.</p> <p>[e] Acts 27:17 A sea anchor (para-anchor) is a sturdy fabric parachute set at the end of an anchor rode (designed for use with a rope/chain windlass) or other long line and sometimes weighted so it rides deep. A sea anchor is placed off the bow (front) so that the boat's bow would be held into the wind while drifting or being blown downwind. One danger of this is that the rudder may be damaged and that is what happened later—the rudder was lost (see v 40). A drogue is set off the stern (back) when sailing downwind to slow the boat and provide more control. The sea anchor held the bow into the wind and slowed the drift. The Annapolis Book of Seamanship, Third Edition.</p>
An Understandable Version	Then, sailing on the sheltered side of a small island named Cauda, we experienced difficulty in trying to secure the ship's life-boat. And when they [finally] got the boat hoisted up, they slung [rope] cables underneath [and around] the hull [of the ship

The Expanded Bible	<p><i>to reinforce it</i>]. Then, fearing the ship would run aground on the <i>[shifting]</i>, shallow sandbar <i>[called]</i> Syrtis, they lowered their <i>[navigation]</i> gear <i>[Note: This may have been sails, rigging, etc.]</i> and so were driven <i>[as a derelict by the wind]</i>.</p> <p>When we went <i>·below</i> <i>[under the lee/shelter of]</i> a small island named Cauda [^C23 miles off the south coast of Crete], we were barely able to bring in the lifeboat. After the men took the lifeboat in, they tied <i>·ropes</i> <i>[or cables]</i> <i>·around</i> <i>[or under]</i> the ship to hold it together. The men were afraid that the ship would <i>·hit</i> <i>[run aground on]</i> the sandbanks of Syrtis [^Coff the coast of North Africa], so they lowered the <i>·sail</i> <i>[or sea anchor; ^Lgear]</i> and let the wind carry the ship.</p>
Jonathan Mitchell NT	<p>Now upon running under <i>[the lee, or shelter, of]</i> a small island called Cauda <i>[other MSS: Clauda]</i>, we had strength – with difficulty – to come to be in control of the dinghy (or: skiff) <i>[at the stern]</i>, after hoisting which, they began using emergency devices <i>[e.g., ropes; tackle]</i> for support, continuing in undergirding the ship with braces. All the more continuing in fearing lest they should fall out <i>[of line]</i> (= stray off course and run aground) into the shoals (or: Syrtis, a gulf full of shifting sandbanks and quicksand), upon lowering the gear (or: container; perhaps: anchor), they in this way continued being borne (or: carried) along.</p>
Syndein/Thieme	<p>And running under the lee of a small island which is called Clauda, we were able with difficulty to secure the skiff {shore boat or lifeboat if you will}.</p> <p>{Note: they were dragging their shore boat when the storm hit them unexpectedly. To hoist up the boat would have been very difficult - filled with water etc. So is a tribute to the seamanship of the crew here.}</p> <p>And, when they had hoisted up {the small boat}, they used helps {machines designed to frap a ship or support the hull to hold the timbers from springing loose}, under-girding {frapping} the ship; and, having a constant fear lest they should move aground into the sandbars {off the coast of North Africa and far enough out that ships get stuck on them, break apart in a storm and all drown}, they changed sails {reduce to smaller strong storm sail - trying to go west, parallel with sandbars}, and so were driven.</p>
Translation for Translators	<p>The ship then passed a small island named Cauda. We passed along the side of <i>the island that</i> sheltered the ship from the wind. Then <i>while the ship was moving along</i>, the sailors lifted the lifeboat up <i>out of the water</i> and tied it <i>on the deck</i>. <i>But the strong wind made it</i> difficult even to do that. After the sailors <i>hoisted/lifted</i> the lifeboat onto the ship, they tied ropes around the ship's hull to strengthen the ship. The sailors were afraid that, <i>because the wind was pushing the ship</i>, it might run onto the sandbanks off the coast of Libya to the south <i>and get stuck there</i>. So they lowered the largest sail <i>so that the ship would move slower</i>. Even so, the wind continued to move the ship along. A portion of v. 18 is included for context.</p>
The Voice	<p>We briefly found a bit of shelter from the wind near the island of Clauda. We had been having trouble securing the ship's lifeboat; but we were able there to hoist it up and send down cables to brace the hull, <i>which was in danger of breaking apart under the strain of the storm</i>. The wind was relentless, and soon we were again being driven <i>southwest at the mercy of the storm</i>. We feared it would drive us all the way to the Syrtis Banks, <i>down near the North African coast</i>, so we threw out the sea anchor to slow us down.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And running under the lee of a certain small island called Cauda, we were able with difficulty to get the ship's boat under control. After [[*]Here "after" is supplied as a component of the participle ("hoisting") which is understood as temporal] <i>hoisting it up</i>, [[*]Literally "which"] they made use of supports to undergird the ship. And because they [[*]Here "because" is supplied as a component of the participle ("were afraid") which is understood as causal] were afraid lest they run aground on the Syrtis, they lowered the sea anchor and</p>
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NET Bible®

[*Here “and” is supplied because the previous participle (“lowered”) has been translated as a finite verb] thus were driven *along* .

As we ran under the lee of⁶¹ a small island called Cauda,⁶² we were able with difficulty to get the ship’s boat⁶³ under control. After the crew⁶⁴ had hoisted it aboard,⁶⁵ they used supports⁶⁶ to undergird the ship. Fearing they would run aground⁶⁷ on the Syrtis,⁶⁸ they lowered the sea anchor,⁶⁹ thus letting themselves be driven along.

⁶¹tn BDAG 1042 s.v. ὑποτρέχω states, “run or sail under the lee of, nautical t.t....Ac 27:16.” The participle ὑποδραμόντες (Jupodramontes) has been taken temporally (“as we ran under the lee of”). While this could also be translated as a participle of means (“by running...”) this might suggest the ship was still under a greater degree of control by its crew than it probably was.

⁶²sn Cauda. This island was located south of Crete, about 23 mi (36 km) from where they began. There are various ways to spell the island’s name (e.g., Clauda, BDAG 546 s.v. Κλαῦδα).

⁶³sn The ship’s boat was a small rowboat, normally towed behind a ship in good weather rather than stowed on board. It was used for landings, to maneuver the ship for tacking, and to lay anchors (not a lifeboat in the modern sense, although it could have served as a means of escape for some of the sailors; see v. 30). See L. Casson, *Ships and Seamanship in the Ancient World*, 248f.

⁶⁴tn Grk “After hoisting it up, they...”; the referent (the ship’s crew) has been specified in the translation for clarity.

⁶⁵tn The participle ἄραντες (arantes) has been taken temporally.

⁶⁶tn Possibly “ropes” or “cables”; Grk “helps” (a word of uncertain meaning; probably a nautical technical term, BDAG 180 s.v. βοθρία 2).

⁶⁷tn BDAG 308 s.v. ἐκπίπτω 2 states, “drift off course, run aground, nautical term εἶς τι on someth....on the Syrtis 27:17.”

⁶⁸tn That is, on the sandbars and shallows of the Syrtis.

^{sn} On the Syrtis. The Syrtis was the name of two gulfs on the North African coast (modern Libya), feared greatly by sailors because of their shifting sandbars and treacherous shallows. The Syrtis here is the so-called Great Syrtis, toward Cyrenaica. It had a horrible reputation as a sailors’ graveyard (Pliny, *Natural History* 5.26). Josephus (*J. W.* 2.16.4 [2.381]) says the name alone struck terror in those who heard it. It was near the famous Scylla and Charybdis mentioned in Homer’s *Odyssey*.

⁶⁹tn Or perhaps “mainsail.” The meaning of this word is uncertain. BDAG 927 s.v. σκεος 1 has “τὸ σκεῦος Ac 27:17 seems to be the kedge or driving anchor” while C. Maurer (TDNT 7:362) notes, “The meaning in Ac. 27:17: χαλάσαντες τὸ σκεῦος, is uncertain. Prob. the ref. is not so much to taking down the sails as to throwing the draganchor overboard to lessen the speed of the ship.” In spite of this L&N 6.1 states, “In Ac 27:17, for example, the reference of σκεος is generally understood to be the mainsail.” A reference to the sail is highly unlikely because in a storm of the force described in Ac 27:14, the sail would have been taken down and reefed immediately, to prevent its being ripped to shreds or torn away by the gale.

Then we passed behind^v a little island called Cauda,^w and managed to get the lifeboat secured-barely.

When they had gotten it up, they worked with cables to brace the ship. They were afraid they would run aground^x at Syrtis,^y so they let down the sea anchor, and we got carried along that way.

^w Or, following another ancient spelling, “Clauda.”

^x That’s when the hull of the ship strikes the bottom and gets stuck.

^y Prn. *sir-tiss*.

The Spoken English NT

Wilbur Pickering’s New T.

Running under the lee of a small island called Clauda, we barely managed to secure the skiff; when they had hoisted it aboard, they used cables to undergird the

ship; and fearing that they might fall into the Syrtis,⁶ they lowered the sea anchor and so were driven along.

(6) By the time they finished undergirding the ship they were probably about a fifth of the way across the Mediterranean (the wind was driving them south, in a hurry). The Syrtis evidently referred to two shallow bays on the African coast that had shifting sand bars and liked to snare boats. The sea anchor was presumably dropped off the stern to provide drag and slow their progress.

Literal, almost word-for-word, renderings:

A Faithful Version	Now when we passed below a certain small island called Clauda, we were hardly able to gain control of the ship; And taking up helps, they used them to undergird the ship; then, fearing that we would fall into quicksand, they lowered the sails, and so were driven.
Analytical-Literal Translation	Then having run under the sheltered side of a certain small island being called Clauda, with difficulty we were able to become in command of the lifeboat, which having taken up, they began using supports, fastening ropes around the ship, and fearing lest they run aground in the [sandbanks of] Syrtis, having let down the sea anchor, in this way we were being carried along.
Benjamin Brodie's trans.	Consequently, running along the leeward side of a tiny island which is called Clauda, we were able with difficulty to get a skiff under control, Which, after they hoisted it up, they employed the use of supporting cables for the purpose of undergirding [holding the infrastructure together] the ship [the larger main vessel]. And because we were afraid that we might run aground on the Syrtis rocks and sand, having lowered a small anchor [to plumb the depth of the water and signal when moving over rocks and shoals], we continued to be carried along in this manner.
Bond Slave Version	And running under a certain island which is called Clauda, we had much work to come by the boat: 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.
Far Above All Translation	And when we had run into the lee of a small island called Clauda, we were barely able to keep control of the tender. And they hoisted it aboard and applied reinforcements by undergirding the ship. And being afraid that they would run aground in the Syrtis, they lowered the tackling and were carried along like that.
Modern English Version	Drifting under the lee of an island called Cauda, we could scarcely secure the rowboat. When they had hoisted it aboard, they used ropes to undergird the ship. And fearing that they might run aground on the sand of Syrtis, they let down the mast, and so were driven.
Modern Literal Version 2020	Now having ran under the lee of a certain isle called Clauda, we were strong-enough to become skippers of the boat with difficulty; which having lifted <i>it</i> up, they were using cables, undergirding the ship, and fearing lest they might fall into the sandbars of Syrtis, they lowered the tackling <i>and</i> so they were being carried <i>along</i> .
New American Standard	Running under the shelter of a small island called Cauda, we were able to get the <i>ship's</i> boat [Or <i>skiff</i> : a small boat in tow for emergencies, transportation to and from shore, etc.] under control <i>only</i> with difficulty. After they had hoisted it up, they used supporting cables [Lit <i>helps</i>] in undergirding the ship; and fearing that they might run aground on <i>the shallows</i> of Syrtis, they let down the sea anchor [Lit <i>implement</i> , an object designed to stabilize a boat from the stern against the wind.] and let themselves be driven along in this way.
New European Version	.

New Matthew Bible

And we came to an isle named Clauda, and with much effort obtained a skiff, which they hoisted up. And we had help undergirding the ship, fearing to fall into the Syrtis Sands. And we floated an anchor, and so were carried.

The gist of this passage:

The small boat is pulled up onto the ship and the ungirding of the ship was shored up. The captain of the ship recognized that his ship was in serious trouble.

16-17

Acts 27:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nēsíon (νησίον) [pronounced <i>nay-SEE-on</i>]	<i>small island, an islet</i>	neuter singular noun, accusative case	Strong's #3519
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
hypotréchō (ὑποτρέχω) [pronounced <i>hoop-ot-REKH-oh</i>]	<i>running (or sailing) under the lee (influence) of; sailing past; running past a place on the shore, and therefore in a higher position</i>	masculine plural, aorist active participle; nominative case	Strong's #5295
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	neuter singular, present passive participle, accusative case	Strong's #2564
Klaúdē (Κλαύδη) [pronounced <i>klow'-day</i>]	<i>lame; transliterated, Cauda, Clauda</i>	indeclinable proper noun; a location	Strong's #2802

Καῦδα in the Westcott Hort text; but declined as a feminine singular noun, accusative case in the Byzantine Greek text and the Scrivener Textus Receptus (written as κλαυδην). Strong and Thayer both include the lambda.

Thayer: *Clauda [was] a small island nearly due west of Cape Malta on the south coast.*

Translation: They were sailing past a certain small island called Cauda.

This first sentence simply indicates where they are on this ship.

This small island, out where it is, could indicate that there is a rather shallow seabed around it or nearby.

The captain wanted to stay near the coast of Crete and simply move along the coast. The high winds coming from the north have pushed him way off course.

Acts 27:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	1 st person plural, aorist active indicative	Strong's #2480
molis (μόλις) [pronounced MOHL-ic]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433
perikratēs (περικρατής) [pronounced per-ee-krat-ACE]	<i>having power (over a thing); (someone, something) strong all around, a master (manager)</i>	masculine plural adjective, nominative case	Strong's #4031
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle infinitive	Strong's #1096
tēs (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
skáphē (σκάφη) [pronounced SKAF-ay]	<i>small boat, a skiff, anything dug out, hollow vessel, trough, tray, tub</i>	feminine singular noun, genitive/ablative case	Strong's #4627

Translation: We were able, with much effort, to bring up the small boat.

The captain of the ship recognizes that they are in serious trouble. R. B. Thieme, Jr., in commenting on this passage, said that this man did everything right. Apart from trying to continue sailing along the Crete coast, every decision which he made after was solid and he revealed a deep and expansive understanding of his ship, of the dangers of the sea in that region, and he took every reasonable step to save the people and to mitigate the damage of his original mistake.

There is a small boat (like a lifeboat) which is hanging off the side or being pulled along behind the big ship. They bring this boat aboard. Apparently Luke and Paul and others assisted in doing this. It appears to be all hands on deck at this time. This lifeboat would be filled with water, which is why it is difficult to bring up. Being filled with water, it is no longer a counter balance for the ship.

Bear in mind that, all around them, there is a massive storm and heavy rains and wind coming down on them. Their ship would be in heavy waves.

Let me suggest a few reasons to pull up the lifeboat. It may be very close to being pulled away from the ship, due to the heavy waves. It would be dangerous to leave it there and have it be pulled loose from the ship itself. They may believe that the boat, without any accessories, will manage the storm, more than these various accessories being all over the place—easily thrown about by the waves and the storm. If the lifeboat is filled with water, it would have the larger ship off balance.

Acts 27:16 They were sailing past a certain small island called Cauda. We were able, with much effort, to bring up the small boat. (Kukis mostly literal translation)

As the sail past a small island, they pull their small boat onto the ship. It is probably filled with water, which is why it is pulled aboard with great difficulty.

Acts 27:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
airô (αἶρω) [pronounced I-row]	bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)	masculine singular, aorist active participle; nominative case	Strong's #142

Translation: Having taken [it] up,...

After taking up the lifeboat, they began to use the ropes in order to wrap about the vessel to keep it all together in one piece. It was taking quite a beating from the storm and the waves.

Acts 27:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boêtheiai (βοηθείαι) [pronounced bo-ay-THIGH-ī]	helps, aids; especially, ropes or chains for frapping a vessel	feminine plural noun; dative, locative or instrumental case	Strong's #996
chráomai (χράομαι) [pronounced KHRAH-om-ahēe]	to receive a loan; to borrow; to take for one's use, to use; to make use of a thing, to act towards one in a given manner	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #5530
hupozōnnumi (ὑποζώννυμι) [pronounced hoop-od-ZONE-noo-mēe]	undergirding, binding a ship together laterally (with girths or cables, to enable it to survive the force of waves and tempest)	masculine plural, present active participle, nominative case	Strong's #5269
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
ploion (πλοῖον) [pronounced PLOY-on]	a ship, boat, vessel; a sailor	neuter singular noun, accusative case	Strong's #4143

Translation: ...they were using ropes [and] undergirding the ship.

The crew is undergirding the ship, pulling ropes all around it. My assumption is, ropes are pulled around the entire ship in order to hold it together in such a difficult storm. This appears to be standard procedure in a storm like this.

Acts 27:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced fohb-EH-oh]	active: <i>frightened, fearing, striking with fear</i> ; passive: <i>being frightened, alarmed, scared</i> ; metaphorically: <i>being in awe of, revering; having reverence for</i>	masculine plural, present (deponent) middle or passive participle, nominative case	Strong's #5399
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i> ; also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without</i> ; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
surtis (σύρτις) [pronounced SOOR-tis]	<i>sandbars</i> ; transliterated, <i>Syrtis</i>	feminine singular noun, accusative case	Strong's #4950

Many translations understood this to be a specific place off the coast of Northern Africa, around which are situated many sandbars. I would understand the sandbars to be located around the small island that they are near.

Translation: *And they were worried lest [we all go] into the sandbars [of that region];...*

You may have noticed in the many translations, we are talking about *sandbars*, *Syrtis* or *the sandbars of Syrtis*. Is there an actual place off of northern Africa called Syrtis? I am not sure of that, but it is not illogical for a place where there are a lot of sandbars to be called *Syrtis*. Based upon the maps which I pulled up, I would suggest that the captain is concerned about the sandbars immediately south of Crete where this small island is. Maybe he is concerned about being blown far, far south, but I think he is more worried about that is taking place right then and there (within the time frame of our narrative). This subject will be addressed with a [map](#) and discussion at the end of this passage.

Because they see the island, this means that there could be sandbars in a number of different places all around the island. Running into a sandbar could flip the ship on its side. Or the ship could be stuck, and then pummeled by the storm.

What allows a ship to survive a storm like this is, the ship moves easily in the water, and the power of the winds and storm end up pushing the ship along.

Acts 27:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εκρίπτω (ἐκπίπτω) [pronounced ehk-PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	3 rd person plural, aorist active subjunctive	Strong's #1601
χалаῶ (χαλάω) [pronounced khal-AH-oh]	<i>loosening, slackening, relaxing; lowering, letting down from a higher place to a lower</i>	masculine plural, aorist active participle, nominative case	Strong's #5465
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
σκευος (σκεῦος) [pronounced SKYOO-oss]	<i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i>	neuter singular noun; accusative case	Strong's #4632

Translation: ...[and that] they might be [completely] driven off course, having lowered the sail.

Although skeuos (σκεῦος) [pronounced SKYOO-oss] can mean many things, it is probably a reference to the sail. They are not trying to sail this way or that, because the storm precludes that from happening. The winds and storm are simply too heavy.

Sails can handle just so much wind. Beyond a certain point, the wind will simply destroy the sails.

Acts 27:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
phérō (φέρω) [pronounced FEH-row]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	3 rd person plural, imperfect passive indicative	Strong's #5342

Translation: Thus they were being borne about [having lost all control of the ship].

Vv. 16–17d describe to us exactly the condition of the ship and how they were all being carried about. There were very limiting things which the captain and crew could do at this time. They were at the mercy of the Mediterranean storm.

Acts 27:17 Having taken [it] up, they were using ropes [and] undergirding the ship. And they were worried lest [we all go] into the sandbars [of that region]; [and that] they might be [completely] driven off course, having lowered the sail. Thus they were being borne about [having lost all control of the ship]. (Kukis mostly literal translation)

Acts 27:16–17 They were sailing past a certain small island called Cauda. We were able, with much effort, to bring up the small boat. Having taken [it] up, they were using ropes [and] undergirding the ship. And they were worried lest [we all go] into the sandbars [of that region]; [and that] they might be [completely] driven off course,

having lowered the sail. Thus they were being borne about [having lost all control of the ship]. (Kukis mostly literal translation)

The reference in the American English Bible leads us to this: *CAUDA ko'-da (Kauda; also called Klauda; the King James Version Clauda; the modern Greek name Gaudho supports the form Cauda): An island 23 miles West of Cape Matala. It is a small island, and can never have supported a large population, or have been of any importance. Its elevation to the rank of a bishopric in Byzantine times must have been due to its association with the voyage of Paul. The ship with Paul on board was driven under the lee of Cauda (Acts 27:16); in the calm water south of the island the crew succeeded in hauling in the boat, undergirding the ship and slackening sail. W. M. Calder.³⁰*

Cape Matala in Crete (a map); from [tageo.com](https://www.tageo.com); accessed January 14, 2024.



Cape Matala is the modern name of that portion of Crete. The island Cauda (or Clauda) is that tiny green dot which is 23 miles west of Cape Matala. If you go to the [Google image](#), you can actually see the elevations in the waters where this ship is. Based upon this [image](#), I would suggest that the sandbanks which the captain is concerned with are potentially around that small Island. I do not see him as being concerned with the sandbanks with are off the coast of norther Africa (that is almost a flesh-colored portion of the map at the bottom).

Whether there are a number of sandbanks right in that area is not significant. What is the issue is, the captain of the ship recognizes that maybe they are there and the ship is facing potential problems because of that.

As you see on the map entitled [Paul's Trip from Caesarea to Malta](#), it is not thought that this ship went anywhere near the African coast. So, either the captain's concern about sandbanks off North Africa

is misplaced, or he is concerned about sandbanks right where he is now, in our narrative. The latter makes more sense to me (this puts me at odds with many interpretations given in the translations).

Acts 27:16–17 We sailed past a small island known as Cauda. We exerted a great deal of effort to bring the lifeboat up. After taking it up, ropes were used to undergird the ship. One of their fears was that we might be driven into the sandbars of that area. They also worried that they might be completely driven off course, having lowered the sail. In this state, our ship was being borne about, subject to the waves and the storm. (Kukis paraphrase)

Luke continues to give us a day-by-day account of this storm and the dangerous circumstances which they found themselves in.

³⁰ From <https://www.bible-history.com/isbe/c/cauda/> accessed January 14, 2024.

Now violently being tossed by the storm of us the next [day] a jettisoning [of cargo] they were doing. And on the third [day] by hand the equipment of the ship they had cast out.

Acts
27:18–19

[Because] we were being violently tossed about by storm the next [day], they were jettisoning [cargo from the ship]. On the third [day], they had cast off [some of] the ship's equipment.

Because we were being violently tossed about by the storm going into the second day, they began to jettison cargo from the ship. By the third day, they were throwing the tackling of the ship overboard.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now violently being tossed by the storm of us the next [day] a jettisoning [of cargo] they were doing. And on the third [day] by hand the equipment of the ship they had cast out.
Complete Apostles Bible	And because we were exceedingly tempest-tossed, the next day they lightened the ship. And on the third day we threw off the equipment of the ship with our own hands.
Douay-Rheims 1899 (Amer.)	And we, being mightily tossed with the tempest, the next day they lightened the ship. And the third day they cast out with their own hands the tacking of the ship.
Holy Aramaic Scriptures	And while the hard storm rose against us, the next day we were throwing our goods into the sea. And the third day, we threw out the ship's own vessels, with our hands.
James Murdock's Syriac NT	And as the storm raged violently upon us, we the next day threw goods into the sea. And on the third day, with our own hands, we threw away the tackling of the ship.
Original Aramaic NT	And when the storm arose upon us, it was severe; the next day we threw goods into the sea. And the third day, we cast away the implements of the ship with our hands.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, still fighting the storm with all our strength, the day after they made a start at getting the goods out of the ship; And on the third day, they let all the sailing apparatus go over the side.
Bible in Worldwide English	The next day the storm was very bad. They threw out the things that were in the boat. And the third day they threw off the things they used on the boat, with their own hands.
Easy English	The strong storm continued to blow against the ship. The ship was carrying many things. So the next day, the sailors threw some of these things into the sea. The day after that, they took hold of the sails and ropes and they threw them into the sea.
Easy-to-Read Version–2008	The next day the storm was blowing against us so hard that the men threw some things out of the ship. A day later they threw out the ship's equipment.
God's Word™	We continued to be tossed so violently by the storm that the next day the men began to throw the cargo overboard. On the third day they threw the ship's equipment overboard.
Good News Bible (TEV)	The violent storm continued, so on the next day they began to throw some of the ship's cargo overboard, and on the following day they threw part of the ship's equipment overboard.

J. B. Phillips	The next day, as we were still at the mercy of the violent storm, they began to throw cargo overboard. On the third day with their own hands they threw the ship's tackle over the side.
<i>The Message</i>	Next day, out on the high seas again and badly damaged now by the storm, we dumped the cargo overboard. The third day the sailors lightened the ship further by throwing off all the tackle and provisions.
NIRV	We took a very bad beating from the storm. The next day the crew began to throw the ship's contents overboard. On the third day, they even threw the ship's tools and supplies overboard with their own hands.
New Life Version	The storm was so bad the high waves were beating against the ship. The next day the men threw some of the freight over into the sea. On the third day, with their own hands, they threw part of the sails and ropes into the sea.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The violent storm kept pounding us. On the second day of the storm we started throwing cargo overboard. [17] On day three of the storm, we threw overboard the ship's gear. [18] ¹⁷ 27:18By lightening the load, the ship sailed higher in the water. The higher the ship floated, the less likely it would take on water from waves breaking in on them. ¹⁸ 27:19The discarded gear, or tackle, may have included extra ropes, winches, sails, and masts.
Contemporary English V.	The storm was so fierce that the next day they threw some of the ship's cargo overboard. Then on the third day, with their bare hands they threw overboard some of the ship's gear.
The Living Bible	The next day as the seas grew higher, the crew began throwing the cargo overboard. The following day they threw out the tackle and anything else they could lay their hands on.
New Berkeley Version New Living Translation	. The next day, as gale-force winds continued to batter the ship, the crew began throwing the cargo overboard. The following day they even took some of the ship's gear and threw it overboard.
The Passion Translation	The next day, because of being battered severely by the storm, the sailors jettisoned the cargo, and by the third day they even threw the ship's tackle and rigging overboard.
Plain English Version	The strong wind and the big waves kept on throwing the ship about. It was very rough. The next day, the ship men wanted to make the ship lighter, so they started to throw away the things that the ship was carrying. On the 3rd day of the storm, the ship men even threw away a lot of the ship's own things, like its sails, and poles.
Radiant New Testament	We were taking such a bad beating from the storm that the next day the crew began to jettison the cargo and supplies. On the third day, they even threw the ship's tools and the rest of the supplies overboard with their own hands.
UnfoldingWord Simplified T.	The wind and the waves continued to toss the ship about roughly, so on the next day the sailors began to throw things overboard. On the third day of the storm, the sailors threw overboard most of the sails, ropes, and poles, in order to make the ship lighter. They did this with their own hands. A portion of v. 17 is included for context.
William's New Testament	The next day, because we were so violently beaten by the storm, they began to throw the cargo overboard, and on the next day with their own hands they threw the ship's tackle overboard.

Partially literal and partially paraphrased translations:

American English Bible	Then on the next day (because we were still being violently tossed by the storm), they started to lighten the ship. And by the third [day], they'd tossed all of the boat's furnishings overboard with their own hands!
Beck's American Translation Breakthrough Version	Since we were in a terrible storm, on the <i>day</i> after, they were doing a throwing out of <i>things</i> . And on the third <i>day</i> , they tossed the furniture of the boat out with their own hands.
Common English Bible	We were so battered by the violent storm that the next day the men began throwing cargo overboard. On the third day, they picked up the ship's gear and hurled it into the sea.
Len Gane Paraphrase	We were being tossed about violently by the storm, so the next day they lightened the ship. On the third day we threw out the ship's tackle with our own hands.
A. Campbell's Living Oracles	And we were exceedingly tossed by the storm, the next day they lightened the ship: and the third day we cast out, with our own hands, the tackling of the ship.
New Advent (Knox) Bible	On the next day, so violently were we tossed about in the gale, they lightened ship, and on the third, they deliberately threw the spare tackle overboard.
NT for Everyone	The storm was so severe that on the next day they began to throw cargo overboard, and on the third day they threw the ship's tackle overboard as well, with their own hands.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	We were being tossed with great violence by the storm. On the next day they lightened the ship. [Note the change of person in the pronouns (and verb endings in the original). The ship's crew alone saw to jettisoning the cargo.] On the third day we threw out the ship's tackle with our own hands. [But now crewman, soldier, and prisoner alike pitches in to lighten the ship further.]
Revised Ferrar-Fenton Bible	And battling as they were with the storm, they began on the following day to throw the cargo overboard; and on the third day, with their own hands, they threw out the furniture from the ship.
Free Bible Version	The following day as we were violently thrown about by the storm, the crew started throwing the cargo overboard. On the third day they grabbed the ship's gear and tossed it into the sea.
God's Truth (Tyndale)	The next day when we were tossed with an exceeding tempest, they lightened the ship, and the third day we cast out with our own hands, the tackling of the ship.
Leicester A. Sawyer's NT	And we being exceedingly pressed with the storm, on the next day they cast the cargo overboard, and on the third day with our own hands we cast overboard the furniture of the ship.
The Spoken English NT	But we got heavily battered by the storm, and on the second day they started throwing cargo overboard. And on the third day they threw the ship's equipment overboard with their bare hands.
Weymouth New Testament	But, as the storm was still violent, the next day they began to lighten the ship; and, on the third day, with their own hands they threw the ship's spare gear overboard.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The storm lashed at us so strongly that on the next day they began throwing the cargo over board. On the third day the sailors with their own hands threw out the ship's gear.
The Heritage Bible	And we being exceedingly storm tossed, the succeeding day they made an ejection of cargo; And the third day with their hands they threw out the tackle of the ship.

New American Bible (2011)	We were being pounded by the storm so violently that the next day they jettisoned some cargo, and on the third day with their own hands they threw even the ship's tackle overboard.
New Catholic Bible	As we were thoroughly storm-bound, the next day they began to jettison the cargo, and the third day they threw the ship's gear overboard with their own hands.
NRSV (Anglicized Cath. Ed.)	We were being pounded by the storm so violently that on the next day they began to throw the cargo overboard, and on the third day with their own hands they threw the ship's tackle overboard.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But because we were fighting such heavy weather, the next day they began to jettison non-essentials; and the third day, they threw the ship's sailing equipment overboard with their own hands.
Hebraic Roots Bible	And as the storm raged violently upon us, the next day we threw goods into the sea. And on the third day they threw out the ship's tackle with their hands.
Holy New Covenant Trans.	The next day the storm was blowing us so hard that the men threw some things out of the ship to make the ship lighter. A day later they threw out the ship's equipment.
The Scriptures 2009	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...violently but being tossed us [on] the [one] next jettisoning (cargo) [They] made and [on] the [one] third Grasping the equipment [of] the boat [Men] toss {her}...
Awful Scroll Bible	And we, violently being beaten by the storm, the adjoining day were ourselves preparing to throw- goods -out. And on the third day, we throw down, with our-hands, the rigging of the ship.
Concordant Literal Version	Yet at our being tremendously tossed by the tempest, the next day, they jettisoned, and on the third with their own hands they toss over the ship's gear.
exeGesés companion Bible	And we, being extremely tempest tossed, they next make an ejection; and third, we toss out the tackling of the sailer with our own hands.
Orthodox Jewish Bible	And we were being violently tossed by the storm, so much so that the next day they were throwing the cargo overboard. And on the Yom Shlishi, with their own hands, they threw out the tackle of the oniyah.
Rotherham's Emphasized B.	But we being exceedingly' tempest-tossed on the next day they began to throw [cargo] overboard; and on the third day with their own hands the tackling of the ship they cast away.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On the next day, as we were being violently tossed about by the storm [and taking on water], they began to jettison the cargo; and on the third day they threw the ship's tackle (spare lines, blocks, miscellaneous equipment) overboard with their own hands [to further reduce the weight].
An Understandable Version	As we were being severely battered by the storm, they began the next day to throw the cargo overboard [<i>i.e., to lighten the ship</i>]. On the third day, they handed [<i>the rest of</i>] the ship's gear to each other, and threw it overboard [<i>Note: This was perhaps furniture, rigging, sails, baggage, etc.</i>].

The Expanded Bible	The next day the storm was blowing us so hard that the men threw out some of the cargo. ·A day later [^L On the third day] with their own hands they threw out the ship's ·equipment [rigging; tackle; gear].
Jonathan Mitchell NT	Yet with our continuing in being violently tossed and battered by the storm, on the following [day] they began throwing [things] overboard (jettisoned [first nonessentials, later, the cargo, to lighten the ship]), then on the third [day] they hurled out the ship's equipment (gear; furnishings; tackle) overboard, with their own hands.
Syndein/Thieme	And we being exceedingly tossed with the violent storm {a tempest}, the next day they lightened the ship {removed things from topside}. {Verses 19-20 'Give-up-itis' - Desperation then depression} And the third day we cast out with our own hands the tackling {necessary gear} of the ship. {Note: Ship must be leaking badly so the captain is taking drastic means to save his ship and crew by throwing out things necessary to run the ship in normal times - all the weight they can has to go - an extremely critical situation. Desperation.}
Translation for Translators	<i>The wind and the waves continued to toss the ship about roughly, so on the next day the sailors began to throw overboard the things that the ship was carrying. On the third day after the stormy wind had begun to blow, the sailors/we [MTY] threw overboard most of the sails, ropes, and poles, in order to make the ship lighter.</i>
The Voice	All through the night, the storm pounded us violently. The next day, the crew threw the ship's cargo overboard; and the day after that, they discarded any of the ship's equipment they could do without.

Bible Translations with Many Footnotes:

Lexham Bible	And because [[*] Here "because" is supplied as a component of the causal genitive absolute participle ("battered by the storm")] we were violently battered by the storm, on the next day they began [Literally "they began to carry out"] jettisoning the cargo , [[*] Here the direct object is supplied from context in the English translation] and on the third day they threw overboard the gear of the ship with their own hands.
NET Bible®	The next day, because we were violently battered by the storm, ⁷⁰ they began throwing the cargo overboard, ⁷¹ and on the third day they threw the ship's gear ⁷² overboard with their own hands. ⁷⁰ BDAG 980 s.v. σφόδρῶς states, "very much, greatly, violently...σφ. χειμᾶζεσθαι be violently beaten by a storm Ac 27:18." ⁷¹ Or "jettisoning [the cargo]" (a nautical technical term). The words "the cargo" are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader. ^{sn} The desperation of the sailors in throwing the cargo overboard is reminiscent of Jonah 1:5. At this point they were only concerned with saving themselves. ⁷² Or "rigging," "tackle"; Grk "the ship's things." Here the more abstract "gear" is preferred to "rigging" or "tackle" as a translation for σκεῦος (skeuos) because in v. 40 the sailors are still able to raise the (fore)sail, which they could not have done if the ship's rigging or tackle had been jettisoned here.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So we being violently storm-tossed, the following [day] they began making a jettison [of cargo]. And on the third [day] with our own hands we threw [overboard] the rigging of the ship [i.e. the ropes and chains used to support and work the mast and sails of the ship].
Benjamin Brodie's trans.	And because we were being violently tossed about by it, next [in the order of emergency procedures] we began to jettison the ship's cargo.

Context Group Version	Then, on the third day, we tossed overboard with our own hands the ship's gear [tackling]. And as we labored exceedingly with the storm, the next day they began to throw the [the freight] overboard; and the third day they cast out with their own hands the tackling of the ship.
Modern Literal Version 2020	But our <i>ship</i> was being extremely storm-tossed, the next <i>day</i> they were making* a jettison of the cargo; and we tossed out the tackling of the ship the third <i>day</i> with our own hands.
New European Version New Matthew Bible	. The next day, when we were tossed with an exceeding tempest, they lightened the ship. And the third day, we cast the ship's tackle overboard with our own hands.

The gist of this passage: The storm continued to batter the ship. They began to throw everything overboard that was not necessary to survival.

18-19

Acts 27:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sphodrōs (σφοδρῶς) [pronounced <i>sfo-d-ROCE</i>]	<i>very much, exceedingly; violently</i>	adverb	Strong's #4971
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
cheimázō (χειμάζω) [pronounced <i>khi-MAD-zo</i>]	<i>tossing in a storm, afflicting with a tempest, tossing about upon the waves</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #5492
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hexês (ἐξῆς) [pronounced <i>hex-ACE</i>]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836
ekbolê (ἐκβολή) [pronounced <i>ek-bol-ay</i>]	<i>jettisoning, ejecting, a casting out; the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking</i>	feminine singular noun, accusative case	Strong's #1546
poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, imperfect middle indicative	Strong's #4160

Translation: [Because] we were being violently tossed about by storm the next [day], they were jettisoning [cargo from the ship].

This violent storm did not let up. For two days, it pounded the ship. The captain knew exactly where they were with regards to his course. They were possibly amid sandbars; they could not return to Crete, and they had a long, hard sail in front of them. He would aim them for the boot of Italy (to modern-day Sicily). Given their location and the time of the year, getting to there was a long shot. The captain needed to roll double sixes at this point to save all aboard.

Because of the heavy weight of the cargo, it was thrown overboard on that second day.

Acts 27:18 [Because] we were being violently tossed about by storm the next [day], they were jettisoning [cargo from the ship]. (Kukis mostly literal translation)

I like the way the Complete Jewish Bible puts this: **But because we were fighting such heavy weather, the next day they began to jettison non-essentials;...** At this moment, the consideration is saving the lives of everyone aboard this ship. There were many non-essentials onboard. During a normal time at sea, all of these could be preserved. However, they are now in the middle of the Mediterranean Sea, there is no way back to Crete, and whatever is not necessary to get them to the nearest land had to be jettisoned.

Acts 27:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i>]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154
αὐτόχειρ (αὐτόχειρ) [pronounced <i>ow-TOKH-ire</i>]	<i>by hand, with one's own hand, taking care of something personally; doing a thing with one's own hands (Often in the tragedians and Attic orators)</i>	masculine plural adjective, nominative case	Strong's #849
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
skeuê (σκευή) [pronounced <i>skyoo-AY</i>]	<i>equipment, any apparatus, equipment, or furniture; tackling; of the utensils or tackling of a ship</i>	feminine singular noun, accusative case	Strong's #4631
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Acts 27:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ploion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143
rhiptô (ῥίπτω) [pronounced HRIP-toh]	<i>to cast, throw [down], to toss [down], to fling; to cast forward or before; to set down (with the suggestion of haste and want of care); to throw to the ground, prostrate; to deposit; to scatter abroad</i>	3 rd person plural, aorist active indicative	Strong's #4496

This is a 3rd person plural in the Westcott Hort text; and a 1st person plural in the Byzantine Greek text and the Westcott Hort text.

Translation: On the third [day], they had cast off [some of] the ship's equipment.

The storm continued into the third day, so that some of the boat's equipment was thrown overboard. The idea was to lighten up the load of the ship as much as possible, which they were simply going to allow the storm to cast about.

Not everything was cast overboard, as they will be able to set their sails up in Acts 27:40. What they needed to do was get out of this storm and then aim for any body of land possible (but hoping to get to Sicily). The captain was able to make this trip, but he faced the battle of great storms as he guided his ship.

Acts 27:19 On the third [day], they had cast off [some of] the ship's equipment. (Kukis mostly literal translation)

Acts 27:18–19 [Because] we were being violently tossed about by storm the next [day], they were jettisoning [cargo from the ship]. On the third [day], they had cast off [some of] the ship's equipment. (Kukis mostly literal translation)

Acts 27:18–19 Because we were being violently tossed about by the storm going into the second day, they began to jettison cargo from the ship. By the third day, they were throwing the tackling of the ship overboard. (Kukis paraphrase)

Now neither sun nor stars were visible for many days. And of a storm, not a little (one), was resting [upon us]. Finally it was taking away hope—all [of it]—to be saved us.

Acts
27:20

Neither the sun nor the stars were visible for many days. The storm, not a little (one) was laying [over us]. Finally [that storm] removed all hope for us to be saved.

Because of the storm, we could not see the sun or the stars for many days. This massive storm just lay right on top of us. At some point, this storm removed from us any hope of being delivered.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now neither sun nor stars were visible for many days. And of a storm, not a little (one), was resting [upon us]. Finally it was taking away hope—all [of it]—to be saved us.
Complete Apostles Bible	And neither the sun nor stars appeared for many days, and no small storm pressed on us, finally all hope for us to be saved was taken away.
Douay-Rheims 1899 (Amer.)	And when neither sun nor stars appeared for many days and no small storms lay on us, all hope of our being saved was now taken away.
Holy Aramaic Scriptures	And when the weather held for many days, and no sun was seen, and no moon, and no stars, all hope that we might live had come to an end for us.
James Murdock's Syriac NT	And as the storm held on for many days, and as no sun was visible, nor moon, nor stars, all hope of our surviving was wholly cut off.
Original Aramaic NT	And as the storm held it for many days and the sun had not appeared, neither the moon nor the stars, all hope for our lives was entirely cut off.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And as we had not seen the sun or stars for a long time, and a great storm was on us, all hope of salvation was gone.
Bible in Worldwide English	For many days we could not see the sun or the stars. The bad storm kept on. We did not think that we would be saved.
Easy English	For many days, we did not see the sun or any stars. The storm continued to blow strongly. So then we thought, 'It is not possible for us to remain alive.'
	At that time, sailors looked at the sun and the stars. Then they knew where they were.
Easy-to-Read Version—2008	For many days we could not see the sun or the stars. The storm was very bad. We lost all hope of staying alive--we thought we would die.
God's Word™	For a number of days we couldn't see the sun or the stars. The storm wouldn't let up. It was so severe that we finally began to lose any hope of coming out of it alive.
Good News Bible (TEV)	For many days we could not see the sun or the stars, and the wind kept on blowing very hard. We finally gave up all hope of being saved.
J. B. Phillips	Then, when for many days there was no glimpse of sun or stars and we were still in the grip of the gale, all hope of our being saved was given up.
The Message	It had been many days since we had seen either sun or stars. Wind and waves were battering us unmercifully, and we lost all hope of rescue.
NIRV	The sun and stars didn't appear for many days. The storm was terrible. So we gave up all hope of being saved.
New Life Version	We did not see the sun or stars for many days. A very bad storm kept beating against us. We lost all hope of being saved.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	As the storm raged on day after day, blocking any possible view of the sun and stars, we gave up hope that we'd survive.
Contemporary English V.	For several days we could not see either the sun or the stars. A strong wind kept blowing, and we finally gave up all hope of being saved.
The Living Bible	The terrible storm raged unabated many days, ^[g] until at last all hope was gone. [g] <i>The terrible storm raged unabated many days</i> , literally, "Neither sun nor stars shone upon us."
New Berkeley Version	.
New Living Translation	The terrible storm raged for many days, blotting out the sun and the stars, until at last all hope was gone.

The Passion Translation	After many days of seeing neither the sun nor the stars, and with the violent storm continuing to rage against us, all hope of ever getting through it alive was abandoned.
Plain English Version	The wind kept on blowing really hard, and the sky was full of dark clouds all day and all night. We couldn't see the sun or the stars for a long time, so we didn't know where we were. And the wind and the waves kept on throwing us about, and after some time we thought we were going to drown in the sea.
UnfoldingWord Simplified T.	The wind continued to blow very strongly for many days, and the sky was full of dark clouds day and night so that we could not see the sun or the stars. We had lost all hope that we would survive.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Now, since we hadn't seen the sun or stars for several days and a storm was still over us, we'd lost any hope of being saved...
Beck's American Translation	.
Breakthrough Version	Neither sun, nor stars shining over several days and more than a little storm laying on us, the rest of the time every anticipation of the "for us to be rescued" kind was being removed all around.
Common English Bible	When neither the sun nor the moon appeared for many days and the raging storm continued to pound us, all hope of our being saved from this peril faded.
A. Campbell's Living Oracles	Now, as neither sun nor stars appeared for several days, and no small tempest pressed upon us, all remainder of hope that we might be delivered, was taken away.
New Advent (Knox) Bible	For several days we saw nothing of the sun or the stars, and a heavy gale pressed us hard, so that we had lost, by now, all hope of surviving; and we were much in want of food. A portion of v. 21 is included for context.
NT for Everyone	We then went for a good many days without seeing either the sun or the stars, with a major storm raging. All hope of safety was finally abandoned.
20 th Century New Testament	As neither sun nor stars were visible for several days, and, as the gale still continued severe, all hope of our being saved was at last abandoned.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When neither sun nor stars appeared for many days and the great storm continued to batter us, we abandoned all hope of being saved.
Christian Standard Bible	For many days neither sun nor stars appeared, and the severe storm kept raging. Finally all hope was fading that we would be saved.
Conservapedia Translation	When neither sun nor stars appeared for many days, and no small storm lay upon us, we lost all hope that we should be saved alive.
Revised Ferrar-Fenton Bible	Then when neither sun nor stars were to be seen for several days, and the storm still raged around with fury, we abandoned all hope of being saved.
Free Bible Version	We hadn't seen the sun or the stars for many days as the storm beat down on us, so any hope of our being saved was lost.
God's Truth (Tyndale)	When at the last neither sun nor star in many days appeared and no small tempest lay upon us, all hope that we should be saved, was then taken away.
International Standard V	For a number of days neither the sun nor the stars were to be seen, and the storm continued to rage until at last all hope of our being saved vanished.
Montgomery NT	Then when for many days neither sun nor stars were seen, and a great tempest still beat upon us, all hope that we should be saved was now taken away from us.
Leicester A. Sawyer's NT	And neither sun nor stars appearing for many days, and no slight storm being upon us, at last all hope that we should be saved was taken away.
UnfoldingWord Literal Text	When neither sun nor stars appeared for many days, and the great storm remained upon us, from then on all hope that we would be saved was abandoned.

Urim-Thummim Version	And when neither sun nor stars in many days appeared, and no small waves lay on us, all hope that we should be saved was then taken away.
Weymouth New Testament	Then, when for several days neither sun nor stars were seen and the terrific gale still harassed us, the last ray of hope was now vanishing.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For several days neither the sun nor the stars could be seen, and the tempest had not subsided: we lost all hope of saving ourselves.
The Heritage Bible	And neither sun nor stars appearing over many days, and absolutely no small rainy season lying upon us, now all hope that we should be saved was taken away.
New Jerusalem Bible	For a number of days both the sun and the stars were invisible and the storm raged unabated until at last we gave up all hope of surviving.
Revised English Bible—1989	For days on end there was no sign of either sun or stars, the storm was raging unabated, and our last hopes of coming through alive began to fade.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For many days neither the sun nor the stars appeared, while the storm continued to rage, until gradually all hope of survival vanished.
Hebraic Roots Bible	And as the storm held on for many days, and as no sun was visible, nor moon, nor stars, all hope of our surviving was given up.
Holy New Covenant Trans.	For many days we couldn't see the sun or the stars to guide us. The storm was very bad. We lost all hope of staying alive; we thought we would die.
The Scriptures 2009	When, now, neither sun nor stars appeared for many days, and no small storm beat on us, all expectancy that we would be saved was taken away.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...neither but sun neither stars shining to more days storm also not little pressing [It] Remaining was removed Hope Every [of] the+ to be saved us...
Alpha & Omega Bible	SINCE NEITHER SUN NOR STARS APPEARED FOR MANY DAYS, AND NO SMALL STORM WAS ASSAILING US, FROM THEN ON ALL HOPE OF OUR BEING SAVED WAS GRADUALLY ABANDONED.
Awful Scroll Bible	Furthermore, not-even the sun and-not the stars, for a great many days, are shining-upon us, also no light storm laying-against us, all expectation of us to be preserved sound was hereafter being lifted-over.
Concordant Literal Version	Now neither sun nor constellations making their advent for more days, and besides, no slight tempest lying on us, all further expectation of our being saved was taken from us."
exeGesés companion Bible	And neither sun nor stars appear in many days, and no small downpour lies on us, and all hope to be saved is finally taken away.
Orthodox Jewish Bible	And neither shemesh (sun) nor kochavim appeared for many yamim and no small tempest assailed us. Lemaskana (finally) all tikvateinu for yeshu'ah was being abandoned.
Rotherham's Emphasized B.	And <neither sun nor stars appearing for many' days, and no small tempest lying upon us> in the end all hope that we should be saved began to be taken from us.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Since neither sun nor stars appeared for many days, and no small storm kept raging about us, from then on all hope of our being saved was [growing worse and worse and] gradually abandoned.
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An Understandable Version	When they could see neither the sun nor the stars for many days [<i>due to the storm</i>], and with the wind blowing furiously on them, they gave up all hope of [<i>ever</i>] being saved.
The Expanded Bible	When we could not see the sun or the stars for many days, and the storm was very bad [^L no small storm raged], we lost all hope of being saved.
Jonathan Mitchell NT	Now with neither sun nor stars (or: constellations) making their normal appearance to shine upon [us, or, the sea] for many days besides no small winter's storm and rain continuing in lying upon [us] all hope and expectation of the [situation or chance for] us to continue being kept safe and sound (or: to proceed to be saved or rescued) began being taken away from around [us] (or: being removed as a surrounding environment).
P. Kretzmann Commentary	...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. Kretzmann's commentary for Acts 27:14–20 has been placed in the Addendum .
Syndein/Thieme	And when neither sun nor stars in many days appeared {11 days of complete darkness}, and not a little storm {great storm} lay on us . . . all hope that we should be in the process of receiving salvation was then taken away. {Note: Depression now begins to set in. They had done all that could humanly be done.}
Translation for Translators	The wind continued to blow very strongly, and the sky was full of dark clouds day and night. We could not see the sun or the stars for many days, so we could not determine where we were. And the wind continued to blow violently. So we (exc) finally thought that we would drown in the sea.
The Voice	Days passed without relief from the furious winds, without a single break in the clouds to see sun or stars, even for a moment. Despair set in, as if all hope of rescue had been cast overboard as well.

