

## Paul Leaves Caesarea

The scenery is certainly going to change for Paul in the 27th chapter of ACTS. Before we launch him from Caesarea, let's briefly once again consider these last two years of Paul's life, referenced by some as silent years. We know these years weren't silent years at all, but to the outside observer it may have appeared like nothing was going on. Yet in the heart of the Apostle Paul much was going on, or perhaps better stated, much overcoming growth was going on in the heart of Paul during this time, which the outside observer couldn't see, or appreciate. During these two years the Lord was giving Paul a break from his travels, and giving him a time to be still. Interestingly the phrase "be still" is found seven times in scripture, showing us a glimpse into what it takes to be SPIRITUALLY COMPLETE or SPIRITUALLY PERFECT, resting in the Lord, and His plan, and His tender guidance in the "all things" of life. PSALMS 46:10 reads: *Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.* We must keep in mind that his ministry as the Apostle to the gentiles continued even though Paul was in bonds, and in the custody of the governor as a prisoner of the Roman Empire. Recall also that the centurion who was in charge of Paul was *...to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him...* ACTS 24:23. We found out back in ACTS 24:26 that one of the biggest reasons Paul was given this liberty of receiving friends, and acquaintances was because governor Felix was hoping that money would be given him by Paul, which would mean that Paul could bribe his way to freedom, and of course this was not the Lord's plan. Besides the Lord was during this time working in the hearts of the many friends and acquaintances that were allowed now to see Paul.

We have mentioned in lessons past how that Philip the evangelist, who lived in Caesarea, could have, and no doubt probably did spend much time with the Apostle Paul during these past two years. If that was the case, Philip would have learned directly from Paul's own mouth, Paul's gospel! In my own heart I am confident that this happened, though we have no scriptural proof that it did, or didn't. We do however have this marvelous record written by Luke of many things that no other gospel writer records, and Luke's written record is the gospel according to LUKE, and THE ACTS OF THE APOSTLES. Recall that Luke was one of Paul's traveling companions who had traveled with him from Macedonia, which fact we noted when we studied ACTS 20, especially verses 5 & 6. When Paul was arrested in Jerusalem in ACTS 21, what then happened to his traveling companions? They were free to move on. However Luke stuck around, for we again note him writing in the first person in ACTS 27:1 as he uses again the little word "we" showing that he too was sailing with Paul to Rome. So what has Luke himself been doing these last couple of years? No doubt Luke has kept close tabs on Paul, but in the meanwhile Luke did most of his research for the scriptural records we noted above of LUKE, and the ACTS. During these last two years while Paul was being held prisoner at Caesarea, Luke could have very easily been staying once again with Philip the evangelist, as he did back in ACTS 21:8-16. The long talks between Luke and Philip could have led to discussions concerning Stephen, who was one of the seven chosen with Philip back in ACTS 6. Thus the facts of ACTS 6 could have very well been learned by Luke from the mouth of Philip. So could have most of the story told in ACTS 8, which revolved mainly around the ministry of Philip the Evangelist. Of course there would be questions come up in conversations between Luke and Philip about Stephen, and Paul. Luke and Philip could then go visit Paul in prison there at Caesarea and get answers to these questions. ACTS 7 no doubt came out of these meetings.

Then consider the stories Luke wrote about concerning Zacharias and Elisabeth, the parents of John the Baptist. No other gospel writer gave us their history. Nor did any other gospel writer give the account that Luke did concerning the angel Gabriel visiting Mary, and explaining to her how she was highly favoured among women, who would conceive of the Holy Ghost and become the mother of Jesus! No other gospel writer, other than Luke, gave a record of the shepherds visiting Bethlehem on the night of Jesus birth, or His being blessed by Simeon, and adored by Anna. Luke only records of Jesus as a twelve year old. Luke is the only writer in scripture who mentions Mary pondering things in her heart. How did he know what Mary the mother of Jesus

thought, and what things she kept in her heart? Realize that Luke had to have learned all of these things from Jesus mother Mary herself. But when? It had to be during these two years Paul was being held prisoner here in Caesarea. It would have been very easy for Luke to go to Jerusalem many times during this two year stay of Paul's in Caesarea, and visit with the Apostles who were still there, and even with Jesus mother Mary, who at the time of the crucifixion was left in the care of the Apostle John. {Study JOHN 19:25-27.} And during the course of his conversations with the Apostles, and Mary the mother of Jesus, Luke would have obtained the answers to his many questions, and would have gained the *...perfect understanding of all things from the very first...* that he wrote about in LUKE 1:3. This is when he would have been able to piece together the details from the resurrection of Jesus until the time he met the Apostle Paul some years later that are recorded in the book of ACTS chapters 1-12.

Thus we note that this time Paul spent in Caesarea has been eternally profitable for us, as well as for those believers who got acquainted, and better acquainted with the Apostle Paul during his two year stay at Caesarea. Looking back it is easy for us to see some of what was being accomplished during these two years, but let's try and place ourselves in Paul's mind for a moment. Recall back in ACTS 23:11 that the Lord had "stood by him" during one of the darkest times in his Christian life, *...and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* We mentioned at the time we covered this scripture the shot of spiritual adrenaline these words were to Paul's life. {Review page 787 of these notes.} But now two years have passed, and no more progress has been made toward Rome since reaching Caesarea. What a test! What a trial! But is that the way Paul was seeing the events of his life during this time? Perhaps he pondered such thoughts at times, but we really don't read of his complaining, or murmuring during these two years. The closest thing I find to Paul complaining during these two years was when he expressed to King Agrippa that his only regret was "these bonds." And again here is how Paul stated this to king Agrippa in ACTS 26:29 *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.* Perhaps to Paul's way of thinking "these bonds" had held him back from making progress toward Rome. "These bonds" certainly weren't reason to be of good cheer were they? Or were they? Well consider this: out of "these bonds" came Paul's four so called prison epistles: PHILEMON, COLOSSIANS, EPHESIANS, and PHILIPPIANS. These will all be written from Rome while Paul was still in "these bonds." Brother Hill called EPHESIANS the high water mark of scripture! PHILIPPIANS is known as the joy book of the Bible! Paul encouraged us out of "these bonds" on how to think, stating in PHILIPPIANS 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* Thinking on these kind of things equates to "be of good cheer," as was stated to Paul by Jesus back in ACTS 23:11, which we referenced earlier in this paragraph. So we see the kind of things going on in Paul's mind during this time generated for us some of the most valuable scripture we find written from Paul!

Let's focus again on Jesus words to Paul from ACTS 23:11 *...Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Paul knew he was going to Rome, did he not? Jesus had told Paul so, and Paul had already written in 2 CORINTHIANS 1:20 *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* So if Jesus had told Paul he was going to Rome, Paul must have known, and believed it to be true that he was headed to Rome. Jesus didn't say "Be of good cheer, Paul for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome, and it is going to be a piece of cake, prosper and be and health uneventful, happy go lucky, trial free journey to get there." Paul had already written in his very first epistle these words: 1 THESSALONIANS 3:4 *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.* Again Paul had already written in his letter to the ROMANS these words in chapter 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which*

*shall be revealed in us.* Later in PHILIPPIANS 1:29 Paul will write while still in bonds: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;...* Our point here in going over all of this is to show that Paul knew he was going to Rome, and Paul knew that the journey wasn't going to be trial free, or without it's tests. Having already experienced at least three ship wrecks in his life, Paul wasn't expecting smooth sailing from here on out. Never the less he knew he was encouraged of the Lord to "be of good cheer." And these words of Jesus "be of good cheer" echoed in the life of Paul as he followed Christ.

In ACTS 27 we will see how these words "be of good cheer" were worked into Paul's every day life. Consider this, seven times in scripture we find the phrase "be of good cheer." Seven is the number that speaks to us of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION. Thus the phrase "be of good cheer" speaks to us some things about SPIRITUAL PERFECTION or SPIRITUAL COMPLETION. Five times (GRACE) in scripture we find Jesus speaking this phrase "be of good cheer." Jesus said to the man sick of the palsy in MATTHEW 9:22 *...Son, be of good cheer; thy sins be forgiven thee.* In MATTHEW 14:27 and in MARK 6:50 we find Jesus out walking on a wind tossed sea during the forth watch of a night, and when His nervous disciples saw Him and cried out, *...Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.* To his disciples in JOHN 16:33 Jesus says: *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* And then to Paul while in custody of the Romans in Jerusalem we find Jesus speaking to Paul those words we noted above in ACTS 23:11 *...Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* We find in each one of these situations a dark time of impending trial. Yet in each one of these trials Jesus speaks words of healing, comfort, and peace, stating; "be of good cheer" and then directing the hearers to focus upon Him, the only One who can forgive sins, heal the diseased, calm the troubled sea, and comfort the distressed in heart, and spirit. With a clear focus upon the Lord, the Apostle Paul will be able to exhort the two hundred seventy six souls on a doomed ship in ACTS 27 to "be of good cheer" as they too trust the Lord to save them from certain death in a ship wreck. Thus we find the last two times the words "be of good cheer" were noted in scripture, they are spoken by the Apostle Paul here in ACTS 27 verses 22 and 25. ACTS 27:22 *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. ...25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.*

Hence we find again another hint as to the heart attitude of the Apostle Paul as the Lord takes him on this long awaited journey to Rome. His heart, and spiritual eyes were clearly focused upon the Lord, aware that the hand of the Lord was strong upon him, directing his each and every step along life's path way. No doubt the words of scripture found in JEREMIAH 10:23 came to his mind: *CLORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* With such focus, and having seen, and hearing the Lord saying unto him *...Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome,...* Paul was patiently waiting for the Lord to move him to Rome. Perhaps this thought that Paul had already penned once again came to his mind: 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* Here in Caesarea Paul was patiently waiting for the Lord to move him to Rome. Once again we are reminded that PSALMS 37:23 states: *The steps of a good man are ordered by the LORD: and he delighteth in his way.* Furthermore Paul has already encouraged the Roman Saints in his epistle to them to *...also walk in the steps of that faith of our father Abraham...* (ROMANS 4:12), which faith was now being once again being proved, and tested in the life of Paul.

By the time of ACTS 27 it has been more than two years since Paul wrote his epistle unto the ROMANS. Let's read some of what he wrote to them in ROMANS concerning his wishes to come and minister unto them. ROMANS 1:10 *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.* Let's be challenged by this statement for a moment. What did Paul mean when he wrote *....if by any means now at length I might have a prosperous journey by the will of God to come unto you...?* Our minds lock into the "prosperous journey" part of this statement, don't they? And a "prosperous journey" to us means an safe, pleasant, uneventful,

danger free, stress free, lotus land of ease, calm, blue sky, live happily ever after kind of trip. Such thinking as we travel life's pathway sounds good, ...but stunts our spiritual growth. Look at all of the overcomers in scripture, and realize that they all had their "prosperous journey" down life's pathway, but this didn't mean their lives were trial free; their journey without tests, or obstacles; nor did it mean living a life without faith and complete trust in God. Far from it. All the worthies of faith had tremendous obstacles placed on their course, all of which were carefully placed for their own good, to test their faith, and to leave us many examples of exactly what a "prosperous journey" means.

