

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 27

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΚΖ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 27:1–8

#### **Departure from Caesarea: the voyage to Fair Havens**

Paul and other prisoners are handed to Julius the centurion and sail from Caesarea on an Adramyttian ship (1–2); a stop at Sidon, then a difficult coasting under the lee of Cyprus and across to Myra (3–5); there a Alexandrian grain ship is found and boarded (6); the slow, difficult passage to Cnidus and the lee of Crete, arriving at Fair Havens near Lasea (7–8).

B · 27:9–12

#### **Paul's warning rejected: the decision to push on from Fair Havens**

The Fast (Day of Atonement) has passed, sailing is dangerous; Paul warns that the voyage will bring disaster to cargo, ship, and lives (9–10); the centurion is persuaded by the pilot and ship-owner to attempt Phoenix, a better harbor on Crete (11–12).

C · 27:13–26

### The storm: Euraquilo and the desperate struggle

A gentle south wind deceives them into sailing; then Euraquilo the northeaster strikes violently (13–14); they are unable to face the wind, run before it under the lee of Cauda, barely secure the dinghy, and undergird the ship with cables (15–17); the storm continues; on the third day they throw the ship's tackle overboard (18–19); no sun or stars for many days, all hope of survival abandoned (20); Paul stands, rebukes the failure to heed him, announces an angelic promise that no life will be lost though the ship will be destroyed, and urges courage (21–26).

D · 27:27–38

### Fourteenth night: soundings, sailors' escape foiled, Paul breaks bread

On the fourteenth night the sailors sense land, take soundings twice, anchor by the stern (27–29); sailors attempt to escape via a false pretext, but Paul warns Julius and the soldiers cut the dinghy loose (30–32); Paul urges all to eat for safety — they have not eaten for fourteen days — taking bread, giving thanks, breaking it (33–36); all 276 persons are fed and throw the wheat cargo overboard to lighten the ship (37–38).

E · 27:39–44

### Shipwreck and salvation: all 276 reach land

At dawn an unknown bay with a beach is sighted; they decide to run the ship ashore (39); anchors cut, the foresail hoisted, they head for the beach but strike a shoal (40–41); soldiers plan to kill the prisoners, but Julius intervenes to save Paul; the order is to swim or float ashore on planks — all 276 are saved, fulfilling the divine promise (42–44).

## 1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς.

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

**TEMPORAL SETTING** Ὡς δέ The 'we' narrative resumes (cf. 21:18), embedding the narrator in the group. The aorist passive ἐκρίθη is impersonal; παρεδίδουν is an iterative imperfect marking the formal handover as the chapter's opening action.

Ὡς

when

temporal conjunction

δέ

now

continuative particle

ἐκρίθη

it was decided

Aor Pass Indic 3 Sg · κρίνω

impersonal passive main verb

→ constative aorist (single administrative decision)

κρίνω: 'judge/decide'; the pass. ἐκρίθη is impersonal — 'it was determined,' a Lukan administrative idiom (cf. 15:19; 16:4).

τοῦ

for us

Genitive

article with articular infinitive (genitive of purpose)

ἀποπλεῖν

to sail away

Pres Act Inf · ἀποπλέω

articular infinitive (object of ἐκρίθη)

→ progressive present (ongoing voyage in view)

ἀποπλέω: 'sail away from'; compound ἀπό + πλέω; 4× in Acts (13:4; 14:26; 20:15; 27:1).

ἡμᾶς

us

Accusative

accusative subject of infinitive

εἰς

to

preposition + accusative (goal)

τήν

the

Accusative

article

Ἰταλίαν

Italy

Accusative

accusative of goal (with εἰς)

Ἰταλία: Italy; the destination toward which the entire book of Acts has been moving (19:21; 23:11).

παρεδίδουν

they handed over

Impf Act Indic 3 Pl · παραδίδωμι

main verb (coordinate)

→ inceptive imperfect (beginning the formal handover)

παραδίδωμι: 'hand over/deliver'; the same verb used of Jesus' passion (Mark 14:10), here official custody transfer.

τόν

the

Accusative

article

τε

both

connective particle (τε ... καί, correlative)

## Παῦλον

Paul

Accusative

*direct object*

## καί

and

*correlative conjunction (τε ... καί)*

## τινας

some

Accusative

*attributive pronoun, direct object (coordinate)*

## έτέρους

other

Accusative

*attributive adjective*

ἕτερος: 'other (of a different kind)'; the distinction from ἄλλος is not always sharp, but here marks Paul's companions as distinct from Paul himself.

## δεσμώτας

prisoners

Accusative

*direct object (appositive to τινας έτέρους)*

δεσμώτης: 'prisoner' (from δεσμός, 'bond/chain'); contrast δέσιμος (one who is bound) — δεσμώτης more specifically denotes a prisoner in custody.

## έκατοντάρχη

to a centurion

Dative

*dative of indirect object*

έκατοντάρχης: 'centurion,' commander of ~100 men; Luke's preferred form (also εκατόνταρχος); the centurion Julius acts with notable humanity throughout the chapter.

## όνόματι

by name

Dative

*dative of reference (idiomatic name-introduction)*

## Ἰουλίῳ

Julius

Dative

*dative in apposition to όνόματι (name)*

Ἰούλιος: a Roman cognomen; Julius of the Cohors Augusta — possibly the Cohors Iulia Sebastene stationed in Syria.

## σπείρης

of the cohort

Genitive

*genitive of identification*

σπεῖρα: a Roman cohort (~600 men); in Acts frequently used of auxiliary cohorts in Judea.

## Σεβαστῆς

Augustan

Genitive

*attributive genitive (title of cohort)*

Σεβαστή: Greek calque of Latin Augusta ('imperial, august'); Σεβαστή = Augusta. Several auxiliary units bore this honorific title.

2 ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀρισταρχοῦ Μακεδόνοσ Θεσσαλονικέωσ.

Having embarked on a ship of Adramyttium that was about to sail to the ports along the coast of Asia, we put out to sea, Aristarchus, a Macedonian from Thessalonica, being with us.

**NARRATIVE CONTINUATION** **δέ** Three circumstantial participles (ἐπιβάντες, μέλλοντι, ὄντος) surround the main verb ἀνήχθημεν — a characteristically Lukan layered narrative style. The genitive absolute ὄντος σὺν ἡμῖν Ἀρισταρχοῦ introduces a named companion.

### ἐπιβάντες

having embarked

Aor Act Ptc Nom Pl Masc · ἐπιβαίνω

*circumstantial participle (antecedent action)*

→ constative aorist participle

ἐπιβαίνω: 'step onto/board'; nautical term for boarding a vessel (cf. 21:2).

### δέ

and

*continuative particle*

### πλοίῳ

on a ship

Dative

*dative of means/vehicle (with ἐπιβάντες)*

πλοῖον: 'ship/vessel'; generic term; here specified by the adjective Ἀδραμυττηνῶ.

### Ἀδραμυττηνῶ

Adramyttian

Dative

*attributive adjective (provenance of ship)*

Ἀδραμυττηνός: of Adramyttium, a port city in Mysia (NW Asia Minor) on the Adramyttene Gulf; ships registered there would be familiar with the Aegean coastal ports.

### μέλλοντι

about to

Pres Act Ptc Dat Sg Masc · μέλλω

*attributive participle (modifying πλοίῳ)*

→ futuristic present (imminent departure)

μέλλω: 'be about to'; signals immediate intention — the ship was preparing to depart for Asia.

### πλεῖν

to sail

Pres Act Inf · πλέω

*complementary infinitive (with μέλλοντι)*

πλέω: 'sail'; basic nautical verb; 6× in Acts.

### εἰς

to

*preposition + accusative (goal)*

### τοὺς

the

Accusative

*article*

κατὰ  
along

*preposition + accusative (distributive/location  
along coast)*

τὴν  
the

Accusative  
*article*

Ἀσίαν  
Asia

Accusative  
*accusative (with κατά, distributive)*

Ἀσία: the Roman province of Asia (western Asia Minor), not the continent; its ports include Ephesus, Miletus, Troas.

τόπους  
places/ports

Accusative  
*direct object of πλεῖν εἰς*

τόπος: 'place'; here specifically coastal anchorages/ports.

ἀνήχθημεν  
we put out to sea

Aor Pass Indic 1 Pl · ἀνάγω  
*main verb*

→ constative aorist (departure as a single event)

ἀνάγω: lit. 'lead up'; nautical technical term for 'put out to sea, set sail' (ἀνάγεσθαι εἰς τὴν θάλασσαν); passive used reflexively as a nautical idiom.

ὄντος  
being

Pres Act Ptc Gen Sg Masc · εἰμί  
*genitive absolute (circumstantial)*

σύν  
with

*preposition + dative (accompaniment)*

ἡμῖν  
us

Dative  
*dative of accompaniment*

Ἀρισταρχου  
of Aristarchus

Genitive  
*genitive subject of genitive absolute*

Ἀρίσταρχος: companion of Paul from Thessalonica; mentioned in 19:29; 20:4; Col 4:10; Phlm 24 — a consistent travel companion.

Μακεδόνας  
a Macedonian

Genitive  
*genitive in apposition (ethnic identification)*

Μακεδών: 'Macedonian'; the Roman province of Macedonia, including Thessalonica.

Θεσσαλονικέως  
of Thessalonica

Genitive  
*genitive of origin (city identification)*

Θεσσαλονικεύς: 'a Thessalonian'; identifies Aristarchus' home city — Thessalonica, capital of the province of Macedonia.

3 τῇ τε ἑτέρα κατήχθημεν εἰς Σιδῶνα· φιланθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

The next day we put in at Sidon. And Julius treated Paul kindly, allowing him to go to his friends and receive care.

NARRATIVE CONTINUATION **ΤΕ** A brief favorable note characterizes Julius' treatment of Paul: φιλανθρώπως and ἐπέτρεψεν establish his benevolent role. The phrase ἐπιμελείας τυχεῖν is an articular-infinitive idiom for 'to receive attention/care' (medical or hospitable).

**τῇ**

the

Dative

article (with implied *ἡμέρα*)

**τε**

and

connective particle

**ἑτέρα**

next

Dative

dative of time (*τῇ ἑτέρα sc. ἡμέρα*)

ἕτερος: here 'next/following' in the idiom  
τῇ ἑτέρα (*ἡμέρα*), 'on the following day'

**κατήχθημεν**

we put in

Aor Pass Indic 1 Pl · κατάγω

main verb

→ constative aorist (single port call)

κατάγω: 'lead down'; the nautical passive  
κατάγεσθαι = 'put in to port, come to harbor' — the standard idiom for arriving at an anchorage.

**εἰς**

at

preposition + accusative (goal/destination)

**Σιδῶνα**

Sidon

Accusative

accusative of destination

Σιδών: the Phoenician port city of Sidon, ~110 km north of Caesarea; a natural first port of call on the northward route.

**φιλανθρώπως**

kindly

adverb (*modifying χρησάμενος*)

φιλανθρώπως: 'humanely, with kindness to man'; φιλάνθρωπος and cognates in Luke-Acts signal the gracious treatment of outsiders (cf. 28:2). The adverb here is a Lukan evaluative commendation.

**τε**

and

connective particle

ὁ

the

Nominative

article

Ἰούλιος

Julius

Nominative

subject

τῷ

to

Dative

article

Παύλῳ

Paul

Dative

*dative of advantage (indirect object of  
χρησάμενος)*

χρησάμενος

having treated

Aor Mid Ptc Nom Sg Masc · χράομαι  
*circumstantial participle (modal – manner of  
action)*

→ constative aorist participle

χράομαι: 'deal with, treat!'; with dative  
person and adverb of manner – 'treated  
Paul humanely.'

ἐπέτρεψεν

allowed

Aor Act Indic 3 Sg · ἐπιτρέπω

*main verb*

→ constative aorist (act of permission)

ἐπιτρέπω: 'permit, allow!'; a verb of  
permission governing the following dative  
+ infinitive construction.

πρὸς

to

*preposition + accusative (movement toward)*

τοὺς

the

Accusative

article

φίλους

friends

Accusative

*accusative of goal (with πρὸς)*

φίλος: 'friend!'; here almost certainly  
members of the Christian community at  
Sidon (Luke uses 'friends' as a social term  
overlapping with 'brothers').

πορευθέντι

having gone

Aor Pass Ptc Dat Sg Masc · πορεύομαι

*dative circumstantial participle (agreeing with  
τῷ Παύλῳ)*

→ constative aorist participle

πορεύομαι: 'go, travel!'; a Lukan favorite  
(nearly 50× in Luke-Acts).

ἐπιμελείας

of care

Genitive

*genitive object of τυχεῖν*

ἐπιμέλεια: 'care, attention!'; hapax in NT;  
cognate ἐπιμελέομαι (Luke 10:34, the Good  
Samaritan) and ἐπιμελῶς (Luke 15:8).  
Possibly medical care given Paul's chronic  
ailment.

τυχεῖν

to receive

Aor Act Inf · τυγχάνω

*complementary infinitive (object of ἐπέτρεψεν)*

→ constative aorist infinitive

τυγχάνω: 'hit the mark, obtain, receive!';  
with genitive = 'obtain, be granted!'; the  
idiom ἐπιμελείας τυχεῖν = 'receive  
attention/care!'

#### 4 κάκειῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τοὺς ἀνέμους εἶναι ἐναντίους,

From there we put out to sea and sailed under the lee of Cyprus, because the winds were contrary.

NARRATIVE CONTINUATION (GEOGRAPHIC PROGRESSION) **κάκειῖθεν** The particle κάκειῖθεν (= καὶ ἐκεῖθεν) marks itinerary progress. The nautical term ὑπεπλεύσαμεν is significant: the prefix ὑπό indicates sailing under the shelter of (the eastern shore of) Cyprus to avoid headwinds — a detail consistent with prevailing NW winds in late summer.

**κάκειῖθεν**

and from there

*crasis (καὶ + ἐκεῖθεν); adverb of place + connective*

κάκειῖθεν: crasis of καὶ ἐκεῖθεν, 'and from there'; a Lukan itinerary marker (cf. 13:21; 14:26; 16:12).

**ἀναχθέντες**

having put out to sea

Aor Pass Ptc Nom Pl Masc · ἀνάγω

*circumstantial participle (antecedent action)*

→ constative aorist participle

ἀνάγω: nautical passive = 'put out to sea'; repeated from v.2 — a standard departure formula in Acts' sea-voyage narrative.

**ὑπεπλεύσαμεν**

we sailed under the lee of

Aor Act Indic 1 Pl · ὑποπλέω

*main verb*

→ constative aorist (whole passage as single event)

ὑποπλέω: 'sail under'; ὑπό + πλέω — the technical nautical term for running under the sheltered (leeward) side of a landmass to gain protection from opposing winds; hapax in NT.

**τὴν**

the

Accusative

article

**Κύπρον**

Cyprus

Accusative

*accusative object of ὑπεπλεύσαμεν*

Κύπρος: Cyprus; a large island SE of Asia Minor; here they sail down its eastern coast and across to Cilicia/Pamphylia, consistent with avoiding NW headwinds.

**διὰ**

because of

*preposition + accusative (causal)*

**τὸ**

the

Accusative

*article with articular infinitive (causal)*

**τοὺς**

the

Accusative

*article (accusative subject of infinitive)*

## ἀνέμους

winds

Accusative

accusative subject of εἶναι

ἄνεμος: 'wind'; a key word throughout ch. 27 (vv. 4, 7, 14, 15); the prevailing NW/W winds of the Mediterranean summer made westward sailing notoriously difficult.

## εἶναι

to be

Pres Act Inf · εἰμί

infinitive in articular construction (causal διὰ τό + inf.)

## ἐναντίους

contrary

Accusative

predicate accusative (with εἶναι)

ἐναντίος: 'opposite, contrary, against'; used of contrary winds — the standard Greek word for headwinds.

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

And when we had sailed through the open sea off Cilicia and Pamphylia, we came down to Myra in Lycia.

NARRATIVE CONTINUATION (ITINERARY) **τε** The verse completes the first leg of the voyage with a place-name arrival formula. κατήλθομεν ('came down') reflects the geography — Myra lies in a coastal valley below high ground.

## τό

the

Accusative

article

## τε

and

connective particle

## πέλαγος

open sea

Accusative

direct object of διαπλεύσαντες

πέλαγος: 'open sea, deep'; distinct from θάλασσα (sea generally) — πέλαγος denotes the open, deep water far from shore; 2× in NT (here + Matt 18:6).

## τὸ

the

Accusative

article (with κατὰ phrase as attributive)

κατὰ  
off

*preposition + accusative (location: the sea adjacent to)*

τὴν  
the

Accusative  
article

Κιλικίαν  
Cilicia

Accusative  
*accusative with κατὰ (geographic location)*

Κιλικία: the Roman province of Cilicia in southern Asia Minor, east of Pamphylia; Paul's home territory (his native city Tarsus was in Cilicia).

καί  
and

*coordinative conjunction*

Παμφυλίαν  
Pamphylia

Accusative  
*accusative (coordinate with Κιλικίαν, with κατὰ)*

Παμφυλία: a narrow coastal plain between Cilicia and Lycia in southern Asia Minor; previously visited by Paul (13:13; 14:24).

διαπλεύσαντες  
having sailed across

Aor Act Ptc Nom Pl Masc · διαπλέω  
*circumstantial participle (antecedent action)*

→ constative aorist participle

διαπλέω: 'sail across/through'; διά + πλέω — the prefix marks the traversal of a body of open water; hapax in NT.

κατήλθομεν  
we came down

Aor Act Indic 1 Pl · κατέρχομαι  
*main verb*

→ constative aorist (arrival as single event)

κατέρχομαι: 'come down, arrive'; used of arriving at a port or coastal town from the sea (also 18:5; 21:3) — the 'down' reflects arriving at a harbor below the surrounding terrain.

