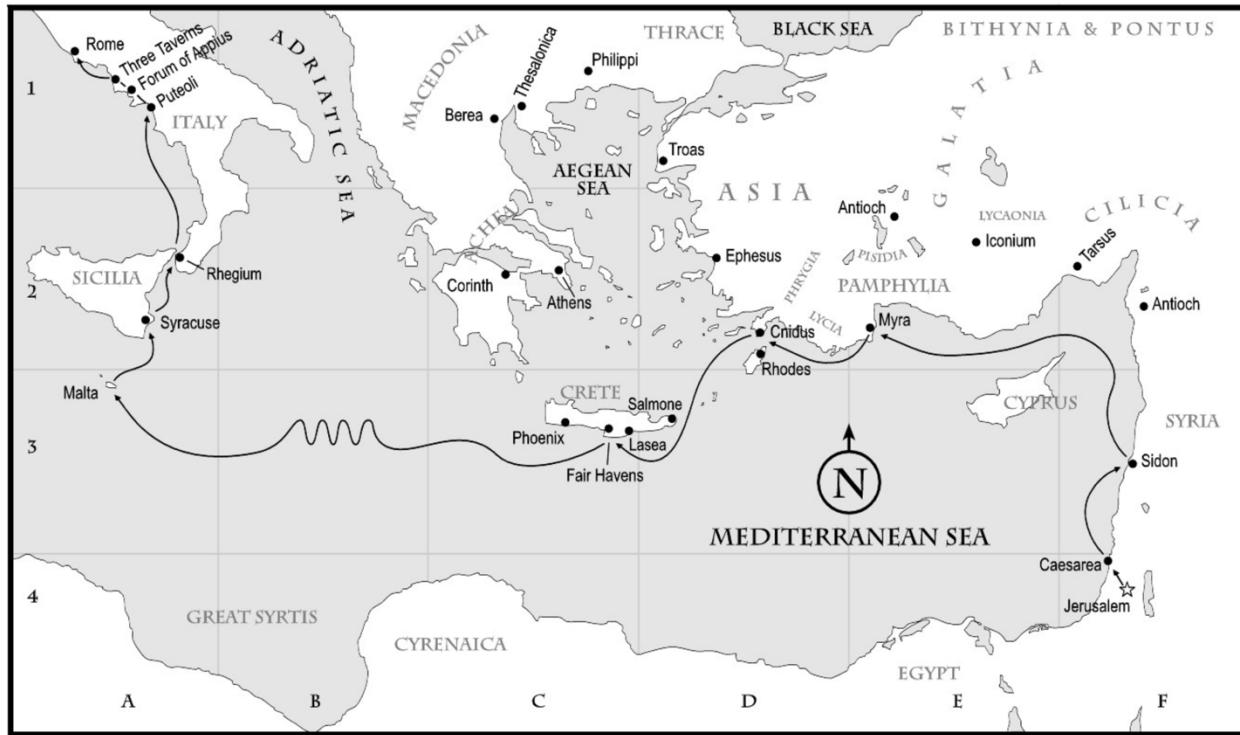


Acts Chapters 27 and 28



Verse 1—When it was decided that we—missing since 21:18, Luke now re-joins Paul for this journey. We have no idea where he was during Paul's 2 years of imprisonment in Caesarea.

- **would sail for Italy**—We are not told the final reason or charges Festus sends with Paul to appear before Caesar.
- **they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan cohort named Julius**—like other centurions mentioned in the New Testament, he was a man of integrity (see Matthew 8:5f; 27:54; Acts 10:1f).

Verse 2—And embarking in an Adramyttian ship—Adramyttium, the ship's home port, was on the northwest coast of Asia Minor, near Troas.

- **which was about to sail to the regions along the coast of Asia**—following the coast north up to Asia Minor (modern Turkey). **We put out to sea**
- **accompanied by Aristarchus, a Macedonian of Thessalonica**—he was seized by a mob in Ephesus (19:29), and he accompanied Paul on his journey to Jerusalem with the offering from the Gentile believers (20:4). He was also a prisoner with Paul in Rome (Colossians 4:10).