Let's consider one such example from Old Testament scripture of what a "prosperous journey" meant. Go to JOSHUA 1, and consider these carefully chosen words of the Lord spoken unto Joshua, then after reading this evaluate what is said in the rest of the book of JOSHUA, and realize that Joshua did have a "prosperous journey" as the Lord had instructed him to do. JOSHUA 1:1 *Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* Here we see that the "prosperous journey" was to be achieved one way, by putting one's faith and trust in wholly in God, and in doing His will, and following His guidance, meditating upon His Word day and night.

Now let's again revisit what Paul wrote in ROMANS 1:10, and note where he place the emphasis. ROMANS 1:10 *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.* Did you catch it? Paul was making a request unto the Lord, and by the will of God, if by any means, meaning whatever obstacles there were to overcome, ...*I might have a prosperous journey by the will of God to come unto you.* It was the will of God upon where Paul was placing his emphasis. And if it were the will of God, there was no way his journey unto Rome would be anything other than prosperous, meaning a journey resulting in immeasurable success. The 1912 Weymouth New Testament translates ROMANS 1:10 like this: "always in my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you." That indeed defines a "prosperous journey." And may we also note that there wasn't a time limit placed on this "prosperous journey" either. How can we place a time limit on the exceeding riches of His grace, which it will take the ages to come to show us? "If by any means" is really a statement of GRACE also, for this phrase "if by any means" is found exactly five times in scripture! For Paul ...*if by any means now at length I might have a prosperous journey by the will of God to come unto you....* meant, in part, being nearly killed, and violently arrested in Jerusalem; being transferred by night in Roman hands to Caesarea, narrowly escaping a band of Jews intent on killing him; being held hostage for two years at Caesarea; being sent by sea to Rome during which time encountering one of the worst storms in scripture; surviving another ship wreck; and being bitten by a venomous snake. All of this happened to Paul as part of the Lord answering his request "if by any means." And all of this also became a part of his "prosperous journey" to Rome.

Later in ROMANS Paul wrote some more of his desire to go to Rome. ROMANS 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

Sister Bodie wrote in her ROMANS commentary: "God has different ways of getting us where he wants us to go." Paul knew he was going to Rome, as we many times mentioned before, after Jesus appeared unto him in ACTS 23:11 and told Paul that he would also bear witness of Jesus at Rome. Paul knew it wasn't going to be an easy journey, for as we just read above, he requested the Saints of Rome to "strive together" with him in prayers to God that he might be delivered from the unbelievers in Judaea. Paul had no idea that the Lord would use two governors, and a king to deliver him from the unbelievers in Judaea. And that this would take two years time.

The Greek word translated "strive together" in ROMANS 15:30 is sunagonizomai {soon-ag-o-nid'-zom-ah-ee} (number 4865 in the Strong's Greek Concordance), used only this one time in scripture. Recall that sun {soon} is a primary preposition denoting close union, and in simplest terms means: with or together. Here it is combined with agonizomai, meaning to labour fervently. Thus we find here that "strive together" means to labour fervently together with Paul in his prayers that he may come to Rome. If you were in Rome, and have read Paul's epistle, one has to ask the question, how long should we keep this request before the Lord? Two years? Three years? Five years? There really is no time limits with the Lord when it comes to answering prayer requests, and certainly the Lord can remember our prayers a lot longer than we can. The point being I don't think any body involved back then, including Paul himself, ever expected it to take more than two years to get to Rome after writing them of his desire to come there. So we see "...if by any means now at length,..." {ROMANS 1:10}, and "...strive together..." {ROMANS 15:30} are patience testing statements.

Before we embark on this journey with Paul toward Rome, Italy in ACTS 27, let's first take a broad over view of some thoughts concerning what is presented to us in ACTS 27. We have been left some wonderful study books, and notes from very devout Bible students, such as A. S. Copley, and Mary Bodie, who founded Grace and Glory Bible College, and their legacy continues on even today. Brother Copley and Sister Bodie always were on the look out for the typical teaching that is found throughout all scripture. And there can sometimes be layers upon layers of Biblical types found in

certain portions of scripture. ACTS 27 certainly is one portion of scripture where we find many different meaningful types, and Brother Copley noted in his ACTS study book, of how this chapter "is a very prolific picture of the journey of the Church from Pentecost to the coming of Jesus." With the Holy Ghost as our teacher, we will endeavor to point out some of these types they found, and some that we too have found, as we go through this very adventurous chapter.

For example, Paul now was being sent unto Rome, his final destination in Italy. The word "Italy" is only found four times in scripture, and the number four is the number that points to HUMAN WEAKNESS; MAN'S WEAKNESS; it is also the number of CREATION; and is an EARTHLY NUMBER. Even though we are an earthly creation, as believers we are seated together with Christ in the heavens. {Study EPHESIANS 2:6}. Rome means "strength," and in Paul's day Rome was the capital city of the then world empire. But here again Paul's strength didn't come from Rome. Paul's strength came from the Lord, or as Brother Copley noted, from "the throne room of Him whose name is "Strength," Jehovah Almighty." That is why Paul later wrote in EPHESIANS 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.* The Philadelphian full overcomer "*hast a little strength*" REVELATION 3:8 tells us, but here again their only strength was in the Lord. That is how the Old Testament worthies of faith *...Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens...* as noted in HEBREWS 11:34; by putting their faith and confidence in the Lord's strength, and in the power of His might. The Lord had told Paul in ACTS 23:11 that he was going to Rome, and Paul was counting on the Lord to get him there. Even the angel of God appeared unto Paul in the midst of this storm tossed journey of ACTS 27, at the darkest hour, when it seemed (in Luke's own words of ACTS 27:20) that *...all hope that we should be saved was then taken away,....* and the angel told Paul: *Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee...* ACTS 27:24. We know that the Roman Emperor, known also as Caesar, resided at Rome. So we will see as we study these last two chapters in ACTS, that it was only by the strength of the Lord, and the power of His might that Paul ever got to Rome, the worldly figure of strength.

As we overview ACTS 27 we find that there are four main characters mentioned by name, and one other main character not mentioned by name, that being Luke, who writes in the first person using "we," and "us" to describe in detail the journey toward Rome. So we find five main characters in this chapter, giving us a hint about the GRACE of God, which is interwoven throughout all scripture. Interestingly Luke, whose name means "light-giving," mentioned himself as "we," and "us" a total of twenty-two times in ACTS 27. Twenty-two is also the number associated with LIGHT. Luke was a fellow labourer (PHILEMON 1:24) with Paul throughout the rest of Paul's life, and Paul mentions him in 2 TIMOTHY 4:11, Paul's final epistle, saying: *"Only Luke is with me."*

The other four main characters mentioned by name in ACTS 27 are: (1) God, referencing the triune Godhead of God the Father, Jesus Christ His Son, and The Holy Ghost. It is God who directed the path of the Apostle Paul throughout all of his life, and in every step of progress that he made toward Rome in ACTS 27. (2) Paul; and (3) one of his traveling companions, and fellow labourer, and later in a life a fellow prisoner, named Aristarchus; and (4) the Roman centurion in charge of Paul getting to Rome, named Julius.

Let's look at what we know of Julius the highly regarded centurion of Augustus' band, who no doubt achieved this status because of his loyalty to the Emperor. In ACTS 27 Julius was in charge of Paul, certain other prisoners, and the soldiers found mentioned three times in this chapter. Julius name means "downy bearded," or "soft-haired." We find Julius mentioned twice by name in ACTS 27, and five times as "the centurion." Thus either directly, or indirectly we find Julius seven times in this chapter, which means he represents at least one aspect of SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION in this chapter, so let's see how this is possible. Julius' one and only charge as we see it here in ACTS 27 is to deliver Paul, and certain other prisoners safe to Rome, and Rome means "strength." In his own "strength" Julius was unable to accomplish this task, but as he followed the instructions of the Apostle Paul, who in turn followed the leading of the Lord, Julius was able to deliver Paul, and certain other



prisoners safe to Rome! It took Julius some time to heed Paul's words, but he eventually did! As we also noted above, Paul got his strength from the Lord. So we find that as Julius followed Paul, as Paul followed Christ, his mission of delivering Paul, and some other prisoners safe to Rome was perfectly completed! We will see in this chapter that Julius did indeed heed Paul's instructions of 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ*. However this trust in following Paul's Christ didn't come all at once for Julius, nor does following Paul as he followed Christ come easy, or all at once for any believer. As we know, not all believers follow Paul, thus some believers miss out on having God's best, but that is a whole different study.

Back to Julius, was Julius a believer? We are not told in scripture, but Julius did eventually follow Paul's instructions as we noted above. And Julius the centurion did deliver Paul safe to Rome in ACTS 28:16, where we find him mentioned for the eighth time either as Julius, or "the centurion." Eight is the number that points to five different things, which we have noted many times before, all of which are associated with those who by grace are saved by putting their faith and trust in Jesus Christ. The five different meanings of the number eight, which all believers can relate too are: (1) NEW CREATION -- 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature (NEW CREATION): old things are passed away; behold, all things are become new...*; (2) NEW BIRTH -- JOHN 3:3 *...Except a man be born again, (NEW BIRTH) he cannot see the kingdom of God....*; (3) NEW BEGINNING -- again 2 CORINTHIANS 5:17 applies: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.... (NEW BEGINNING)*; (4) RESURRECTION -- JOHN 11:25 *Jesus said unto her, I am the resurrection (RESURRECTION), and the life: he that believeth in me, though he were dead, yet shall he live:...*; and (5) BRIDE -- JOHN 3:29 *He that hath the bride (BRIDE) is the bridegroom... (Jesus)*. So even though scripture doesn't specifically say whether or not Julius was a believer, we must note that the Holy Ghost inspired Luke to mention him, by name, or by title, eight times in scripture, a number that is closely connected to believers.

