

The Book of Acts: My Notes on Chapters 26-28

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Author:

Christopher J. E. Johnson

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Introduction

As indicated in the title, these are my notes and thoughts on my personal studies in the Book of Acts, although this would be commonly called a "commentary." I have warned Christians about the dangers of commentaries, and I would consider my notes no different; meaning that Christians ought to approach my notes with the same caution as they would approach any commentary. Knowing the great offenses against God I have committed in my life, and knowing that the salvation of my soul and the fact that I am still alive today is by the grace of the Lord Jesus Christ alone, I am unworthy of being in a position to complete such a project as this, but Christ's commandments to His born-again remnant are clear that His elect are to teach His doctrine to those who will hear.

[Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. -Matthew 28:19-20](#)

And that He will give us the knowledge of His Word through the anointing Spirit of God:

[But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. -1 John 2:27](#)

That being said, my notes are written through my analysis of the King James Bible, the preserved Word of God, and I will not be relying on worldly sources that nearly all commentators commonly use. I will not be relying on so-called "early church fathers" because most of them were pagan philosophers that helped pave the way for the corrupt Catholic Church, I will not be relying on the so-called "Septuagint" since there is no evidence it ever existed, nor will I be relying on lexicons and concordances, which (of those in common English use today) were authored by men who did not believe on the Lord Jesus Christ. I believe that the Bible is mostly understandable on its own, if one has been [born again through repentance and faith](#), and through [prayer](#) and [fasting](#), has been given the gift of understanding and discernment through the Holy Spirit.

If you would like more information on these topics, I recommend the following resources here at creationliberty.com:

1. [Why I Use The King James Bible](#): This will provide information about where bible versions come from, why the KJB stands far above them all, and why the KJB is not "outdated" as is often claimed by scoffers. (i.e. It's written for modern English use.)
2. [Dangers of Using Lexicons and Concordances](#): This will provide information about the many problems with Greek-English lexicons, and the hidden truth about the men who authored them. (i.e. They denied Christ in their writings.)
3. [The 'Original Greek' Scam](#): This will explain the dangers and huge errors of the "scholars" who try to interpret the Bible by "the original Greek."
4. [Is the Greek Septuagint Real?](#): This will give more details on the non-existent evidence for the Greek Septuagint (LXX), and why the existence of such a document would defy historical and cultural reasoning.

There is only one outside source I will occasionally use to help clarify some definitions of words, and that is Noah Webster's 1828 *American Dictionary of the English Language*. Although I do not hold Webster to an equivalent of God's Word, he did base his definitions primarily on the context of the King James Bible, and based on my own studies in the Word of God, I have found his definitions to be contextually accurate in most cases. The definitions of words I am using, however, are still based on the context of the Word of God alone, and if I select a definition out of Webster's Dictionary, I am analyzing the context of the verses to gain an understanding of the correct definition. (i.e. I'm double-checking Webster to the Bible in every instance I use his dictionary.)

The Book of Acts of the Apostles (or Acts for short) was written by Luke as a treatise of eye-witness testimony, and sent to a man who held a station of unknown governmental office. It documents Christ's ascension to heaven, the pouring out of the Holy Spirit to those of the faith as a sign to the Jews, the miracles performed by Christ's disciples, the suffering, persecution, and death of those who preached Christ openly, and some of the operations of the church in the early days.



Chapter 26

[v1] Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

As often is the case in court, a man must be given permission to speak. Some might think that the stretching forth of the hand was the raising of one's hand for silence among the audience so Paul could speak, but this seems somewhat unreasonable because the audience would not have been speaking over King Agrippa in the first place; also the stretching forth of the hand has always been used as an extension outward in Scripture, not upward. ([Mark 3:5](#), [Psa 143:6](#)) I believe this stretching forth of the hand was an open-handed gesture in Agrippa's direction as a way not only to appeal to the one giving Paul liberty to speak, but also to express the confidence of his innocence.

[v2] I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Paul was pleased that a ruler with greater authority would hear his case, which would be similar to a situation in the U.S. where a wrongful judgment was made against citizen, and he took his plea to the Supreme Court Justices to hear the matter.

[v3] Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Whereas the previous governors only wanted to create politically beneficial relationships with the Jews, Agrippa was much more familiar with the religious beliefs and traditions of the Jews, the knowledge of which he would have gained by studying the Torah (i.e. the first five books of the Bible) at length. The word 'beseech' means a humble, but urgent, request, showing the authority of government all due respect.