εἰς  
at

*preposition + accusative (destination)*

Μύρα  
Myra

Accusative  
*accusative of destination*

Μύρα: the city of Myra in Lycia (SW Asia Minor); an important port for grain ships from Egypt — hence the Alexandrian grain ship found here in v.6.

τῆς  
of

Genitive  
article

Λυκίας  
Lycia

Genitive  
*genitive of identification (region)*

Λυκία: the region and later Roman province of Lycia in SW Asia Minor; Myra was its main port.

## 6 κάκεϊ εὐρών ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

There the centurion found an Alexandrian ship sailing to Italy and put us on board.

NARRATIVE CONTINUATION (SHIP CHANGE) **κάκεϊ** The centurion takes the initiative (εὐρών, ἐνεβίβασεν) — he is the decision-maker throughout. The Alexandrian grain ships were among the largest and most seaworthy vessels in the ancient Mediterranean; switching to one for the long westward crossing was strategically sound.

κάκεϊ

and there

*crasis (καὶ + ἐκεῖ); adverb of place + connective*

κάκεϊ: crasis of καὶ ἐκεῖ, 'and there'; Lukan itinerary marker.

εὐρών

having found

Aor Act Ptc Nom Sg Masc · εὐρίσκω

*circumstantial participle (antecedent action)*

→ constative aorist participle

εὐρίσκω: 'find'; here the providential discovery of a suitable vessel — a key turn in the narrative.

ὁ

the

Nominative

*article*

ἑκατοντάρχης

centurion

Nominative

*subject*

πλοῖον

a ship

Accusative

*direct object of εὐρών*

Ἀλεξανδρῖνον

Alexandrian

Accusative

*attributive adjective (origin of ship)*

Ἀλεξανδρῖνος: 'of Alexandria'; the great Alexandrian grain fleet carried Egyptian grain to Italy — some of history's largest merchant ships. An Alexandrian ship appears again in 28:11.

πλέον

sailing

Pres Act Ptc Acc Sg Neut · πλέω

*attributive participle (modifying πλοῖον)*

→ progressive present (ongoing voyage)

πλέω: 'sail'; the ship was mid-voyage to Italy — possibly storm-driven into Myra.

εἰς

to

*preposition + accusative (destination)*

τὴν

the

Accusative

article

Ἰταλίαν

Italy

Accusative

accusative of destination

ἐνεβίβασεν

he put on board

Aor Act Indic 3 Sg · ἐμβιβάζω

main verb

→ constative aorist (single act of transfer)

ἐμβιβάζω: 'put on board, embark'; a causative — the centurion causes others to board; hapax in NT.

ἡμᾶς

us

Accusative

direct object

εἰς

on

preposition + accusative (goal — onto the ship)

αὐτό

it

Accusative

accusative pronoun (anaphoric, referring to πλοῖον)

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

We sailed slowly for many days and arrived with difficulty off Cnidus; and since the wind did not allow us to go further, we sailed under the lee of Crete off Salmone.

NARRATIVE CONTINUATION (NAVIGATION DIFFICULTY) **δέ** The verse stresses difficulty at every point: ἱκαναῖς ἡμέραις (many days), βραδυπλοοῦντες (sailing slowly), μόλις (with difficulty), and the genitive absolute μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου (the wind not permitting us). The itinerary is historically precise: Cnidus, then Cape Salmone at the NE tip of Crete.

ἐν

in

*preposition + dative (time within)*

ἱκαναῖς

many

Dative

*attributive adjective (modifying ἡμέραις)*

ἱκανός: 'sufficient, considerable, many';  
Lukan idiom ἐν ἱκαναῖς ἡμέραις = 'over  
many days' (cf. 9:23, 43).

δέ

and

*continuative particle*

ἡμέραις

days

Dative

*dative of time (extent of time within)*

βραδυπλοοῦντες

sailing slowly

Pres Act Ptc Nom Pl Masc · βραδυπλοέω

*circumstantial participle (attendant manner)*

→ progressive present (ongoing slow  
progress)

βραδυπλοέω: 'sail slowly'; βραδύς ('slow') +  
πλοέω ('sail'); hapax in NT. A vivid word for  
the grueling westward slog against  
headwinds.

καί

and

*coordinative conjunction*

μόλις

with difficulty

*adverb of manner*

μόλις: 'with difficulty, scarcely, barely';  
used 4× in Acts (27:7, 8, 16; 14:18);  
intensifies the nautical hardship.

γενόμενοι

having arrived

Aor Mid Ptc Nom Pl Masc · γίνομαι

*circumstantial participle (κατά + place = 'being  
off, coming abreast of')*

→ constative aorist participle

γίνομαι + κατά: an idiom for 'come abreast  
of, arrive off' a geographic point — nautical  
usage.

κατά

off

*preposition + accusative (geographic: abreast of)*

τὴν

the

Accusative

*article*

Κνίδον

Cnidus

Accusative

*accusative with κατά (geographic)*

Κνίδος: the city and peninsula of Cnidus at  
the SW tip of Asia Minor (modern Turkish  
Datça); a major landmark where ships  
heading west would normally cross toward  
the island of Cos or Rhodes.

μὴ

not

*negation (with genitive absolute)*

## προσεῶντος

allowing

Pres Act Ptc Gen Sg Masc · προσεάω

*genitive absolute (causal)*

→ progressive present (ongoing prohibition by wind)

προσεάω: 'allow to proceed, permit'; a rare compound (πρός + εάω); hapax in NT. The genitive absolute μή προσεῶντος ἡμᾶς τοῦ ἀνέμου = 'the wind not permitting us to proceed!'

## ἡμᾶς

us

Accusative

*accusative object of προσεῶντος*

## τοῦ

the

Genitive

*article*

## ἀνέμου

wind

Genitive

*genitive subject of genitive absolute*

## ὑπεπλεύσαμεν

we sailed under the lee of

Aor Act Indic 1 Pl · ὑποπλέω

*main verb*

→ constative aorist

ὑποπλέω: repeated from v.4; sailing under the sheltered S coast of Crete to continue westward while blocked from the NW route.

## τήν

the

Accusative

*article*

## Κρήτην

Crete

Accusative

*accusative object of ὑπεπλεύσαμεν*

Κρήτη: the large island of Crete; sailing along its southern coast provided shelter from the prevailing NW winds.

## κατά

off

*preposition + accusative (geographic: abreast of)*

## Σαλμώνην

Salmone

Accusative

*accusative with κατά (geographic landmark)*

Σαλμώνη: Cape Salmone (modern Cape Sideros), the NE promontory of Crete; rounding this cape they came under the shelter of the island's southern coast.

8 μόλις τε παραλεγόμενοι αὐτήν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς πόλις ἦν Λασαία.

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

**NARRATIVE CONTINUATION** **ΤΕ** μόλις again (v.7) underscores difficult sailing along Crete's southern coast. The double name Καλοὶ Λιμένες ('Fair Havens' / 'Beautiful Harbors') is a geographic name confirmed by modern identification with Limenas Kalous in south-central Crete, near ancient Lasea.

**μόλις**

with difficulty

*adverb of manner*

μόλις; repeated from v.7; the third occurrence in two verses hammers home the laborious progress.

**ΤΕ**

and

*connective particle*

**παραλεγόμενοι**

coasting along

Pres Mid Ptc Nom Pl Masc · παραλέγομαι

*circumstantial participle (manner)*

→ progressive present (ongoing coasting)

παραλέγομαι: 'coast along, sail past'; παρά + λέγω (nautical 'to sail along the coast close to shore'); this is the technical Greek term for coastal sailing; hapax in NT.

**αὐτήν**

it

Accusative

*direct object (referring to Κρήτην)*

**ἤλθομεν**

we came

Aor Act Indic 1 Pl · ἔρχομαι

*main verb*

→ constative aorist (arrival)

**εἰς**

to

*preposition + accusative (destination)*

**τόπον**

a place

Accusative

*accusative of destination*

**τινὰ**

some/certain

Accusative

*attributive indefinite pronoun*

<p><b>καλούμενον</b> called</p> <p>Pres Pass Ptc Acc Sg Neut · καλέω <i>attributive participle (naming clause)</i></p>	<p><b>Καλοῦς</b> Fair</p> <p>Accusative <i>predicate accusative (name in naming clause)</i></p> <p>καλός: 'beautiful, fair'; part of the place name Καλοὶ Λιμένες = Fair/Beautiful Havens.</p>	<p><b>Λιμένας</b> Havens</p> <p>Accusative <i>predicate accusative (second element of place name)</i></p> <p>λιμὴν: 'harbor, haven'; pl. Λιμένες. The site is identified with modern Limenas Kalous on the south coast of Crete, confirmed by ancient anchor-stones found there.</p>	<p><b>ὧ</b> near which</p> <p>Dative <i>dative of proximity (with ἐγγύς)</i></p>
<p><b>ἐγγύς</b> near</p> <p><i>adverb of place (+ dative of proximity)</i></p>	<p><b>πόλις</b> city</p> <p>Nominative <i>subject (of ἦν)</i></p>	<p><b>ἦν</b> was</p> <p>Impf Act Indic 3 Sg · εἰμί <i>existential verb</i></p> <p>→ stative imperfect</p>	<p><b>Λασαία</b> Lasea</p> <p>Nominative <i>predicate nominative (name)</i></p> <p>Λασαία: an ancient Cretan city near Fair Havens; otherwise unattested in classical sources but confirmed archaeologically. The spelling varies (Ἀλασσα, Λασαία in some MSS).</p>

9 Ἴκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος

Since much time had passed and the voyage was now dangerous — the Fast had already gone by — Paul advised them,

**TEMPORAL PIVOT (DANGER WARNING)** **δέ** Two genitive absolutes (Ἴκανοῦ χρόνου διαγενομένου; ὄντος ἐπισφαλοῦς τοῦ πλοῦς) establish the danger, clinched by the parenthetical note on the Fast (Yom Kippur, late September/October). The imperfect παρήνει ('was advising') signals Paul's ongoing counsel; the verse is incomplete without v.10.

## Ἰκανοῦ

much

Genitive

*attributive adjective (modifying χρόνου, genitive absolute)*

ἰκανός: 'sufficient, considerable, much'; same word as v.7 (ἰκαναῖς ἡμέραις); characteristically Lukan.

## δέ

now

*transitional particle*

## χρόνου

time

Genitive

*genitive subject of genitive absolute*

## διαγενομένου

having passed

Aor Mid Ptc Gen Sg Masc · διαγίνομαι

*genitive absolute (temporal)*

→ constative aorist participle (time elapsed)

διαγίνομαι: 'pass through, elapse'; of time passing; 3× in Acts (25:13; 27:9; 28:11).

## καί

and

*coordinative conjunction*

## ὄντος

being

Pres Act Ptc Gen Sg Masc · εἰμί

*genitive absolute (second, parallel)*

→ stative present

## ἤδη

already/now

*temporal adverb*

## ἐπισηλοῦς

dangerous

Genitive

*predicate genitive (with ὄντος)*

ἐπισηλής: 'dangerous, precarious'; ἐπί + σηλαρός ('likely to slip/fall'); hapax in NT. The rare term heightens the danger.

## τοῦ

the

Genitive

*article*

## πλοῦς

voyage

Genitive

*genitive subject (of ὄντος)*

πλόος (contracted πλοῦς): 'voyage, sailing'; the nautical noun from πλέω; the voyage is the subject of the predicate adjective ἐπισηλοῦς.

## διὰ

because

*preposition + accusative (causal)*

## τό

the

Accusative

*article with articular infinitive (causal διὰ τό)*

καί

even

*ascensive particle*

τήν

the

Accusative

*article*

νηστείαν

Fast

Accusative

*accusative subject of infinitive*

νηστεία: 'fasting'; here the definite article (τήν νηστείαν) identifies the specific Jewish fast = Yom Kippur (Day of Atonement), which falls in late September/early October. Sailing was considered dangerous after the Fast (Vegetius: 'the sea is closed' from mid-September).

ἤδη

already

*temporal adverb*

παρεληλυθέναι

to have passed

Perf Act Inf · παρέρχομαι

*articular infinitive (object of διὰ τό)*

→ intensive perfect (the Fast is now past — a threshold crossed)

παρέρχομαι: 'pass by, pass'; the perfect emphasizes the completed passing: the seasonal window is closed.

παρήνει

was advising

Impf Act Indic 3 Sg · παραινέω

*main verb*

→ conative imperfect (attempting/urging advice)

παραινέω: 'advise, exhort, warn'; a rare compound (παρά + αἰνέω); hapax in Gospels/Acts, though 1× in Paul (Acts 27:22). The imperfect παρήνει suggests sustained counsel.

ὁ

the

Nominative

*article*

Παῦλος

Paul

Nominative

*subject*

10 λέγων αὐτοῖς ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.

saying to them, 'Men, I can see that the voyage will be with damage and great loss, not only of the cargo and the ship, but also of our lives!'

**DIRECT SPEECH (PROPHETIC WARNING)** λέγων Paul addresses the group formally (ἄνδρες) and issues a prophecy of disaster. θεωρῶ ὅτι is not a divine revelation but practical assessment (contrast v.23–24 where the angel speaks); the irony is that the centurion ignores this human wisdom, and then the divine word overrules even the coming disaster. The tricolon (φορτίου / πλοίου / ψυχῶν) builds in gravity.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

*circumstantial participle (indirect discourse introducer)*

→ progressive present

αὐτοῖς

to them

Dative

*dative of indirect object*

ἄνδρες

Men

Vocative

*vocative (direct address)*

ἀνὴρ: 'man, sir'; the plural vocative ἄνδρες is Paul's standard formal address to a mixed audience (cf. 27:21, 25; 13:16; 17:22).

θεωρῶ

I see/perceive

Pres Act Indic 1 Sg · θεωρέω

*main verb of speech clause*

→ gnomic/stative present (present perception)

θεωρέω: 'observe, perceive'; not a divine vision here but practical assessment — 'I can see that...!' The same word is used of direct visual observation.

ὅτι

that

*conjunction (introducing indirect statement after θεωρῶ)*

μετὰ

with

*preposition + genitive (attendant circumstances)*

ὑβρεως

injury/damage

Genitive

*genitive of attendant circumstance (with μετὰ)*

ὑβρις: in classical Greek 'arrogance/hubris'; in nautical/commercial contexts 'damage, injury, violence'; here clearly 'damage' (to ship and cargo) rather than moral hubris. 3× in NT (2 Cor 12:10; Acts 27:10, 21).

καί

and

*coordinative conjunction*

## πολλῆς

great

Genitive

*attributive adjective*

## ζημίας

loss

Genitive

*genitive of attendant circumstance (with μετά)*

ζημία: 'loss, damage, forfeit'; a commercial/legal term; 4× in NT (Acts 27:10, 21; Phil 3:7, 8). Paul is using the vocabulary of a trading loss to describe the disaster.

## οὐ

not

*negation*

## μόνον

only

*adverb (οὐ μόνον ... ἀλλὰ καί correlative)*

## τοῦ

of the

Genitive

*article*

## φορτίου

cargo

Genitive

*genitive of specification (what the loss will concern)*

φορτίον: 'load, cargo'; a commercial term; used of ship's cargo (27:10) and figuratively of burdens (Matt 11:30; 23:4; Gal 6:5). The grain cargo of an Alexandrian ship was enormously valuable.

## καί

and

*coordinative conjunction*

## τοῦ

of the

Genitive

*article*

## πλοίου

ship

Genitive

*genitive of specification (coordinate)*

## ἀλλά

but

*adversative conjunction (οὐ μόνον ... ἀλλὰ καί)*

## καί

also

*ascensive conjunction*

## τῶν

of

Genitive

*article*

## ψυχῶν

lives

Genitive

*genitive of specification (climactic third member)*

ψυχή: 'soul, life'; here clearly 'lives' in the sense of physical survival — the climax of the tricolon (cargo → ship → lives), each more costly than the last.

## ἡμῶν

our

Genitive

*genitive of possession*

## μέλλειν

is about to be

Pres Act Inf · μέλλω

*indirect statement infinitive (after ὅτι)*

→ futuristic present (imminent disaster)

μέλλω: 'be about to'; with εἶναι = 'will be, is about to be' — Paul forecasts the voyage as imminently catastrophic.

## ἔσεσθαι

to be

Fut Mid Inf · εἶμί

*complementary infinitive (with μέλλειν, or as substitute — alternate reading: μέλλειν ἔσεσθαι = indirect future)*

→ future (predictive)

**τὸν**

the

Accusative

article

**πλοῦν**

voyage

Accusative

accusative subject of infinitive (μέλλειν ἔσεσθαι)

πλόος/πλοῦς; repeated from v.9; the voyage is the subject of the infinitive predicate.

## 11 ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ Παύλου λεγομένοις.

But the centurion was persuaded more by the pilot and the ship-owner than by what Paul was saying.

ADVERSATIVE (REJECTED COUNSEL) **δέ** The centurion defers to the professional maritime experts — the κυβερνήτης (helmsman/pilot) and the ναύκληρος (ship-owner/master) — rather than to Paul. The imperfect ἐπείθετο signals ongoing persuasion; the comparison (μᾶλλον ἢ) is explicit. This rejection of Paul's warning sets up the fulfillment in vv.21–26.

**ὁ**

the

Nominative

article

**δέ**

but

adversative particle

**ἑκατοντάρχης**

centurion

Nominative

subject

**τῷ**

the

Dative

article

## κυβερνήτη

pilot

Dative

*dative of agent/person persuaded by*

κυβερνήτης: 'helmsman, pilot, captain'; from κυβερνάω ('steer'); the officer responsible for navigation; 2× in NT (here + Rev 18:17). The English 'govern' and 'cybernetics' derive from this root.