Now a few quick words about Aristarchus, one of the five main characters found in ACTS 27, who quietly, and persistently has followed Paul from his days visiting Thessalonica. We have found Aristarchus traveling with Paul from at least his time in Ephesus of ACTS 19. {Study again ACTS 19:29}. Aristarchus is part of the faithful seven who traveled from Macedonia to Jerusalem with Paul, noted by name in ACTS 20:4. Actually there were nine who made that journey to Jerusalem counting Luke, and Paul in addition to the faithful seven found in ACTS 20:4. Aristarchus name means: "the best prince," or "best ruler," or "the chief of princes," or "the prince of chiefs." Aristarchus is mentioned as being "a Macedonian of Thessalonica" in ACTS 27:2, and a "fellowprisoner" of Paul's in COLOSSIANS 4:10, and a "fellowlabourer" of Paul's in PHILEMON 1:24. Certainly being a "fellowprisoner," and a "fellowlabourer" of Paul's are impressive credentials worthy of any New Testament full overcomer. "Fellowlabourer" comes from the same Greek word that also translates into our English as helper, fellowhelper, fellow worker, workfellow, labourer together with, and companion in labour. From such men, and women, followers of the Apostle Paul, will come those who will rule and reign with Christ, and that is of course, those who will be in the Bride of Christ. 2 TIMOTHY 2:11 *It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, (with Him) we shall also reign with him:...* . Certainly Aristarchus met such qualifications. May we too be found of such character! Such Saints are referenced as "...a pillar in the temple of my God..." in REVELATION 3:12! Such will be the make up of those found in that small group of Saints from this church age know as the Bride of Christ. Aristarchus is found mentioned in five scriptures total, showing us that he was a true GRACE Saint!

One final thought concerning Aristarchus, Luke, Julius, and Paul before we move forward in ACTS 27. All faced the exact same journey from Caesarea to Rome. Two choose to follow Paul on this treacherous journey, though they were free to leave at any time, that being Luke and Aristarchus. Luke and Aristarchus followed Paul focusing on the very same Christ Paul followed, and were willing to suffer the very same things Paul suffered on this journey, and they in fact did! Paul had no choice but to go to Rome, as he was a prisoner of the Roman Empire. Julius had no choice either, for his charge was to deliver Paul and certain other prisoners to Rome. There came a point in this journey

that the soldiers, which were under the command of Julius, had a mind to kill all of the prisoners, including Paul, so that none would escape. {ACTS 27:42.} Julius could have allowed this to happen, however the Lord had softened Julius heart to save Paul from such a fate, thus all the prisoners were spared death in ACTS 27, and were in fact all delivered safe to Rome with Paul in ACTS 28:16. Thus we see that the words of the angel of God spoken unto Paul during the midst of the storm found in ACTS 27:24 were completely fulfilled for all them that sailed with Paul: *...Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.* Paul already knew this to be true, as did Luke and Aristarchus, and apparently Julius believed the word of the Lord spoken to Paul, and the words of the Lord spoken by Paul, for Julius too followed Paul's instructions after this point in time.

One more thought before we examine the verses of ACTS 27. We found above that there were five main characters in ACTS 27 mentioned either directly, or indirectly, that being (1) God, (2) Paul, (3) Luke, (4) Aristarchus, and (5) Julius. Luke and Aristarchus are main characters because they, like Paul, are the prayer warriors quietly involved behind the scenes presented in this chapter, praying to God along with Paul for God's speed throughout life's journey. There are also five categories of minor characters presented in the chapter consisting of (1) ship owner(s), (2) ship master(s), (3) the shipmen, (4) the prisoners, and (5) the soldiers. God only knows how many of these were believers in Jesus Christ as their own personal Saviour. Perhaps by the end of the chapter all were Christians, again only God knows the answer to such questions. However all found in these five categories of characters had the very same opportunity to heed Paul's words, and to believe Paul's God. Thus once again we see how the number five is associated with the GRACE of God found throughout all scripture. And once again let's note this key phrase found in ACTS 27:24 *...God hath given thee all them that sail with thee.* Let's sail with Paul.

ACTS 27:1 *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. 2 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 distance from Caesarea to Rome, by the sea route found in ACTS 27, is approximately 1725 miles, or more, which equates to the direct line distance from Denver to Boston! And as we begin examining this journey, remember that Paul had no say so as to how he was to travel, or the route to take, when to leave, and such like, but he obviously was allowed to travel with Luke, who writes this chapter in the first person, and with a long time friend and close traveling companion from Macedonia, named Aristarchus, whom we mentioned above. Paul wasn't dependent on his own abilities in getting him to Rome any way as we just noted.

ACTS 27:1 *And when it was determined that we should sail into Italy,...* . Paul, Luke and Aristarchus, are a big part of the "we" and "us" referenced twenty-two times in ACTS 27. Now I know the perspective that Luke was writing about here revolved about governor Festus, and King Agrippa making the decision on sending Paul to Rome to appear before Caesar, unto whom Paul had appealed his case to be heard before. But let's take a much wider perspective, and see that *...when it was determined that we should sail into Italy,...* was way before the foundation of the earth! PSALMS 37:23 records: *The steps of a good man are ordered by the LORD: and he delighteth in his way.* It was determined by the Lord in ages past that Paul should sail into Italy. Again, as we noted above, the Lord had told Paul back in ACTS 23:11, at one of the darkest points in his life, stating in so many words that He, the Lord, was determined that Paul would go to Rome. Now here in ACTS 27:1 the method of travel was being revealed unto Paul, *...that we should sail into Italy,...* .

Interestingly, the word "sail" is only found eight times in scripture, and four of the times are here in ACTS 27. Eight again is the NEW CREATION number; a number that also points to the NEW BIRTH; NEW BEGINNING; RESURRECTION; and the BRIDE. Bridal Saints learn to sail on a spiritual ship bound for glory, captained by The Captain of our salvation, that being Jesus Christ Himself, according to HEBREWS 2:10, and guided by The Holy Ghost, who guides us into all truth, this according to JOHN 16:13.



The Apostle Paul, of all people, knew sailing in his day was, at best, an adventure, and like life, the seas weren't always going to be smooth. Recall Paul has already written in 2 CORINTHIANS 11:25 *...thrice I suffered shipwreck, a night and a day I have been in the deep...* . And those experiences probably pale with the ship wreck he will face in ACTS 27. So let's consider the safety of sailing in Paul's day. Josephus, who lived during the same time as Paul, when he was 26 went to Rome from Jerusalem during the time when Felix was governor. Josephus wrote: "...I came to Rome, though it were through a great number of hazards, by sea; for, as our ship was drowned in the Adriatic Sea we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship:..." Thus Josephus was rescued. So we see that getting on a ship in Paul's day was risky business, at best. Yet sailing by ship was the least time consuming, the shortest route, and supposedly the least expensive way to travel from Caesarea to Rome in Paul's day. Also being on ships would be a better way for the Roman soldiers to keep track of the number of prisoners they were taking to Rome.

The hazards of traveling on ships in Paul's day were numerous, especially compared with the way sailing is done today. Their ships, at best were crude vessels, not necessarily made with the fine lines, or rigging that we are familiar with, which took centuries to develop. The ships of Paul's day were prone to leaking in rough weather. To try and prevent this from happening, undergirders, which simply were ropes for passing around the hull of a ship, were carried aboard most sea going vessels. In today's terms this is called "frapping," where four or five turns of large cable-laid rope is passed around the hull, or frame of a ship, to help support her in times of storms. Note how Luke described this "frapping" process in ACTS 27:17 as they began to experience one of the worst storms at sea recorded in scripture: *...they used helps, undergirding the ship...* . The ships of Paul's day only had one large mast, with one large sail, and two paddle-rudders for steering, one on each rear quarter. We will read more about the rudders in ACTS 27:40. Navigational charts were essentially non existent in Paul's day. History records that the Romans and the Greeks were ignorant of the use of a compass, thus they tried to remain always in sight of land. If the ancient sailors of Paul's day had to sail the open sea, out of sight of land, they tried to accomplish this during fair weather, meaning during the summer months. They did have some familiarity with navigating the seas by reference to the sun, moon, stars and constellations, which, if visible, would have given them at least a sense of direction. We read how distressing it was in ACTS 27:20 when this celestial navigation was taken from them: *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.* During normal sailing conditions in Paul's day, ships could travel about seven knots an hour with a fair wind. This translates to about 150 miles in a twenty four hour period. But as we will find in ACTS 27 the winds were often contrary (verse 4), or they sailed slowly for many days, (verse 7) or the wind would not cooperate (verse 7), or sailing became dangerous because of the approaching winter season (verses 9 & 12), and finally we read of the tempestuous wind called "Euroclydon" in verse 14.

We have the benefit of Luke's narrative here in ACTS 27 to note that this sailing into Italy was as hazardous a journey as any found in scripture. And we know ACTS 27 ends with a ship wreck, but all 276 souls on board escape safe to land. ACTS 27 can be divided into two main parts; verse 1 through 20 being considered part one, and verses 21-44 part two. Let's take a moment to discover something's we might otherwise pass over between verse 1 and the end of verse 20. Specifically let's note something's of extreme importance between these words: (verse 1) *And when it was determined that we should sail into Italy....* *...all hope that we should be saved was then taken away...* (verse 20). First off we see after reading the complete text from verse 1 through 20 there is no mention of, or reference to God. Now we know that Paul, and Luke, and Aristarchus were outstanding Christian Saints, all race course runners focused upon having God's best. There shouldn't be any question about this. But the Holy Ghost inspired Luke to write about this journey from verse 1 through verse 20 without any mention of God! Let's see why this was.

Nouns denote persons, places and things. From verse 1 through verse 20 we find nineteen different named places, or named things. (We are not counting the above mentioned named people in this count, only places, and things.) Brother Copley notes that "by knowing the meanings of the proper names here, the Bible student may derive some sweet spiritual lessons." And we will endeavor to do this when we get to each of these nineteen named places, or things found in verse 1 through 20.

Nineteen is the number having to do with FAITH. As believers we associate the word FAITH with belief in God, and hearing the word of God. A scripture we often reference concerning FAITH is ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Paul also wrote this in 2 THESSALONIANS 3:2 *And that we may be delivered from unreasonable and wicked men: for all men have not faith.* We also found the phrase "believed not" nineteen times in scripture, and "believe not" is exactly the opposite of FAITH. Yet the phrase "believed not" emphasizes the importance of having FAITH in God, for as HEBREWS 11:6 notes: *...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* The point in noting all of this is to show that there is, more often than not, a correlation of the meaning of a number with the same number of a thing, or things, found in scripture. So how do the nineteen different named places, or named things found from verses 1 through 20 here in ACTS 27 point to FAITH? Much in the same way as the phrase "believed not" emphasizes the importance of having FAITH in God. It is kind of like an opposite correlation with a positive end result, which we will note in greater detail a little further in this study.