[v4] My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

Meaning that his beliefs and how he lived his life was public knowledge among the Jews because he held a position of authority among them; therefore, their accusations don't make much sense.

[v5] Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

He was a member in good standing of the Pharisees, who were well-versed in the Scriptures and, though hypocrites because they worked out loopholes to benefit themselves in their wickedness ([Mark 7:9-13](#)), they generally lived strictly according to the rules of the Torah.

[v6] And now I stand and am judged for the hope of the promise made of God unto our fathers:

Knowing that King Agrippa had intimate knowledge of the law and prophets, Paul argued that the prophecies had come to pass, that Christ is the hope of Israel ([Acts 28:20](#)), but the Jews rejected the hope promised to them.

[v7] Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

The word hope, in general, is a belief of something that will or can be obtained in the future, which is referral to the promises God gave to the twelve tribes of Israel. Paul is pointing out to Agrippa that the Jews believe the same thing; that God has foretold these things, and that the Pharisees believe that they will one day receive them, proven by their "*instantly serving God*," meaning that they have diligence in their work, which is a consistent application of the business of their duties in the temples. It is because of this very thing that Paul was accused, a difference of belief in the Sadducees, who work alongside Pharisees in the temple, which would bring up more confusion in Agrippa's mind of why Paul was still there, and why this was still being debated in court.

[v8] Why should it be thought a thing incredible with you, that God should raise the dead?

In our modern day, we have often learned to use certain words in the English language in the opposite way they are intended; for example, the word 'incredible', which is commonly used today to mean "amazing" or "awe-inspiring," but it literally means "not credible," or something which should not be believed. Thus, Paul is addressing the heathen in Caesarea, as well as his hypocritical accusers, on why they struggled so much to believe that God should raise the dead, knowing that the Living God created all things, including life itself, but then reject the raising of the dead when it comes to pass.

[v9] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Years prior to the time of this trial, Paul was on the side of his accusers in the context of persecution of Christ and His disciples. In his ignorance, Paul thought it was holy, righteous, and lawful to persecute the Christians; that it would increase his standing with the Living God.

[v10] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

This is to preface that, not only did Paul understand the religious position of his accusers, but that he was once one of them. Any judge with a small amount of experience would start to see motive from the plaintiffs in such an odd trial.

[v11] And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

This is not only to testify of his wrongdoing and conversion, but also of the wrong Paul had done in his past, even under the authority of Jewish leaders. Compelling them to blaspheme means that he would try to convince them to denounce Christ as false or of the devil, which is quite similar to the Catholic Inquisition. He even went so far as to visit Gentile (i.e. the word 'strange' meaning "foreign") cities, outside Israeli jurisdiction to hunt and kill the disciples of Christ.

(Read "[Catholic Inquisition: The Result of Papal Rule](#)" here at creationliberty.com for more details.)

[v12] Whereupon as I went to Damascus with authority and commission from the chief priests,

Paul then testifies of his conversion.

[v13] At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

His companions gave eye witness testimony of the events that took place, which heavily strengthened his own testimony.

[v14] And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

(See [Acts 9:4](#))

[v15] And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

(See [Acts 9:5](#))

[v16] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

(See [Acts 9:6](#))

[v17] Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

The word 'people' used here refers to the Jews, distinguishing them from the Gentiles. God delivered Paul out of their hands, meaning that the Jews would not be able to destroy Paul until his work was finished, which was evidenced by the fact that they once killed Paul, but God raised him from the dead to continue working. ([2Co 12:2-4](#))

[v18] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

The usage of 'me' is not Paul referring to himself, but rather, he is giving his testimony of God's communication to him; which is the faith in Christ. ([Acts 15:11](#), [Acts 20:21](#)) Those who are born again are turned from darkness to light, to walk (i.e. to live) as children of light. ([Eph 5:8](#))

[v19] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Paul obeyed the Living God, who Paul's accusers also claimed to serve. Paul is demonstrating that he has hurt no man, nor attempted to usurp the religious station of the Jews; he was only fulfilling his duty as a prophet and apostle of God.