καί

and

*coordinative conjunction*

τῷ

the

Dative

*article*

## ναυκλήρω

ship-owner

Dative

*dative (coordinate with κυβερνήτη)*

ναύκληρος: 'ship-owner, ship-master'; ναῦς ('ship') + κλῆρος ('lot/portion') — the man who owned the ship or was its commercial master; 2× in NT (here + NT-absent in other books; Rev 18:17 has κυβερνήτης). The ναύκληρος would have had a strong financial incentive to reach Puteoli before season's end.

## ἐπείθετο

was persuaded

Impf Pass Indic 3 Sg · πείθω

*main verb*

→ progressive imperfect (continuing deference)

πείθω: 'persuade'; passive 'be persuaded, trust'; the imperfect emphasizes the centurion's sustained reliance on the nautical experts.

## μᾶλλον

more

*comparative adverb*

## ἢ

than

*comparative particle (μᾶλλον ἢ)*

## τοῖς

the things

Dative

*article (substantivizing the participle)*

## ὑπὸ

by

*preposition + genitive (agency)*

## Παύλου

Paul

Genitive

*genitive of agent*

## λεγομένοις

being said

Pres Pass Ptc Dat Pl Neut · λέγω

*substantival participle (object of ἐπείθετο; the things being said)*

→ progressive present (Paul's ongoing counsel)

12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο βουλήν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιτο καταστήσαντες εἰς Φοίνικα παραχειμάσαι λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.

Since the harbor was not suitable for wintering, the majority decided to put out to sea from there, if somehow they could reach Phoenix, a harbor of Crete facing southwest and northwest, and winter there.

**EXPLANATORY / DECISION** **δέ** The genitive absolute ἀνευθέτου τοῦ λιμένος ὑπάρχοντος gives the reason; the nautical detail of the harbor's aspect (βλέποντα κατὰ λίβα καὶ κατὰ χῶρον — SW and NW) is a precise navigational description. Phoenix (modern Phineka or Loutró) offered superior winter anchorage.

### ἀνευθέτου

unsuitable

Genitive

predicate genitive (genitive absolute with ὑπάρχοντος)

ἀνεύθετος: 'unsuitable, inconvenient'; ἀν- (neg.) + εὐθετος ('well-placed'); hapax in NT. Fair Havens was too open for safe winter anchorage.

### δέ

and

continuative particle

### τοῦ

the

Genitive

article

### λιμένος

harbor

Genitive

genitive subject of genitive absolute

### ὑπάρχοντος

being

Pres Act Ptc Gen Sg Masc · ὑπάρχω

genitive absolute (causal)

→ stative present

ὑπάρχω: 'be, exist'; a Lukan idiom for εἰμί, often with a predicate adjective.

### πρὸς

for

preposition + accusative (purpose)

### παραχειμασίαν

wintering

Accusative

accusative of purpose (with πρὸς)

παραχειμασία: 'wintering over'; para- + χεῖμα ('winter'); hapax in NT. The related verb παραχειμάζω appears in vv.12, 28:11; 1 Cor 16:6; Tit 3:12.

### οἱ

the

Nominative

article

## πλείονες

majority

Nominative

*subject (comparative adjective used substantivally)*

πλείων: 'more, greater'; οἱ πλείονες = 'the majority, most' — a decision by majority, overriding Paul's advice.

## ἔθεντο

decided

Aor Mid Indic 3 Pl · τίθημι

*main verb*

→ constative aorist (moment of decision)

τίθημι: 'set, place'; middle βουλήν τίθεσθαι = 'lay a plan, decide' — an idiom for deliberative decision-making.

## βουλήν

a plan

Accusative

*direct object (idiomatic: βουλήν τίθεσθαι = decide)*

βουλή: 'will, plan, counsel, decision'; βουλήν τίθεσθαι is an idiom for formal deliberative resolution.

## ἀναχθῆναι

to put out to sea

Aor Pass Inf · ἀνάγω

*infinitive (object/content of βουλήν)*

→ constative aorist infinitive

ἀνάγω (nautical passive): repeated departure formula; the third use in the chapter.

## ἐκεῖθεν

from there

*adverb of place*

## εἴ

if

*conditional particle (optative condition — hope, not certainty)*

## πῶς

somehow

*indefinite particle (εἴ πῶς = 'if somehow'; expresses uncertain hope)*

## δύναιτο

they might be able

Pres Mid Opt 3 Pl · δύναμαι

*verb in optative condition (εἴ πῶς + optative = tentative hope)*

→ potential optative

## καταντήσαντες

having arrived

Aor Act Ptc Nom Pl Masc · καταντάω

*circumstantial participle (condition for the infinitive)*

→ constative aorist participle

καταντάω: 'arrive at, reach'; a Lukan word (13× in Acts); of arriving at a destination.

## εἰς

at

*preposition + accusative (destination)*

## Φοίνικα

Phoenix

Accusative

*accusative of destination*

Φοῖνιξ: Phoenix; a harbor on the SW coast of Crete, identified with modern Loutró (or Fineka); its double-aspect harbor provided shelter from both SW (λίψ) and NW (χώρος) winds.

## παραχειμάσαι

to winter

Aor Act Inf · παραχειμάζω

*complementary infinitive (with δύναιτο)*

→ constative aorist infinitive

παραχειμάζω: 'winter over'; para + χειμάζω ('expose to winter storm') — to spend the winter season in harbor.

## λιμένα

a harbor

Accusative

*accusative in apposition to Φοίνικα*

## τῆς

of

Genitive

*article*

## Κρήτης

Crete

Genitive

*genitive of identification*

## βλέποντα

looking toward / facing

Pres Act Ptc Acc Sg Masc · βλέπω

*attributive participle (describing the harbor's orientation)*

→ stative present

βλέπω: 'look, face'; of a harbor's aspect (βλέπω κατά + direction = 'face toward') — a nautical usage for harbor orientation. This is the standard way ancient pilots described harbor aspects.

## κατὰ

toward

*preposition + accusative (direction/bearing)*

## λίβα

the southwest

Accusative

*accusative of direction (wind point = compass bearing)*

λίψ: the SW wind / SW direction (the African wind); a loan from Latin Libs; one of the classical Greek wind names. Phoenix faced SW (λίψ) and NW (χώρος), making it sheltered from the dangerous N and NE storms.

## καί

and

*coordinative conjunction*

## κατὰ

toward

*preposition + accusative (direction, second bearing)*

## χώρον

the northwest

Accusative

*accusative of direction (wind point)*

χώρος: the NW wind / NW direction; a Latinism from Caurus (NW wind); rare in Greek (also ἀργέστης for NW); hapax in NT. The double aspect (SW and NW) describes a harbor protected on its exposed sides.

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

When a gentle south wind sprang up, thinking they had obtained their purpose, they weighed anchor and sailed close along Crete.

TEMPORAL / FALSE SECURITY **δέ** The south wind (νότος) seemed to confirm the decision — a dramatic irony. The perf. κεκρατηκέναι ('to have gained/obtained') expresses their confidence; the gentle breeze is about to be shattered by the Euraquilo. ἄσσον is a comparative adverb meaning 'closer' (or possibly a toponym).

### Ὑποπνεύσαντος

having sprung up gently

Aor Act Ptc Gen Sg Masc · ὑποπνέω

*genitive absolute (temporal)*

→ constative aorist participle (onset of favorable wind)

ὑποπνέω: 'blow gently, spring up softly'; ὑπό + πνέω — the prefix suggests a light, moderate wind (not ὑπεκπνέω which is stronger); hapax in NT.

### δέ

and

*continuative particle*

### νότου

south wind

Genitive

*genitive subject of genitive absolute*

νότος: the south wind; one of the four cardinal winds in Greek meteorology; a south wind was favorable for westward progress along Crete's southern coast.

### δόξαντες

thinking

Aor Act Ptc Nom Pl Masc · δοκέω

*circumstantial participle (causal: because they thought)*

→ constative aorist participle

δοκέω: 'think, suppose'; here the false confidence — they supposed their plan was working.

### τῆς

their

Genitive

*article (with προθέσεως)*

### προθέσεως

purpose/intention

Genitive

*genitive object of κεκρατηκέναι*

πρόθεσις: 'purpose, intention, plan'; πρό + θέσις (θεσία from τίθημι); here 'their stated intention' (to reach Phoenix). The same word is used of God's eternal purpose in Rom 8:28; 9:11 — a pointed contrast.

### κεκρατηκέναι

to have obtained

Perf Act Inf · κρατέω

*perfect infinitive in indirect statement (after δόξαντες)*

→ intensive perfect (accomplished purpose)

κρατέω: 'seize, hold, obtain'; perfect infinitive emphasizes their conviction that the goal was in hand — pride before disaster.

### ἄραντες

having weighed anchor

Aor Act Ptc Nom Pl Masc · αἶρω

*circumstantial participle (antecedent action: temporal)*

→ constative aorist participle

αἶρω: 'lift, raise'; nautically 'weigh anchor' (αἶρω τὴν ἄγκυραν); the idiom αἶρω ἄγκυραν is attested.

ἄσσον

more closely / close

*adverb (comparative — 'closer to the shore')*

ἄσσον: comparative of ἄγχι ('near'); 'closer, nearer'; possibly also a place name (a headland called Assus or similar), though the adverbial reading is simpler. Hapax in NT.

παρελέγοντο

were coasting along

Impf Mid Indic 3 Pl · παραλέγομαι

*main verb*

→ progressive imperfect (ongoing coastal sailing)

παραλέγομαι: nautical term repeated from v.8 — coasting closely along Crete's southern shoreline.

τὴν

the

Accusative

*article*

Κρήτην

Crete

Accusative

*direct object of παρελέγοντο*

## 14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικός ὁ καλούμενος Εὐρακύλων·

But not long after, a typhonic wind called Euraquilo beat down from it.

SUDDEN ADVERSATIVE (CATASTROPHIC TURN) **μετ' οὐ πολὺ δέ** The pivotal verse of the chapter. μετ' οὐ πολὺ ('not long after') marks the swift reversal of fortune. The wind's name Εὐρακύλων is probably a hybrid: Εὐρος (East wind) + Aquilo (Latin: North wind) = Northeaster. The word τυφωνικός ('typhonic') evokes violent, cyclonic fury. ἔβαλεν κατ' αὐτῆς = 'struck down against it (the island)' — or 'came down from it' — vivid violence.

μετ'

after

*preposition + accusative (time: after)*

οὐ

not

*negation*

πολύ

long/much

Accusative

*accusative of extent of time (μετ' οὐ πολὺ = shortly after)*

δέ

but

*adversative particle*

## ἔβαλεν

beat down / struck

Aor Act Indic 3 Sg · βάλλω

main verb

→ constative aorist (sudden violent onset)

βάλλω: 'throw, hurl, beat against'; ἔβαλεν κατ' αὐτῆς = 'hurled down against it'; of violent wind striking — a vivid, almost violent verb choice.

## κατ'

down/against

preposition + genitive (hostile motion downward against)

## αὐτῆς

it (Crete)

Genitive

genitive object of κατά (referring to Crete or the region)

## ἄνεμος

wind

Nominative

subject

## τυφωνικός

typhonic

Nominative

predicate adjective (with ἄνεμος)

τυφωνικός: 'of a typhoon, whirlwind-like'; from τυφών (a violent whirlwind, a 'typhoon'); hapax in NT. In Greek meteorology τυφών denoted a violently rotating or descending wind — a katabatic northeaster off the mountains of Crete would fit this description.

## ὁ

the

Nominative

article

## καλούμενος

called

Pres Pass Ptc Nom Sg Masc · καλέω

attributive participle (name-introduction formula)

## Εὐρακύλων

Euraquilo

Nominative

predicate nominative (proper name of wind)

Εὐρακύλων: the NE gale; probably a hybrid of Greek Εὐρος (East wind) + Latin Aquilo (North wind), giving 'Northeaster.' Some MSS read Εὐροκλύδων ('east + wave'); the best-attested text is Εὐρακύλων. This is a hapax legomenon in the NT and one of the most famous nautical words in ancient literature. The katabatic NE wind off the Cretan mountains is consistent with the modern Gregale or Bora of the E. Mediterranean.

## 15 συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα.

When the ship was caught and unable to face into the wind, we gave way to it and were driven along.

NARRATIVE CONTINUATION (STORM DRIVES SHIP) **δέ** The genitive absolute (συναρπασθέντος τοῦ πλοίου) and the participle ἀντοφθαλεῖν ('face into, look in the eye of') are the chapter's most vivid nautical language. ἐπιδόντες (giving way, surrendering) and the passive ἐφερόμεθα (we were driven/carried) mark the complete loss of control — a helpless drifting before the storm.

## συναρπασθέντος

having been seized

Aor Pass Ptc Gen Sg Masc · συναρπάζω

*genitive absolute (temporal/causal)*

→ constative aorist participle (violent seizure)

συναρπάζω: 'seize completely, snatch up'; σύν + ἀρπάζω ('snatch, seize violently'); of a ship being caught in a storm and carried away; used elsewhere in Acts of Paul being seized by crowds (6:12; 19:29). The suddenness and violence of the gale's grip on the ship is captured in this verb.

## δέ

and

*continuative particle*

## τοῦ

the

Genitive

*article*

## πλοίου

ship

Genitive

*genitive subject of genitive absolute*

## καί

and

*coordinative conjunction (second genitive absolute)*

## μή

not

*negation (with participle)*

## δυναμένου

being able

Pres Mid Ptc Gen Sg Masc · δύναμαι

*genitive absolute (second, negative — coordinate with first)*

→ progressive present

## άντοφθαλμεῖν

to face into the wind

Pres Act Inf · άντοφθαλμέω

*complementary infinitive (with δυναμένου)*

άντοφθαλμέω: 'look in the eye, face directly'; αντί + όφθαλμός ('eye') — lit. 'eye-to-eye'; as a nautical technical term: 'sail into the wind, point into the wind'; hapax in NT. The word personalizes the confrontation with the storm: the ship cannot 'look the wind in the eye!'

τῷ

the

Dative

article

ἀνέμῳ

wind

Dative

dative of direct object (with ἀντοφθαλμεῖν)

ἐπιδόντες

giving way

Aor Act Ptc Nom Pl Masc · ἐπιδίδωμι

circumstantial participle (manner — of yielding to the wind)

→ constative aorist participle

ἐπιδίδωμι: 'give over, yield'; ἐπί + δίδωμι; used nautically of 'giving the ship to the wind' — i.e., running before it; the decision to stop fighting the wind and let the storm drive them.

ἐφερόμεθα

we were driven

Impf Pass Indic 1 Pl · φέρω

main verb

→ progressive imperfect (ongoing drifting under storm)

φέρω: 'carry, bear'; passive ἐφερόμεθα = 'we were carried along, driven by the wind'; the passive voice vividly portrays helplessness — the ship (and all aboard) are subjects of the storm's power.

## 16 νησίον δέ τι ὑποδραμόντες καλούμενον Καῦδα μόλις ἴσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης,

Running under the lee of a small island called Cauda, we were barely able to get the ship's boat under control.

NARRATIVE CONTINUATION (EMERGENCY MEASURES)

δέ

Cauda (or Clauda) was a small island 40 km SW of Crete; its southern shelter allowed the crew to attempt emergency procedures. The dinghy (σκάφη) was normally towed — in heavy seas it was dangerous and had to be hauled aboard. μόλις ('barely') recurs for the fourth time (vv.7, 8, 16).

νησίον

small island

Accusative

direct object of ὑποδραμόντες

νησίον: diminutive of νῆσος ('island'); 'a little island'; the small island of Cauda / Gavdos SW of Crete.

δέ

and

continuative particle

τι

a certain

Accusative

attributive indefinite pronoun

ὑποδραμόντες

running under the lee of

Aor Act Ptc Nom Pl Masc · ὑποτρέχω

circumstantial participle (manner/means of gaining shelter)

→ constative aorist participle

ὑποτρέχω: 'run under'; ὑπό + τρέχω; the nautical term for running under the shelter of an island or headland — cf. ὑποπλέω (vv.4, 7); hapax in NT.

<p><b>καλούμενον</b> called</p> <p>Pres Pass Ptc Acc Sg Neut · καλέω <i>attributive participle (naming formula)</i></p>	<p><b>Καῦδα</b> Cauda</p> <p>Accusative <i>predicate accusative (name)</i></p> <p>Καῦδα: the island of Cauda (Latin Clauda; modern Greek Gavdos); ~40 km SW of Crete's western tip; a temporary shelter from the NE storm.</p>	<p><b>μόλις</b> barely</p> <p><i>adverb of manner</i></p> <p>μόλις: fourth occurrence in the chapter; the cumulative repetition paints a picture of unrelenting difficulty.</p>	<p><b>ἰσχύσαμεν</b> we were able</p> <p>Aor Act Indic 1 Pl · ἰσχύω <i>main verb</i></p> <p>→ <i>constative aorist (single accomplished act)</i></p> <p>ἰσχύω: 'be strong, be able, prevail'; here with infinitive = 'were able to.' A word of physical exertion and effort.</p>
<p><b>περικρατεῖς</b> in control of</p> <p>Nominative <i>predicate adjective (with γενέσθαι)</i></p> <p>περικρατής: 'having full mastery, in control of'; περί + κρατέω; hapax in NT. The crew struggled to regain control of the dinghy.</p>	<p><b>γενέσθαι</b> to become</p> <p>Aor Mid Inf · γίνομαι <i>complementary infinitive (with ἰσχύσαμεν)</i></p> <p>→ <i>constative aorist infinitive</i></p>	<p><b>τῆς</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>σκάφης</b> dinghy/boat</p> <p>Genitive <i>genitive object of περικρατεῖς</i></p> <p>σκάφη: 'skiff, dinghy, ship's boat'; the small boat towed behind a ship and used for going ashore; in heavy seas it had to be hauled aboard or it would be swamped and lost. Related to σκάφος and the English 'skiff'.</p>

17 ἦν ἄρα ντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο.