Here in ACTS 27 these nineteen different named places, or things mentioned from verses 1 through 20 are like worldly distractions that takes one's attention away from the things of God. Note again that there is no mention of, or reference to God in verse 1 through 20! These nineteen named distractions give us reason to consider of how easily it is for people, places, and things to distract our attention away from God! Ask yourself, how many things a day take your focus off of running the race, and seeking God's best? Hopefully none, and yet we all are fought, when it comes to studying the Word of God, attending to the things of God, and giving Him our undivided attention. We do not need to be subtly in subjection to these distractions. The Apostle Paul even notes in 1 CORINTHIANS 7:35 how important it is *....that ye may attend upon the Lord without distraction.* The world today is full of more outside distractions than we have ever seen. Easily we could all come up with a list of different things that can distract our attention every day. Such as, work, or lack of work, traffic, other people, health issues, noise, telephones, cell phones, I-phones, I-pads, computers, television, radio, sports teams, our family, our pets, the government, taxes, terrorism, the price of gas, the price of groceries, finances, the weather, loud music, and such like, just to mention a few of the many things that can draw our attention away from God. Saints, we are to be full overcomers, followers of Paul, as he followed Christ (study 1 CORINTHIANS 11:1). So let's quickly review some thoughts of Paul, as he too dealt with life's everyday distractions.

ACTS 20:24 defines the heart attitude of a full overcomer, which we find in Paul's words spoken unto the Ephesian elders: *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.* (Ask yourself, how many things of life's distractions move me?) ROMANS 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 2 CORINTHIANS 11:1 *Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* HEBREWS 10:22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto*

love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Let us all exhort one another to run the race, and press toward the mark for the prize of the high calling of God in Christ Jesus, without distraction! {Study PHILIPPIANS 3:14.}

Here in ACTS 27 the Apostle Paul is highlighted as a man of FAITH. These nineteen different named places, or things mentioned from verses 1 through 20 didn't take his attention away from seeking God's best in his life. In fact Paul's exact warning words concerning this journey are found in verse 10 *...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.* No doubt Paul had the mind of the Lord as he made this statement, but Julius the centurion, the ship owner, the ship master, and the "more part" (verse 12) of the passengers, and crew, believed not what Paul said here. They didn't have the same FAITH Paul had to stay put, and winter in "The fair havens" near Lasea (verse 8), thus we read in verse 11 *...Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.* The nineteenth named place, or thing found in verses 1 through 20 is Claudia, which means "a lamentable voice," and lamentable means: grievous, distressing, expressing sorrow, mournful. Thus we find in verse 20 these lamentable words: *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.*

So what does all of this have to do with FAITH? We mentioned above how the phrase "believed not," found nineteen times in scripture, emphasizes the importance of having FAITH in God, for as HEBREWS 11:6 noted: *...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Paul diligently sought the Lord for his life, all the time, every day of his Christian life, and this is why Paul is highlighted as a man of FAITH in ACTS 27. Division two of ACTS 27 starts with verse 21, and ends with verse 44. In verse 21 Paul declares: *...Sirs, ye should have hearkened unto me,...* . After that proclamation they did listen to Paul as he told them about God, *...whose I am, and whom I serve...* (verse 23). In verse 25 Paul proclaims *...for I believe God...* . This is indeed a statement of FAITH. The nineteen points of distraction found in verse 1 through 20 hadn't taken Paul's focus away from God, for he was still able to confidently state *...for I believe God...* . Verse 44 concludes: *...And so it came to pass, that they escaped all safe to land.* In division one of ACTS 27, God is not mentioned at all. Too many distractions; too many other things that seemed more important. In division two, between verses 21 and 44, God is mentioned three times. Paul is mentioned five times, showing in one respect the GRACE message he preached. Between verses 21 and 44 the soldiers are introduced to the mix in this chapter, found three times, and the shipmen are also introduced, and noted twice. The shipmen, the soldiers, and the prisoners comprise the majority of the 276 souls found in this chapter, and remember their collective state of mind here: *...all hope that we should be saved was then taken away...* (verse 20). Between verses 21 and 44 a great deal of FAITH is also found, FAITH in God, and our Lord and Saviour Jesus Christ. However this FAITH was only found after this collective group of desperate men hearkened unto the exhortations of the Apostle Paul *...And so it came to pass, that they escaped all safe to land...* (verse 44).

Above we mentioned how the nineteen different named places, or named things found from verses 1 through 20 here in ACTS 27 have an opposite correlation to FAITH, with a positive end result. The positive end result again is found in verse 44, which concludes *...And so it came to pass, that they escaped all safe to land.* The implication here is that they all put their FAITH and trust in the Lord! Perhaps this is best explained when we examine the twentieth, and final, named place, or thing in this chapter.

The twentieth, and final, named place, or thing in ACTS 27 is the word "Adria" found in verse 27. Twenty, by the way, is the number pointing to REDEMPTION. REDEMPTION can be defined in one respect as deliverance, or liberation procured by the payment of a ransom. Jesus paid this ransom for our sins on the cross! 1 PETER 1:18-21 explains REDEMPTION like this: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world,*

but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Paul in ROMANS 3:23-26 further expounds some more thoughts concerning REDEMPTION, stating: For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Again the twentieth, and final named place, or thing in ACTS 27 is the word "Adria," which means: without wood. "Wood" in scripture, in the broadest sense, speaks of Jesus, and there are many types and shadows of Jesus being portrayed by wood all through the Bible. For example, the cross, made of wood, symbolizes the crucifixion of Jesus. In the Old Testament the material for the construction of the ark of the tabernacle was shittim wood overlaid with gold, within and without, picturing how that Christ, as a man, was covered, or hidden by His divine nature. {Study EXODUS 25:10-22}. Back here in ACTS 27 the word "Adria," which again means without wood, speaks to us of life without Jesus. But how then was it ...that they escaped all safe to land.... (verse 44)? Verse 44 also tells us ...some on boards, and some on broken pieces of the ship. Boards, and broken pieces of the ship also means these that couldn't swim got safe to land on wood. Simply put, it was by putting FAITH and trust in God, and following the instructions of God's man of FAITH, the Apostle Paul, ...that they escaped all safe to land.... (verse 44). It took a severe storm, and very trying circumstance to get all 276 souls on board this ship to properly focus upon God; to put their FAITH and confidence in following the instructions of God's man. ROMANS 10:17 So then faith cometh by hearing,

hearing by the word of God. There are no worldly distractions found in this <sup>anc</sup> statement! Neither is there any worldly distractions found in Paul's quoting HABAKKUK 2:4 three different times: *The just shall live by faith....* (ROMANS 1:17; GALATIANS 3:11, and HEBREWS 10:38). So we note one of the underlying themes found here in ACTS 27 is that of FAITH, and how it is that ...*The just shall live by faith.*

ACTS 27:1 *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. 2 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.*

No doubt Julius was anxious to get his prisoners off to Rome as soon as possible, since it was now late summer, or early fall. By verse 12 we will see that winter was fast upon them, and during that time of the year sailing would be more dangerous. The journey from Caesarea to Rome would be a long one, especially since all the ships of that day made several stops at different ports to conduct their business, but traveling with such a large group of prisoners, and soldiers, traveling by ship made the most sense. Note that they boarded ...*a ship of Adramyttium,...* which simply means this ship was headed back to its home port of Adramyttium, a seaport of Mysia, Asia (the Asia of Paul's day, our modern day Turkey). Adramyttium is the second named place or thing in this chapter, Italy was the first. If you look at the map you will find that Adramyttium is located about one hundred miles north of Ephesus, and is not on any direct route that would end up in Rome. Adramyttium has three meanings: "not in the race," "I shall abide in death," and "the court of death." Obviously this is not the ship that will take Paul, and those traveling with him to their destination of Rome.

Brother Copley saw in ACTS 27 a picture of the journey of the Church from Pentecost to the coming of Jesus. He saw Adramyttium as a type of a religious system, whose followers are seduced into believing they are headed somewhere other than where they end up. Those who stay in such a religious system certainly are "not in the race," that is in the race for the Prize of the high calling of God in Christ Jesus, (PHILIPPIANS 3:14). The end result for those who embrace the doctrines of such a religious system, without accepting Jesus Christ as their own personal Saviour, is death. They could say "I shall abide in death." Brother Copley went on to say: "Many people have started for heaven, as they supposed, in some religious organization, an ecclesiastical Adramyttium, but became disappointed and dissatisfied with it and left it.

Not understanding God's perfect and safe way of travel, they went aboard another organization." Brother Copley further noted that "they who would win Christ as Bridegroom must sail in an entirely different ship. A spiritual and heavenly race, demands a spiritual ship. In such a one, Paul embarked and sailed for glory." {End of quoting Brother Copley.} Let's follow Paul as he followed Christ.

ACTS 27:3 *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 is the sixth named place, or thing found in ACTS 27, Asia, Macedonian, and Thessalonica were the third, fourth, and fifth.) It is about 67 miles distance from Caesarea to Sidon, so we see that in one days time they have covered quiet a distance. Sidon was an ancient and wealthy city of Phoenicia, often mentioned in connection with it's sister city of Tyre, which was less than twenty miles to the south. Sidon means: "hunting," "fishing," and "venison." The Apostle Paul did his "fishing" and "hunting" for souls, and certainly one of the souls he was "hunting" and "fishing" for was that of Julius.

We see here in verse 3 the beginnings of the relationship between Paul and the centurion Julius that grew into something special as time went on. Paul's focus was upon Christ, and winning His best, and, no doubt, before they got to Rome, Julius too realized what motivated Paul. We find as we go through ACTS 27 that Julius did indeed eventually follow Paul's instructions, and perhaps began to heed Paul's gospel message also. Already in verse 3 we find Julius giving Paul unusual treatment for a prisoner. Why do you suppose this was? First of all, the Lord ordained it so. Secondly, let's think about this. Ever since Claudius Lysias learned of Paul being a Roman citizen back in ACTS 22:25, Paul has really received special treatment for a prisoner. Governor Felix let Paul have liberty, that he could have as many visitors of his acquaintance to come and minister, and visit with him while he was being held prisoner. {See ACTS 24:23.} Governor Festus, and King Agrippa both found out for themselves that Paul had done nothing worthy of death, or even bonds back in ACTS 26:31. However since Paul had appealed his cause to Caesar, the Roman government obligation was now to deliver Paul safe to Rome. No doubt Julius had been informed about Paul, and was very familiar with his circumstance of how he became a prisoner, and how he was treated while being held at Caesarea. Perhaps governor Festus had taken Julius aside and told him that Paul was a special prisoner, a Roman citizen, a Christian with special credentials, a man called by those who knew him an Apostle. Paul, in his most recent epistles that he wrote before this time, acknowledged his Apostleship. Paul wrote in ROMANS 1:1 *Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God,...* . In ROMANS 11:13 he wrote: *...I am the apostle of the Gentiles, I magnify mine office:...* . In 1 CORINTHIANS 1:1 Paul again stated: *Paul, called to be an apostle of Jesus Christ through the will of God,...* . In 1 CORINTHIANS 15:9 Paul wrote: *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.* In 2 CORINTHIANS 1:1 Paul again wrote: *Paul, an apostle of Jesus Christ by the will of God,...* . And in GALATIANS 1:1 Paul again penned these words: *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;).*