Bible Translations with Many Footnotes:

Lexham Bible	But when [[*] Here “when ” is supplied as a component of the temporal genitive absolute participle (“appeared”)] neither sun nor stars appeared for many days, and with not a little bad weather confronting us , [[*] Here the direct object is supplied from context in the English translation] finally all hope was abandoned that we would be saved.
NET Bible®	When neither sun nor stars appeared for many days and a violent ⁷³ storm continued to batter us, ⁷⁴ we finally abandoned all hope of being saved. ⁷⁵ ^{73tn} Grk “no small storm” = a very great storm. ^{74tn} Grk “no small storm pressing on us.” The genitive absolute construction with the participle ἐπικειμένου (epikeimenou) has been translated as parallel to the previous genitive absolute construction (which was translated as temporal). BDAG 373 s.v. ἐπίκειμαι 2.b states, “of impersonal force confront χειμῶνος ἐπικειμένου since a storm lay upon us Ac 27:20.” L&N 14.2, “‘the stormy weather did not abate in the least’ or ‘the violent storm continued’ Ac 27:20.” To this last was added the idea of “battering” from the notion of “pressing upon” inherent in ἐπίκειμαι (epikeimai). ^{75tn} Grk “finally all hope that we would be saved was abandoned.” The passive construction has been converted to an active one to simplify the translation. This represents a clearly secular use of the term σώζω (swzw) in that it refers to deliverance from the storm. At this point those on board the ship gave up hope of survival.
The Spoken English NT	But there was no sign ^z of sun or stars for many days, and the huge ^{aa} storm kept raging. Finally we lost all hope ^{bb} that we would be saved. ^z Lit. “appearance.” ^{aa} Lit. “not small.” ^{bb} Lit. “Finally all hope was abandoned.”

Wilbur Pickering's New T. When neither sun nor stars appeared for many days and a major storm was still pounding us, all hope that we would be saved was now taken away.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now neither sun nor stars appearing for many days, and no small [fig., a terrible] storm pressing on [us], from then on all hope of our being saved was being abandoned.
Benjamin Brodie's trans.	Furthermore, when neither sun nor stars made an appearance for many days, and no small winter storm pressed in upon us, all remaining hope that we might be delivered was taken away from us .
Charles Thomson NT	Now as neither sun nor stars appeared for several days, and the tempest still bore hard upon us, all hopes of escaping were at last taken away.
Context Group Version	And when neither sun nor stars shone on [us] for many days, and no small tempest lay on [us,] all abiding confidence that we should be rescued was now taken away.
Far Above All Translation	And since neither the sun nor the stars were visible for many days, with a not inconsiderable storm raging, from that time all hope of us being saved was lost.
Literal Standard Version	And we, being exceedingly storm-tossed, the succeeding [day] they were making a clearing, and on the third [day] we cast out the tackling of the ship with our own hands, and neither sun nor stars appearing for more days, and not a little storm lying on us, from then on all hope was taken away of our being saved. Vv. 18–19 are included for context.
Modern Literal Version 2020	But while neither sun nor stars are appearing upon most days and not just a small storm was laying down upon us, all hope for us to be saved was furthermore being taken away.
New American Standard	Since neither sun nor stars appeared for many days, and no small storm was assailing us, from then on all hope of our being saved was <i>slowly</i> abandoned.
New European Version New Matthew Bible	. When at the last neither sun nor star appeared for many days, and no small tempest lay upon us, all hope that we would be saved was then taken away.
A Voice in the Wilderness	Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was then taken away.
Webster's Translation	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.

The gist of this passage: The storm continues to rage; the skies overhead are darkened. No hope of survival remained.

Acts 27:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	and not, neither ... nor, not so, not even, not so much as	negative conjunction	Strong's #3383
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
helios (ἥλιος) [pronounced HAY-lee-oss]	the sun; the rays of the sun; the light of day	masculine singular noun, genitive/ablative case	Strong's #2246

Acts 27:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
ástra (ἄστρα) [pronounced AS-tra]	<i>stars, groups of stars; properly, constellations</i>	neuter plural noun, genitive/ablative case	Strong's #798
epiphainô (ἐπιφαίνω) [pronounced ehp-ee-FAHEE-noh]	<i>becoming visible; appearing; becoming known; giving light</i>	neuter plural, present active participle, genitive/ablative case	Strong's #2014
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pleiôñ/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; accusative case	Strong's #4119
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Translation: Neither the sun nor the stars were visible for many days.

For many days, the people on board this ship could not see the sun or the stars. They were enveloped in darkness.

The way that a ship is navigated is by looking at the sun, moon and stars. Since these could not be seen, the captain has no idea where they are. Well, he has some idea, but he knows that he might be 50–100 miles off from his best guess.

Acts 27:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheimôn (χειμών) [pronounced khi-MONE]	<i>stormy or rainy weather, a tempest; winter, the winter season; bad weather</i>	masculine singular noun, genitive/ablative case	Strong's #5494
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Acts 27:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, genitive/ablative case	Strong's #3641
epikeimai (ἐπίκειμαι) [pronounced ep-ik-i-mahee]	<i>resting upon (literally or figuratively); imposing, being instant, (being) laid (there-, up-) on, lying (on); pressing upon; applying pressure [upon someone]</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1945

Translation: The storm, not a little (one) was laying [over us].

The storm completely enveloped that ship. So it pounded on the ship and the people without let up; and they could see nothing but the storm. This storm enveloped this ship and traveled with the ship and guided, if you will, this ship.

The ship is going somewhere, obviously; and it is enveloped by this storm. So who (or Who) do you think is guiding this ship along?

Acts 27:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loipon (λοιπόν) [pronounced loy-POHN]	<i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i>	neuter singular adjective/adverb; accusative case	Strong's #3063
Here, this is clearly acting as an adverb, although it is given a morphology.			
periaireô (περιαιρέω) [pronounced per-ee-ahee-REH-oh]	<i>to remove, to cast (off, away), to take away that which surrounds or envelopes a thing; metaphorically to take away altogether or entirely; the guilt of sin, to expiate perfectly</i>	3 rd person singular, imperfect passive indicative	Strong's #4014
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectaton; desire of some good with expectation of obtaining it</i>	feminine singular noun, nominative case	Strong's #1680
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	present passive infinitive	Strong's #4982

Acts 27:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This verb has not been used since that famous Acts 16:31 passage.			
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: Finally [that storm] removed all hope for us to be saved.

There came a point where almost everyone on board that ship expected to die. They saw no possible way that they would survive this storm.

Many days had passed, they were running out of food (as we will find out); the captain has no idea what to do.

At this point where there is no hope left, Paul, a **supergrace** believer, will stand up, teach those who will listen, and be instrumental in this ship getting to where God wants it to go.

Acts 27:20 Neither the sun nor the stars were visible for many days. The storm, not a little (one) was laying [over us]. Finally [that storm] removed all hope for us to be saved. (Kukis mostly literal translation)

Acts 27:20 Because of the storm, we could not see the sun or the stars for many days. This massive storm just lay right on top of us. At some point, this storm removed from us any hope of being delivered. (Kukis paraphrase)

Paul's opinion was not listened to before. Therefore, God needs to remove from the people on this ship all hope of survival. When they come to that point in their thinking, then they will consider Paul and what Paul thinks about all of this. But they will only consider Paul when all other options appear to be gone.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Encourages All on Board Despite Dire Circumstances

So far, to this point in the chapter, Paul has said one thing. "We should not leave the port where we are but remain here for the winter." (Acts 27:10) At this point in the narrative, Paul will take over. Here, he will argue to be listened to; and hereafter, he will simply tell everyone what to do (and, by everyone, I mean the centurion, the captain of the ship and possibly the owner of the ship—and they will carry out his orders).

Paul will speak in vv. 21–26, which is a fairly short talk by Paul.

And long without food was being. Then stood up the Paul in a midst of them. He said, "It was necessary, indeed, O men, to have been persuaded by me, not to be departing from the Crete and to gain the damage—this—and the loss. And these things I keep on exhorting you [all] to keep on being cheerful. For a loss of a soul will not be out from you [all]; only [the loss of] the ship.

Acts
27:21–22

[They] were living without food [for] a long [time]. Paul then stood up in their midst, [and] he said, "Indeed, O men, it was necessary [for you] to have been persuaded by me not to depart from Crete, [which resulted in the] acquisition of [all] this damage and loss. I keep exhorting you these things: to keep on being in good spirits, for no soul will be lost from you; only [the loss of] the ship.

The men on the ship went for a long time without food. Paul finally stood up in the midst and said to them, "Certainly, O men, you should have listened to me in the first place when I told you not to depart from Fair Havens in Crete, Because you did not listen to me, you suffered great loss and damage. Nevertheless, let me encourage you to be cheerful, as there will be no loss of life on this ship. I know that only the ship will be destroyed.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And long without food was being. Then stood up the Paul in a midst of them. He said, "It was necessary, indeed, O men, to have been persuaded by me, not to be departing from the Crete and to gain the damage—this—and the loss. And these things I keep on exhorting you [all] to keep on being cheerful. For a loss of a soul will not be out from you [all]; only [the loss of] the ship.
Complete Apostles Bible	Now when they had abstained from food for a long time, then stood Paul in the midst of them and said, "Men, you should have followed my advice and not put to sea from Crete, and to spare yourselves this hardship and loss. And now I urge you to keep up your courage, for there will be loss of not one life among you, only of the ship.
Douay-Rheims 1899 (Amer.)	And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me and not have loosed from Crete and have gained this harm and loss. And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.
Holy Aramaic Scriptures	And when no nash {man} had been fed a thing, then Paulus {Paul} rose in their midst, and said, "If you had been reconciled unto me, gabre {men}, we would not have journeyed from Qriti {Crete}, and we would have been spared from loss, and from this trouble. And now I counsel that you should be without distress, for, not one soul from you will perish, but only the ship.
James Murdock's Syriac NT	And as no one had taken a meal of food, Paul now stood up in the midst of them, and said: If ye had given heed to me, O men, we should not have sailed from Crete, and we should have been exempt from this loss and peril. And now, I counsel you to be without anxiety; for not a soul of you will be lost, but only the ship.
Original Aramaic NT	And when no one was able to endure* the situation, then Paulus arose in their midst and said, "If you men had believed me, we would not have sailed from Crete, and we would have been spared this loss and this suffering." "And now I counsel that we shall be without harm, for the life of none of you will be lost, but only the ship."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they had been without food for a long time, Paul got up among them and said, Friends, it would have been better if you had given attention to me and not gone sailing out from Crete, to undergo this damage and loss. But now, I say to you, be of good heart, for there will be no loss of life, but only of the ship.
Bible in Worldwide English	The men of the boat had not eaten anything for a long time. Then Paul stood up and said, Sirs, you should have listened to me and not left Crete. But you did leave. So you have had much trouble and have lost all these things. Now I tell you to be glad. Not one of you will die. Only the boat will break and be lost.
Easy English	The men on the ship had not eaten any food for a long time. So Paul stood in front of them and he said, 'Men, you should have listened to me! We should not have sailed away from Crete. If we had not left there, the ship and everything on it would still be safe. Now I ask you, please be brave. The storm will completely destroy the ship, but not one of you will die.
Easy-to-Read Version—2008	The men did not eat for a long time. Then one day Paul stood up before them and said, "Men, I told you not to leave Crete. You should have listened to me. Then you would not have all this trouble and loss. But now I tell you to be happy. None of you will die, but the ship will be lost.
<i>God's Word</i> TM	Since hardly anyone wanted to eat, Paul stood among them and said, "Men, you should have followed my advice not to sail from Crete. You would have avoided this disaster and loss. Now I advise you to have courage. No one will lose his life. Only the ship will be destroyed.
Good News Bible (TEV)	After everyone had gone a long time without food, Paul stood before them and said, "You should have listened to me and not have sailed from Crete; then we would have avoided all this damage and loss. But now I beg you, take courage! Not one of you will lose your life; only the ship will be lost.
J. B. Phillips	Paul's practical courage and faith Nobody had eaten for some time, when Paul came forward among the men and said, "Men, you should have listened to me and not set sail from Crete and suffered this damage and loss. However, now I beg you to keep up your spirits for no one's life is going to be lost, though we shall lose the ship.
<i>The Message</i>	With our appetite for both food and life long gone, Paul took his place in our midst and said, "Friends, you really should have listened to me back in Crete. We could have avoided all this trouble and trial. But there's no need to dwell on that now. From now on, things are looking up! I can assure you that there'll not be a single drowning among us, although I can't say as much for the ship—the ship itself is doomed.
NIRV	The men had not eaten for a long time. Paul stood up in front of them. "Men," he said, "you should have taken my advice not to sail from Crete. Then you would have avoided this harm and loss. Now I beg you to be brave. Not one of you will die. Only the ship will be destroyed.
New Life Version	Paul Shows His Faith No one had eaten for a long time. Then Paul stood up and said to them, "Men, you should have listened to me and not left Crete. You would not have had this trouble and loss. But now I want you to take hope. No one will lose his life. Only the ship will be lost.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The crew hadn't eaten anything in a long time. So Paul talked to them about it. He said, "Guys, I told you so. You should have done what I told you to do. If you hadn't left Crete, you wouldn't be suffering all this damage and loss.
	ANGEL ONBOARD
Contemporary English V.	"I'm going to give you some more advice now. Cheer up. No one is going to die in this storm. The bad news, however, is that the ship won't survive. Since none of us had eaten anything for a long time, Paul stood up and told the men: You should have listened to me! If you had stayed on in Crete, you would not have had this damage and loss. But now I beg you to cheer up, because you will be safe. Only the ship will be lost.
New Berkeley Version New Living Translation	. No one had eaten for a long time. Finally, Paul called the crew together and said, "Men, you should have listened to me in the first place and not left Crete. You would have avoided all this damage and loss. But take courage! None of you will lose your lives, even though the ship will go down.
The Passion Translation	After being without food for a long time, Paul stepped before them all and said, "Men, you should have obeyed me and avoided all of this pain and suffering by not leaving Crete. Now listen to me. Don't be depressed, for no one will perish—only the ship will be lost.
Plain English Version	Paul told everybody on the ship that they will not drown None of us on the ship wanted to eat any food. We didn't eat anything for a long time. Then one day, Paul stood up in front of us and said, "Listen, men, you didn't listen to me in Crete. I told you not to sail out of that little harbour, but you did. So now you are in trouble, and you lost all the things this ship was carrying. But listen. Don't be frightened. I'm telling you that none of us will die. But the wind and the waves will wreck this ship.
UnfoldingWord Simplified T.	None of us on the ship had eaten for many days. Then one day, Paul stood up in front of us and said, "Friends, you should have listened to me when I said that we should not set sail from Crete. But now, I urge you, do not be afraid, because none of us will die. The storm will destroy the ship but not us.
William's New Testament	After they had gone a long time without any food, then Paul got up among them and said: "Men, you ought to have listened to me and not to have sailed from Crete, and you would have escaped this disaster and loss. Even now I beg you to keep up your courage, for there will be no loss of life, but only of the ship.

Partially literal and partially paraphrased translations:

American English Bible	And considerable time had elapsed since anyone had been able to eat. But then Paul stood up in the midst of them and said: 'Men, you certainly should have taken my advice and not put out to sea from Crete, just to suffer this kind of damage and loss. But now I'm telling you to be happy, because not a single life will be lost... Although the ship will [be lost]...
Beck's American Translation Breakthrough Version	. And since <i>the</i> time without grain was long, at that time, when Paul stood up in the middle of them, he said, "Certainly it was necessary <i>for you</i> , O men, after being loyal to me, not to be taking off from Crete and to gain this injury and loss. And the <i>things</i> now, I suggest for you to be cheering up. You see, there will be not even one casualty of a soul from you, other than the boat;...
Common English Bible	For a long time no one had eaten. Paul stood up among them and said, "Men, you should have complied with my instructions not to sail from Crete. Then we would have avoided this damage and loss. Now I urge you to be encouraged. Not one of your lives will be lost, though we will lose the ship.

Len Gane Paraphrase	After a long time without food Paul stood in front of them and said, "Sirs you should have listened to me and not have sailed from Crete and to have been spared this injury and loss. "Now let me encourage you to be cheerful, for there will be no loss of anyone's life among you only [the loss] of the ship.
A. Campbell's Living Oracles	And when there was great want of food, then Paul, standing in the midst of them, said, Sirs, you ought to have hearkened to me, and not to have loosed from Crete, and incurred this injury and loss. Nevertheless, even now I exhort you to be of good courage: for there shall be no loss of any life among you; but only of the ship.
New Advent (Knox) Bible	And now Paul stood up in their presence, and said, Sirs, you should have taken my advice; if you had not put out from Crete, you would have saved all this injury and damage. But I would not have you lose courage, even now; there is to be no loss of life among you, only of the ship. A portion of v. 21 was placed with the previous passage for context.
NT for Everyone	We had gone without food a long time. Then Paul stood up in the middle of them all. "It does seem to me, my good people," he said, "that you should have taken my advice not to leave Crete. We could have managed without this damage and loss. But now I want to tell you: take heart! No lives will be lost—only the ship.
20 th Century New Testament	It was then, when they had gone a long time without food, that Paul came forward, and said: "My friends, you should have listened to me, and not have sailed from Crete and so incurred this injury and damage. Yet, even as things are, I urge you not to lose courage, for there will not be a single life lost among you--only the ship.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	After the men had gone a long time without food, Paul stood up among them and said, "Men, you should have followed my advice not to sail from Crete. Then you would have averted this disaster and loss. But now I urge you to keep up your courage, because you will not experience any loss of life, but only of the ship.
Revised Ferrar-Fenton Bible	Being also upon the verge of starvation, Paul, taking his stand among them, said: "You ought, men, to have been persuaded by me, and not to have sailed from Crete, to incur this damage and misery. V. 22 is placed with the next passage for context.
Free Bible Version	Nobody had eaten anything for a long time. Then Paul stood before them and told them, "Men, you should have listened to me and not sailed from Crete. Then you could have avoided all this hardship and loss. But now I advise you keep up your courage, because nobody is going to be lost, just the ship.
God's Truth (Tyndale)	Then after long abstinence, Paul stood forth in the midst of them and said: Sirs you should have hearkened to me, and not have loosed from Candy, neither to have brought unto us this harm and loss. And now I exhort you to be of goad cheer. For there shall be no loss of any mans life among you, save of the ship only.
International Standard V	After they had gone a long time without food, Paul stood among his shipmates [Lit. among them] and said, "Men, you should have listened to me and not have sailed from Crete. You would have avoided this hardship and damage. But now I urge you to have courage because there will be no loss of life among you, but only loss [The Gk. lacks loss] of the ship.
Riverside New Testament	After they had long gone without food, Paul stood up in the midst of them and said, "Men, you ought to have listened to me and not to have sailed away from Crete and met this rough experience and loss. But now I beg you to have courage, for there will be no loss of life of any of you, but only of the ship.
UnfoldingWord Literal Text	When they had gone a long time without food, then Paul stood up in the midst of the sailors and said, "You men, you should indeed have listened to me, and not have

Urim-Thummim Version	set sail from Crete, and suffered this injury and loss. But now I urge you to take courage, for there will be no loss of life among you, but only the loss of the ship. But after long abstinence from food Paul stood up in the middle of them, and said, sirs, you should have listened to me and not have launched from Crete, and to have gained this injury and loss. And now I exhort you to be of good cheer: for there will be no loss of anyone's life among you, but only the ship.
Weymouth New Testament	When for a long time they had taken but little food, Paul, standing up among them, said, "Sirs, you ought to have listened to me and not have sailed from Crete. You would then have escaped this suffering and loss. But now take courage, for there will be no destruction of life among you, but of the ship only.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As we had not eaten for days, Paul stood up among them and said: "Friends, if you had followed my advice when I told you not to set sail from Crete, we would not be in such danger now, and we could have avoided this loss. But now I invite you to regain courage for no one among you shall die; only the ship shall be destroyed.
The Heritage Bible	And there being much fasting, then Paul standing up in their midst, said, Men, indeed you should have been persuaded by me not to have sailed from Crete and gained this overbearing hurt and violent loss. And the things I now officially advise you are to be in good spirit, because there will be absolutely not one loss of anyone's soul of you, except of the ship,...
Revised English Bible—1989	When they had gone for a long time without food, Paul stood up among them and said, "You should have taken my advice, gentlemen, not to put out from Crete: then you would have avoided this damage and loss. But now I urge you not to lose heart; not a single life will be lost, only the ship.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	Then no man among them had eaten anything, then standing up in their midst, Paul said, Truly, O men, if you had listened to me we would not have set sail from Crete, and we would have been spared this injury and loss. Now let me council you not to be depressed, for not a single life among you will be lost, but only the ship.
Holy New Covenant Trans.	For a long time the men did not eat. Then one day Paul stood up before them and said, "Men, I told you not to leave Crete. You should have listened to me. Then you would not have had all of this trouble and loss. But now I am telling you to cheer up. None of you will die! However, the ship will be lost.
The Scriptures 2009	And when there had been a long abstinence from food, then Sha'ul, standing in the midst of them, said, "Truly, men, you should have listened to me not to have sailed from Crete and sustained this damage and loss. "And now I urge you to take courage, for there shall be no loss of life among you, but only of the ship.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...much also foodlessness becoming then Being Stood The Paul in [thing] middle [of] them says was (necessary) certainly Oh Men [you*] obeying me not to be led (up) from the crete to gain also the harm this and the loss and the [things] now [I] advise you* to cheer (up) Loss for [of] life No will be from you* except the boat...
Awful Scroll Bible	Moreover, there leading-under much abstinence from food, as-when-at-that time, Paul, being stood from-within the midst of them, said, "O men, it was necessary surely, confiding-to- my -lead, not to be led-out from Crete, not only to spare this-same injury, but also loss.

Concordant Literal Version	<p>(")And that-now, I recommend-before yous to passion-well, for there will be not-even-one casting-away of being from yous, except the ship.</p> <p>Besides, there being much inherent abstinence, then Paul, standing in the midst of them, said, "It was binding on you, indeed, O men, yielding to me, not to have set out from Crete, to gain, besides this damage, also the forfeit."</p> <p>And now I am exhorting you to be cheerful, for not one soul from among you will be cast away, more than the ship."</p>
exeGesés companion Bible	<p>And there being much fasting;</p> <p>then Paulos stands in their midst, and says,</p> <p>O Men, you indeed needed to have first obeyed me,</p> <p>to not embark from Crete,</p> <p>and to gain this hubris and loss:</p> <p>and now I advise you to cheer up:</p> <p>for there is no loss of your soul, except of the sailer.</p>
Orthodox Jewish Bible	<p>And after having much loss of appetite, then Rav Sha'ul stood up in the midst of them, and said, "Anashim, you should have obeyed me and not put out to sea from Crete and thereby spared yourselves this hardship and this loss.</p> <p>"And now I advise you to have ometz lev (courage), for there will be no loss of life among you, except the oniyah.</p>
Rotherham's Emphasized B.	<p>But <when they had been long without food > then Paul, standing in the midst of them, said—</p> <p style="padding-left: 2em;">Ye ought, indeed, Sir! yielding to me not to have sailed away from Crete, to get this damage and loss...</p> <p style="padding-left: 2em;">And now I recommend you to be of good courage; for loss of life shall there be none at all from among you,—only the ship.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>After they had gone a long time without food [Lit <i>there was much loss of appetite.</i>] [because of seasickness and stress], Paul stood up before them and said, "Men, you should have followed my advice and should not have set sail from Crete, and brought on this damage and loss. But even now I urge you to keep up your courage and be in good spirits, because there will be no loss of life among you, but only loss of the ship.</p>
An Understandable Version	<p>When they had gone without food for a long time, Paul stood in the middle of the crew and spoke, "Men, you should have listened to me and not sailed from Crete and thereby have to experience such suffering and loss. But, now I want to encourage you to cheer up, for there will be no loss of life among you, but only the ship <i>[will be lost]</i>.</p>
The Expanded Bible	<p>After ·the men [many] had ·gone without food [or lost their appetite] for a long time, Paul stood up before them and said, "Men, you should have ·listened to me [obeyed me; taken my advice]. You should not have sailed from Crete. Then you would not have all this trouble and loss. But now I ·tell [urge; advise] you to ·cheer up [keep up your courage] because none of you will ·die [be lost]. Only the ship will be lost.</p>
Jonathan Mitchell NT	<p>Added to this, with [their] continuing under the rule [of this situation] from its beginning with much lack of appetite, and thus a long period of abstinence from food, Paul, at that point taking a stand within their midst, said, "O gentlemen! It was continuing being a necessity, by being yielding to me as to one in authority and in being persuaded, not to have been put out to sea from Crete – to acquire, besides this damage, also the loss (detriment and forfeit).</p> <p>"And yet, in the present circumstances, I am now strongly advising and urging you to be constantly in good spirits with your emotions at ease, for you see, there will be not even one casting away of a soul (or: throwing off of a person; = loss of life) from out of your midst, more than (= except) the ship.</p>

Syndein/Thieme

{Paul's I told you so verse - to take authority in order to save them}
 But having existed a long time without food {reason - they gave up under the pressure} Paul stood up {taking a stand} in the midst of them, and said,
"NOBLE MEN,
 you should have obeyed me when I spoke with authority and not have set sail from Crete, and to have avoided this harm and loss."
 "And now I exhort {strongly advise} you to keep on being courageous. For there shall be no casting off of souls {dying} out from the source of you all, but of the ship {it will be lost}."
 {Note: Courage means to remain calm and think clearly in a time of extreme pressure.}

Translation for Translators

Paul told them that an angel from God said that they would all survive.

Acts 27:21-26

None of us on the ship had eaten for many days. *Then one day*, Paul stood up in front of us and said, "*Friends*, you should have listened to me *when I said* that we (*inc*) should not sail from Crete. Then we would have been safe, and the ship and its cargo would be in good condition [LIT]. But now, I urge you, do not be afraid, because none of us will die. *The storm* will destroy the ship but not us.

The Voice

On top of all of this, the crew had been unable to eat anything *because of the turmoil*. Paul saw the crew had reached a critical moment. He gathered them.

Paul: Men, if you had listened to my warning, we would still be safe in Crete and would have avoided this damage and loss. *I was correct in my warning*, so I urge you to believe me now: none of you will die. We will lose the ship, but we will not lose one life. So keep up your courage, men!

Bible Translations with Many Footnotes:

Lexham Bible

And because [*Here "because" is supplied as a component of the causal genitive absolute participle ("were experiencing")] **many were experiencing lack of appetite, at that time Paul stood up in their midst and** [*Here "and" is supplied because the previous participle ("stood up") has been translated as a finite verb] **said, "Men, you ought to have followed my advice not to put out to sea from Crete, and thus avoided this damage and loss! And now I urge you to cheer up, for there will be no loss of life from among you, but only of the ship.**

NET Bible®

Since many of them had no desire to eat,⁷⁶ Paul⁷⁷ stood up⁷⁸ among them and said, "Men, you should have listened to me⁷⁹ and not put out to sea⁸⁰ from Crete, thus avoiding⁸¹ this damage and loss. And now I advise⁸² you to keep up your courage, for there will be no loss of life among you, but only the ship will be lost.⁸³

^{76tn} Or "Since they had no desire to eat for a long time." The genitive absolute construction with the participle ὑπαρχούσης (Juparcoushs) has been translated as a causal adverbial participle. It could also be translated temporally ("When many of them had no desire to eat"). The translation of πολλῆς (pollhs) as a substantized adjective referring to the people on board the ship ("many of them") rather than a period of time ("for a long time"; so most modern versions) follows BDAG 143 s.v. ἀσιτία, which has "πολλῆς ἀ. ὑπαρχούσης since almost nobody wanted to eat because of anxiety or seasickness...Ac 27:21." This detail indicates how turbulent things were on board the ship.

^{77tn} Here τότε (tote) is redundant (pleonastic) according to BDAG 1012-13 s.v. τότε 2; thus it has not been translated.

^{78tn} Grk "standing up...said." The participle σταθείς (staqeis) has been translated as a finite verb due to requirements of contemporary English style.

^{79tn} L&N 36.12 has "πειθαρχ σαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης 'you should have listened to me and not have sailed from Crete' Ac 27:21."

^{sn}By saying “you should have listened to me and not put out to sea from Crete” Paul was not “rubbing it in,” but was reasserting his credibility before giving his next recommendation.

^{80tn} BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

^{81tn} The infinitive κερδήσαι (kerdhsai) has been translated as resultative.

^{82tn} The same verb is used for Paul’s original recommendation in Ac 27:9.

^{83tn} Grk “except the ship.” Here “but” is used to translate the improper preposition πλήν (plhn; see BDAG 826 s.v. πλήν 2) since an exception like this, where two different categories of objects are involved (people and a ship), is more naturally expressed in contemporary English with an adversative (“but”). The words “will be lost” are also supplied for clarity.

^{sn}The “prophecy” about the ship serves to underscore Paul’s credibility as an agent of God. Paul addressed his audience carefully and drew attention to the sovereign knowledge of God.

The Spoken English NT

When everyone had gone a long time without food, Paul stood in front of everyone^{cc} and said, “Gentlemen, you should have taken my advice and not sailed from Crete—you would have avoided this whole disaster.^{dd}

But now I encourage you to keep your spirits up. Because none of you is going to lose their life—only the ship will be lost.

^{cc.} Lit. “in the midst of them.”

^{dd.} Lit. “this disaster and loss.” They’ve lost all the cargo, and the expectation is that the ship is either going to sink in the open sea or be smashed up when it reaches the land.

Wilbur Pickering’s New T.

Now after long abstinence from food, Paul stood up in the midst of them and said: “Well men, it would have been better to take my advice and not sail from Crete, only to ‘gain’ this damage and loss.⁷ But now I urge you to take heart, because there will be no loss of life among you, only of the ship.

(7) Paul’s “I told you so” is really quite bland, and is followed by good news.

Literal, almost word-for-word, renderings:

A Faithful Version

Then, after a long period of silence, Paul stood up in their midst and said, “O men, you should have listened to me and not have set sail from Crete, and you would have been spared this disaster and loss; But I exhort you now to be of good cheer, because there shall not be any loss of life among you, only of the ship.

Analytical-Literal Translation

But [after there] being a lack of appetite [for] a long [time], then Paul having stood in [the] middle of them, said, “It was being necessary indeed, O men, having followed my advice, not to be setting sail from Crete and to spare this damage and loss.

“And now I am urging you_p to be taking courage, for [there] will be no loss of life among you_p, but [only] of the ship.

Benjamin Brodie’s trans.

And because many of them exhibited a lack of appetite, Paul, having stood up in the middle of them, said: “O men, due to the circumstances it should be acknowledged that we should have followed my advice - not to set sail from Crete and as a result to have avoided this disaster and damage.

But now I urge you to cheer up and be courageous, for there will be no loss of life among you, only the ship.

Berean Literal Bible

There being also much time without food, at that time having stood up in their midst, Paul said, “It behooved *you* indeed, O men, having been obedient to me, not to have set sail from Crete and to have incurred this disaster and loss.

And yet now I exhort you to take heart, for there will be no loss of life from among you, only of the ship.

Bond Slave Version	But after long abstinence Paul stood forth in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there will be no loss of any man's life among you, but of the ship.
Charles Thomson NT	And there being then a great abstinence from food, Paul standing in the midst of them said, Sirs, you ought to have hearkened to me and not sailed from Crete and incurred this damage and risk. However, for the present, I exhort you to be of good courage, for there will be no loss of any life among you, but of the ship only.
Far Above All Translation	And after much abstinence from food, Paul then stood up in with them and said, "Men, you should have done what I said by not putting out to sea from Crete and running up this damage and loss. And as for the present <i>situation</i> , I exhort you to be in good spirits, for there will be no loss of life among you, except for the ship.
Modern Literal Version 2020	Now they are* very much famished, then Paul, stood in the midst of them, said, O men, it was indeed essential <i>to have</i> obeyed me <i>and</i> to not set-sail away from Crete and <i>then</i> to gain this disaster and damage. And hereafter, I am advising you° to be cheerful; for* <i>there</i> will be no termination of life <i>from</i> among you°, however of the ship, <i>yes</i> .
New European Version New Matthew Bible Niobi Study Bible	.
Worrell New Testament	But after long fasting, Paul stood forth in the midst of them and said, "Sirs, you should have hearkened unto me, and should not have cast loose from Crete and suffered this harm and loss. 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 only.. And, after long abstinence <i>from food</i> , then Paul, standing up in the midst of them, said, "Ye ought, indeed, O men, hearkening to me, not to have set sail from Crete, and to have incurred this violence and loss. And, as to the present <i>things</i> , I exhort you to be of good cheer; for there will be no loss of soul among you, but only of the ship.

The gist of this passage: Paul stands up before everyone and tells them what is going to happen.
21-22

Acts 27:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
asitía (ἀσιτία) [pronounced as-ee-TEE-ah]	<i>abstinence from food (whether voluntary or enforced), state of fasting; lack of appetite</i>	feminine singular noun, genitive/ablative case	Strong's #776

Acts 27:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	feminine singular, present active participle; genitive/ablative case	Strong's #5225

Translation: [They] were living without food [for] a long [time].

Supplies would have dwindled slowly. Food would have been rationed, so they went a number of days having a single meal of not very much. After there, there were 2–3 days where there was no food remaining. All this time, they are expending a great deal of effort to put everything of the ship and to secure the ship itself.

Others have suggested that some simply stopped eating, having lost the will to live. They see it as hopeless. Others may be too seasick to eat.

Acts 27:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôte (τότε) [pronounced <i>TOH-teh</i>]	<i>then, at that time, when</i>	adverb	Strong's #5119
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist passive participle; nominative case	Strong's #2476
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Paul then stood up in their midst,...

Paul recognizes that it is time for him to step up and guide them.

Paul tried this before and got nowhere. The big difference now is, everyone believes that they are in a hopeless situation. If Paul's advice sounds even slightly reasonable, these people will probably take it.

As an aside, there is a reason why Paul speaks right at this time and not the day before.

Acts 27:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δεῖ (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163
μέν (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ο (ὦ) [pronounced oh]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
άνδρες (άνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
πειθαρχέω (πειθαρχέω) [pronounced pi-tharkh-EH-oh]	<i>those obeying, being persuaded by a ruler, the ones submitting to authority; by analogy, conforming to advice</i>	masculine plural, aorist active participle, accusative case	Strong's #3980
μοί (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...[and] he said, "Indeed, O men, it was necessary [for you] to have been persuaded by me..."

Everyone on board knows Paul—particularly those who are in charge. He said, "You should have listened to me before." This is his single *I told you so*. Now, the reason he says this is not to get his digs in, but to get them to listen to him now. "You did not listen to me before, now look at where we are at. So you all need to listen to me now!"

Men who simply passed him off before were now listening intently to him.

Acts 27:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	present passive infinitive	Strong's #321
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Krêtê (Κρήτη) [pronounced KRAY-tay]	<i>fleshy; transliterated, Crete</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2914

Translation: ...not to depart from Crete,...

About half of v. 21 is Paul's *told you so*, with most of it being devoted to what happened as a result. "I told you not to leave Crete."

Now, I have treated this first port as having been Fair Havens. It probably was, but it is not so clearly identified in the narrative.

Acts 27:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kerdainô (κερδαίνω) [pronounced keh-DAH'EE-noh]	<i>to gain, acquire, to get gain</i>	aorist active infinitive	Strong's #2770
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 27:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hubris (ὑβρις) [pronounced HOO-bris]	<i>harm, injury, damage, disaster; insult, insolence (as over-bearing), insult; hurt, reproach</i>	feminine singular noun; accusative case	Strong's #5196
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
zêmia (ζημία) [pronounced dzay-MEE-ah]	<i>damage, loss; detriment</i>	feminine singular noun, accusative case	Strong's #2209

Translation: ...[which resulted in the] acquisition of [all] this damage and loss.

There appears to be a play on words here. They suffered a gain of loss. What was lost is apparent to every man on board. The damage is also obvious.

“Had you listened to me,” Paul asserts, “then none of this would have happened.” And he is correct.

Acts 27:21 [They] were living without food [for] a long [time]. Paul then stood up in their midst, [and] he said, “Indeed, O men, it was necessary [for you] to have been persuaded by me not to depart from Crete, [which resulted in the] acquisition of [all] this damage and loss. (Kukis mostly literal translation)

Acts 27:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
parainéō (παραινέω) [pronounced par-ah-NEH-oh]	<i>to advise, to recommend (a different course); to admonish, to exhort</i>	1 st person singular, present active indicative	Strong's #3867

Acts 27:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
euthumēō (εὐθυμέω) [pronounced yoo-thoo- MEH-oh]	<i>to be cheerful, to put in good spirits, to gladden, to make cheerful; to be of good spirits; to be joyful, to be of good cheer, to be of good courage</i>	present active infinitive	Strong's #2114

Translation: I keep exhorting you these things: to keep on being in good spirits,...

Then Paul says, "I am going to encourage you to do a number of things starting now. First thing is, be cheerful."

No doubt, these rugged sailors many not have been ready to hear Paul tell them to be cheerful. They are half starved, in the middle of a storm, and nearly everything on the ship has been thrown overboard. Almost all of them expect to die.

Acts 27:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apobolê (ἀποβολή) [pronounced ap-ob-ol- AY]	<i>loss, a losing; rejection, repudiation; to throw away from one's self, a casting off</i>	feminine singular noun, nominative case	Strong's #580
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
psuchê (ψυχή) [pronounced psou- KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; genitive/ablative case	Strong's #5590
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	feminine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
esomai (ἔσομαι) [pronounced EHS-om- ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

Acts 27:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...for no soul will be lost from you;...

Paul tells them why they should be cheerful. “None of you are going to die.” This would have been their greatest fear. They are low on food and the storm is still overhead.

This is encouraging, although some of them are, no doubt, wondering why Paul knows this to be true (he will tell them).

Acts 27:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced plane]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong's #4133
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ploion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143

Translation: ...only [the loss of] the ship.

“One thing is going to be lost here,” Paul informs them, “and that is the ship.” The men who made the final decision were those entrusted with this ship. It is their mistake which caused the destruction of their ship and the loss of cargo.

Acts 27:22 I keep exhorting you these things: to keep on being in good spirits, for no soul will be lost from you; only [the loss of] the ship. (Kukis mostly literal translation)

Acts 27:21–22 [They] were living without food [for] a long [time]. Paul then stood up in their midst, [and] he said, “Indeed, O men, it was necessary [for you] to have been persuaded by me not to depart from Crete, [which resulted in the] acquisition of [all] this damage and loss. I keep exhorting you these things: to keep on being in good spirits, for no soul will be lost from you; only [the loss of] the ship. (Kukis mostly literal translation)

Acts 27:21–22 The men on the ship went for a long time without food. Paul finally stood up in the midst and said to them, “Certainly, O men, you should have listened to me in the first place when I told you not to depart from Fair Havens in Crete, Because you did not listen to me, you suffered great loss and damage. Nevertheless, let me encourage you to be cheerful, as there will be no loss of life on this ship. I know that only the ship will be destroyed. (Kukis paraphrase)

Paul will not tell how he knows these things to be true.

For stood by me this the night of the God of Whom I keep on being, to Whom even I serve, an angel, saying, 'Do not be frightened, Paulos, to Cæsar you it is needful to bring [you] near. And behold, has shown grace the God to all those sailing with you.'

Acts
27:23–24

For an angel stood by me this night, from the God of whom I keep on being, [from] the [God Whom] I keep on serving. [The angel] was saying, 'Do not be frightened, Paul, [for] it is necessary to bring you to Cæsar. Also see, God has show grace to all those sailing with you.'

I know this because an angel of God spoke to me this very night. This was an angel from the God Who gives me life, the God Whom I keep on serving. The angel said, 'Don't be afraid, Paul, for it is necessary for you to be brought to Cæsar. Recognize that God has shown grace to all of those who are sailing with you.'

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For stood by me this the night of the God of Whom I keep on being, to Whom even I serve, an angel, saying, 'Do not be frightened, Paulos, to Cæsar you it is needful to bring [you] near. And behold, has shown grace the God to all those sailing with you.'
Complete Apostles Bible	For there stood by me this night an angel of the God to whom I belong, whom also I serve, saying, 'Do not be afraid, Paul; for it is necessary for you to stand before Caesar; and behold, God has granted you all those sailing with you.'
Douay-Rheims 1899 (Amer.)	For an angel of God, whose I am and whom I serve, stood by me this night, Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.
Holy Aramaic Scriptures	For, there appeared unto me in this night, The Malakeh d'Alaha {The Heavenly Messenger of God}; that One whose I am, and for whom I work. And He said unto me, 'Do not fear, Paulus {Paul}! It is destined for you to stand before Qasar {Caesar i.e. Nero}, and look! Alaha {God} has given a gift to you: all who are journeying with you!'
James Murdock's Syriac NT	For there appeared to me this night, the angel of that God whose I am, and whom I serve; and he said to me: Fear not, Paul; for thou art yet to stand before Caesar; and, lo, God hath made a gift to thee of all them that sail with thee.
Original Aramaic NT	"For tonight, an Angel of that God to whom I belong and whom I serve, appeared to me", "And he said to me, 'Do not fear, Paul, for you will stand before Caesar and, behold, God has given to you as a gift all who travel with you.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this night there came to my side an angel of the God who is my Master and whose servant I am, Saying, Have no fear, Paul, for you will come before Caesar, and God has given to you all those who are sailing with you.
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Bible in Worldwide English	I belong to God and worship him. Last night his angel stood before me. He said, "Paul, do not be afraid. You must stand before Caesar. And see, God has given you the lives of all these men who are travelling with you."
Easy English	Last night one of God's angels spoke to me. I am a servant of God and I belong to him. He sent his angel to come to me. The angel said, "Paul, do not be afraid. You must go to Rome and Caesar will judge you there. Because of you, God will be kind to all the people on the ship with you. None of them will die."
Easy-to-Read Version—2008	Last night an angel came to me from God--the God I worship and belong to. The angel said, 'Paul, don't be afraid! You must stand before Caesar. And God has given you this promise: He will save the lives of all those sailing with you.'
God's Word™	I know this because an angel from the God to whom I belong and whom I serve stood by me last night. The angel told me, 'Don't be afraid, Paul! You must present your case to the emperor. God has granted safety to everyone who is sailing with you.'
Good News Bible (TEV)	For last night an angel of the God to whom I belong and whom I worship came to me and said, 'Don't be afraid, Paul! You must stand before the Emperor. And God in his goodness to you has spared the lives of all those who are sailing with you.'
J. B. Phillips	I know this because last night, the angel of the God to whom I belong, and whom I serve, stood by me and said, 'Have no fear, Paul! You must stand before Caesar. And God, as a mark of his favour towards you, has granted you the lives of those who are sailing with you.'
The Message	"Last night God's angel stood at my side, an angel of this God I serve, saying to me, 'Don't give up, Paul. You're going to stand before Caesar yet—and everyone sailing with you is also going to make it.'
NIRV	I belong to God and serve him. Last night his angel stood beside me. The angel said, 'Do not be afraid, Paul. You must go on trial in front of Caesar. God has shown his grace by sparing the lives of all those sailing with you.'
New Life Version	I belong to God and I work for Him. Last night an angel of God stood by me and said, 'Do not be afraid, Paul. You must stand in front of Caesar. God has given you the lives of all the men on this ship.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Tonight an angel stood by me—an angel of God. I belong to this God, and I serve him. The angel said, 'Don't be afraid, Paul. You have to face Caesar. Listen to me, God has given you a gift. He has given you the lives of everyone sailing with you.'
Contemporary English V.	I belong to God, and I worship him. Last night he sent an angel to tell me, "Paul, don't be afraid! You will stand trial before the Emperor. And because of you, God will save the lives of everyone on the ship."
The Living Bible	"For last night an angel of the God to whom I belong and whom I serve stood beside me and said, 'Don't be afraid, Paul—for you will surely stand trial before Caesar! What's more, God has granted your request and will save the lives of all those sailing with you.'
New Berkeley Version New Living Translation	. For last night an angel of the God to whom I belong and whom I serve stood beside me, and he said, 'Don't be afraid, Paul, for you will surely stand trial before Caesar! What's more, God in his goodness has granted safety to everyone sailing with you.'
The Passion Translation	For God's angel visited me last night, the angel of my God, the God I passionately serve. He came and stood in front of me and said, 'Don't be afraid, Paul. You are destined to stand trial before Caesar. And because of God's favor on you, he has given you the lives of everyone who is sailing with you.'
Plain English Version	You see, I work for God, and last night he sent one of his angel messengers to me. He came and stood beside me, and he said, 'Paul, don't be frightened. You have

Radiant New Testament	to go and stand in front of Caesar, the big boss in Rome. And God will be good to all the other men that are with you on this ship too. None of them will die.'
UnfoldingWord Simplified T.	Last night an angel of the God I belong to and serve stood beside me. The angel said, 'Don't be afraid, Paul. You need to get to Rome to stand trial before Caesar, and God will generously spare the lives of all those sailing with you.'
William's New Testament	I know this, because last night God, the one to whom I belong and whom I serve, sent an angel who came and stood by me. The angel said to me, 'Paul, do not be afraid. You must go to Rome and stand before the emperor there so that he can judge you. I want you to know that God has granted to you that all those who are traveling by ship with you will also survive.'
	For just last night an angel of God, to whom I belong and whom I serve, stood by my side and said, "Stop being afraid, Paul. You must stand before the Emperor; and listen! God has graciously given to you the lives of all who are sailing with you.'

Partially literal and partially paraphrased translations:

American English Bible	Because a messenger from the God whom I serve and belong to, came to me this evening and said: 'Don't be afraid, Paul. You'll stand before Caesar.' And {Look!} God has favored you by also giving you [the lives of] those who are sailing with you.'
Beck's American Translation . Breakthrough Version	And the things now, I suggest for you to be cheering up. You see, there will be not even one casualty of a soul from you, other than the boat; for there stood by me this night an angel of the God whose I am, whom I also minister to, saying, 'Don't be afraid, Paul. It is necessary for you to stand up next to Caesar and, look, God as an act of generosity has given you all the people sailing with you.' V. 22 is included for context.
Len Gane Paraphrase	"For last night an angel of the God, to whom I belong, and whom I serve, stood beside me, saying 'Don't be afraid, Paul, you must be brought before Caesar, and look, God has given all those who sail with you.'
A. Campbell's Living Oracles	For there appeared to me this night, an angel of the God whose I am, and whom I worship, saying, Fear not, Paul; you must be presented before Cesar; and, behold, God has given you all them that sail with you.
New Advent (Knox) Bible	An angel stood before me last night, sent by the God to whom I belong, the God whom I serve, and said, Have no fear, Paul, thou art to stand in Caesar's presence; and behold, God has granted thee the safety of all thy fellow voyagers.
NT for Everyone	This last night, you see, an angel of the God to whom I belong, and whom I worship, stood beside me. 'Don't be afraid, Paul,' he said. 'You must appear before Caesar, and let me tell you this: God has granted you all your traveling companions.'
20 th Century New Testament	For last night an angel of the God to whom I belong, and whom I serve, stood by me, and said-- 'Have no fear, Paul; you must appear before the Emperor, and God himself has given you the lives of all your fellow-voyagers.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Still, on the other hand, I even now advise you to take courage: for there will be no loss of life among you, but merely of the ship; because an angel from that God, Whose I am, and Whom I serve, this very night stood beside me, saying, 'Do not be afraid, Paul! It is necessary for you to appear before the Emperor; yes, and God has presented to you all those who sail with you.' V. 22 is included for context.
Free Bible Version	Last night an angel of my God* and whom I serve, stood beside me. ""Don't be afraid, Paul,' he told me. 'You have to stand trial before Caesar. See, God has graciously given to you everyone who is sailing with you.'
International Standard V	For just last night an angel of God, to whom I belong and whom I serve, stood by me and said, 'Stop being afraid, Paul! You must stand before the emperor. Indeed,

God has given to you the lives of [The Gk. lacks the lives of] everyone who is sailing with you.'