[v20] But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

The doctrine of repentance is found heavily throughout Scripture, both in the Old and New Testaments alike, which is a doctrine Paul's accusers should also believe and be in agreement with him. ([Eze 18:30](#))

It's also important to note that, although modern-day preachers erroneously teach the word 'repent' means "to turn," verses like [Acts 26:20](#) prove that definition is incorrect. (i.e. The word 'repent' means "grief and sorrow," specifically for mankind, it means "grief and godly sorrow of wrongdoing" in terms of salvation.) If it were true that 'repent' meant "to turn to God," then the sentence would read "*that they should turn to God and turn to God,*" which is redundant and makes no sense. Furthermore, because they teach that 'repent' means "to turn," they also believe in the false doctrine that repentance is works (which is not true; God gives men repentance - [2Ti 2:25](#)), but this would also make no sense because the sentence would then read, "*do works meet for works,*" or in the case that they teach that repentance means "to turn to God," and that turning from sin to God is works, it would then read "*that they should turn to God and turn to God, and turn to God meet for turning to God.*" In short, it's absurd, and most preachers today teach false doctrine on repentance.

When we use the proper Biblical definition of repentance (i.e. grief and godly sorrow of wrongdoing), then the sentence reads, "*that they should have grief and godly sorrow in their hearts for their sin and turn to God, and do works meet [i.e. worthy] for grief and sorrow in their hearts.*" Just as a child wants to do right in the sight of his parents when he has come to tears for his wrongdoing (i.e. doing works meet for repentance), this same concept is to be applied to lost sinners in their conversion to Christ, and that repentance (i.e. grief and godly sorrow of wrongdoing) and remission (i.e. forgiveness) of sins was commanded by Christ for us to teach among all nations. ([Luke 24:47](#))

(Read "[Is Repentance Part of Salvation?](#)" here at [creationliberty.com](#) for more details.)

[v21] For these causes the Jews caught me in the temple, and went about to kill me.

For teaching that men should repent and turn to God, and do the good works of God, which is the core foundation of what the Jews believe, Paul was persecuted and prosecuted in court by the hypocritical Jewish leaders.

[v22] Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Indeed, Paul has testified of nothing that was contrary to that which was taught in the Torah and prophetic books of the Old Testament.

[v23] That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

The raising of the dead was a prophecy foretold in the Old Testament. ([Isa 26:19](#), [Hos 6:2](#)) Contextually, Paul would not be referring to raising the dead by means of bodily resurrection because that was performed prior to Christ's resurrection ([John 11:43-44](#)), but rather, he is referring to a resurrection unto eternal life, which Christ showed by His own example, and then all those who are born again in Christ will be raised unto eternal life in the final days.

[v24] And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

The word 'mad' used here is meant that Paul was disordered in his intellect, and so Festus accused him of being confused on the grounds that he had too much education. Too much study can make a man go crazy, but Festus was commenting on a matter of which he had no knowledge; meaning that he was not familiar with the law and prophets as was Agrippa, which means Festus was speaking out of turn to mock Paul, which reflects his corrupt desire to please the Jews rather than discover the truth of a matter.

[v25] But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Paul shot down Festus's wicked and false accusations, but in a manner respectful to a governor and judge.

[v26] For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

Paul then appealed to Agrippa as an eye witness that could verify the doctrine Paul was teaching was correct, and that the Jews understood these things, knowing that Paul's accusers would be willing to lie in order to have Paul executed. Paul also appealed to Agrippa's sound understanding as a king and a judge, though not a believer on Christ, he was knowledgeable of God's Word and wise against criminals.

[v27] King Agrippa, believest thou the prophets? I know that thou believest.

This would indicate that Agrippa did fear God, which is a good quality in a judge.

[v28] Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Being a believer on the prophets, and educated in them, Agrippa could see that Paul's doctrine was sound, and that he stood for the truth of Christ by risking his life; therefore, Paul was quite convincing.

[v29] And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Meaning that Paul would have all of them to be saved and freed from the bondage of the law. He would not wish that any of them were put in chains, not even his accusers, though they deserved it, but that they would serve the living God in repentance and believe on Christ for their salvation. ([1Pe 3:9](#))

[v30] And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

This was a ceremonial rising of the judges to convene privately among themselves.

[v31] And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

Just as previous governors and judges, and just as the Jews who falsely accused Paul in the first place, they knew Paul had done nothing wrong.