Verse 3—The next day we put in at Sidon—about 70 miles north of Caesarea

- **and Julius treated Paul with consideration**—amazing because it could have started a riot with the Jews in that town, which could have caused Julius his job or even his life. Yet, in such a short time, Paul was able to win his favorable treatment.
- **and allowed him to go to his friends and receive care**—there is no record of whose friends or how they knew Paul. Perhaps he met them while in Tyre (Acts 21:3f), which was about 20 miles south of Sidon.

Verse 4—From there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary—they sailed between Cyprus and the mainland, using Cyprus as protection from the western winds.

Verse 5—When we had sailed through the sea along the coast of Cilicia and Pamphylia—areas familiar to Paul because he was originally from Cilicia (Acts 22:3) and had traveled extensively there on his missionary journeys.

- **we landed at Myra in Lycia**—Myra was a chief port for the Imperial grain fleet [MacArthur, *Acts*].

Verse 6—There the centurion found an Alexandrian [in North Africa] **ship sailing for Italy, and he put us aboard it**—this was a larger ocean-going ship, which carried 276 people (see verse 37).

Verse 7—When we had sailed slowly for a good many days [evidently against a strong northwest wind], **and with difficulty had arrived off Cnidus** [located at the southwest tip of Asia Minor]

- **since the wind did not permit us to go farther, we sailed under the shelter of Crete, off Salmone**—on Crete's northeast shore

Verse 8—and with difficulty sailing past it we came to a place called Fair Havens, near which was the city of Lasea—rounding the southeast corner of Crete, they came to the south side of Crete

Verse 9—When considerable time had passed—waiting for a change in the wind

- **and the voyage was now dangerous**—because the bad winds were a problem in mid-September to mid-November, late in the sailing season. From mid-November to mid-February there was no sailing.
- **since even the fast was already over**—i.e., it was after the Day of Atonement in September or October
- **Paul began to admonish them**—Paul had some wisdom because he had already *been three times I was shipwrecked, a night and a day I have spent in the deep* (2 Corinthians 11:25-26).

Verse 10—and said to them, “Men, I perceive that the voyage will certainly be with damage and great loss, not only of the cargo and the ship, but also of our lives”—Paul was not speaking with some spiritual insight. He was simply someone with some experience in sailing. In fact, his opinion was there would be a loss of life, but there wasn't. Besides, they would not get to Rome before winter anyway, and there was safety where they were and danger if they continued on. God had already told Paul he would go to Rome, so Paul was secure. His caution was for the lives of the others on the ship.

Verse 11—But the centurion [the ranking Roman officer on board] **was more persuaded by the pilot and the captain of the ship than by what was being said by Paul**—a normal reaction. They would have more experience than Paul.

Verse 12—Because the harbor was not suitable for wintering, the majority reached a decision to put out to sea from there, if somehow they could reach Phoenix [about 40 miles from Fair Havens], **a harbor of Crete, facing southwest and northwest** [obviously, less exposed to the winds], **and spend the winter there**.

Verse 13—When a moderate south wind came up, supposing that they had attained their purpose [making their decision based on circumstances rather than from Paul], **they weighed anchor and began sailing along Crete, close inshore.**

Verse 14—But before very long there rushed down from the land a violent wind, called Euraquilo—a Greek word from *euros* = “east wind” and *aquilo* = “north wind,” i.e., it came down from the mountains of Crete.

Verse 15—and when the ship was caught in it and could not face the wind, we gave way to it and let ourselves be driven along—out of control

Verse 16—Running under the shelter of a small island called Clauda—about 23 miles southwest of Crete

- **we**—indicating even the passengers (including Luke) were helping. Social distinctions began to disappear in their fight for survival.