The point with reviewing all of this is to note that there was no way that Julius didn't know who Paul was. Julius knew Paul was the Apostle Paul, but perhaps at this point in time Julius didn't exactly know what that meant. Julius did however treat his prisoner Paul with the utmost respect, even to the point when they made their first stop at Sidon that ACTS 27:3 records: *...And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.* The word "courteously" used here simply means "kindly." Obviously Paul was not being treated like an ordinary prisoner, which we discussed above how that Julius knew Paul was a special prisoner, and a Christian Apostle sent unto the Gentiles. No doubt Julius by now had engaged in a lengthy dialog with the Apostle Paul, and had found out that Paul knew some Saints that lived at Sidon. Perhaps Paul had told Julius who they were, and how they came to know the Lord, and how Paul came to know them. As Julius was learning more about Paul, and his friends, and about Jesus, Julius was also observing Paul, and his behaviour. Paul's testimony to Julius was such that Julius had no problem in his own mind of letting Paul go unto his friends at Sidon, and "refresh himself." Certainly a soldier was assigned to Paul, so Julius would not be concerned about Paul's safe return unto the ship before it departed. Paul may have been the only prisoner in the custody of Julius who really

wanted to go to Rome, and Julius knew this, so Julius never worried about Paul trying to escape anyway. The phrase “refresh himself” here in verse 3 means to receive care or attention. Interestingly we are not told any more of Paul’s friends there at Sidon, who they were, how long Paul visited them, or the like. Certainly the Lord was the center of their conversation, and they probably accompanied Paul back to the ship. No doubt Paul prayed a prayer as they departed company, and the Roman soldier who accompanied Paul heard some wonder gospel during this short refreshing visit. Certainly by the time Paul got back on the ship, Julius better knew who Paul was, and what he stood for, yet we must note here that Julius wasn’t yet ready to fully receive all that Paul had to say. However by the time the statement *...all hope that we should be saved was then taken away...* is made in verse 20, Julius was ready to hearken to Paul’s message.

We noted earlier how that here in ACTS 27 the Apostle Paul is highlighted as a man of FAITH. We also read in ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Paul preached the word of God, and spoke about the word of God, and fellowshiped with others about the word of God, and studied the word of God, but it took some time before Julius would perceive the value of what Paul was saying, and realize that the only way any of them were going to get to Rome, was by following the direction of the Apostle Paul, as he followed the direction of the Lord. In other words, it took some time before Julius would listen to Paul’s message. Some Christians never do embrace Paul’s gospel message, and so we see how Brother Copley saw similarities between this journey of Paul’s, and the journey of the Church from Pentecost unto the coming of Jesus. We will see as we get further into this chapter how Julius hearkened to Paul’s message.

ACTS 27:4 *And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.* As we read this it seems that Luke is saying they sailed south of Cyprus after leaving Sidon, but that is not what he was saying here. If you look on your map you will see that Paul’s ship actually sailed around the island of Cyprus to the north. Luke was really saying here, “they sailed under the lee of Cyprus, because the winds were contrary,” meaning that they sailed to the down wind side of the island. Since the prominent winds were from the west, or northwest, called here in verse 4 contrary winds, the calmest route would be to sail around Cyprus to the north. One translation of this verse reads: “When we set sail again, contrary winds forced us to keep to the sheltered side of Cyprus.”

Recall from ACTS 4:36 that Cyprus was Barnabas’ home country. Paul and Barnabas first missionary journey took them through Cyprus in ACTS 13. Paul is first called Paul in scripture while on the island of Cyprus in ACTS 13:9. Cyprus is only found mentioned in scripture in the book of ACTS, where it is noted eight times. Here in ACTS 27:4 we find Cyprus spoken of for the last time, and it is the seventh named place, or thing found in this chapter. Cyprus means: “love: a blossom,” “fair,” and “fairness.” No doubt as they sailed by Cyprus, Paul recalled his missionary journey there with Barnabas, and John Mark. As he looked in the distance to the north he may have caught a distant glimpse of his boyhood home city of Tarsus. With such a flood of memories, came thankfulness unto the Lord for bringing him this way once again, and thankfulness for the growth in his spiritual life since that time. Certainly many stories of Paul were shared among Luke and Aristarchus, and the soldier assigned to Paul, and whoever else would listen, about what the Lord did on the island of Cyprus when Paul visited there. Prayers were also said for those who lived there.

Verse 5 references four more places, or things found in ACTS 27. ACTS 27:5 *And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.* Three countries, and one city are found mentioned here, bringing the total number of places, or things found so far in ACTS 27 to eleven. These countries are located to the north of the island of Cyprus in what is now Turkey. The distance from Sidon, the seaport they left in verse 4, to Myra, the seaport they arrived at here in verse 5, was about 525 miles by the route they took. Sailing with contrary winds like they were experiencing, we can figure seven to ten days to make this part of the journey.

Recall these words of Paul from ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia,...* Cilicia, found eight times in scripture, means: “hair cloth.” The goats hair cloth was a product of Cilicia, from which the trade of making tents was a byproduct. Recall from ACTS 18:3 that Paul’s occupation was that of a tentmaker, a trade



he learned from his Pharisee father. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.* Note here that Paul stayed with Aquila, his fellow tradesman tentmaker, and his wife Priscilla. While making tents Paul expounded his gospel of grace, and glory unto them, which in turn they expounded to others as time went on. Paul wrote a little more about this in 1 CORINTHIANS 4, where he noted some facts that those of Corinth would be familiar with. 1 CORINTHIANS 4:9 *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.*

Another place found mentioned in ACTS 27:5 is Pamphylia, which means: “of every tribe, or all sorts, or all tribes,” and “a nation made up of every tribe.” Pamphylia is a region, like Cilicia, and is found mentioned five times in scripture. In ACTS 2:10 there were those of Pamphylia in Jerusalem on the day of Pentecost, who heard the disciples speak in their native tongue under the inspiration of the Holy Ghost. Paul had passed through Pamphylia twice on his missionary journey with Barnabas. John Mark departed from Paul and Barnabas at Pamphylia. As Paul and Barnabas traveled inland through Pamphylia the journey got rough, and this is where Paul faced some of the eight-fold perils found listed in 2 CORINTHIANS 11:26. Perga is a city of Pamphylia where Paul preached in ACTS 14:25. We are never told of anything special happening because of Paul’s preaching in Pamphylia, yet we find a rich lesson in considering Pamphylia’s meaning, and the five times it is mentioned in scripture. Five is the number of GRACE, and we know that Paul’s gospel message was a GRACE message. Furthermore Paul’s message was preached by Paul to all sorts of people, “all tribes” if you will, and especially unto the Gentiles. In one respect Pamphylia, “a nation made up of every tribe,” points to that group of overcomers mentioned in REVELATION 5, who sang a new song before the throne of God. REVELATION 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on (over) the earth.* It will be one of the wonders in heaven to see that first rank of full overcomers who embraced Paul’s gospel; who fell in love with Jesus; who ran the race to win Christ; who pressed toward the mark for the prize of the high calling of God in Christ Jesus; who loved His appearing; who were willing to suffer with Christ; who made themselves ready by yielding unto the guidance of the Holy Ghost; who by faith apprehended that better thing spoken of in HEBREWS 11:40; and who will forever be known as the Bride of Christ! Perhaps one reason we find no mention of any particular Saint from Pamphylia in scripture is to emphasize the diverse cross section of full overcoming believers who will be in that Bridal company.

The tenth named place or thing found in ACTS 27 is Myra, mentioned only one time in scripture, which is here in verse 5. Myra had a sea port called port Andriace, which did a large grain business, and we will see in verse 6 that Julius found a rather large sea going ship from Egypt that was heading to Rome, which his soldiers and prisoners were put on.

Myra has several meanings: “myrrh: myrtle juice,” “I flow; pour out; weep.” Myrrh, you may recall in scripture, is associated with sorrow and suffering. Brother Copley noted that myrrh figures the contriteness and brokenness of spirit which flows from a life that is tried and bruised. The church of Smyrna in REVELATION 2 also derived it’s name from myrrh, and the overcomers of the church of Smyrna figures all the full overcomers of this church age, who were loving Jesus appearing, and looking for His soon coming, who being faithful unto death, suffered and died before Jesus’

second coming. They received the crown of life, which JAMES 1:12 tells us *...the Lord hath promised to them that love him*. Saints from only two churches in REVELATION 2 & 3 receive crowns, those full overcomers from the Smyrna church, (REVELATION 2:10), and those Bridal Saints yet to be raptured from the Philadelphia church, (REVELATION 3:11). Back to Myra, note in her definition of meanings the suffering that is indicated in "I flow; pour out; weep," indicating the tears shed from sorrow and suffering. Again Myra means "myrrh." Myrrh is mentioned seventeen times in scripture, seventeen being the number pointing to VICTORY IN CHRIST JESUS. Myrrh is the first ingredient mentioned of the *...holy anointing oil...* used in the tabernacle service, {see EXODUS 30:22-33}. Myrrh is mentioned in connection with the purification's of women that the candidates for queen went through in ESTHER 2:12. Myrrh is also mentioned in PSALMS 45:8; PSALMS 45 being another place in scripture that portrays a picture of the Bride of Christ. Myrrh was one of three gift brought to the young child Jesus in MATTHEW 2:11. Myrrh was an exquisite perfume and a sacred disinfectant, {see SONG OF SOLOMON 3:6 and JOHN 19:39}. Myrrh also figures the contriteness and brokenness of spirit which flows from a life that is tried and bruised. Myrrh is found mentioned 8 times in the SONG OF SOLOMON, and one of the hidden meanings of the number 8 is the Bride of Christ. Sister Mooneyhan states in her study book of the Song of Solomon that "myrrh is always connected with sorrow and suffering. It seems to have been a custom of the women of that time (of THE SONG OF SOLOMON) to carry a bundle of myrrh between the breasts - to hang it around the neck with a chain, and wear it as a token of suffering. This is what it means to us -- suffering with Christ. We learn to welcome this, because suffering for Christ brings great good into our lives. We remember when the disciples were persecuted for Jesus' sake, they rejoiced because *"...they were counted worthy to suffer shame for His Name..."* -- ACTS 5:41. The Apostle Paul said, *"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:..."* -- 2 CORINTHIANS 12:10." (End of quote from Sister Mooneyhan). Those Saints that are truly running for the prize of the high calling in Christ Jesus go on through "sufferings" (if need be), to become full overcomers. REVELATION 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* So we note as we study a little about the meaning of Myra here in ACTS 27, that it was necessary in this journey of Paul's, that pictures the journey through this church age, to go through this town whose names figures sorrow and suffering. One scripture that sums up all that we have said here about Myra is PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* Of course we know the Apostle Paul wrote this scripture some time after the events of ACTS 27.