Weymouth New Testament For there stood by my side, last night, an angel of the God to whom I belong, and whom also I worship, and he said, "'Dismiss all fear, Paul, for you must stand before Caesar; and God has granted you the lives of all who are sailing with you.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Last night there appeared to me an angel of my God to whom I serve, and he said to me: 'Paul, do not be afraid, you must present yourself before Caesar's tribunal, and God has guaranteed you the life of all those who sail with you.'

9:15; 18:9; Mt 10:18

The Heritage Bible Because a *heavenly* messenger of God stood by me this night, whose I am, and to whom I officially minister, Saying, Do not fear, Paul; you must stand before Cæsar, and behold, God has graced you with all those sailing with you.

New American Bible (2011) For last night an angel of the God to whom (I) belong and whom I serve stood by me and said, 'Do not be afraid, Paul. You are destined to stand before Caesar; and behold, for your sake, God has granted safety to all who are sailing with you.'^c

c. [27:24] 23:11.

New Jerusalem Bible Last night there appeared beside me an angel of the God to whom I belong and whom I serve, and he said, "Do not be afraid, Paul. You are destined to appear before Caesar, and God grants you the safety of all who are sailing with you."

Revised English Bible—1989 Last night there stood by me an angel of the God whose I am and whom I worship. 'Do not be afraid, Paul,' he said; 'it is ordained that you shall appear before Caesar; and, be assured, God has granted you the lives of all who are sailing with you.'

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible For tonight stood by me a cherub of Elohim, of whom I belong, and whom I serve, saying, Do not fear, Paul, You must stand before Caesar. And, behold, Elohim has granted to you all those sailing with you.

Holy New Covenant Trans. Last night an angel came to me from the true God. This is the God I worship. I am His. God's angel said, 'Paul, don't be afraid! You must stand before Caesar. And God has promised to give you something good: He will save the lives of all those sailing with you.'

The Scriptures 2009 "For tonight a messenger of the Elohim to whom I belong and whom I serve, stood by me, saying, 'Do not be afraid, Sha'ul, you have to be brought before Caesar. And look, Elohim has favourably given you all those who sail with you.'

Tree of Life Version For this very night, there came to me an angel of the God to whom I belong and whom I serve. He said, 'Do not fear, Paul. You must stand before Caesar; and indeed, God has granted you all who are sailing with you.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...stands for [with] me [in] this the night [of] the god [of] whom am I whom and [I] serve Messenger Saying not fear! {something} Paul [to] caesar you is (necessary) to stand and look! has granted (favor) [to] you The God all the [men] sailing with you...

Alpha & Omega Bible "FOR THIS VERY NIGHT AN ANGEL OF THE THEOS (*The Alpha & Omega*) TO WHOM I BELONG AND WHOM I SERVE STOOD BEFORE ME, SAYING, 'DO NOT BE AFRAID, PAULOS (*Paul*); YOU MUST STAND BEFORE CAESAR; AND BEHOLD, THEOS (*The Alpha & Omega*) HAS GRANTED YOU ALL THOSE WHO ARE SAILING WITH YOU.'

Awful Scroll Bible	(")For there stood-by me this-same night, an angelic messenger of God, whose I am and to whom I serve, (")speaking out, 'Be yourself not afraid, Paul! You need to stand-before Cæsar. And be yourselves looked, God has graciously given to you everyone sailing with you.'
exeGesés companion Bible	For an angel of Elohim stood by me this night - whose I am and whom I liturgize, wording, Awe not, Paulos; you must be presented in front of the Kaisar: and behold, Elohim grants you charism of all who sail with you.
Orthodox Jewish Bible	"For a malach Hashem stood by me during lailah hazeh, of the G-d whom I serve, "Saying, `Do not be afraid, Sha'ul. It is necessary for you to stand before Caesar; and, hinei, Hashem has given to you all the ones sailing with you.'
Rotherham's Emphasized B.	For there stood by me this' night <belonging unto the God whose I am, unto whom also I am doing divine service> a messenger , saying— Be not afraid, Paul! for before Cæsar must thou needs stand. And lo! God hath granted to thee as a favour, all' them who are sailing with thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. For an angel from God, to whom I belong and whom I serve, appeared to me last night, saying, 'Do not be afraid Paul, for you must appear before Caesar, and look, God will grant you [<i>the safety of</i>] all these men aboard ship [<i>along</i>] with yourself.'
The Expanded Bible	·Last [^L This] night an angel ·came to [^L stood by] me from the God I belong to and worship. The angel said, 'Paul, do not be afraid. You must stand before Caesar. And God has ·promised you that he will save the lives of [<i>graciously granted safety to</i>] everyone sailing with you.
Jonathan Mitchell NT	"because there stood by me, in this night, an agent of (or: a messenger from) the God from Whom as a source I continue existing (or: of Whom I am and to Whom I belong) and to Whom, for Whom, in Whom and by Whom I perform as a servant, "presently saying, 'Do not be fearing now, Paul. It continues necessary and binding for you to stand beside Caesar – and now, consider this! God has in grace favored, along with you (or: to you; for you), all the folks presently sailing with you.'
Syndein/Thieme	"For there stood by me this night the angel of God, Whose {God's} I keep on being, and Whom {God} I keep on serving." Note: 'Whose I am' . . . is analogous to Phase I - Salvation - faith in Christ. 'Whom I keep on serving' is analogous to Phase II where we must put our faith in the Word.) Saying, "Fear not, Paul. It is necessary for you to be brought before Caesar {Nero} and, lo, God has given you all them that sail with you {they will all survive}."
Translation for Translators	I <i>know this</i> , because last night God, the one to whom I belong and whom I serve, <i>sent</i> an angel <i>who came and</i> stood by me. The angel said to me, 'Paul, do not be afraid! You (<i>sg</i>) must <i>go to Rome</i> and stand before the Emperor there <i>so that he can judge you</i> . I want you to know that God has made it clear to me that all those who are traveling by ship with you <i>will also survive</i> .'
The Voice	Paul: The God I belong to, the God I worship, sent a heavenly messenger to me this night. He said, "Do not be afraid, Paul. <i>I'm not finished with you yet</i> . You are going to stand before the emperor! You can be certain that God has granted safety to you and all your companions."

Bible Translations with Many Footnotes:

NET Bible®

For last night an angel of the God to whom I belong⁸⁴ and whom I serve⁸⁵ came to me⁸⁶ and said,⁸⁷ ‘Do not be afraid, Paul! You must stand before⁸⁸ Caesar,⁸⁹ and God has graciously granted you the safety⁹⁰ of all who are sailing with you.’

^{84tn} Grk “of whom I am.” The relative clause with its possessive was translated following L&N 15.86 s.v. παρίσταμαι.

^{85tn} Or “worship.”

^{86tn} Or “stood by me.” BDAG 778 s.v. παρίστημι/παριστάνω 2.a.α states, “approach, come τινί (to) someone...Ac 9:39; 27:23.”

^{87tn} Grk “came to me saying.” The participle λέγων (legwn) has been translated as a finite verb due to requirements of contemporary English style.

^{88tn} BDAG 778 s.v. παρίστημι/παριστάνω 2.a.α states, “Also as a t.t. of legal usage appear before, come before...Καίσαρι σε δε παραστ ναι you must stand before the Emperor (as judge) Ac 27:24.” See Acts 23:11. Luke uses the verb δε (dei) to describe what must occur.

^{89tn} Or “before the emperor” (“Caesar” is a title for the Roman emperor).

^{90tn} Grk “God has graciously granted you all who are sailing with you.” The words “the safety of” have been supplied to clarify the meaning of the verb κεχάρισται (kecaristai) in this context.

^{sn} The safety of all who are sailing with you. In a sense, Paul’s presence protects them all. For Luke, it serves as a picture of what the gospel does through Christ and through the one who brings the message.

The Spoken English NT

Because an angel visited me tonight, from^{ee} the God that I belong to and that I serve.

He said, ‘Don’t be afraid, Paul. You have to stand in front of Caesar. And God has granted you the lives of all the people who are sailing with you.’

^{ee.} Lit. “of.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "For [there] stood by me this night an angel of God, whose I am, and to whom I sacredly serve, saying, 'Stop being afraid Paul! It is necessary [for] you to stand before Caesar. And listen! God has graciously granted to you all the ones sailing with you.'

Benjamin Brodie’s trans. For an angel from the God whom I myself represent and whom I worship stood before me this evening,
Saying, “Stop being afraid, Paul. It is necessary for you to stand before Caesar, so you see, God has been gracious and will continue to be gracious towards you, including all those who are sailing with you.”

Far Above All Translation For *the* angel of God, whose I am, and whom I serve, stood by me this night, and said, ‘Do not be afraid, Paul. You must stand before Caesar. And look, God has kindly given you all those *who are* sailing with you.’

Modern Literal Version 2020 For* a messenger of the God (whose I am, to whom I also am giving-divine service to) stood beside me this night,
saying, Do not fear, Paul; it is essential *for* you to stand-before Caesar and behold, God has granted to you all the ones sailing with you.

New European Version
New Matthew Bible

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The gist of this passage:

Paul reveals that an angel has appeared to him and given him reassurance for the future.

Acts 27:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	3 rd person singular, aorist active indicative	Strong's #3936
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
tautê (ταύτη) [pronounced <i>TAO-tay</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3571

Translation: For an angel stood by me this night,...

The subject (**angel**) of the verb comes in at the end of v. 23, but the main verb (to stand by) is at the beginning. We know what the main verb is and we know what the subject is by the morphology of the words.

This night refers to the previous night. This would suggest that it is morning and Paul spoke to the men in charge first thing this morning.

For the most part, there is not a lot of interaction taking place between God and Paul at this period in his life. You will recall that, when Paul was determined to go to Jerusalem, Jesus did not stop him and say, "No, you are not going to Jerusalem; you are going to the Roman empire." God did speak through some individuals and through circumstances to Paul; but Paul chose to ignore them. This talk with the angel appears to be the first supernatural contact that Paul has received in many years (this is not something a believer should ever expect to experience).

Acts 27:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510
hō (ᾧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
latreuō (λατρεύω) [pronounced lat-RYOO-oh]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	1 st person singular, present active indicative	Strong's #3000
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32

Translation: ...from the God of whom I keep on being, [from] the [God Whom] I keep on serving.

The angel was from God, by Whom Paul keeps on living; the God Whom Paul keeps on serving.

Acts 27:23 For an angel stood by me this night, from the God of whom I keep on being, [from] the [God Whom] I keep on serving. (Kukis mostly literal translation)

Paul makes certain that the captain and the others understands the exact nature of his vision/experience.

Application: Just because Paul the **Apostle**, in a very unusual circumstance, is visited by an angel of God, this does not mean that believers today should expect regular supernatural visits. Paul was an Apostle, Jesus spoke to him directly (although not for a lengthy period of time). Paul did not have the entire Word of God to work from. He had the Old Testament. Today, we have the entire Word of God, and there is enough there to guide any believer through life. We do not need the intervention of an angel to supplement Scripture.

Application: At no point in any epistle does Paul address a congregation and say, "And if you are confused about what to do, then pray very hard for an angel to come to you and tell you what to do." That line or anything like that line is not found in the New Testament.

Acts 27:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeō (φοβέω) [pronounced fohb-EH-oh]	<i>frighten, strike with fear, passive: be frightened, be afraid, be alarmed, be scared; fear; metaphorically: be in awe of, revere; have reverence for</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #5399
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; vocative	Strong's #3972

Translation: [The angel] was saying, 'Do not be frightened, Paul,...

Because this is the first supernatural experience that Paul has had since Jesus knocked him off his horse (or mule), it would have shaken Paul up a little bit. He is told not to be frightened because he needs to hear and understand what the angel has to say. That requires concentration, and a believer who is afraid cannot concentrate.

It is possible that Paul has interacted with a teaching angel in the past since his salvation on the road to Damascus.

Acts 27:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title	Strong's #2541
This is the surname of Julius Caesar, which adopted by Octavius Augustus and his successors afterwards. The name became a title, and was appropriated by the Roman emperors as part of their title.			
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
deî (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163

Acts 27:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	aoist active infinitive	Strong's #3936

Translation: ...[for] it is necessary to bring you to Cæsar.

Paul is told that it is God's plan that he be brought to Cæsar. Paul has already spoken to men who are very high up in the Roman empire, and God continues to use him in that way.

Acts 27:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ιδού (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

In Acts 5:28, these two words together are variously translated, *(and) yet (here), just look, but instead; but see what you have done; but look at what you have done*. This means, literally, *and behold, and look, and see [what]*.

I believe that we could reasonably translated these words, *suddenly, just then, at that moment*.

charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ah-ee</i>]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 rd person singular, perfect (deponent) middle indicative	Strong's #5483
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>thē-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Acts 27:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pleō/pleuō (πλέω/πλεύω) [pronounced PLEH-oh/PLYOO-oh]	<i>sailing, navigating, traveling by ship</i>	masculine plural, present active participle, accusative case	Strong's #4126
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Also see, God has show grace to all those sailing with you.'

The angel also said this to Paul: "God will show grace to all of those who are with you." Paul understood this to mean that they were going to be spared. God was not going to drown them in the Mediterranean.

This is fascinating from the stand point that one of these men, the centurion Julius, has been given the responsibility of taking Paul to Rome so that he might stand before Nero in an appellant trial. All of that is going to be kept in place, even though Paul is essentially saving Julius' life (along with all the other lives on this ship).

This is blessing by association and this is a great example of God applying this principle. Because Paul and Luke (and possibly other supergrace believers are on board), everyone in this ship will be delivered. The people on this ship are blessed by being in association with Paul and Luke. See the Doctrine of **Blessing by Association** in the **Addendum**.

Acts 27:24 [The angel] was saying, 'Do not be frightened, Paul, [for] it is necessary to bring you to Cæsar. Also see, God has show grace to all those sailing with you.' (Kukis mostly literal translation)

When everyone had given up hope, God guided Paul through an angel, giving Paul both direction and confidence.

These final words also suggest that many of these people will be saved as a result of what takes place on this frenzied sailing event.

Acts 27:23–24 For an angel stood by me this night, from the God of whom I keep on being, [from] the [God Whom] I keep on serving. [The angel] was saying, 'Do not be frightened, Paul, [for] it is necessary to bring you to Cæsar. Also see, God has show grace to all those sailing with you.' (Kukis mostly literal translation)

And since it was necessary for Paul to go to Rome, then it is possible that those with him can expect to go to Rome as well.

Acts 27:23–24 I know this because an angel of God spoke to me this very night. This was an angel from the God Who gives me life, the God Whom I keep on serving. The angel said, 'Don't be afraid, Paul, for it is necessary

for you to be brought to Cæsar. Recognize that God has shown grace to all of those who are sailing with you.’
(Kukis paraphrase)

Consequently, be of good spirits, men, for I believe in the God, that in this manner it will be according to whom, even as it was spoken to me. Now into an island it keeps on being necessary to us to fall into.”

Acts
27:25–26

Therefore, be of good spirits, men, for I believe in the God, that according to which was said to me, in this manner it will be. Now, it keeps on being necessary for us to fall into an island.”

Therefore, because we will all be saved, be of good spirits, men, for I believe in God. I am convinced that, according to what the angel said to me, that it will come to pass in exactly that way. However, it is also necessary that we crash into a small island.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, be of good spirits, men, for I believe in the God, that in this manner it will be according to whom, even as it was spoken to me. Now into an island it keeps on being necessary to us to fall into.”
Complete Apostles Bible	"Therefore keep up your courage, men; for I believe God that it will be in the very manner it has been spoken to me. However, it is necessary for us to run aground on a certain island."
Douay-Rheims 1899 (Amer.)	Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been told me. And we must come unto a certain island.
Holy Aramaic Scriptures	Because of this, be encouraged, gabre {men}! For, I believe in Alaha {God}, that thus it will be according to what He spoke with me. Nevertheless, unto a certain island, we are to be cast.”
James Murdock’s Syriac NT	Therefore, men, be ye courageous; for I confide in God, that it will be as was told to me. Yet we are to be cast upon a certain island.
Original Aramaic NT	"Therefore, take heart, men for I believe God, that it is so according to what was spoken to me." "However, we must be cast upon a certain island."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so, O men, be of good heart, for I have faith in God that it will be as he said to me. But we will be sent on to a certain island.
Bible in Worldwide English	So be glad, sirs. I believe God. It will be just the way he told me. However, we will have to go on an island.
Easy English	Because of the angel's message, I say to you, “Be brave, my friends!” I trust God. I know that everything will happen in the way that the angel told me. But the wind will blow the ship so that we hit an island.’
Easy-to-Read Version–2008	So men, there is nothing to worry about. I trust God, and I am sure everything will happen just as his angel told me. But we will crash on an island.”
God’s Word™	So have courage, men! I trust God that everything will turn out as he told me. However, we will run aground on some island.”

Good News Bible (TEV)	So take courage, men! For I trust in God that it will be just as I was told. But we will be driven ashore on some island."
J. B. Phillips	Take courage then, men, for I believe God, and I am certain that everything will happen exactly as I have been told. But we shall have to run the ship ashore on some island."
<i>The Message</i>	So, dear friends, take heart. I believe God will do exactly what he told me. But we're going to shipwreck on some island or other."
NIRV	Men, continue to be brave. I have faith in God. It will happen just as he told me. But we must run the ship onto the beach of some island."
New Life Version	So take hope, men. I believe my God will do what He has told me. But the ship will be lost on some island."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So cheer up, gents. I trust God. I believe he will do what the angel told me. We do have to run aground on some island, though."
Contemporary English V.	Cheer up! I am sure that God will do exactly what he promised. But we will first be shipwrecked on some island.
New Berkeley Version	.
New Living Translation	So take courage! For I believe God. It will be just as he said. But we will be shipwrecked on an island."
The Passion Translation	So men, keep up your courage! I know that God will protect you, just as he told me he would. But we must run aground on some island <i>to be saved</i> ."
Plain English Version	Listen friends, don't be frightened. I believe that God will help us, just like that angel told me. But the ship will crash on to an island, and we will all go on to the land there."
UnfoldingWord Simplified T.	So cheer up, my friends, because I believe that God will make this happen, exactly as the angel told me. However, the ship will crash on some island, and we will go ashore there."
William's New Testament	So keep up your courage, men, for I have confidence in my God that it will all come out just as I was told. And yet we must be stranded on some island."

Partially literal and partially paraphrased translations:

American English Bible	'So be happy, men! Because, I believe that God will do exactly as He told me! However, we'll be cast ashore on an island.'
Beck's American Translation	.
Breakthrough Version	For this reason, cheer up, men. You see, I trust God that it will be like this: according to the way that has been spoken to me. But it is necessary for us to get down off into a certain island."
Len Gane Paraphrase	"Therefore, sirs, be cheerful, for I believe God, that it will happen even as it was said to me. "Nevertheless we must run aground on some island."
A. Campbell's Living Oracles	Wherefore, take courage, men; for I trust in God that it shall be so, even as it was told me. But we must be cast upon a certain island.
New Advent (Knox) Bible	Have courage, then, sirs; I trust in God, believing that all will fall out as he has told me. Only we are to be cast up on an island.
NT for Everyone	So take heart, my friends. I believe God, that it will be as he said to me. We must, however, be cast up on some island or other."
20 th Century New Testament	Therefore, courage, my friends! for I believe God, that everything will happen exactly as I have been told. We shall, however, have to be driven on some island."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"So, gentlemen, cheer up. I believe God, and will be just as it was told to me," "but we will have to be cast away on an island."
Revised Ferrar-Fenton Bible	Therefore, mates, cheer up! because I believe God, that the result will be just as He has told me. It is necessary for us, however, to be wrecked upon some island."
Free Bible Version	So men, have courage! I trust God, and I'm convinced things will happen just as I was told. However, we will be wrecked on some island."
God's Truth (Tyndale)	Wherefore sirs be of good cheer: for I believe God, that so it shall be even as it was told me. How be it we must be cast into a certain island.
Weymouth New Testament	"Therefore, Sirs, take courage; for I believe God, and am convinced that things will happen exactly as I have been told. But we are to be stranded on a certain island."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Therefore, men, be in good spirit, because I believe God, that it will be according to the manner it was told me. And we must fall into a certain island.
New American Bible (2011)	Therefore, keep up your courage, men; I trust in God that it will turn out as I have been told. We are destined to run aground on some island."
New Catholic Bible	Therefore, men, keep up your courage. I have complete trust in God that what he told me will be fulfilled. But we will run aground on some island."
New Jerusalem Bible	So take courage, friends; I trust in God that things will turn out just as I was told; but we are to be stranded on some island.'
Revised English Bible—1989	So take heart, men! I trust God: it will turn out as I have been told; we are to be cast ashore on an island."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So, men, take heart! For I trust God and believe that what I have been told will come true. Nevertheless, we have to run aground on some island."
Hebraic Roots Bible	Therefore, be cheered, men, for I believe YAHWEH, that it will be so according to the way it was spoken to me. However we will be cast upon a certain island.
Holy New Covenant Trans.	So men, cheer up! I trust in God. Everything will happen just as His angel told me. But we will run aground on an island."
The Scriptures 2009	"Therefore take courage, men, for I believe Elohim that it shall be according to the way it was spoken to me. "However, we need to run aground on some island."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so cheer! (up) Men [I] believe for the god for so [It] will be in whom way [It] has been spoken [to] me to island but someone is (necessary) us to fall...
Awful Scroll Bible	(")Through-which men, be well-in-passion! For I confide in God that it will be, according to the same-as-this, in the turning it has been told me. (")But we necessitate to fall-out on some island."
exeGesés companion Bible	So men, cheer up! For I trust Elohim, that so be it in the manner spoken to me. However, we must fall to some isle.
Orthodox Jewish Bible	"Therefore have lev same'ach, Anashim. For I have emunah in Hashem that it will be exactly as he has told me. "But it is necessary for us to run aground on some island."

Rotherham's Emphasized B. Wherefore, be of good courage, Sirs; for I believe in God—that [so] it shall be, according as it hath been told me.
 [[Upon a certain island]] however, must we needs be wrecked.

Expanded/Embellished Bibles:

The Amplified Bible	So keep up your courage, men, for I believe God and have complete confidence in Him that it will turn out exactly as I have been told; but we must run [the ship] aground on some island."
The Expanded Bible	So men, have courage. [^L For] I trust in God that everything will happen as his angel told me [^L I have been told]. But we will crash [run aground] on an [^L some/a certain] island."
Jonathan Mitchell NT	"On this account men, continue being in good spirits and with emotions at ease! You see, by God I continue trusting (or: I keep on believing in God) that thus it will continue being – corresponding to the turn of events of what has been spoken to me. "So it continues now necessary and binding for us to at some point fall out (= be cast ashore from running aground) into some island."
P. Kretzmann Commentary	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. Kretzmann's commentary for Acts 27:21–26 has been placed in the Addendum .
Syndein/Thieme	"Wherefore, men, be courageous {objective courage}. For I keep on believing God, that it shall be even as it has been communicated to me." "Howbeit we must be cast upon a certain island {Malta}."
Translation for Translators	So cheer up, my friends, because I believe that God will make this happen, exactly as <i>the angel</i> told me. However, <i>the ship</i> will crash on some island, <i>and we (inc)</i> will go ashore <i>there</i> ."
The Voice	Paul: So listen, men: <i>you must not give up hope!</i> Keep up your courage! I have faith in God that things will turn out exactly as I was told last night. <i>Here's what I foresee:</i> we will run aground on some island.

Bible Translations with Many Footnotes:

Lexham Bible	Therefore keep up your courage, men, for I believe God that it will be like this—according to the [Literally “which”] way it was told to me. But it is necessary that we run aground on some island."
NET Bible®	Therefore keep up your courage, men, for I have faith in God ⁹¹ that it will be just as I have been told. But we must ⁹² run aground on some island." ⁹¹ BDAG 817 s.v. πιστεύω 1.c states, “w. pers. and thing added π. τίτι believe someone with regard to someth....W. dat. of pers. and ὅτι foll.... πιστεύετε μοι ὅτι ἐγὼ ἐν τ πατρὶ J 14:11a. Cp. 4:21; Ac 27:25.” ⁹² This is another use of δεῖ (dei) to indicate necessity (see also v. 24). Acts 28:1 shows the fulfillment of this.
The Spoken English NT	So keep your spirits up, gentlemen. I believe in God, and that it's going to turn out exactly as I've been told. But we have to run aground ^{ff} on a certain island." ^{ff.} See the nt. on v. 17 [That's when the hull of the ship strikes the bottom and gets stuck].

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"For this reason, be keeping up [your _p] courage, men! For I believe God, that in this way it will be, according to what manner it has been spoken to me.
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Benjamin Brodie’s trans. "But it is necessary [for] us to run aground on a certain island."
 "Therefore, be cheerful and courageous, men, for I trust God that it will happen just as in the manner in which it was communicated to me.
 However, it is necessary for us to run aground [shipwrecked] on a certain island."
 Berean Literal Bible Therefore take heart, men, for I believe God that it will be thus, according to the way it has been said to me. But it behooves us to fall upon a certain island."
 Literal Standard Version And there having been long fasting, then Paul having stood in the midst of them, said, "It was necessary, indeed, O men—having listened to me—not to set sail from Crete, and to save this hurt and damage;
 and now I exhort you to be of good cheer, for there will be no loss of life among you—but of the ship;
 for this night there stood by me a messenger of God—whose I am, and whom I serve—
 saying, Do not be afraid Paul; it is necessary for you to stand before Caesar; and behold, God has granted to you all those sailing with you;
 for this reason be of good cheer, men! For I believe God, that so it will be, even as it has been spoken to me,
 and on a certain island it is necessary for us to be cast." Vv. 21–24 are included for context.
 Modern Literal Version 2020 Hence, be° cheerful, men; for* I believe God, that it will be so according-to what *is* in the manner *that* it has been spoken to me.
 But it is essential *for* us to fall onto a certain island.
 New European Version .
 New Matthew Bible Therefore, Sirs, be of good cheer. For I believe God, that it will be just as it was told me. However, we must be cast onto a certain island.
 A Voice in the Wilderness Therefore be of good cheer, men, for I believe God, that it will be just as it was told me. However, we must fall on a certain island.

The gist of this passage: Paul calls for those men around him to be of good cheer, as everything will happen just as the angel said. However, they will run into a certain island.

25-26

Acts 27:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
dio (δίό) [pronounced DEE-oh]	consequently, for which cause, therefore, wherefore, on account of; in fact (?)	conjunction	Strong’s #1352
euthuméō (εὐθυμέω) [pronounced yoo-thoo-MEH-oh]	be cheerful, put [oneself] into good spirits, be gladdened, make cheerful; be of good spirits; be joyful, be of good cheer, be of good courage	2 nd person plural, present active imperative	Strong’s #2114
andres (ἄνδρες) [pronounced AHN-drehç]	men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]	masculine plural noun; vocative	Strong’s #435

Translation: Therefore, be of good spirits, men,...

Paul uses the conjunction dio (δίό) [pronounced DEE-oh], which means, *consequently, for which cause, therefore, wherefore, on account of*. Strong’s #1352. Based upon what Paul saw and heard, based upon the faithfulness of God, these men can stop worrying; they can stop being fearful and upset.

Paul finally tells them, “Don’t worry, be happy. Be of good cheer.”

Acts 27:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	1 st person singular, present active indicative	Strong’s #4100
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong’s #2316

Translation: ...for I believe in the God,...

Paul tells them that he believes in God. The implication is, they should also, with him, believe in God. God can be trusted.

One must assume that Paul has or Paul will give a clear delineation of the **gospel** to all of these men. Luke is also onboard, and there were probably other believers there as well.

Acts 27:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong’s #3754
hoútō (οὕτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong’s #3779
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of “to be”</i>	3 rd person singular, future indicative	Strong’s #2071 (a form of #1510)
This is the third time that we have this particular use of the verb <i>to be</i> in this chapter.			
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong’s #2596
Here spelled <i>kath</i> (καθ) [pronounced <i>kath</i>] because it comes before a vowel with a rough breathing.			

Acts 27:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, perfect passive indicative	Strong's #2980
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...that according to which was said to me, in this manner it will be.

Paul tells them, “Exactly as the angel—a messenger from God—told me, so it is going to be.”

Acts 27:25 Therefore, be of good spirits, men, for I believe in the God, that according to which was said to me, in this manner it will be. (Kukis mostly literal translation)

Paul expresses his own personal confidence in the Lord.

Acts 27:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
nēsos (νῆσος) [pronounced NAY-soss]	<i>island, isle</i>	feminine singular noun, accusative case	Strong's #3520
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163

Acts 27:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ekriptô (ἐκπίπτω) [pronounced ehk- PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	aorist active infinitive	Strong's #1601

Translation: Now, it keeps on being necessary for us to fall into an island.”

“There is one slight hitch,” Paul warns, “We are going to run aground on an island.”

Acts 27:26 Now, it keeps on being necessary for us to fall into an island.” (Kukis mostly literal translation)

Acts 27:25–26 Therefore, be of good spirits, men, for I believe in the God, that according to which was said to me, in this manner it will be. Now, it keeps on being necessary for us to fall into an island.” (Kukis mostly literal translation)

Paul telling them this in advance means that, when they actually do run aground on an island, they will feel relief and not fear.

Acts 27:25–26 Therefore, because we will all be saved, be of good spirits, men, for I believe in God. I am convinced that, according to what the angel said to me, that it will come to pass in exactly that way. However, it is also necessary that we crash into a small island.” (Kukis paraphrase)

Let's look at the entirety of what Paul said:

Acts 27:21–26 Since they had been without food for a long time, Paul stood up among them and said, "Men, you should have listened to me and not have set sail from Crete and incurred this injury and loss. Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For this very night there stood before me an angel of the God to Whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' So take heart, men, for I have faith in God that it will be exactly as I have been told. But we must run aground on some island." (ESV; capitalized)

This was Paul's speech in this chapter. He will say a few more other things, but most of the chapter remaining is narrative.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Encourages the People to Eat Heartily and Then to Dump their Grain

Now, as a fourteenth night came to be, a carrying of us into the Adriatic (Sea). According to a middle of the night, thought the shipmen an approach by them to a certain land (mass). And having tested the depth [of the ocean there], they found fathoms twenty. Now a short distance they had gone and again tested the depth [and] the found fathoms fifteen. And being frightened lest somewhere at rocky places we might be cast into. From a stern they were casting anchors, four. They were praying for day to come.

Acts
27:27–29

Now, as the fourteenth night came, we were carried into the Adriatic (Sea). About the middle of the night, the crew thought they were approaching a certain land (mass). Having tested the depth [of the ocean there], they found [it to be] 20 fathoms. They went a short distance [more] and again tested the depth, [and] they found [it to be] 15 fathoms. They were frightened, lest we be cast into some rocky places. From the stern, they cast out four anchors. They were praying for day to come.

As the 14th night began, we found ourselves being carried out into the Adriatic Sea. Around midnight, the crew believed that we were approaching a land mass. The first tested the depth of the ocean where were and it showed 20 fathoms. After traveling a short distance, the found the depth to be 15 fathoms. They were extremely worried that we might be thrown against some rocky places. They went to the stern and dropped four anchors to stabilize and stop the ship's movement. They prayed for day to come.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, as a fourteenth night came to be, a carrying of us into the Adriatic (Sea). According to a middle of the night, thought the shipmen an approach by them to a certain land (mass). And having tested the depth [of the ocean there], they found fathoms twenty. Now a short distance they had gone and again tested the depth [and] the found fathoms fifteen. And being frightened lest somewhere at rocky places we might be cast into. From a stern they were casting anchors, four. They were praying for day to come.
Complete Apostles Bible	Now when it was the fourteenth night, as we were driven about in the Adriatic Sea, in the middle of the night the sailors sensed that land was approaching them. And having taken a sounding, they found it to be twenty fathoms; and when they had gone a little farther, they took soundings again and found it to be fifteen fathoms; and being afraid lest we should run aground on the rocks, they threw out four anchors from the stern, and were praying for day to come.
Douay-Rheims 1899 (Amer.)	But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country. Who also sounding, found twenty fathoms: and going on a little further, they found fifteen fathoms. Then fearing lest we should fall upon rough places, they cast four anchors out of the stern: and wished for the day.
Holy Aramaic Scriptures	And from after fourteen days of our wandering and our being beaten in The Hadrius {Adriatic} Sea, in the middle of the night, the sailors thought that we were drawing near unto land. And they threw out the sounding line, and they found it was twenty fathoms. And they journeyed a little further, and they found it was fifteen fathoms. And while we were fearing that perhaps we would find ourselves in a place among the rocks, they threw out four anchors from the end of the ship, and we were praying that it would be day.
James Murdock's Syriac NT	And after the fourteen days of our roaming and tossing on the Adriatic sea, at midnight, the sailors conceived that they approached land.

And they cast the lead, and found twenty fathoms. And again they advanced a little, and they found fifteen fathoms.

And as we feared lest we should be caught in places where were rocks, they cast four anchors from the stern of the ship, and prayed for the morning.

Original Aramaic NT

And after fourteen days, we wandered and we were buffeted in the Hadrian Sea; at midnight, the Sailors thought that they were approaching land.

And they cast an anchor and they found twenty fathoms and they journeyed again a little more and they found fifteen fathoms.

And we were afraid lest we would be found in places that have rocks in them; we cast four anchors from the prow of the ship, and we were praying that day would come.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But when the fourteenth day came, while we were going here and there in the Adriatic sea, about the middle of the night the sailors had an idea that they were getting near land;

And they let down the lead, and saw that the sea was a hundred and twenty feet deep; and after a little time they did it again and it was ninety feet.

Then, fearing that by chance we might come on to the rocks, they let down four hooks from the back of the ship, and made prayers for the coming of day.

Bible in Worldwide English

On the fourteenth night we were being blown across the Adrian Sea. About midnight the boatmen thought that we must be near some land. So they tested how deep the water was there. They found that the line went down twenty arm lengths. A little later they tested and found that it was only fifteen arm lengths deep. Then they were afraid that we would hit the rocks. There were four heavy iron hooks called anchors. They let them down into the water at the back end of the boat. Then they wished that morning would come.

Easy English

The storm had continued for 14 days and nights. The strong wind was blowing the ship across the Mediterranean Sea. About midnight, the sailors thought that we were near to the land. So they used a rope to measure how deep the water was. They saw that the water was nearly 40 metres deep. A short time later they did this again. This time the water was only 30 metres deep. The sailors were afraid that the ship would hit some rocks. So they dropped four anchors on ropes from the back of the ship into the sea. A portion of v. 29 will be placed with the next section for context.

Easy-to-Read Version–2008

On the fourteenth night we were still being blown around in the Adriatic Sea. The sailors thought we were close to land. They threw a rope into the water with a weight on the end of it. They found that the water was 120 feet deep. They went a little farther and threw the rope in again. It was 90 feet deep. The sailors were afraid that we would hit the rocks, so they threw four anchors into the water. Then they prayed for daylight to come.

God's Word™

On the fourteenth night we were still drifting through the Mediterranean Sea. About midnight the sailors suspected that we were approaching land. So they threw a line with a weight on it into the water. It sank 120 feet. They waited a little while and did the same thing again. This time the line sank 90 feet. Fearing we might hit rocks, they dropped four anchors from the back of the ship and prayed for morning to come.

Good News Bible (TEV)

It was the fourteenth night, and we were being driven in the Mediterranean by the storm. About midnight the sailors suspected that we were getting close to land.

So they dropped a line with a weight tied to it and found that the water was one hundred and twenty feet deep; a little later they did the same and found that it was ninety feet deep.

They were afraid that the ship would go on the rocks, so they lowered four anchors from the back of the ship and prayed for daylight.

J. B. Phillips

At last we near land

On the fourteenth night of the storm, as we were drifting in the Adriatic, about midnight the sailors sensed that we were nearing land. Indeed, when they sounded they found twenty fathoms, and then after sailing on only a little way they sounded again and found fifteen. So, for fear that we might be hurled on the rocks, they threw out four anchors from the stern and prayed for daylight.

The Message

On the fourteenth night, adrift somewhere on the Adriatic Sea, at about midnight the sailors sensed that we were approaching land. Sounding, they measured a depth of 120 feet, and shortly after that ninety feet. Afraid that we were about to run aground, they threw out four anchors and prayed for daylight.

NIRV

The Ship Is Destroyed

On the 14th night the wind was still pushing us across the Adriatic Sea. About midnight the sailors had a feeling that they were approaching land. They measured how deep the water was. They found that it was 120 feet deep. A short time later they measured the water again. This time it was 90 feet deep. They were afraid we would crash against the rocks. So they dropped four anchors from the back of the ship. They prayed that daylight would come.

New Life Version

It was now the fourteenth night. We were going with the wind on the Adriatic Sea. At midnight the sailors thought land was near. They let down the lead weight and found the water was not very deep. After they had gone a little farther, they found there was not as much water. They were afraid we might be thrown against the rocks on the shore. So they put out four anchors from the back of the ship. Then they waited for morning to come.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

SAILORS TRY TO ABANDON SHIP

On the fourteenth night of the storm, the wind had driven us into the Adriatic Sea. At about midnight, the sailors started to sense we were getting close to land. They took soundings by dropping weighted ropes into the water. The line measured the depth at 120 feet (37 m). [19] Afraid the ship would run aground onto the rocky coast, the men dropped four anchors from the stern (back). Then they prayed for daybreak.

¹⁹27:28 That's about a third as long as a football field.

Contemporary English V.

For fourteen days and nights we had been blown around over the Mediterranean Sea. But about midnight the sailors realized that we were getting near land. They measured and found that the water was about one hundred twenty feet deep. A little later they measured again and found it was only about ninety feet. The sailors were afraid that we might hit some rocks, and they let down four anchors from the back of the ship. Then they prayed for daylight.

New Berkeley Version
New Living Translation

The Shipwreck

About midnight on the fourteenth night of the storm, as we were being driven across the Sea of Adria, [*The Sea of Adria* includes the central portion of the Mediterranean.] the sailors sensed land was near. They dropped a weighted line and found that the water was 120 feet deep. But a little later they measured again and found it was only 90 feet deep. [Greek *20 fathoms . . . 15 fathoms* [37 meters . . . 27 meters].] At this rate they were afraid we would soon be driven against the

The Passion Translation	<p>rocks along the shore, so they threw out four anchors from the back of the ship and prayed for daylight.</p> <p>On the fourteenth night of being tossed about the Adriatic Sea, about midnight, the sailors sensed we were approaching land. So they took soundings and discovered that the water was about 120 feet deep. After sailing a short distance, they again took soundings and found it was only ninety feet deep. Fearing we would be dashed against a rocky coast, they dropped four anchors from the stern and waited for morning to come.</p>
Plain English Version	<p>Paul stopped the ship men from leaving the ship</p> <p>We were in that storm for 2 weeks. The wind was still blowing the ship across the water called the Adriatic Sea. Then, in the middle of the night, the ship men thought the ship was getting close to land. So they got a rope with a stone on the end of it and dropped it into the water to find out how deep it was. That stone went down 37 metres into the water, so they knew the water was 37 metres deep. We went a little further, and then they threw the stone out again. This time it only went down 28 metres, so they knew the water was not as deep there. That's how they knew for sure that the ship was getting close to land. Then they got frightened. They thought the ship might smash on to some rocks, so they threw down 4 anchors on ropes from the back of the ship, to stop the ship. They really wanted day-light to come, so they could see the land.</p>
Radiant New Testament	<p>The Ship Is Destroyed</p> <p>On the 14th night the wind was still pushing us across the Adriatic Sea. Around midnight the sailors had the feeling that they were approaching land. They measured how deep the water was and found that it was 120 feet deep. A short time later they measured the water again, and this time it was 90 feet deep. They were afraid we would crash against the rocks, so they dropped four anchors from the back of the ship. Then they prayed that daylight would come soon.</p>
UnfoldingWord Simplified T.	<p>On the fourteenth night after the storm had begun, the ship was still being blown across the Adriatic sea. About midnight, the sailors thought that the ship was getting close to land. So they lowered a rope to measure how deep the water was. When they pulled the rope up again, they measured it and saw that the water was forty meters deep. A little later, they measured again and found thirty meters. They were afraid that the ship might go onto some rocks, so they threw out four anchors from the ship's stern. Then they prayed that it would soon be dawn so that they could see where the ship was going.</p>
William's New Testament	<p>It was now the fourteenth night and we were drifting on the Adriatic sea, when at midnight the sailors suspected that land was near. On taking soundings they found a depth of twenty fathoms; and a little later again taking soundings, they found it was fifteen. Since they were afraid of our going on the rocks, they dropped four anchors from the stern, and kept wishing for daylight to come.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well thereafter (on the evening starting the 14th day), as we were being carried along in the Adriatic Sea (at about midnight), the sailors thought that we might be getting close to land...</p> <p>So they did a depth sounding and found it at 120 feet (37m).</p> <p>Then after we'd traveled on a little farther, they took another depth sounding, and this time it was 91 feet (27.8m).</p> <p>So, because they were afraid that we might soon run aground on the rocks, they threw out four anchors at the stern and we waited for daylight.</p>
Beck's American Translation .	

Breakthrough Version	<p>As <i>the</i> fourteenth night happened of us drifting in the Adriatic Sea, throughout <i>the</i> middle of the night the crewmen were suspecting for a certain rural area to be coming to them.</p> <p>And when they measured the depth, they found <i>it to be</i> twenty fathoms (<i>120 feet</i>). After going a bit further and measuring the depth again, they found <i>it to be</i> fifteen fathoms (<i>90 feet</i>).</p> <p>And being afraid that we might get down off against jagged places, after tossing four anchors from the back of the boat, they were wishing <i>for it</i> to become day.</p>
Len Gane Paraphrase	<p>When the fourteenth day arrived, as we were driven up and down in the Adriatic Sea around midnight, the sailors suspected that they were getting close to some land. They measured the depth and found it [to be] twenty fathoms [about 120 feet], and after going a little farther, they measured it again and found [it was] 15 fathoms [90 feet]. Then fearing that the ship would run aground on some rocks, they let down four anchors from the stern and wished for daylight.</p>
New Advent (Knox) Bible	<p>On the fourteenth night, as we drifted about in the Adriatic sea,[9] the crew began to suspect, about midnight, that we were nearing land; so they took soundings, and made it twenty fathom; then they sounded again a short distance away, and made it fifteen fathom. Afraid, therefore, that we might be cast ashore on some rocky coast, they let down four anchors from the stern, and fell to wishing it were day.</p> <p>[9] 'The Adriatic sea'; that is, the central Mediterranean in general.</p>
20 th Century New Testament	<p>It was now the fourteenth night of the storm, and we were drifting about in the Adriatic Sea, when, about midnight, the sailors began to suspect that they were drawing near land. So they took soundings, and found twenty fathoms of water. After waiting a little, they took soundings again, and found fifteen fathoms. Then, as they were afraid of our being driven upon some rocky coast, they let go four anchors from the stern, and longed for daylight.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>When the fourteenth night came, as we were being driven up and down in Adria, at about midnight the crew judged that they were drawing near to some land. They took a sounding, and found their depth 20 fathoms. When they had gone a little further, they took another sounding, and found their depth fifteen fathoms. Then, afraid that we might fall upon rocks, they deployed four drogue anchors at the stern, and wished for daylight.</p> <p>A fathom is literally the length between a man's outstretched arms, or about six US Customary feet, or slightly less than two SI meters.</p>
Revised Ferrar-Fenton Bible	<p>About midnight of the fourteenth night, during which we had been tossed about in the Adria, the sailors imagined that they were approaching land of some kind; and sounding, they found a depth of twenty fathoms. And sounding again a little later, they found fifteen fathoms. Afraid, then, that we should be stranded upon rocks, they cast four anchors from the stern, and longed for day-break.</p>
Free Bible Version	<p>At around midnight on the fourteenth night of the storm, still being blown over the Sea of Adria, the crew suspected they were getting close to land. They checked the depth and found it was forty meters, and a little while later they checked again and it was thirty meters.</p> <p>They were concerned that we might be wrecked on rocks, so they dropped four anchors from the stern, and prayed for daylight to come.</p>
God's Truth (Tyndale)	<p>But when the fourteenth night was come as we were carried in Adria about midnight, the shipmen deemed that there appeared some country unto them: and sounded, and found it twenty fathoms. And when they had gone a little further, they sounded again, and found fifteen fathoms. Then fearing lest they should have fallen on some rock, they cast four anchors out of the stern, and wished for the day.</p>
International Standard V	<p><i>The Shipwreck</i></p>

UnfoldingWord Literal Text	It was the fourteenth night, and we were drifting through the Adriatic Sea when about midnight the sailors suspected that land was near. After taking soundings, they found the depth to be twenty fathoms. A little later, they took soundings again and found it was fifteen fathoms. Fearing that we might run aground on the rocks, they dropped four anchors from the stern and began praying for daylight to come. When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about the middle of the night the sailors thought that they were approaching some land. So they took soundings and found twenty fathoms; but when they had gone a little further and they again took soundings. they found fifteen fathoms. Since they were afraid that we might crash somewhere on the rocks, they lowered four anchors from the stern and prayed for morning to come.
Weymouth New Testament	It was now the fourteenth night, and we were drifting through the Sea of Adria, when, about midnight, the sailors suspected that land was close at hand. So they hove the lead and found twenty fathoms of water; and after a short time they hove again and found fifteen fathoms. Then for fear of possibly running on rocks, they threw out four anchors from the stern and waited impatiently for daylight.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Near midnight on the fourteenth night, as we were drifting in the Adriatic Sea, the sailors suspected that land was near. They measured the depth of the water and it was thirtyseven meters. After a while, they measured it again and it was twentyseven meters. They feared that we might hit some rocks, so they cast out four anchors from the stern and waited anxiously for morning.
The Heritage Bible	And thus, being the fourteenth night, we passing along in the Adriatic, about midnight the seamen conjectured that they drew near to some region; And sounding, they found it twenty fathoms, and having moved a little, also sounding again, they found it fifteen fathoms. And fearing lest we should fall down against rocky reefs, they cast four anchors out of the stern, and prayed for it to become day.
New Catholic Bible	On the fourteenth night, we were still drifting across the Adriatic Sea. ^[m] About midnight, the sailors began to suspect that they were nearing land, so they took soundings and found that the water was twenty feet deep. A little farther on they again took soundings and found fifteen feet. V. 29 is placed with the next passage for context. [m] <i>Adriatic Sea</i> : the name was used generally for the seas between Italy, Greece, and Africa.
New Jerusalem Bible	On the fourteenth night we were being driven one way and another in the Adriatic, when about midnight the crew sensed that land of some sort was near. They took soundings and found twenty fathoms; after a short interval they sounded again and found fifteen fathoms. Then, afraid that we might run aground somewhere on a reef, they dropped four anchors from the stern and prayed for daylight.
Revised English Bible—1989	The fourteenth night came and we were still drifting in the Adriatic Sea. At midnight the sailors felt that land was getting nearer, so they took a sounding and found twenty fathoms. Sounding again after a short interval they found fifteen fathoms; then, fearing that we might be cast ashore on a rugged coast, they let go four anchors from the stern and prayed for daylight to come.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was the fourteenth night, and we were still being driven about in the Adriatic Sea, when around midnight the sailors sensed that we were nearing land. So they dropped a plumbline and found the water one hundred and twenty feet deep. A little farther on, they took another sounding and found it ninety feet. Fearing we might
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	run on the rocks, they let out four anchors from the stern and prayed for daylight to come.
Hebraic Roots Bible	And when the fourteenth night came, we being carried about in the Adriatic Sea, toward the middle of the night the sailors supposed us to come near some country. And sounding, they found twenty fathoms; and moving a little and sounding again, they found fifteen fathoms. And as we feared lest we should be caught in places where were rocks, they cast four anchors from the stern of the ship, and prayed for the morning.
Holy New Covenant Trans.	On the 14th night we were floating around in the Adriatic Sea. The sailors sensed that we were close to land. They threw a rope into the water with a weight on the end of it. They found that the water was about 37 meters deep. They went a little further and threw the rope in again. It was about 27 meters deep. The sailors were afraid that we would hit the rocks; therefore they threw four anchors into the water. Then they prayed for daylight to come.
The Scriptures 2009 Tree of Life Version	. Now when the fourteenth night had come, as we were drifting across the Adriatic Sea, about midnight the sailors began to sense that they were nearing some land. So they took soundings and found the water was twenty fathoms deep. A bit farther along, they took another sounding and found it was fifteen fathoms deep. Fearing that we might run aground on the rocks, they threw out four anchors from the stern. They were longing for day to come.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but Fourteenth Night becomes being borne us in the adria in [thing] middle [of] the night supposed The Sailors to bring someone [to] them land and Throwing (Weight) [Men] find fathoms twenty [thing] little but Passing and again Throwing (Weight) [Men] find fathoms fifteen Fearing also not somewhere in rough places [We] may fall from stern Tossing anchors four [Men] prayed day to become...
Alpha & Omega Bible	BUT WHEN THE FOURTEENTH NIGHT CAME, AS WE WERE BEING DRIVEN ABOUT IN THE ADRIATIC SEA, ABOUT MIDNIGHT THE SAILORS BEGAN TO SURMISE THAT THEY WERE APPROACHING SOME LAND. THEY TOOK SOUNDINGS AND FOUND IT TO BE TWENTY FATHOMS; AND A LITTLE FARTHER ON THEY TOOK ANOTHER SOUNDING AND FOUND IT TO BE FIFTEEN FATHOMS. FEARING THAT WE MIGHT RUN AGROUND SOMEWHERE ON THE ROCKS, THEY CAST FOUR ANCHORS FROM THE STERN AND WANTED FOR DAYBREAK.
Awful Scroll Bible	What is more, as to it became the fourteenth night, we being carried-throughout from-within the Adriatic sea, down along the middle of the night, the sailors were under- the -thinking, that they were to bring-near to some ground. And taking a sounding, found it twenty fathoms, and placing-through a little, they taking a sounding again, even came up with it fifteen fathoms. So fearing, lest-perhaps at all we may fall-out on a rocky place, casting down four anchors out of the stern, they were wishing it to come about day.
Concordant Literal Version	Now as the fourteenth night came, at our cruising about in the Adria, in the middle of the night the mariners suspected some country to be nearing them." And sounding, they found twenty fathoms. Now after a bit of an interval, and sounding again, they found fifteen fathoms." Besides, fearing lest somewhere we should be falling on rough places, pitching four anchors out of the stern, they wished for the coming of day."
exeGesés companion Bible	And being the fourteenth night, as we are borne in Adria, about midnight, the sailer crew surmises

that they draw near to some region;
and sound; and find it twenty fathoms:
and when they pass through a little further,
they sound again; and find it fifteen fathoms.
And awing, lest somehow we fall to jagged places,
they toss four anchors from the stern,
and vow that it become day.