- *were scarcely able to get the ship's boat under control*—i.e., the lifeboat, which was usually towed behind the ship

Verse 17—*After they had hoisted it up*—pulled the lifeboat up onto the ship

- *they used supporting cables in undergirding the ship*—“called ‘frapping,’ it involved wrapping cables around the ship’s hull and then winching them tight. Thus supported, the ship would be better able to withstand the severe pounding of wind and sea” [MacArthur, *Acts*].
- *and fearing that they might run aground on the shallows of Syrtis*—a “graveyard” for ships, it was an area off the North African coast. The sailors did not know how close they were to that area, or if the winds from the north would drive them that far to the south.
- *they let down the sea anchor and in this way let themselves be driven along*—a drag, trying to slow the ship from drifting further south

Verse 18—*The next day as we were being violently storm-tossed, they began to jettison the cargo*—though not all the cargo (see verse 38).

Verse 19—*and on the third day they threw the ship's tackle overboard with their own hands*—this would be miscellaneous equipment not crucial to sailing the ship

Verse 20—*Since neither sun nor stars appeared for many days*—so no hope of navigation or locating where they were

- *and no small storm was assailing us, from then on all hope of our being saved was gradually abandoned*—they must have been terrified as they saw the white-capped waves, the roaring of the wind, the violent rocking of the ship, the wind-driven salt spray stinging and even blinding those exposed on the deck, probably much seasickness, and the fear of drowning.

Verse 21—*When they had gone a long time without food*—perhaps from seasickness or difficulty in preparing food during the storm

- *then Paul stood up in their midst and said, “Men, you ought to have followed my advice and not to have set sail from Crete and incurred this damage and loss*—He was not saying this in the sense of “I told you so.” Rather he is establishing his credibility—the fact that what he said would happen did indeed happen, so have confidence in what he is about to say.

Verse 22—“*Yet now I urge you to keep up your courage, for there will be no loss of life among you, but only of the ship*—They can have courage, in spite of the fact that their ship would be destroyed, yet no life would be lost.

Verse 23—“*For this very night an angel of the God to whom I belong and whom I serve stood before me*—Paul got direct divine revelation from God.

Verse 24—*saying, ‘Do not be afraid, Paul; you must stand before Caesar*—God first sent a message of encouragement to Paul, the one who served and worshipped God. His word was that Paul not only “will” stand before Caesar, he “must” [Grk = “necessary”] stand before Caesar (although we have no recorded account of when this happened).

- *and behold, God has granted you* [Gk = “graciously given”] *all those who are sailing with you’*—The others (unbelievers) on the ship were to benefit from the Lord’s protection of Paul.

APPLICATION—Unbelievers have no idea how much they owe, in the mercy of God, to the presence of righteous believers among them (see also Genesis 39:5, 23; 1 Corinthians 7:14).

Verse 25—“*Therefore, keep up your courage, men*—based on fulfilled prophecy, i.e., God has already demonstrated to them that what He says will happen, actually happens.

- **for I believe God that it will turn out exactly as I have been told**—So based on fulfilled prophecy in the past, we have confidence God will keep His Word in the future.

APPLICATION—In 2 Kings 29:25 God says, *Have you not heard? Long ago I did it; from ancient times I planned it. Now I have brought it to pass.* Isaiah 14:24 reads, *The Lord of hosts has sworn saying, “Surely, just as I have intended so it has happened, and just as I have planned so it will stand.”* There are many things of prophecy that God has told us about in the Bible. It will turn out exactly as we have been told. Revelation 1:3 says, *Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it...*

Verse 26—“But we must run aground on a certain island”—The island of Malta (28:1), south of Sicily, into a bay known today as St. Paul’s Bay.

Verse 27—But when the fourteenth night came—two weeks of day and night storm. A nineteen-century British yachtsman named James Smith made a detailed study of the voyage recorded in this chapter. His research was published in his book “The Voyage and Shipwreck of St. Paul,” and it confirms the remarkable accuracy of Luke’s account. See F. F. Bruce in *The Book of Acts*, The New International Commentary on the New Testament (Eerdmans, 1971), pp. 514-15.

- **as we were being driven about in the Adriatic Sea**—not to be confused with the modern Adriatic Sea, located between Italy and Croatia. In Paul’s day, that body of water was known as the Gulf of Adria. The Sea of Adria (*Adriatic Sea*) referred to the central Mediterranean [MacArthur, *Acts*].
- **about midnight the sailors began to surmise that they were approaching some land**—perhaps the sound of the crashing surf on shore.