[v32] Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Agrippa would have let Paul go free that very hour, but when a Roman citizen appeals to Caesar in the matter of a criminal case, the law required that Paul be brought before Caesar. However, as indicated the last chapter, this is exactly what Paul wanted because God had commanded that he go teach the Gospel of Christ to Caesar at the highest levels of Roman government.

Chapter 27

[v1] And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

Luke is using the word 'we' again in this passage because Paul's companions (i.e. Luke being one of them) were allowed to travel aboard the ship with him, since Paul was found innocent of any crime and not considered a threat to any citizen or soldier.

[v2] And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

The ship itself was originally from Adramyttium, and they planned to sail along the coast up to Italy. Aristarchus was one of the Christians who helped Paul at Ephesus, during the incident at the theatre ([Acts 19:29](#)), and had also been a fellow prisoner with him. ([Col 4:10](#))

[v3] And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

Sidon and Tyre were cities in Phoenicia; they disembarked temporarily at Sidon, and there were disciples in the church at Tyre. God had Julius find favor with Paul, seeing Paul's meekness and honesty, and allowed him to visit his friends until they set sail again.

[v4] And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

The intention was to sail along the coast, but because the wind was not blowing in their favor, they sailed west under the island of Cyprus, where Paul and Barnabas had previously preached Christ. ([Acts 13:4](#))

[v5] And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

Myra was off the coast of Asia Minor, or what is more commonly known today as Turkey. The Cilician Sea is the northeastern corner region of the Mediterranean, which means they sailed east, around Cyprus, and north to reach Myra.

[v6] And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

The soldiers with Paul and his companions changed ships to one that was bound for Italy, very similar to changing planes at an airport.

[v7] And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

Cnidus, or Gnidus, was a city on a small island just off the coast of southwestern Turkey, and from there, they would sail across the Aegean sea to the Greek island of Crete. This was all by the will of God; meaning that God was making the trip take longer for a specific reason. Whether it was to allow Paul to visit other Christians, to allow the soldiers and sailors to hear more of Paul's doctrine, or all of the above, we do not know for sure.

[v8] And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

The wind barely allowed them to make it to Crete, but because of it, they could not travel along the northern coast, so they had to travel along the southern coast, and docked their ship in a city that was called Fair Havens.

[v9] Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

It is unknown how long they waited, but it could have been many days, if not weeks, for the wind to turn a favorable direction. Because of the manner of Mediterranean storms common in that area during the fall and winter months, it would be safe to assume it would have only been days, since they were on a time limit. Paul and his companions were fasting according to the traditional fast of affliction mentioned in [Leviticus 23:27](#).

[v10] And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Paul tried to warn the soldiers and the ship's crew that they should not embark with the current weather; they would be risking their lives, the ship itself, as well as all the cargo (i.e. lading) that they had on board, for which the crew would be held responsible for the losses.

[v11] Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

Julius chose to trust the judgment of the ship's owner, rather than the judgment of God's servant.

[v12] And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

Fair Haven was not a suitable place to dock a ship for the winter (which was a common thing to do in the Mediterranean sea during this time of year), and so the crew also advised that they should set sail, though the weather was poor, suggesting that they should only try to get as far as Phenice, which was further west along the coast. Phenice, also called Phoenix, had a dock that sat facing northwest to southwest, which was better to dock a ship for the winter.

[v13] And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

They waited until a favorable wind blew for their journey, and they set sail, figuring this would be enough to get them to Phenice.

[v14] But not long after there arose against it a tempestuous wind, called Euroclydon.

Euroclydon is a well-known tempest, or cyclone, a great and stormy gust of wind, that is common to blow in the Mediterranean during the fall/winter months, and is even mentioned in the fiction novel *Moby Dick*. It is also known today as Gregale or the Viento de Levante (or Levanter) which creates such violent gusts of wind and precipitation, along with very peculiar cloud movements, that sailors still avoid it to this day.

[v15] And when the ship was caught, and could not bear up into the wind, we let her drive.

The force of the wind was so great, the crew could not use it to drive the ship, and so they let her (i.e. the ship) drive, having no choice but to let it go where it was taken by the wind and the sea.