And so we see some of the beautiful truth, found in types and shadows, left for us in scripture under the inspiration of the Holy Ghost. Myra was a city of Lycia. Lycia has an interesting meaning. Lycia means "wolfish," a term implying cruel, greedy, predatory, destructive men. Paul didn't preach here at Myra, but just changed ships. The distance traveled from Sidon to Myra was about 525 miles, and probably took about a week.

ACTS 27:6 *And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.* Finally Julius found a ship sailing into Italy. This ship was a large grain ship from Alexandria, Egypt; large enough to carry 276 people verse 37 tells us. The cargo we find on this ship in verse 38 is wheat. Alexandria was among the three largest cities in the Roman Empire, with Rome, Italy and Antioch, Syria being the other two.

Before we examine a little more about Alexandria, where this next ship Paul boards came from, let's consider for a moment Egypt, the country were Alexandria was located. We find about six hundred references to Egypt in scripture, and typically speaking Egypt is a figure of the world, or digging a little deeper we find that Egypt speaks of the bondage of sin in our natural state, out of which a divine voice must call us. GALATIANS 1:3-5 explains it like this: *Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory for ever and ever. Amen.* All Christians, figuratively speaking, are delivered

from Egypt the moment they accepted Jesus as their personal Saviour. Typical teaching aside, some important worthies of faith came out of Egypt also in scripture. For example, Abraham came out of Egypt and dwelt in the land of Canaan in GENESIS 13. Moses delivered the children of Israel out of Egypt in EXODUS 13 & 14. Jesus Himself as a child came out of Egypt in MATTHEW 2. And the most recent person that we have learned about in scripture, that came out of Egypt was Apollos, whom Aquila and Pricilla taught Paul's gospel, who when he had learned it, went on to become one of the most eloquent of the Church Apostles, (study ACTS 18:24-28, and review these notes starting on page 468).

The latest thing to come out of Egypt here in scripture is this ship of Alexandria that Paul and his escorts will get on here in ACTS 27:6. Alexandria is the twelfth place, or thing mentioned so far here in ACTS 27. The word Alexandria is found three times in scripture, and means: "man-defender," "defender of mankind," "one who assists men," or "helper or protector of men." The Lord then is what this reference to Alexandria ultimately points to. HEBREWS 13:5 & 6 reads: *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.* Jesus sent the Holy Ghost to be our assistant, our helper, our guide to lead us into all truth. 1 JOHN 2:1 tells us in part: *...we have an advocate with the Father, Jesus Christ the righteous.* Our advocate, Jesus Christ *...is even at the right hand of God, who also maketh intercession for us...* this according to ROMANS 8:34. In other words it is Christ who is the true "defender of mankind," and it is the Holy Ghost that is sent to help and assist the Christian. In an ironic kind of way this ship of Alexandria will assist the 276 souls on board to all escape safe to land, and thus becomes "one who assists men," but the reality is, without the help of the Lord, none would have escaped safe to land (verse 44). Jumping ahead into ACTS chapter 28 we find that it was indeed a ship of Alexandria that delivered Paul and company safe to Italy, (study ACTS 28:11 & 12).

ACTS 27:6 *And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.* Let's pause for a moment and reflect once again upon the centurion Julius, whose orders were to deliver Paul, and certain other prisoners safe to Rome. We noted previously how that Julius knew Paul was the Apostle Paul, and a Roman citizen, who should have been set free had he not appealed unto Caesar. And we made mention of how courteous if was of Julius to give Paul certain liberties above and beyond that afforded to normal prisoners, one of which was to go visit his friends when they stopped for a few hours there at Sidon. Now here in verse 6 we find that Julius made decisions concerning all them who were under his care without consultation. In other words we do find here in verse 6 Julius seeking any input about whether or not this was the right thing to do; to put all under his care on this ship of Alexandria. Specifically we do not find Julius asking the Lord to direct his steps here. Perhaps Julius didn't know the Lord, yet. PROVERBS 14:12 and 16:25 both say the same thing: *There is a way which seemeth right unto a man, but the end thereof are the ways of death.* To Julius eyes this ship of Alexandria seemed like the way to go. First of all it was heading to Italy. Secondly it was a much larger ship. Thirdly it appeared to be a more sea worthy ship. So Julius took it upon himself, according to Luke's words to *...put us therein.* Was this the wrong thing for Julius to do? We know the end result of this decision led to disaster, yet through it all the Lord was still in control. Now view this from Paul's perspective. Paul knew JEREMIAH 10:23 *C LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.* Paul also knew PROVERBS 3:6 *In all thy ways acknowledge him, and he shall direct thy paths.* Furthermore the Apostle Paul had already penned from years of experience in trusting the Lord ROMANS 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* So was Paul's fate in the hands of Julius, or in the hands of the Lord? Obviously in the hands of the Lord. The Lord had promised Paul he was going to Rome back in ACTS 23:11 stating: *...Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Despite of Julius' decisions, whether good or bad, wrong or correct, Paul knew his course was safe in Jesus hands.

ACTS 27:7 *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.* The ship of Alexandria that Paul and his company were now in was, no doubt, a larger, and thus perceived to be a much safer ship to be sailing in. We are not told but this may have been a fairly new ship. History records that the Egyptian merchant ships of that day were among the largest in the Mediterranean Sea, a fact that we can see also in verse 37 & 38 where we read of its cargo of wheat, and 276 souls.

Heavy ships sail slower than light ships. Couple that with the fact that *...the wind not suffering us...* meant slow sailing progress. Slow sailing progress gave everyone more time to get acquainted with one another, and also gave cause for great concern as to how long this journey would take. Meanwhile we read as one translation states: "and were come with difficulty over against Cnidus," a distance of only 137 miles from Myra, which Luke records took "many days."

The phrase "many days" is only found thirty-eight times in scripture, and the number thirty-eight is the number that has to do with MAN LOOKING AT SOMETHING OTHER THAN GOD. Twice in ACTS 27 we find the phrase "many days," the second time being in verse 20. By the time of verse 20 we find Luke writing this statement: *"...all hope that we should be saved was then taken away."* Such desperation is the end result of MAN LOOKING AT SOMETHING OTHER THAN GOD. The number thirty-eight however is also the product of two times nineteen, twice the number of FAITH in other words. Remember this chapter of ACTS 27 really highlights the FAITH of one man, that being the Apostle Paul. By faith 276 souls were saved from certain death in this chapter because one man, the Apostle Paul, believed God rather than MAN LOOKING AT SOMETHING OTHER THAN GOD, (study verses 24 & 25).

Two clues in verse 7 gives us a good picture of the direction of the wind. "The wind not suffering us," and the fact that they were only able to "come over against Cnidus," and not harbor there, indicates that the wind was strong from the north west. Since the wind was strong and steady from the north west, it would be most difficult to make progress by continuing to sail west into the wind, so the most prudent course of action seemed to be to sail southward around Cape Salmone, the eastern most point on the island of Crete, then continue sailing west under the downwind south side of Crete. This way progress could be made westward while avoiding the brunt of the wind. This was the very same principal that was used in verse 4 when they sailed on the downwind side of Cyprus. Look on your map and find Cnidus, then look south and find Cape Salmone. To sail downwind from Cnidus to Salmone would take about 17 hours.

Three more places are found here in verse 7, bringing our total of named places or things here in ACTS 27 to fifteen. ACTS 27:7 *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 has an interesting meaning: "nettled." "Nettle" means twisting together, from whence the word "net" comes from, because weeds of the nettle family of plants with stinging hairs on them were used to make nets. Brother Copley writes: "They could not reach that port because "the winds were contrary." The citizens of such a town of course become nettled at the very sight of a Gospel ship." {End of quoting Brother Copley} Cnidus did have two small harbors, and the ancient city is no more than ruins today. Perhaps in part because of another meaning of her name that Brother Copley found: "dedicated to Venus." Death and ruin await all idol worshippers, that is unless they turn to God, from idols, like those in Thessalonica did. Paul wrote in 1 THESSALONIANS 1:9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.*

Crete is a large island in the Mediterranean Sea, south and a little west of Cnidus. The island of Crete is about 250 miles long, 50 miles wide, and is has a little more than 600 miles of shore line. Crete is mentioned five times in scripture, four times here in ACTS 27, and once in TITUS 1:5. Crete means "fleshly," or "carnal." The Apostle Paul in his letter to Titus wrote this concerning the Cretians in TITUS 1:12 *One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.*

In the Old Testament we find Crete called Caphtor where dwelt Philistines. AMOS 9:7 in part states: *...Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?* A few years ago we did a little study

on the Philistines, and found their name means “wanderer.” The Philistine always represent the natural man coming into and claiming spiritual things in a natural way, not by the power of God, thru a supernatural birth, but by natural ways. 1 CORINTHIANS 2:14 tells us: *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* Sister Bodie notes that “the Philistine “the wanderer” is never at home with God. He never knows the joy of calling God, Father. The Philistine would speak of the child of the flesh claiming the blessings of the new creation, but not getting them by faith.” In our conclusion of studying about the Philistines we found that they represent those religious folk who try to obtain salvation by some other way than through the blood of Jesus. Thus they are doomed. Though very religious, they defied God. They had their own lords, their own gods, and idols that they worshipped. We saw the Philistine in the time of Abraham and Isaac plugging up the wells of water that Abraham and Isaac dug. These wells of water figure the word of God, which to the Philistine wasn’t important. The Philistine never feeds on the word of God, nor even has any idea what is contained there in. When ever they are given an opportunity to find out what the word of the Lord is, they miss the opportunity and either turn to their false teachers for understanding, or lean to their own worldly wisdom, such as the famous Philistine Goliath did. Not one time in scripture do we read of a Philistine getting saved! Not one. They were always in battle with the children of Israel.

The attitude of the Philistine is still among us today. These attitudes are seen in the way man conducts his affairs without any thought of God, or what the Word of God says. So many defy the Word of the Lord today, just as the Philistine did in their time. Most all religions have their own way of doing things, which more often than not is contrary to the Word of God. Many religions recognize that there is a God, but fail to receive God’s own Son Jesus as their redeemer. The Philistine too recognized that there was a God in Israel, but to the Philistine the God of Israel was the cause of all their problems, and plagues. Like the Philistine, most religions today fail to follow God’s plan for salvation.

The third place or thing mentioned in verse 7 is Salmone, found only this one time in scripture, which means “from the surge,” meaning from the surge on the shore from the crashing waves. Obviously such a place offers no rest or safety, especially for a large ship like Paul was sailing upon. In fact a place of surging waves points opposite to faith, for as JAMES 1:6 records: *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.* Paul, who portrays faith in this 27th chapter of ACTS, wasn’t allowed to anchor here.