After hoisting it up they used cables to undergird the ship; and fearing that they might run aground on the Syrtis, they lowered the sea anchor, and so were driven along.

NARRATIVE CONTINUATION (EMERGENCY MEASURES) ἦν (anaphoric) + coordinate Three emergency measures are described: (1) hauling up the dinghy; (2) undergirding the ship with ὑποζωννύντες (passing ropes under the hull – 'frapping'); (3) lowering σκεῦος (sea anchor or the ship's tackle). The Syrtis (τὴν Σύρτιν) = the dangerous shallows off N. Africa (Libya). ὑποζώννυμι is a hapax in the NT.

ἦν

it

Accusative

*direct object (relative pronoun, anaphoric for σκάφη)*

ἄρσαντες

having hoisted

Aor Act Ptc Nom Pl Masc · ἄρω

*circumstantial participle (antecedent action — hauling up the dinghy)*

→ **constative aorist participle**

ἄρω: 'lift, raise, hoist'; cf. v.13 where ἄρω = weigh anchor; here = hoist the dinghy aboard.

βοηθείαις

with cables/supports

Dative

*dative of means*

βοήθεια: 'help, aid'; plural here refers concretely to ropes, cables, or tackle used to undergird the hull — 'supporting cables.' NT elsewhere uses it abstractly ('help/assistance'); here technical maritime usage.

ἐχρῶντο

they used

Impf Mid Indic 3 Pl · χράομαι

*main verb*

→ **progressive imperfect (ongoing emergency work)**

χράομαι: 'use, employ'; with dative instrument — 'they were making use of (the cables).'

ὑποζωννύντες

undergirding

Pres Act Ptc Nom Pl Masc · ὑποζώννυμι

*circumstantial participle (attendant circumstance / purpose)*

→ **progressive present (ongoing operation)**

ὑποζώννυμι: 'gird underneath'; ὑπό + ζώννυμι ('gird, bind'); the nautical technical term for 'frapping' — passing heavy cables under the hull of a ship to hold it together in heavy seas; hapax in NT. This practice is well-attested in ancient seamanship (Plato, Plutarch).

τὸ

the

Accusative

*article*

πλοῖον

ship

Accusative

*direct object of ὑποζωννύντες*

φοβούμενοί

fearing

Pres Mid Ptc Nom Pl Masc · φοβέομαι

*circumstantial participle (causal)*

→ **progressive present (ongoing fear)**

τε

and

*connective particle*

μή

lest

*negation (introducing negative purpose/fear clause)*

εἰς

onto

*preposition + accusative (movement toward danger)*

τήν

the

Accusative

*article*

## Σύρτιν

Syrtis

Accusative

*accusative of goal (feared destination)*

Σύρτις: the Syrtis; specifically Syrtis Major (modern Gulf of Sidra, Libya) — a notoriously shallow, sandy sea-bed area off the N. African coast, greatly feared by ancient mariners (Strabo, Virgil). The singular with the article = the greater Syrtis.

## ἐκπέσωσιν

they might fall into / run aground

Aor Act Subj 3 Pl · ἐκπίπτω

*subjunctive in negative purpose clause (μη) + subj. after verb of fearing)*

→ *constative aorist subjunctive*

ἐκπίπτω: 'fall out, be driven off course, run aground'; ἐκ + πίπτω; the nautical meaning 'be driven aground' or 'fall/drift off course.' Used in v.29, 32 as well.

## χαλάσαντες

having lowered

Aor Act Ptc Nom Pl Masc · χαλάω

*circumstantial participle (antecedent action)*

→ *constative aorist participle*

χαλάω: 'lower, let down, slacken'; used of lowering the dinghy (v.30), Paul in the basket (9:25), nets (Luke 5:4, 5). Here: lowering the sea-anchor or the ship's gear to slow the drift.

## τὸ

the

Accusative

*article*

## σκεῦος

tackle/equipment

Accusative

*direct object of χαλάσαντες*

σκεῦος: lit. 'vessel, implement, equipment'; here plural (σκεῦος used collectively) = ship's tackle, rigging, or sea anchor. Some interpret this as the ship's topsail or a drag-anchor deployed to slow the ship's drift. 'Sea anchor/drag' is the most nautically coherent reading.

## οὕτως

thus/so

*adverb of manner*

## ἐφέροντο

they were driven

Impf Pass Indic 3 Pl · φέρω

*main verb*

→ *progressive imperfect (ongoing helpless drift)*

φέρω: passive repeated from v.15 — the same helpless passive voice. All emergency measures completed, they are still simply 'carried along' by the storm.

## 18 σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο,

Since we were being violently storm-tossed, the next day they began throwing the cargo overboard,

NARRATIVE CONTINUATION (SECOND DAY MEASURES) **δέ** The genitive absolute χειμαζομένων ἡμῶν ('while we were being storm-battered') characterizes ongoing distress. ἐκβολὴν ἐποιοῦντο is an elegant periphrasis for 'they were jettisoning cargo' — the commercial and practical decision to sacrifice the grain to save the ship.

σφοδρῶς

violently

adverb of manner

σφοδρῶς: 'violently, intensely'; from σφοδρός ('vehement, violent'); hapax in NT. An intensifying adverb matching the extremity of the storm.

δέ

and

continuative particle

χειμαζομένων

being storm-tossed

Pres Pass Ptc Gen Pl Masc · χειμάζω

genitive absolute (temporal/causal)

→ progressive present (ongoing storm battering)

χειμάζω: 'expose to winter storm, toss in storm'; passive = 'be storm-tossed'; from χεῖμα ('winter storm'); hapax in NT. The word connects weather (storm) and season (winter).

ἡμῶν

us

Genitive

genitive subject of genitive absolute

τῇ

the

Dative

article (with implied ἡμέρα)

ἐξῆς

next

adverb (τῇ ἐξῆς sc. ἡμέρα = 'on the following day')

ἐξῆς: 'next, following'; τῇ ἐξῆς (supply ἡμέρα) = 'on the next day'; a Lukan idiom (cf. Luke 7:11; 9:37; Acts 21:1; 25:17).

ἐκβολὴν

a jettisoning

Accusative

direct object (of the idiom ἐκβολὴν ποιῆσθαι = jettison)

ἐκβολή: 'throwing out, jettison'; ἐκ + βολή (from βάλλω); the technical term for jettisoning cargo at sea to lighten a storm-threatened ship; hapax in NT. The practice was recognized in ancient maritime law (Rhodian Sea Law).

ἐποιοῦντο

they were making/doing

Impf Mid Indic 3 Pl · ποιέω

main verb (idiomatic: ἐκβολὴν ποιῆσθαι = jettison cargo)

→ progressive imperfect (ongoing work of jettisoning)

ποιέω + noun as object = idiom for performing the action named; middle voice emphasizes their own active stake in the outcome.

## 19 καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαν.

And on the third day they threw the ship's tackle overboard with their own hands.

NARRATIVE CONTINUATION (THIRD DAY: TACKLE JETTISONED) **καί** The intensification continues:

first the cargo (v.18), now the ship's own tackle (σκευή) — equipment essential for future voyaging.

αὐτόχειρες ('with their own hands') suggests officers and passengers alike, including the narrator. This is the last ditch measure before total despair.

καί  
and

*coordinative conjunction*

τῆ  
the

Dative  
*article*

τρίτη  
third

Dative

*dative of time (τῆ τρίτη sc. ἡμέρα = on the third day)*

τρίτος: 'third'; the day count (second day v.18, third day v.19) mirrors ancient storm narratives.

αὐτόχειρες

with their own hands

Nominative

*predicate nominative / adverbial (in apposition to subject; = 'themselves by hand')*

αὐτόχειρ: 'acting with one's own hand'; αὐτός + χεῖρ; hapax in NT. The word intensifies the desperation — even the most important equipment is being flung overboard by any hands available.

τήν  
the

Accusative  
*article*

σκευήν

tackle/equipment

Accusative  
*direct object*

σκευή: 'tackle, equipment, gear'; the ship's rigging and tackle — everything not nailed down; the noun is related to σκεῦος (v.17); distinct from the cargo (φορτίον) already jettisoned; hapax in NT.

τοῦ  
of the

Genitive  
*article*

πλοίου

ship

Genitive

*genitive of possession*

ἔρριψαν

they threw

Aor Act Indic 3 Pl · ῥίπτω

*main verb*

→ constative aorist (decisive act of desperation)

ῥίπτω: 'throw, fling, hurl'; a more violent verb than βάλλω — the tackle is hurled overboard, not carefully lowered. Used again in v.29 (anchors), 43 (swimming), 44 (planks).

20 μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο ἐλπίς πᾶσα τοῦ σῶζεσθαι ἡμᾶς.

When neither sun nor stars appeared for many days, and the storm was not slight, all hope of our being saved was at last taken away.

**CLIMAX OF DESPAIR** **δέ** The darkest moment: no navigation (no sun or stars for several days), no abating of the storm, and — in the most theologically weighted phrase — ἐλπίς πᾶσα ... περιηρεῖτο ('all hope was being stripped away'). The imperfect περιηρεῖτο is poignant — hope not suddenly gone but progressively eroding. This sets the stage for Paul's divine reassurance.

μήτε  
neither

correlative negative conjunction (μήτε ... μήτε)

δέ  
and

continuative particle

ἡλίου  
sun

Genitive

genitive subject of genitive absolute

ἡλιος: 'sun'; with ἄστρων as twin subjects of the genitive absolute — no celestial navigation available.

μήτε  
nor

second member of μήτε ... μήτε

ἄστρων  
stars

Genitive

genitive subject (coordinate with ἡλίου)

ἄστρον: 'star, constellation'; ancient navigation relied heavily on stars for position-fixing (particularly Polaris for latitude); overcast skies made celestial navigation impossible.

ἐπιφαινόντων  
appearing

Pres Act Ptc Gen Pl Neut · ἐπιφαίνω

genitive absolute (temporal; negated by μήτε)

→ progressive present (ongoing absence)

ἐπιφαίνω: 'shine upon, appear'; of heavenly bodies appearing in the sky — used in the NT also of God's grace appearing (Tit 2:11; 3:4; Luke 1:79).

ἐπὶ  
for

preposition + accusative (time: for a period of)

πλείονας  
many/more

Accusative

attributive adjective (comparative = 'several, a good number of')

πλείων: 'more, several'; ἐπὶ πλείονας ἡμέρας = 'for several days'; the exact number of storm days is not specified until v.27 (fourteen nights).

## ἡμέρας

days

Accusative

accusative of extent of time

## χειμῶνός

storm

Genitive

genitive subject of genitive absolute (second)

χειμῶν: 'winter, stormy weather, storm'; cf. χειμάζω (v.18); the word encompasses both the season and the weather it brings.

τε

and

connective particle

οὐκ

not

negation (litotes: οὐκ ὀλίγου = 'no small' = very great)

## ὀλίγου

small

Genitive

predicate genitive (with ἐπικειμένου; litotes: 'not slight' = severe)

ὀλίγος: 'little, small, slight'; the litotes οὐκ ὀλίγου = 'no small' = 'very considerable' — a rhetorical understatement that amplifies the severity. A Lukan stylistic feature.

## ἐπικειμένου

pressing upon

Pres Mid Ptc Gen Sg Masc · ἐπικείμεαι

genitive absolute (temporal/causal — second absolute)

→ progressive present (storm pressing continuously)

ἐπικείμεαι: 'lie upon, press upon'; of the storm bearing down relentlessly; a vivid word for oppressive, unrelenting weight.

## λοιπὸν

finally/at last

adverb (temporal: 'finally, from now on, at last')

λοιπὸν: 'finally, henceforth'; adverbial use of the adjective λοιπός ('remaining'); here = 'at this point, finally.'

## περιηρέϊτο

was being stripped away

Impf Pass Indic 3 Sg · περιαιρέω

main verb

→ progressive imperfect (gradual erosion of hope)

περαιρέω: 'take away, strip off'; περί + αἴρω; used of removing the veil (2 Cor 3:16); here of hope being stripped away progressively — a poignant imperfect describing the draining of all hope.

## ἐλπίς

hope

Nominative

subject

ἐλπίς: 'hope'; theologically significant in Acts and Paul; here 'all hope was removed' sets the stage for divine deliverance — the nadir before the turning point of Paul's angelic vision.

## πᾶσα

all

Nominative

attributive adjective (universal: every last bit of hope)

## τοῦ

of

Genitive

article with articular infinitive

## σώζεσθαι

being saved

Pres Pass Inf · σώζω

articular infinitive (genitive: of our being saved — content/object of hope)

→ progressive present (ongoing deliverance hoped for)

σώζω: 'save, rescue'; here physical rescue, though the word carries its full theological resonance in Luke-Acts. The passive σώζεσθαι = 'to be saved/rescued.'

ἡμᾶς

us

Accusative

accusative subject of infinitive

21 Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδήσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

Since they had been without food for a long time, Paul then stood up in their midst and said, 'Men, you should have listened to me and not have set sail from Crete and incurred this damage and loss.'

TEMPORAL PIVOT (PAUL'S SPEECH – TURNING POINT) **τε (with Πολλῆς ἀσιτίας)** Paul now commands the center. The genitive absolute (ἀσιτίας ὑπαρχούσης) grounds the timing – prolonged fasting in the storm. σταθεὶς ἐν μέσῳ αὐτῶν echoes Luke's apostolic preaching formula (Acts 2:14; 17:22). Paul's opening rebuke (Ἔδει ... μὴ ἀνάγεσθαι) is notable for its vocabulary echo of v.10: ὕβριν and ζημίαν reappear, pointing back to the dismissed warning.

Πολλῆς

much/long

Genitive

attributive adjective (modifying ἀσιτίας, genitive absolute)

τε

and

connective particle

ἀσιτίας

of fasting/going without food

Genitive

genitive subject of genitive absolute

ἀσιτία: 'abstaining from food, fasting'; ἀ- (neg.) + σῖτος ('grain/food'); here involuntary – storm conditions made preparation of food impossible; hapax in NT (the adjective ἄσιτος appears in v.33).

ὑπαρχούσης

being/existing

Pres Act Ptc Gen Sg Fem · ὑπάρχω

genitive absolute (temporal/causal)

→ progressive present

τότε

then

temporal adverb

σταθείς

standing

Aor Pass Ptc Nom Sg Masc · ἵστημι

circumstantial participle (antecedent action;  
solemn standing to speak)

→ constative aorist participle

ἵστημι: passive σταθείς = 'having taken his stand'; a formal rhetorical posture — standing to address a crowd (cf. Acts 2:14; 17:22; Luke 19:8).

ὁ

the

Nominative

article

Παῦλος

Paul

Nominative

subject

ἐν

in

preposition + dative (location)

μέσῳ

midst

Dative

dative of place

αὐτῶν

of them

Genitive

genitive of reference (ἐν μέσῳ αὐτῶν = in their midst)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἔδει

it was necessary

Impf Act Indic 3 Sg · δεῖ

main verb of Paul's speech (impersonal)

→ unfulfilled past obligation (imperfect of unmet duty)

δεῖ: 'it is necessary'; the imperfect ἔδει = 'it was necessary' — used for obligations that were not fulfilled; a mild rebuke form: 'you should have...!'

μέν

indeed

particle (anticipatory μέν, sometimes without a δέ counterpart — emphasis on the following point)

ὦ

O

exclamatory particle (with vocative)

ἄνδρες

men

Vocative

vocative (direct address)

πειθαρχήσαντάς

having obeyed

Aor Act Ptc Acc Pl Masc · πειθαρχέω

*circumstantial participle (conditional: if you had obeyed...)*

→ constative aorist participle (unfulfilled condition)

πειθαρχέω: 'obey authority'; πείθ(ω) + ἄρχω  
— 'obey those in authority'; in Acts used of obeying God (5:29) and Roman authority; here of heeding Paul's counsel.

μοι

me

Dative

*dative of person obeyed*

μή

not

*negation (with ἀνάγεσθαι)*

ἀνάγεσθαι

to set sail

Pres Pass Inf · ἀνάγω

*complementary infinitive (with ἔδει: 'it was necessary not to set sail')*

→ progressive present infinitive

ἀνάγω (passive, nautical): repeated from vv.2, 4, 12 — 'put out to sea'; Paul's rebuke recalls the exact decision he opposed.

ἀπὸ

from

*preposition + genitive (origin/departure point)*

τῆς

the

Genitive

*article*

Κρήτης

Crete

Genitive

*genitive of origin*

κερδήσαί

to gain/incur

Aor Act Inf · κερδαίνω

*epexegetic infinitive (specifying the result avoided: 'and so gain/incur')*

→ constative aorist infinitive

κερδαίνω: 'gain, profit'; here ironically used for suffering a loss — 'gaining' damage, a sarcastic twist. The commercial verb applied to suffering a commercial disaster.

τε

and

*connective particle (correlative with καί)*

τὴν

this

Accusative

*article*

ὑβρίν

damage

Accusative

*direct object of κερδήσαί*

ὑβρις; repeated from v.10; the echo is deliberate — Paul's vocabulary from v.10 recurs verbatim, highlighting the fulfilled warning.

ταύτην

this

Accusative

*demonstrative adjective (emphatic — 'this very damage')*

καί  
and

*coordinative conjunction*

τήν  
the

*Accusative*

*article*

ζημίαν  
loss

*Accusative*

*direct object (coordinate with ὕβριν)*

ζημία: repeated from v.10 — the lexical echo confirms the fulfillment of Paul's warning.

## 22 καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου.

And now I urge you to take courage; for there will be no loss of life among you, only the ship.

TURNING POINT (DIVINE ASSURANCE) **καί** The pivot from rebuke to assurance. παραινῶ ὑμᾶς εὐθυμεῖν is a formal παράκλησις — a call to courage. The central promise of the chapter: οὐδεμία ἔσται ἀποβολὴ ψυχῆς ('no loss of life') — a stunning reversal of v.10 ('loss of our lives' ζημία ... τῶν ψυχῶν). Only the ship will be lost.