[v16] And running under a certain island which is called Clauda, we had much work to come by the boat:

They moved the ship as best they could nearer to Clauda, a small island roughly 20 miles (32 km) south of Crete, in hopes that the wind might not be so violent there. Large ships often have a small boat attached to the side, which can be used for emergency situations, like a shipwreck or man overboard, and they managed to pull the boat up into the ship, fearing that it might be damaged by the storm.

[v17] Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

The word 'helps' meant the other people on board; it was the job of the sailors to manage the ship during a storm, but the weather was violent, so they called on everyone to help in an emergency. By "undergirding the ship," they were doing what is known today as "frapping the ship," or wrapping it tightly with ropes or chains, which was to help prevent the ship from breaking apart. The quicksands being referred to here are masses of floating sediments, otherwise known as a bog or shoal, which is very dangerous for a ship to get stuck in depending on the size of the quicksand, since the bogs can be large enough for people to sink into and die if they cannot free the ship from it; thus, they let down the sails (i.e. opened them up) and attempted to steer the ship, in hopes that they might avoid the quicksand.

[v18] And we being exceedingly tossed with a tempest, the next day they lightened the ship;

The storm continued unto the next day, and in hopes of staying alive and making it to shore, "they lightened the ship," meaning that they threw the merchandise and other cargo off the ship. The sailors in [Jonah 1:5](#) did the same thing when their ship was on the verge of breaking.

[v19] And the third day we cast out with our own hands the tackling of the ship.

The third day of the storm, they cast out more weight into the ocean. The tackling of a ship refers to the necessary tools to use the masts (pillars) and yards (horizontal beams that hold up the sails) of a ship, like the ropes, or even the sails themselves, but this would have only been for the minor parts of the ship since the main sail is mentioned in verse 40, which makes sense because if they got rid of the main sail tackling, they would have no other way to steer the ship if they were later able to take control of it.

[v20] And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

The sailors and passengers would have been exhausted, as many of them likely had not slept in many days, they had no stars to give them a location of where they were or where they were headed, and the storm would not let up, which is more than enough to deplete their morale.

[v21] But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

Paul had said nothing for many days, holding his peace, despite the fact that they had ignored his warnings and counsel. Paul was a proven apostle and prophet of God, and he should have been taken with the utmost seriousness when he warned them of danger; it ended up costing them more than they initially thought.

[v22] And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

The Lord God gave Paul this foreknowledge, that all would be saved from the storm, but the ship would be destroyed.

[v23] For there stood by me this night the angel of God, whose I am, and whom I serve,

God sent a messenger to deliver this knowledge to Paul, and he could no longer hold his peace with them, knowing that not only could he lift their spirits, but more importantly, that some on the boat may come to faith in Christ through this ordeal.

[v24] Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Paul had prayed to God on behalf of the people in the boat, and therefore, God gave them to Paul, meaning that he asked for their lives to be saved, and God granted Paul's humble request. Paul was never in any danger, because God foretold that he would be brought before Caesar, but the Lord also gave Paul these men for his assistance, to help him on his way.

[v25] Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

His faith in the Living God was sure, and he encouraged the others to have faith as well.

[v26] Howbeit we must be cast upon a certain island.

They would be stranded on an island for a time.

[v27] But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

The storm had lasted for two weeks, and they had drifted very far. Adria refers to the Adriatic sea, which runs along Italy today, although this is only based on the modern-day classification; the Adriatic sea used to encompass more area south of its present borders, and thus, their ship had been blown west of Crete, as indicated when they land on an island south of Sicilia, as described in chapter 28.

[v28] And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

A fathom is a unit of measurement that is about 6 feet (1.8 m), and is used for measuring depth in water. Sailors use what's called a "sounding line," which is a rope attached to a weighted plummet that has 6 foot markers on the rope. The line would be "sounded," or dropped, into the water, and when the weight hit the bottom, they would know how deep the water was, which also tells them how close they are to shore. The first sounding was a depth of 120 ft (36.5 m), and the second sounding was 90 ft (27.4 m).

[v29] Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

The ship has to be stopped before getting too close to a shore without a proper dock, otherwise, the bottom will scrap along the rocks and breach the hull, which will strand the ship and make it almost unrepairable. Four anchors were thrown into the water from the rear of the ship, and they waited on the ship for daylight since it was too dangerous to disembark in the dark.