ACTS 27:8 *And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.* In my counting the named places or things mentioned here in ACTS 27 I didn’t count The fair havens separate from the city of Lasea, though I should have, for this verse plainly tells us The fair havens is a place. This then brings our total of named places or things (distractions) found in this chapter to twenty one. Twenty one is the number that points to SIN, and certainly then the twenty first place or thing named in this chapter would be “Adria” in verse 27. But this really doesn’t change the facts we discussed earlier concerning FAITH, and REDEMPTION. Nineteen is still the number of FAITH, and twenty is still the number pointing to REDEMPTION. We just noted that twenty one is the number that points to SIN, and that “Adria” in verse 27 is the twenty first place or thing found here in ACTS 27. Adria we learned earlier means “without wood.” “Wood” in scripture, in the broadest sense, speaks of Jesus, and there are many types and shadows of Jesus being portrayed by wood all through the Bible, which we discussed earlier. {See page 968 of these notes} *All have sinned and come short of the glory of God...* ROMANS 3:23 tells us, thus all need REDEMPTION through Jesus blood. And in essence this is what is pictured here in ACTS 27.

The fair havens is the sixteenth named place or thing then found here in ACTS 27. Sixteen is the number associated with LOVE. Hopefully we all are resting in the “the fair havens” of God’s LOVE. ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Nigh unto The fair havens was a city called Lasea, which means “rocky,” or “shaggy,” obviously not a safe place for a ship to harbor. “The fair havens” means:

goodly ports, which was probably not a place to harbor, but more like a roadstead, which we could think of as a rest stop with no facilities. In other words "The fair havens" was only a place to pause and ride out any storm until the wind changed.

What do you suppose was going on during all of this time with the Apostle Paul, Luke, Aristarchus, the soldier assigned to, and probably attached to Paul, and Julius? Scripture gives us plenty of clues. Paul was an Apostle, appointed by the Lord Jesus Christ Himself to preach the gospel, and a man who we find in scripture did preach the gospel everywhere he went. In 1 CORINTHIANS 1:17 Paul has already written: *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.* We found in ACTS 16 when Paul and Silas were in prison that Paul preached the gospel. While a prisoner in Jerusalem Paul preached the gospel. Before two governors, and a king Paul preached the gospel. So why now on a ship would Paul not be preaching the gospel? Obviously he would be preaching every chance he got, and certainly he had been in the least teaching, or preaching to at least the above mentioned people. Before the end of the chapter he will be preaching to all on board this ship. Suffice it to say that all on board this ship knew who the Apostle Paul was by now, whether or not they wanted to hear what he had to say.

Coming to this place called "The fair havens" here in verse 8 is where an important decision was made by the shipmaster, the ship owner, and Julius. We read of this decision in the next four verses. ACTS 27:9 *Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 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. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12 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.*

We will go over these verses in some detail shortly, but as a quick over view let's note some important points that get us to thinking a little clearer about this decision. This place called "The fair haven" *...was not commodious to winter in...* (verse 12) for reasons we noted above, and that being there was not really any attachment here to land, "The fair haven" only being a safe place to anchor until the weather changed. So obviously when the weather did change a decision was made to move on. It seems also by looking at verse 12 that a vote of "the more part" was taken as when to proceed. On the surface it seemed like the right thing to do, but one very important fact was over looked, that being the Lord was left out of this decision making process. When the Lord is neglected in any decisions, potential disaster awaits. Paul wrote in PHILIPPIANS 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.* This is how Paul lived, doing everything by prayer and supplication with thanksgiving, verbalizing his requests unto God. Remember one with God is a majority. However this is not the way the world does things. This is not the way most decisions are made, that is *...in every thing by prayer and supplication with thanksgiving let your requests be made known unto God..* By leaving God out of our decision making process we have a formula for finding trouble. Grant it, these men sailing with Paul, called "the more part" in verse 12 probably were not Christians at this time, nor were they used to including God in their decision making process. No wonder then that they didn't listen here to the Apostle Paul's admonishing words. How many Christians also forget to include God in important decisions? Let's examine ourselves, and learn from others past mistakes.

Remember Lot and Abraham in GENESIS 13? Abraham and Lot had to separate the one from the other because of strife between Abraham's herdmen, and Lot's herdmen. There was a decision to be made as to where to choose to live. Abraham gave Lot his choice. Remember a scripture that we mentioned above from PROVERBS 14:12 and 16:25, which both say the same thing: *There is a way which seemeth right unto a man, but the end thereof are the ways of death.* {Review page 973 of these notes} Lot didn't consult God first when he made his choice as to where to live. GENESIS 13:10 says that *...Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, like the land of Egypt, as thou comest*



unto Zoar. Lot never had a heavenly vision like his uncle Abraham, who looked *...for a city which hath foundations, whose builder and maker is God...* HEBREWS 11:10. Lot only saw the best that the world had to offer, and went after it, never one time considering heavenly things; never one time consulting God in his decision making process. Brother Hawkins used Lot as an example in his Youth Camp series of the 2000 camps studies on "Choices, Choices, Choices." In that study Brother Hawkins noted here that it actually was the world who filled Lot's vision. Egypt figures the world, and Lot chose him the place that looked most like the world. Next we find that *...Lot chose him all the plain of Jordan...* in verse 11, and as the Jordan (descender) flows down, so Lot went down also. Lot went down to the plain of death in other words, (the Jordan flows into the Dead Sea), and never chooses to leave of his own free will. Then in verse 12 we find *...Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.* By GENESIS 19 Lot was a big man in Sodom, which was about to be destroyed by God, and Lot would have died there in had not Abraham interceded for him. In the end of GENESIS 19 we find that Lot has lost everything, barely escaping the destruction of Sodom and Gomorrah, and fathered through his two daughters, the Moabites, and the Ammonites. Knowing this perhaps makes ZEPHANIAH 2:9 have more meaning. ZEPHANIAH 2:9 *Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.* The Apostle Peter records this of Lot's choices in 2 PETER 2:7 *And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;).* The whole point in reviewing the story of Lot is to see the consequences of making wrong choices; choices that don't include God in the important decision making processes.

Back to our verses in ACTS 27. ACTS 27:9 *Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 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. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12 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.* We have noted above how that all those on this ship knew the Apostle Paul was on board, and they knew he was a Christian, and knew he was the Apostle sent unto the Gentiles, yet at this time they themselves didn't want to hear what he had to say. One of the things Paul did in ministering unto the Gentiles was to establish many Christian churches where previously there were none. Suffice it to say that this Egyptian ship from Alexandria, which Paul was now sailing upon, probably never had a Christian church service held upon it until after the Apostle Paul came on board. We know the record of the Apostle Paul of how he preached, and ministered everywhere he went, and in the process established many churches. We noted how he preached in synagogues, down by the river, in prison, or where ever he was, even before large assemblies of rulers, governors, and kings. Though unusual, the Apostle Paul was now about to establish a church on this ship from Alexandria, Egypt. Oh sure at first only a few would listen unto his preaching, but reading on through the rest of this chapter we find that all on this ship eventually listened unto the Apostle Paul telling them things he learned from the Lord.

Having now noted all of this, let's recall one of the things Paul wrote in his second letter to the Corinthians about some of the burdens that an Apostle to the church faced. 2 CORINTHIANS 11:28 *Beside those things that are without, that which cometh upon me daily, the care of all the churches.* What kind of care is he talking about here? The Greek word used here implies anxious solicitude, meaning his concern, his thoughts, his hearts desire, and his requests, and prayers to God were for God to have His will, and way in the hearts of those individuals that had been taught the truth of Paul's gospel, and that they would grow in the grace, and knowledge of our Lord and Saviour Jesus Christ. So we see that Paul had a pastors heart, a shepherds heart, an Apostle's heart, and a tender heart sensitive to the spiritual, and physical needs of others. A burden, and

a responsibility of a pastor is to be in tune with the voice of the Lord, to be full of the Holy Ghost, allowing the Lord to minister through him the timely message for the moment, whether this message be addressed just to one soul, or to an assembly. Thus we observe that here on this ship Paul was going about his job as an Apostle, teaching and preaching unto those who would listen unto him. However at this point in time there were only a couple of followers of the Apostle Paul heeding his words, that being Luke and Aristarchus. Nevertheless the Apostle Paul admonished all them on this ship to hearken unto his words.

Three reasons are given in ACTS 27:9 as to why Paul said what he was about to say: (1) *Now when much time was spent, and (2) when sailing was now dangerous, (3) because the fast was now already past,...* . First we see that much time was spent in going no where. Oh they were trying to go some where, Italy, but at first they were on the wrong ship; a ship not headed for Italy. When they finally got on a ship destined for Italy, the winds were contrary, the winds didn't allow progress, they sailed slowly, then went the wrong direction to find more favorable winds, and had finally come to anchor in "The fair havens," a place of safety, but not a place with an easy access to land. One line of thinking here is that they should of had enough time to get to Italy from Caesarea by this time, but because of these above mentioned numerous hindrances, they had only been able to get as far as "The fair havens." And because much time was spent, we find the second thing that further hindered their progress toward Italy was that the sailing was now dangerous. This word "dangerous" is only found this one time in scripture, and here means prone to fall upon seas that would be nigh impossible to navigate, because of winds, clouds, and winter like weather. Perhaps this is better explained after noting the third reason Luke lists, that being *...because the fast was now already past,...* . The fast was the fast of atonement, which occurs in the late September, early October time frame. Many Greek and Roman historians have noted that after this time of year the navigation of the Mediterranean was esteemed to be particularly dangerous from storms that always seem to occur this time of year. Couple with that the fact their crude navigation methods mandated being able to view the sun, moon, and stars to keep their bearings.

We just went over these three facts: ACTS 27:9 *Now when much time was spent, and when sailing was now dangerous, because the fast was now already past,...* . Note that these weren't facts Paul came up with, nor facts that Luke came up with, rather these were the facts that all on board the ship were very familiar with. In fact verse 12 confirms that the sailors had determined not to go any further than Phenice, a city of Crete. ACTS 27:12 *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;...* . Phenice was only about forty miles away. So we see that everyone on board the ship knew they weren't intending on going past Crete till after winter. And the majority had ruled that the fair haven was not commodious to winter in.

Before this determination to move on was made, the Apostle Paul, though a prisoner, was allowed to give his voice. ACTS 27:9 *Paul admonished them, 10 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.* Interesting words are used here. Were these Paul's own thoughts, or are these words inspired by the Holy Ghost? Obviously the latter. Note "*Paul admonished them.*" The word admonished is the Greek word *paraino* {par-ahee-neh'-o} (number 3867 in The Strong's Greek Concordance), also translated "exhort" in verse 22, meaning: first to tell or speak of, then to recommend, then to advise, and finally to warn. We mentioned above that Paul certainly was in tune with the Lord, and under the inspiration of the Holy Ghost he no doubt received this admonition. His warning was to pursue a different course of action than what was being contemplated. One translator notes that Paul here only began to admonish them here, and that he kept on at it. Eventually, after all hope that they should be saved was taken away, they did listen unto Paul, but by then they faced harm and loss (verse 21).