καί  
and

*coordinative conjunction*

τὰ  
the

*Accusative*

*article (with νῦν — τὰ νῦν = 'the present situation, now')*

νῦν  
now

*adverb (τὰ νῦν = 'as for the present, now')*

παραινῶ

I urge/advise

*Pres Act Indic 1 Sg · παραινέω*

*main verb*

→ gnomic/performative present (the very act of urging)

παραινέω: repeated from v.9; now Paul advises courage, not caution — the same verb marks the contrast.

## ὕμᾱς

you

Accusative

accusative subject of infinitive

## εὐθυμεῖν

to be of good courage

Pres Act Inf · εὐθυμέω

complementary infinitive (content of παραινῶ)

→ progressive present (ongoing encouragement needed)

εὐθυμέω: 'be of good cheer/courage'; εὐ + θυμός ('spirit, courage'); 2× in NT (here + v.36); the cognate adjective εὐθυμος in v.36; a uniquely Lukan word in the NT.

## ἀποβολή

loss

Nominative

subject

ἀποβολή: 'throwing away, loss'; ἀπό + βολή (from βάλλω); 2× in NT (here + Rom 11:15 where it = 'rejection'). The nautical context gives it the technical sense of 'loss' parallel to ζημία and ἐκβολή.

## γάρ

for

causal particle (ground for the exhortation)

## ψυχῆς

of life

Genitive

genitive of specification (what is not lost)

ψυχή: 'life'; echoing v.10 where loss of ψυχᾱί was feared – now that fear is definitively countered.

## οὐδεμία

none

Nominative

predicate adjective / quantifier (modifying ἀποβολή)

## ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive future)

→ predictive future (divine guarantee)

## ἐξ

among

preposition + genitive (partitive: from among)

## ὕμῶν

you

Genitive

genitive of group (partitive)

## πλὴν

except

adversative particle (exception: only the ship)

πλὴν: 'except, but, however'; here as a preposition of exception: 'except for the ship.' A Lukan lexeme (frequent in Luke and Acts).

## τοῦ

the

Genitive

article

## πλοίου

ship

Genitive

genitive of exception (with πλὴν)

## 23 παρέστη γάρ μοι ταύτη τῇ νυκτὶ τοῦ θεοῦ, οὗ εἰμι [ἐγώ], ᾧ καὶ λατρεύω, ἄγγελος

For this very night an angel of the God to whom I belong and whom I serve stood beside me,

**GROUND (DIVINE BASIS FOR THE ASSURANCE)** **γάρ** The source of Paul's confidence: an angelic vision in the night. The double relative clause (οὗ εἰμι ... ᾧ καὶ λατρεύω) is a confessional self-identification before a pagan audience — 'the God to whom I belong and to whom I offer sacred service!' λατρεύω is the cultic worship term. The ἄγγελος is placed last for emphasis.

**παρέστη**

stood beside

Aor Act Indic 3 Sg · παρίστημι

main verb

→ constative aorist (single visitation)

παρίστημι: 'stand beside, present oneself'; the word used of angels appearing (Luke 1:19; 2:9); and of being present before a judge or authority (Acts 23:33; 27:24).

**γάρ**

for

causal particle (grounds v.22)

**μοι**

to me

Dative

dative of indirect object / proximity (stood beside me)

**ταύτη**

this

Dative

demonstrative adjective (modifying νυκτὶ)

**τῇ**

the

Dative

article

**νυκτὶ**

night

Dative

dative of time (ταύτη τῇ νυκτὶ = this very night)

νύξ: 'night'; the vision came during the storm-ridden night — a theophanic timing consistent with OT angel appearances.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of relationship (angel of God)

**οὗ**

whose

Genitive

genitive relative pronoun (in the relative clause: whose I am)

**εἰμι**

I am

Pres Act Indic 1 Sg · εἰμί

verb in relative clause (confessional: 'whose I am')

→ stative present (permanent belonging)

**ἐγώ**

I

Nominative

emphatic subject pronoun (bracketed in some editions as secondary)

**ᾧ**

whom

Dative

dative relative pronoun (in the second relative clause: whom I serve)

καί

also

*ascensive particle*

λατρεύω

I serve/worship

Pres Act Indic 1 Sg · λατρεύω

*verb in relative clause (confessional: cultic service)*

→ *gnomic/stative present (ongoing devotion)*

λατρεύω: 'serve, worship'; the technical term for cultic/religious service (sacrifice, priestly duties); used of worship of God (Rom 1:9; Phil 3:3; Heb 9:14). Paul declares his covenantal allegiance before the pagan audience.

ἄγγελος

angel

Nominative

*subject (placed last for emphasis)*

ἄγγελος: 'messenger, angel'; the delayed subject creates suspense — the audience hears whose angel before they hear that an angel came.

24 λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σου.

saying, 'Do not be afraid, Paul; you must stand before Caesar, and behold, God has graciously granted you all who are sailing with you.'

DIRECT SPEECH (ANGEL'S WORDS — DOUBLE PROMISE)

λέγων

The angel's speech has two parts: (1) Μὴ φοβοῦ — the classic OT angel greeting ('Do not fear'); (2) Καίσαρί σε δεῖ παραστῆναι — the divine necessity (δεῖ) of Paul reaching Rome; (3) God's gift (κεχάρισται) of all co-passengers. The perfect κεχάρισται ('has graciously given') denotes a completed divine act with present effect. The promise is unconditional and comprehensive.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

*circumstantial participle (introducing direct speech)*

Μή

do not

*negation (with present imperative = stop fearing)*

φοβοῦ

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

*negative command (Μή + pres. impv. = cease the ongoing fear)*

→ progressive present imperative (command to stop ongoing fear)

φοβέομαι: 'fear'; Μή φοβοῦ is the quintessential OT angelophany formula (Gen 15:1; 26:24; Dan 10:12, 19; Luke 1:13, 30; 2:10) — the angel's greeting formula identifying the messenger as divine.

Παῦλε

Paul

Vocative

*vocative (personal address by name — uncommon in angel speeches, emphasizing Paul's specific calling)*

Καίσαρι

before Caesar

Dative

*dative of indirect object / reference (stand before Caesar)*

Καῖσαρ: Caesar — the reigning emperor (Nero, ~AD 59–60); the appeal to Caesar in 25:11 set this divine necessity in motion.

σε

you

Accusative

*accusative subject of infinitive*

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb (divine necessity)*

→ gnomic/divine present (the standing divine decree)

δεῖ: 'it is necessary'; the divine δεῖ in Luke-Acts signals divinely ordained necessity — God's plan that cannot be thwarted (cf. Luke 9:22; 24:7; Acts 23:11).

παραστῆναι

to stand before

Aor Act Inf · παρίστημι

*complementary infinitive (object of δεῖ)*

→ constative aorist infinitive (goal of the whole journey)

παρίστημι: repeated from v.23 (stood beside); here 'stand before, appear before (a judge)' — a legal/judicial term.

καί

and

*coordinative conjunction*

ἰδοὺ

behold

*discourse particle (attention-getting; introduces the gift)*

ἰδοὺ: 'look, behold'; a Lukan discourse marker introducing a significant new element; derives from ἴδε (imperative of ὀράω).

κεχάρισται

has graciously granted

Perf Mid/Pass Indic 3 Sg · χαρίζομαι

*main verb of second clause*

→ intensive perfect (God's decision is made and stands)

χαρίζομαι: 'bestow as a gift of grace, grant freely'; from χάρις; the perfect κечάρισται emphasizes that God has already given — the act is complete and the gift is certain. A theologically loaded word: God's χάρις in action.

σοι

to you

Dative

*dative of recipient (indirect object of κечάρισται)*

<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>θεός</b> God</p> <p>Nominative <i>subject</i></p>	<p><b>πάντας</b> all</p> <p>Accusative <i>direct object (the gift: all 276 lives)</i></p> <p>πᾶς: 'all'; the comprehensive promise — no exceptions. This is unconditional divine grace extended through Paul's presence.</p>	<p><b>τούς</b> those</p> <p>Accusative <i>article (substantivizing the participle)</i></p>
<p><b>πλέοντας</b> sailing</p> <p>Pres Act Ptc Acc Pl Masc · πλέω <i>substantival participle (those sailing with you = all passengers)</i></p> <p>→ progressive present</p>	<p><b>μετά</b> with</p> <p><i>preposition + genitive (accompaniment)</i></p>	<p><b>σου</b> you</p> <p>Genitive <i>genitive of accompaniment</i></p>	

## 25 διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.

So take courage, men, for I believe God that it will be exactly as I have been told.

INFERENCE (EXHORTATION TO COURAGE GROUNDED IN FAITH) **διό** The inferential διό draws the conclusion from the angelic promise. εὐθυμεῖτε (imperative) echoes εὐθυμεῖν (v.22) — forming an inclusion around the angelic speech. Paul's personal confession πιστεύω τῷ θεῷ is a public faith declaration before non-Christians — one of the most direct statements of Pauline faith in Acts. The perfect λελάληταί ('has been spoken to me') grounds assurance in the completed divine word.

διό

therefore

*inferential conjunction*

διό: 'wherefore, therefore'; a strong inferential — the conclusion drawn from the angelic promise.

εὐθυμεῖτε

take courage

Pres Act Impv 2 Pl · εὐθυμέω

*imperative (command to sustained courage)*

→ progressive present imperative (ongoing encouragement required)

εὐθυμέω: repeated from v.22 (infinitive there, imperative here); the inclusion around the angelic speech.

ἄνδρες

men

Vocative

*vocative (direct address; third use in the speech: vv.10, 21, 25)*

πιστεύω

I believe

Pres Act Indic 1 Sg · πιστεύω

*main verb of explanatory clause*

→ gnomic/stative present (Paul's settled faith)

πιστεύω: 'believe, trust'; the fundamental NT faith verb; here with dative τῷ θεῷ = 'believe/trust God' (personal trust), not merely belief that a proposition is true.

γάρ

for

*causal particle (grounds the exhortation)*

τῷ

the

Dative  
article

θεῷ

God

Dative  
*dative of person trusted (πιστεύω + dative = trust in someone)*

ὅτι

that

*conjunction (introducing indirect statement after πιστεύω)*

οὕτως

thus/exactly so

*adverb of manner (emphatic: 'exactly as told')*

ἔσται

it will be

Fut Mid Indic 3 Sg · εἶμι

*main verb (predictive future)*

→ predictive future (divine certainty)

καθ

according to

*preposition + accusative (standard/manner)*

ὃν

which

Accusative

*accusative relative pronoun (with τρόπον: κατὰ τρόπον = 'in the manner that')*

## τρόπον

manner/way

Accusative

*accusative* (καθ' ὃν τρόπον = 'in exactly the way that')

τρόπος: 'manner, way, mode'; καθ' ὃν τρόπον = 'in the way that, exactly as'; a formula of precision.

## λελάληται

has been spoken

Perf Pass Indic 3 Sg · λαλέω

*relative clause verb*

→ *intensive perfect* (the word spoken stands as final)

λαλέω: 'speak'; the perfect passive emphasizes the abiding authority of the divine word — it has been spoken and its effect continues. 'Exactly as has been told to me' — God's word is the ground of Paul's faith.

## μοι

to me

Dative

*dative of indirect object*

## 26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

But we must run aground on some island.

CONCESSION/ADDITION (PARTIAL BAD NEWS WITHIN THE GOOD) **δέ** A short sentence completing the angelic oracle: shipwreck is inevitable (δεῖ — divine necessity), but the island destination is unnamed. This controlled disclosure — all will be saved, but the ship will be lost and they will be wrecked on an island — is the full shape of the divine promise.

## εἰς

on/onto

*preposition + accusative (destination of wrecking)*

## νῆσον

island

Accusative

*accusative of destination (with ἐκπεσεῖν)*

νῆσος: 'island'; the unnamed island is revealed in 28:1 as Malta (Μελίτη).

## δέ

but

*adversative particle*

## τινα

some/a certain

Accusative

*attributive indefinite pronoun (the island is deliberately unnamed)*

**δεῖ**

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb (divine necessity)*

→ gnomic present (standing divine decree)

δεῖ: the divine necessity repeated from v.24  
— even the shipwreck is within God's providential plan.

**ἡμᾶς**

us

Accusative

*accusative subject of infinitive*

**ἐκπεσεῖν**

to run aground

Aor Act Inf · ἐκπίπτω

*complementary infinitive (object of δεῖ)*

→ constative aorist infinitive

ἐκπίπτω: 'fall out, run aground, be driven ashore'; repeated from v.17 where the same verb was used of the feared Syrtis grounding — now the certain island is the divinely planned destination.

27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο διαφορομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν.

When the fourteenth night came, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that land was drawing near to them.

TEMPORAL SETTING (FOURTEENTH NIGHT: LAND SENSED) Ὡς δέ The 'fourteenth night' (v.33 confirms the fourteen-day count) marks the resumption of narrative after Paul's speech. The Ἀδρία here denotes the broader ancient 'Adriatic' (including the modern Ionian Sea). ὑπενόουν ('were suspecting') is an imperfect of dawning suspicion — the sailors' instinct before any evidence.

**Ὡς**

when

*temporal conjunction*

**δέ**

and

*continuative particle*

**τεσσαρεσκαίδεκάτῃ**

fourteenth

Nominative

*predicate nominative (with ἐγένετο — 'the fourteenth night arrived')*

τεσσαρεσκαιδέκατος: 'fourteenth'; a compound ordinal (τέσσαρες + καί + δέκα + ordinal suffix); the fourteen days of drifting is historically plausible given the distances and prevailing winds.

**νύξ**

night

Nominative

*subject*

## ἔγένετο

came/arrived

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ constative aorist (temporal marker: the night arrived)

## διαφερομένων

being driven across

Pres Pass Ptc Gen Pl Masc · διαφέρω

*genitive absolute (temporal circumstance — while being carried along)*

→ progressive present (ongoing drift)

διαφέρω: 'carry through, be driven across';  
διά + φέρω — the passive 'be driven, carried across'; nautically = being blown across a body of water.

## ἡμῶν

us/we

Genitive

*genitive subject of genitive absolute*

## ἐν

in

*preposition + dative (location: on the sea)*

## τῷ

the

Dative

*article*

## Ἄδρια

Adriatic

Dative

*dative of place*

Ἄδριας: 'Adriatic'; in antiquity the term encompassed both the Adriatic proper and the Ionian Sea (the sea between Italy, Greece, and Libya). The drift from Cauda to Malta is approximately 800 km over 14 days — consistent with storm-driven drift.

## κατὰ

about/around

*preposition + accusative (approximation of time)*

## μέσον

middle/midnight

Accusative

*accusative of time (κατὰ μέσον τῆς νυκτός = about midnight)*

## τῆς

of the

Genitive

*article*

## νυκτός

night

Genitive

*genitive of time (of the night: midnight)*

## ὑπενόουν

were suspecting

Impf Act Indic 3 Pl · ὑπονοέω

*main verb*

→ inceptive imperfect (beginning to suspect)

ὑπονοέω: 'suspect, surmise, conjecture';  
ὑπό + νοέω ('think!'); used 3× in Acts (13:25; 25:18; 27:27); the imperfect captures the sailors' dawning suspicion — experience/smell/sound of breakers.

## οἱ

the

Nominative

*article*

## ναῦται

sailors

Nominative

subject

ναύτης: 'sailor'; from ναῦς ('ship'); the professional crew.

## προσάγειν

to be drawing near

Pres Act Inf · προσάγω

*infinitive in indirect statement (after ὑπενόουν)*

→ progressive present (land approaching or they approaching land)

προσάγω: 'bring toward, draw near'; here intransitive 'draw near' — the land is drawing nearer to them, or they to land; the ambiguity of the phrase is nautically interesting.

## τινά

some

Accusative

*attributive pronoun (indefinite)*

## αὐτοῖς

to them

Dative

*dative of reference (drawing near to them)*

## χώραν

land

Accusative

*accusative subject of infinitive (indirect statement: land is drawing near)*

χώρα: 'land, country, territory'; here the sailors' intuition that land is near — likely from the sound of breakers or changed wave patterns.

## 28 καὶ βολίσαντες εὗρον ὀργυιάς εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιάς δεκαπέντε·

And taking soundings they found twenty fathoms; a little farther on, they took soundings again and found fifteen fathoms.

NARRATIVE CONTINUATION (SOUNDINGS CONFIRM SHOALING) **καί** Two soundings in rapid succession (20 fathoms, then 15 fathoms = ~37m, ~27m) confirm they are over a rapidly shoaling seabed. βολίσαντες and ὀργυιάς are rare NT nautical terms. The shoaling confirms the sailors' fear and triggers the anchoring in v.29. The depth sequence is historically accurate for the approach to Malta.

καί  
and

*coordinative conjunction*

βολίσαντες  
having taken soundings

Aor Act Ptc Nom Pl Masc · βολίζω

*circumstantial participle (antecedent action)*

→ constative aorist participle

βολίζω: 'take soundings, heave the lead'; from βολή ('a throw, cast'); the nautical technical term for casting a lead-weighted line to measure depth; hapax in NT. One of the chapter's most distinctive technical terms.

εὔρον  
found

Aor Act Indic 3 Pl · εὕρισκω

*main verb*

→ constative aorist (result of sounding)

ὄργυιās  
fathoms

Accusative

*accusative of measure (depth measurement)*

ὄργυιā: 'fathom'; the unit of depth = one outstretched arm-span (~1.85 m / ~6 feet); derived from ὀρέγω ('stretch out'); hapax in NT. 20 ὄργυιαι = ~37 m / 120 feet.

εἴκοσι  
twenty

*numeral (indeclinable)*

βραχύ  
a little

Accusative

*accusative of extent (a short distance further)*

βραχύς: 'short, brief, small'; adverbial accusative βραχύ = 'a short distance, a little further.'