[v30] And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

The shipmen were fleeing because they were worried the ship would break any moment, and so they let down the boats they had brought into the ship for safety in verse 16. The "foreship" is the front of the ship, so they would have to put anchors down on the rear of the ship as well as the front, so the ship would straighten out enough to stabilize them in order to use the boats.

[v31] Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

This was Paul's warning; they did not heed his warning at the docks at Fair Haven, and so now they are given one last chance to listen to God's instruction.

[v32] Then the soldiers cut off the ropes of the boat, and let her fall off.

They acted in faith that they should remain on the ship as the Lord has instructed, although there was likely heated contention from some of the sailors; the soldiers now trusted Paul and his God more than the sailors.

[v33] And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

The sailors and passengers had eaten nothing for two weeks, likely for two reasons. The first would be that during such a violent, ongoing storm, no one would have the time or the tranquility to sit down to a meal, and the second would be a somewhat religious reason, hoping for a miracle.

[v34] Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Paul reassured them of God's Word, that as long as they remained in the ship, they would be safe, and encouraged them to eat so they could regain their strength and health.

[v35] And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

There are some who have suggested that this was communion, or even the antichrist "Eucharist" of the Catholic Church, which is not the case. Communion was only taken among born again Christians, and to do so knowingly among those who are not of Christ has dire consequences (i.e. sickness and death) that are not commonly mentioned in modern-day church buildings. (1Co 11:27-30) Paul would not have taken the ritual of communion among unbelievers; thus, this was simply the giving of thanks to God for the meal, and they all ate together to bolster their personal health, physical strength, and confidence in God's instruction.

[v36] Then were they all of good cheer, and they also took some meat.

Their spirits were temporarily lifted, being given some respite from the two weeks of suffering.

[v37] And we were in all in the ship two hundred threescore and sixteen souls.

A total of 276 people were on the ship.

[v38] And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

After everyone had their fill, they lightened the ship even more for safety. The wheat was kept on board since they did not know where they would end up, but calming themselves down in the midst of the storm, and being faithful to Paul's instruction, knowing that he was a prophet of God, they faithfully threw the wheat overboard.

[v39] And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

When daylight came, they did not recognize where they ended up, but they were in a bay or gulf that had a coastline. The word 'creek' may be confusing to Americans, since the term was used to describe rivers starting in the 17th century, but prior to that time, a creek referred to an inlet of a bay or cove, or the recess in the shore of the sea, and the sailors intended to use that inlet as a dock to move the ship closer to land.

(See 'creek', *American Dictionary of the English Language*, Noah Webster, 1828, retrieved Nov 28, 2018, [webstersdictionary1828.com])

[v40] And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

They took up the four anchors at the rear of the ship, and they released the cords they had tied to the rudder, which is a large piece of timber that is mechanically attached to the wheel, which steers the ship. The word 'hoised' means to raise up, and so they raised the sail in adjustment to the wind for the purpose of steering the ship towards the shore.

[v41] And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

They ran the ship into the shore. The front of the ship was stuck in the rocks and would not move, but the rear of the ship had been broken into pieces.

[v42] And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

Under normal survival circumstances, this would be logical, that if there were prisoners bound to Rome and likely to die, killing them would be the best option, since they would not be allowed to roam free, nor could they be trusted to help gather resources for the survival of the group, and they would only be a burden on those who were working to survive, since prisoners have to be provided for if they are not working to provide for themselves. However, this is not a normal circumstance, since it was Paul, God's prophet and a prisoner, who guided them to safety, and their willingness to kill him, after he had just saved their lives, was evil.

[v43] But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

It would not be fair for Julius to kill all the prisoners except Paul, because he was to be a man of the law, who is expected to be unbiased; however, he did favor Paul, not only as a person, but because he was obviously a prophet of God. Julius denied the suggestion of the sailors, and ordered everyone who could swim to jump off the boat into the water and head to shore.

[v44] And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Anyone who could not swim would then jump off with a piece of the ship so they could make it to shore safely. This order would prevent as much debris as possible in the water, so those who jumped off would not be injured in the process. All 276 people made it to shore alive and safe, as the angel of the Lord had foretold.

Chapter 28

[v1] And when they were escaped, then they knew that the island was called Melita.

When they had escaped the ship and the storm, they discovered they were on the island of Melita, or what is known more commonly today as Malta, which is just south of Sicily.