Verse 28—They took soundings and found it to be twenty fathoms [120 feet]; **and a little farther on they took another sounding and found it to be fifteen fathoms** [90 feet]—this showed they were indeed approaching land.

Verse 29—Fearing that we might run aground somewhere on the rocks, they cast four anchors from the stern and wished for daybreak—crashing on a strange land, in the dark, during a storm was not good, so they put out four anchors in an attempt to hold the ship in place and keep the bow pointed toward the shore.

Verse 30—But as the sailors were trying to escape from the ship and had let down the ship’s boat into the sea, on the pretense of intending to lay out anchors from the bow—they were trying to escape to shore

Verse 31—Paul said to the centurion and to the soldiers, “Unless these men remain in the ship, you yourselves cannot be saved”—God said they would *all* be saved (verse 24), which assumed they would stay together. And the sailors’ skills would be needed the next day (verses 39-41) when the escape from the ship actually took place.

APPLICATION—God’s promise did not erase human responsibility, i.e., free will. The soldiers and the centurion and Paul had to all make the right decision. Both sovereignty and free will were at work.

Verse 32—Then the soldiers cut away the ropes of the ship’s boat and let it fall away—Probably not what Paul intended because the lifeboat would have been helpful the next day, but this action did prevent any attempts at further escape.

Verses 33-34—Until the day was about to dawn, Paul was encouraging them all to take some food, saying, “Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing [see verse 21]. **Therefore I encourage you to take some food, for this is for your preservation**

- **for not a hair from the head of any of you will perish**—a familiar Jewish proverb (see 1 Samuel 14:45; 2 Samuel 14:11; 1 Kings 1:52; Luke 21:18).

Verse 35—Having said this, he took bread and gave thanks to God in the presence of all, and he broke it and began to eat—as an example, encouraging the others.

APPLICATION—It's interesting that Paul gave thanks to God for his food (even though it was only a piece of bread, publicly in front of the unbelievers). Jesus was also an example of this (Matthew 26:26; Mark 14:22; Luke 22:19, 30; John 6:23).

Verses 36-37—All of them were encouraged [by Paul's example] and they themselves also took food. All of us in the ship were two hundred and seventy-six persons.

APPLICATION—others get encouragement to do the right thing by watching us do the right thing.

Verse 38—When they had eaten enough, they began to lighten the ship by throwing out the wheat into the sea—by lightening the ship, it would ride higher on the water as they approached the beach.

Verses 39-40—When day came, they could not recognize the land; but they did observe a bay with a beach, and they resolved to drive the ship onto it if they could. And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders; and hoisting the foresail to the wind, they were heading for the beach.

Verse 41—But striking a reef where two seas met—St. Paul's Bay is sheltered on the northwest by the island of Salmonetta, which is separated from the Maltese mainland by a narrow channel about a hundred yards wide. This channel is the place ‘between two seas.’ Here the ship, in Smith’s words, ‘would strike a bottom of mud graduating into tenacious clay, into which the fore part would fix itself and be held fast, whilst the stern was exposed to the worst of the waves.’ After the long battering which the ship had endured

for the past two weeks, its exposed part could not take this further punishment, and it quickly disintegrated” [F. F. Bruce, *The Book of Acts*, p. 494].

- **they ran the vessel aground; and the prow** [the bow of a ship is the curved front end, the prow is the part of the bow that sticks out of the water] **stuck fast and remained immovable, but the stern** [rearmost part of the ship] **began to be broken up by the force of the waves**—it was time to abandon ship.

Verse 42—The soldiers' plan was to kill the prisoners, so that none of them would swim away and escape—because the soldiers themselves could be killed if they let prisoners escape (see Acts 12:19; 16:27). Evidently, there were more prisoners than just Paul.

Verses 43-44—but the centurion, wanting to bring Paul safely through, kept them from their intention—Paul had repeatedly proved his value and Julius had grown to respect Paul as the voyage progressed, so he kept his soldiers from killing Paul. For a second time, the other prisoners’ lives were spared because of Paul.