δέ  
and

*continuative particle*

διαστήσαντες  
having moved on

Aor Act Ptc Nom Pl Masc · διίστημι

*circumstantial participle (antecedent action — moving farther)*

→ constative aorist participle

διίστημι: 'separate, move apart, advance a distance'; intransitive: 'having advanced a little further'; 3× in Luke-Acts (Luke 22:59; 24:51; Acts 27:28).

καί  
and

*coordinative conjunction*

πάλιν  
again

*adverb (repetition)*

βολίσαντες  
having taken soundings

Aor Act Ptc Nom Pl Masc · βολίζω

*circumstantial participle (repeated action)*

→ constative aorist participle

βολίζω: second occurrence; the repetition mirrors the urgency of the double check.

εὔρον  
found

Aor Act Indic 3 Pl · εὕρισκω

*main verb*

→ constative aorist

## ὄργυιάς

fathoms

Accusative

*accusative of measure*

## δεκαπέντε

fifteen

*numeral (indeclinable)*

δεκαπέντε: 15 fathoms = ~27 m — the rapid shoaling (from 20 to 15 fathoms in a short distance) confirms the dangerous approach to a shelving coastline.

## 29 φοβούμενοί τε μή που κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἠύχοντο ἡμέραν γενέσθαι.

Fearing that we might run aground on rocky ground, they let down four anchors from the stern and prayed for day to come.

NARRATIVE CONTINUATION (EMERGENCY ANCHORING) **τε** Four stern anchors (πρύμνη = stern) — unusual but historically attested for holding a ship head-on to a lee shore while maintaining the ability to run for the beach. ἠύχοντο ἡμέραν γενέσθαι — 'they prayed for day to come' — a vivid human moment: veterans of the sea, reduced to prayer. The 'we' narrator includes himself.

## φοβούμενοί

fearing

Pres Mid Ptc Nom Pl Masc · φοβέομαι

*circumstantial participle (causal)*

→ progressive present

## τε

and

*connective particle*

## μή

lest

*negation (fear clause; μή + subj.)*

## που

somewhere

*indefinite adverb of place*

κατὰ  
on/against

*preposition + accusative (motion against)*

τραχεῖς  
rocky/rough

Accusative

*attributive adjective (modifying τόπους)*

τραχύς: 'rough, rugged'; of rocky terrain or sea-bed; nautically 'rocky shoals'; 2× in NT (here + Luke 3:5).

τόπους  
places

Accusative

*accusative of goal (with κατὰ + ἐκπέσωμεν)*

ἐκπέσωμεν

we might run aground

Aor Act Subj 1 Pl · ἐκπίπτω

*subjunctive in fear clause (μὴ + subj.)*

→ *constative aorist subjunctive*

ἐκπίπτω: third occurrence (v.17, 26, 29); the verb for being driven aground — here the specific feared outcome.

ἐκ  
from

*preposition + genitive (point of origin — from the stern)*

πρύμνης  
stern

Genitive

*genitive of origin (from the stern)*

πρύμνη: 'stern, poop deck'; the rear of the ship; 2× in this chapter (vv.29, 41) and once more at Acts 27:41; rare in NT. Stern-anchoring was a recognized ancient tactic to keep the bow facing the beach for a controlled run.

ρίψαντες  
having thrown

Aor Act Ptc Nom Pl Masc · ρίπτω

*circumstantial participle (antecedent action: dropping anchors)*

→ *constative aorist participle*

ρίπτω: 'throw, cast, drop'; repeated from v.19 (tackle thrown overboard) — same urgency.

ἄγκυρας  
anchors

Accusative

*direct object*

ἄγκυρα: 'anchor'; 4× in NT (Acts 27:29, 30, 40; Heb 6:19 metaphorically). Four anchors from the stern was unusual but well-attested — it held the ship with bow pointing toward shore.

τέσσαρας  
four

Accusative

*attributive numeral*

ἤρχοντο  
were praying

Impf Mid Indic 3 Pl · εὔχομαι

*main verb*

→ *progressive imperfect (fervent ongoing prayer through the night)*

εὔχομαι: 'pray, wish, vow'; 7× in NT; here of the sailors' desperate prayer — even hardened professional sailors reduced to prayer at the moment of greatest danger.

ἡμέραν  
day

Accusative

*accusative subject of infinitive (of what they prayed for)*

γενέσθαι  
to come

Aor Mid Inf · γίνομαι

*infinitive in indirect petition (object of ἤρχοντο)*

→ *constative aorist infinitive*

γίνομαι: 'become, come'; ἡμέραν γενέσθαι = 'for day to come' — they needed daylight to attempt the beach run.

30 τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν  
προφάσει ὡς ἐκ πρῶρης ἀγκύρας μελλόντων ἐκτείνειν,

And as the sailors were seeking to escape from the ship and had lowered the dinghy into the sea under pretense of laying out anchors from the bow,

NARRATIVE COMPLICATION (SAILORS' ATTEMPTED DESERTION) **δέ** The sailors — the only ones who know how to handle the ship — attempt to desert. The pretext (προφάσει) of laying out bow anchors is transparent to Paul. If they escape, the passengers and prisoners are doomed. The genitive absolute (ζητούντων φυγεῖν) is left pending; the main clause follows in v.31.

**τῶν**

the

Genitive

article

**δέ**

and

continuative particle

**ναυτῶν**

sailors

Genitive

genitive subject of genitive absolute

**ζητούντων**

seeking

Pres Act Ptc Gen Pl Masc · ζητέω

genitive absolute (temporal/circumstantial)

→ progressive present (ongoing attempt)

**φυγεῖν**

to flee/escape

Aor Act Inf · φεύγω

complementary infinitive (object of ζητούντων)

→ constative aorist infinitive

φεύγω: 'flee'; here the sailors' cowardly desertion under cover of a pretext — abandoning ship and the passengers.

**ἐκ**

from

preposition + genitive (origin/source: leaving the ship)

**τοῦ**

the

Genitive

article

**πλοίου**

ship

Genitive

genitive of separation

καί  
and

*coordinative conjunction*

**χαλασάντων**

having lowered

Aor Act Ptc Gen Pl Masc · χαλάω

*genitive absolute (coordinate action: lowering the dinghy)*

→ constative aorist participle

χαλάω: repeated from v.17 — same verb for lowering (the σκεῦος there, the σκάφη here).

**τήν**

the

Accusative

article

**σκάφη**

dinghy

Accusative

*direct object*

σκάφη: repeated from v.16 — the same dinghy that was hauled aboard with such difficulty; now lowered again as an escape vehicle.

**εἰς**

into

*preposition + accusative (destination)*

**τήν**

the

Accusative

article

**θάλασσαν**

sea

Accusative

*accusative of destination*

**προφάσει**

under pretense

Dative

*dative of manner (false pretext)*

προφάσις: 'pretext, excuse, stated reason'; πρό + φαίνω ('show beforehand'); here the false cover story; 6× in NT — often in the sense of a disingenuous motive or false excuse (cf. Phil 1:18; 1 Thess 2:5).

**ὡς**

as if

*comparative particle (introducing the pretext: 'as though')*

**ἐκ**

from

*preposition + genitive*

**πρώρης**

the bow

Genitive

*genitive of origin (from the bow)*

πρώρα: 'bow, prow'; the front of the ship; opposite of πρύμνη (stern, v.29); 2× in NT (here + v.41).

**ἄγκύρας**

anchors

Accusative

*direct object (of μελλόντων ἐκτείνειν: about to let out anchors)*

## μελλόντων

about to

Pres Act Ptc Gen Pl Masc · μέλλω

*genitive absolute (within the pretext clause: 'as if about to lay out')*

→ futuristic present

## ἐκτείνειν

to let out/lay out

Pres Act Inf · ἐκτείνω

*complementary infinitive (with μελλόντων)*

ἐκτείνω: 'stretch out, extend, lay out'; here of laying out or extending anchor cables from the bow — the plausible pretext for having the dinghy in the water.

## 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

Paul said to the centurion and the soldiers, 'Unless these men stay in the ship, you cannot be saved.'

ASYNDETON (URGENT WARNING) ASYNDETON Paul acts with decisive authority; his conditional (ἐάν + aorist subjunctive) warns the military personnel. The irony is that the passengers need the sailors to survive — and Paul needs all of them to fulfill the promise. The future σωθῆναι repeats the key verb of salvation from v.20 and v.22.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## ὁ

the

Nominative

*article*

## Παῦλος

Paul

Nominative

*subject*

## τῷ

the

Dative

*article*

## ἑκατοντάρχη

centurion

Dative

*dative of indirect object*

## καί

and

*coordinative conjunction*

## τοῖς

the

Dative

*article*

## στρατιώταις

soldiers

Dative

*dative of indirect object (coordinate)*

στρατιώτης: 'soldier'; the Roman soldiers accompanying the prisoners; they are the ones with weapons and authority to act.

<p>Ἐάν unless conditional conjunction (ἐάν μή = unless; third-class condition)</p>	<p>μή not negation (with ἐάν: ἐάν μή = unless)</p>	<p>οὗτοι these men Nominative subject of conditional clause (the sailors)</p>	<p>μείνωσιν remain/stay Aor Act Subj 3 Pl · μένω verb in third-class conditional (ἐάν + subj.) → constative aorist subjunctive μένω: 'remain, stay!'; the sailors must remain aboard — their nautical expertise is essential for the beach run.</p>
<p>ἐν in preposition + dative (location)</p>	<p>τῷ the Dative article</p>	<p>πλοίῳ ship Dative dative of place</p>	<p>ὕμεις you Nominative emphatic subject (you soldiers and centurion)</p>
<p>σωθῆναι to be saved Aor Pass Inf · σώζω complementary infinitive (with δύνασθε) → constative aorist infinitive σώζω: 'save'; the third occurrence of the σώζ- vocabulary in the chapter (vv.20, 22, 31) — the driving concern is physical survival.</p>	<p>οὐ not negation</p>	<p>δύνασθε you are able Pres Mid Indic 2 Pl · δύναμαι main verb (apodosis of conditional) → gnomic present (expressing impossibility)</p>	

## 32 τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ εἶασαν αὐτὴν ἐκπεσεῖν.

Then the soldiers cut the ropes of the dinghy and let it fall away.

CONSEQUENTIAL ACTION (SOLDIERS OBEY; ESCAPE FOILED) **τότε** Swift, decisive action: the soldiers cut the ropes. This is the soldiers' only active contribution to the rescue — and they do it at Paul's word, not the centurion's. The dinghy drifts away, eliminating both the escape option and the pretext. The sailors are now committed to stay and do their duty.

τότε

then

*temporal adverb*

ἀπέκοψαν

cut off

Aor Act Indic 3 Pl · ἀποκόπτω

*main verb*

→ constative aorist (swift decisive act)

ἀποκόπτω: 'cut off, sever'; ἀπό + κόπτω ('cut'); used metaphorically in Gal 5:12; here literally — severing the tow/painter of the dinghy.

οἱ

the

Nominative

*article*

στρατιῶται

soldiers

Nominative

*subject*

τὰ

the

Accusative

*article*

σχοινία

ropes

Accusative

*direct object*

σχοινίον: 'rope, cord'; from σχοῖνος ('rush plant used for ropes'); the ropes by which the dinghy was tethered (painter/tow lines); 2x in NT (here + John 2:15 — Jesus' whip).

τῆς

of the

Genitive

*article*

σκάφης

dinghy

Genitive

*genitive of possession*

καί

and

*coordinative conjunction*

εἶασαν

let/allowed

Aor Act Indic 3 Pl · ἐάω

*main verb (coordinate)*

→ constative aorist

ἐάω: 'allow, permit, let'; here 'let it fall away' — they allowed the dinghy to drift off and be lost.

αὐτήν

it

Accusative

*accusative subject of infinitive*

ἐκπεσεῖν

to fall away

Aor Act Inf · ἐκπίπτω

*complementary infinitive (with εἶασαν)*

→ constative aorist infinitive

ἐκπίπτω: fourth occurrence in the chapter (vv.17, 26, 29, 32) — here not of the ship but of the dinghy drifting away.

33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων· Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε μηθὲν προσλαβόμενοι.

Just before day was about to break, Paul urged all of them to take some food, saying, 'Today is the fourteenth day that you have been waiting in suspense and going without food, having eaten nothing.'

**NARRATIVE CONTINUATION (PAUL URGES EATING)** **δέ** Paul's pastoral action: urging food intake (practically necessary for the physical exertion ahead – swimming to shore). The phrase Τεσσαρεσκαίδεκάτην ... ἄσιτοι διατελεῖτε confirms the fourteen-day duration and the ἀσιτία of v.21. προσδοκῶντες ('waiting anxiously') adds the psychological dimension of the ordeal.

<p><b>Ἄχρι</b> until <i>temporal conjunction (Ἄχρι δὲ οὗ = until the time when)</i></p>	<p><b>δέ</b> and <i>continuative particle</i></p>	<p><b>οὗ</b> which Genitive <i>genitive relative pronoun (Ἄχρι οὗ = until which time)</i></p>	<p><b>ἡμέρα</b> day Nominative <i>subject</i></p>
<p><b>ἤμελλεν</b> was about to Impf Act Indic 3 Sg · μέλλω <i>main verb (temporal clause)</i> → progressive imperfect (imminence approaching)</p>	<p><b>γίνεσθαι</b> to come/break Pres Mid Inf · γίνομαι <i>complementary infinitive (with ἤμελλεν)</i></p>	<p><b>παρεκάλει</b> was urging Impf Act Indic 3 Sg · παρακαλέω <i>main verb</i> → progressive imperfect (sustained encouragement) παρακαλέω: 'urge, exhort, comfort'; the primary NT word for pastoral exhortation; Paul's sustained urging through the pre-dawn darkness.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>

## Παῦλος

Paul

Nominative

subject

## ἅπαντας

all

Accusative

direct object (universally inclusive)

ἅπας: 'all, every'; stronger than πᾶς in some usages; Paul's care extends to every single person on board — 276 individuals.

## μεταλαβεῖν

to take/partake of

Aor Act Inf · μεταλαμβάνω

complementary infinitive (object of παρεκάλει)

→ constative aorist infinitive

μεταλαμβάνω: 'receive, take a share of, partake'; μετά + λαμβάνω; used of sharing food (Heb 12:10; 2 Tim 2:6); the practical concern: food for strength.

## τροφῆς

of food

Genitive

genitive object of μεταλαβεῖν (partitive genitive: partake of food)

τροφή: 'nourishment, food'; from τρέφω ('nourish, feed'); used in v.36 as well; the basic sustenance needed before the physical ordeal of abandoning ship.

## λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

circumstantial participle (manner — introducing direct speech)

## Τεσσαρεσκαιδεκάτην

fourteenth

Accusative

attributive adjective (ordinal, modifying ἡμέραν)

## σήμεραν

today

temporal adverb

## ἡμέραν

day

Accusative

accusative of time (extent: for fourteen days)

## προσδοκῶντες

waiting anxiously

Pres Act Ptc Nom Pl Masc · προσδοκάω

circumstantial participle (manner/attendant condition)

→ progressive present (sustained tense expectation)

προσδοκάω: 'wait for, expect, be in suspense'; πρὸς + δοκάω; used of expectant waiting — here the anxious waiting for rescue or death.

## ἄσιτοι

without food/fasting

Nominative

predicate adjective (with διατελεῖτε: 'continue fasting')

ἄσιτος: 'without food'; ἀ- (neg.) + σῖτος; related to ἀσιτία (v.21); hapax in NT adjective form. The combined picture (14 days + fasting) explains the physical state of all on board.

## διατελεῖτε

you have continued

Pres Act Indic 2 Pl · διατελέω

main verb of Paul's speech

→ progressive present (the unbroken state continuing)

διατελέω: 'continue through, persist'; διά + τελέω; with a participle or adjective = 'continue to be/do'; hapax in NT.

## μηθὲν

nothing

Accusative

direct object (of προσλαβόμενοι)

## προσλαβόμενοι

having taken

Aor Mid Ptc Nom Pl Masc · προσλαμβάνω  
*circumstantial participle (attendant manner — 'having eaten nothing')*

→ constative aorist participle

προσλαμβάνω: 'take to oneself, take/eat'; middle = 'take for oneself, eat'; the word used of eating in vv.33–36 links the food-episode as a unit.

### 34 διό παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται.

Therefore I urge you to take some food; it will help you survive. For not a hair of anyone's head will perish.

INFERENCE (PRACTICAL EXHORTATION + PROMISE) **διό** διό draws the conclusion from the fourteen-day fasting. The proverbial 'not a hair of your head will be lost' (οὐδενὸς θριξ ἀπολεῖται) is a Hebraic idiom for complete safety (1 Sam 14:45; 2 Sam 14:11; Luke 12:7; 21:18) — Paul grounds his practical advice in the divine promise of v.22–24.

## διό

therefore

*inferential conjunction*

## παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω  
*main verb (performative present — the very act of urging)*

→ performative present

παρακαλέω: repeated from v.33 (narrated), now in direct speech — Paul's formal παράκλησις.

## ὑμᾶς

you

Accusative  
*accusative subject of infinitive*

## μεταλαβεῖν

to take/eat

Aor Act Inf · μεταλαμβάνω  
*complementary infinitive (object of παρακαλῶ)*

→ constative aorist infinitive

μεταλαμβάνω: repeated from v.33.

## τροφῆς

of food

Genitive

*genitive object of μεταλαβεῖν*

## τοῦτο

this

Nominative

*subject (proleptic — 'this [eating]')*

## γάρ

for

*causal particle (explaining why they should eat)*

## πρός

for/toward

*preposition + genitive (advantage: πρὸς τινος = contributes to/serves for)*

πρός + genitive: 'serves for, conduces to'; an idiomatic construction for beneficial purpose; πρὸς τῆς σωτηρίας = 'is for the advantage of/contributes to your salvation/survival!'