[v2] And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

The word 'barbarous' is used to indicate that the people there were tribal natives of the island, and that they had shown the stranded men great kindness, taking them in, warming and sheltering them, due to the cold and rain of the winter Mediterranean storm.

[v3] And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

Paul had gathered wood for the fire to keep it going, but a viper (i.e. a snake but with longer teeth and more poisonous venom) happened to be warming itself near the fire, and lashed out at Paul in a territorial dispute. It fastened itself onto his hand, meaning that it latched on with its teeth and did not let go.

[v4] And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

As soon as Paul was bitten, they presumed he would die, as all other men typically die when bitten by such a creature. Though Paul was no murderer, he was counted among the murderers in prison, and therefore, they believed he had done some wrong, so they used this instance to offer proof of their assumptions, that the Living God Paul served would not allow him to die at the hands of a mere beast unless he had committed a grievous crime.

[v5] And he shook off the beast into the fire, and felt no harm.

Paul moved his hand above the fire, the viper felt the pain of the fire, and the beast let go, only to be burned to death.

[v6] Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

The venom of vipers acts quickly, meaning that his hand should have swollen to a great size, and his health should have failed, typically within minutes. However, perhaps after an hour or more, when they saw that he was immune to the poison that could kill much larger creatures than a man, they changed their minds from believing that he was a murderer, instead to the false pagan belief that he was a god, which Paul has experienced many times in his ministry. ([Acts 14:11-12](#))

[v7] In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

The island was under the jurisdiction of Rome, and so the chief man of the island would have been a Roman official of some sort, which is also indicated by the name "Publius," which is a Roman name. This man also received stranded men, which makes sense because some among them were Roman citizens and soldiers, but he gave them shelter, food, and clothing courteously, meaning that he was a man of compassion and charity.

[v8] And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Based on the description, it is likely that Publius's father would have died from the illness, and so Paul, through the Holy Spirit of God, saved his life.

[v9] So when this was done, others also, which had diseases in the island, came, and were healed:

Paul did not stop with the father of Publius; any of the natives or citizens of Rome who lived on the island were healed.

[v10] Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Paul and company were treated as esteemed guests, and they were sent away with all the supplies they would need for their journey. I'm sure they were offered much more in money and other valuables, but Jesus told them not to accept such payment; only to take what was necessary for their travels and nothing more. ([Mat 10:10](#))

[v11] And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

The three months were likely the duration of the winter months, so it would be safe to sail once again. One of the ships docked on the island was a ship of Alexandria, which took its name from the city in Egypt. Julius had previously selected a ship of Alexandria, likely for the same reasons. ([Acts 27:6](#)) The sign is referring to the astrological sign, a pagan custom, which sailors superstitiously believed brought them good luck; Castor and Pollux are the twins of the astrological sign known as Dioscuri, or Gemini in the Latin.

[v12] And landing at Syracuse, we tarried there three days.

Syracuse is a city located on the east side of Sicilia, an island just southwest off the southern tip of Italy.

[v13] And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

To "fetch a compass" means they sailed around the coast. From there, they traveled up the western coast of Italy to Puteoli, which is known today as Pozzuoli, a port about 80 miles (129 km) southeast of Rome.

[v14] Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

Another apostle had obviously come to Italy to preach the Gospel of Christ, which is how they were able to find some disciples in the church. There could have been many reasons why the group rested for a week before continuing on. It could have been that it took a week to gather the proper supplies and means for traveling the rest of the distance to Rome by land. It could have been that Julius had other business to take care of in Puteoli, although that seems less likely since he was escorting prisoners to Rome, which would take higher priority. It is also possible that Paul simply made a request, and Julius honored that request, being thankful for Paul's help and knowing that he was a prophet of the Living God, who had given the men grace and saved all their lives.

[v15] And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Likely, word was sent out from Puteoli to Rome, where other disciples of Christ came to the towns known as "Appii Forum" or "Forum Appius" (43 mi or 69 km southeast of Rome) and "The Three Taverns" (31 mi or 50 km southeast of Rome) which were resting areas set up along a major road connecting to Rome.

[v16] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Not only had Paul proven his worth and honesty on the long journey to Rome, but he had not been charged with a crime, so the Roman guard held him under watch, but did not treat him as a criminal. It is likely that this message was carried from Agrippa and/or Festus to Rome, that Paul was not to be counted among the murderers and thieves.