Orthodox Jewish Bible

Now when the fourteenth night had come, while we being driven about in the Adriatic Sea, toward chatzot halailah (midnight), the sailors were suspecting that we were getting close to land.

And having taken soundings, they found twenty fathoms and, having sailed a little vaiter (farther), again they took soundings, and they found fifteen fathoms.

And fearing lest somehow against the rough places we might run aground, they threw four anchors off the stern, and they were praying for the dawn to break.

Rotherham's Emphasized B.

And <when [the fourteenth' night] had come, and we were being driven to and fro in the Adriatic> ||[about midnight]|| the sailors suspected that some country was [nearing] them;

and [sounding] they found twenty fathoms,—and [going a little' further_ and again' sounding] they found fifteen fathoms. And <fearing lest haply [on rocky places] we should be wrecked> [out of stern] cast they four anchors,—and began praying that day might dawn.

Expanded/Embellished Bibles:

The Amplified Bible

The fourteenth night had come and we were drifting *and* being driven about in the ^[a]Adriatic Sea, when about midnight the sailors *began* to suspect that they were approaching some land. So they took soundings [using a weighted line] and found [the depth to be] twenty fathoms (120 feet); and a little farther on they sounded again and found [the depth to be] fifteen fathoms (90 feet). Then fearing that we might run aground somewhere on the rocks, they dropped four anchors from the stern [to slow the ship] and kept wishing for daybreak to come.

[g] The Ionian Sea was then considered part of the Adriatic (Adrian Gulf) which, in ancient times, extended much farther south than today's Adriatic Sea.

An Understandable Version

When the fourteenth night came, and while we were being tossed around [*helplessly*] in the Adriatic Sea, about midnight the crew suspected they were nearing land. So, they tested for depth and found [*they were in*] 120 feet [*of water*]. Then a little later they tested again and found it to be 90 feet. So, fearing the possibility of being run aground on a rocky shore, they dropped four anchors from the stern and longed for daylight [*to come*].

The Expanded Bible

On the fourteenth night we were still ·being carried [drifting; or being driven] around in the Adriatic Sea [^c the sea between Greece and Italy including the central Mediterranean]. About ·midnight [^l the middle of the night] the sailors thought we were close to land, so they ·lowered a rope with a weight on the end of it into the water [took a sounding]. They found that the water was one hundred twenty feet deep [^l twenty fathoms]. They went a little farther and ·lowered the rope again [took a sounding]. It was ninety feet [^l fifteen fathoms] deep. ·The sailors [^l They] were afraid that we would ·hit the rocks [run aground], so they threw four anchors ·into the water [^l from the stern] and prayed for daylight to come.

Jonathan Mitchell NT

Now as the fourteenth night fell, during our being continuously carried throughout while tossed first this way then that in the midst of the [Sea of] Adria, down on through to the middle the night the sailors began suspecting and continued sensing for them to be now leading toward some region or strip of land.

And so, upon taking soundings (dropping weighted lines), they found [the depth of water to be] twenty fathoms (about 120 feet), yet after proceeding through a short interval and again taking soundings, they found [it to be] fifteen fathoms.

With this, progressively fearing lest we should (or: would) fall out somewhere down on rough or uneven places (or: = crash upon some rocks), having hurled four anchors out of the stern, they continued thinking of having well-being and claiming day to be birthed (or: to have come to be; [i.e., that it was daytime even though dark]).

Syndein/Thieme

But when the fourteenth night was come, as we were tossed around up and down in Adria, about midnight the ship-men suspected that they drew near to some land. And sounded and found it twenty fathoms and when they had gone a little further, they sounded again, and found it fifteen fathoms {shallower water - nearing land - 90 feet here}.

{Note: To 'sound' is to drop a weight to find how deep the water was.}

Then fearing {fear of the unknown} lest we should have fallen upon rocks, they cast four anchors out of the stern, and kept on praying/wishing for the day to come.

{Note: They anchored from the stern because in the stern was where the rutters were. If you anchor there, if you need to move, you can get your bow in the correct direction and go - when dealing with these primitive ships of the day. Next, we only know of three believers on board. They prayed. The unbelievers wished!}

Translation for Translators

Paul thwarted some sailors who tried to sneak ashore in the lifeboat.

Acts 27:27-32

On the fourteenth night *after the storm had begun*, the ship was still being blown {the wind was still blowing *the ship*} across the Adriatic sea. About midnight, the sailors sensed that the ship was getting close to land. So they lowered a *weight on a rope* to measure how deep *the water was*. When they pulled the rope up again, they measured it and saw that the water was <120 ft./37 meters> deep. They went a little farther and lowered the rope again. *That time*, they saw that the water was *only* about <90 ft./28 meters> deep. They were afraid that the *ship* might go onto some rocks, so they threw out four anchors from the *ship's* stern/back and continued to wish/pray that it would soon be dawn *so that they could see where the ship was going*.

The Voice

Imagine what happened: It's the 14th night of our nightmare voyage; we're being driven by the storm somewhere in the Adriatic Sea. It's about midnight, and the sailors are taking soundings, fearing we might run aground. "Twenty fathoms," somebody calls out in the darkness, then a little later, "Fifteen fathoms." We're nearing land! But hope quickly gives way to a new fear. At any moment in this darkness, they realize, we could be smashed onto unseen rocks. So they drop four anchors from the stern and pray for first light.

Bible Translations with Many Footnotes:

Lexham Bible

And when the fourteenth night had come, as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("were being driven")] we were being driven in the Adriatic Sea about the middle of the night, the sailors suspected they were approaching some land. [Literally "some land was approaching them"] And taking soundings, they found twenty fathoms. So going on a little further and taking soundings again, they found fifteen fathoms. And because they [*Here "because" is supplied as a component of the participle ("were afraid") which is understood as causal] were afraid lest somewhere we run aground against rough places, they threw down four anchors from the stern and [*Here "and" is supplied because the previous participle ("threw down") has been translated as a finite verb] prayed for day to come.

NET Bible®

When the fourteenth night had come, while we were being driven⁹³ across the Adriatic Sea,⁹⁴ about midnight the sailors suspected they were approaching some

land.⁹⁵ They took soundings⁹⁶ and found the water was twenty fathoms⁹⁷ deep; when they had sailed a little farther⁹⁸ they took soundings again and found it was fifteen fathoms⁹⁹ deep. Because they were afraid¹⁰⁰ that we would run aground on the rocky coast,¹⁰¹ they threw out¹⁰² four anchors from the stern and wished¹⁰³ for day to appear.¹⁰⁴

^{93tn} Here “being driven” has been used to translate διαφέρω (diaferw) rather than “drifting,” because it is clear from the attempt to drop anchors in v. 29 that the ship is still being driven by the gale. “Drifting” implies lack of control, but not necessarily rapid movement.

^{94sn} The Adriatic Sea. They were now somewhere between Crete and Malta.

^{95tn} Grk “suspected that some land was approaching them.” BDAG 876 s.v. προσάγω 2.a states, “lit. ὑπενόουν προσάγειν τινά αὐτοῖς χραν they suspected that land was near (lit. ‘approaching them’) Ac 27:27.” Current English idiom would speak of the ship approaching land rather than land approaching the ship.

^{96tn} Grk “Heaving the lead, they found.” The participle βολίσαντες (bolisantes) has been translated as a finite verb due to requirements of contemporary English style. See also BDAG 180 s.v. βολίζω. Although the term is used twice in this verse (and thus is technically not a NT hapax legomenon), it occurs nowhere else in the NT.

^{97sn} A fathom is about 6 feet or just under 2 meters (originally the length of a man’s outstretched arms). This was a nautical technical term for measuring the depth of water. Here it was about 120 ft (36 m).

^{98tn} L&N 15.12, “βραχὺ δὲ διαστήσαντες ‘when they had gone a little farther’ Ac 27:28.”

^{99sn} Here the depth was about 90 ft (27 m).

^{100tn} Grk “fearing.” The participle φοβούμενοι (foboumenoi) has been translated as a causal adverbial participle.

^{101tn} Grk “against a rough [rocky] place.” L&N 79.84 has “φοβούμενοί τε μὴ που κατὰ τραχεῖς τόποις ἐκπέσωμεν ‘we were afraid that we would run aground on the rocky coast’ Ac 27:29.”

^{102tn} Grk “throwing out...they.” The participle ῥίψαντες (rJiyantes) has been translated as a finite verb due to requirements of contemporary English style.

^{103tn} BDAG 417 s.v. εὔχομαι 2 states, “wish...τὶ for someth...Foll. by acc. and inf....Ac 27:29.” The other possible meaning for this term, “pray,” is given in BDAG 417 s.v. 1 and employed by a number of translations (NAB, NRSV, NIV). If this meaning is adopted here, then “prayed for day to come” must be understood metaphorically to mean “prayed that they would live to see the day,” or “prayed that it would soon be day.”

^{104tn} Grk “and wished for day to come about.”

^{sn} And wished for day to appear. The sailors were hoping to hold the ship in place until morning, when they could see what was happening and where they were.

The Spoken English NT

Now, it got to be the fourteenth night of being swept along in the Sea of Adria.⁹⁹ And in the middle of the night the sailors started to think we were getting near to land somewhere.

And when they measured the depth, they found it was a hundred and twenty feet. When they had sailed a little further they measured again and found it was ninety feet.

And they were afraid we’d run aground on the rocks somewhere, so they set out four anchors from the stern^{hh} and started praying for morning to come.

⁹⁹ Prn. **ay-dree-a**.

^{hh} That is, from the back end of the ship.

Wilbur Pickering’s New T.

Now when the fourteenth night had come, as we were being driven here and there in the Adriatic,⁹ about midnight the sailors sensed that they were nearing some land. They took a sounding and found twenty fathoms; going on a little they took a sounding again and found fifteen fathoms. So fearing that we might be driven into

a rocky area, they dropped four anchors from the stern and started praying for day to come.

(8) This term presumably took in a larger area than it does today.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now when the fourteenth night came, we being driven about in the Adriatic sea, in [the] middle of the night, the sailors were suspecting some land to be approaching to them. And having taken a sounding, they found [the water to be] twenty fathoms [deep] [about 120 feet or 37 meters], then having gone a little farther, and again having taken a sounding, they found [it to be] fifteen fathoms [about 90 feet or 28 meters]. And fearing lest perhaps we should run aground on rocky places, having thrown out four anchors from [the] stern, they began praying [or, wishing] for day to come.
Benjamin Brodie's trans.	Now, when the fourteenth night arrived, as we were being driven in the Hadria Sea, about the middle of the night, the sailors suspected that some land was approaching us, And after lowering the lead and performing a sound test, they discovered twenty fathoms, and after they had sailed a short distance further and lowering the lead for a sound test again, they discovered fifteen fathoms, ...
Bond Slave Version	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; And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
Context Group Version	But when the fourteenth night came, as we were driven to and fro in the [sea of] Adria, about midnight the sailors surmised that they were drawing near to some country: and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. And fearing lest perhaps we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.
Modern Literal Version 2020	Now as it became the fourteenth night, our being carried <i>to and fro</i> in the Adriatic Sea, in the middle of the night, the sailors were perceiving some region to be preceding them. And having sounded, they found twenty fathoms, and <i>after a little</i> bit of an interval <i>of time</i> , having sounded again, they found fifteen fathoms. And fearing lest we might fall into rough places, they tossed <i>the</i> four anchors from the stern <i>and</i> was praying for <i>it</i> to become day.
New American Standard	But when the fourteenth night came, as we were being driven about in the Adriatic Sea, about midnight the sailors <i>began</i> to suspect that they were approaching some land. [Lit <i>some land was approaching them</i>] And they took soundings and found <i>it to be</i> twenty fathoms; and a little farther on they took another sounding and found <i>it to be</i> fifteen fathoms. Fearing that we might run aground somewhere on the rocks [Lit <i>rough places</i>], they cast four anchors from the stern and prayed for [Or <i>wished for</i>] daybreak.
New European Version	.
New Matthew Bible	.
Worrell New Testament	And, when the fourteenth night came, as we were being driven along the Adria, about midnight the sailors were surmising that some country was approaching them; and, sounding, they found twenty fathoms; and, going a little further, and again sounding, they found fifteen fathoms. And, fearing lest perhaps we might wreck against rocky places, having cast four anchors out of the stern, they were praying that day would come.

The gist of this passage: On the 14th night, some of the seamen believed that they were coming close to land. They checked the depth to see if that might be true.

27-29

Acts 27:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tessareskaidékatos (τεσσαρεσκαιδέκατος) [pronounced <i>tes-sar-es-kahee-DEHK-at-oss</i>]	14 th , fourteenth	feminine singular adjective, nominative case	Strong's #5065
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; nominative case	Strong's #3571
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

Translation: Now, as the fourteenth night came,...

We do not know exactly when Paul spoke. Was it the 12th or 13th day? Or was it that very morning? The fact that the day that Paul speaks in not named suggests to me it was that particular day. As we discussed earlier, Paul spoke at the earliest, the 6th or 7th day. However, given the words *many days*, he likely spoke to the captain and crew around the 10th or so.

Acts 27:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i>]	<i>bearing, carrying (through any place); carrying (in different ways; in different directions, to different places)</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #1308 (first set of meanings)
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 27:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Adrias (Ἰαδρίας) [pronounced <i>ad-REE-as</i>]	<i>without wood; transliterated, Adrias, Adriatic Sea</i>	masculine singular proper noun; a location; dative, locative or instrumental case	Strong's #99
Thayer: [The] Adriatic Sea, [also the] Adrias, [was] the sea between Greece and Italy.			

Translation: ...we were carried into the Adriatic (Sea).

The Adriatic Sea is the sea which is between Italy, Greece, and Africa. Based upon Acts 28:1, they are quite close to Malta and very far from Crete.

Remember that this ship basically has nothing by which to guide it, as it has been traveling through an intense storm. Its sails and nearly everything else have been taken down with some things thrown overboard to make it as lightweight as possible. All they have retain by way of equipment appears to be the lifeboat and their anchors. So they can do stop and go; but the current is going to carry them.

There will be a [map](#) at the end of this section.

Acts 27:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
Regarding time, katá can mean, <i>during; in, at; about, around, approximately; by.</i>			
mesos (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, center; among</i>	neuter singular adjective; accusative case	Strong's #3319
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
huponoéō (ὑπονοέω) [pronounced <i>hoop-on-o-EH-oh</i>]	<i>to think, to suspect, to conjecture, to suppose, to surmise</i>	3 rd person plural, imperfect active indicative	Strong's #5282

Acts 27:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
naútai (ναῦται) [pronounced NOW-tie]	<i>sailors, seamen, mariners, boatmen, shipmen; (ship's) crew</i>	masculine plural noun, nominative case	Strong's #3492
prosagō (προσάγω) [pronounced pross-AHG-oh]	<i>to lead towards, (transitively) to bring near, to summon, to present, or (intransitively) to approach; to draw near to</i>	present active infinitive	Strong's #4317
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
chōra (χώρα, ας, ἡ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561

Translation: About the middle of the night, the crew thought they were approaching a certain land (mass).

Although this was night, the crew was pretty certain that the ship was moving towards land.

Experienced men, when approaching shore, are able to pick up on subtle clues, such as the change of the waves, a different wind direction, perhaps smells which drift along the ocean. As they approach land, the depth of the ocean should decrease.

Acts 27:27 Now, as the fourteenth night came, we were carried into the Adriatic (Sea). About the middle of the night, the crew thought they were approaching a certain land (mass). (Kukis mostly literal translation)

Acts 27:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
bolízō (βολίζω) [pronounced bol-IHD-zo]	<i>heaving the lead, taking a sounding, testing the depth of the ocean with a line and plummet with which mariners sound the depth of the sea</i>	masculine plural, aorist active participle, nominative case	Strong's #1001

Acts 27:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
orguiai (ὀργυιαί) [pronounced org-wee-EYE]	<i>fathoms, stretches of the arms, the distances across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched, 5 to 6 feet (2 m)</i>	feminine plural noun, accusative case	Strong's #3712
eíkosi (εἴκοσι) [pronounced Ī-kohs-ee]	<i>twenty, a score</i>	indeclinable noun	Strong's #1501

Translation: Having tested the depth [of the ocean there], they found [it to be] 20 fathoms.

To test their theory, they began to test the depth of the ocean where they were. They found it to be 20 fathoms, which is about 40 meters (very roughly 40 yards).

Acts 27:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
brachus (βραχὺς) [pronounced brahm-OOS]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter singular adjective, accusative case	Strong's #1024
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
díistēmi (διίστημι) [pronounced dee-IHS-tay-mee]	<i>passing; going away; going on; going further, being parted, after the space of</i>	masculine plural aorist active participle, nominative case	Strong's #1339
This is a word used only by Luke. Luke 22:59 24:51 Acts 27:28.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
bolízō (βολίζω) [pronounced bol-IHD-zo]	<i>heaving the lead, taking a sounding, testing the depth of the ocean with a line and plummet with which mariners sound the depth of the sea</i>	masculine plural, aorist active participle, nominative case	Strong's #1001
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147

Acts 27:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orguiaí (ὀργυαί) [pronounced <i>org-wee-EYE</i>]	<i>fathoms, stretches of the arms, the distances across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched, 5 to 6 feet (2 m)</i>	feminine plural noun, accusative case	Strong's #3712
dekapénte (δεκαπέντε) [pronounced <i>dek-ap-EHN-tehh</i>]	<i>15, fifteen, ten and five</i>	indeclinable noun	Strong's #1178

Translation: They went a short distance [more] and again tested the depth, [and] they found [it to be] 15 fathoms.

They go a little bit further and test the depth again. They find it to be 15 fathoms (about 30 meters), meaning that the ocean is getting shallower as they continue moving forward. That confirms their thought that they are moving towards a land mass (which is not necessarily seen, if this is simply some land which is barely beneath the sea (making it even more dangerous for the wounded ship).

Acts 27:28 Having tested the depth [of the ocean there], they found [it to be] 20 fathoms. They went a short distance [more] and again tested the depth, [and] they found [it to be] 15 fathoms. (Kukis mostly literal translation)

Acts 27:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine plural, present (deponent) middle or passive participle, nominative case	Strong's #5399
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pou (πού) [pronounced <i>pooh</i>]	<i>at, somewhere, someplace; nearly; with numerals: somewhere about, about</i>	adverb of place	Strong's #4226
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
trachus (τραχύς) [pronounced <i>trakh-OOS</i>]	<i>rough, rocky; uneven; of places of the sea</i>	feminine plural adjective; accusative case	Strong's #5138

Acts 27:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This is an adjective used only by Luke. Luke 3:5 Acts 27:29.			
τοποι (τόποι) [pronounced TOP-oy]	places, rooms, spaces; inhabited places [cities, villages]; locations	masculine plural noun; accusative case	Strong's #5117
εκριπτὸ (ἐκπίπτω) [pronounced ehk-PIHP-toh]	to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course	1 st person plural, aorist active subjunctive	Strong's #1601

Translation: They were frightened, lest we be cast into some rocky places.

The crew members were frightened about this turn of events. They obviously did not believe Paul and were not completely reassured by Paul's vision. They thought they might hit this land mass and every person drown.

Remember that Paul stood up for perhaps 20 or 30 minutes and spoke; and the captain agreed to go with his vision. But maybe a few days have gone by since then.

Acts 27:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
prumna (πρύμνα) [pronounced PROOM-nah]	stern (of a boat or ship), back part of the ship	feminine singular noun, genitive/ablative case	Strong's #4403
rhiptō (ῥίπτω) [pronounced HRIP-toh]	casting, throwing [down], tossing [down], flinging; casting [forward or before]; setting down (with the suggestion of haste and want of care); throwing to the ground, lying prostrate; depositing; scattering abroad	masculine plural, aorist active participle; nominative case	Strong's #4496
agkurai (ἄγκυραι) [pronounced ANG-koo-rye]	anchors; used metaphorically for safeguards	feminine plural noun, accusative case	Strong's #45
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced TEHS-sar-es; TEHS-sar-ah]	four	feminine plural adjective; accusative case	Strong's #5064

Translation: From the stern, they cast out four anchors.

They cast out four anchors from the stern, hoping to stop or slow the forward movement of the ship (if they threw the anchors from the front of the ship, then it might simply cause the ship to turn 180°).

Acts 27:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>εύχομαι (εὐχομαι) [pronounced YOO-khom-ah-ee]</p>	<p><i>to pray (for, to God); to wish (for); to will</i></p>	<p>3rd person plural, imperfect (deponent) middle/passive indicative</p>	<p>Strong's #2172</p>
<p>ἡμέρα (ἡμέρα) [pronounced hay-MEH-raw]</p>	<p><i>day, daytime; 24-hour day; period of time</i></p>	<p>feminine singular noun, accusative case</p>	<p>Strong's #2250</p>
<p>γίνομαι (γίνομαι) [pronounced GIN-oh-mī]</p>	<p><i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i></p>	<p>aorist (deponent) middle infinitive</p>	<p>Strong's #1096</p>

Translation: They were praying for day to come.

The men were praying or wishing for day to come. That way they could see what was happening and make a good appraisal of the situation.

Remember that Paul has already promised them that they will all live, but the ship will be destroyed by running into a sandbank. Just because Paul has made a few proclamations, that does not mean that everyone believes them or that they are hanging on his every word, looking for more information.

The Shipwreck Map; from Biblestudy.org; accessed June 25, 2022. This was taken from a larger map so that we could concentrate just on the place where Paul's ship is in trouble. To give you a head's up, Biblestudy.org



considers this journey that we have been studying to be Paul's fourth missionary journey. Others (for instance, R. B. Thieme, Jr., for instance) understand Paul to have gone to Rome, but to put together one more missionary tour from there.

The map shows the boat leaving Fair Havens, but then heading out to sea after that. The ship is essentially lost to the movement of the sea and they have been adrift for 14 days—much of that while under a storm.

Paul will be eventually returned to Rome (besides what we will read in Acts 28), and he will be decapitated when in Rome the second time. At this point, in our narrative, Paul has never been to Rome. He has written an epistle to the Romans already (around A.D. 57–58), but he did not found the Roman church (nor did Peter).

Acts 27:29 They were frightened, lest we be cast into some rocky places. From the stern, they cast out four anchors. They were praying for day to come. (Kukis mostly literal translation)

The crew, not completely reassured by what Paul said, are simply depending upon their training to determine what is going on.

Paul is certainly expecting them to perform their duties.

Acts 27:27–29 Now, as the fourteenth night came, we were carried into the Adriatic (Sea). About the middle of the night, the crew thought they were approaching a certain land (mass). Having tested the depth [of the ocean there], they found [it to be] 20 fathoms. They went a short distance [more] and again tested the depth, [and] they found [it to be] 15 fathoms. They were frightened, lest we be cast into some rocky places. From the stern, they cast out four anchors. They were praying for day to come. (Kukis mostly literal translation)

Acts 27:27–29 As the 14th night began, we found ourselves being carried out into the Adriatic Sea. Around midnight, the crew believed that we were approaching a land mass. The first tested the depth of the ocean where we were and it showed 20 fathoms. After traveling a short distance, the found the depth to be 15 fathoms. They were extremely worried that we might be thrown against some rocky places. They went to the stern and dropped four anchors to stabilize and stop the ship's movement. They prayed for day to come. (Kukis paraphrase)

Although I am reasonably happy with the resulting translation, I had to add a lot of words to make it come out right.

Paul understands his vision to be realized by an organized crew working diligently under the captain's orders.

We find out, in this passage, why the crew could not be allowed to simply sneak off in the lifeboat. Their expertise and actions were needed for these last few maneuvers, which insured the safety of all aboard.

Now of the ship men seeking to escape from the ship. And lowering the skiff to the sea, by means of a pretext from a bow [of the ship], anchors they were about to cast down. Said the Paul to the centurion and to the soldiers, "If not these remaining in the ship, you [all] keep on being save, you [all] are not able." Then cut off the soldiers the ropes of the skiff and they permitted her to fall.

Acts
27:30–32

[Regarding] the sailors who were seeking to escape from the ship: [they] were lowering the skiff into the sea, [but they made it seem that] they were about to cast out the anchors from the bow [of the ship] as a pretext [for them being at the front of the ship]. Paul communicated to the centurion and to the soldiers, "Unless these [sailors] remain in the ship, you [all] are not able to be saved." The soldiers, therefore, cut the ropes of the skiff and they allowed it to fall [into the waters].

Paul had noticed that most of the seamen were at the front of the ship. Although they made it appear as if they were about to drop anchor from there, what they were really doing was preparing the skiff to be lowered into the sea. They were planning to escape the ship by using the skiff. Paul went to the centurion and his soldiers and said to them, "You are unable to be kept alive on this ship if the seamen are gone." The soldiers went to the front of the ship and cut the ropes holding the skiff. It fell into the waters below.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now of the ship men seeking to escape from the ship. And lowering the skiff to the sea, by means of a pretext from a bow [of the ship], anchors they were about to cast down. Said the Paul to the centurion and to the soldiers, "If not these remaining in the ship, you [all] keep on being save, you [all] are not able." Then cut off the soldiers the ropes of the skiff and they permitted her to fall.

Complete Apostles Bible Now as the sailors were seeking to flee from the ship, and letting down the skiff into the sea, in pretense of spreading out anchors from the prow,

Paul said to the centurion and the soldiers, "If these men do not remain in the ship, you cannot be saved."

Then the soldiers cut off the ropes of the skiff and let it fall off.

Douay-Rheims 1899 (Amer.) But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved.

Then the soldiers cut off the ropes of the boat and let her fall off.

Holy Aramaic Scriptures Yet, the sailors sought to escape from the ship, and they lowered the skiff from her unto the sea, with the pretext that they should go in it and secure the ship on land. And when Paulus {Paul} saw it, he said unto the Qentrana {the Centurion/the Captain of a hundred} and unto the soldiers, "If these do not remain in the ship, you are not able to live!"

Then, the soldiers cut the ropes of the skiff from the ship, and left her to wander.

James Murdock's Syriac NT And the sailors sought to flee out of the ship. And from it they lowered down the boat into the sea, under pretence that they were going in it to make fast the ship to the land.

And when Paul saw [it], he said to the centurion and to the soldiers: Unless these remain in the ship, ye cannot be saved.

Then the soldiers cut the boat rope from the ship, and let the boat go adrift.

Original Aramaic NT But the Sailors sought to flee the ship and lowered the lifeboat from it to the sea, in the pretense that they would go in it and tie the ship to land.

And when Paul saw it, he told the Centurion and the Soldiers: "If these do not stay in the ship, you cannot survive."

And the Soldiers cut the ropes of the lifeboat from the ship, and they left it adrift.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then the sailors made attempts secretly to get away from the ship, letting down a boat as if they were about to put down hooks from the front of the ship; But Paul said to the captain and his men, If you do not keep these men in the ship, you will not be safe.

Then the armed men, cutting the cords of the boat, let her go.

Bible in Worldwide English The boatmen wanted to get off and leave the boat. They even put down the small boat into the water. They said they were going to put more anchors out from the front of the big boat. But Paul said to the officer and soldiers, If these men do not stay on the boat, you cannot be saved. Then the soldiers cut the ropes holding the small boat and let the water carry it away.

Easy English After that, they prayed that dawn would come soon. Some of the sailors tried to leave the ship. They put the small boat into the sea. They tried to go away secretly. They said, 'We are going to the front of the ship to put some more anchors down into the sea.' But that was not true. Paul said to the army officer and to the soldiers, 'These sailors must stay on the ship. If they do not stay, you will not be safe. You will die.' So the soldiers cut the ropes that held the small boat to the ship. The small boat fell into the water and the wind blew it away. A portion of v. 29 is included for context.

Easy-to-Read Version–2008 Some of the sailors wanted to leave the ship, and they lowered the lifeboat to the water. They wanted the other men to think that they were throwing more anchors from the front of the ship. But Paul told the army officer and the other soldiers, "If these men do not stay in the ship, you will lose all hope of survival." So the soldiers cut the ropes and let the lifeboat fall into the water.

<i>God's Word™</i>	The sailors tried to escape from the ship. They let the lifeboat down into the sea and pretended they were going to lay out the anchors from the front of the ship. Paul told the officer and the soldiers, "If these sailors don't stay on the ship, you have no hope of staying alive." Then the soldiers cut the ropes that held the lifeboat and let it drift away.
Good News Bible (TEV)	Then the sailors tried to escape from the ship; they lowered the boat into the water and pretended that they were going to put out some anchors from the front of the ship. But Paul said to the army officer and soldiers, "If the sailors don't stay on board, you have no hope of being saved." So the soldiers cut the ropes that held the boat and let it go.
J. B. Phillips	The sailors wanted to desert the ship and they got as far as letting down a boat into the sea, pretending that they were going to run out anchors from the bow. But Paul said to the centurion and the soldiers, "Unless these men stay aboard the ship there is no hope of your being saved." At this the soldiers cut the ropes of the boat and let her fall away.
<i>The Message</i>	Some of the sailors tried to jump ship. They let down the lifeboat, pretending they were going to set out more anchors from the bow. Paul saw through their guise and told the centurion and his soldiers, "If these sailors don't stay with the ship, we're all going down." So the soldiers cut the lines to the lifeboat and let it drift off.
NIRV	The sailors wanted to escape from the ship. So they let the lifeboat down into the sea. They pretended they were going to lower some anchors from the front of the ship. But Paul spoke to the commander and the soldiers. "These men must stay with the ship," he said. "If they don't, you can't be saved." So the soldiers cut the ropes that held the lifeboat. They let it drift away.
New Life Version	The sailors were thinking of leaving the ship. They let down a boat as if they were going to put out anchors from the front of the ship. But Paul said to the captain and the soldiers, "These men must stay on the ship or you cannot be safe!" Then the soldiers cut the ropes and let the boat fall into the sea.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The sailors decided to abandon ship. They sneaked the lifeboat down into the water, pretending they were dropping anchors from the bow (front). Paul caught them. He told the Roman officer and the soldiers with him, "If these men don't stay on the ship, none of you will survive." The soldiers cut the ropes that secured the lifeboat to the ship. The boat drifted away.
Contemporary English V.	The sailors wanted to escape from the ship. So they lowered the lifeboat into the water, pretending that they were letting down an anchor from the front of the ship. But Paul said to Captain Julius and the soldiers, "If the sailors don't stay on the ship, you won't have any chance to save your lives." The soldiers then cut the ropes that held the lifeboat and let it fall into the sea.
The Living Bible	Some of the sailors planned to abandon the ship and lowered the emergency boat as though they were going to put out anchors from the prow. But Paul said to the soldiers and commanding officer, "You will all die unless everyone stays aboard." So the soldiers cut the ropes and let the boat fall off.
New Berkeley Version The Passion Translation	. Some sailors pretended to go down to drop anchors from the bow when in fact they wanted to lower the lifeboat into the sea and escape, abandoning ship. Paul said to the Roman officer and his soldiers, "Unless you all stay together onboard the ship, you have no chance of surviving." At the moment they heard this, the soldiers cut the ropes of the dinghy and let it fall away.

Plain English Version

The ship men wanted to leave the ship and get in the little boat, so they lied to everyone. They said, "We are going to drop some anchors from the front of the ship." Then they started to put the little boat down into the sea.

But Paul said to the boss soldier, and to the other soldiers, "If these ship men don't stay on the ship, you will all drown." So the soldiers cut the ropes of the little boat and let it fall down into the water, and the waves took it away.

UnfoldingWord Simplified T.

Some of the sailors were planning to escape from the ship, so they lowered the lifeboat into the sea. In order that no one would know what they planned to do, they pretended that they wanted to lower some anchors from the ship's front.

But Paul said to the army captain and the soldiers, "If the sailors do not stay in the ship, you have no hope of surviving."

So the soldiers cut the ropes and let the lifeboat fall into the water.

William's New Testament

Although the sailors were trying to escape from the ship and had actually lowered the boat into the sea, pretending that they were going to run out anchors from the bow, Paul said to the colonel and his soldiers, "Unless these sailors remain on the ship, you cannot be saved."

Then the soldiers cut the ropes that held the boat and let it drift away.

Partially literal and partially paraphrased translations:

American English Bible

Meanwhile, the crew tried to escape from the ship by lowering the rowboat into the sea as they were pretending to drop the anchors from the prow. But Paul then told the centurion and his soldiers:

'Unless those men stay on this ship, you can't be saved.'

So the soldiers cut away the ropes that held the rowboat and let it drop.

Beck's American Translation

Breakthrough Version

As the crewmen were looking to escape from the boat and after lowering the dinghy into the sea in a fake show, as if they were going to be putting anchors out from the front of the boat, Paul said to the lieutenant and the soldiers, "If these people do not stay in the boat, you *all* are not able to be rescued."

Then the soldiers cut off the dinghy's ropes and allowed it to fall..

Len Gane Paraphrase

As the sailors were about to abandon ship--after letting down the life boat into the sea under the pretense of letting down anchors from the prow.

Paul, said to the centurion and the soldiers, "Unless these stay in the ship, you cannot be saved."

Then the soldiers cut the ropes off the boat, and let her fall away.

A. Campbell's Living Oracles

But when the mariners endeavored to flee out of the ship, and had let down the boat into the sea, under pretense that they were about to carry out anchors from the ship-head; Paul said to the centurion and the soldiers, Unless these continue in the ship, you can not be saved.

Then the soldiers cut off the cords of the boat, and let it fall off.

New Advent (Knox) Bible

And now the sailors had a mind to abandon the ship, and lowered the boat into the sea, pretending that they meant to lay out anchors from the bows. But Paul told the centurion and the soldiers, These must stay on board, or there is no hope left for you; whereupon the soldiers cut the boat's ropes away and let it drop.

20th Century New Testament**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation

As the crewmen were about to desert the ship, when they had let down the lifeboat into the sea, under the pretext of deploying drogue anchors from the bow, Paul told the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut off the lifeboat's ropes and let her fall away.

Revised Ferrar-Fenton Bible	Afraid, then, that we should be stranded upon rocks, they cast four anchors from the stern, and longed for day-break. Then, as the sailors were intending to forsake the ship, and were in the act of lowering the boat into the sea, under the pretence of carrying anchors from the prow, Paul said to the Captain and to the soldiers, "Unless these remain in the ship, you cannot be saved." The soldiers accordingly cut the ropes of the boat, allowing her to drift off.
Free Bible Version God's Truth (Tyndale)	. As the shipmen were about to flee out of the ship, and had let down the boat into the sea, under a colour as though they would have cast anchors out of the foreship: Paul said unto the undercaptain and the Soldiers: except these abide in the ship, you cannot be safe. Then the Soldiers cut off the rope of the boat, and let it fall away.
International Standard V	Meanwhile, the sailors had begun trying to escape from the ship. They lowered the lifeboat into the sea and pretended that they were going to lay out the anchors from the bow. Paul told the centurion and the soldiers, "Unless these men remain onboard, you cannot be saved." Then the soldiers cut the ropes that held the lifeboat and set it adrift..
UnfoldingWord Literal Text	But the sailors were trying to abandon the ship and had lowered the lifeboat into the sea, pretending as if they were going to throw down the anchors from the bow. But Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut away the ropes of the lifeboat and let it drift away.
Urim-Thummim Version	And as the sailors were about to abandon ship, when they had let down the boat into the sea, under pretext as though they would have cast anchors out of the forward part of the ship, Paul said to the centurion and to the soldiers, except these stay in the ship, you cannot be saved. Then the soldiers cut off the ropes of the lifeboat, and let her fall off.
Weymouth New Testament	The sailors, however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow. But Paul, addressing Julius and the soldiers, said, "Your lives will be sacrificed, unless these men remain on board." Then the soldiers cut the ropes of the ship's boat and let her fall off.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the sailors tried to escape from the ship under the pretext of extending the cables of the anchors from the bow, so they lowered the lifeboat into the sea. But Paul said to the captain and to the soldiers: "If they leave the ship, you can not be saved." So the soldiers cut the mooring cables of the boat and let it fall.
The Heritage Bible	And as the seamen seeking to flee out of the ship, and lowering the boat into the sea, pretending to be about to stretch out anchors out of the prow, Paul said to the centurion and to the soldiers, If these do not stay in the ship, you absolutely do not have power to be saved. Then the soldiers cut away the ropes of the boat, and let it fall off.
New Catholic Bible	The sailors then tried to abandon ship. They had already lowered the lifeboat into the sea, on the pretext that they were going to lower some anchors from the bow. But Paul said to the centurion and the soldiers, "Unless these men stay ^[n] with the ship, you cannot be saved." Then the soldiers cut the ropes of the lifeboat and set it adrift.

[n] *Unless these men stay*: Paul points out that if the sailors jump ship, the passengers will be unable to bring the vessel to shore by themselves and will perish.

New Jerusalem Bible When the crew tried to escape from the ship and lowered the ship's boat into the sea as though they meant to lay out anchors from the bows, Paul said to the centurion and his men, 'Unless those men stay on board you cannot hope to be saved.'

So the soldiers cut the boat's ropes and let it drop away.

Revised English Bible—1989 The sailors tried to abandon ship; they had already lowered the ship's boat, pretending they were going to lay out anchors from the bows, when Paul said to the centurion and the soldiers, "Unless these men stay on board you cannot reach safety." At that the soldiers cut the ropes of the boat and let it drop away.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible At this point, the crew made an attempt to abandon ship — they lowered the lifeboat into the sea, pretending that they were about to let out some anchors from the bow. Sha'ul said to the officer and the soldiers, "Unless these men remain aboard the ship, you yourselves cannot be saved." Then the soldiers cut the ropes holding the lifeboat and let it go.

Hebraic Roots Bible And the sailors sought to flee out of the ship. And from it they lowered down the boat into the sea, under pretence that they were going in it to make fast the ship to the land.

Paul said to the centurion, and to the soldiers, Unless these remain in the ship, you cannot be saved.

Then the soldiers cut away the ropes of the boat, and let it fall.

Holy New Covenant Trans. Some of the sailors wanted to leave the ship. They lowered the lifeboat to the water, trying to make the other men think that they were throwing out more anchors from the front of the ship. But Paul told the officer and the other soldiers, "If these men do not stay in the ship, then your lives cannot be saved!"

So the soldiers cut the ropes and let the lifeboat fall into the water.

The Scriptures 2009 But when the sailors were seeking to escape from the ship, when they had let down the boat into the sea, under pretence of going to cast out anchors from the prow, Sha'ul said to the captain and the soldiers, "If these do not remain in the ship, it is impossible for you to be saved."

Then the soldiers did cut the ropes of the boat and let it fall off.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...the but sailors seeking to flee from the boat and lowering the dory to the sea [in] appearance (false) as from bow anchors [men] intending to stretch says The Paul [to] the centurion and [to] the soldiers if not These may stay in the boat You* to be saved not have (ability) then cut (off) The Soldiers the cords [from] the dory and [They] allow her to fall...

Awful Scroll Bible But the sailors were seeking to flee from the ship, and lowering the lifeboat into the sea, evidencing-before, as meaning to stretch-out anchors out of the bow, Paul said to the commander-of-a-hundred and the soldiers, "If- these shall -not remain from-within the ship, yous are not able to be preserving sound!" As-when-at-that time, the soldiers cut-away the ropes of the lifeboat, and allow it to fall-away.

Concordant Literal Version Now at the mariners seeking to flee out of the ship, and lowering the skiff into the sea under pretense of being about to stretch anchors out of the prow, Paul said to the centurion and the soldiers, "If ever these should not be remaining in the ship, you can not be saved."

exeGeser companion Bible	Then the soldiers strike off the ropes of the skiff, and they let her fall off." And as the sailer crew is about to flee from the sailer, they lower the skiff into the sea, under pretext as though they are about to spread anchors from the prow, Paulos says to the centurion and to the warriors, Unless these abide in the sailer, you cannot be saved. So the warriors cut off the ropes of the skiff and let her fall off.
Orthodox Jewish Bible	Now when the sailors sought to flee from the oniyah and to let down the lifeboat into the sea on the pretext of casting out anchors, Rav Sha'ul said to the centurion and to the chalyalim, "Unless these remain in the oniyah, you cannot be saved." Then the chalyalim cut away the ropes of the lifeboat, and let it fall away, setting it adrift.
Rotherham's Emphasized B.	But <when [the sailors] were seeking to flee out of the ship, and had lowered the boat into the sea, by pretext, as though out of the prow they had been about to reach anchors> Paul said unto the centurion, and unto the soldiers— <Except [these] abide in the ship> ye yourselves cannot be saved! [Then] the soldiers cut away the ropes of the boat, and let her fall off.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But as the sailors were trying to escape [secretly] from the ship and had let down the skiff into the sea, pretending that they were going to lay out anchors from the bow, Paul said to the centurion and the soldiers, "Unless these men remain on the ship, you cannot be saved." Then the soldiers cut away the ropes that held the skiff and let it fall <i>and</i> drift away.
An Understandable Version	The crew had [by now] lowered the life-boat into the water, pretending to be dropping anchors from the bow, [but were in reality] attempting to abandon ship. Paul said to the military officer [Julius] and to his soldiers, "Unless these men stay aboard the ship, none of you will be saved." So, the soldiers cut the ropes securing the life-boat and let it drift away.
The Expanded Bible	Some of the sailors wanted to leave the ship, and they lowered the lifeboat, pretending they were throwing more anchors from the front of the ship [bow]. But Paul told the officer [centurion] and the other soldiers, "If these men do not stay in the ship, your lives cannot be saved." So the soldiers cut the ropes and let the lifeboat fall into the water.
Jonathan Mitchell NT	So when the sailors continued seeking (= attempting) to escape out of the boat and were lowering the dinghy (or: skiff) into the sea under pretense (or: putting forth words as truth) as though being about to be stretching out anchors from the bow (or: prow), Paul said to the centurion and the soldiers, "Unless these men should remain in the ship, you men yourselves are not able to be kept safe (rescued; delivered; saved)!" At that point the soldiers cut off the ropes of the dinghy (or: skiff), and they allowed it to fall off.
P. Kretzmann Commentary	And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color 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. Kretzmann's commentary for Acts 27:27–32 has been placed in the Addendum .

Syndein/Thieme

And as the ship-men sought to escape out of the ship, when they had let down the skiff into the sea, under the pretense that they would have cast anchors out of the fore-ship {bow}.

{Note: With anchors to the rear and now also in the bow, the sailors were going to lower the skiff (or life-boat) and make for shore deserting the ship and passengers to doom. The anchors would stabilize the ship temporarily to lower the boat, but then one hit broadside from a large storm wave and the ship would go down.}

Paul said to the centurion and to the soldiers, "If these {fleeing sailors} do NOT remain in the ship, you cannot be saved."

Translation for Translators

Then the soldiers cut off the ropes of the skiff, and let her fall off. {Bye bye lifeboat} Some of the sailors were planning to escape from the ship, so they lowered the lifeboat into the sea. In order *that no one would know what they planned to do*, they pretended *that* they wanted to lower some anchors from the *ship's* front/bow. But Paul said to the army officer and soldiers, "If the sailors do not stay in the ship, you have no hope of being saved." So the soldiers cut the ropes and let the lifeboat fall into the water.

The Voice

Then some of the crew decide to make a run for it on their own. They say they need to let out more anchors from the bow, and this will require lowering the ship's lifeboat. *They actually plan to abandon us; we realize what's going on.* Paul quickly speaks to the officer and soldiers.

Paul: Unless these men stay on board, you won't survive.

So the soldiers intervene, cut away the lifeboat, and let it drift away.

Bible Translations with Many Footnotes:

Lexham Bible

And when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("were seeking")] the sailors were seeking to escape from the ship and were lowering the ship's boat into the sea, pretending as if they were going to lay out anchors from the bow, Paul said to the centurion and the soldiers, "Unless these men remain with the ship, you cannot be saved!" Then the soldiers cut away the ropes of the ship's boat and let it fall away. [Or "let it drift away"].

NET Bible®

Then when the sailors tried to escape from the ship and were lowering the ship's boat into the sea, pretending¹⁰⁵ that they were going to put out anchors from the bow, Paul said to the centurion¹⁰⁶ and the soldiers, "Unless these men stay with the ship, you¹⁰⁷ cannot be saved." Then the soldiers cut the ropes¹⁰⁸ of the ship's boat and let it drift away.¹⁰⁹

¹⁰⁵tn BDAG 889 s.v. πρόφασις 2 states, "προφάσει ὡς under the pretext that, pretending that...Ac 27:30." In other words, some of the sailors gave up hope that such efforts would work and instead attempted to escape while pretending to help.

¹⁰⁶sn See the note on the word centurion in 10:1.

¹⁰⁷sn The pronoun you is plural in Greek.

¹⁰⁸sn The soldiers cut the ropes. The centurion and the soldiers were now following Paul's advice by cutting the ropes to prevent the sailors from escaping.

¹⁰⁹tn Or "let it fall away." According to BDAG 308 s.v. ἐκπίπτω 1 and 2 the meaning of the verb in this verse could be either "fall away" or "drift away." Either meaning is acceptable, and the choice between them depends almost entirely on how one reconstructs the scene. Since cutting the boat loose would in any case result in it drifting away (whether capsized or not), the meaning "drift away" as a nautical technical term has been used here.

The Spoken English NT

Then some of the sailors tried to escape the ship by lowering the lifeboat into the water. They had been pretending that they were going to set out anchors from the bow.ⁱ

Paul said to the Roman officer^j and the soldiers, "Unless those men stay on the ship, you can't be saved."

Then the soldiers cut away the ropes of the lifeboat, and let it fall.

ii. That is, from the front end of the ship.

jj. Lit. "centurion."

Wilbur Pickering's New T.

Now under pretense of putting out anchors from the prow, the sailors lowered the skiff into the sea, intending to flee from the ship; so Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you cannot be saved".