## τῆς

your

Genitive

*article*

## ὑμετέρας

your

Genitive

*attributive possessive adjective*

ὑμέτερος: 'your' (plural possessive adjective); emphatic form of genitive pronoun.

## σωτηρίας

salvation/survival

Genitive

*genitive of objective interest (with πρὸς)*

σωτηρία: 'salvation, rescue, preservation'; here primarily physical survival; but in Luke-Acts the word always carries theological weight — the same God who saves spiritually is now providing physical rescue.

## ὑπάρχει

serves/is

Pres Act Indic 3 Sg · ὑπάρχω

*main verb*

→ [gnomic present](#)

## οὐδενός

of no one

Genitive

*genitive (possessive: of no one among you)*

## γάρ

for

*causal particle (second — grounding in the divine promise)*

## ὑμῶν

of you

Genitive

*genitive of group (partitive: of any of you)*

## θρίξ

a hair

Nominative

*subject*

θρίξ (gen. τριχός): 'hair (of the head)'; a proverbial measure of the smallest possible loss; the idiom 'not a hair will perish' = 'complete safety guaranteed' (1 Sam 14:45 LXX; Luke 12:7; 21:18).

ἀπό

from

*preposition + genitive (separation)*

τῆς

the

Genitive

*article*

κεφαλῆς

head

Genitive

*genitive of separation (a hair from the head)*

ἀπολεῖται

will perish/be lost

Fut Mid Indic 3 Sg · ἀπόλλυμι

*main verb (predictive future — the divine promise)*

→ predictive future (guaranteeing complete safety)

ἀπόλλυμι: 'destroy, perish, be lost'; middle = 'perish'; the future ἀπολεῖται is the divine guarantee — not even a hair will perish, all the more the 276 souls.

### 35 εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθίειν.

And having said these things, he took bread, and giving thanks to God in front of all, he broke it and began to eat.

**NARRATIVE CONTINUATION (THE BREAKING OF BREAD)** **δέ** The four verbs (λαβὼν — εὐχαρίστησεν — κλάσας — ἤρξατο ἐσθίειν) precisely mirror the Eucharistic/Supper language of Luke 22:19 and Acts 2:46; 20:11. This is not necessarily a celebration of the Lord's Supper (the audience is mixed pagan/Jewish/Christian), but the resonance is unmistakable and surely intentional. Paul acts as host and patron.

εἶπας

having said

Aor Act Ptc Nom Sg Masc · λέγω

*circumstantial participle (antecedent action)*

→ constative aorist participle

δέ

and

*continuative particle*

ταῦτα

these things

Accusative

*direct object*

καί

and

*coordinative conjunction*

## λαβών

having taken

Aor Act Ptc Nom Sg Masc · λαμβάνω

*circumstantial participle (antecedent action — the bread taken)*

→ constative aorist participle

λαμβάνω: 'take'; the first of the four Eucharistic-parallel actions: λαβών — εὐχαρίστησεν — κλάσας — ἤρξατο ἐσθίειν.

## ἄρτον

bread

Accusative

*direct object*

ἄρτος: 'bread, loaf'; the κλάσις ἄρτου (breaking of bread) is Luke's idiom for the Lord's Supper (Acts 2:42, 46; 20:7, 11; Luke 24:35). The deliberate use here creates rich intertextual resonance.

## εὐχαρίστησεν

gave thanks

Aor Act Indic 3 Sg · εὐχαριστέω

*main verb (the thanksgiving over the bread)*

→ constative aorist (single act of thanksgiving)

εὐχαριστέω: 'give thanks'; εὐ + χάρις; the word from which 'Eucharist' derives; Paul's public thanksgiving to God before a pagan audience — a witness to his faith.

## τῷ

to

Dative

*article*

## θεῷ

God

Dative

*dative of indirect object (gave thanks to God)*

## ἐνώπιον

before/in front of

*preposition + genitive (witness: in the presence of)*

ἐνώπιον: 'in the presence of, before'; a Lukan favorite (35× in Luke, 13× in Acts); the public nature of the thanksgiving is emphasized — it is a testimony before all 276.

## πάντων

all

Genitive

*genitive of specification (in the presence of all)*

## καί

and

*coordinative conjunction*

## κλάσας

having broken

Aor Act Ptc Nom Sg Masc · κλάω

*circumstantial participle (antecedent action — the breaking)*

→ constative aorist participle

κλάω: 'break (bread)'; the technical term for the breaking of bread at table, always used of bread (Matt 14:19; 26:26; Luke 24:30; Acts 2:46; 20:11). The κλάσις ἄρτου formula is consistently Lukan.

## ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

*main verb (inceptive: began to eat)*

→ inceptive aorist (beginning of eating)

ἄρχω: 'begin'; middle ἤρξατο + inf. = 'began to'; a common Lukan construction.

## ἐσθίειν

to eat

Pres Act Inf · ἐσθίω

*complementary infinitive (with ἤρξατο)*

→ progressive present infinitive

ἐσθίω: 'eat'; the practical conclusion — Paul's example prompts the others (v.36).

## 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.

Then all of them were encouraged and ate some food themselves.

CONSEQUENCE (THE GROUP ENCOURAGED) **δέ** εὐθυμοὶ echoes εὐθυμεῖν (v.22) and εὐθυμεῖτε (v.25) — completing the ring around Paul's exhortation. Paul's example works: all 276 are encouraged and eat. The combination of divine promise + human action (eating for strength) models faith active in obedience.

### εὐθυμοὶ

encouraged/cheerful

Nominative

*predicate adjective (with γενόμενοι)*

εὐθυμος: 'of good cheer, encouraged'; related to εὐθυμέω (vv.22, 25); hapax in NT (adjective form); Paul's word of hope has taken effect — the transformation of spirit is real.

### δέ

and

*continuative particle*

### γενόμενοι

having become

Aor Mid Ptc Nom Pl Masc · γίνομαι

*circumstantial participle (attendant circumstance)*

→ constative aorist participle (transformation of spirit)

### πάντες

all

Nominative

*subject (universal — all 276)*

### καί

also/too

*ascensive particle (they also)*

### αὐτοί

they themselves

Nominative

*emphatic pronoun (καὶ αὐτοί = they too; everyone following Paul's example)*

### προσελάβοντο

took/ate

Aor Mid Indic 3 Pl · προσλαμβάνω

*main verb*

→ constative aorist (the eating)

προσλαμβάνω: repeated from v.33 — the very word Paul used for 'eating' is now fulfilled in their action.

### τροφῆς

of food

Genitive

*genitive object (partitive: some food)*

### 37 ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσiai ἑβδομήκοντα ἕξ.

We were in all two hundred and seventy-six souls on the ship.

PARENTHETICAL NARRATIVE NOTE (TOTAL PERSONS ON BOARD) **δέ** The number 276 is text-critically robust (read by *NA B* and others; some MSS have *ὡς* 'about 76' or 275). The word *ψυχαί* ('souls') for persons is a Hebraism (*ψυχή* = *שׂוּפָה* = 'person'); it also echoes the earlier concern for losing *ψυχαί* (v.10, 22) — all 276 persons will be saved.

**ἤμεθα**

we were

Impf Mid Indic 1 Pl · εἰμί

main verb

→ stative imperfect

**δέ**

and

continuative particle

**αἱ**

the

Nominative

article (*αἱ πᾶσαι* = 'all the [souls]' — articular total)

**πᾶσαι**

all

Nominative

attributive adjective (*αἱ πᾶσαι* = the total number of)

**ψυχαί**

souls/persons

Nominative

subject (= persons)

*ψυχή*: 'soul, life, person'; used as a counting unit for persons (a Hebraism); each *ψυχή* matters — all 276 will be saved.

**ἐν**

on

preposition + dative (location on ship)

**τῷ**

the

Dative

article

**πλοίῳ**

ship

Dative

dative of place

**διακόσiai**

two hundred

Nominative

numeral (predicate/in apposition to *ψυχαί*)

*διακόσiai*: 'two hundred'; the first element of the compound numeral 276.

**ἑβδομήκοντα**

seventy

numeral (indeclinable)

**ἕξ**

six

numeral (indeclinable)

*ἕξ*: 'six'; together: 200 + 70 + 6 = 276. The precision of the number is historically remarkable and its text-critical strength (best MSS) supports its authenticity.

## 38 κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

When they had eaten enough, they lightened the ship by throwing the wheat into the sea.

NARRATIVE CONTINUATION (FINAL LIGHTENING — GRAIN JETTISONED) **δέ** After eating, the remaining grain cargo is jettisoned. ἐκούφιζον (imperfect: they were lightening) and ἐκβαλλόμενοι (present participle: throwing out) depict ongoing work. Jettisoning the grain after eating it (v.38) confirms the sequence: they ate what they could, then threw the rest. The lightened ship draws less water for the beach run.

**κορεσθέντες**

having eaten their fill

Aor Pass Ptc Nom Pl Masc · κορέννυμι

*circumstantial participle (temporal: after satisfying hunger)*

→ constative aorist participle

κορέννυμι: 'satisfy, satisfy'; passive = 'eat one's fill, be satisfied'; 2× in NT (here + 1 Cor 4:8, ironic). The word suggests they ate until satisfied — a contrast with fourteen days without food.

**δέ**

and

*continuative particle*

**τροφῆς**

of food

Genitive

*genitive object (with κορεσθέντες; satisfied with food)*

**ἐκούφιζον**

were lightening

Impf Act Indic 3 Pl · κουφίζω

*main verb*

→ progressive imperfect (ongoing work of lightening)

κουφίζω: 'lighten, make light'; from κοῦφος ('light in weight'); hapax in NT. The final practical step before the beach run: maximum draft reduction.

**τὸ**

the

Accusative

*article*

**πλοῖον**

ship

Accusative

*direct object*

**ἐκβαλλόμενοι**

throwing out

Pres Mid Ptc Nom Pl Masc · ἐκβάλλω

*circumstantial participle (manner/means of lightening)*

→ progressive present (ongoing throwing)

ἐκβάλλω: 'throw out, cast out'; cf. ἐκβολή (v.18) — a different word but same root; the final jettisoning.

**τὸν**

the

Accusative

*article*

## σῖτον

wheat/grain

Accusative

*direct object*

σῖτος: 'grain, wheat'; this was the principal cargo of the Alexandrian grain ship — its value in Rome was enormous. Jettisoning it is the final commercial sacrifice, consistent with Paul's earlier warning about ζημία τοῦ φορτίου (v.10).

## εἰς

into

*preposition + accusative (destination)*

## τὴν

the

Accusative

*article*

## θάλασσαν

sea

Accusative

*accusative of destination*

### 39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύοντο εἰ δύναιτο ἐξῶσαι τὸ πλοῖον.

When day came, they did not recognize the land, but they noticed a bay with a beach onto which they planned to run the ship ashore if they could.

TEMPORAL SETTING (DAWN — THE BEACH PLAN) Ὅτε δέ Dawn brings partial information: land is visible but unidentifiable. The crew spots a bay with a beach (κόλπον ... αἰγιαλόν) — ideal for the planned beaching (ἐξῶσαι τὸ πλοῖον = run the ship onto the beach). The optative δύναιτο marks uncertainty about success.

## Ὅτε

when

*temporal conjunction*

## δέ

and

*continuative particle*

## ἡμέρα

day

Nominative

*subject*

## ἐγένετο

came/broke

Aor Mid Indic 3 Sg · γίνομαι

*main verb of temporal clause*

→ constative aorist (daybreak as event)

**τὴν**

the

Accusative

article

**γῆν**

land

Accusative

direct object of ἐπεγίνωσκον

**οὐκ**

not

negation

**ἐπεγίνωσκον**

were recognizing

Impf Act Indic 3 Pl · ἐπιγινώσκω

main verb

→ progressive imperfect (failure to recognize  
– they tried and could not)

ἐπιγινώσκω: 'recognize, know fully'; they could see land but could not identify it — they had been blown off course into unknown waters (Malta was not on their planned route).

**κόλπον**

a bay

Accusative

direct object of κατενόουν

κόλπος: 'bay, gulf, fold, bosom'; here a bay or inlet with a sandy beach — the bay of St. Paul's Bay, Malta is the traditional identification.

**δέ**

but

adversative particle

**τινα**

a certain

Accusative

attributive indefinite pronoun

**κατενόουν**

they noticed

Impf Act Indic 3 Pl · κατανοέω

main verb (coordinate)

→ progressive imperfect (careful observation)

κατανοέω: 'consider carefully, notice, observe'; κατά + νοέω ('perceive'); used of careful observation (Matt 7:3; Luke 12:24, 27; Acts 7:31, 32; 11:6).

**ἔχοντα**

having

Pres Act Ptc Acc Sg Masc · ἔχω

attributive participle (modifying κόλπον)

→ stative present

**αἰγιαλόν**

a beach

Accusative

direct object (of ἔχοντα: having a beach)

αἰγιαλός: 'beach, shore, strand'; sandy shore; repeated in v.40 — the crucial feature for running the ship aground safely; 6× in NT (Matt 13:2, 48; John 21:4; Acts 27:39, 40; 28:2 v.l.).

**εἰς**

onto

preposition + accusative (goal: onto the beach)

**ὃν**

which

Accusative

accusative relative pronoun (referring to αἰγιαλόν)

## ἐβουλεύοντο

were planning

Impf Mid Indic 3 Pl · βουλεύομαι

main verb

→ progressive imperfect (deliberating)

βουλεύομαι: 'deliberate, plan, decide';  
middle = plan for oneself; the crew  
deliberates the beach-run maneuver.

## εἰ

whether/if

conjunction (indirect question: whether they  
could)

## δύναιτο

they could

Pres Mid Opt 3 Pl · δύναμαι

optative in indirect question (εἰ + optative =  
indirect deliberation)

→ potential optative (uncertain hope)

## ἐξώσαι

to drive/run aground

Aor Act Inf · ἐξωθέω

complementary infinitive (with δύναιτο)

→ constative aorist infinitive

ἐξωθέω: 'push out, drive aground'; ἐξ +  
ώθέω ('push, shove'); the nautical term for  
intentionally driving a ship onto a beach;  
hapax in NT in this form.

## τὸ

the

Accusative

article

## πλοῖον

ship

Accusative

direct object

40 καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν.

So they cast off the anchors and left them in the sea, while at the same time loosening the lashings of the steering oars; and hoisting the foresail to the wind, they made for the beach.

NARRATIVE CONTINUATION (THE FINAL RUN FOR THE BEACH) **καί** This verse is the most technically dense in the chapter: four simultaneous nautical actions. τὰς ἀγκύρας περιελόντες = cutting away the stern anchors; εἶων εἰς τὴν θάλασσαν = leaving them in the sea (not hauling them — there's no time); ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων = slackening the lashings of the steering oars (they had been tied amidships during the storm; now freed to steer); ἐπάραντες τὸν ἀρτέμωνα = hoisting the foresail (the only remaining sail) to catch the wind for the final run. ἀρτέμων and ζευκτηρία are NT hapax legomena.

καί  
and

*coordinative conjunction*

τὰς  
the

Accusative

*article*

ἄγκυρας  
anchors

Accusative

*direct object of περιελόντες*

ἄγκυρα: repeated from vv.29, 30 — now the four stern anchors are sacrificed to the sea.

περιελόντες  
having cut away

Aor Act Ptc Nom Pl Masc · περιαιρέω

*circumstantial participle (antecedent action — cutting anchor cables)*

→ *constative aorist participle*

περαιρέω: 'take away from around, remove'; the same verb as v.20 (ἐλπὶς περιηρέϊτο) — now it is the anchors that are removed. Here: cutting the anchor cables.

εἶων  
left/let

Impf Act Indic 3 Pl · ἐάω

*main verb*

→ *progressive imperfect (letting them stay in the sea)*

ἐάω: 'let, allow'; same verb as v.32 (dinghy cut away); here the anchors are left in the sea — there is no time to recover them.

εἰς  
into

*preposition + accusative (into/onto the sea)*

τὴν  
the

Accusative

*article*

θάλασσαν  
sea

Accusative

*accusative of destination*

ἅμα

at the same time

*temporal adverb (marking simultaneous actions)*

ἅμα: 'at the same time, together'; the simultaneous release of steering oars and setting of the foresail as one coordinated maneuver.

ἀνέντες

having loosened/slackened

Aor Act Ptc Nom Pl Masc · ἀνίημι

*circumstantial participle (simultaneous action with ἐπάραντες)*

→ *constative aorist participle*

ἀνίημι: 'release, loosen, slacken'; of releasing tension in ropes/lashings; 4× in NT (Acts 16:26; 27:40; Eph 6:9; Heb 13:5); here: slackening the steering-oar lashings.

τὰς

the

Accusative

*article*

ζευκτηρίας

lashings

Accusative

*direct object of ἀνέντες*

ζευκτηρία: 'lashing, band, fastening'; from ζεύγνυμι ('yoke, join'); the rope or band securing the steering oar(s) amidships during a storm; hapax in NT. In heavy weather ancient steering oars were lashed fast; now they are released for the critical beach run.

**τῶν**

of the

Genitive

article

**πηδαλίων**

steering oars

Genitive

*genitive of possession*

πηδάλιον: 'steering oar, rudder'; 2× in NT (here + James 3:4 — the rudder metaphor); ancient ships used a pair of large steering oars (not a rudder) mounted at the stern.

**καί**

and

*coordinative conjunction*

**ἐπάραντες**

having hoisted

Aor Act Ptc Nom Pl Masc · ἐπαίρω

*circumstantial participle (coordinate simultaneous action)*

→ *constative aorist participle*

ἐπαίρω: 'lift up, hoist'; ἐπί + αἴρω; of hoisting a sail; used also of lifting eyes/hands (Luke 16:23; 1 Tim 2:8).