Here is what Paul warned in verse 10: *...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.* Let's review for a moment just what an Apostle is. A definition from Strong's Concordance tells us that an apostle is a delegate, messenger, he that is sent, one sent forth with orders. Apostle comes from a root word meaning to send, to send forth, to send away, or to send out. We know the Apostle Paul was anointed the Apostle unto the Gentiles on the

road to Damascus by the Lord Jesus Christ Himself. The Lord took away Paul's sins that day, and replaced his hate for Christians with a love and a passion for souls! And we have seen this, and studied about this all throughout this study on the life of the Apostle Paul. With these thoughts in mind, who do you think Paul was now concerned for, the ship and it's cargo, or the many lives on board? Let me also ask you this concerning what Paul said here in verse 10, who feels "hurt," a ship, it's cargo, or the souls on board? *...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.* The Apostle Paul's obvious concern here was for the lives on board this ship, and more importantly he was concerned for their salvation, though they didn't yet fully realize this. Was Paul speaking these words of man's wisdom, or were these words of wisdom inspired by the Holy Ghost who also speaks prophecy? Since we know from reading ahead that all of what Paul stated here came to pass, he must have spoken these words as prophecy, but the "more part" (verse 12) didn't heed Paul's words. There are still those today in religious circles who fail to receive Paul's gospel message, and sail along life's stormy sea when they should be abiding in the fair havens of Paul's gospel.

ACTS 27:11 describes an attitude still prevalent in the world today: *Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.* We see again the development of the relationship between the centurion Julius, and the Apostle Paul. Julius was under order to deliver Paul, and certain other prisoners safe to Rome. And we already have observed how Julius gave Paul certain privileges that we above and beyond what was normal. Julius knew that Paul was the Apostle Paul, and even knew Paul's word was good, but he wasn't yet willing to follow Paul, as he followed Christ. That would come in time. For now Julius was content to believe *...the master and the owner of the ship, more than those things which were spoken by Paul.* In his decision making process Julius didn't consider God at all. Perhaps Julius wasn't a believer, yet, but we know the Apostle Paul was a testimony to him. Julius as a good Roman soldier followed a chain in command. His problem was that God wasn't placed in the top of his chain. So we find Julius believing the master of the ship, and then the owner of the ship, and giving little heed to what the man of God had to say. Such action gives a recipe for disaster, and certainly this ship was headed for disaster.

Let's not lay all the blame on Julius here either. The ship master, and the ship owner really made the final decision to move on, but they did so after getting everyone's input that was on board this ship. We would consider the ship master to be the captain of the ship, the pilot of the ship, or the helmsman of the ship. The ship owner no doubt hired the ship master, and a good owner would let the ship master make all the safety and sailing related decisions, since that is what he was paid to do. The ship master also knows that the ship owner wants to get paid for his cargo of wheat in this case, and to make quick delivery of the soldiers and prisoners to Italy. However since much time had already elapsed, and since it was now the time of year when sailing was considered dangerous, and because "the fair havens" offered no services, the ship master, and the ship owner sought input from all on board as to what to do next. Paul even spoke his piece, as we noted in verse 10: *...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.* But they were only trying to go about another forty miles to Phenice, which had an excellent port protected from the winds, and a city with all the services they would need for the winter. So we read in verse 12 *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.*

Again we find no mention of the Lord in the decision making process here in verse 12. Nor did they follow the plan laid out by the Apostle Paul. They voted their movement. Brother Copley wrote about this, stating: "If you want to get nowhere, or to the wrong where, just vote your movements. *"The more part"* will advise you contrary to the Apostle every time. God has ordained that certain members of the Body of Christ should be "eyes" to the assembly and have "the word of wisdom." The Holy Spirit makes the Father's will known to the whole crew by means of one, or a very small few, who have the burden of responsibility. God appointed the Apostle Paul to be the house-keeper of the Church of Christ thruout this age. His doctrine and practice should have

been allowed to pilot the saints over the sea during the past 1900 years. His writings are preeminently to and for the assemblies of Christ. Alas, how fool-hardy men have been to reject, or even to neglect them.” {End of quote from Brother Copley}

Let us keep in mind that what we are reading here in ACTS 27 is scripture, and we know that *...All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...* 2 TIMOTHY 3:16. We are then to learn something from these verses beyond what is written, and we have already noted what Brother Copley seen in the 27th chapter of ACTS. The biggest mistake made here in verse 9 through 12 by those who were in charge was two fold; first not to seek the Lord in their decision making process, and second, not to heed the wisdom of God’s man who did seek the Lord’s opinion, the Apostle Paul. Earlier we noted that PROVERBS 14:12 and 16:25 both say the same thing: *There is a way which seemeth right unto a man, but the end thereof are the ways of death.* {Review pages 973 & 976 of these notes.} Too bad the decision to move from the fair havens didn’t include God, or listening to God’s man on the scene here, and too bad they didn’t heed the wisdom of Solomon which we just read in these two verses from PROVERBS. Again we don’t know how many men on board this ship at this point were even Christian’s beyond Paul, Luke and Aristarchus, so their decisions were made like all men make decisions, by doing what seems right in their own eyes, which of course contradicts what men of faith are to do. Men of faith trust the Lord in everything, for everything, and are brought by the Lord to impossible situations to test their faith! PSALMS 40:4 *Blessed is that man that maketh the LORD his trust,...* . PSALMS 84:5 *Blessed is the man whose strength is in thee; in whose heart are the ways of them.* PSALMS 84:12 *C LORD of hosts, blessed is the man that trusteth in thee.* PSALMS 112:1 *Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.* PSALMS 128:1 *Blessed is every one that feareth the LORD; that walketh in his ways.* JEREMIAH 17:7 *Blessed is the man that trusteth in the LORD, and whose hope the LORD is.* The word “faith” is not found in ACTS 27 however the fact that Paul trusted the Lord, and by faith in the Lord delivered all 276 souls safe to land is what this chapter is all about. Note Paul’s proclamation of faith before all on board in verse 25 *“for I believe God.”* Highlight these words in your Bible, and more importantly, highlight these words in your heart. Then all who observe your life, and the testimony you present will know also that you believe God. The Bride of Christ will be highlighted by living her life by faith, and her motto also is *“for I believe God.”*

Again ACTS 27:12 states: *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.* We already noted how *...the more part advised to depart...* the fair havens also, and how God was not consulted in this decision making process. After all they were only trying to go another forty miles to the excellent harbor of Phenice. Phenice is the eighteenth named place or thing in this chapter, and the number eighteen points to BONDAGE. We get a hint here then of the bondage to sin these men of *...the more part...* were bound to on this ship. They never did get to Phenice. Phenice means “palm land.” Carnal men always look for the ease of the palm land. The Apostle Paul on the other hand set his *...affection on things above, not on things on the earth...* COLOSSIANS 3:2. The Apostle Paul was *...looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ...* TITUS 2:13. The Apostle Paul was *...looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God...* HEBREWS 12:2. The Lord had already revealed unto Paul the harm that would come their way should they leave The fair havens: *...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....* ACTS 27:10. But on this Alexandrian ship *...the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter,...* which to the carnal minded man seemed like a better choice. Phoenix, Arizona as well as Phenice, Crete are still popular winter destinations. Surely they must have reasoned, under the right sailing conditions, and still remaining in sight of land, there wouldn’t be any problem achieving this destination. Besides Phenice was only a six hour sail away, under the right winds. And you can imagine the pressure placed upon the ship

master, and the ship owner by the sailors wondering all the time, how much longer before we move on. Thus we note if the right conditions presented itself, it seemed like a “no brainer” to leave the fair havens, and move forward. Our text states that their desire was *...if by any means they might attain to Phenice, and there to winter.* So we see that according to their collective reasoning, there was no way they were going to stay anchored at the fair havens, making continuous shore excursions in their small life boat back and forth to Lasea to get supplies. One more point that also influenced their decision to sail toward Phenice was the lay out of the harbor of Phenice itself. Luke had never been there as far as we know, but must have heard the sailors talking about the Phenice harbor, which Luke described *“lieth toward the south west and north west.”* Obviously something is lost in translation here, for how can someplace as small as the harbor of Phenice lie south west and north west at the same time? Luke was just describing what he overheard the sailors talking about in sailor lingo. Sailors speak their own language in the view point of a ship, so what Luke was really describing was how the Harbor of Phenice looks from the water towards the higher land which surrounds it in the direction of southwest and northwest. Thus this harbor offers protection from the strong westerly winds prevalent at this time of year. Certainly the constant blowing winds, and rocking up and down in the ship wore on everyone’s nerves, and the thoughts of a safe harbor protected from the winds sounded better and better the longer they stayed at the fair havens. So we see how man’s reasoning over shadowed Paul’s warning words of verse 10 *...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.*

ACTS 27:13 *And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.* The key word in this verse is the word “supposing.” It means here to be of opinion. To be of opinion then means to think. GALATIANS 6:3 reads: *For if a man think himself to be something, when he is nothing, he deceiveth himself.* So we see that the sailors thought when the wind shifted from the south that they had achieved their purpose of going to Phenice, so they lifted their anchor, left the safe harbor of The fair havens, and hugged the shore of “fleshly” Crete. You can imagine that whatever normal preparations were necessary to sail the open sea wouldn’t be required to make such a short trip as they were attempting. The small life boat that they used to go back and forth to shore didn’t even need to be stowed for such a short trip, and most things that were on the ships deck were probably left unsecured. Their thinking was “we have it made,” but the reality was they didn’t have it made. An old well experienced English sea captain wrote in his notes on sailing in the Mediterranean in the early 1800’s, when the English navy ruled the seas: “It is always safe to anchor under the lee of an island with a northerly wind, as it dies away gradually; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly winds.” The sailors on Paul’s ship were not familiar with this fact, for they set sail, and it was as they thought, smooth sailing..... for a while, that is until going around cape Matala! Cape Matala, though not mentioned in scripture, is about four to five miles west of The fair haven’s they just left. At this point the coast turns sharply north for about eight miles. A direct line from here to Phenice put the ship about seven to eight miles from the shoreline of Crete, and exposed those on board to the open sea. Sure it may have been smooth sailing for a while, but when going against the Holy Ghost inspired words of the Apostle Paul, there will be rough seas ahead. They would have done good to know the following words from PSALMS 107. PSALMS 107:23 *They that go down to the sea in ships, that do business in great waters; 24 These see the works of the LORD, and his wonders in the deep. 25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken man, and are at their wits' end. 28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. 29 He maketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven. 31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*