- **and commanded that those who could swim should jump overboard first and get to land, and the rest should follow, some on planks, and others on various things from the ship. And so it happened that they all were brought safely to land**—All of them, not one perished, just as God had promised.

APPLICATION—The physical safety of those on the ship was the result of the presence of Paul and the mercy of God. This was short-term, however. Just as surely, those unbelievers will face the Great White Throne Judgment of Christ, where there is no safety or mercy—only justice.

Acts Chapter 28

Verse 1—When they had been brought safely through, then we found out that the island was called Malta—located 58 miles south of Sicily, it is about 17 miles long and 9 miles wide. The inhabitants were of

Phoenician descent, and the name “Malta” means “a place of refuge.” It became a British possession earth in the 1800s and gained its independence in 1964.

Verse 2—*The natives*—does not mean primitive or uncivilized, it’s the Greek word for people whose language was not Greek or Latin.

- ***showed us extraordinary kindness; for because of the rain that had set in and because of the cold, they kindled a fire and received us all***—for sure, they were civilized and caring.

Verse 3—*But when Paul had gathered a bundle of sticks [he gathered wood like anyone else] and laid them on the fire, a viper came out because of the heat and fastened itself on his hand*—Some say that there are no poisonous snakes on Malta, but just because there aren’t any today doesn’t mean there were none 2000 years ago. With the progress of civilization, they obviously have disappeared. Luke, as a physician, would certainly know a poisonous snake when he saw one.

Verse 4—*When the natives saw the creature hanging from his hand, they began saying to one another, “Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live”*—The natives also knew it was a poisonous snake, and they expected Paul to die (verse 6). Like so many cultures, they concluded that an evil event was the consequence of an evil life (as Job’s friends had claimed—Job 4:8).

APPLICATION—This is also an aspect of Covenant/Reformed Theology, taken from spiritualizing the blessings and cursings God gave to Israel in the Mosaic Covenant (Deuteronomy 28–30).

Verse 5—*However he shook the creature off into the fire and suffered no harm*—Paul had confidence in God’s promise to him that he would see Rome (Acts 23:11; 27:24), so he did not panic when the snake bit him but merely shook it off.

Verse 6—*But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and began to say that he was a god*—Rather than thinking he was a victim of the gods, because he survived, they concluded he was a god. For sure he set them straight about that as he had before when the people claimed he was a god (Acts 14:6ff).

Verse 7—*Now in the neighborhood of that place [where they landed] were lands belonging to the leading man of the island [i.e., the Roman governor of Malta], named Publius, who welcomed us and entertained us courteously three days*—evidently, all 276 people, while they made arrangements for wintering on the island.

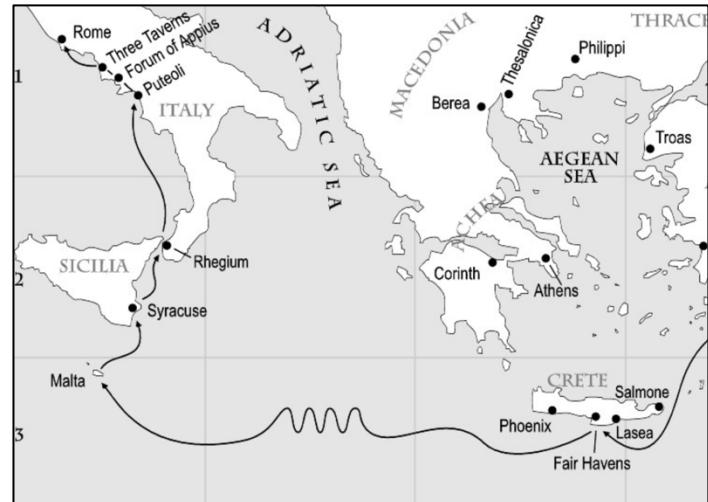
Verse 8—*And it happened that the father of Publius was lying in bed afflicted with recurrent fever and dysentery [severe diarrhea]; and Paul went in to see him and after he had prayed, he laid his hands on him and healed him*—miracles affirmed that Paul was a messenger of the true God (Hebrews 2:3-4).