Then the soldiers severed the ropes of the skiff and let it fall away.⁹

(9) This seems a pity, since a skiff would have been useful in getting people to land later.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But as the sailors [were] trying to flee from the ship, and having let down the lifeboat into the sea, pretending like they [were] about to spread out anchors from the bow, Paul said to the centurion and to the soldiers, "If these [men] do not remain in the ship youp [will] not be able to be saved!" Then the soldiers cut off the ropes of the lifeboat and allowed it to fall off.
Benjamin Brodie's trans.	Now, as the sailors were seeking to flee from the ship and had lowered the skiff into the sea under pretense [falsely alleged motive], as though they were about to run out the anchors from the bow of the ship, Paul said to the centurion and soldiers: "If these men do not remain in the ship, you yourselves will not be able to be delivered." Then the soldiers cut the ropes off of the skiff and let her fall .
Bond Slave Version	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 foeship, Paul said to the centurion and to the soldiers, Except these abide in the ship, you cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.
Charles Thomson NT	But the sailors seeking to flee from the ship, and having hoisted out the boat under a pretence of carrying out anchors from the bow, Paul said to the centurion and the soldiers, Unless those continue in the ship, you cannot be saved. Upon this the soldiers cut the ropes of the boat and let it go adrift.
Context Group Version	And as the sailors were seeking to flee from the ship, and had lowered the boat into the sea, under color as though they were about to lay out anchors from the foeship, Paul said to the captain and to the soldiers, Unless these stay in the ship, you (pl) can't be rescued. Then the soldiers cut away the ropes of the boat, and let her fall off.
English Standard Version	And as the sailors were seeking to escape from the ship, and had lowered the ship's boat into the sea under pretense of laying out anchors from the bow, Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut away the ropes of the ship's boat and let it go.
Far Above All Translation	But when the sailors tried to abandon the ship and had lowered the tender into the sea, under pretext of being about to stretch out anchor lines from the bow, Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you cannot be saved." Then the soldiers cut the cords of the tender free and let it drop.
Modern English Version	When the sailors strove to abandon ship and lowered the rowboat into the sea, under the pretext of lowering anchors out of the bow, Paul said to the centurion and to the soldiers, "Unless these sailors remain in the ship, you cannot be saved." Then the soldiers cut away the ropes of the rowboat and let her fall off.
Modern Literal Version 2020	But the sailors <i>were</i> seeking to flee out-of the ship and having lowered the boat into the sea in pretext, as <i>though</i> being about to heave out anchors from the prow, Paul

said to the centurion and to the soldiers, If these *sailors* do not remain in the ship, you^o are not able to be saved.
Then the soldiers cut off the ropes of the boat and permitted her to fall.

New European Version
New Matthew Bible
Revised Geneva Translation

Now as the sailors were about to escape the ship, and had let down the skiff into the sea, under a pretense of casting anchors from the bow, Paul said to the Centurion and the soldiers, "Unless these stay in the ship, you cannot be safe!" Then the soldiers cut off the ropes of the skiff, and let it fall away.

The gist of this passage: Some of the seamen look to make a break from the ship, intending to take the boat out and go to land that way. Paul sees to it that they are stopped.

30-32

Acts 27:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
naútai (ναῦται) [pronounced NOW-tie]	sailors, seamen, mariners, boatmen, shipmen; (ship's) crew	masculine plural noun, genitive/ablative case	Strong's #3492
zêteô (ζητέω) [pronounced zay-TEH-oh]	seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone	masculine singular, present active participle, nominative case	Strong's #2212
pheugô (φεύγω) [pronounced FYOO-go]	to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish	aorist active infinitive	Strong's #5343
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
plouion (πλοῖον) [pronounced PLOY-on]	a ship, boat, vessel; a sailor	neuter singular noun, genitive/ablative case	Strong's #4143

Translation: [Regarding] the sailors who were seeking to escape from the ship:...

Although Paul has spoken to the major players on the ship, telling them what God has told him, that does not mean that any of them believe him. The crew, who are very good at their jobs, do not trust Paul, do not trust the

ship, and they are about to desert. They don't like their chances, so they plan to sneak off with the skiff. They are operating under the concept of every man for himself.

Now, the problem is, their skills are going to be necessary when it comes to dealing with the final hours of this ship's difficult landing (which is about to have). Paul is aware that there are things that these men will have to do in order to help preserve everyone's life on this trip.

This is an interesting point. God is not just saying, "Listen, if some of these men desert, fine, let them. I will save you by other means." Paul understands that the ship's crew are necessary to the survival of all people aboard this ship.

Acts 27:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
chalaō (χαλάω) [pronounced <i>khal-AH-oh</i>]	<i>loosening, slackening, relaxing; lowering, letting down from a higher place to a lower</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #5465
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
skáphē (σκάφη) [pronounced <i>SKAF-ay</i>]	<i>small boat, a skiff, anything dug out, hollow vessel, trough, tray, tub</i>	feminine singular noun, accusative case	Strong's #4627
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i>]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

Interestingly enough, this is the first use of this word in Acts 27.

Translation: ...[they] were lowering the skiff into the sea,...

The crew was lowering the lifeboat into the sea, with the intention of taking it and leaving the ship.

These men are certain that they are close to land (they are); and that they can get to it in this smaller boat.

Acts 27:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
próphasis (πρόφασις) [pronounced PROHF-ahs-ic]	<i>pretext, alleged reason, pretended cause, pretence, (for) show</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4392
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
prōra (πρῶρα) [pronounced PRO-ra]	<i>bow (of a ship), the prow, forward part of a ship</i>	feminine singular noun, genitive/ablative case	Strong's #4408
agkurai (ἄγκυραι) [pronounced ANG-koo-rye]	<i>anchors; used metaphorically for safeguards</i>	feminine plural noun, accusative case	Strong's #45
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine plural, present active participle; genitive/ablative case	Strong's #3195
ekteinō (ἐκτείνω) [pronounced ek-TI-no]	<i>to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]</i>	present active infinitive	Strong's #1614

Translation: ...[but they made it seem that] they were about to cast out the anchors from the bow [of the ship] as a pretext [for them being at the front of the ship].

However, they made it know that, they were at the bow of the ship intending to drop the front anchors there. But what they are really looking to do is to grab the lifeboat and leave everyone behind. They were going to sneak off.

Acts 27:30 [Regarding] the sailors who were seeking to escape from the ship: [they] were lowering the skiff into the sea, [but they made it seem that] they were about to cast out the anchors from the bow [of the ship] as a pretext [for them being at the front of the ship]. (Kukis mostly literal translation)

The concern is this. The ship has been greatly battered by the storm. If this ship ran around, it could bust apart and half the people could drown. These men might drown with people trying to hold onto them. They are going to avoid all of this potential drama by going off to land in this small, very navigable boat. That seems to be a sure thing. Getting this ship close to land, and being safe in this ship could be a tricky proposition; and there is no guarantee that this ship would not bust apart when coming close to land (and hitting a rock formation or something else below the water.

From the point of view of the seamen, this ship was a lost cause, and they would only be saved if they grabbed the lifeboat and took off.

Paul understood that their skills and experience would be necessary to deftly bring the craft into shore, given the situation that they were all in.

Acts 27:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπιω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ὁ (ὅ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Παῦλος (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
τῷ (τῶ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1543
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
στρατιῶται (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4757

Translation: Paul communicated to the centurion and to the soldiers,...

Paul is not a tattletale. He is not running to the soldiers so that they will side with him. This is actually a life and death circumstance. 276 lives are in the balance here. The centurion and his soldiers, despite this not being his ship, still have the ranking authority on the ship.

Acts 27:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰάν (εἰάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

Acts 27:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, <i>if...not, if not, except, unless, except with, without, when...no.</i>			
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
mênô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person plural, aorist active subjunctive	Strong's #3306
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
plouion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4143

Translation: ...“Unless these [sailors] remain in the ship,...

Paul indicates that the sailors must remain on board the ship.

Now we do not know the detail of all the angel revealed to Paul. Did he say, “All men must remain on board the ship”? Or perhaps he described to Paul how they would be delivered and who would do what.

This could be simply based upon Paul's understanding of everything that needs to take place. He sees it as important that all experienced hands are available.

No matter what the background is, Paul understands that the crew cannot desert the ship.

Acts 27:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Acts 27:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	present passive infinitive	Strong's #4982
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power; to be able to do something; to be capable, strong and powerful</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #1410

Dumamai + the negative means *unable to do [something]*.

Translation: ...you [all] are not able to be saved.”

The seamen remaining on board the failing ship are necessary for all on that ship to be saved (this is not a salvation verse; this is being saved from drowning).

Acts 27:31 Paul communicated to the centurion and to the soldiers, “Unless these [sailors] remain in the ship, you [all] are not able to be saved.” (Kukis mostly literal translation)

I would suggest that of this 276 number, maybe 10% of that is crew and military (give or take). Of the 250 (or so) people moving from point A to point B, how many of them can swim? I would venture the guess than none of them can swim.

In God's perfect plan, He uses every person and every detail to achieve His desired result.

Application: In a local church, do not disparage this or that person. Unknown to you, they might even be praying on your behalf.

Acts 27:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
αποκόπτω (ἀποκόπτω) [pronounced ap-ok-OP-to]	<i>to cut off, to amputate; reflexively (by irony) to mutilate (the privy parts)</i>	3 rd person plural, aorist active indicative	Strong's #609
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; nominative case	Strong's #4757

Acts 27:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
schoinía (σχοινία) [pronounced <i>skhoy-NEE-ah</i>]	<i>ropes, cords; ropes made of rushes</i>	neuter plural noun, accusative case	Strong's #4979
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
skáphē (σκάφη) [pronounced <i>SKAF-ay</i>]	<i>small boat, a skiff, anything dug out, hollow vessel, trough, tray, tub</i>	feminine singular noun, genitive/ablative case	Strong's #4627

Translation: *The soldiers, therefore, cut the ropes of the skiff...*

The centurion's soldiers acted quickly. They took their swords and cut the ropes to the skiff.

This is the only thing that surprised me. I would have expected the smaller boat to be preserved, as it may be the way by which people could be moved in shallow waters. Instead, it was cut loose entirely.

Acts 27:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eaô (ἐάω) [pronounced <i>eh-AH-oh</i>]	<i>to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave</i>	3 rd person plural, aorist active indicative	Strong's #1439
autên (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
ekriptô (ἐκπίπτω) [pronounced <i>ehk-PIHP-toh</i>]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	aorist active infinitive	Strong's #1601

Translation: *...and they allowed it to fall [into the waters].*

The lifeboat dropped into the sea, and it was useless to the seamen. They would have to risk jumping in after it, and, that, apparently, was a big risk.

The idea is for them to climb aboard from the side of the ship, and then untie the ropes and cast themselves off. The soldiers made this impossible.

Acts 27:32 The soldiers, therefore, cut the ropes of the skiff and they allowed it to fall [into the waters]. (Kukis mostly literal translation)

Based upon the way this is written, it appears as though the boat and ship go their separate ways.

Acts 27:30–32 [Regarding] the sailors who were seeking to escape from the ship: [they] were lowering the skiff into the sea, [but they made it seem that] they were about to cast out the anchors from the bow [of the ship] as a pretext [for them being at the front of the ship]. Paul communicated to the centurion and to the soldiers, “Unless these [sailors] remain in the ship, you [all] are not able to be saved.” The soldiers, therefore, cut the ropes of the skiff and they allowed it to fall [into the waters]. (Kukis mostly literal translation)

Paul’s concern is to save all 276 people on board, and this will be done through the assistance of the professionals who are on board.

Acts 27:30–32 Paul had noticed that most of the seamen were at the front of the ship. Although they made it appear as if they were about to drop anchor from there, what they were really doing was preparing the skiff to be lowered into the sea. They were planning to escape the ship by using the skiff. Paul went to the centurion and his soldiers and said to them, “You are unable to be kept alive on this ship if the seamen are gone.” The soldiers went to the front of the ship and cut the ropes holding the skiff. It fell into the waters below. (Kukis paraphrase)

Now, until which [time], day was about to be was exhorting the Paul all to eat food, saying, “Fourteenth today, [you all] keep on expecting without eating. You keep on persisting nothing having been taken in. Therefore, I keep on exhorting you [all] to eat food. For this thing face to face with the salvation of you [all] is coming (forth). For, not one of you [all], of a hair from the head will perish.”

Acts
27:33–34

Now, until which [time], [as] the day was about to be, Paul was exhorting all [of them] to eat food, saying, “[It is] the fourteenth [day] today [and you all] keep on hoping without eating. You keep on persisting to take in nothing. Therefore, I keep on exhorting you [all] to eat food. For this thing, your salvation, keeps on being at hand. For you see, not one hair from your heads will perish.”

At this time, as the new day began, Paul kept on exhorting the people on board the ship to eat. He said, “It is the fourteen day today and you all have hope, but you are not eating. You keep on persisting to limit your food intake. Therefore, I keep on encouraging you to eat some food. Your deliverance is at hand. Listen, not one hair from any of your heads will perish in the upcoming events.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, until which [time], day was about to be was exhorting the Paul all to eat food, saying, “Fourteenth today, [you all] keep on expecting without eating. You keep on persisting nothing having been taken in. Therefore, I keep on exhorting you [all] to eat food. For this thing face to face with the salvation of you [all] is coming (forth). For, not one of you [all], of a hair from the head will perish.”

Complete Apostles Bible And until the time was about to be day, Paul was urging them all to receive their share of food, saying, "Today is the fourteenth day you continue waiting without eating, having taken nothing. Therefore I urge you to take food, for this is for your deliverance; for not a hair from your head shall fall."

Douay-Rheims 1899 (Amer.)	And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited and continued fasting, taking nothing. Wherefore, I pray you to take some meat for your health's sake: for there shall not an hair of the head of any of you perish.
Holy Aramaic Scriptures	Then, he, Paulus {Paul} was urging all of them, until morning, that they should take food, while saying unto them, "Look! Today is fourteen days that you haven't tasted a thing, from fear. Because of this, I request from you that you should take food for the maintenance of your lives, for, a hair from the head of each one from you, will not be lost!"
James Murdock's Syriac NT	And while it was not yet morning, Paul advised them all to take food, saying to them: In consequence of the peril, it is now the fourteenth day that ye have tasted nothing. Therefore I entreat you, to take food for the sustenance of your life; for not a hair from the head of any of you, will perish.
Original Aramaic NT	And while it was yet morning, Paulus persuaded all of them to take food, as he said to them, "Behold, today it is the fourteenth day of peril and you have eaten nothing." "Therefore, I beg you to take food for the sustenance of your lives, for not a hair of any one of your heads will perish."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when dawn was near, Paul gave them all orders to take food, saying, This is the fourteenth day you have been waiting and taking no food. So I make request to you to take food; for this is for your salvation: not a hair from the head of any of you will come to destruction.
Bible in Worldwide English	When it was almost morning, Paul begged them all to eat. He said, Today is the fourteenth day that you have been watching and have not eaten anything. So now, I beg you, eat something. You need it to make you strong so you can save yourselves. Not one of you will lose even one hair from your head.
Easy English	Now it was almost dawn. Paul said to everyone, 'Please eat some food. You have now waited for 14 days for the storm to stop. You did not know what would happen. You have not eaten anything during all that time. You must eat some food now. Then you will be strong enough to stay alive. None of you will die. You will not even lose one hair from your head.'
Easy-to-Read Version—2008	Just before dawn Paul began persuading all the people to eat something. He said, "For the past two weeks you have been waiting and watching. You have not eaten for 14 days. Now I beg you to eat something. You need it to stay alive. None of you will lose even one hair off your heads."
<i>God's Word</i> TM	Just before daybreak Paul was encouraging everyone to have something to eat. "This is the fourteenth day you have waited and have had nothing to eat. So I'm encouraging you to eat something. Eating will help you survive, since not a hair from anyone's head will be lost."
Good News Bible (TEV)	Just before dawn, Paul begged them all to eat some food: "You have been waiting for fourteen days now, and all this time you have not eaten a thing. I beg you, then, eat some food; you need it in order to survive. Not even a hair of your heads will be lost."
J. B. Phillips	Paul's sturdy commonsense Then while everyone waited for the day to break Paul urged them to take some food, saying, "For a fortnight now you've had no food—you haven't had a bite while you've been on watch. Now take some food, I beg of you—you need it for your own well-being, for not a hair of anyone's head will be lost."
<i>The Message</i>	With dawn about to break, Paul called everyone together and proposed breakfast: "This is the fourteenth day we've gone without food. None of us has felt like eating!

But I urge you to eat something now. You'll need strength for the rescue ahead. You're going to come out of this without even a scratch!"

NIRV

Just before dawn Paul tried to get them all to eat. "For the last 14 days," he said, "you have wondered what would happen. You have gone without food. You haven't eaten anything. Now I am asking you to eat some food. You need it to live. Not one of you will lose a single hair from your head."

New Life Version

Just before the light of day came, Paul told all of them to eat. He said, "Today is the fourteenth day you have not eaten. You must eat. It will give you strength. Not one of you will lose a hair from your head."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

As dawn was about to break, Paul advised all the men to eat. He said, "For 14 days you've been so worried that you haven't eaten. Come on now and take some food. You're going to need it to survive. And you are going to survive this. You're not going to lose even one measly hair from your head."

Contemporary English V.

Just before daylight Paul begged the people to eat something. He told them, "For fourteen days you have been so worried that you haven't eaten a thing. I beg you to eat something. Your lives depend on it. Do this and not one of you will be hurt."

The Living Bible

As the darkness gave way to the early morning light, Paul begged everyone to eat. "You haven't touched food for two weeks," he said. "Please eat something now for your own good! For not a hair of your heads shall perish!"

New Berkeley Version

New Living Translation

Just as day was dawning, Paul urged everyone to eat. "You have been so worried that you haven't touched food for two weeks," he said. "Please eat something now for your own good. For not a hair of your heads will perish."

The Passion Translation

Just before daybreak, Paul urged everyone to eat. He said, "Today makes two full weeks that you've been in fearful peril and hunger, unable to eat a thing. Now eat and be nourished. For you'll all come through this ordeal without a scratch."

Plain English Version

Paul got them all to eat some food to stay alive

Just before day-light came, Paul tried to get everyone to eat some food. He said, "For the past 14 days you were too worried, and you didn't eat anything. So now I'm telling you, you've got to eat some food, so you will get stronger and stay alive. I know that none of you will drown."

Radiant New Testament

Just before dawn Paul tried to get everyone to eat. "For the last 14 days," he said, "you've wondered what would happen and you've gone without food. You haven't eaten anything. Now I'm asking you to eat something. You need it to live. None of you will lose a single hair from your head."

UnfoldingWord Simplified T.

Just before dawn, Paul urged everyone on the ship to eat some food. He said, "For the past fourteen days you have been waiting and watching and not eating anything. So, now I urge you to eat some food. You must do this to live. Not even one hair from your heads will perish."

William's New Testament

Until day was about to break Paul kept begging them all to take something to eat. He said, "For fourteen days today you have been constantly waiting and going without food, not even taking a bite. So I beg you to eat something, for it is necessary for your safety. For not a hair will be lost from the head of a single one of you."

Partially literal and partially paraphrased translations:

American English Bible

Well, very close to dawn, Paul encouraged everyone to eat something, saying: 'Today makes the 14th day that you've been on watch, and during all that time you've gone without food or taking anything else into you.'

'So I encourage you to eat something, since that will help you to survive. Then, not so much as a hair on any of your heads will be destroyed!'

Beck's American Translation Breakthrough Version	Up until <i>a time</i> that day was about to be coming, Paul was encouraging absolutely everyone to take a meal with <i>everyone else</i> , saying, "Today, the fourteenth day, you are thoroughly finishing without grain, expecting this to end, after taking in nothing. For this reason, I encourage you to take a meal with <i>us</i> . You see, this is toward your rescue; for a hair won't be lost out of the head of even one of you."
Common English Bible	Just before daybreak, Paul urged everyone to eat. He said, "This is the fourteenth day you've lived in suspense, and you've not had even a bite to eat. I urge you to take some food. Your health depends on it. None of you will lose a single hair from his head."
Len Gane Paraphrase	While day was getting closer, Paul urged all of them to take some food, saying, "Today is the fourteenth day that you have waited and continued fasting, having taken nothing. "Therefore I urge you to take some food, for you need it for your health, for not one hair of your head will fall off of any of you."
A. Campbell's Living Oracles	And while the day was coming on, Paul exhorted them all to take some food, saying, Today, whilst waiting for this fourteenth day, you continue fasting, having taken nothing. I exhort you, therefore, to take a refreshment; for this is conducive to your safety: for not a hair shall fall from the head of any of you.
New Advent (Knox) Bible	As day began to break, Paul entreated them all to take some food; To-day, he said, is the fourteenth day you have been in suspense, and all that time gone hungry, neglecting to eat; pray take some food, then; it will make for your preservation; not a hair of anyone's head is to be lost.
NT for Everyone	Shipwreck When it was nearly daytime, Paul urged all of them to eat something. "It's now all of fourteen days," he said, "that you've been hanging on without food, not eating a thing. So let me encourage you to have something to eat. This will help you get rescued. No hair of any of your heads will be lost."
20 th Century New Testament	In the interval before daybreak Paul kept urging them all to take something to eat. "It is a fortnight to-day," he said, "that, owing to your anxiety, you have gone without food, taking nothing. So I urge you to take something to eat; your safety depends upon it, for not one of you will lose even a hair of his head."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the day was breaking, Paul pleased with all of them to take food, saying, "Today is the fourteenth day that you have waited and fasted, and you have had nothing to eat!" "So please take some food. This is for your health. Not a hair will fall from any of your heads."
Revised Ferrar-Fenton Bible	Then, until the day should come, Paul invited all of them to take some food, remarking, "This is to-day the fourteenth day you have been in anxiety without regular rations, none having been served out. I invite you, therefore, to serve out food; because that will contribute to your safety: for not a single hair shall perish from one of your heads."
Free Bible Version	At daybreak Paul urged all of them to eat something. "It's been fourteen days now that you haven't eaten anything because you've been so worried and preoccupied," he told them. "Please do what I say and eat some food. This will help give you strength. For not even a hair from anyone's head is going to be lost!"
God's Truth (Tyndale)	And in the meantime between that and day, Paul besought them all to take meat, saying: this is the fourteenth day that you have tarried and continued fasting,

	receiving nothing at all. Wherefore I pray you to take meat: for this no doubt is for your health: for there shall not an hair fall from the head of any of you.
International Standard V	Right up to daybreak Paul kept urging all of them to eat something. He said, "Today is the fourteenth day that you have been waiting and going without food, not eating anything. So I urge you to eat something, for it will help you survive, since none of you will lose so much as [The Gk. lacks so much as] a hair from his head."
Montgomery NT	And while day was dawning, Paul kept urging them all to take some food. "This is the fourteenth day," he said, "that you have been on the watch, fasting, having eaten nothing. "So I beg you to take some food, for this is for your safety. For there shall not a hair perish from the head of any one of you."
The Spoken English NT	Right before daybreak, Paul encouraged everyone to eat some food. He was saying, "Today is the fourteenth day that you've been in suspense and have gone without food. You haven't eaten a thing. So I'm urging you to eat some food, because it's a matter of your own safety. Not even a hair on one of your heads is going to be lost."
Urim-Thummim Version	And while the daylight was approaching, Paul exhorted them all to take food saying, this day is the 14th day waiting, you continue fasting, having taken nothing. Therefore I exhort you to take some food: for this is for your health: for there will not a hair fall from the head of any of you.
Weymouth New Testament	And continually, up till daybreak, Paul kept urging all on board to take some food. "This is the fourteenth day," he said, "that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I therefore strongly advise you to take some food. This is essential for your safety. For not a hair will perish from the head of any one of you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As they waited for dawn, Paul urged everyone: "For fourteen days you have not eaten anything because of anxious waiting. I ask you to eat now if you want to live; be sure that not even a hair of your head will be lost."
The Heritage Bible	And until it was about to be day, Paul petitioned them all to take nourishment, saying, Today is the fourteenth day you have persisted watching without food, having taken nothing to yourself. Therefore I call on you to take nourishment, because this is for your salvation, because absolutely not one of your hairs from your head will be left behind.
Revised English Bible—1989	Shortly before daybreak Paul urged them all to take some food. "For the last fourteen days", he said, "you have lived in suspense and gone hungry; you have eaten nothing. So have something to eat, I beg you; your lives depend on it. Remember, not a hair of your heads will be lost."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Just before daybreak, Sha'ul urged them all to eat, saying, "Today is the fourteenth day you have been in suspense, going hungry, eating nothing. Therefore I advise you to take some food; you need it for your own survival. For not one of you will lose so much as a hair from his head."
Hebraic Roots Bible	And while the day was drawing on, Paul advised them all to take food, saying, Today is the fourteenth day you continued waiting without food, not having taken anything. Because of this I beg you to take of food, for this is to your deliverance, for not a hair of your head shall perish.

Holy New Covenant Trans.	Just before dawn, Paul started persuading everyone to eat something. He said, "For the past two weeks you have been waiting and watching. You have not eaten for 14 days. Now, I beg you, eat something! You need it to stay alive. Not one of you will lose one hair of your head."
The Scriptures 2009	And when day was about to come, Sha'ul urged them all to take food, saying, "Today is the fourteenth day you have continued without food, and eaten none at all. "So I urge you to take food, for this concerns your safety, since not a hair shall fall from the head of any of you."
Tree of Life Version	As day was about to dawn, Paul urged them all to take some food, saying, "Today is the fourteenth day that you have kept waiting and going without food, having taken nothing. Therefore, I urge you to take some food—for this is for your survival, since not one of you will lose a hair from his head."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...until but which Day intended to become called (near) The Paul all [men] to accept food Saying fourteenth today day Expecting {something} Foodless [You*] continue no [thing] Taking so [I] call (near) you* to accept food This for for the yours saving becomes [of] no [man] for [of] you* Hair from the head will lose {herself}...
Alpha & Omega Bible	UNTIL THE DAY WAS ABOUT TO DAWN, PAULOS (<i>Paul</i>) WAS ENCOURAGING THEM ALL TO TAKE SOME FOOD, SAYING, "TODAY IS THE FOURTEENTH DAY THAT YOU HAVE BEEN CONSTANTLY WATCHING AND GOING WITHOUT EATING, HAVING TAKEN NOTHING. "THEREFORE I ENCOURAGE YOU TO TAKE SOME FOOD, FOR THIS IS FOR YOUR PRESERVATION, FOR NOT A HAIR FROM THE HEAD OF ANY OF YOU WILL PERISH."
Awful Scroll Bible	And until which it was about to become day, Paul was calling-by everyone to take-within of food, instructing, "This-day is the fourteenth day yous are watching-for, thoroughly-to-the-end, abstaining from food, yourselves taking-within no-thing. (")Through-which, I call- yous -by to take-within food, for this is in the interest of you all's deliverance, for there will not-even-one hair fall from the head of not-even-one of yous."
Concordant Literal Version	Now, until the day was about to come, Paul entreated all to partake of nourishment, saying, "Today is the fourteenth day; apprehensive, you are constantly abstinent, taking nothing." Wherefore I am entreating you to partake of nourishment, for this belongs to this salvation of yours, for not a hair from the head of one of you shall perish."
exeGesés companion Bible	And until day becomes, Paulos entreats them all to partake nourishment, wording, This day is the fourteenth day you await and thorough complete/shalam fasting, taking naught. So I beseech you to take nourishment: for this is for your salvation: for not a hair falls from the head of any of you.
Orthodox Jewish Bible	Just before boker, Rav Sha'ul was urging everyone to take okhel (food), saying, "Today is the 14th day you have been held in suspense and are continuing without eating, having taken nothing. "Therefore, I encourage you to take okhel, for it is for your deliverance, for none of you will lose a hair from your heads."
Rotherham's Emphasized B.	And [until day was about to dawn] Paul continued to beseech one and all to take some food, saying— This day is the fourteenth day that [in suspense_ fasting] ye are completing,—having helped yourselves [to nothing].

Wherefore, I beseech you to take some food,— for ||this|| lays a foundation for your safety; for ||of no one of you|| shall a hair of the head perish.

Expanded/Embellished Bibles:

The Amplified Bible

While they waited for the day to dawn, Paul encouraged them all [and told them] to have some food, saying, "This is the fourteenth day that you have been constantly on watch and going without food, having eaten nothing. So I urge you to eat some food, for this is for your survival; for not a hair from the head of any of you will perish."

An Understandable Version

As it was dawning, Paul urged them [*i.e., the crew, soldiers and probably the passengers*] to eat something, saying, "You have been waiting for fourteen days [*for the weather to break*] and you have continued to fast [*all that time*], eating nothing [*at all*]. I urge you to eat some food; it will be for your own good, for not one hair from anyone's head will be lost."

The Expanded Bible

Just before dawn Paul began persuading [begged; encouraged; urged] all the people to eat something [take food]. He said, "For the past fourteen days [Today is the fourteenth day] you have been waiting and watching [in suspense] and not eating [going without food, taking nothing]. Now I beg [urge; encourage] you to eat something [take food]. You need it to stay alive [survive]. None of you will lose even one hair off your heads."

Jonathan Mitchell NT

Now until day was progressing in being about to be birthed, Paul kept on encouraging everyone to take their share of food (nourishment) at some point, repeatedly saying, "Today [is the] fourteenth day [that] you folks are continuing through to completion without food, constantly focusing [your] imagination toward apprehension and suspenseful anticipation – taking nothing to yourselves at any point.

"Because of this, I continue encouraging you folks to take a share of food (nourishment) at some point, for this is now leading as a support (or: originating as an undergirding), with a view to your personal safety and preservation. You see, not a hair from the head of one of you folks will proceed in being lost!"

Syndein/Thieme

And now until day was about to come, Paul kept on encouraging them all to take food, saying, "This day is the fourteenth day that you have tarried and continued fasting, having taken nothing."

"Wherefore I exhort you {an order couched sweetly} to share some food {between his bits!}. For this is for your health. For there shall not an hair from the head of any of you perish."

Translation for Translators

Paul urged them to eat some food, so they did and then lightened the ship.

Acts 27:33-38

Just before dawn, Paul urged everyone *on the ship* to eat some food. He said, "For the past 14 days you have been waiting and watching and not eating anything. So, now I urge you to eat some food. We (*inc*) need to do that in order to stay alive. I tell you to do that because I know that none of you will drown [IDM]."

The Voice

We wait. Just before dawn, Paul again gathers everyone on the ship—all 276 of us. He urges everyone to eat *and encourages us not to lose hope.*^[a]

Paul: Listen, men, we've all been under incredible stress for 14 days. You haven't eaten anything during this whole time. I urge you to take some food now because it will help you survive what we're about to face. And I want to assure you—not one of you will lose a single hair from your head. *We're all going to make it—all 276 of us!* V. 37 is somewhere in the first paragraph.

[a] Verses 33 and 37 have been combined to help the reader understand the continuity of the passage.

Bible Translations with Many Footnotes:

Lexham Bible

And until the day was about to come, Paul was urging them all to take some food, saying, “Today is the fourteenth day you have waited anxiously, and [*Here “and” is supplied because the previous participle (“have waited”) has been translated as a finite verb] you have continued without eating, having taken nothing. Therefore I urge you to take some food, for this is necessary for your preservation. For not a hair from your head will be lost.”

NET Bible®

As day was about to dawn,¹¹⁰ Paul urged them all to take some food, saying, “Today is the fourteenth day you have been in suspense¹¹¹ and have gone¹¹² without food; you have eaten nothing.¹¹³ Therefore I urge you to take some food, for this is important¹¹⁴ for your survival.¹¹⁵ For not one of you will lose a hair from his head.”
¹¹⁰ BDAG 160 s.v. ἄχρι 1.b.α has “ἄ. οὐ ἡμέρα ἤμελλεν γίνεσθαι until the day began to dawn 27:33.”

¹¹¹ Or “have waited anxiously.” Grk “waiting anxiously.” The participle προσδοκῶντες (prosdokwntes) has been translated as a finite verb due to requirements of contemporary English style.

¹¹² Or “continued.”

¹¹³ Grk “having eaten nothing.” The participle προσλαβόμενοι (proslabomenoi) has been translated as a finite verb (with subject “you” supplied) due to requirements of contemporary English style.

¹¹⁴ Or “necessary.” BDAG 873-74 s.v. πρὸς 1 has “πρ. τῆς σωτηρίας in the interest of safety Ac 27:34”; L&N 27.18 has “‘therefore, I urge you to take some food, for this is important for your deliverance’ or ‘...for your survival’ Ac 27:34.”

¹¹⁵ Or “deliverance” (‘salvation’ in a nontheological sense).

Wilbur Pickering’s New T.

While the day was coming on, Paul started urging them all to receive food, saying: “Today is the fourteenth day of waiting—you continue without eating, having taken nothing. Therefore I urge you to take nourishment, because this is for our survival, since not a hair will fall from the head of any of you.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now until which [time] it was about to be day, Paul was encouraging all to partake of food, saying, “Today [is the] fourteenth day you_p continue waiting without appetite for food, having taken nothing.

“For this reason, I encourage you_p to take [some] food, for this is for your_p salvation [or, survival], for not a hair from the head of [any of] you_p will fall.”

Benjamin Brodie’s trans.

Now, before the day which was about to begin, Paul encouraged everyone to receive and eat their share of food, saying: “Today is the fourteenth day that you have waited without eating. Continue no longer and begin to partake of food again. Therefore, I encourage you to receive and eat your share of food, for this is at your disposal for the purpose of facilitating your preservation, for not one hair from your head will be lost .

Charles Thomson NT

And while day was coming on, Paul advised them all to take some refreshment, saying, Longing for this fourteenth day you continue fasting, having taken nothing. Therefore I intreat you to take refreshment, for this is conducive to your safety: for not a hair shall fall from the head of any of you.

Context Group Version

And while the day was coming on, Paul implored them all to take some food, saying, This day is the fourteenth day that you (pl) wait and continue fasting, having taken nothing. Therefore I urge you (pl) to take some food: for this is for your (pl) safety: for there shall not a hair perish from the head of any of you (pl).

English Standard Version

As day was about to dawn, Paul urged them all to take some food, saying, “Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you.”

Far Above All Translation	Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, “Today is the fourteenth day that you have been without food, waiting in suspense, not taking any. So I encourage you to take some food, for this is for your salvation. For not a hair from anyone will fall from his head.”
Modern Literal Version 2020	Now till which <i>time</i> it was about to become day, Paul was encouraging <i>them</i> all to take some nourishment, saying, Today is the fourteenth day <i>that you</i> ^o are expecting <i>to arrive</i> ; you ^o are continuing famished, having taken nothing <i>to eat</i> for yourselves. Hence I am encouraging you ^o to take some nourishment; for* this is* for your ^o salvation; for* not a hair will be falling from the head of any one of you ^o
New European Version New Matthew Bible	.
Revised Geneva Translation	And as the day dawned, Paul encouraged them all to eat, saying, “This is the fourteenth day that you have expectantly waited, and continued fasting, receiving nothing. “Therefore I encourage you to eat! For this is for your safety. For not a hair shall fall from the head of any of you!”
The gist of this passage:	Paul encourages everyone onboard to eat heartily, again assuring them of their final safety.

33-34

Acts 27:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, nominative case	Strong's #2250
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, imperfect active indicative; Attic form	Strong's #3195
This is the 4 th occurrence of this verb in this chapter.			
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	present (deponent) middle infinitive	Strong's #1096

Translation: Now, until which [time], [as] the day was about to be,...

Calculating by Jewish time, the 14th night was the previous night (vv. 27–32) and this was the next day. That would make it the 14th day. We do not calculate time in that manner, but the Jews did.

Interestingly enough, Luke, a gentile, is recording this history.

Saying that the day was *about to be* suggests that these observations and words of Paul were spoken in the predawn hours of the 14th day.

At this point in time, we do not know if the ship is still being pummeled by a storm, or if that has let up at all.

Acts 27:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, imperfect active indicative	Strong's #3870
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
The further that we get away from Jerusalem, the more often we find Paul's name in the nominative case. This means that he is directing the action or speaking. For many chapters when Paul was in Jerusalem, Paul was just having stuff done to him.			
hapas (ἅπας) [pronounced <i>HAP-as</i>]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, accusative case	Strong's #537
metalambánō (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i>]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate; genitive case, to accept (and use)</i>	aorist active infinitive	Strong's #3335
trophê (τροφή) [pronounced <i>troff-AY</i>]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160

Translation: ...Paul was exhorting all [of them] to eat food,...

Paul seemed to be aware that they should eat that morning because this would be their day of deliverance. They would need their strength in this day, as there would be a lot to do.

Acts 27:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
tessareskaidékatos (τεσσαρεσκαιδέκατος) [pronounced tes-sar-es-kahee-DEHK-at-oss]	14 th , fourteenth	feminine singular adjective, nominative case	Strong's #5065
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, nominative case	Strong's #2250
prosdokaō (προσδοκάω) [pronounced pros-dok-AH-oh]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine plural, present active participle; nominative case	Strong's #4328
ásitos (ἄσιτος) [pronounced AS-ee-toss]	<i>without eating, without (taking) food; severe restriction of food intake</i>	masculine plural adjective, nominative case	Strong's #777 (hapax legomena)

Translation: ...saying, “[It is] the fourteenth [day] today [and you all] keep on hoping without eating.

So that there is no misunderstanding, no one on board has gone for fourteen days without solid food. That is an impossibility. Therefore, we have to take that into consideration.

Given the situation these men are all in, there is probably a food rationing schedule which went into effect. There was food on board, no one starved, but the amount that each man ate was very small. Furthermore, we do not know how this went. Did they have a single small meal each day or every other day?

The reason for this is, because of the storm, they could be anywhere in the Adriatic or Mediterranean Sea. They had no idea where the storm would deposit them. However, God knew, because He used the storm to move them from Crete all the way to Malta. This would be the most fortuitous storm ever, for them to end up in Malta.

Paul is speaking and we might understand this to be hyperbole. That is, people have been eating, it has been very little, and Paul speaks as if no one has eaten for fourteen days.

Acts 27:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diateléō (διατελέω) [pronounced <i>dee-at-el-EH-oh</i>]	<i>to continue; to bring thoroughly to an end, to accomplish; to persist</i>	2 nd person plural, present active indicative	Strong's #1300 (hapax legomena)
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i>]	<i>taking (to, in addition, to one's self food), leading (aside), admitting (to friendship or hospitality); receiving</i>	masculine plural, aorist middle participle, nominative case	Strong's #4355

Translation: You keep on persisting to take in nothing.

Paul repeats his assertion in another way. "You all persist in taking in nothing to eat."

Again, there was enough food for the entire journey; that food was not jettisoned; but because they did not know when they were on land again, rations were severely limited. It will turn out in the end that they will have excess wheat.

Acts 27:33 Now, until which [time], [as] the day was about to be, Paul was exhorting all [of them] to eat food, saying, "[It is] the fourteenth [day] today [and you all] keep on hoping without eating. You keep on persisting to take in nothing. (Kukis mostly literal translation)

Acts 27:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced <i>DEE-oh</i>]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Acts 27:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metalambánō (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i>]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate; genitive case, to accept (and use)</i>	aoist active infinitive	Strong's #3335
trophê (τροφή) [pronounced <i>troff-AY</i>]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160

Translation: Therefore, I keep on exhorting you [all] to eat food.

Paul says, "I am encouraging all of you to eat some food" (as in, more food than they have eaten so far).

We do not know how much Paul knows at this point. Has the crew told him that they are nearing land? Did he know this from speaking with the angel? This is not specified, but Paul seemed to understand that they were almost safe.

Acts 27:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto, to the side of, pertaining to</i>	directional preposition with the genitive	Strong's #4314
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
humeteros (ὑμέτερος) [pronounced <i>hoo-MET-er-oss</i>]	<i>you, yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 nd person feminine plural, possessive pronoun	Strong's #5212 (a form of #5210)
sôtêria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i>]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Acts 27:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person singular, present active indicative	Strong's #5225

Translation: For this thing, your salvation, keeps on being at hand.

“Your salvation, your deliverance is at hand,” Paul testifies. So Paul is not talking about something far off into the future; what is happening is happening almost right now.

The idea is, “You have a really big day ahead of you, so you need a full meal to get ready for it.” We don’t know how Paul knows this, but he does.

Acts 27:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeis (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
thrix/trichos (θρίξ/τριχός) [pronounced threeks, treekh-OSS]	<i>hair, the hair of the head; the hair of animals</i>	feminine singular noun; genitive/ablative case	Strong's #2359
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 27:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kephalê (κεφαλή) [pronounced keh-f-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; genitive/ablative case	Strong's #2776
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 rd person singular, future middle indicative	Strong's #622

Translation: For you see, not one hair from your heads will perish.”

Then Paul gives them a serious promise: “Not a hair from any of your heads will perish.” Obviously, this is not a literal statement, but a saying, which apparently goes way, way back. It simply indicates that all of these men are going to be safe in what is about to take place.

Everyone on this ship will arrive on land safely. When it becomes light, they will actually see the land.

Interestingly enough, we do not have a recording of Paul speaking to the angel; nor do we have him fully saying what the angel said to him. Much of what the angel said is implied by the statements which Paul makes.

Acts 27:34 **Therefore, I keep on exhorting you [all] to eat food. For this thing, your salvation, keeps on being at hand. For you see, not one hair from your heads will perish.”** (Kukis mostly literal translation)

Based upon everything that will take place, Paul seems to be very confident that, when it becomes light, they will spend that day landing in Malta (see Acts 28:1). Everyone of those who have the skills of moving people from the ship to land will be needed to transfer the 250 (or so) passengers from this battered, beat-up ship to land.

Acts 27:33–34 **Now, until which [time], [as] the day was about to be, Paul was exhorting all [of them] to eat food, saying, “[It is] the fourteenth [day] today [and you all] keep on hoping without eating. You keep on persisting to take in nothing. Therefore, I keep on exhorting you [all] to eat food. For this thing, your salvation, keeps on being at hand. For you see, not one hair from your heads will perish.”** (Kukis mostly literal translation)

I want you to recognize just how natural this event is going to play out. As far as the occupants of the ship are concerned, there is nothing supernatural about the events which are about to take place. Paul knowing about the events is supernatural, but the deliverance of the people aboard this ship is extremely natural.

Acts 27:33–34 **At this time, as the new day began, Paul kept on exhorting the people on board the ship to eat. He said, “It is the fourteen day today and you all have hope, but you are not eating. You keep on persisting to limit your food intake. Therefore, I keep on encouraging you to eat some food. Your deliverance is at hand. Listen, not one hair from any of your heads will perish in the upcoming events.”** (Kukis paraphrase)

Now, having said these things, and taking a loaf, he has given thanks to the God before all. And, having broken the bread, he began to eat. Now cheerful they have come to be, all [of them]; and they have taken food. Now we kept on being, all the souls in the boat about [two hundred] seventy six. Now having been satiated of food they were taking, they unloaded the grain into the sea.

Acts
27:35–38

[After] saying these things, and taking a loaf [of bread], [Paul] gave thanks to God before all [of the people on board]. Having broken the bread, he began to eat. All [those on the boat] became more confident and they have taken [some] food. We—all of the souls on the ship—keep on being 276 [possibly, 76]. Now, having become satiated [by] the food they were receiving, the people unloaded [barrels of] grain into the sea.

After saying these things, Paul took a loaf of bread and gave thanks to God before all of people on board. Having broken that bread, he began to eat. Everyone else on the ship began to feel more confident, and they began eating as well. In all, there were 276 people aboard the ship. After becoming satiated by this morning meal, the people began to unload barrels of grain into the sea.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, having said these things, and taking a loaf, he has given thanks to the God before all. And, having broken the bread, he began to eat. Now cheerful they have come to be, all [of them]; and they have taken food. Now we kept on being, all the souls in the boat about [two hundred] seventy six. Now having been satiated of food they were taking, they unloaded the grain into the sea.
Complete Apostles Bible	And having said these things and having taken bread, he gave thanks to God in the presence of all, and having broken it, he began to eat. And they all became cheerful and also took food themselves. And in all we were two hundred and seventy-six persons on the ship. And having eaten enough, they began lightening the ship and throwing out the wheat into the sea.
Douay-Rheims 1899 (Amer.)	And when he had said these things, taking bread, he gave thanks to God in the sight of them all. And when he had broken it, he began to eat. Then were they all of better cheer: and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.
Holy Aramaic Scriptures	And after he had said these things, he took lakhma {bread}, and gave praise unto Alaha {God} before all of them, and broke it, and they joined to eat. And they were all encouraged, and they received the food. Now, there were in the ship, two hundred and seventy and six souls! And after they were satisfied with the food, they lightened the ship, and took up wheat, and threw it in the sea.
James Murdock's Syriac NT	And having said these things, he took bread, and gave glory to God before them all; and he broke [it], and began to eat. And they were all consoled; and they took nourishment. And there were of us in the ship two hundred and seventy-six souls. And when they were satisfied with food, they lightened the ship, and took the wheat and cast it into the sea.
Original Aramaic NT	And when he said these things, he took bread and praised God before all of them, and he broke it and began to eat. And they were all comforted and received nourishment. And we in the ship were two hundred and seventy six souls.

And when they were filled with food, they lightened the ship, and they took wheat and threw it into the sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he had said this and had taken bread, he gave praise to God before them all, and took a meal of the broken bread. Then they all took heart and did the same. And we were, in the ship, two hundred and seventy-six persons. And when they had had enough food, they made the weight of the ship less, turning the grain out into the sea.
Bible in Worldwide English	When he had said this, he stood in front of them all. He took some bread and thanked God for it. Then he broke it and began to eat it. Then they all were glad and ate some food themselves. In all, we were 276 people on the boat. They ate all they wanted. Then they threw the grain into the water, so that the boat would not be so heavy.
Easy English	After Paul said this, he took some bread in his hands. He stood in front of them all and he thanked God for the bread. Then he broke the bread into pieces and he began to eat it. Everyone became less afraid and we all ate some food. There were 276 people on the ship. After everyone had eaten enough, the sailors threw bags of wheat off the ship into the sea. Then the ship was not so heavy.
Easy-to-Read Version—2008	After he said this, Paul took some bread and thanked God for it before all of them. He broke off a piece and began eating. All the men felt better and started eating too. (There were 276 people on the ship.) We ate all we wanted. Then we began making the ship lighter by throwing the grain into the sea.
<i>God's Word</i> TM	After Paul said this, he took some bread, thanked God in front of everyone, broke it, and began to eat. Everyone was encouraged and had something to eat. (There were 276 of us on the ship.) After the people had eaten all they wanted, they lightened the ship by dumping the wheat into the sea.
Good News Bible (TEV)	After saying this, Paul took some bread, gave thanks to God before them all, broke it, and began to eat. They took courage, and every one of them also ate some food. There was a total of 276 of us on board. After everyone had eaten enough, they lightened the ship by throwing all the wheat into the sea.
J. B. Phillips	When he had said this he took some bread and, after thanking God before them all, he broke it and began to eat. This raised everybody's spirits and they began to take food themselves. There were about two hundred and seventy-six of us all told aboard that ship. When they had eaten enough they lightened the ship by throwing the grain over the side.
<i>The Message</i>	He broke the bread, gave thanks to God, passed it around, and they all ate heartily—276 of us, all told! With the meal finished and everyone full, the ship was further lightened by dumping the grain overboard.
NIRV	After Paul said this, he took some bread and gave thanks to God. He did this where they all could see him. Then he broke it and began to eat. All of them were filled with hope. So they ate some food. There were 276 of us on board. They ate as much as they wanted. They needed to make the ship lighter. So they threw the rest of the grain into the sea.
New Life Version	After he said this, he took some bread. He gave thanks to God in front of them all. He broke it in pieces and started to eat. They all were comforted. Each one ate

some food. All together there were 276 of us on the ship. After they had eaten, they threw the wheat into the sea so the ship would not be as heavy.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Paul was done talking, he took some bread, and right out loud he thanked God for it. Then he tore off a piece of bread and started eating. This encouraged everyone enough that they took some food and ate it too. There were 276 of us onboard this ship. [20] When the men were done eating, they lightened the ship by tossing their wheat cargo into the sea. ²⁰ 27:37Cargo ships that also carried passengers could accommodate up to 600 people, according to first-century Jewish history writer Josephus. The ship Paul sailed was from Alexandria, Egypt. If it was one of the famous Alexandrian grain ships carrying corn and other grain to Rome, it could have stretched more than half the length of a football field. One such ship, the Isis from the AD 100s, ran about 180 feet (55 m) long and carried three masts loaded with sails, according to second-century writer Lucian (AD 120-180), from what is now Turkey.
Contemporary English V.	After Paul had said this, he took a piece of bread and gave thanks to God. Then in front of everyone, he broke the bread and ate some. They all felt encouraged, and each of them ate something. There were 276 people on the ship, and after everyone had eaten, they threw the cargo of wheat into the sea to make the ship lighter.
The Living Bible	Then he took some hardtack and gave thanks to God before them all, and broke off a piece and ate it. Suddenly everyone felt better and began eating, all 276 of us—for that is the number we had aboard. After eating, the crew lightened the ship further by throwing all the wheat overboard.
New Berkeley Version The Passion Translation	. Then Paul took bread and gave thanks to God in front of them, broke it and began to eat. There were 276 people who ate until they were filled, and were strengthened and encouraged. After they were satisfied, they threw the grain into the sea to lighten the ship.
Plain English Version	After he said that, while everyone was looking at him, Paul picked up some bread and thanked God for it. Then he broke a bit off and started to eat it. Then the rest of us felt better, so we all ate some food. There were 276 of us on that ship altogether. Everyone ate as much as they wanted, then they threw all the bags of food out of the ship into the sea, and that made the ship a bit lighter.
UnfoldingWord Simplified T.	After Paul had said that, while everyone was watching, he took some bread and thanked God for it. Then he broke the bread and began to eat some of it. Then they were all cheered up and ate some food. Altogether there were 276 of us on the ship. When everyone had eaten enough, they lightened the ship by throwing the rest of the wheat into the sea.
William's New Testament	After saying this he took some bread and thanked God for it before them all; then he broke it in pieces and began to eat it. Then they all were cheered and took something to eat themselves. There were 276 of us on the ship. When they had eaten enough, they began to lighten the ship by throwing the wheat into the sea.

