

PLEASE NOTE - The references below are taken from the 86-18 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Acts 27:3) 3 The next day we landed at Si'don, and Julius treated Paul with kindness and permitted him to go to his friends and enjoy their care.

*** bt chap. 26 p. 204 par. 5 "Not a Soul of You Will Be Lost" ***

5 After spending one day at sea and traveling about 70 miles (110 km) north, the ship docked at Sidon, on the Syrian coast. Apparently Julius did not treat Paul as an ordinary criminal, possibly because Paul was a Roman citizen who had not been proved guilty. (Acts 22:27, 28; 26:31, 32) Julius let Paul go ashore to see fellow Christians. How the brothers and sisters must have enjoyed caring for the apostle after his long imprisonment! Can you think of occasions when you might be able to provide similar loving hospitality and be upbuilt in return?—Acts 27:3.

27:3

with kindness: Or "with human kindness (affection)." The Greek word *phi-lan-thro'pos* and the related word *phi-lan-thro-pi'a* denote showing an affectionate concern for and interest in humans. After spending one day at sea and traveling about 110 km (70 mi) N, the ship docked at Sidon, on the Syrian coast. Apparently, the army officer Julius did not treat Paul as an ordinary criminal, possibly because Paul was a Roman citizen who had not been proved guilty.—Ac 22:27, 28; 26:31, 32.

(Acts 27:9, 10) 9 A considerable time had passed and by now it was hazardous to navigate, because even the fast of Atonement Day was already over, so Paul made a recommendation 10 to them: "Men, I can see that this voyage is going to result in damage and great loss not only of the cargo and the ship but also of our lives."

*** wp17 No. 5 p. 9 Did You Know? ***

Did the apostle Paul give sound advice when he recommended delaying a sea voyage? The ship that was carrying Paul to Italy was struggling against contrary winds. During a stop-over, the apostle advised that the remainder of the voyage be postponed. (Acts 27:9-12) Was there a basis for such counsel?

Sailors in antiquity well knew that navigation on the Mediterranean was hazardous during the winter months. Between mid-November and mid-March, the sea was considered closed to shipping. But the voyage Paul spoke about was to take place in September or October. In his *Epitome of Military Science*, the Roman writer Vegetius (fourth century C.E.) explained about navigation on that sea: "Some months are very suitable, some are doubtful, and the rest are impossible." Vegetius said that sailing was safe from May 27 to September 14 but that the two doubtful, or dangerous, periods ran from September 15 to November 11 and from March 11 to May 26. Paul, a seasoned traveler, was no doubt well aware of such facts. The pilot and the shipowner likely knew such things too, but they ignored Paul's counsel. The voyage ended in shipwreck.—Acts 27:13-44.

*** w10 2/1 p. 23 Did You Know? ***

In the apostle Paul's day, why was it particularly hazardous to sail during certain times of the year?

- Because of unfavorable winds, a ship on which the apostle Paul was sailing spent considerable time trying to make its way westward along the coast of Asia Minor. At a certain point, says the Bible account, it became "hazardous to navigate because even the fast of atonement day had already passed." Paul told his fellow travelers that any attempt to continue the voyage would be accompanied by the risk of loss "not only of the cargo and the boat but also of [their] souls."—Acts 27:4-10.

The fast of Atonement Day fell in late September or early October. Roman mariners knew that voyages were generally safe from May 27 to September 14. Between this latter date and November 11, sailing was thought uncertain, and from November 11 through March 10, the sea was considered closed to general navigation. One reason, as Paul's subsequent experience graphically illustrates, was the instability of the weather. (Acts 27:13-44) Sailors faced the risk of violent storms as well as greater difficulty when navigating. Clouds obscured the sun by day and the stars by night. Mist and rain also decreased visibility and hid potential hazards.

(Acts 27:18-21) 19 And on the third day, they threw away the tackling of the ship with their own hands. 20 When neither sun nor stars appeared for many days and a violent storm was battering us, all hope of our being saved finally began to fade. 21 After they had gone a long time without food, Paul stood up in their midst and said: "Men, you certainly should have taken my advice and not have put out to sea from Crete and as a result suffered this damage and loss.