Verse 9—*After this had happened, the rest of the people on the island who had diseases were coming to him and getting cured*—While Luke doesn’t mention it, we can be sure that Paul preached the Gospel to these people.

Verse 10—They also honored us with many marks of respect; and when we were setting sail, they supplied us with all we needed—Most likely the believers, as had believers in other places to which Paul went (Acts 24:23; 27:3).

Verse 11—At the end of three months we set sail on an Alexandrian ship [from North Africa, probably another in the imperial grain fleet] **which had wintered at the island, and which had the Twin Brothers for its figurehead**—the twin brothers were Castor and Pollux, sons of Zeus in Greek mythology (and brothers of Helen of Troy) and were viewed as the gods who protected sailors.

Verse 12—After we put in at Syracuse [100 miles away on the southeastern shore of Sicily], **we stayed there for three days.**



Verse 13—From there we sailed around [tacked against the wind] **and arrived at Rhegium** [on the southern tip of the Italian peninsula], **and a day later a south wind sprang up** [to take the ship through the Straits of Messina, which separated Sicily from the Italian mainland], **and on the second day we came to Puteoli** [Although located about 150 miles from Rome, it was Rome's chief seaport. Located on the bay of Naples (near modern Naples) and the doomed city of Pompeii, Puteoli in Paul's day was a city of 100,000 people. It is thought to have been the chief port for the Egyptian grain fleet—MacArthur, *Acts*].

Verse 14—There we found some brethren [i.e., Christians—remember Priscilla and Aquilla were Christians from Rome whom Paul had met in Corinth—Acts 18:2], **and were invited to stay with them for seven days** [with Julius' permission—see 27:3]; **and thus we came to Rome.**

Verse 15—And the brethren [Christians], **when they heard about us** [probably from the believers in Puteoli, as Paul stayed there 7 days], **came from there as far as the Market of Appius** [43 miles from Rome] **and Three Inns** [33 miles from Rome] **to meet us; and when Paul saw them, he thanked God and took courage.**

Verse 16—When we entered Rome—Paul's dream (Acts 19:21), and God's promise (Acts 23:11).

- **Paul was allowed to stay by himself, with the soldier who was guarding him** (chained to Paul's wrist (28:20).

Verse 17—After three days Paul called together those who were the leading men of the Jews—as was Paul's usual custom upon coming to a new city

- Paul begins his sixth and final recorded defense (see 21:27ff; 22:30ff; 24:1; 25:1-12; 25:13ff) **when they came together, he began saying to them**
- **"Brethren** [i.e., fellow Jews], **though I had done nothing against our people or the customs of our fathers**—The Sanhedrin had falsely accused Paul of rebellion against Rome, of being the leader of a heretical sect, and of violating the temple (Acts 24:5-6), though he was innocent of those charges, and they could not prove him guilty.
- **yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.**

Verse 18—“And when they had examined me, they were willing to release me because there was no ground for putting me to death—Four Roman officials (the tribune Claudius Lysias in 23:28-29; the governors Felix in 24:22-27 and Festus in 25:18-19; as well as Herod Agrippa in 26:31-32) all agreed that Paul was innocent, i.e. no ground for putting Paul to death.

Verse 19—“But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation—He was forced to transfer his case out of Palestine. But he did not want anything he had done to be interpreted as an attack on the Jewish people. His actions were strictly defensive, not offensive. He was the accused, not the accuser.

Verse 20—“For this reason, therefore, I requested to see you and to speak with you—so they could hear the truth from him firsthand

- **for I am wearing this chain for the sake of the hope of Israel**—i.e., the glorious hope of Israel, Jesus the Messiah as the resurrected King (see Job 19:26-27; Isaiah 26:19; Daniel 12:2; Acts 23:6; 24:14-15; 26:6).