Partially literal and partially paraphrased translations:

American English Bible	And after he said this, he took a loaf [of bread], gave thanks to God before them all, broke it, and started eating. So they all became more cheerful and started eating some food. At the time, there were 276 people on the ship. And after they'd eaten enough food, they lightened the boat some more by throwing all of the wheat into the sea.
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Beck's American Translation . Breakthrough Version	After he said these <i>things</i> and took bread, he thanked God in the sight of everyone, and after tearing <i>it</i> , he began to be eating. After everyone became cheerful, they also took in a meal. We were all the souls in the boat, two hundred seventy-six. After they were stuffed from <i>the</i> meal, they were lightening the boat, throwing the grain out into the sea.
Len Gane Paraphrase	After he had said this, he took bread, gave thanks to God in view of them all, and when he had broken [it], he began to eat. Then they all were happy, and they took some food also. All of us in the ship were 276 souls. After they had eaten enough, they made the ship lighter and threw out the grain into the sea.
A. Campbell's Living Oracles	And when he had spoke thus, and had taken bread, he gave thanks to God, before them all; and having broken it, he began to eat. And being all encouraged, they also took some food. And we were in the ship, in all two hundred and seventy-six souls. And being satisfied with food, they lightened the ship; and cast the corn into the sea.
New Advent (Knox) Bible	And with that he took bread, and gave thanks to God before them all, and broke it, and began to eat. Thereupon they all found courage, and themselves took a meal. The whole number of souls on board was two hundred and seventy six. So all ate till they were content; and afterwards they began to lighten the ship, throwing the corn into the sea.
NT for Everyone	So saying, he took some bread, gave thanks to God in front of them all, broke the bread and ate it. Then all of them cheered up and took some food. The whole company on board was two hundred and seventy-six. When we had eaten enough food, they threw the grain overboard to lighten the ship.
20 th Century New Testament .	

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible . Free Bible Version	When he'd finished speaking he picked up a loaf of bread, and gave thanks to God for it in front of everyone. Then he broke the bread, and began to eat. Everyone was encouraged and they ate too. The total number of people on board was two hundred and seventy-six. Once they'd had enough to eat, the crew made the ship lighter by throwing the supplies of wheat overboard.
International Standard V	After he said this, he took some bread, thanked God in front of everyone, broke it, and began to eat. Everyone was encouraged and had something to eat. There were 276 [Other mss. read 76] of us on the ship. After they had eaten all they wanted, they began to lighten the ship by dumping its cargo of [Lit. dumping the] wheat into the sea.
Montgomery NT	When he had so said and had taken bread, he gave thanks to God before them all, and broke it and began to eat. Then they all cheered up and themselves took food. There were in the ship two hundred and seventy-six souls, all told. After eating a hearty meal, they began to lighten the ship by throwing the wheat overboard.
Leicester A. Sawyer's NT	And having said these things, and taken bread, he thanked God before all, and having broken began to eat. And all being in good spirits they also partook of food; and all the souls in the ship were two hundred and seventy-six. And being satisfied with food they lightened the ship, casting the wheat into the sea.
UnfoldingWord Literal Text	When he had said this, and had taken bread, he thanked God before everyone. Then he broke the bread and began to eat. Then they were all encouraged and they also took food. We were in all souls in the ship. When they had eaten enough food, they made the ship lighter by throwing out the wheat into the sea.

Weymouth New Testament Having said this he took some bread, and, after giving thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all, and they too took food. There were 276 of us, crew and passengers, all told. After eating a hearty meal they lightened the ship by throwing the wheat overboard.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Having said this, he took bread, gave thanks to God in everybody's presence, broke it and began to eat. All were encouraged and they too ate. They were two hundred and seventy-six persons in all. When they had eaten enough, they threw the wheat into the sea to lighten the boat. Mt 10:30

The Heritage Bible And saying these things, and taking bread, he gave thanks to God before the face of them all, and breaking it, began to eat.

And all becoming cheered, they also took to themselves nourishment.

And we were in all two hundred and seventy-six souls in the ship.

And having glutted themselves on the food, they unloaded the ship, throwing the wheat out into the sea.

New American Bible (2011) When he said this, he took bread,* gave thanks to God in front of them all, broke it, and began to eat.^d They were all encouraged, and took some food themselves. In all, there were two hundred seventy-six of us on the ship. After they had eaten enough, they lightened the ship by throwing the wheat into the sea.

* [27:35] He took bread...: the words recall the traditional language of the celebration of the Eucharist (see Lk 22:19).

d. [27:35] Mt 15:36; Mk 6:41; 8:6; Lk 22:19; 1 Cor 11:23–24.

NRSV (Anglicized Cath. Ed.) After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. Then all of them were encouraged and took food for themselves. (We were in all two hundred and seventy-six^[d] persons in the ship.) After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

[d] Other ancient authorities read *seventy-six*; others, *about seventy-six*

Revised English Bible–1989 With these words, he took bread, gave thanks to God in front of them all, broke it, and began eating. Then they plucked up courage, and began to take food themselves. All told there were on board two hundred and seventy-six of us. After they had eaten as much as they wanted, they lightened the ship by dumping the grain into the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When he had said this, he took bread, said the *b'rakhah* to God in front of everyone, broke it and began to eat. With courage restored, they all ate some food themselves. Altogether there were 276 of us on board the ship. After they had eaten all they wanted, they lightened the ship by dumping the grain into the sea.

Hebraic Roots Bible And saying these things, and taking bread, he gave thanks to YAHWEH before all; and breaking, he began to eat.

And all having become cheered, they also took food.

And we were, all the souls in the ship, two hundred seventy six.

And being filled with food, they lightened the ship, throwing the wheat out into the sea.

Holy New Covenant Trans. After he said this, Paul took some bread and, in front of them all, thanked God for it. He broke off a piece and began to eat. All of the men felt better. They all started to eat too. (There were 276 people on the ship.) We ate all we wanted. Then we began to make the ship lighter by throwing the wheat into the sea.

The Scriptures 2009 And having said this, he took bread and gave thanks to Elohim in the presence of them all. And when he had broken it he began to eat.

And they were all encouraged, and also took food themselves.
 And all of us were two hundred and seventy-six beings in the ship.
 And being satisfied with food, they were lightening the ship, throwing out the wheat into the sea.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Saying but these and Receiving bread [He] thanks the god before all [men] and Breaking {him} [He] begins to eat Cheerful but Becoming {are} All [Men] and They take food [We] were but The All Lives in the boat Two Hundred seventy six Being Filled but [of] food [Men] lightened the boat Removing the grain to the sea...
Awful Scroll Bible	What is more, the same-as-these he saying, even taking the bread, gives-good-favoredness to God, beheld-from-among all, and breaking it he begins to eat. And all coming to be well-in-passion, they themselves also took-within food. (Furthermore, we were all from-within the ship, two hundred and seventy six beings.) And being satisfied of the food, they were lightening the ship, themselves casting-out the wheat into the sea.
Concordant Literal Version	Now, saying this, and taking bread, he thanks God in sight of all, and, breaking it, begins to eat." Now, becoming cheerful, they also all took nourishment." Now we were, in all, two hundred seventy six souls in the ship." Now, being sated with nourishment, they buoyed the ship, casting out the grain into the sea."
exeGesés companion Bible	And saying these, he takes bread and eucharistizes to Elohim in sight of them all: and breaks and begins to eat. And they all become cheered and they also take nourishment. And we in the sailer are two hundred and seventy-six souls in all. And they gluttonize nourishment, and they lighten the sailer and cast the grain in the sea.
Orthodox Jewish Bible	And having said these things, and having taken lechem, Rav Sha'ul said the HaMotzi before all, and, after the Betzi'at HaLechem, he began to eat. And receiving ometz lev, they all took okhel. Now there were in all two hundred and seventy-six nefashot in the oniyah. And having eaten enough okhel (food), they were lightening the oniyah by throwing the wheat overboard into the sea.
Rotherham's Emphasized B.	And <having said these things, and taken a loaf> he gave thanks unto God before all, and breaking it began to eat. And <all becoming of good cheer > they also helped themselves to food. Now we were, in the ship, in all, about seventysix ^a souls. And when they were satisfied with food they began lightening the ship, casting out the wheat into the sea. a Or (WH): "in all two hundred and seventy-six."

Expanded/Embellished Bibles:

The Amplified Bible Having said this, he took bread and gave thanks to God in front of them all, and he broke it and began to eat. Then all of them were encouraged *and* their spirits improved, and they also ate some food. All told there were two hundred and

seventy-six of us aboard the ship. After they had eaten enough, they *began* to lighten the ship by throwing the ^[h]wheat [from Egypt] overboard into the sea.
[h] Wheat was a major Egyptian export.

An Understandable Version And when he had said this he took bread, gave thanks to God for it in front of everyone, then broke it and began to eat. Then they were all encouraged and they themselves took something to eat also. (The total number of us aboard the ship was 276 persons). And when they had eaten sufficiently, they began lightening the ship [*so it would float higher*] by throwing their wheat overboard.

The Expanded Bible After he said this, Paul took some bread and thanked God for it before all of them. He broke off a piece and began eating [^c reflecting language associated with the Lord's Supper]. They all felt ·better [encouraged] and ·started eating [·took bread], too. ·There were [· We were in all] two hundred seventy-six people on the ship. When they had eaten all they wanted, they began making the ship lighter by throwing the ·grain [wheat] into the sea.

Jonathan Mitchell NT So upon saying these things and then taking a loaf of bread, he spoke of the good favor in God and gave thanks to God, in the sight of them all, and after breaking it he then started to eat.

Then, with everyone coming to be in good spirits and with emotions at ease, they themselves took food (or: nourishment), too.

Now we were, all [together], two hundred seventy-six souls (= people) in the ship, and upon being satisfied with food (or: nourishment; = having eating their fill), they began lightening the ship by progressively throwing the grain (= the cargo) out into the sea.

P. Kretzmann Commentary 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 three score and sixteen souls.

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

Syndein/Thieme Kretzmann's **commentary** for Acts 27:33–38 has been placed in the **Addendum**.

And having already started to eat, he gave thanks to God in presence of them all. And when he had distributed {pieces} it, he began to continue his eating.

Then were they all having become {something they were not} of great courage, and they also seized for their own face some food.

And we were in all in the ship two hundred threescore and sixteen {276} souls.

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

Translation for Translators After Paul had said that, while everyone was watching, he took some bread and thanked God *for it*. *Then he broke the bread and began to eat some of it*. The *rest of us* became encouraged, so we (*exc*) all ate some food. Altogether there were 276 of us [SYN] on the ship. When everyone had eaten as much as they wanted, they threw the grain *that the ship was carrying* into the sea, and this made the ship lighter.

The Voice Then Paul takes a loaf of bread and gives thanks to God in front of all of them. He breaks it, takes a piece, and begins to eat. A fresh surge of courage seems to fill their hearts as they also begin to eat. After satisfying their hunger, the crew lightens the ship by throwing the remaining wheat overboard.

Bible Translations with Many Footnotes:

Lexham Bible **And after he** [*Here “after” is supplied as a component of the participle (“said”) which is understood as temporal] **said these things and took bread, he gave thanks to God in front of them all, and after** [*Here “after” is supplied as a component of the participle (“breaking”) which is understood as temporal] **breaking it**, [*Here the direct object is supplied from context in the English

translation] **he began to eat. So they all were** [*Here this participle (“were”) has been translated as a finite verb in keeping with English style] **encouraged and partook of food themselves. (Now we were in all two hundred seventy six persons on the ship.) And when they** [*Here “when ” is supplied as a component of the participle (“had eaten their fill”) which is understood as temporal] **had eaten their fill of food, they lightened the ship by** [*Here “by ” is supplied as a component of the participle (“throwing”) which is understood as means] **throwing the wheat** [Or “grain”] **into the sea.**

NET Bible®

After he said this, Paul¹¹⁶ took bread¹¹⁷ and gave thanks to God in front of them all,¹¹⁸ broke¹¹⁹ it, and began to eat. So all of them were encouraged and took food themselves. (We were in all two hundred seventy-six¹²⁰ persons on the ship.)¹²¹ When they had eaten enough to be satisfied,¹²² they lightened the ship by throwing the wheat¹²³ into the sea.

^{116tn} Grk “he”; the referent (Paul) has been specified in the translation for clarity.

^{117tn} Grk “taking bread, gave thanks.” The participle λαβών (labwn) has been translated as a finite verb due to requirements of contemporary English style.

^{118tn} Or “before them all,” but here this could be misunderstood to indicate a temporal sequence.

^{119tn} Grk “and breaking it, he began.” The participle κλάσας (klasas) has been translated as a finite verb due to requirements of contemporary English style.

^{120tc} One early ms (B) and an early version (sa) read “about seventy-six.” For discussion of how this variant probably arose, see F. F. Bruce, *The Acts of the Apostles*, 465.

^{121sn} This is a parenthetical note by the author.

^{122tn} Or “When they had eaten their fill.”

^{123tn} Or “grain.”

The Spoken English NT

When he'd said that, he took a loaf of bread and gave thanks to God in front of them all. And he broke it and started to eat.

And their spirits lifted, and they ate some food.

There were two hundred and seventy-six of us altogether^{kk} on the ship.

When people had had enough food, they started lightening the ship by throwing the grain into the sea.

^{kk} Lit. “we were all two hundred and seventy-six souls.” The mss have some variations on the number. One, for example, has “about seventy-six.”

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

And having said these things and having taken bread, he gave thanks to God in the presence of everyone, and after breaking it, he began to eat.

Then everyone began to cheer-up and they themselves took food.

Now, there were two hundred seventy-six souls all together on the ship.

And when they had eaten more than enough food, they began to lighten the ship by casting out grain into the sea .

Bond Slave Version

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

Charles Thomson NT

And having said this he took bread, and gave thanks to God in the presence of them all, and having broken it began to eat.

And they all became cheerful and also took nourishment.

Now we in the ship were in all two hundred and seventy six souls.

And when they had satisfied themselves with food, they lightened the vessel, throwing out the corn into the sea.

Context Group Version

And when he had said this, and had taken bread, he recognized [his] indebtedness to God in the presence of all; and he broke it, and began to eat. Then they were all

of good cheer, and themselves also took food. And we were in all in the ship two hundred seventy six people. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

Far Above All Translation And when he had said these *things*, he took bread and thanked God in the presence of everyone and broke *it* and began to eat. Then *they* all became cheerful and they took food themselves too. Now there were two hundred and seventy-six of us in the ship in all. And when they had had their fill of food, they lightened the ship by jettisoning the corn into the sea.

Literal Standard Version And until the day was about to be, Paul was calling on all to partake of nourishment, saying, "Fourteen days today, waiting, you continue fasting, having taken nothing, for this reason I call on you to take nourishment, for this is for your safety, for of not one of you will a hair fall from the head"; and having said these things, and having taken bread, he gave thanks to God before all, and having broken [it], he began to eat; and all having become of good cheer, also took food themselves, (and we were—all the souls in the ship—two hundred, seventy-six), and having eaten sufficient nourishment, they were lightening the ship, casting forth the wheat into the sea. Vv. 33–34 are included for context.

Modern Literal Version 2020 Now having said these things and having taken bread, he gave-thanks to God in the sight of all, and he broke *it* and began to eat. Now *when* all became cheerful, they themselves also took nourishment. Now we were in the ship, all two hundred and seventy-six souls. Now having been satisfied from the nourishment, they lightened the ship, casting the grain forth into the sea.

New European Version NT (Variant Readings) .
And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he broke it, and began to eat. Then were they all of good courage, and themselves also took food. And we were in all in the ship two hundred and seventy-six souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

The gist of this passage: They all had a meal and felt satisfied. The excess grain was thrown overboard.
35-38

Acts 27:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced LEH-goh]	speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning	masculine singular, aorist active participle, nominative case	Strong's #3004
δέ (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ταῦτα (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: [After] saying these things, and taking a loaf [of bread],...

Paul has given them all a picture of what is about to take place. He has also told them, “You need to sit down for a proper meal; you will need the strength for today.”

After saying these things, Paul takes a loaf of bread.

Acts 27:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
λαμβάνω (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
artos (ἄρτος) [pronounced <i>AR-toss</i>]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
εὐχαριστεῖ (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>to be grateful, to feel thankful; to give thanks</i>	3 rd person singular, aorist active indicative	Strong's #2168
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
ἐνώπιον (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
παντῶν (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: ...[Paul] gave thanks to God before all [of the people on board].

Paul then gives thanks to God for this bread, as all of the people watch.

Acts 27:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 27:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κλάω (κλάω) [pronounced KLAH-oh]	<i>breaking (bread) (into pieces); tearing (separating) (into pieces)</i>	masculine singular, aorist active participle, nominative case	Strong's #2806
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756 (the middle voice of Strong's #757)
esthiō (ἐσθίω) [pronounced es-THEE-oh]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	present active infinitive	Strong's #2068

Translation: Having broken the bread, he began to eat.

Paul then sits down calmly and begins to eat. Luke and those with him would be eating, of course. Some who were half-starved saw the green light and began to eat.

Given what we read in v. 39, it appears that it is not yet daylight; they are unable to see out ahead to see that Paul is right. However, they agree with him to sit down to a proper meal.

Acts 27:35 [After] saying these things, and taking a loaf [of bread], [Paul] gave thanks to God before all [of the people on board]. Having broken the bread, he began to eat. (Kukis mostly literal translation)

Acts 27:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εὐθυμος (εὐθυμος) [pronounced YOO-thoo-moss]	<i>cheerfully; cheerful, well disposed, kind; of good cheer, of good courage; more confidently; encouraged</i>	masculine plural adverb/adjective; accusative case	Strong's #2115
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #1096
This is the 6 th time we find this verb in this chapter (which is not too unusual).			
πάντες (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: All [those on the boat] became more confident...

Seeing Paul's composure, the people on board—the soldiers, the crew and the prisoners—are affected by his confidence. They begin to feel better; they begin to feel some confidence in their own futures. Paul's confidence in God has inspired many of them to confidence as well.

Acts 27:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i>]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 rd person plural, aorist middle indicative	Strong's #4355
trophê (τροφή) [pronounced <i>troff-AY</i>]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160

Translation: ...and they have taken [some] food.

The people start to eat some food; but it will become apparent that those who did not take enough would have seconds.

Acts 27:36 All [those on the boat] became more confident and they have taken [some] food. (Kukis mostly literal translation)

In short order, everyone on the boat is having a full meal.

Acts 27:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	1 st person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to a state of having something, a state of being, a state of continuance (in an activity).			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
pasai (πάσαι) [pronounced <i>PAH-sigh</i>]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956

Acts 27:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchai (ψυχᾶί) [pronounced <i>psoo-KHEYE</i>]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; nominative case	Strong's #5590
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ploion (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4143
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

When used with numerals, hôs means *about, approximately, nearly*.

The Byzantine Greek text, the Scrivener Textus Receptus and Tischendorf's Greek text all lack the previous word and have instead the following word:

diakósioi (διακόσιοι) [pronounced <i>dee-ak-OSS-ee-oy</i>]	<i>two hundred</i>	masculine plural noun/adjective; accusative case	Strong's #1250
hebdomêkonta (ἑβδομήκοντα) [pronounced <i>heh-dohm-AY-kohn-tah</i>]	<i>seventy</i>	indeclinable numeral adjective	Strong's #1440

Only Luke uses this numeral: Luke 10:1, 17 Acts 7:14 23:23 27:37.

hex (ἕξ) [pronounced <i>hex</i>]	<i>six</i>	indeclinable numeral adjective	Strong's #1803
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Nearly every one of the translations to which I refer has the number 276. The ISV footnotes 76; and the 20th Century Translation has *seventy-six*. The Unfolding Literal text leaves the number out altogether. Those are the only exceptions which I came across.

Translation: *We—all of the souls on the ship—keep on being 276 [possibly, 76].*

There were 276 people on board (it is more likely for text to drop out than for it to be added back in).

Acts 27:37 *We—all of the souls on the ship—keep on being 276 [possibly, 76]. Now, having become satiated [by] the food they were receiving, the people unloaded [barrels of] grain into the sea. (Kukis mostly literal translation)*

Acts 27:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
korénnymi (κορέννυμι) [pronounced kor-EHN-noo-mee]	<i>being satiated, being sated, being satisfy; eating enough, being made full</i>	masculine plural; aorist passive participle, nominative case	Strong's #2880
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, imperfect active indicative	Strong's #2983

Translation: Now, having become satiated [by] the food they were receiving,...

The people on board follow Paul's lead, and they have a full meal. They are fully sated by the end.

Paul seems to be aware that this aimless travel in the seas ends today; and that all hands will be needed to preserve all life onboard.

Acts 27:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kouphízō (κουφίζω) [pronounced koo-FIHD-zo]	<i>to make light, to be light; to lighten (a ship by throwing the cargo overboard); to unload</i>	3 rd person plural, imperfect active indicative	Strong's #2893 (hapax legomena)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
sitos (σίτος) [pronounced SEE-toss]	<i>wheat, grain, corn</i>	masculine singular noun; accusative case	Strong's #4621
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

Translation: ...the people unloaded [barrels of] grain into the sea.

The final verse of this passage is quite remarkable. They take the cargo of grain and throw it overboard. This represents their food supply. They are now confident enough in Paul and in his God when they just go along with what he has said.

No one seems to say, “Isn’t this a bit much, Paul? Let’s keep this on board just in case.” That did not seem to be an option at this point.

Acts 27:38 Now, having become satiated [by] the food they were receiving, the people unloaded [barrels of] grain into the sea. (Kukis mostly literal translation)

Acts 27:35–38 [After] saying these things, and taking a loaf [of bread], [Paul] gave thanks to God before all [of the people on board]. Having broken the bread, he began to eat. All [those on the boat] became more confident and they have taken [some] food. We—all of the souls on the ship—keep on being 276 [possibly, 76]. Now, having become satiated [by] the food they were receiving, the people unloaded [barrels of] grain into the sea. (Kukis mostly literal translation)

All of this is taking place predawn. No one can yet see land, even though some of the crew members believe that they are moving toward land.

Acts 27:35–38 After saying these things, Paul took a loaf of bread and gave thanks to God before all of people on board. Having broken that bread, he began to eat. Everyone else on the ship began to feel more confident, and they began eating as well. In all, there were 276 people aboard the ship. After becoming satiated by this morning meal, the people began to unload barrels of grain into the sea. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Finally, the Ship Is Caught by a Sandbar with Land Nearby

Bear in mind that, at this point in time, pretty much everyone put their trust in the words of Saul. This does not mean that they all set up deck chairs to watch what would happen. His cheerful confidence has spread throughout much of the ship.

And when day came about, the land they were not knowing. Now a bay, a certain (one), they were observing carefully, holding to a beach, toward which they were resolving, if they are able, to run ashore the ship. And the anchors they are casting away; they are leaving [them] in the sea. At the same time, they had loosened the bands of the rudders, and lifting up the topsail to the wind, they hold securely toward the shore. Now falling into a place of two seas, they run aground the ship. And indeed the ship, being stuck, remains immoveable. Now the stern of the ship is being destroyed by the force.

Acts
27:39–41

When the day came, they did not know the land [that they were approaching]. They were carefully observing a certain bay, having a beach. [As they moved] toward [this beach], they were resolving, if able, to run the ship aground. They are casting the anchors aside, leaving [them] in the sea. At the same time, they loosened the rudder straps, and they were lifting up the topsail to the wind. They held [everything] secure [as the ship moved] toward the shore. Having fallen into a place of the two seas, they run the ship aground. Indeed, the ship being stuck, remains unmoveable [where it is]. [While being held immobile,] the stern of the ship is being destroyed by the force [of the waves].

At daybreak, they could see, but not identify, the land mass toward which they were sailing. They carefully examined a certain bay with a beach, toward which they had resolved, if possible, to run the ship aground right there. They cast the anchor off the side of the ship, leaving them in the sea. At the same time, they both loosened up the rudder straps and lifted up the topsail to the wind. They held everything securely as the ship headed toward the shore. The ship ran aground at the place of the two seas, to a point where it was stuck. The waves behind the ship beat against the hull of the stern, destroying it.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek)** And when day came about, the land they were not knowing. Now a bay, a certain (one), they were observing carefully, holding to a beach, toward which they were resolving, if they are able, to run ashore the ship. And the anchors they are casting away; they are leaving [them] in the sea. At the same time, they had loosened the bands of the rudders, and lifting up the topsail to the wind, they hold securely toward the shore. Now falling into a place of two seas, they run aground the ship. And indeed the ship, being stuck, remains immovable. Now the stern of the ship is being destroyed by the force.
- Complete Apostles Bible** Now when it became day, they did not recognize the land; but they noticed a certain bay which had a beach, on which they resolved, if possible, to run the ship ashore. And casting off the anchors, they were leaving them in the sea, meanwhile loosening the ropes of the rudders; and having raised the mainsail to the wind, they began steering toward the beach.
But they struck a reef and ran the vessel aground, and the prow became stuck and remained unmoved, but the stern was being broken up by the violence of the waves.
- Douay-Rheims 1899 (Amer.)** And when it was day, they knew not the land. But they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands. And hoisting up the mainsail to the wind, they made towards shore.
And when we were fallen into a place where two seas met, they run the ship aground. And the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.
- Holy Aramaic Scriptures** And when it was day, the sailors didn't know which land it was, but, they saw upon its coastland a certain bay of the sea, where they were considering, if able, to propel the ship.
And they cut the anchors from the ship and left them in the sea. And they loosened the bands of the paddles, and they hoisted a small topsail to the wind, which was blowing, and we were journeying towards the face of the land.
And the ship made contact on a high place between two depths of the sea, and held fast to it. And the forward part stood upon it, and couldn't be moved. Yet, the rear part was loose from the force of the waves.
- James Murdock's Syriac NT** And when it was day, the sailors knew not what land it was: but they saw on the margin of the land an inlet of the sea; whither, if possible they intended to drive the ship.
And they cut away the anchors from the ship, and left them in the sea. And they loosened the bands of the rudder, and hoisted a small sail to the breeze, and made way towards the land.
And the ship struck upon a shoal between two channels of the sea, and stuck fast upon it. And the forward part rested upon it, and was immovable; but the after part was shattered by the violence of the waves.

Original Aramaic NT

And when it was day, the Mariners did not know what land it was, but they saw beside the dry land a certain bay of the sea where they were wondering if it were possible to drive the ship.

And they cut the anchors from the ship and left them in the sea and loosed the rudder bands of the rudder, lifted the small top sail to capture the wind, and they were sailing toward dry land.

And the ship touched a prominence between two deep channels of the sea, and it was stuck in it and stopped upon its front end, and the end of it did not move, but the stern was destroyed by the force of the waves.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when it was day, they had no knowledge of the land, but they saw an inlet of the sea with a floor of sand, and they had the idea of driving the ship up on to it if possible.

So cutting away the hooks, and letting them go into the sea, and freeing the cords of the guiding-blades, and lifting up the sail to the wind, they went in the direction of the inlet.

And coming to a point between two seas, they got the ship to land; and the front part was fixed in the sand and not able to be moved, but the back part was broken by the force of the waves.

Bible in Worldwide English

In the morning they saw land. But they did not know what country it was. They saw a sandy place. So they talked it over and thought they would try to get the boat on it. They cut off the anchors and left them in the water. At the same time, they untied the wood that guided the boat. They put up the big sail to catch the wind and tried to get the boat onto that sandy place. But they came to a place where there was sand under the water. The boat stuck in it. The front end stuck so badly that they could not make it go. The back end began to break up because the water beat it so hard.

Easy English

The sea completely destroys the ship

In the morning, the ship was near to some land, but the sailors did not recognize the place. They saw a place on the shore where there was a lot of sand. They wanted to drive the ship onto the sand. So the sailors cut the ropes which had the anchors on them. They left the anchors there in the sea. They also removed the ropes which had tied the rudders. Then they raised the sail at the front of the ship. Now the wind could blow the ship straight towards the shore. But there was a place in the sea where the water was not deep. The ship sailed onto the sand in this place and it stayed there. The front of the ship pushed into the sand and it could not move. The sea was very strong and it hit against the back of the ship. As a result, the back of the ship broke into pieces.

Easy-to-Read Version–2008

When daylight came, the sailors saw land, but they did not know what land it was. They saw a bay with a beach and wanted to sail the ship to the beach if they could. So they cut the ropes to the anchors and left the anchors in the sea. At the same time, they untied the ropes that were holding the rudders. Then they raised the front sail into the wind and sailed toward the beach. But the ship hit a sandbank. The front of the ship stuck there and could not move. Then the big waves began to break the back of the ship to pieces.

God's Word™

In the morning they couldn't recognize the land, but they could see a bay with a beach. So they decided to try to run the ship ashore. They cut the anchors free and left them in the sea. At the same time they untied the ropes that held the steering oars. Then they raised the top sail to catch the wind and steered the ship to the shore. They struck a sandbar in the water and ran the ship aground. The front of

the ship stuck and couldn't be moved, while the back of the ship was broken to pieces by the force of the waves.

Good News Bible (TEV)

When day came, the sailors did not recognize the coast, but they noticed a bay with a beach and decided that, if possible, they would run the ship aground there. So they cut off the anchors and let them sink in the sea, and at the same time they untied the ropes that held the steering oars. Then they raised the sail at the front of the ship so that the wind would blow the ship forward, and we headed for shore. But the ship hit a sandbank and went aground; the front part of the ship got stuck and could not move, while the back part was being broken to pieces by the violence of the waves.

J. B. Phillips

Land at last—but we lose the ship

When daylight came no one recognised the land. But they made out a bay with a sandy shore where they planned to beach the ship if they could. So they cut away the anchors and left them in the sea, and at the same time cut the ropes which held the steering-oars. Then they hoisted the foresail to catch the wind and made for the beach. But they struck a shoal and the ship ran aground. The bow stuck fast, while the stern began to break up under the strain.

The Message

At daybreak, no one recognized the land—but then they did notice a bay with a nice beach. They decided to try to run the ship up on the beach. They cut the anchors, loosed the tiller, raised the sail, and ran before the wind toward the beach. But we didn't make it. Still far from shore, we hit a reef and the ship began to break up.

NIRV

When daylight came, they saw a bay with a sandy beach. They didn't recognize the place. But they decided to run the ship onto the beach if they could. So they cut the anchors loose and left them in the sea. At the same time, they untied the ropes that held the rudders. They lifted the sail at the front of the ship to the wind. Then they headed for the beach. But the ship hit a sandbar. So the front of it got stuck and wouldn't move. The back of the ship was broken to pieces by the pounding of the waves.

New Life Version

In the morning they could not see what land they were near. Later they could see a river. Near its mouth there was a shore of sand. They planned to run the ship onto the sand if they could. The anchors were cut loose and left in the sea. Then they took the ropes off that were holding the rudder. When they put up the sail, the wind took the ship toward shore. But the ship hit a place where the water was low. It was made from where two seas meet. The front of the ship did not move but the back part broke in pieces by the high waves.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

LAND AHEAD, STEER FOR THE BEACH

When daylight came, no one recognized the land. But they spotted a bay with a beach. They decided that would be a good place to run the ship aground and get out. They cut loose the anchors, which dropped into the sea. Then they untied the ropes that held the rudders. [21] They hoisted the front sail and steered for the beach onshore. They didn't make it. They ran aground in the shallows offshore. The front of the ship lodged so firmly into a reef or a shoal that it wouldn't budge—even while heavy waves started breaking up the back of the ship.

²¹27:40They may have loosened the rudders so they could lift them out of the water so they wouldn't drag on the ocean floor. The sailors could then steer the ship using just the sails.

Contemporary English V.

Morning came, and the ship's crew saw a coast that they did not recognize. But they did see a cove with a beach. So they decided to try to run the ship aground on the beach. They cut the anchors loose and let them sink into the sea. At the same time they untied the ropes that were holding the rudders. Next, they raised the sail at the front of the ship and let the wind carry the ship toward the beach. But it ran aground

The Living Bible	<p>on a sandbank. The front of the ship stuck firmly in the sand, and the rear was being smashed by the force of the waves.</p> <p>When it was day, they didn't recognize the coastline, but noticed a bay with a beach and wondered whether they could get between the rocks and be driven up onto the beach. They finally decided to try. Cutting off the anchors and leaving them in the sea, they lowered the rudders, raised the foresail, and headed ashore. But the ship hit a sandbar [<i>a sandbar</i>, literally, "a place where two seas met."] and ran aground. The bow of the ship stuck fast, while the stern was exposed to the violence of the waves and began to break apart.</p>
New Berkeley Version New Living Translation	<p>When morning dawned, they didn't recognize the coastline, but they saw a bay with a beach and wondered if they could get to shore by running the ship aground. So they cut off the anchors and left them in the sea. Then they lowered the rudders, raised the foresail, and headed toward shore. But they hit a shoal and ran the ship aground too soon. The bow of the ship stuck fast, while the stern was repeatedly smashed by the force of the waves and began to break apart.</p>
The Passion Translation	<p>When daylight came, the sailors didn't recognize the land, but they noticed a cove with a sandy beach, so they decided to run the ship ashore. They cut away the anchors, leaving them in the sea, untied the ropes holding the rudders, and hoisted the foresail to the breeze to head for the beach. But they drifted into the rocky shoals between two depths of the sea, causing the ship to flounder still a distance from shore. The bow was stuck fast, jammed on the rocks, while the stern was being smashed by the pounding of the surf.</p>
Plain English Version	<p>The ship started to break up</p> <p>Then the day-light came, and we saw the land. The ship men didn't know that place, but they could see a bay with a beach, and they reckoned, "Maybe we can steer the ship on to that beach." So they cut the anchor ropes and let the anchors stay in the sea, and at the same time, they untied the rudders, so they could steer the ship again. Then they put up the sail at the front of the ship, and then the wind started to blow the ship towards the land. But half-way there, it hit a sand-bar, not far from the beach. The front of the ship got stuck there, and it didn't go any further. Then the big waves kept on hitting the back of the ship, and they started to break it up.</p>
Radiant New Testament	<p>When daylight came, they saw a bay with a sandy beach. They didn't recognize the place, but they decided to try to run the ship onto the beach. So they cut the anchors loose and left them in the sea. At the same time, they untied the ropes that held the rudders. They lifted the sail at the front of the ship to the wind and headed for the beach. But the ship hit a sand bar, so the front of it got stuck and wouldn't move. The back of the ship began to be broken into pieces by the pounding of the waves.</p>
UnfoldingWord Simplified T.	<p>At dawn we could see land, but the sailors did not know where we were. However, they could see a bay and a wide area of sand at the water's edge. They decided to try to run the ship up onto the beach. So they cast off the anchors and let them fall loose into the sea. At the same time, they untied the ropes that fastened the rudders, and they raised the front sail so that the wind would blow into it. They they steered the ship toward the shore. But the ship sailed into turbulent waters and ran hard onto a sandbank that was just under the waves. The front of the ship stuck there and could not move, and big waves beat against the back of the ship, so that it began to break apart.</p>
William's New Testament	<p>When day broke, they could not recognize the land, but they spied a bay that had a beach, and determined, if possible, to run the ship ashore. So they cast off the anchors and left them in the sea; at the same time they undid the ropes of the rudders, and hoisting the foresail to the breeze they headed for the beach. But they struck a shoal and ran the ship aground; the bow stuck and remained unmoved, while the stern began to break to pieces under the beating of the waves.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>However, when it finally became light, they didn't recognize where they were... There was just a bay with a beach, and they decided to try to get to the beach in the ship.</p> <p>So they cut away the anchors, letting them drop into the sea; then they untied the ropes that held the rudder, hoisted the foresail to the wind, and headed for the beach... But then they hit a shoal out in the water, where the ship ran aground (the prow was stuck and it couldn't be moved), and the stern started falling apart in the crashing waves.</p>
Beck's American Translation Breakthrough Version	<p>When day came, they were not recognizing the land, but they were taking a closer look at a certain bay that had a beach, into which they were proposing, if they were able to, to push out the boat.</p> <p>And after removing the anchors all around, they were allowing <i>them to remain</i> in the sea. At the same time, after they eased up on the rudder's straps and raised the foresail up to the blowing <i>breeze</i>, they were holding <i>it</i> steady into the beach.</p> <p>When they fell surrounded into a place where the sea divides, they ran the ship aground. And when the front of the boat certainly got stuck, it stayed undisturbed, but the back of the boat was being broken by the force of the swells.</p>
Common English Bible	<p>In the morning light they saw a bay with a sandy beach. They didn't know what land it was, but they thought they might possibly be able to run the ship aground. They cut the anchors loose and left them in the sea. At the same time, they untied the ropes that ran back to the rudders. They raised the foresail to catch the wind and made for the beach. But they struck a sandbar and the ship ran aground. The bow was stuck and wouldn't move, and the stern was broken into pieces by the force of the waves.</p>
Len Gane Paraphrase	<p>When it was daylight, they didn't recognize the land but noticed a certain bay with a beach into which they intended, if possible, to drive the ship. After taking up the anchors, left them in the sea, loosed the rudder ropes, hoisted up the main sail to the wind, and made for the shore. Falling into a place where two currents met, they ran the ship aground. The front part was unmovable, and the back part was broken up from the violence of the waves.</p>
A. Campbell's Living Oracles	<p>And when it was day, they did not know the land: but they perceived a certain creek, with a shore, into which they determined, if they were able, to force the ship. And having cut off the anchors, leaving them in the sea, they, at the same time, loosing the rudder bands, and hoisting up the mainsail to the wind, pressed toward the shore. But falling on a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained immovable, while the hinder part was broken by the force of the waves.</p>
New Advent (Knox) Bible	<p>When day broke, they found that the coast was strange to them. But they sighted a bay with a sloping beach, and made up their minds, if it should be possible, to run the ship ashore there. They lifted the anchors and trusted themselves to the mercy of the sea, at the same time unlashng the tiller; then they hoisted the foresail to the breeze, and held on for the shore.[10] But now, finding they were running into a cross-sea, they grounded the ship where they were. The bows, which were stuck fast, felt no movement, but the stern began falling to pieces under the violence of the waves;...</p>
NT for Everyone	<p>[10] It is not certain which of the sails is meant by the word here used.</p> <p>When day came, they didn't recognize the land. It appeared to have a bay with a sandy shore, and that was where they hoped, if possible, to beach the ship. They let the anchors drop away into the sea, and at the same time slackened the ropes on the rudders, hoisted the foresail, and headed for the beach. But they crashed</p>

into a reef and ran the ship aground. The prow stuck fast and wouldn't budge, while the strong waves were smashing the stern to bits.

20th Century New Testament When daylight came, they could not make out what land it was, but, observing a creek in which there was a beach, they consulted as to whether they could run the ship safely into it. Then they cast off, and abandoned the anchors, and at the same time unlashd the gear of the steering oars, hoisted the foresail to the wind, and made for the beach. They got, however, into a kind of channel, and there ran the ship aground. The bows stuck fast and could not be moved, while the stern began breaking up under the strain.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation When the day came, they did not know the land. But they discovered a certain creek with a beach, and decided, if they could, to run the ship aground on that beach. When they had taken up the drogue anchors, they committed themselves to the sea, and cut the lashes with which they had tied the tiller, and hoisted the mainsail into the wind, and steered toward shore. They then fell into a place where two seas met, and ran the ship aground. The bow stuck fast, and remained immobile, but the stern was broken with the violence of the waves.

Revised Ferrar-Fenton Bible When the day dawned, however, they could not distinguish the land; but observing a bay with a sandy shore, they consulted whether it would be possible to beach the vessel upon it. So letting the anchors go in the sea, loosening at the same time the lashings of the rudders, and hoisting the foresail to the breeze, they made for the shore. But, whirling into the breakers, the ship grounded; and the stem having bilged, stuck fast, while the stern was washed over by the breakers.

Free Bible Version When dawn came they didn't recognize the coastline, but they saw a bay that had a beach. They planned to try running the ship aground there. So they cut the anchor ropes, leaving the anchors in the sea. At the same time they untied the ropes holding the rudders, raised the foresail to the wind, and made for the beach. But they struck a sandbar and the ship grounded. The bow hit, and stuck so firm it couldn't be moved, while the stern began to be broken apart by the pounding surf.

God's Truth (Tyndale) When it was day, they knew not the land but they spied a certain haven with a bank into the which they were minded (if it were possible) to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bonds and hoised up the mainsail to the wind and drew to land. But they chanced on a place, which had the sea on both the sides, and thrust in the ship. And the fore part stuck fast and moved not, but the hinder brake with the violence of the waves.

Montgomery NT When it was day they tried in vain to recognize the land, but they spied an inlet with a sandy beach, and they began conferring to see whether they could drive the ship into it. They cast off the anchors and left them in the sea, and unloosing at the same time the ropes that tied the rudders, they hoisted the foresail to the breeze, and headed for the beach. But coming to a place where two seas met, they ran the ship aground; the bow struck and remained fixed, but the stern began to break up under the violence of the waves.

Weymouth New Testament When daylight came, they tried in vain to recognise the coast. But an inlet with a sandy beach attracted their attention, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

Worsley's New Testament And when it was day, they did not know the land near them: but they perceived a certain creek with a shore, into which they were desirous, if they could, to have thrust the ship.
 And when they had taken up the anchors, they trusted the ship to the sea, at the same time, loosing the rudder-bands; and hoisting up the main-sail to the wind, they made to the shore.
 But falling into a place where two seas met, they ran the ship a-ground; and the fore-part stuck fast, and remained immoveable, but the hinder part was dashed in pieces by the violence of the waves.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And when it was day, they absolutely did not recognize the land, and they fully exercised their mind upon a certain bay with a beach, into which they decided, if they had the power, to drive the ship.

And having taken away the anchors, they left them to the sea; at the same time freeing the bands of the rudders, and lifting up the foresail to the hard blowing, they held toward the beach.

And falling into a place where two seas met, they ran the boat aground, and the forepart stuck fast, remaining immovable, but the stern was broken with the force of the waves.

New Jerusalem Bible When day came they did not recognise the land, but they could make out a bay with a beach; they planned to run the ship aground on this if they could. They slipped the anchors and let them fall into the sea, and at the same time loosened the lashings of the rudders; then, hoisting the foresail to the wind, they headed for the beach. But the cross-currents carried them into a shoal and the vessel ran aground. The bows were wedged in and stuck fast, while the stern began to break up with the pounding of the waves.

Revised English Bible—1989 When day broke, they did not recognize the land, but they sighted a bay with a sandy beach, on which they decided, if possible, to run ashore. So they slipped the anchors and let them go; at the same time they loosened the lashings of the steering-paddles, set the foresail to the wind, and let her drive to the beach. But they found themselves caught between cross-currents and ran the ship aground, so that the bow stuck fast and remained immovable, while the stern was being pounded to pieces by the breakers.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When day broke, they didn't recognize the land; but they noticed a bay with a sand beach, where they decided to run the ship aground if they could. So they cut away the anchors and left them in the sea; at the same time, they loosened the ropes that held the rudders out of the water. Then they hoisted the foresail to the wind and headed for the beach. But they encountered a place where two currents meet, and ran the vessel aground on the sandbar there. The bow stuck and would not move, while the pounding of the surf began to break up the stern.

Hebraic Roots Bible And when it was day, the sailors knew not what land it was: But they saw on the margin of the land an inlet of the sea; whither, if possible they intended to drive the ship.

And they cut away the anchors from the ship, and left them in the sea. And they loosened the bands of the rudder, and hoisted a small sail to the breeze, and made way towards the land.

And coming on a place between two seas, they drove the vessel. And indeed the forward part having stuck firmly, it remained. But the stern was broken by the violence of the waves.

Holy New Covenant Trans. When daylight came, the sailors saw land but they did not know where we were. We saw a bay with a beach. The sailors wanted to sail the ship to the beach if they could. So the men cut the ropes to the anchors and left the anchors in the sea. At the same time, the men untied the ropes which were holding the rudders. Then the men raised the front sail into the wind and sailed toward the beach. But the ship hit a sandbank and the front of the ship stuck there; the ship could not move. Then the big waves began to break up the back of the ship.

The Scriptures 2009 .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...when but Day becomes the earth not [They] knew front but someone [They] observed having shore to whom [They] considered if [They] may have (ability) to push the boat and the anchors Removing [Men] allowed {them to fall} to the sea together Loosening the ropes [of] the rudders and Lifting the sail [in] the [one] blowing [Men] held to the shore Falling but to place dividing [Men] ground the ship and The certainly Bow Sticking stays Immovable The but Stern was loosened by the force [of] the waves...
- Alpha & Omega Bible WHEN DAY CAME, THEY COULD NOT RECOGNIZE THE LAND; BUT THEY DID OBSERVE A BAY WITH A BEACH, AND THEY RESOLVED TO DRIVE THE SHIP ONTO IT IF THEY COULD.
AND CASTING OFF THE ANCHORS, THEY LEFT THEM IN THE SEA WHILE AT THE SAME TIME THEY WERE LOOSENING THE ROPES OF THE RUDDERS; AND HOISTING THE FORESAIL TO THE WIND, THEY WERE HEADING FOR THE BEACH.
BUT STRIKING A REEF WHERE TWO SEAS MET, THEY RAN THE VESSEL AGROUND; AND THE PROW STUCK FAST AND REMAINED IMMOVABLE, BUT THE STERN BEGAN TO BE BROKEN UP BY THE FORCE OF THE WAVES.
- Awful Scroll Bible And as-when it became day, they were not knowledgeable-upon the land. But they were accordingly-thinking-upon a certain bay adjoining a shore, into which they propose, if it would be possible to push-out the ship.
And taking-about the anchors, they were letting them go into the sea, meanwhile placing-out the rudder bands, and lifting-up the foresail to the blowing, they were holding-down for the shore.
And falling-about to a place of two-seas, the ship drives-over-against. And the bow surely sticking fast, remains immovable, but the stern was being broken up by the force of the waves.
- Concordant Literal Version Now when the day came, they did not recognize the land, yet considered a certain gulf, having a beach into which they planned, if they may be able, to thrust the ship." And, taking the anchors from about it, they left them in the sea, at the same time slacking the lashing of the rudders and hoisting the foresail to the breeze, they kept her course for the beach."
Now, falling into a place with a channel, they run the craft aground, and the prow, indeed, remains sticking unshakable, yet the stern was broken up by the violence of the billows."
- exeGeses companion Bible And being day, they know not the land:
and they perceive some bay with a shore,
into which, they counsel, if possible,
to propel the sailer.
And they take the anchors and release to the sea;
and simultaneously loose the rudder tiller
and lift the foresail to the puffing
and hold toward shore.
And falling into a place of the two seas,

they run the ship aground;
and indeed the prow sticks tight
and abides unmoveable;
but the stern is loosed by the violence of the waves.

Orthodox Jewish Bible

And when it became day, they were not recognizing the land, but a certain bay they were noticing, having a shore onto which they were wanting, if possible, to run aground the oniyah.

And the anchors they cast off and they left them in the sea. At the same time they loosened the ropes of the rudders and raised the sail to the wind and were steering toward the shore.

But having fallen into a channel, a place between two seas, they ran the oniyah aground, and, while the bow had stuck and remained immovable, the stern was being destroyed by the force of the waves.

Rotherham's Emphasized B.

And [when day came] they could not recognise [the land]; but perceived [a certain bay] having a beach,—upon which they were minded, if they could, safely to bring the ship. And <casting off the anchors> they let them go into the sea,—[at the same time] loosening the lashings of the rudders, and [hoisting up the foresail to the wind] they made for the beach. But <falling into a place where two seas met> they ran the ship aground; and [the foreship sticking fast] remained immoveable, while [the stern] began to break up, from the violence [of the waves].

Expanded/Embellished Bibles:

The Amplified Bible

When day came, they did not recognize the land, but they noticed a bay with a beach, and they decided to run the ship ashore there if they could. So they cut the cables *and* severed the anchors and left them in the sea while at the same time [□]unlashing the ropes of the rudders; and after hoisting the foresail to the wind, they headed steadily for the beach. But striking a [□]reef with waves breaking in on either side, they ran the ship aground. The prow (forward point) stuck fast and remained immovable, while the stern *began* to break up under the [violent] force of *the waves*. [i] Ships of this period and region often had two large paddles on either side of the stern for steering, and when not in use they would be secured with ropes. This was particularly necessary in foul weather, where the sea might dislodge a rudder. Now that they were casting off, the rudders had to be freed and lowered into the water for use.

[j] Lit place with water on both sides. This may have been a strip of land extending from the beach, but most of it evidently was awash by the waves at the time, since the centurion commanded everyone to swim or paddle on debris to land (vv 43f).

