

[33] Just before boker, Rav Sha'ul was urging everyone to take okhel (food), saying,

"Today is the 14th day you have been held in suspense and are continuing without eating, having taken nothing.

[34] "Therefore, I encourage you to take okhel, for it is for your deliverance, for none of you will lose a hair from your heads."

[35] And having said these things, and having taken lechem, Rav Sha'ul said the HaMotzi before all, and, after the Betzi'at HaLechem, he began to eat.

[36] And receiving ometz lev, they all took okhel.

[37] Now there were in all two hundred and seventy-six nefashot in the oniyah.

[38] And having eaten enough okhel (food), they were lightening the oniyah by throwing the wheat overboard into the sea.

[39] And when it became day, they were not recognizing the land, but a certain bay they were noticing, having a shore onto which they were wanting, if possible, to run aground the oniyah.

[40] And the anchors they cast off and they left them in the sea. At the same time they loosened the ropes of the rudders and raised the sail to the wind and were steering toward the shore.

[41] But having fallen into a channel, a place between two seas, they ran the oniyah aground, and, while the bow had stuck and remained immovable, the stern was being destroyed by the force of the waves.

[42] Now the keshet (plan, plot) of the chiyalim was that they should kill the prisoners, lest anyone, having swum away, should escape.

[43] But the centurion, desiring to save Rav Sha'ul,

kept them from carrying out the keshet, and he ordered the ones able to swim to throw themselves overboard first and to make for the shore.

[44] As for the rest, some were on planks, others on pieces from the oniyah. And so everyone was brought safely onto the land.

**28** And having been brought safely through, we then found out that the island is called Malta.

[2] And the natives were showing not the ordinary kindness to us for, because of the geshem (rain) that had set in and because of the cold, they lit a hadlakah (bonfire).

[3] And when Rav Sha'ul gathered some brushwood and placed the sticks on the hadlakah (bonfire), a nachash (serpent) from the heat came out and fastened onto Rav Sha'ul's hand.

[4] And when the natives saw it hanging from his hand, they were saying to one another, "Surely this man is a rotzeach (murderer); for though he was brought safely from the sea, Yashrus (Justice) did not allow him to live."

[5] Then, having shaken off the nachash into the eish (fire), Rav Sha'ul suffered no ill effects. (Mk 16:18)

[6] But the natives were expecting him to be about to swell up or suddenly to fall down. But they watched him expectantly for a long time, and when they observed nothing unusual happening to him, they changed their minds and were saying that he was a g-d.

[7] Now in the area around that place were lands belonging to the leading man of the island, Publius by name, who welcomed us and gave us hachnosas orchim.

[8] And it came about that

the abba of Publius was bedfast, suffering fevers and dysentery. Rav Sha'ul approached him, and having davened, laid his hands on him and administered refuah shleimah to him.

[9] And when this happened, also others on the island, the cholim, were approaching Rav Sha'ul and were receiving refuah shleimah.

[10] The natives bestowed matanot rabbot on us and, while being put out to sea, they gave us the provisions for our needs. [TEHILLIM 15:4]

[11] And after shloshah chodashim, we set sail in an oniyah, having spent the winter on the island. It was an Alexandrian oniyah marked by the insignia of the twin Achim.

[12] And having put in at Syracuse, we stayed 3 days.

[13] Then we weighed anchor and arrived at Rhegium. And after one day, a southwest wind sprang up and on the second day we came to Puteoli.

[14] There we found Achim b'Moshiach and we were invited by them to stay shivah yamim. And so we came to Rome.

[15] And from there, the Achim b'Moshiach when they heard of us, came out to meet us, even as far as the Forum of Appius and the Three Taverns. On seeing them, ometz lev came to Rav Sha'ul and he said a bracha, davening hodah to Hashem.

[16] Now when we entered into Rome, Rav Sha'ul was permitted to live by himself in his own quarters with a chiyal guarding him.

[17] And it came about after shloshah yamim, that Rav Sha'ul called together the chashuve Yehudim. And when they had assembled, Rav Sha'ul was saying to