**τὸν**

the

Accusative

article

**ἀρτέμωνα**

foresail/artemon

Accusative

*direct object of ἐπάραντες*

ἀρτέμων: the artemon — a small foresail or sprit-sail set at the bow; hapax in NT. The identity of ἀρτέμων has been debated: it may be the foresail (set on the foremast), a small storm staysail, or the bowsprit sail. The consensus is a small sail to give the ship steerage and momentum for the beach run without overpowering it.

**τῇ**

to the

Dative

article

**πνεούση**

blowing

Pres Act Ptc Dat Sg Fem · πνέω

*substantival participle (the blowing [wind]) — dative: to the wind)*

→ *progressive present*

πνέω: 'blow'; of wind blowing; τῇ πνεούση = 'to the prevailing wind' — they set the foresail to catch the wind and drive them toward the beach.

**κατεῖχον**

were heading/making for

Impf Act Indic 3 Pl · κατέχω

*main verb*

→ *progressive imperfect (ongoing steering toward the beach)*

κατέχω: 'hold down, keep, hold course'; nautically κατέχω εἰς = 'hold course toward, head for'; hapax in this nautical sense in NT.

**εἰς**

toward

*preposition + accusative (direction/goal)*

**τὸν**

the

Accusative

article

**αἰγιαλόν**

beach

Accusative

*accusative of goal (the intended landing point)*

αἰγιαλός; repeated from v.39 — the beach that was identified at dawn is now the final destination.

41 περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνη ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

But striking a shoal where two seas met, they ran the ship aground. The bow stuck and remained immovable, but the stern was being broken up by the violence of the waves.

**NARRATIVE CLIMAX (THE ACTUAL SHIPWRECK)** **δέ** The shipwreck itself: περιπεσόντες εἰς τόπον διθάλασσον — 'falling into a place washed on both sides by the sea' (a sandbar between two channels). ἐπέκειλαν (ran aground, a technical nautical term) is a hapax. The contrasting ἡ μὲν ... ἡ δέ construction (bow/stern) vividly depicts the ship being torn apart. ἀσάλευτος ('immovable') and ἐλύετο ('was breaking up') form an antithesis.

### περιπεσόντες

falling into/striking

Aor Act Ptc Nom Pl Masc · περιπίπτω

*circumstantial participle (attendant action — striking the shoal)*

→ constative aorist participle

περιπίπτω: 'fall into, encounter'; περί + πίπτω; used of running into a shoal; also used of 'falling among thieves' (Luke 10:30) and 'falling into trials' (James 1:2). Here the technical nautical sense: 'run into/onto.'

### δέ

and

*continuative particle*

### εἰς

onto

*preposition + accusative (contact with)*

### τόπον

a place

*Accusative*

*accusative of goal/contact*

## διθάλασσον

washed on both sides by the sea

Accusative

*attributive adjective (modifying τόπον)*

διθάλασος: 'surrounded by sea on both sides, with sea on each side'; δίς + θάλασσα; descriptive of a shoal or bar between two water channels; hapax in NT. The identification with St. Paul's Bay, Malta is supported by its geography — a sandbar between two channels.

## ἐπέκειλαν

ran aground

Aor Act Indic 3 Pl · ἐπικέλλω

*main verb*

→ constative aorist (the moment of grounding)

ἐπικέλλω: 'run aground, beach'; a nautical technical term for intentionally or accidentally running a ship onto shore or a shoal; hapax in NT. One of the chapter's most precise nautical terms.

## τὴν

the

Accusative

*article*

## ναῦν

ship

Accusative

*direct object*

ναῦς: 'ship'; the basic Greek word for ship (from which 'nautical' derives); this is the only occurrence of ναῦς in the NT (πλοῖον is used elsewhere in the chapter). The switch to the classical word at the climactic moment may be stylistic elevation.

## καί

and

*coordinative conjunction*

## ἡ

the

Nominative

*article (with μέν — ἡ μέν ... ἡ δέ antithesis)*

## μέν

on the one hand

*particle (ἡ μέν ... ἡ δέ contrast)*

## πρῶρα

bow/prow

Nominative

*subject (first member of antithesis)*

πρῶρα: 'bow, prow'; repeated from v.30; the front section of the ship.

## ἐρείσασα

having struck fast

Aor Act Ptc Nom Sg Fem · ἐρείδω

*circumstantial participle (causal — having become fixed)*

→ constative aorist participle

ἐρείδω: 'press against, fix fast, stick'; of the bow being lodged firmly in the sand/shoal; hapax in NT.

## ἔμεινεν

remained

Aor Act Indic 3 Sg · μένω

*main verb (first clause of antithesis)*

→ constative aorist (the bow's fixed state)

## ἀσάλευτος

immovable

Nominative

*predicate adjective (with ἔμεινεν)*

ἀσάλευτος: 'unmovable, unshaken'; ἀ- (neg.) + σαλεύω ('shake, agitate'); 2× in NT (here + Heb 12:28 of the unshaken kingdom). The bow is immovably stuck fast in the sandbar.

## ἡ

the

Nominative

*article (second member of ἡ μέν ... ἡ δέ)*

<p>δέ but adversative particle</p>	<p>πρύμνη stern Nominative subject (second member of antithesis) πρύμνη: repeated from v.29; the stern — now exposed to the full force of the waves.</p>	<p>ἐλύετο was breaking up Impf Pass Indic 3 Sg · λύω main verb (second clause of antithesis) → progressive imperfect (progressive destruction) λύω: 'loose, release, break up'; passive ἐλύετο = 'was being broken apart, disintegrating'; the imperfect captures the gradual destruction of the stern by wave action.</p>	<p>ὑπό by preposition + genitive (agent of destruction)</p>
<p>τῆς the Genitive article</p>	<p>βίας violence/force Genitive genitive of agency/cause βία: 'force, violence'; of the violent force of the waves battering the exposed stern; used also in Acts 5:26; 21:35; 24:7 of physical force.</p>	<p>τῶν of the Genitive article</p>	<p>κυμάτων waves Genitive genitive of specification (the waves' force) κύμα: 'wave'; 4x in NT (Matt 8:24; 14:24; Mark 4:37; Acts 27:41); the relentless wave action against the exposed stern.</p>

## 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ·

The soldiers planned to kill the prisoners, so that none of them might swim away and escape.

CRISIS (SOLDIERS' PLAN TO KILL PRISONERS) δέ Roman law held soldiers responsible with their own lives for any prisoner who escaped (cf. Acts 12:19; 16:27). The soldiers' plan is legally rational but morally brutal — and it would have killed Paul and nullified the divine promise. Julius intervenes in v.43.

**τῶν**

the

Genitive

article

**δέ**

and

continuative particle

**στρατιωτῶν**

soldiers

Genitive

genitive of possession (the soldiers' plan)

**βουλή**

plan/counsel

Nominative

subject

βουλή: 'counsel, plan, decision'; cf. v.12 (βουλήν ἔθεντο — the majority's plan). Now the soldiers form their own βουλή — but Julius overrules them.

**ἐγένετο**

arose/was formed

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist (the decision was made)

**ἵνα**

that/in order to

conjunction (introducing purpose/content of the plan)

**τούς**

the

Accusative

article

**δεσμώτας**

prisoners

Accusative

direct object of ἀποκτείνωσιν

δεσμώτης: repeated from v.1 — the prisoners handed over at the start are now in danger at the end.

**ἀποκτείνωσιν**

they might kill

Aor Act Subj 3 Pl · ἀποκτείνω

subjunctive in ἵνα clause (purpose/content)

→ constative aorist subjunctive

ἀποκτείνω: 'kill'; the soldiers' plan — to execute all prisoners to prevent escape.

**μή**

lest

negation (introducing negative purpose clause)

**τις**

anyone

Nominative

indefinite pronoun, subject of negative clause

**ἐκκολυμβήσας**

having swum out

Aor Act Ptc Nom Sg Masc · ἐκκολυμβάω

circumstantial participle (conditional: having swum away)

→ constative aorist participle

ἐκκολυμβάω: 'swim out/away'; ἐκ + κολυμβάω ('swim'); hapax in NT. The soldiers feared a prisoner could swim to shore and escape in the chaos.

## διαφύγη

might escape

Aor Act Subj 3 Sg · διαφεύγω

*subjunctive in negative purpose clause (μή + subj.)*

→ constative aorist subjunctive

διαφεύγω: 'escape, flee through'; διά + φεύγω; 2× in NT (here + Acts 16:27 — the similar prison-escape scenario).

43 ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι,

But the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land,

ADVERSATIVE (JULIUS SAVES PAUL — AND ALL) **δέ** Julius' decisive intervention (ἐκώλυσεν αὐτοὺς τοῦ βουλήματος) is motivated by his desire to save Paul specifically (βουλόμενος διασῶσαι τὸν Παῦλον). The larger irony: Julius saves Paul to save Paul's life, and in saving Paul he fulfills the divine promise of v.24 that all will be saved. The salvation of all flows through Julius' care for one.

ὁ

the

Nominative

article

δέ

but

*adversative particle*

ἑκατοντάρχης

centurion

Nominative

subject

βουλόμενος

wishing/wanting

Pres Mid Ptc Nom Sg Masc · βούλομαι

*circumstantial participle (causal: because he wanted to save Paul)*

→ progressive present

βούλομαι: 'wish, want, intend'; the centurion's motivation is explicitly stated — personal concern for Paul.

## διασώσαι

to save/bring safely through

Aor Act Inf · διασώζω

*complementary infinitive (object of βουλόμενος)*

→ constative aorist infinitive

διασώζω: 'save completely, bring safely through'; διά + σώζω; intensive compound; 8× in NT, several times in this chapter and 28:1, 4; the prefix emphasizes complete deliverance.

## τόν

the

Accusative

article

## Παῦλον

Paul

Accusative

*direct object of διασώσαι*

## ἐκώλυσεν

prevented/kept

Aor Act Indic 3 Sg · κωλύω

*main verb*

→ constative aorist (decisive act of prevention)

κωλύω: 'hinder, prevent, stop'; with genitive of the thing prevented (τοῦ βουλήματος).

## αὐτούς

them

Accusative

*direct object*

## τοῦ

from the

Genitive

*article (with βουλήματος — genitive after κωλύω)*

## βουλήματος

plan/intention

Genitive

*genitive of what is prevented (genitive after κωλύω)*

βούλημα: 'will, intention, plan'; from βούλομαι; 3× in NT (Acts 27:43; Rom 9:19; 1 Pet 4:3). The soldiers' βουλή (v.42) is now overridden as Julius prevents their βούλημα.

## ἐκέλευσέν

ordered/commanded

Aor Act Indic 3 Sg · κελεύω

*main verb (coordinate)*

→ constative aorist (authoritative command)

κελεύω: 'command, order'; a word of military authority; Julius' command supersedes the soldiers' plan.

τε

and

*connective particle*

## τούς

those

Accusative

*article (substantivizing the participle)*

## δυναμένους

being able

Pres Mid Ptc Acc Pl Masc · δύναμαι

*substantival participle (those who were able to swim)*

→ progressive present

## κολυμβᾶν

to swim

Pres Act Inf · κολυμβάω

*complementary infinitive (with δυναμένους)*

κολυμβάω: 'swim'; 2× in NT (here + John 21:7 — Peter swimming to shore); the cognate ἐκκολυμβάω was in v.42.

## ἀπορρίψαντας

having thrown themselves

Aor Act Ptc Acc Pl Masc · ἀπορρίπτω

*circumstantial participle (temporal: after jumping into the sea)*

→ constative aorist participle

ἀπορρίπτω: 'throw oneself off/away'; ἀπό + ρίπτω; reflexive use — 'throwing themselves overboard'; hapax in NT.

## πρώτους

first

Accusative

*predicate adjective (modifying the swimmers — 'to go first')*

## ἐπί

to/onto

*preposition + accusative (goal: to the land)*

## τήν

the

Accusative

*article*

## γῆν

land

Accusative

*accusative of goal*

## ἐξιέναι

to go out/make for

Pres Act Inf · ἐξέρχομαι/ἔξιμι

*complementary infinitive (with ἐκέλευσέν — commanded to make for land)*

→ progressive present infinitive

ἔξιμι or ἐξέρχομαι: 'go out, proceed to land'; here the order is to make for the shore — the swimmers go first to help those who cannot swim.

### 44 καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν.

And the rest were to come on planks or on pieces of the ship. And so it came about that all were brought safely to land.

NARRATIVE CONCLUSION (FULFILLMENT OF THE DIVINE PROMISE) **καί** The chapter's climax: καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν. The word οὕτως ('thus') connects this outcome to the divine word of v.24–25. πάντα ('all') fulfills the angel's promise that all 276 would be saved (v.22, 24). The aorist infinitive διασωθῆναι (from διασώζω, the intensive compound of v.43) marks the complete, comprehensive salvation of all — passengers, sailors, soldiers, and prisoners alike.

καί  
and

*coordinative conjunction*

τοὺς  
the

Accusative

article

λοιποὺς  
rest/others

Accusative

*direct object (the non-swimmers — implied object of ἐκέλευσέν from v.43)*

λοιπός: 'remaining, rest'; τοὺς λοιποὺς = 'the rest' (those who could not swim).

οὓς  
some

Accusative

*relative pronoun (distributive: οὓς μὲν ... οὓς δέ = some ... others)*

μὲν  
on the one hand

*particle (οὓς μὲν ... οὓς δέ distributive)*

ἐπί  
on

*preposition + dative (means of floating: on planks)*

σανίσιν  
planks

Dative

*dative of means (floating on planks)*

σανίς: 'plank, board'; from the ship's decking or sides; 2× in NT (here + Rev 21:19 — different word); the ship is breaking apart, and its planks become life-rafts.

οὓς  
others

Accusative

*relative pronoun (second member: οὓς δέ)*

δέ  
and

*particle (second member of distributive)*

ἐπί  
on

*preposition + genitive (means: on some of the pieces)*

τινῶν  
some

Genitive

*genitive (partitive: some of the pieces from the ship)*

τῶν  
of those

Genitive

*article (partitive genitive with ἀπό phrase)*

ἀπό  
from

*preposition + genitive (source: pieces from the ship)*

τοῦ  
the

Genitive

article

πλοίου  
ship

Genitive

*genitive of source (wreckage from the ship)*

πλοῖον: final occurrence in the chapter; the ship that began the voyage in v.2 is now destroyed, its pieces serving as life-rafts.

καί  
and

*coordinative conjunction*

## οὕτως

thus/so

*adverb (connective: 'and so it came about' — divine fulfillment marker)*

οὕτως: 'thus, in this way'; the word signals that what follows is the fulfillment of the promise — 'and thus it came about.' The divine word (vv.23–25) is fulfilled exactly (cf. v.25: οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι).

## ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

*main verb (ἐγένετο + infinitive = 'it came about that')*

→ **constative aorist (the fulfillment as a completed event)**

γίνομαι: 'become, happen, come about'; the Lukan formula καὶ ἐγένετο + infinitive/clause is a Septuagintal idiom (יהי) used throughout Luke–Acts for significant narrative events.

## πάντας

all

Accusative

*accusative subject of infinitive (πάντας = all 276)*

πᾶς: 'all'; the universal fulfillment — not one of the 276 perished (cf. v.22: ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν).

## διασωθῆναι

to be brought safely to land

Aor Pass Inf · διασώζω

*infinitive (subject of ἐγένετο: it came about that all were saved)*

→ **constative aorist passive (complete comprehensive salvation)**

διασώζω: 'bring safely through, save completely'; the intensive prefix διά marks completeness — all 276 are not merely saved but brought completely and safely through. The final word of the chapter's action is σώζω — salvation, the great Lukan theme.

## ἐπί

onto

*preposition + accusative (goal: to the land)*

## τὴν

the

Accusative

*article*

## γῆν

land

Accusative

*accusative of goal (arrival at land — Malta)*

γῆ: 'land, earth'; the final word-group — all 276 persons safely on land, the divine promise fulfilled.

**On the text.** Acts 27 is the longest continuous sea-voyage narrative in the New Testament and one of antiquity's most detailed first-hand accounts of ancient seamanship. The chapter is part of the 'we' sections of Acts (27:1–28:16), suggesting the narrator was a participant. The chapter's nautical and technical vocabulary is exceptional: at least a dozen terms are rare in the NT and several are hapax legomena (words occurring only once in the NT), including βραδυπλοέω (sail slowly, v.7), παρασήμῳ (figurehead, v.11 variant), ὑποζώννυμι (undergird a hull with ropes, v.17), ἐκβολή (jettisoning of cargo, v.18), ἐκφέρω used nautically, σκεύη (ship's tackle, v.19), ἄρτεμις (foresail, v.40 — hapax), πρῶρα (bow, v.30, 41), πρύμνη (stern, v.29, 41), and Εὐρακύλων (the NE gale, v.14 — possibly a hybrid Latin–Greek word, hapax in NT). The storm narrative follows ancient literary conventions while preserving historically plausible geography: the ship moves from Caesarea Maritima to Sidon to

Cyprus to Myra in Lycia, where a grain ship from Alexandria is boarded (v.6); the difficult coasting westward past Cnidus and Crete; Fair Havens (Καλοὶ Λιμένες) near Lasea (v.8); the onset of the violent northeaster Εὐρακύλων at Cape Matala; fourteen days adrift in the Adriatic (τὸ Ἰόνιον, the broader ancient usage including what we call the Ionian Sea); and the final wreck at Malta. Throughout, Paul acts with calm authority: he warns before the storm (v.10), reassures from an angelic vision (vv.23–24), urges the eating of food as a practical act of faith (vv.33–36), and breaks bread in a gesture resonant with Eucharistic overtones. The detail of 276 persons (v.37) is text-critically robust (read by  $\aleph$  A B; some MSS have 'about 76' or '275'). The rescue of all (v.44) fulfills the divine promise of v.24.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.