An Understandable Version

When it got daylight they saw an island they did not recognize, but noticed [it had] a particular bay with a [suitable] beach. So, they discussed whether it would be possible to run the ship aground on the beach. [Finally] they cut the ropes, dropping the anchors into the water and at the same time they released the oars used for steering. Then they hoisted the bow-sail to the wind and headed [straight] for the beach. Landing where two [strong] currents met, the ship ran aground, its bow lodging [in the sand] while its stern began to break up from the driving surf.

The Expanded Bible

The Ship Is Destroyed

When daylight came, they did not recognize the land, but they saw a bay with a beach and wanted to sail the ship ·to [up on] the beach if they could. So they ·cut the ropes to [¹ cast off] the anchors and left ·the anchors [¹ them] in the sea. At the same time, they untied the ropes that were holding the rudders. Then they raised the front sail into the wind and sailed toward the beach. But the ship hit a ·sandbank [reef; shoal; or cross-current; ¹ place of two seas]. The front of the ship stuck there and could not move, but the ·back of the ship [stern] began to break up from the big waves.

Jonathan Mitchell NT

So when it came to be day, they continued still unable to recognize (or: accurately know) the land, yet some began to notice and consider a bay having a beach into which they continued deliberating whether they might continue able (or: they were planning, if they now could,) to drive out (= to run aground and beach) the ship. And so, upon removing the anchors from around [the ship] (= casting off), they allowed [them to fall] into the sea while at the same time giving slack to the lashings of the rudders (or: steering paddles). Then, after hoisting the foresail to the wind, they began holding [the ship] on course, steadily heading down into the beach. Now upon falling about into a place (a reef, shoal or sandbank) formed where two opposing currents of the sea flow together, they ran the sailing vessel (or: craft) ashore and the prow (or: bow) – indeed becoming immovable and firmly fixed – remained unshakable, yet the stern began being loosened and destroyed by the violence of the surging waves and continued being smashed up under the pounding of the surf.

Syndein/Thieme

And when it was day, they knew not the land but they discovered a certain bay with a beach, into which they were determined, if it were possible, to thrust in the ship. And having taken up from around the stanchions the anchors and the anchors having been committed unto the sea {dropped anchors into sea}, and at the same time having loosened the rudder bands {released the rudders to steer}, and having hoisted up the storm sail to the wind, they made toward shore {with full and sure control}.

But having encountered a place where two seas met {a sand bar because of the currents}, the ship ran aground . . . and on the one hand, the bow stuck fast and remained immovable . . . but on the other hand, the stern began to break up under the violent force of the waves.

Translation for Translators

The waves began to break up the ship after it struck a shoal.

Acts 27:39-41

At dawn, *we(exc) could see land, but the sailors* did not recognize the place. However, they could see that there was a bay and a wide area of sand at the water's edge. They planned that, if it was possible, they would steer the ship onto the beach. So some of the sailors cut the anchor ropes and let the anchors fall into the sea. At the same time, other sailors untied the ropes that fastened the rudders, so that they could steer the ship again. Then the sailors raised the sail at the front/bow of the ship so that the wind would blow the ship forward, and the ship headed towards the shore. But the ship hit a sandbank. The front of the ship stuck there and could not move, and big waves beat against the back of the ship and it began to break apart.

The Voice

Day finally breaks. They survey the coastline and don't recognize it, but they do notice a bay with a beach—the best place to try to run ashore. So they cut the anchor ropes, untie the steering oars, hoist the foresail to the wind, and make for the beach. But then there's a horrible sound, and we realize we've struck a reef; the bow is jammed solid, and the waves are smashing the stern to pieces.

Bible Translations with Many Footnotes:

Lexham Bible

The Shipwreck

Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could. And slipping the anchors, they left them [*Here the direct object is supplied from context in the English translation] in the sea, at the same time loosening the ropes [Or “bands” (referring to the linkage that tied the steering oars together)] of the steering oars. And hoisting the foresail to the wind that was blowing, they held course for the beach. But falling into a place of crosscurrents, [Or “a reef”; literally “a place of two seas,” an expression of

uncertain meaning but most likely a nautical technical term for some adverse sea condition] **they ran the ship aground. And the bow stuck fast and** [*Here “and” is supplied because the previous participle (“stuck fast”) has been translated as a finite verb] **stayed immovable, but the stern was being broken up by the violence.** [Some manuscripts have “the violence of the waves”]

NET Bible®

Paul is Shipwrecked

When day came, they did not recognize the land, but they noticed¹²⁴ a bay¹²⁵ with a beach,¹²⁶ where they decided to run the ship aground if they could. So they slipped¹²⁷ the anchors¹²⁸ and left them in the sea, at the same time loosening the linkage¹²⁹ that bound the steering oars¹³⁰ together. Then they hoisted¹³¹ the foresail¹³² to the wind and steered toward¹³³ the beach. But they encountered a patch of crosscurrents¹³⁴ and ran the ship aground; the bow stuck fast and could not be moved, but the stern was being broken up by the force¹³⁵ of the waves.

¹²⁴tn Or “observed,” “saw.”

¹²⁵tn Or “gulf” (BDAG 557 s.v. κόλπος 3).

¹²⁶sn A beach would refer to a smooth sandy beach suitable for landing.

¹²⁷tn That is, released. Grk “slipping...leaving.” The participles περιελόντες (perielontes) and εἶων (eiwn) have been translated as finite verbs due to requirements of contemporary English style.

¹²⁸tn The term is used of a ship’s anchor. (BDAG 12 s.v. ἄγκυρα a).

¹²⁹tn Grk “bands”; possibly “ropes.”

¹³⁰tn Or “rudders.”

¹³¹tn Grk “hoisting...they.” The participle ἐπάραντες (eparantes) has been translated as a finite verb due to requirements of contemporary English style.

¹³²tn Grk “sail”; probably a reference to the foresail.

¹³³tn BDAG 533 s.v. κατέχω 7 states, “hold course, nautical t.t., intr....κατεχον εἰς τὸν αἰγιαλὸν they headed for the beach Ac 27:40.”

¹³⁴tn Grk “fell upon a place of two seas.” The most common explanation for this term is that it refers to a reef or sandbar with the sea on both sides, as noted in BDAG 245 s.v. διθάλασσοσ: the “τόπος δ. Ac 27:41 is a semantic unit signifying a point (of land jutting out with water on both sides).” However, Greek had terms for a “sandbank” (θῆς [qis], ταινία [tainia]), a “reef” (ἔρμα [Jerma]), “strait” (στενόν [stenon]), “promontory” (ἄρωτήρον [arwthron]), and other nautical hazards, none of which are used by the author here. NEB here translates τόπον διθάλασσον (topon diqalasson) as “cross-currents,” a proposal close to that advanced by J. M. Gilchrist, “The Historicity of Paul’s Shipwreck,” JSNT 61 (1996): 29-51, who suggests the meaning is “a patch of cross-seas,” where the waves are set at an angle to the wind, a particular hazard for sailors. Thus the term most likely refers to some sort of adverse sea conditions rather than a topographical feature like a reef or sandbar.

¹³⁵tn Or “violence” (BDAG 175 s.v. βία a).

The Spoken English NT

The Shipwreck

When day came, they didn’t recognize the land. But they noticed a bay with a beach. They planned to run the ship aground^{ll} there if they could.

So^{mm} they cut the anchors loose into the sea, and loosened the rudder ties. Then they raised the forward sail to the wind, and started heading for the beach.

But they came on a reef,ⁿⁿ and ran the ship aground.^{oo} And the bow stayed firmly stuck, and the stern started coming apart because of the force of the waves.

^{ll} See the nt. on v. 17 [That’s when the hull of the ship strikes the bottom and gets stuck.].

^{mm} Lit. “And.”

ⁿⁿ Lit. “a place between two seas.”

^{oo} See the nt. on v. 17 [That’s when the hull of the ship strikes the bottom and gets stuck.].

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>Now when it became day, they could not recognize the land. But they noticed a certain bay having a beach, into which they decided, if possible, to beach the ship. And having cut away the anchors, they were leaving [them] in the sea, at the same time having loosed the ropes of the rudders and having hoisted up the foresail to the blowing [wind], they began heading for the shore.</p> <p>But having fallen into a place where two seas meet [fig., having struck a sand bar; or, having encountered cross-currents], they ran the vessel aground. And the bow indeed having stuck fast remained immovable, but the stern began being broken up by the force of the waves.</p>
Benjamin Brodie's trans.	<p>Now, when daylight arrived, they did not recognize the land, but they observed a certain bay which had a beach, on which they deliberated whether they might be able to run the ship aground.</p> <p>Then, after untying the anchors, they let them go into the sea. At the same time, after unfastening the ropes that tied the rudder bands to the steering paddles, and hoisting the foresail towards the wind, they headed towards the shore,</p> <p>And when they encountered a passage between two reefs, they ran the ship aground. On the one hand, the bow remained immovable, stuck fast, but on the other hand, the stern began to break up due to the force of the waves .</p>
Charles Thomson NT	<p>And when it was day they did not know the land; but they observed a creek convenient for landing, into which they determined, if possible, to force the ship. So having got rid of the anchors, leaving them in the sea, and at the same time loosing the bands of the rudder and hoisting the mainsail to the wind, they pressed towards the shore.</p> <p>And coming to a place where two currents met, they ran the ship aground. And the prow stuck fast and remained immoveable; but the stern was broken to pieces by the force of the waves.</p>
Far Above All Translation	<p>And when day had come, they did not recognize the land, but they noticed a certain bay <i>which</i> had a beach, on which they resolved to drive the ship <i>ashore</i>, if possible. And they slipped anchors and committed <i>everything</i> to the sea, while at the same time they loosened the connections to the rudders and hoisted the foresail to the prevailing <i>wind</i> and brought <i>the ship</i> to the beach.</p> <p>So they were wrecked at a place with sea on two sides and ran the ship aground, and the prow became stuck and remained motionless, but the stern began to be broken up by the force of the waves.</p>
Legacy Standard Bible	<p>The Shipwreck</p> <p>Now when day came, they could not recognize [Lit <i>were not recognizing</i>] the land; but they were noticing a bay with a beach, and they were resolving to drive the ship onto it if they could. And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders. And hoisting the foresail to the wind, they were heading for the beach. But striking a reef [Lit <i>place</i>] where two seas met, they ran the vessel aground; and the bow stuck fast and remained immovable, but the stern began to be broken up by the force of the waves.</p>
Literal Standard Version	<p>And when the day came, they were not discerning the land, but were perceiving a certain bay having a beach, into which they took counsel, if possible, to thrust forward the ship, and having taken up the anchors, they were committing [it] to the sea, at the same time—having loosed the bands of the rudders, and having hoisted up the foresail to the wind—they were making for the shore, and having fallen into a place of two seas, they ran the ship aground, and the prow, indeed, having stuck fast, remained immoveable, but the stern was broken by the violence of the waves.</p>
Modern English Version	<p>The Shipwreck</p>

When it was day, they did not recognize the land. But they noticed a bay with a shore, into which they were determined to run the ship if possible. Casting off the anchors, they left them in the sea while loosening the ropes that secured the rudders. Then they hoisted the mainsail to the wind and made for shore. But striking a sandbar where two seas met, they ran the ship aground. The bow stuck and remained immovable, but the stern was broken up by the violent surf.

Modern Literal Version 2020 {Nov. 1, 61 AD. Shipwreck on Malta.}

Now when it became day, they were not recognizing the land. But they were considering a certain bay, having a beach into which they planned if possible to drive the ship.

And having taken off the *couplings to the anchors*, they were permitting *them to fall* in the sea, having laxed the rudders' couplings at the same-time. And having lifted up the foresail to the blowing *wind*, they were heading toward the beach.

But having fallen into a place at the intersection of two seas, they beached the cargo-ship, and indeed the prow stuck and remained unshakable, but the stern was being dissolved by the violence of the waves.

New European Version
New Matthew Bible

When it was day, they did not recognize the land, but they spotted a certain inlet with a bank, into which they were minded (if it were possible) to thrust in the ship. And when they had taken up the anchors, they committed themselves to the sea, loosed the rudder bonds, hoisted up the mainsail to the wind, and drew to land. They chanced on a shallow sandbank and thrust in the ship. And the forepart stuck fast, and did not move, but the stern broke with the violence of the waves.

NT (Variant Readings)

And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained immovable, but the stern began to break up by the violence [of the waves].

Niobi Study Bible

Shipwrecked on Malta

And when it was day, they knew not the land, but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder ropes, and hoisted up the mainsail into the wind, and made toward shore. And falling into a place where two currents met, they ran the ship aground; and the forepart stuck fast and remained immovable, but the stern began to break up with the violence of the waves.

The gist of this passage:

When the morning breaks, they spot land, but they do not know where they are. They set the ship to go full blast toward the sandbar in order to get it stuck in the sand and thus stabilize it.

39-41

Acts 27:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

Acts 27:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, nominative case	Strong's #2250
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

Translation: When the day came,...

Up to this point, daybreak was near, but it had not happened. However, when the day came, the seamen were required to function as a team.

Acts 27:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg-in-OÇ-koh]	to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon	3 rd person plural, imperfect active indicative	Strong's #1921

Translation: ...they did not know the land [that they were approaching].

By their instruments, the crew knew that they were approach land, but when they studied it, they were not sure which land it was.

The men aboard were expert sailors, so they were aware of the geography of the seas where they were.

This ought to indicate just how devastating and disoriented that the storms were. There were not enough visual clues to tell them where they were; and they were clearly confused about the course that took them to where they were.

Since the sun had just come up, they knew their direction, so they knew that they were pointed west (the sun would be coming up behind them). Remember that they have come through a vicious storm, so there are probably still a great many clouds and distance visibility would be compromised.

Since the men are looking at the bay and do not recognize it, that would indicate that their landing on Malta was not usual. Likely, they would have gone more north to Sicily or to Italy, both to their north. Obviously, they had no say in the matter.

God wanted the ship and the evangelists aboard in Malta.

Acts 27:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kolpos (κόλπος) [pronounced KOL-pos]	<i>bosom, chest; portion of garment; lap; a bay</i>	masculine singular noun; accusative case	Strong's #2859
Thayer: 1) the front of the body between the arms; 2) the bosom of a garment, i.e. the hollow formed by the upper forepart of a rather loose garment bound by a girdle or sash, used for keeping and carrying things (the fold or pocket); 3) a bay of the sea.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
katanoëô (κατανοέω) [pronounced kat-an-oh-EH-oh]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	3 rd person plural, imperfect active indicative	Strong's #2657
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; accusative case	Strong's #2192
aigialós (αἰγιαλός) [pronounced ahee-ghee-al-OSS]	<i>shore of the sea, the beach</i>	masculine singular noun, accusative case	Strong's #123

Translation: They were carefully observing a certain bay, having a beach.

The seamen were all looking for a place to bring the ship. They saw a certain bay, with a sandy beach. I think that they liked the fact that they did not see a lot of rocks there. Hidden rocks could be very destructive.

Acts 27:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Acts 27:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bouleúō (βουλεύω) [pronounced <i>bool-YOO-oh</i>]	<i>to (reflexively) deliberate, to consider; to take counsel, to resolve; to advise, to receive advice</i>	3 rd person plural, imperfect active indicative	Strong's #1011
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ³¹			
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle/passive optative	Strong's #1410
exōthēō/exōthō (ἐξωθέω/ἐξώθω) [pronounced <i>ex-oh-THEH-oh; ex-OH-thoh</i>]	<i>to push out; to expel (from one's home), to drive out; to thrust into; to run ashore by implication, to propel</i>	aorist active infinitive	Strong's #1856
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ploion (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143

Translation: [As they moved] toward [this beach], they were resolving, if able, to run the ship aground.

Although they were limited as to the steering of the ship, they had hoped to run the ship into that bay and run it aground there (that is, move it as far into the bay as possible until it got stuck).

Acts 27:39 *When the day came, they did not know the land [that they were approaching]. They were carefully observing a certain bay, having a beach. [As they moved] toward [this beach], they were resolving, if able, to run the ship aground.* (Kukis mostly literal translation)

Acts 27:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
agkurai (ἄγκυραι) [pronounced <i>ANG-koo-rye</i>]	<i>anchors; used metaphorically for safeguards</i>	feminine plural noun, accusative case	Strong's #45

³¹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Acts 27:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
periaireō (περιαιρέω) [pronounced <i>per-ee-ah-ee-REH-oh</i>]	<i>removing, casting (off, away), taking away that which surrounds or envelopes a thing; metaphorically to taking away altogether or entirely [the guilt of sin], expiating perfectly</i>	masculine plural, aorist active participle, nominative case	Strong's #4014
eaō (ἐάω) [pronounced <i>eh-AH-oh</i>]	<i>to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave</i>	3 rd person plural, imperfect active indicative	Strong's #1439
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i>]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

This is the third time in this chapter for the phrase *into the sea*.

Translation: They are casting the anchors aside, leaving [them] in the sea.

They had written off the ship as salvageable. So, they removed the anchors and threw them into the sea. They would never be needed again for this ship.

The ship is very unsteady and ready to fall apart, so the intention appears is to run the ship as fast as possible into the sand bar. The end result would hold the ship stable and above water.

Acts 27:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
háma (ἅμα) [pronounced <i>HAM-ah</i>]	<i>as an adverb: at the same time, at once, together; as a preposition: together with</i>	adverb; preposition	Strong's #260
aníēmi (ἀνίημι) [pronounced <i>an-EE-ay-mee</i>]	<i>sending back, relaxing, loosening; giving up, omitting, calming; leaving, not upholding, letting (something) sink</i>	masculine plural, aorist active participle; nominative case	Strong's #447
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 27:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zeuktēriai (ζευκτηρία) [pronounced dzook-tay-REE-eye]	<i>bands, fasteners; yokes</i>	feminine plural noun, accusative case	Strong's #2202 (hapax legomena)
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
pēdália (πηδάλια) [pronounced pay-DAL-ee-ah]	<i>rudders (of a ship); oars (for steering); a handles, tillers</i>	neuter plural noun, genitive/ablative case	Strong's #4079

Translation: *At the same time, they loosened the rudder straps,...*

They also loosened the rudder straps, which means that they are now headed in the right direction.

Acts 27:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epairō (ἐπαίρω) [pronounced ep-AHEE-row]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one's self</i>	masculine plural, aorist active participle; nominative case	Strong's #1869
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
artémōn (ἀρτέμων) [pronounced ar-TEHM-ohn]	<i>foresail, top-sail of a ship</i>	masculine singular noun, accusative case	Strong's #736 (hapax legomena)
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pnēō (πνέω) [pronounced PNEH-oh]	<i>breathing (hard), blowing (of the wind); breeze, heavy wind</i>	masculine singular, present active participle, accusative case	Strong's #4154

Translation: *...and they were lifting up the topsail to the wind.*

I thought that they had jettisoned the main sail, but apparently, they did not. They lifted it up, so that the wind would steer the ship in toward the harbor. This would give them a greater speed.

Acts 27:40d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katechô (κατέχω) [pronounced kaht-EH-khoh]	<i>to hold in a firm grasp, to have in full and secure possession; to have clear title to</i>	3 rd person plural, imperfect active indicative	Strong's #2722
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aigialós (αἰγιαλός) [pronounced ahee-ghee-al-OSS]	<i>shore of the sea, the beach</i>	masculine singular noun, accusative case	Strong's #123

Translation: They held [everything] secure [as the ship moved] toward the shore.

With the ship heading in the right direction, the seamen held everything secure on the ship.

Again, their expertise and manpower are necessary for the ship to be docked in this bay.

What they do not want is for the ship to break into pieces while they are in the water and sink. It is possible that something like this could happen, even if they can see land in front of them. They want to be as close to that land as is possible.

Acts 27:40 They are casting the anchors aside, leaving [them] in the sea. At the same time, they loosened the rudder straps, and they were lifting up the topsail to the wind. They held [everything] secure [as the ship moved] toward the shore. (Kukis mostly literal translation)

Acts 27:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
periptô (περιπίπτω) [pronounced per-ee-PIHP-toh]	<i>falling into (among) (something that is all around), being encompassed (by), being surrounded by</i>	masculine plural, aorist active participle, nominative case	Strong's #4045
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117

Thayer definitions: 1) *place, any portion or space marked off, as it were from surrounding space; 1a) an inhabited place, as a city, village, district; 1b) a place (passage) in a book; 2) metaphorically; 2a) the condition or station held by one in any company or assembly; 2b) opportunity, power, occasion for acting*

Acts 27:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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In this passage, it is also translated, *reef, sandbar, sandbank*. However, most translations stick with the more common *place*.

dithálassos (διθάλασος) [pronounced dee- THAL-as-soss]	<i>point of land; having two seas, a sound with a double outlet; where two seas meet</i>	masculine singular adjective, accusative case	Strong's #1337 (hapax legomena)
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Thayer definitions: 1) *resembling or forming two seas: thus of the Euxine Sea; 2) lying between two seas, i.e. washed on both sides by the sea; 2a) an isthmus or tongue of land, the extremity of which is covered by the waves; 2b) a projecting reef or bar against which the waves dash on both sides.*

Various translated: *at the intersection of two seas, between two seas, where two seas met, where two [strong] currents met, where two seas meet [fig., having struck a sand bar; or, having encountered cross-currents], of two seas, between two seas, where the sea divides, where two currents met.*

Translation: *Having fallen into a place of the two seas,...*

Apparently there are two currents at the place where they are sailing. One might be coming from the north and the other might be pushing the boat forward toward the best.

Expert seamen could observe all of this and take it into consideration.

There are many observations being made, many things taken into consideration, and this information is passed along to the captain. The captain may walked about the ship to have this information confirmed.

It is the combination of these bits of information which gives the captain the confidence to sail the ship as quickly as possible straight for the land. Normally, a ship would park itself offshore in deep water and then bus people to short with the small boat. This was not an option, as the small board had been cut loose. At least 200 of the passengers cannot swim so the ship needs to be docked as close to shore as possible.

Although the storm has apparently died down somewhat, it is still a factor, causing rough seas, with strong winds. However, the strong winds are blowing in the right direction.

Acts 27:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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εποκέλλω (ἐποκέλλω) [pronounced ep-ok- EHL-lo]	<i>to run (a ship) aground, to beach a vessel; to drive upon, strike against</i>	3 rd person plural, aorist active indicative	Strong's #2027 (hapax legomena)
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
naus (ναῦς, ἡ) [pronounced nowc]	<i>[large] ship, large vessel</i>	feminine singular noun; accusative case	Strong's #3491 (hapax legomena)

Translation: *...they run the ship aground.*

They have enough momentum to run the ship aground. The ship has run right into a sandbank (hidden under the sea).

Acts 27:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
μέν (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
πρῶρα (πρῶρα) [pronounced <i>PRO-ra</i>]	<i>bow (of a ship), the prow, forward part of a ship</i>	feminine singular noun, nominative case	Strong's #4408
ερείδω (ερείδω) [pronounced <i>er-Ī-do</i>]	<i>getting stuck, striking and remaining immovable, slamming into</i>	feminine singular, aorist active participle, nominative case	Strong's #2043 (an hapax legomena)
μένω (μένω) [pronounced <i>MEH-noh</i>]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person singular, aorist active indicative	Strong's #3306
ἀσάλευτος (ἀσάλευτος) [pronounced <i>as-AL-yoo-toss</i>]	<i>immoveable, unshakable; unshaken; metaphorically not liable to overthrow and disorder, firm stable</i>	feminine singular adjective, nominative case	Strong's #761

Translation: *Indeed, the ship being stuck, remains unmoveable [where it is].*

The ship moves into place, where it is apparently stuck in the sand below. It cannot be moved at this time. This is a good thing. The ship is in such bad shape that it cannot sit out in deep waters and ferry people to shore. It is ready to fall apart. A storm, heavy winds, battering waves, could destroy this ship at any time. Therefore, it needs to be in a place of stability.

Acts 27:41d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
δέ (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 27:41d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prumna (πρύμνα) [pronounced <i>PROOM-nah</i>]	<i>stern (of a boat or ship), back part of the ship</i>	feminine singular noun, genitive/ablative case	Strong's #4403
luô (λύω) [pronounced <i>LOO-oh</i>]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	3 rd person singular, imperfect passive indicative	Strong's #3089
hupô (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
bía (βία) [pronounced <i>BEE-ah</i>]	<i>force, violence, strength</i>	feminine singular noun, genitive/ablative case	Strong's #970

Translation: [While being held immobile,] the stern of the ship is being destroyed by the force [of the waves].

The stern of the ship continues to be pelted by waves, which are destroying the stern of the ship. This indicates just had fragile this ship had become.

Acts 27:41 Having fallen into a place of the two seas, they run the ship aground. Indeed, the ship being stuck, remains unmoveable [where it is]. [While being held immobile,] the stern of the ship is being destroyed by the force [of the waves]. (Kukis mostly literal translation)

Acts 27:39–41 When the day came, they did not know the land [that they were approaching]. They were carefully observing a certain bay, having a beach. [As they moved] toward [this beach], they were resolving, if able, to run the ship aground. They are casting the anchors aside, leaving [them] in the sea. At the same time, they loosened the rudder straps, and they were lifting up the topsail to the wind. They held [everything] secure [as the ship moved] toward the shore. Having fallen into a place of the two seas, they run the ship aground. Indeed, the ship being stuck, remains unmoveable [where it is]. [While being held immobile,] the stern of the ship is being destroyed by the force [of the waves]. (Kukis mostly literal translation)

As I have suggested previously, the idea that they have left Crete and have straight to Malta is quite amazing. There are so many places that they could be at this point; but right now, they are exactly where they should be. This is good for the centurion and the seamen aboard; and this is good for the island of Malta.

Some of the sailors tried to sneak off of the ship. Paul saw to it that they were stopped. Their expertise would be necessary in the events about to take place. Also, all of the people on board needed to have their strength for what was about to transpire.

To put this in another way, God was not going to pick up the boat and gently set it down on land, and then provide a ladder for them to exit the ship. What will take place is routine six, except that they know in advance it is going to take place (not the details, necessarily) and that all of their skills will be needed. But when it is all over, everyone will be alive and without serious injury.

Acts 27:39–41 At daybreak, they could see, but not identify, the land mass toward which they were sailing. They carefully examined a certain bay with a beach, toward which they had resolved, if possible, to run the ship aground right there. They cast the anchor off the side of the ship, leaving them in the sea. At the same time, they both loosened up the rudder straps and lifted up the topsail to the wind. They held everything securely as the ship headed toward the shore. The ship ran aground at the place of the two seas, to a point where it was stuck. The waves behind the ship beat against the hull of the stern, destroying it. (Kukis paraphrase)



Journey to Rome (a map); from [Dr. Koine](#); accessed January 15, 2024. I want you to notice how relative small Malta is. Notice how massive this sea is. Under good conditions, it would have required an outstanding ship's captain to maneuver a ship from Crete to Malta. Hitting that small island where they did was an amazing feat, but not one that anyone on board the ship could take credit for. God made this happen.

At this point in the narrative, no one knows exactly where they are (although some of the crew guessed that they were moving toward land), but to hit this little island was an amazing thing to happen.

The people at Malta have commemorated this shipwreck. The bay that they entered is called Saint Paul's Bay. They will actually hit a small island, and that island is named Saint Paul's Island.

From Wikipedia: *The Acts of the Apostles tell the story of how Paul the Apostle was shipwrecked on an island which Chapter 28 identifies as Malta while on his way to Rome to face charges in 60 AD. Traditionally, St. Paul's Bay and St Paul's Island are identified as the location for this shipwreck.*³²

Saint Paul's Bay and Island are apparently great tourist destinations today. If you have ever been or plan to go, what we have already studied and what we are about the study will tell us just how amazing this narrative is.

³² From https://en.wikipedia.org/wiki/St_Paul%27s_Island accessed January 15, 2024.

Now the soldiers' will came about that the prisoners they should kill, [that] no one, swimming away, might escape. Now the centurion, willing to save the Paulos, hindered them of the will. And he commanded those being able to swim cast themselves down first upon the ground to go out [of the ship]. And the remaining ones, who, indeed, upon the boards and who [are] upon the [things] from the ship. And thus it came about all to be saved upon the ground.

Acts
27:42–44

[Given the circumstances,] the plan of the soldiers was to kill the prisoners, [so that] no one could escape by swimming away. However, the centurion, desiring to save Paul, prevented them [from accomplishing their] plan. He commanded those who could swim to throw themselves first [into the water and to swim to shore and to wait there] on the ground. Those who remained [were to lay] on boards and on [whatever else might come] from the ship. As a result, all were saved. [Everyone was able to swim or paddle to the shore, where they waited] on the [dry] land.

The soldiers got together and decided that it would be best for them to kill all of the prisoners, so that no one could swim away and escape. However, the centurion, wanting to save Paul, prevented them from taking action. He first told those who could swim to jump into the water and swim for shore. They were to wait there. All those remaining were to grab onto any board or flotsam from the ship and hold onto that while swimming toward the shore. As a result, everyone from the ship was saved, just as Paul had promised.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now the soldiers' will came about that the prisoners they should kill, [that] no one, swimming away, might escape. Now the centurion, willing to save the Paulos, hindered them of the will. And he commanded those being able to swim cast themselves down first upon the ground to go out [of the ship]. And the remaining ones, who, indeed, upon the boards and who [are] upon the [things] from the ship. And thus it came about all to be saved upon the ground.
- Complete Apostles Bible And the soldiers' decision was that they would kill the prisoners, lest any should swim away and escape. But the centurion, wanting to rescue Paul, hindered them in their intention, and commanded that those who were able to swim to jump down first to go toward the land, and the rest, some on boards and others on parts from the ship. And in this way it came about that all were brought to safety.
- Douay-Rheims 1899 (Amer.) And the soldiers' counsel was that they should kill the prisoners, lest any of them, swimming out should escape. But the centurion, willing to save Paul, forbade it to be done. And he commanded that they who could swim should cast themselves first into the sea and save themselves and get to land. And the rest, some they carried on boards and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.
- Holy Aramaic Scriptures And the soldiers were desiring that they should kill the prisoners, so that they shouldn't cast forth, swimming, and should escape from them. And the Qentrana {the Centurion/the Captain of a hundred} restrained them from this, on account that his desire was that Paulus {Paul} should live; and to those who were able to cast out to swim, he commanded them to be the first to swim, and cross over to the land. And for the rest; on boards and on other wood of the ship, they crossed over. And thus, all of them were delivered unto the land.

James Murdock's Syriac NT	And the soldiers were disposed to slay the prisoners; lest they should resort to swimming, and escape from them. But the centurion kept them from it, because he was desirous to preserve Paul. And those who were able to swim, he commanded to swim off first, and pass to the land. And the rest, he made to transport themselves on planks, and on other timbers of the ship. And so they all escaped safe to land.
Original Aramaic NT	The Soldiers had wanted to kill the prisoners, lest they would take to swimming and escape from them. And the Centurion denied them this because he wanted to save Paulus, and those who were able to take to swimming he commanded first to swim and to pass on to land. And they sent the rest of them on boards and on other wood of the ship, and thus all of them escaped to land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the armed men were for putting the prisoners to death, so that no one would get away by swimming. But the captain, desiring to keep Paul safe, kept them from their purpose, and gave orders that those who had knowledge of swimming were to go off the ship and get first to land: And the rest, some on boards and some on things from the ship. And so it came about that they all got safe to land.
Bible in Worldwide English	The soldiers wanted to kill the prisoners so that none of them would swim to land and run away. But the officer wanted to save Paul, so he stopped the soldiers. He told the people, 'Those of you who can swim, jump into the water first and get to the land. Then the rest of you jump in and go on planks and other pieces of the boat. So in this way they all got to the land safely.'
Easy English	The soldiers decided to kill the prisoners that they were guarding. They did not want these men to swim to the land and escape. But the army officer wanted to save Paul. So he commanded the soldiers not to kill the men. Instead he said, 'Everyone who can swim, jump into the water first. Then swim to the shore. You other people must follow them. Hold on to pieces of wood, or pieces of the ship.'
Easy-to-Read Version–2008	In this way all of us got safely out of the sea and we arrived on the land. The soldiers decided to kill the prisoners so that none of the prisoners could swim away and escape. But Julius the army officer wanted to let Paul live. So he did not allow the soldiers to kill the prisoners. He told the people who could swim to jump into the water and swim to land. The others used wooden boards or pieces of the ship. And this is how all the people went safely to land.
God's Word™	The soldiers had a plan to kill the prisoners to keep them from swimming away and escaping. However, the officer wanted to save Paul, so he stopped the soldiers from carrying out their plan. He ordered those who could swim to jump overboard first and swim ashore. Then he ordered the rest to follow on planks or some other pieces of wood from the ship. In this way everyone got to shore safely.
Good News Bible (TEV)	The soldiers made a plan to kill all the prisoners, in order to keep them from swimming ashore and escaping. But the army officer wanted to save Paul, so he stopped them from doing this. Instead, he ordered everyone who could swim to jump overboard first and swim ashore; the rest were to follow, holding on to the planks or to some broken pieces of the ship. And this was how we all got safely ashore.

J. B. Phillips

The soldiers' plan had been to kill the prisoners in case any of them should try to swim to shore and escape. But the centurion, in his desire to save Paul, put a stop to this, and gave orders that all those who could swim should jump overboard first and get to land, while the rest should follow, some on planks and other on the wreckage of the ship. So it came true that everyone reached the shore in safety.

The Message

The soldiers decided to kill the prisoners so none could escape by swimming, but the centurion, determined to save Paul, stopped them. He gave orders for anyone who could swim to dive in and go for it, and for the rest to grab a plank. Everyone made it to shore safely.

NIRV

The soldiers planned to kill the prisoners. They wanted to keep them from swimming away and escaping. But the commander wanted to save Paul's life. So he kept the soldiers from carrying out their plan. He ordered those who could swim to jump overboard first and swim to land. The rest were supposed to get there on boards or other pieces of the ship. That is how everyone reached land safely.

New Life Version

The soldiers planned to kill the men in chains. They were afraid they would swim to shore and get away, but the captain wanted to save Paul. He kept them from their plan. Calling out to those who could swim, he told them to jump into the sea and swim to shore. The others should use wood or anything from the ship. In this way, they all got to shore without getting hurt.

New Simplified Bible

The soldiers planned to kill the prisoners to prevent any from swimming away and escaping. The centurion desired to save Paul so he kept them from doing what they planned. He commanded that those who could swim should throw themselves overboard, and get to the land first. The rest were to use planks or something from the ship. So they all escaped safe to the land.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Soldiers decided to kill the prisoners so none of them would swim away and escape. The officer in charge, though, didn't want to see Paul die. So he ordered those who could swim to jump overboard and swim to shore. Those who couldn't swim were to float in on boards or anything else on the ship that could float. As it turned out, everyone got safely ashore.

Contemporary English V.

The soldiers decided to kill the prisoners to keep them from swimming away and escaping. But Captain Julius wanted to save Paul's life, and he did not let the soldiers do what they had planned. Instead, he ordered everyone who could swim to dive into the water and head for shore. Then he told the others to hold on to planks of wood or parts of the ship. At last, everyone safely reached shore.

The Living Bible

The soldiers advised their commanding officer to let them kill the prisoners lest any of them swim ashore and escape. But Julius [implied.] wanted to spare Paul, so he told them no. Then he ordered all who could swim to jump overboard and make for land, and the rest to try for it on planks and debris from the broken ship. So everyone escaped safely ashore!

New Berkeley Version

New Living Translation

The soldiers wanted to kill the prisoners to make sure they didn't swim ashore and escape. But the commanding officer wanted to spare Paul, so he didn't let them carry out their plan. Then he ordered all who could swim to jump overboard first and make for land. The others held on to planks or debris from the broken ship. [Or or were helped by members of the ship's crew.] So everyone escaped safely to shore.

The Passion Translation

The soldiers wanted to kill all the prisoners to prevent them from escaping. But the Roman officer was determined to bring Paul safely through, so he foiled their attempts. He commanded the prisoners and crew who could swim to jump overboard and swim ashore. The rest all managed to survive by clinging to planks and broken pieces of the ship, so that everyone scrambled to the shore uninjured.

Plain English Version

The boss soldier saved Paul

The soldiers said to their boss, "Let's kill all the prisoners so they can't swim to the beach and run away."

But their boss wanted to save Paul, so he said, "No."

Then he told everybody, "If you can swim, jump into the water now, and swim to the land. You mob go first." After they did that, the other people that couldn't swim grabbed things that float, like bits of broken wood from the back of the ship, and they held on to those things in the water until the waves washed them to the beach. So we all got to that land. None of us drowned.

UnfoldingWord Simplified T. The soldiers had it in mind to kill all the prisoners so that none of them could swim away and escape. But army captain wanted to save Paul, so he stopped the soldiers from doing this. Instead, he commanded that everyone who could swim should jump into the water and swim to shore. Then he told the others to hold onto planks or other pieces from the ship and go toward the shore. We did what he said, and in that way all of us arrived safely on land.

William's New Testament The soldiers planned to kill the prisoners, to keep any of them from swimming ashore and escaping, but the colonel wanted to save Paul, and so he prevented them from carrying out this plan, and ordered all who could swim to jump overboard first and get to land, and the rest to follow, some on planks and others on various bits of the ship. And thus they all got safely to land.

Partially literal and partially paraphrased translations:

American English Bible Well at that, the soldiers decided to kill the prisoners to keep them from swimming away and escaping. But because the centurion wanted Paul to make it, he prevented them from doing that.

He just told everyone who could swim to dive into the sea and get to the shore first, then the rest could [float in] on planks and other things from the ship... And that's how everyone got to land safely.

Beck's American Translation .
Breakthrough Version An intention of the soldiers became that they should kill the prisoners in case someone might escape after swimming away. But the lieutenant, intending to keep Paul safe, hindered them from their intention. And he gave the order for the *people* who were able to be swimming, after jumping off, to be out *of there* first on the land, and for the rest *to go*, some on boards, others on some of the *things* off the boat. And this is how they all came to be safe on the land.

Common English Bible The soldiers decided to kill the prisoners to keep them from swimming to shore and escaping. However, the centurion wanted to save Paul, so he stopped them from carrying out their plan. He ordered those who could swim to jump overboard first and head for land. He ordered the rest to grab hold of planks or debris from the ship. In this way, everyone reached land safely.

Len Gane Paraphrase The soldier's advice was to kill the prisoners, fearing that any of them would swim away and escape, but the centurion wanting to save Paul kept them from doing that, and commanded that those who could swim should jump out first and get to land and the rest [to use] boards or other pieces of the ship. So it happened that all escaped safely to the land.

A. Campbell's Living Oracles And the counsel of the soldiers was, that they should kill the prisoners, lest any one should swim away, and escape. But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, to throw themselves out first, into the sea, and get away to land: and the remainder, some upon planks, and others upon some of the things of the ship. And so it happened that they all got safe to land.

New Advent (Knox) Bible The bows, which were stuck fast, felt no movement, but the stern began falling to pieces under the violence of the waves; whereupon the soldiers would have killed the prisoners, for fear that any of them should dive overboard and escape, but the

centurion balked them of their will, because he had a mind to keep Paul safe. He gave orders that those who could swim should go overboard first, and make their way to land; of the rest, some were ferried across on planks, and some on the ship's wreckage. So it was that all reached land in safety. A portion of v. 41 is included for context..

NT for Everyone

The soldiers planned to kill the prisoners so that none of them would swim away and escape. But the centurion wanted to rescue Paul, and refused permission for them to carry out their intention. Instead, he ordered all who were able to swim to leap overboard first and head for land, while the rest were to come after, some on boards and some on bits and pieces of the ship. And so everyone ended up safely on land.

20th Century New Testament

The advice of the soldiers was that the prisoners should be killed, for fear that any of them should swim away and make their escape. But the Roman Officer, anxious to save Paul, prevented their carrying out their intention, and ordered that those who could swim should be the first to jump into the sea and try to reach the shore; And that the rest should follow, some on planks, and others on different pieces of the ship. In these various ways every one managed to get safely ashore.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

The soldiers planned to kill the prisoners so none of them could swim to freedom. But the centurion, wanting to spare Paul's life, thwarted their plan. He commanded those who could swim to jump overboard first and get to land. The rest were to follow on planks and various parts of the ship. In this way everyone was brought safely to land.

Conservapedia Translation

The soldiers' advice was to kill all the prisoners, so that none of them would be able to swim out and escape. But the centurion, who wanted to save Paul, stopped them from doing this, and ordered that anyone who could swim should dive into the sea first, and get to land, and the rest would make for land, some on boards, and some on broken fragments of the ship. And so it happened that we all escape safely to land.

Revised Ferrar-Fenton Bible

The soldiers then resolved to kill the prisoners, being afraid that they would escape by swimming. But the Captain, anxious to save Paul, prohibited their intention, and gave orders that those who were able to swim should first throw themselves overboard to reach the shore; and that the rest should follow, some on planks, and some on fragments from the ship. And thus all escaped safely to the land.

Free Bible Version

The soldiers planned to kill the prisoners so none of them could swim away and escape. But the centurion, because he wanted to save Paul's life, prevented them from doing this, and ordered those who could swim to jump overboard first and make for land. The rest grabbed hold of planks and other wreckage, so that everyone was able to reach land safely.

God's Truth (Tyndale)

The Soldiers counsel was to kill the prisoners, lest any of them, when he had swum out, should flee away. But the undercaptain willing to save Paul kept them from their purpose, and commanded that they that could swim should cast themselves first in to the sea, and scape to land. And the other he commanded to go, some on boards, and some on broken pieces of the ship. And so it came to pass, that they came all safe to land.

Montgomery NT

Now the soldiers were planning to kill the prisoners, lest any of them should swim off and so escape. But the centurion kept them from their purpose, because he wished to save Paul. He gave orders that those who could swim should first jump overboard and get to land; and that the rest should follow, some on planks and some on other bits of wreckage. And so it came to pass that all escaped safe to the land.

Leicester A. Sawyer's NT	And the design of the soldiers was to kill the prisoners, that none might escape by swimming; but the centurion wishing to save Paul, prohibited them from this design, and commanded those able to swim to cast themselves into the water first, and go to the land; and the rest, some on boards, and some on parts of the ship; and in this way all were brought safely to land.
Urim-Thummim Version	And the soldiers' counsel was to kill the prisoners, unless 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. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safely to land.
Weymouth New Testament	Now the soldiers recommended that the prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their Captain, bent on securing Paul's safety, kept them from their purpose and gave orders that those who could swim should first jump overboard and get to land; and that the rest should follow, some on planks, and others on various things from the ship. In this way they all got safely to land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The soldiers then planned to kill the prisoners for fear that some of them might escape by swimming. But the captain, who wished to save Paul, did not allow them to do this. He ordered those who knew how to swim, to be the first to jump into the water and head for the shore, and the rest to hold on to planks or pieces of the ship. So all of us reached land safe and sound.
The Heritage Bible	<p>And the soldiers' will was to kill the prisoners, lest any of them should escape by swimming out.</p> <p>But the centurion, deciding to save Paul, stopped them from their decision, and called out for those having the power to plunge into the water, hurling themselves first, to escape to land;</p> <p>And the rest, some indeed on planks, and others on some of the things from the ship. And so it was, that they all were completely saved upon the land.</p>
Revised English Bible—1989	The soldiers thought they had better kill the prisoners for fear that any should swim away and escape; but the centurion was determined to bring Paul safely through, and prevented them from carrying out their plan. He gave orders that those who could swim should jump overboard first and get to land; the rest were to follow, some on planks, some on parts of the ship. And thus it was that all came safely to land.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this point the soldiers' thought was to kill the prisoners, so that none of them would swim off and escape. But the officer, wanting to save Sha'ul, kept them from carrying out their plan. He ordered those who could swim to throw themselves overboard first and head for shore, and the rest to use planks or whatever they could find from the ship. Thus it was that everyone reached land safely.
Hebraic Roots Bible	<p>And the mind of the soldiers was that they should kill the prisoners, lest any swimming out should escape.</p> <p>But being minded to save Paul, the centurion kept them back from their purpose and commanded those able to swim, first casting themselves overboard, to go out on the land.</p> <p>And the rest went, some indeed on boards, and others on some of the things from the ship. And so it happened that all were saved on the land.</p>
Holy New Covenant Trans.	The soldiers decided to kill the prisoners so that none of the prisoners could swim away and escape, but the officer wanted to let Paul live. Therefore he did not allow

The Scriptures 2009 the soldiers to kill the prisoners. Julius ordered the people who could swim to jump into the water and swim toward land. Others used wooden boards or pieces from the ship. This is how all of the people got to land. No one died. And the soldiers intended to kill the prisoners, lest any of them should swim away and escape. But the captain, intending to save Sha'ul, kept them from their intention, and commanded those able to swim to jump first and get to land, and the rest, some indeed on boards, and some on items of the ship. And so it came to be that all reached the land in safety.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[of] the but soldiers Purpose becomes that the prisoners [They] may kill not Someone Swimming (Away) may escape The but Centurion Wanting to save the paul prevents them [from] the desire [He] orders also the [men] having (ability) to swim jumping (off) first to the earth to leave and the [men] remaining whom* certainly {to leave} at boards whom* but {to leave} on (some) things [of] the [things] from the boat and so becomes all [men] to be saved to the earth...
Alpha & Omega Bible	THE SOLDIERS' PLAN WAS TO MURDER THE PRISONERS, SO THAT NONE OF THEM WOULD SWIM AWAY AND ESCAPE; BUT THE CENTURION, WANTING TO BRING PAULOS (<i>Paul</i>) SAFELY THROUGH, KEPT THEM FROM THEIR INTENTION, AND COMMANDED THAT THOSE WHO COULD SWIM SHOULD JUMP OVERBOARD FIRST AND GET TO LAND, AND THE REST SHOULD FOLLOW, SOME ON PLANKS, AND OTHERS ON VARIOUS THINGS FROM THE SHIP. AND SO IT HAPPENED THAT THEY ALL WERE BROUGHT SAFELY TO LAND.
Awful Scroll Bible	Furthermore, the advice of the soldiers became, in order that, they should kill-away the prisoners, lest some swimming-out would flee-throughout. But the commander-of-a-hundred intending, to thoroughly-preserve- Paul -sound, prevents them from their intent, so he orders those being able to swim, casting-themselves -out first to get-out to the land, and the rest, that surely on boards, and upon that from something of the ship. And the same-as-this it happened, everyone was to be thoroughly-preserving-sound onto the land.
Concordant Literal Version	Now came the soldiers' counsel that they should kill the prisoners, lest anyone, swimming out, may flee away." Yet the centurion, intending to bring Paul safely through, prevents them from their intention. Besides, he orders those who are able to swim, diving, to be off to the land first, and the rest, these, indeed, on planks, yet those on something from the ship, and thus all came safely through to the land."
exeGesés companion Bible	And the counsel of the warriors is to slaughter the prisoners, lest any of them swim out and flee. But the centurion wills to save Paulos, and forbids their counsel; and summons those who can swim to cast first and depart to land: and the rest - some indeed on boards and some on some of the sailer. And so be it, they are saved to land.
Orthodox Jewish Bible	Now the keshet (plan, plot) of the chayalim was that they should kill the prisoners, lest anyone, having swum away, should escape.

But the centurion, desiring to save Rav Sha'ul, kept them from carrying out the keshet, and he ordered the ones able to swim to throw themselves overboard first and to make for the shore.

As for the rest, some were on planks, others on pieces from the oniyah. And so everyone was brought safely onto the land.

Rotherham's Emphasized B. Now [the soldiers' counsel] turned out to be that they should kill [the prisoners], lest any one should swim out and escape; but [the centurion] <being minded to bring Paul safely through> hindered them of their purpose, and ordered such as were able to swim to cast themselves overboard and [get first' to the land],—and [the rest] <[some] on planks, and [some] on other things from the ship>...and [so] it came to pass that [all] were brought safely through on to the land.

Expanded/Embellished Bibles:

The Amplified Bible

The soldiers' plan was to kill the prisoners, so that none of them would dive overboard and swim [to land] and escape; but the centurion, wanting to save Paul, kept them from [carrying out] their plan. He commanded those who could swim to jump overboard first and get to the shore; and [he commanded] the rest to follow, some on [floating] planks, and others on various things from the ship. And so it was that all of them were brought safely to land.

An Understandable Version

[Meanwhile] the soldiers had decided to kill the prisoners so that none of them would swim away and escape. But the military officer, wanting to save Paul [from being killed], prevented them from doing this. [Instead] he ordered those who could swim to jump overboard and be the first to reach land. The rest [he reasoned] could reach shore by floating on planks or other debris from the ship. And so it happened that all of them escaped safely to land.

The Expanded Bible

The soldiers decided [made a decision] to kill the prisoners so none of them could swim away and escape. But Julius, the officer, [the centurion] wanted to let Paul live [save Paul] and did not allow the soldiers to kill the prisoners [stopped them from their plan]. Instead he ordered everyone who could swim to jump into the water first and swim to land. The rest were to follow using wooden boards or pieces of the ship. And this is how all the people made it safely to land.