[v17] And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Three days after arriving in Rome, Paul contacted the leaders of the Jews in that region to speak to them. Historically, it is unknown to what extent the Jews operated in Rome, since they had previously been expelled during the reign of Emperor Claudius (reigned 41-54 A.D.), but obviously, something had changed; perhaps due to the influence of Poppea, a concubine of Emperor Nero (reigned 54-68 A.D.), who favored the Jews. Paul addressed the Jewish leadership, telling them why he was in Rome, and what had happened between him and the Jews in Jerusalem, which was wise because he was getting ahead of the situation and making himself known to them, since he might have suspected that word had been sent out from Jerusalem to the Jews in Rome that Paul was on his way, or that some of the Jews in Rome had attended the event in Jerusalem where Paul was first taken prisoner, although it seems this was not the case, as we'll see in verse 21.

[v18] Who, when they had examined me, would have let me go, because there was no cause of death in me.

He was found innocent, since there was no evidence that he had committed any crime, and judges planned to set him free.

[v19] But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

The Jews would not let the matter go and conspired against Paul, therefore, Paul was only left to appeal to Caesar, where the Jews would find themselves in much more grave danger to bring their lies into the highest court of Rome.

[v20] For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Paul is proceeding to preach the Gospel of Christ unto these Jews as well. He stated "*that for the hope of Israel,*" that is, for the sake of the Lord Jesus Christ, who is the prophesied hope of the Israelites, he was bound as a prisoner.

[v21] And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

From the perspective of the Jews in Jerusalem, who had falsely accused Paul, it would have been wise to not send any letters to the Jews in Rome because if Caesar ruled in Paul's favor, it may bring a lot of trouble on their heads, as governing rulers do not look favorably on those who lie in their courts.

[v22] But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

By "*this sect*," they meant the disciples of Christ, and so they sought for Paul's understanding since they were confused as to why they were so heavily persecuted.

[v23] And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Paul, being very knowledgeable in the law and prophets, spent the entire day with them, and was able to teach them throughout the day, and prove conclusively that Jesus is the Christ they had been hoping for.

[v24] And some believed the things which were spoken, and some believed not.

As was common, some believed, and some did not, but at least they were all willing to hear Paul out without falsely accusing him.

[v25] And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

As the unbelieving Jews departed, Paul gave them one final word, and that was from the prophet Isaiah. ([Isa 6:9](#))

[v26] Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

This is also what Jesus told the Jews. ([Mat 13:14](#))

[v27] For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

(See [Mat 13:15](#))

[v28] Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Not to say that all Gentiles would be saved, but that the Gentiles would be more receptive to God's salvation than the Jews were because the Jews thought they were righteous of themselves in their works. ([Luke 18:9-14](#))

[v29] And when he had said these words, the Jews departed, and had great reasoning among themselves.

The Jews would have departed upset, which is common when we warn and rebuke those who are in religious authority, who think themselves righteous in their iniquity. The Jews knew that what Paul told them was perfectly sound with the Scriptures, and that Christ had fulfilled the prophecies throughout the Torah and the other books of the prophets, therefore, they "*had great reasoning among themselves*," meaning that they argued and debated among one another because they feared the Christian doctrine because we teach that they are guilty of their sin and must repent.

[v30] And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Paul purchased a house with his own money, and hired others to help care for it (likely other Christians or those in need), since Paul was in his old age and his eyesight was poor. He received everyone who was poor and needy, and those who came in to hear the Word of God.

[v31] Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Lord God allowed Paul to live out his final years in this house, without anyone preventing him from preaching Christ, and Paul continued to his last breath in full confidence (i.e. faith) in Christ and the kingdom of God. Personally, I found it somewhat curious that the Lord God did not have Luke document Paul's interaction with Caesar, but I am faithful that if we needed to know, He would have made it known unto us, so there is no need for us to know how that trial went; obviously, Paul was found innocent of his crime, and it's even possible that the trial before Caesar did not take place because there was none left to accuse Paul, but we do not have enough information to know for sure.

Luke, the author chosen by God to write this book, remained living with Paul ([2Ti 4:11](#)) and helped in the works of ministry until Paul's death ([2Ti 4:7](#)), before eventually writing this document in response to the governing ruler named Theophilus.

[CLICK HERE](#) to Continue to the Book of Romans: Chapters 1-5.