On the third day, they heaved the tackling overboard, probably to recover buoyancy.—Acts 27:14-19.

(Acts 28:4) 4 When the foreign-speaking people caught sight of the venomous creature hanging from his hand, they began saying to one another: "Surely this man is a murderer, and although he made it to safety from the sea, Justice did not permit him to keep on living. . . .

*** w15 10/1 p. 9 Did You Know? ***

Why did the people of Malta think that the apostle Paul was a murderer?

Some of the people of Malta may have been influenced by concepts of Greek religion. Consider what occurred after Paul's shipwreck on Malta, as reported in the book of Acts. When the apostle laid a bundle of sticks on the fire that had been lit to keep his shipwrecked traveling companions warm, a viper attached itself to his hand. At that, the islanders said: "Surely this man is a murderer, and although he made it to safety from the sea, Justice did not permit him to keep on living."—Acts 28:4.

The Greek term for "Justice" here is "di'ke." The word can mean justice in an abstract sense. In Greek mythology, however, Dike was the name of the goddess of justice. It was thought that she oversaw human affairs and reported undisclosed injustices to Zeus, so that the guilty would be punished. Thus, according to one source, the residents of Malta may have been thinking: "Though Paul has escaped the sea, he is a marked man who is now overtaken by the goddess Dike . . . through the viper." The people changed their minds when it became clear that Paul was unharmed.

(Acts 28:16) 16 When finally we entered Rome, Paul was permitted to stay by himself with the soldier guarding him.

*** w13 2/15 p. 14 The Praetorian Guard Receives a Witness ***

Some think that the prisoners would be delivered to the captain of the guard. If that is so, Paul was likely taken to the Praetorian Prefect Afranius Burrus, perhaps second in power only to the emperor. In any case, rather than being guarded by

centurions, Paul's guard is now a single Praetorian soldier of the rank and file. Paul is permitted to arrange for his own accommodations and is allowed to receive visitors and preach to them "without hindrance."—Acts 28:16, 30, 31.

PAUL WITNESSES TO THE SMALL AND THE GREAT

In the course of his judicial duties, Burrus perhaps interviews the apostle Paul, either at the palace or at the Praetorian camp, before presenting the case to Nero. Paul does not miss this unique opportunity to "witness to both small and great." (Acts 26:19-23) Whatever may have been Burrus' evaluation, Paul is spared the prison in the Praetorian camp.

book of Acts.—Ac 2:32, 40; 3:15; 4:33; 5:32; 8:25; 10:39; 13:31; 18:5; 20:21, 24; 22:20; 23:11; 26:16.

28:28

this salvation from God: Or "this, the means by which God saves." The Greek word *so-te'ri-on* may refer not only to salvation but also to the means by which salvation or deliverance is brought about. (Lu 2:30; 3:6; ftns.) By extension, it may include the message about how God will save mankind.

*** nwtsty Acts Study Notes—Chapter 28 ***

28:4

Justice: The Greek term for "Justice" here is *di'ke*. It may refer to a goddess who personifies avenging justice or to the concept of justice. In Greek mythology, Dike was the name of the goddess of justice. It was thought that she had oversight of human affairs and reported undisclosed injustices to Zeus so that the guilty would be punished. The inhabitants of Malta may have thought that, although he had survived the shipwreck, Paul was now overtaken by some sort of divine justice and punished by means of a snake.

*** nwtsty Acts Study Notes—Chapter 28 ***

28:23

by bearing thorough witness concerning the Kingdom of God: With the exception of the book of John, Acts contains the Greek words rendered "witness" (*mar'tys*), "to bear witness" (*mar-ty-re'o*), "to bear thorough witness" (*di-a-mar-ty'ro-mai*), and related words more times than any other Bible book. (See study notes on Joh 1:7; Ac 1:8.) The idea of being a witness and bearing thorough witness about God's purposes, including his Kingdom and Jesus' vital role, is the theme that runs through the