Jonathan Mitchell NT

So [the] counsel (intended plan) of the soldiers came to be that they should kill off the prisoners, lest anyone by swimming out to land could escape through the midst. But the centurion, wanting and intending to bring Paul safely through (or: to fully rescue Paul and keep him safe and sound throughout [the ordeal]), prevented them from [their] intention. Besides that, he gave orders for those being able, after diving off, to proceed to be swimming [and thus] to be out upon the land first, and then [for] the rest [to follow] – some in fact upon planks, yet others upon various pieces from the ship. And in this way it happened for everyone to be brought safely through and be preserved on the land.

P. Kretzmann Commentary

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,

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.

Kretzmann's [commentary](#) for Acts 27:39–44 has been placed in the [Addendum](#).

Syndein/Thieme

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

{Note: The guards of Roman prisoners were always punished and could even be killed for losing prisoners so they decided the safest thing to do would be to just kill them so they could not escape.}

But the centurion, deciding to save Paul, restrained them from their purpose having strongly commanded that they who could swim should throw themselves first into the sea and get to land.

And {commanded} the rest {the non-swimmers grab something that floats} . . . some on boards . . . and some on broken pieces of the ship . . . and so it came to pass that they all escaped safely to land.

Translation for Translators

The officer saved Paul and commanded all to go to the shore, so they did that.

Acts 27:42-44

The soldiers said to one another, "Let's kill all the prisoners on the ship, so that they will not be able to swim away and escape." They planned to do that because they were sure that officials would order them to be executed if they let the prisoners escape. But Julius, the army captain, wanted to save Paul, so he stopped the soldiers from doing what they planned to do. Instead, he commanded first that everyone who could swim should jump into the water and swim to land. Then he told the others to hold onto planks or pieces from the ship and go towards shore. We(exc) did what he said, and in that way all of us arrived safely on land.

The Voice

The soldiers start talking about killing the prisoners so they won't swim away and escape; but the officer wants to save Paul, so he stops them. He tells those who can swim to jump overboard and swim to the shore, and those who can't, he tells to hold on to planks and other pieces of the ship when it breaks apart. *Some hours later*, we reassemble on the beach, each one safe and sound.

Bible Translations with Many Footnotes:

Lexham Bible

Now the plan of the soldiers was that they would kill the prisoners lest any escape by [*Here "by" is supplied as a component of the participle ("swimming away") which is understood as means] **swimming away, but the centurion, because he** [*Here "because" is supplied as a component of the participle ("wanted") which is understood as causal] **wanted to save Paul, prevented them from doing what they intended, [Literally "of the intention"] and gave orders that those who were able to swim should jump in first to get to the land, and then the rest, some of whom floated** [*The word "floated" is not in the Greek text, but is supplied in the translation for clarity] **on planks and some of whom on anything that was from the ship. And in this way all were brought safely to the land.**

NET Bible®

Now the soldiers' plan was to kill the prisoners¹³⁶ so that none of them would escape by swimming away.¹³⁷ But the centurion,¹³⁸ wanting to save Paul's life,¹³⁹ prevented them from carrying out their plan. He ordered those who could swim to jump overboard first and get to land,¹⁴⁰ and the rest were to follow,¹⁴¹ some on planks¹⁴² and some on pieces of the ship.¹⁴³ And in this way¹⁴⁴ all were brought safely to land.

^{136sn} The soldiers' plan was to kill the prisoners. The issue here was not cruelty, but that the soldiers would be legally responsible if any prisoners escaped and would suffer punishment themselves. So they were planning to do this as an act of self-preservation. See Acts 16:27 for a similar incident.

^{137tn} The participle ἐκκολυμβήσας (ekkolumbhsas) has been taken instrumentally.

^{138sn} See the note on the word centurion in 10:1.

^{139tn} Or "wanting to rescue Paul."

^{sn} Thanks to the centurion who wanted to save Paul's life, Paul was once more rescued from a potential human threat.

^{140tn} BDAG 347 s.v. ἰ. ἔξιμι has "ἐπὶ τὴν γῆν get to land Ac 27:43."

^{141tn} The words "were to follow" are not in the Greek text, but are implied. They must be supplied to clarify the sense in contemporary English.

^{142tn} Or "boards" according to BDAG 913 s.v. σάβις.

^{143tn} Grk "on pieces from the ship"; that is, pieces of wreckage from the ship.

^{sn} Both the planks and pieces of the ship were for the weak or nonswimmers. The whole scene is a historical metaphor representing how listening to Paul and his message could save people.

^{144tn} Grk “And in this way it happened that.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

The Spoken English NT

And the soldiers planned^{pp} to kill the prisoners, so nobody would swim away and escape.

But the Roman officer^{qq} wanted to save Paul, and kept them from doing it.^{rr} He ordered the people who could swim to jump overboard first and get to the shore.

And the rest had to get there on boards and on various things from the ship. And that’s how everybody got safely to shore.

^{pp}. Lit. “And the intention of the soldiers was.”

^{qq}. Lit. “centurion.”

^{rr}. Lit. “kept them from the plan.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now the soldiers' plan was that they should be killing the prisoners, lest anyone having swam away, shall escape. But the centurion wanting to bring Paul safely through, kept them from [their] intention and commanded the ones being able to be swimming, having jumped overboard first, to get to the land, and the rest [should follow], some indeed on boards and others on some of the [parts] of the ship. And in this way it came about [for] all to be brought safely through to the land.

Benjamin Brodie’s trans.

Now, a consensus of the soldiers came about with the result that they wanted to kill the prisoners so none could escape by swimming away.

But the centurion, who desired to rescue Paul, prevented them from their intention and commanded those who were able to swim, having thrown themselves overboard, to get on land first,

And the rest, whom on the one hand, on planks, and on the other hand, others on anything from the ship. And so, in this manner, it came to pass that everyone escaped to land .

Charles Thomson NT

It was now the counsel of the soldiers to kill the prisoners, lest any should swim away and escape. But the centurion desirous to save Paul prevented their design and ordered those who could swim to throw themselves out first and get to land; and the rest, some on planks, and some on pieces of the vessel: and so it came to pass that all got safe to land.

Context Group Version

And the soldiers' counsel was to kill the prisoners, lest any [of them] should swim out, and escape. But the captain, desiring to rescue Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; and the rest, some on planks, and some on [other] things from the ship. And in this way they all escaped safe to the land.

Far Above All Translation

Then a decision was made by the soldiers to kill the prisoners in case anyone should swim away and escape. But the centurion, wishing to save Paul, prevented them from *carrying out their* intention and ordered those who could swim to jump overboard first and get to land, then the remainder, some on planks, others on various *parts* of the ship. And in this way it so happened that all came safely through onto land.

Literal Standard Version

And the soldiers’ counsel was that they should kill the prisoners, lest anyone having swam out should escape, but the centurion, resolving to save Paul, hindered them from the counsel, and commanded those able to swim, having cast themselves out first—to get to the land, and the rest, some indeed on boards, and some on certain things of the ship; and thus it came to pass that all came safe to the land.

Modern English Version

The soldiers’ plan was to kill the prisoners, lest any of them should swim away and escape. But the centurion, wanting to save Paul, prevented them from their intent

and ordered those who could swim to abandon ship first and get to land, and the rest on planks or on pieces of the ship. And in this way they all escaped safely to land.

Modern Literal Version 2020 Now the soldiers' plan happened to be that* they should kill the prisoners, lest some, having swam out, should flee.

But the centurion, planning to save Paul, forbade them from their will, and commanded the ones being able to swim, *after* they first tossed *themselves* over to go-out over to the land;

and the rest, who indeed *were* upon planks and who *were* upon any *other* things from the ship. And so it happened, all *were* to be saved upon the land.

New American Standard The soldiers' plan was to kill the prisoners, so that none of *them* would swim away and escape; but the centurion, wanting to bring Paul safely through, kept them from *accomplishing* their intention, and commanded that those who could swim were to jump [Lit *throw themselves*] overboard first and get to land, and the rest *were to follow*, some on planks, and others on various things from the ship. And so it happened that they all were brought safely to land.

**New European Version
New Matthew Bible** .
The soldiers' counsel was to kill the prisoners, lest any of them, when he had swum out, should flee away. But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should cast themselves first into the sea and escape to land. And the others he commanded to go, some on boards and some on broken pieces of the ship. And so it came to pass that they all came safe to land.

Worrell New Testament Now it was the plan of the soldiers to kill the prisoners, lest any one, swimming out, might escape. But the centurion, wishing to save Paul, kept them from their purpose; and he commanded that those able to swim, throwing themselves first into the sea, should get out upon the land; and the rest—some, indeed, on planks, and others on some of the things from the Ship. And so it came to pass that all escaped safe to land.

The gist of this passage: The soldiers, concerned that the prisoners might escape, had plans to kill them all; but the centurion took steps to make sure that they didn't.

42-44

Acts 27:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
stratiôtês (στρατιῶται) [pronounced strat-ee-OH-tie]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; genitive/ablative case	Strong's #4757
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; nominative case	Strong's #1012

Acts 27:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
desmōtai (δεσμῶται) [pronounced des-MOH-tie]	<i>prisoners, captives, people who are bound</i>	masculine plural noun, accusative case	Strong's #1202
apokteínō (ἀποκτείνω) [pronounced ap-ok-TIE-no]	<i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i>	3 rd person plural, present active subjunctive	Strong's #615

Translation: [Given the circumstances,] the plan of the soldiers was to kill the prisoners,...

The boat is in the bay of an unknown island. The people do not know its size.

The soldiers, as a unit, decide to kill all of their prisoners. They are responsible for these prisoners and if even one escapes, they might find themselves liable for such an event.

By this, we know that the prison name and count for this trip was very precise. That would suggest that court records were equally accurate.

Acts 27:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tís (τίς) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100

Acts 27:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkolumbáō (ἐκκολυμβάω) [pronounced ek-kol-oom-BAH-oh]	<i>swimming away, escaping by swimming</i>	masculine singular, aorist active participle, nominative case	Strong's #1579 (hapax legomena)
diaphεύō (διαφεύγω) [pronounced dee-af-YOO-go]	<i>to escape, to flee (from, through danger)</i>	3 rd person singular, aorist active subjunctive	Strong's #1309 (hapax legomena)

Translation: ...[so that] no one could escape by swimming away.

Although circumstances have been quite chaotic up to this point, it was all chaotic on a ship. So the soldiers had easy control of the prisoners. Where could they go? However, at this point, new options open up for the prisoners. No one is very certain where they are; and it would be easier for a prisoner to sneak off, having swum to shore.

The soldiers saw but one simple solution to this problem. Kill all of their prisoners, and, as a result, none of them would escape.

Acts 27:42 [Given the circumstances,] the plan of the soldiers was to kill the prisoners, [so that] no one could escape by swimming away. (Kukis mostly literal translation)

Although this sounds rather bloodthirsty, the soldiers were responsible for all of these prisoners. They cannot show up in Rome lacking a single prisoner.

Acts 27:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543
boulomai (βούλομαι) [pronounced BOO-lohm-ahée]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1014

Acts 27:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diasôzô (διασώζω) [pronounced dee-as- ODZE-oh]	<i>to save thoroughly; to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole, to save</i>	aorist active infinitive	Strong's #1295
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972

Translation: However, the centurion, desiring to save Paul,...

The centurion certain hears word of this (such an order should have come down from him) and this is a problem. Everyone on board is alive because of Paul. There is no doubt about that. Everyone had completely given up hope, and then Paul stepped up.

What could be the case is, given the fact of this ship out of control for two weeks at sea, there is apparently some breakdown of authority. It may have seemed remarkable that Paul had so much to say about what was happening with the ship; as he is one of the prisoners. However, at the time this happened, all hope of survival had been abandoned. Paul was their last resort.

When the centurion hears about this plan, he needs to deal with it, as he apparently likes and respects Paul. Furthermore, he owes his life to Paul.

By the very nature of the job, centurions are constantly interacting with criminals and revolutionaries. Both classifications have one thing in common—they often manipulate the people around them. A smart person sees this and he gets it. And there are few things more irritating to a smart person than for someone else to attempt to manipulate them.

Now, even though Paul wanted a certain course of action to take place, he was very up-front about it; and there was a reason for it. The centurion believed that he could trust Paul, as he was nothing like the other prisoners that this man usually encountered.

Acts 27:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kôluô (κωλύω) [pronounced koh- LOO-oh]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	3 rd person singular, aorist active indicative	Strong's #2967
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Acts 27:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
βούλημα (βούλημα) [pronounced BOO-lay-mah]	<i>will, counsel, resolve, purpose</i>	neuter singular noun, genitive/ablative case	Strong's #1013

We just had Strong's #1012 (a feminine singular noun); and the meanings are very similar.

Translation: ...prevented them [from accomplishing their] plan.

The centurion is going to stop his soldiers from trying to do what they want to do—to kill their prisoners.

Acts 27:43c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κελεύō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
τους (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine plural, present (deponent) middle or passive participle; accusative case	Strong's #1410
kolumbáō (κολυμβάω) [pronounced kol-oom-BAH-oh]	<i>to swim, to dive, to plunge into water</i>	present active infinitive	Strong's #2860 (hapax legomena)
aporrhíptō (ἀπορρίπτω) [pronounced ap-or-HRIP-toe]	<i>throwing oneself down, throwing away, casting down; casting one's self down; hurling oneself off</i>	masculine plural, aorist active participle, accusative case	Strong's #641 (hapax legomena)

Acts 27:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρῶτος (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine plural adjective; accusative case	Strong's #4413
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
γῆ (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
ἐξείμι (ἐξείμι) [pronounced <i>EX-ī-mee</i>]	<i>to go out, to issue, to leave (a place), to escape (to the shore); to depart, to get (to land)</i>	present infinitive	Strong's #1826

Translation: He commanded those who could swim to throw themselves first [into the water and to swim to shore and to wait there] on the ground.

The centurion commands all of those who are able to swim to jump off the boat into the water and to swim to shore.

He does not specify who is to do this. So this applies to prisoners, to his soldiers and to the seamen who are aboard. This would have further messed up any plans for a mass killing.

Acts 27:43 However, the centurion, desiring to save Paul, prevented them [from accomplishing their] plan. He commanded those who could swim to throw themselves first [into the water and to swim to shore and to wait there] on the ground. (Kukis mostly literal translation)

I would think that mostly the professional sailors could swim; and at most, a handful of those who remained.

Acts 27:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 27:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
λοιποὶ (λοιποὶ) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; accusative case	Strong's #3062
hois (οἷς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
sanídes (σανίδες) [pronounced san-EED-ehs]	<i>boards, planks</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4548 (hapax legomena)

Translation: Those who remained [were to lay] on boards...

For those unable to swim, they were to lay hold of any board that might be loose or any board that might be in the water. The board would float well enough to get men to shore. If some of the boards are too waterlogged, that is obvious by them not being on the surface of the water.

Acts 27:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 27:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
τῶν (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
πλοῖον (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143

Translation: ...and on [whatever else might come] from the ship.

Or they were to look for any ship debris which is floating and to grab a hold of that. Whatever was not sinking, that was fair game for a person to grab onto. Then they were to navigate themselves to the shore holding on to whatever is available that floats.

Acts 27:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
πantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
diasôzô (διασώζω) [pronounced dee-as-ODZE-oh]	<i>to save thoroughly; to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole, to save</i>	aorist passive infinitive	Strong's #1295

Acts 27:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: As a result, all were saved. [Everyone was able to swim or paddle to the shore, where they waited] on the [dry] land.

Notice that the seamen were very necessary for what took place, as was the centurion. All of them had vital parts to play in rescuing all of the people who were on board this ship.

Just as Paul had promised, all of the men ended up safe on the ground on this mysterious island.

Acts 27:44 Those who remained [were to lay] on boards and on [whatever else might come] from the ship. As a result, all were saved. [Everyone was able to swim or paddle to the shore, where they waited] on the [dry] land. (Kukis mostly literal translation)

Acts 27:42–44 [Given the circumstances,] the plan of the soldiers was to kill the prisoners, [so that] no one could escape by swimming away. However, the centurion, desiring to save Paul, prevented them [from accomplishing their] plan. He commanded those who could swim to throw themselves first [into the water and to swim to shore and to wait there] on the ground. Those who remained [were to lay] on boards and on [whatever else might come] from the ship. As a result, all were saved. [Everyone was able to swim or paddle to the shore, where they waited] on the [dry] land. (Kukis mostly literal translation)

Acts 27:42–44 The soldiers got together and decided that it would be best for them to kill all of the prisoners, so that no one could swim away and escape. However, the centurion, wanting to save Paul, prevented them from taking action. He first told those who could swim to jump into the water and swim for shore. They were to wait there. All those remaining were to grab onto any board or flotsam from the ship and hold onto that while swimming toward the shore. As a result, everyone from the ship was saved, just as Paul had promised. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 27 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 27

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 27

[Chapter Outline](#)

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Addendum

This footnote was referenced in [Acts 27:1–2](#).

Footnote from the Christian Community Bible Acts 27:1

• 27.1 Paul is taken to Rome with a group of prisoners. It is not difficult for us to imagine that even if the officer shows him much consideration his situation is not all comfort. This officer has his own authority besides that of the ship's captain: the soldiers know that if a prisoner should escape, his guard would be executed (see 12:19 and 27:42). This account is a very interesting document on navigation in the Mediterranean at that time. Luke has given plentiful details: what a contrast with the account of Jonah and the tempest, written doubtless by someone who had never sailed. It is obvious that Paul was familiar with this kind of journeying: in 2 Corinthians 11:25, he states having been shipwrecked three times. Paul's inner strength stands out in the description of the storm: Paul knows he is to testify before the tribunal of the emperor.

Link is from [Acts 27:6–8](#).

Kretzmann's Commentary on Acts 27:1–8

The hearing before Agrippa, which gave him as well as Festus the conviction that Paul was innocent of any offense against the empire, had one good result: it ended the uncertainty of the Caesarean imprisonment. It was determined that the trip to Italy, for which several routes were open, should be made entirely by sea. Luke here, as the text shows, again joined the company of Paul. He had probably spent the intervening two years in gathering the material which was later, under the Holy Spirit's guidance, used in his gospel. Paul and certain other prisoners were committed to the charge of a centurion by the name of Julius, an officer of the imperial guard, or cohort, a body of soldiers that bore the emperor's name and was probably used for confidential business between Rome and the provinces. Since they were in somewhat of a hurry, they did not wait for the coming of a large vessel. Paul embarked in a ship from Adramyttium, that is, from the port of Adramyttium, a harbor on the coast of Mysia, not far from Troas. This was a coastwise sailboat, engaged in local freight trade, bound for the seaports of Asia Minor. The intention of Julius was to be on the lookout for a larger vessel that was going directly to Italy. An expectation which could hardly fail of fulfillment. Paul not only had Luke as a companion, but also Aristarchus of Thessalonica, one of the men that had come up to Jerusalem with him, chap. 20:4. The fact that this man later is called a fellow-prisoner of Paul, Colossians 4:10, does not argue that he made the trip with Paul in that capacity. The chances are that Luke would have mentioned the fact of his being a prisoner, had this been his condition at the time. By the next day the boat had made a run along the coast of almost seventy miles and put in at Sidon, the former capital of Phoenicia, superseded as the commercial metropolis by Tyre. Here Julius gave the first evidence of the respect and friendly feeling which he showed to Paul on the entire voyage: he treated him kindly, having probably received instructions from Festus to that effect and himself being impressed by the personal character and conduct of Paul. Probably with the soldier to whom he was chained, the apostle received permission to go to his friends in the city, the brethren of the local congregation, and to receive their care. He may not exactly have been in need of medical care, but the kind words of his fellow-Christians at this time were undoubtedly no more to Paul than any mere entertainment for his benefit. After the business of the master of the vessel had been concluded at this port. they put to sea from there and sailed along below Cyprus, under the lee of this large island in the eastern Mediterranean. This made it necessary for the ship to sail around the long peninsula which juts out toward Syria, instead of cutting straight across the Mediterranean south of the island. But the winds were adverse. Having rounded the northeastern extremity of Cyprus, the ship crept along slowly from point to point along the coast of Cilicia and Pamphylia, "using the local land breezes when possible, and the current constantly running to the westward along the southern coast." in this way they reached the harbor of Myra, on the southern coast of Lycia, one of the great ports in the corn trade between Egypt and Rome. The centurion therefore found here a ship from Alexandria in Egypt, apparently a grain ship bound for Italy, and he transferred his prisoners and their friends to this larger merchant-vessel, put them on board, in the fond belief that the remainder of the voyage could now easily be accomplished. But for quite a number of days they made slow headway, reaching a point off Cnidus, a city on the coast of Caria, only with considerable difficulty, and were unable to enter. The wind still hindering their progress across the Aegean Sea, they turned to the south, to try the course in the lee of the island of Crete, which they reached off Cape Salmone, on the eastern extremity. And even here they sailed along the southern side of the island only with difficulty, until they reached a certain place called Fair Havens, about in the center of the southern coast, the city of Lasea being near it. The start from Caesarea having been made in the late summer or early fall of the year 59 or 60, winter was now approaching, and shipping was becoming dangerous.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-27.html> accessed January 11, 2024.

Link is from [Acts 27:13–15](#).

Kretzmann's Commentary on Acts 27:9–13

Due to the adverse winds and the extremely slow progress, the season was now very far advanced, and navigation had become perilous. The great fast day of the Jewish calendar was even past, that of the Day of Atonement, which was held on the tenth of Tishri (corresponding roughly to our October). In those days, navigation ceased with the coming of the stormy season, not to be resumed till spring. Paul, therefore, whether on his own initiative or by request of the centurion, issued a warning admonition that, so far as he could see, the voyage was destined to proceed only with great injury and much damage, not only of the cargo and of the ship, but also of their own lives. There would surely be injury inflicted to them and the ship by the elements, especially by the violence of the tempest; and the event fully justified Paul's advice. But the centurion was persuaded by the master and by the owner of the ship rather than by anything Paul could say. According to some commentators, the two men were the pilot and the captain of the ship, and their interest in opposing Paul's advice was grounded in mercenary motives, the provisions being eagerly expected in Rome and providing for the keep of a large crew during a long stay at Fair Havens being a considerable item. Then there was another factor, namely, that the harbor was not altogether suitable for wintering, not so much on nautical grounds, but for the reason that there was no large city nearby, and that the sailors would suffer for want of suitable occupation. So the majority finally proposed to set sail from there with the intention, if they could make it, of wintering at Phoenix, which was a harbor of Crete fronting toward the southwest and northwest. Their opinion seemed to be sustained by the weather, for instead of the disagreeable and contrary wind from the west a moderate breeze from the south began to blow, which seemed altogether favorable to their intention of running along the coast a matter of some sixty miles. Believing, therefore, that they could carry out their intention, they weighed anchor and sailed along Crete to the west, closer inshore even than before, hugging the coast. It was a perilous undertaking at best, but they were willing to risk it, just as many people today will endanger life and limb a thousand times in the hope of gaining a few dollars.

From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 13, 2024.

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[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 27:20](#).

Kretzmann's Commentary on Acts 27:14–20

The gentle breeze seems to have been only a lull while the storm shifted, for not long after they had started from Fair Havens, and probably before they had rounded the cape, where their course would turn toward the northwest, a tempestuous wind, a hurricane, beat down from Crete and its mountains. Its name is given as Euroclydon, or East-northeast, now known as a "Levanter," and its force was such, after the ship had been caught by it, as to make it impossible to face the wind. So the sailors gave way to the wind, they gave the ship up to the mercy of the hurricane and were driven along. Steadily toward the southwest they were beaten until they ran under the lee of a small island called Clauda. Here the force of the storm was not quite so great as out in the open, and so the sailors were enabled to take three precautions. With some difficulty they got hold of the boat, or skiff, which usually floated at the stern, but which was now in danger of being dashed to pieces against the sides of the vessel: this they hoisted to the deck. They next undergirded, or frapped, the ship by passing cables around the hull, undoubtedly the long way in this instance, to secure the whole planking of the ship and to break the force of the waves. The tightening was done by means of the capstan, thus affording some safety against the parting of the timbers. And finally, since the sailors were afraid that they would be driven into the dreaded Syrtis, the great banks of quicksands near the coast of Africa, they lowered the gear, the rigging of the sails, or set it so that it offered the least possible resistance to the wind, and so were driven. Their precautions seem at least to have had so much effect that the course of the ship was changed from southwest to west. The next day the tempest raged with unabated vigor, and since they were tossed about and suffered great distress because of the storm, they jettisoned, they threw overboard the cargo, or such parts of it as were loose. On the third day they threw overboard the rigging and the tackling of the ship, including all the spars and cordage. The suffering and distress of all men on board was greatly increased by the fact that they were dependent upon the stars for steering the course of the vessel, and since now neither sun nor stars appeared for many days and

Kretzmann's Commentary on Acts 27:14–20

the tempest was raging with unabated force, they finally gave up all hope of being saved. That was the result of courting danger without necessity, of pure presumptuousness.

From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 14, 2024.

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[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 27:23–24](#).

A lengthier doctrine can be found here: [Blessing by Association \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Blessing by Association (by R. B. Thieme, Jr.)

- A. Definition. Blessing by association is the overflow of divine blessing imparted to the mature believer. It is one of the categories of blessing which go through the grace pipeline to the mature believer. Every mature believer has people associated with him, believers or unbelievers, who receive blessing as a result of their association with him. This is one of the reasons why the wicked prosper.
- B. The Source of Blessing by Association.
 1. Direct blessing from God goes to the person in association with the mature believer.
 2. Indirect blessing from God occurs because the mature believer provides the blessing from his own prosperity. In fulfillment of Romans 12:13, he "contributes to the needs of the saints." The mature believer gives of his time, wealth, success, love, personality, and whatever the category of his prosperity might be.
- C. The Peripheries of Blessing by Association.
 1. The spiritual periphery is the local church.
 - a. A local church can make or break you. If the **pastor** is a jackass, you've had it. Local churches and Christian service organizations are destroying the objective of the Christian way of life, and have done more to distract believers than anything else.
 - b. Programs are distractions and do not cause spiritual growth. You are blessed by Bible doctrine communicated from the pastor. You are also blessed by association with someone else in the congregation.
 - c. When you get sucked into "improving the world," "social action," or "getting involved," then you lose out on being a blessing by association to others. Stay away from reform movements. You only save the country by taking in doctrine and reaching maturity.
 2. Loved ones are a periphery of blessing, to include your husband or wife, children, mother or father. One mature family member blesses the entire family. You coast uphill when someone in your periphery cracks the maturity barrier. Any relative in your family can be blessed by your advance to maturity.
 3. Professional life periphery includes your school system, coaches, teachers, students, administrators; hospital system; business associates; military organization; or any service organization.
 4. Business association periphery includes a partnership, corporation, an investor, labor, or management.
 5. Social periphery includes friends. However, be careful that you don't run around with the wrong crowd and get led astray. You will find your friends among like-minded believers. Stick with them. Watch out; don't run with unbelievers, because they are going in a different direction.
 6. Geographical periphery includes your neighborhood, city, county, state, or nation.
- D. The Heritage Aspect of Blessing by Association. When the mature believer dies, he is still a blessing by association to those left behind after his death. Those left behind are taken care of throughout their lifetime by God, even if they are antagonistic to Bible doctrine or are unbelievers. God continues to bless the bereaved loved ones, friends, and relatives.
- E. Blessing by association overflows into historical impact. See the doctrine of the Pivot.

Blessing by Association (by R. B. Thieme, Jr.)

- F. Blessing by association overflows into objectivity of the Christian life. Romans 12:14, "Keep on speaking well of those who persecute you and do not curse them."
- G. Blessing by association is related to the rapport of the royal family of God, Romans 12:15.

These can be found in the Romans series lesson #371. A similar doctrine can be found in the 1976 Abraham series, lesson #91.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 27:25–26](#).

Kretzmann's Commentary on Acts 27:21–26

For fourteen days and fourteen nights the vessel was tossed by the waves of the Mediterranean like a nutshell, during which time crew and passengers were in too great distress to think of eating; they abstained entirely. But when Paul, on one of these days, stepped into their midst and stood before them, they were willing to listen with greater respect to one whose judgment had been sounder than that of the great majority, if not of all of them. Without the slightest trace of malice in his attitude, but with the frankness which characterized him at all times, Paul told them that they should have permitted themselves to be persuaded by him and not have sailed from Crete. By not having put to sea, as he had advised, they would not have suffered this loss, they would have saved themselves both distress and injury or loss of property. But now he earnestly admonished them to be of good cheer, since there would be no loss of life in the case of any of them, unless it be of the ship. The ship would, in the events which were get to transpire, prove a total loss, but all lives would be spared. And this admonition Paul supported by the evidence of a vision or dream. In the night that had just come to a close the angel of the Lord, whose own he was and whom he served, had stood by him and told him not to fear, since it must happen that he would be placed before Caesar, be arraigned before the emperor, and God had granted him the lives of all that were sailing with him. They were his as a present, a gift, from God, with the implication that without such gift they all would have perished. And so Paul again urges the men to be of good cheer, for he had absolute trust in the words of God that things would come to pass in exactly that way which had been told him. And in a spirit of prophecy the apostle adds: On a certain island, however, we are to be stranded. It was not a part of the angel's message to him, but he had this information through the Spirit of God. Note: Every true Christian considers himself as belonging to the Lord, as being His own: and every Christian spends his life in the service of his Lord, even as Paul did. Mark also: God often spares the unbelievers and scoffers for the sake of the Christians, who are then to carry out, the work of the Lord with double vigor.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-27.html> accessed January 15, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 27:30–32](#).

Kretzmann's Commentary on Acts 27:27–32

About this time the ship, a mere plaything of the waves, was being tossed about in the Adria, in the Ionian Sea between Sicily and Greece, being driven in a uniform, continuous motion toward the west, and the fourteenth night had descended upon them. It was about in the middle of the night when the sailors surmised, not because they were able to distinguish anything in the dense darkness, but because the sound of the waves, the rolling of the breakers, seemed to indicate as much, that same land was approaching them, just as it appears to a traveler from the deck of a ship. So they quickly took soundings and found the depth to be twenty fathoms (a fathom, six feet); however, after they had traversed but a little more space and had again cast out the sounding-lead, they measured fifteen fathoms. The conclusion which they drew from these soundings made the crew fear, together with the passengers, that they would be cast on rocky ground, either on the shore or

Kretzmann's Commentary on Acts 27:27–32

on submerged reefs. So they let down four anchors from the stern of the ship and heartily wished that day would dawn. Anchorage from the stern in this case, not knowing what was a score of feet away from them, enabled the sailors to manage the ship far more easily and would keep her under the control of the helm, in case it would prove feasible to run her ashore in the morning. Paul was on deck; as were most of the passengers, and so he was enabled to thwart a treacherous plan of the crew. For the sailors desired earnestly to flee from the ship, to escape and leave soldiers, passengers, and prisoners to their fate; they lowered the small boat into the sea with the plea that they wanted to let down anchors from the bow, or prow, of the ship as well. They pretended that they must take the anchors the full cable length away. But Paul, noticing their deception, told the centurion and the soldiers that, unless these men remained in the ship, they all could not be saved. The soldiers thereupon made short work of the matter. They simply chopped off the ropes that held the boat and let her fall down, the waves at once carrying the skiff away. Thus Paul again saved the lives of all the people on the ship, for it stood to reason that neither the soldiers nor the passengers would be able to handle the vessel in an emergency like the present one. A Christian will at all times have the welfare of all men at heart and, so far as lies in his power, will advise, help, and protect them in every bodily need.

From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 15, 2024.

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[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 27:35–38](#).

Kretzmann's Commentary on Acts 27:33–37

That the events of the last two weeks, the terrible buffeting by wind and waves, the constant danger of death, the absence of sun and stars, had had a demoralizing effect upon all men on board, is easily understood. In spite of Paul's cheering and reassuring words when the storm was at its height, the strain had not permitted either crew or passengers to eat. The man with the greatest calmness and self-possession on the entire vessel was the apostle; he was now easily the leading spirit in the whole ship's company. Since about midnight the ship had been straining at her anchors, in constant danger that some unusually heavy sea might cause the cables to part and throw them all on the rocky reefs. And now, finally, came the late dawn of a lowering November day. But just as day was about to break. Paul earnestly urged all men on board to take some food, reminding them that it was now the fourteenth day since they had been on the watch, on the lookout for help and deliverance, during all of which time they had been without food and had eaten nothing, had taken no regular meal. Now and then one of them might have snatched a hasty bite, but not enough to keep up sufficient strength for any emergency. "Paul suggests to the whole company to take food, in order to strengthen themselves for the escape from the ship. This was a wise and necessary act. It was forced on Paul by the situation; yet he was the only one that preserved sufficient coolness and courage to think of preparing for the immediate future." Paul thus begged them to take some food and to make a good square meal of it, since this was necessary for their safety and for the work which they would have to perform to obtain deliverance from their present peril. And he again assures them that not a hair of their heads would perish; they would neither lose their lives nor suffer any serious hurt in their bodies. After these words Paul himself set a good example: he took some bread, gave thanks to God before them all, and, breaking the bread, began to eat. Note that Paul, even in the time of greatest peril, did not neglect to say grace and thank God, who had provided the food; nor did the presence of heathen hinder him from following his usual custom in this respect. The courage of Paul was infectious, for now the entire company was of good cheer; all men on board felt the need of showing more trust and manliness, and so they also themselves took some meat, partook of food, a large number, as Luke notes, a total of two hundred and seventy-six souls: they all were inspired by his confidence. When they had then eaten to their satisfaction, every one making a full meal of it, this restored them to such calmness and strength that they afterwards lightened the ship by throwing the grain, which seems to have made up a large part of her cargo, into the sea. The purpose was to have the vessel ride as high as possible in the water, thus diminishing her draught sufficiently to lift her over banks and shoals and to bring her as near to the land as possible. Note: It is always to the advantage and profit of the children of this world that Christians live in their midst. More than

Kretzmann's Commentary on Acts 27:33–37

once, in days of great danger and distress, the advice and the prayers of the Christians have brought help.

From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 16, 2024.

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[Charts, Graphics and Short Doctrines](#)

This is referenced in [Acts 27:42–44](#).

Kretzmann's Commentary on Acts 27:39–44

When it was day, when it became light enough to distinguish objects plainly, the sailors tried to get their bearings, but they did not recognize the land. They may have been at the island before, but this particular section on the northeastern shore was not familiar to them. From where they were anchored, near a rocky point, they perceived, or noticed, a small bay or inlet with a sandy beach, which looked much more inviting than the reefs farther out. Into this small bay, therefore, they wished, if possible, to drive the ship; they wanted to run her ashore on the beach. Having therefore loosed the anchors by slipping the cables which held them inside the vessel, they left them, they abandoned them in the sea. At the same time they unlashd the bands, the fastening of the rudders, of the two paddle-rudders with which the ships of those days were supplied, for they now needed them to steer the ship. And finally, they hoisted the foresail, spread its full extent to the breeze, and made for the, flat beach. But as the vessel entered into the channel, it suddenly struck a submerged bank, ridge, shoal, or reef, the bow cutting deeply into the mud or sand and jamming fast, while the stern began to break up from the force of the waves. It was an extremely dangerous situation and one which almost caused the soldiers to lose their self-control and common sense. For their plan now was to kill the prisoners, lest any of them escape by swimming. Just as though there had been much danger of that. In the rocky island! But here Julius, the centurion, again showed his good will. He wanted to bring Paul through safely, and therefore hindered them in their plan, put a stop to their intention. He gave the command that all those that were able to swim should jump overboard first and thus reach the land. And afterwards, when the sea about the hulk was clear of the swimmers, the rest, some on planks and some on pieces of wreckage, were to do the same thing. It was no easy task, with a heavy sea rolling and the waves sweeping high up on the shore, to reach a place beyond danger; but finally all the men that had been on the vessel, crew, soldiers, passengers, prisoners, came through in safety, according to the prediction of Paul. It was a miraculous escape. If only they had all acknowledged that it was due to the God of the Christians to whom they owed life and all blessings!

From <https://www.studylight.org/commentaries/eng/kpc/acts-27.html> accessed January 16, 2024.

[Chapter Outline](#)

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 27

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Sailing from Caesarea to Myra

When it was determined for us to set sail to Italy, Paul and certain other prisoners were delivered to a centurion [whose] name [was] Julius [and he was] of the Augustan regiment.

When it was finally set for us to set sail for Italy, Paul and some other prisoners were delivered over to a centurion named Julius. He belonged to the Augustan regiment.

A Complete Translation of Acts 27	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Having set foot in the ship of Adramyttium, [and] being about to set sail to [various] ports along Asia Minor, we departed. Aristarchus, a Macedonian of Thessalonica, was with us.	We boarded the ship of Adramyttium and were about to set sail to the various ports along the coast of Asia Minor. Aristarchus, a Macedonian of Thessalonica, was with us when we departed.
Another [man] brought [the ship] into Sidon. Julius, acting kindly to Paul, permitted [him] to depart [to be] face to face with friends [there], attaining care [and attention].	The captain guided the ship into Sidon, where Julius, acting benevolently towards Paul, allowed him shore leave to meet some friends there in Sidon and to be ministered to.
Having therefore departed, we sailed under the influence of Cyprus, for the violent winds [there] kept on being contrary.	Having therefore departed, we sailed under the influence of the waters of Cyprus, as violent winds there kept on working against us.
The [ship was moving] towards the open sea by Cilicia and Pamphylia, [and] we were going to Myra of Lycia.	We kept on moving towards the open seas by Cilicia and Pamphylia, and we found ourselves going toward Myra of Lycia.
Difficult sailing to Crete in another ship	
The centurion having found there an Alexandrian ship [which would be] sailing toward Italy, placed us into it.	At that port, the centurion found an Alexandrian ship which would be sailing to Italy, and he booked us passage there.
For many days, [we were] sailing slowly and with difficulty, coming to be by Cnidus, the wind not permitting us further progress.	Nevertheless, this ship also moved slowly and with great difficulty as we found ourselves near Cnidus. The winds were contrary and permitting us very little progress.
We sailed under the influence of [the waters and winds of] Crete by Salmone.	We sailed by Crete and Salmone, the currents and winds of that leg of the trip being unhelpful.
Sailing past her with great difficulty, we came to a certain place called Good Harbors. The [ship] was near the city Lasea.	Having sailed past Salmone, we came to a certain port known as Fair Havens. We were not far from the city of Lasea.
Paul suggests that they temporarily stop in Fair Havens; but they press on to the next port	
Now some time has passed and it was now dangerous for the voyage because even the fast had not gone past.	A considerable amount of time had passed and it became clear that the voyage had become dangerous, as the fast of Yom Kipper had already taking place, taking them into winter.
Paul advised [the men in charge], saying to them, "Men, I keep on perceiving that [there is about to be] harm and even much damage, not only of the freight and of the ship, but to our [very] lives [while] on [this] voyage."	Paul advised the men in charge, saying to them, "Men, I can clearly see that there is about to be harm as well as heavy damage which is about to take place. Not only is the ship and its freight in great danger, but also our very lives, if we keep going."
The centurion was being more convinced by the speaking of the captain and the ship owner than [he was] by Paul.	After listening to the arguments of Paul and others, the centurion was more inclined to side with the captain of the ship and the ship's owner than with Paul.

A Complete Translation of Acts 27

The Kukis Reasonably Literal Translation	Kukis Paraphrase
[They determined that] the harbor [where they were] was ill-suited to face a winter [in].	The harbor where they were docked they decided was not the best place to face the winter.
The larger number [of the men] set forth a plan to depart from there that they might be able to come to Phoenix, to winter [there] in [that] harbor of Crete, before a southwest wind and before a northwest wind.	So the majority of men set forth a plan to leave that harbor and, if possible, travel to Phoenix, another harbor in Crete, intending to winter there. They knew they might be facing winds from the southwest and northwest.
The ship is suddenly seized by a storm and sent out into the open seas	
Now [because] a southern wind blowing gently, they were assuming [their] intention to hold [their course was the right move]. Lifting up [anchor], they began to sail along [the southern coast of] Crete.	Now, when they felt a gentle southern wind blowing against their sails, they assumed that this was the time to take action. Having taken up anchor, they began to sail along the southern coast of Crete.
But after not much [time], a hurricane-force wind came down upon [the ship], the wind being called Euroclydon [a violent, southeast wind].	However, after very little time passed, a hurricane-force wind suddenly came down upon their ship, this wind being called Euroclydon.
[The wind] seized the ship by force and they [found themselves] unable to face [this] wind. Having surrendered [to it], they began to be driven [by the wind].	Having this ship being seized by great force, they were unable to maintain their course against this wind. Therefore, they surrendered to the force of this wind and allowed themselves to be driven by it.
They were sailing past a certain small island called Cauda.	We sailed past a small island known as Cauda.
We were able, with much effort, to bring up the small boat. Having taken [it] up, they were using ropes [and] undergirding the ship.	We exerted a great deal of effort to bring the lifeboat up. After taking it up, ropes were used to undergird the ship.
And they were worried lest [we all go] into the sandbars [of that region]; [and that] they might be [completely] driven off course, having lowered the sail. Thus they were being borne about [having lost all control of the ship].	One of their fears was that we might be driven into the sandbars of that area. They also worried that they might be completely driven off course, having lowered the sail. In this state, our ship was being borne about, subject to the waves and the storm.
[Because] we were being violently tossed about by storm the next [day], they were jettisoning [cargo from the ship].	Because we were being violently tossed about by the storm going into the second day, they began to jettison cargo from the ship.
On the third [day], they had cast off [some of] the ship's equipment.	By the third day, they were throwing the tackling of the ship overboard.
Neither the sun nor the stars were visible for many days. The storm, not a little (one) was laying [over us].	Because of the storm, we could not see the sun or the stars for many days. This massive storm just lay right on top of us.
Finally [that storm] removed all hope for us to be saved.	At some point, this storm removed from us any hope of being delivered.

Paul steps forward to tell what an angel revealed to him

A Complete Translation of Acts 27	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
[They] were living without food [for] a long [time]. Paul then stood up in their midst, [and] he said, "Indeed, O men, it was necessary [for you] to have been persuaded by me not to depart from Crete, [which resulted in the] acquisition of [all] this damage and loss.	The men on the ship went for a long time without food. Paul finally stood up in the midst and said to them, "Certainly, O men, you should have listened to me in the first place when I told you not to depart from Fair Havens in Crete, Because you did not listen to me, you suffered great loss and damage.
I keep exhorting you these things: to keep on being in good spirits, for no soul will be lost from you; only [the loss of] the ship.	Nevertheless, let me encourage you to be cheerful, as there will be no loss of life on this ship. I know that only the ship will be destroyed.
For an angel stood by me this night, from the God of whom I keep on being, [from] the [God Whom] I keep on serving.	I know this because an angel of God spoke to me this very night. This was an angel from the God Who gives me life, the God Whom I keep on serving.
[The angel] was saying, 'Do not be frightened, Paul, [for] it is necessary to bring you to Cæsar. Also see, God has show grace to all those sailing with you.'	The angel said, 'Don't be afraid, Paul, for it is necessary for you to be brought to Cæsar. Recognize that God has shown grace to all of those who are sailing with you.'
Therefore, be of good spirits, men, for I believe in the God, that according to which was said to me, in this manner it will be.	Therefore, because we will all be saved, be of good spirits, men, for I believe in God. I am convinced that, according to what the angel said to me, that it will come to pass in exactly that way.
Now, it keeps on being necessary for us to fall into an island."	However, it is also necessary that we crash into a small island."
Paul continues to help and guide the captain as the ship is driven along	
Now, as the fourteenth night came, we were carried into the Adriatic (Sea). About the middle of the night, the crew thought they were approaching a certain land (mass).	As the 14 th night began, we found ourselves being carried out into the Adriatic Sea. Around midnight, the crew believed that we were approaching a land mass.
Having tested the depth [of the ocean there], they found [it to be] 20 fathoms. They went a short distance [more] and again tested the depth, [and] they found [it to be] 15 fathoms.	The first tested the depth of the ocean where were were and it showed 20 fathoms. After traveling a short distance, the found the depth to be 15 fathoms.
They were frightened, lest we be cast into some rocky places. From the stern, they cast out four anchors.	They were extremely worried that we might be thrown against some rocky places. They went to the stern and dropped four anchors to stabilize and stop the ship's movement.
They were praying for day to come.	They prayed for day to come.
[Regarding] the sailors who were seeking to escape from the ship: [they] were lowering the skiff into the sea, [but they made it seem that] they were about to cast out the anchors from the bow [of the ship] as a pretext [for them being at the front of the ship].	Paul had noticed that most of the seamen were at the front of the ship. Although they made it appear as if they were about to drop anchor from there, what they were really doing was preparing the skiff to be lowered into the sea. They were planning to escape the ship by using the skiff.

A Complete Translation of Acts 27

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul communicated to the centurion and to the soldiers, “Unless these [sailors] remain in the ship, you [all] are not able to be saved.”	Paul went to the centurion and his soldiers and said to them, “You are unable to be kept alive on this ship if the seamen are gone.”
The soldiers, therefore, cut the ropes of the skiff and they allowed it to fall [into the waters].	The soldiers went to the front of the ship and cut the ropes holding the skiff. It fell into the waters below.
Now, until which [time], [as] the day was about to be, Paul was exhorting all [of them] to eat food, saying, “[It is] the fourteenth [day] today [and you all] keep on hoping without eating. You keep on persisting to take in nothing.	At this time, as the new day began, Paul kept on exhorting the people on board the ship to eat. He said, “It is the fourteen day today and you all have hope, but you are not eating. You keep on persisting to limit your food intake.
Therefore, I keep on exhorting you [all] to eat food. For this thing, your salvation, keeps on being at hand. For you see, not one hair from your heads will perish.”	Therefore, I keep on encouraging you to eat some food. Your deliverance is at hand. Listen, not one hair from any of your heads will perish in the upcoming events.”
[After] saying these things, and taking a loaf [of bread], [Paul] gave thanks to God before all [of the people on board]. Having broken the bread, he began to eat.	After saying these things, Paul took a loaf of bread and gave thanks to God before all of people on board. Having broken that bread, he began to eat.
All [those on the boat] became more confident and they have taken [some] food. We—all of the souls on the ship—keep on being 276 [possibly, 76].	Everyone else on the ship began to feel more confident, and they began eating as well. In all, there were 276 people aboard the ship.
Now, having become satiated [by] the food they were receiving, the people unloaded [barrels of] grain into the sea.	After becoming satiated by this morning meal, the people began to unload barrels of grain into the sea.
The ship runs aground in Malta	
When the day came, they did not know the land [that they were approaching]. They were carefully observing a certain bay, having a beach. [As they moved] toward [this beach], they were resolving, if able, to run the ship aground.	At daybreak, they could see, but not identify, the land mass toward which they were sailing. They carefully examined a certain bay with a beach, toward which they had resolved, if possible, to run the ship aground right there.
They are casting the anchors aside, leaving [them] in the sea. At the same time, they loosened the rudder straps, and they were lifting up the topsail to the wind. They held [everything] secure [as the ship moved] toward the shore.	They cast the anchor off the side of the ship, leaving them in the sea. At the same time, they both loosened up the rudder straps and lifted up the topsail to the wind. They held everything securely as the ship headed toward the shore.
Having fallen into a place of the two seas, they run the ship aground. Indeed, the ship being stuck, remains unmoveable [where it is]. [While being held immobile,] the stern of the ship is being destroyed by the force [of the waves].	The ship ran aground at the place of the two seas, to a point where it was stuck. The waves behind the ship beat against the hull of the stern, destroying it.

A Complete Translation of Acts 27	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
[Given the circumstances,] the plan of the soldiers was to kill the prisoners, [so that] no one could escape by swimming away.	The soldiers got together and decided that it would be best for them to kill all of the prisoners, so that no one could swim away and escape.
However, the centurion, desiring to save Paul, prevented them [from accomplishing their] plan.	However, the centurion, wanting to save Paul, prevented them from taking action.
He commanded those who could swim to throw themselves first [into the water and to swim to shore and to wait there] on the ground.	He first told those who could swim to jump into the water and swim for shore. They were to wait there.
Those who remained [were to lay] on boards and on [whatever else might come] from the ship. As a result, all were saved. [Everyone was able to swim or paddle to the shore, where they waited] on the [dry] land.	All those remaining were to grab onto any board or flotsam from the ship and hold onto that while swimming toward the shore. As a result, everyone from the ship was saved, just as Paul had promised.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 27			
	Series	Lesson (s)	Passage
	1965 Acts (#402)	#142–148	Acts 27:1–25
R. B. Thieme, Jr.	1965 Acts (#402)	#151–152	Acts 27:26–44
	1965 Teens (#776)	#149–150	Acts 27:1–22
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of Acts 27



Word Cloud from Exegesis of Acts 27³³

These two graphics should be very similar; this means that the exegesis of Acts 27 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

³³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.