Verse 21—They said to him, “We have neither received letters from Judea concerning you [officially], nor have any of the [Jewish] brethren come here and reported or spoken anything bad about you [unofficially]—Paul had left Palestine on one of the last ships of the previous sailing season and arrived in Rome on one of the first ships of the present sailing season. It would have been difficult for anyone to get to Rome before Paul did. Perhaps, also, there may be very little interaction between the Jews of Judea and the Jews of Rome.

Verse 22—“But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere”—Christianity had been established in Rome for many years, so they were not ignorant concerning it. So they said they would hear Paul’s views about it. They were not interested in any Roman charges that had him in chains or in any charges the Sanhedrin had brought against Paul.

Verse 23—When they had set a day for Paul, they came to him at his lodging in large numbers—we’re not told exactly where he was staying, but it was his own rented quarters (v. 30).

- **and he was explaining to them by:**
 - **solemnly testifying about the kingdom of God**—i.e., the Gospel, the way to enter salvation and have fellowship with God, to be part of His kingdom
 - **and trying to persuade them concerning Jesus**—that He was the Messiah, the fulfillment of the Old Testament prophecies, and about His resurrection
 - **from both the Law of Moses and from the Prophets**—meaning, the whole Old Testament (see Matthew 7:12; Luke 16:16; Acts 13:15; Romans 3:21).
 - **from morning until evening**—the entire day

Verse 24—Some were being persuaded by the things spoken—As we saw already in Acts (14:4; 17:4-5; 18:6-8; 19:8-9), only a few were persuaded. As Jesus said, *Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it* (Matthew 7:13). It’s the remnant who believe (like Noah, Abraham, David, Rahab, etc.).

- **but others would not believe**—Most people do not believe in Jesus, even when Paul was trying to persuade them.

Verse 25—And when they did not agree with one another, they began leaving after Paul had spoken one parting word,

- **“The Holy Spirit rightly spoke through Isaiah the prophet to your fathers**—This is the definition of the divine inspiration of Scripture. Peter said, *for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God* (2 Peter 1:21).

Verses 26-27—saying,

**'GO TO THIS PEOPLE AND SAY,
"YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND;
AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;
FOR THE HEART OF THIS PEOPLE HAS BECOME DULL,
AND WITH THEIR EARS THEY SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR EYES;
OTHERWISE THEY MIGHT SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART AND RETURN,
AND I WOULD HEAL THEM.'"**

Jesus also quoted these verses in Matthew 13:14-15 and John 12:39-40. He said it was to fulfill the prophecy in Isaiah, so their hardening was sovereignly predetermined. Yet it was also their choice of a dull heart so they would not believe. Both things are true. In Acts 13:48 reads, *as many as had been appointed to eternal life* (predestined by God) *believed* (free will of man).

Verse 28—“Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen”—Paul gave the Gospel to the Jews first, but when they rejected Jesus, Paul turned to giving the Gospel to the Gentiles (Acts 13:46-47; 18:6; 19:8-10). The day of Israel’s faith in Jesus is yet to come (Zechariah 12:10; Romans 11:1-2, 26).

Verse 29—[When he had spoken these words, the Jews departed, having a great dispute among themselves.]—many manuscripts do not contain this verse.

Verse 30—And he stayed two full years in his own rented quarters and was welcoming all who came to him—evidently, he could not leave his quarters, but others could come there.

Verse 31—preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered—by the Romans.

During those two years, Paul did extensive evangelism, among the praetorian guard (Philippians 1:13) and Caesar’s household (Philippians 4:22) and others. He was encouraged by his fellow-workers for the Gospel (Colossians 4:10-14; Philemon 24). He also wrote four New Testament epistles: Ephesians, Philippians, Colossians, and Philemon.

One theory is that this is Paul’s first Roman imprisonment (around A.D. 62-64). He was released and traveled throughout the Roman Empire (perhaps even to Spain) and was imprisoned again in A.D. 66-67, under Nero, shortly before his death. During his second imprisonment, he wrote 1 Timothy and Titus, and as he realized his death was near, he wrote 2 Timothy. His parting words are:

... the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing ... the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; ... the Lord ... will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen (2 Timothy 4:6-8, 17-18).