

Acts Chapter 20

1. After the uproar had ceased, Paul called the disciples to *himself*, embraced *them*, and departed to go to Macedonia.

A. After the uproar had ceased,

1. **uproar**- Gr. *thorubos*- *an uproar, din; an outward expression of mental agitation, outcry, a tumult, commotion*

2. **ceased**- Gr. *pauo*

B. Paul called the disciples to himself,

1. **called**- Gr. *proskaleomai*- *to call forth*

2. **disciples**- Gr. *mathetes*

a. Notice he called “**the**” disciples, not “**his**” disciples. As a Christian leader we don’t have disciples. They are the disciples of the Lord Jesus Christ. Problems occur when leaders draw away disciples **after themselves**. (see [vs. 30](#) in this chapter)

C. embraced them,

1. **embraced**- Gr. *aspazomai*

D. and departed to go to Macedonia

1. **departed**- Gr. *exerchomai*

a. He had already sent his team to Macedonia and stayed longer. He may have stayed too long and should have left with the others. If so, he would have not incurred the danger he did. It is important to be in God’s timing- not lagging behind or too early.

2. **Macedonia**

a. The region of Philippi and Thessalonica.

2. Now when he had gone over that region and encouraged them with many words, he came to Greece

A. Now when he had gone over that region and encouraged them with many words,

1. **gone over**- Gr. *dierchomai*- *to go throughout*

2. **region**- Gr. *meros*- *parts*

a. He visited the Philippian, Thessalonian and Berean churches. He collected a traveling team from these locations.

3. **encouraged**- Gr. *parakaleo*

4. **many words**- Gr. *polus logos*

- a. Paul was known for speaking with many words and for long preaching. (see [vs. 9](#) in this chapter)
- b. Words can either encourage or discourage people. Be careful with your words!

B. he came to Greece

- 1. **came**- Gr. **erchomai**
- 2. **Greece**- Gr. **hellen**

- a. That is to the city of Corinth which was in Greece.

3. and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

A. and stayed three months

- 1. **stayed**- Gr. **poieo**- *to do*

- a. I find the use of this word **poieo** humorous. Literally the Greek says Paul "did three months" there at Corinth. This is the language you would use of serving a prison sentence and of doing time! The church of Corinth was Paul's problem child and it was not fun being with them.
- b. Sometimes ministry is not easy and sweet. Some people are hard to deal with, but you still need to "do time" with them!

- 2. **three months**- Gr. **treis men**

- a. I bet these were three loooonnnng months to him!

B. And when the Jews plotted against him as he was about to sail to Syria,

- 1. **Jews**

- a. No doubt these were those who Paul had stirred up when he tried to minister to them instead of Gentiles who he was called to.

- 2. **plotted**- Gr. **epiboule ginomai**- *a plot or plan against occurred or began*

- a. They had plans to either sabotage the ship or assail him as he attempted to leave port.
- b. I am glad our God knows all including the plans of the enemy and can steer us clear of them even if we don't know about them!

- 3. **sail**- Gr. **anago**- *to lead or bring up [by the wind], sail*

- 4. **Syria**- means *exalted*

C. he decided to return through Macedonia

1. **decided**- Gr. *ginomai gnome*- *came to him a resolution*
 - a. No doubt this was from the Holy Spirit. The Holy Spirit knew what was awaiting Paul and directed him another way.
 - b. We need to be sensitive to the prompting of the Holy Spirit in our heart.
2. **return**- Gr. *hypostrepho*
 - a. In doing this he escaped the plan of the enemy.
3. **Macedonia**
 - a. From whence he came to Corinth. Originally, Paul had told the Corinthians that he would come to them first and then go to Macedonia and then return back to Corinth a second time on his way to Jerusalem, but it got reversed and he only visited Corinth once. [2 Cor. 1:15-16](#) Some in the Corinthian church chided Paul for duplicity in this.
 - b. This brings out that we are to make plans, but we need to be open for the Lord to direct our steps afterwards. [Prov. 16:9](#)

4. And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

A. And Sopater of Berea accompanied him to Asia

1. **Sopater**- means *savior of his father or of a safe father*
 - a. It is good to have a good relationship with a good father!
 - b. This Sopater is thought to be the same with Sosipater in [Rom 16:21](#).

2. Berea- means *heavy or weighty*

3. accompanied- Gr. *sunepomai*

4. Asia

- a. Not in the orient. This is Asia Minor.

B. also Aristarchus and Secundus of the Thessalonians

1. Aristarchus- means *the best ruler*

- a. *This person occurs in [Act 19:29](#), and is mentioned there as a Macedonian. He attended Paul in his journey to Rome, [Act 27:2](#), and was his fellow laborer, [Phm 1:24](#), and his fellow prisoner, [Col 4:10](#), [Col 4:11](#).* Clarke Commentary

2. Secundus- Gr. means *second*

- a. This is the only mention of this man and nothing is known

about him.

3. Thessalonians

C. and Gaius of Derbe,

1. Gaius- means lord

a. *Though the Gaius of [Act 19:29](#) is said to be of "Macedonia," and this one "of Derbe," there is no sufficient reason for supposing them different persons; on the contrary, [Rom 16:23](#) (compare with [3Jn 1:1](#), where there is hardly any reason to doubt that the same Gaius is addressed) seems to show that though he spent an important part of his Christian life away from his native Derbe, he had latterly retired to some place not very far from it.* -JFB

2. Derbe- means a sting

D. and Timothy,

1. Timothy- means one who honors God

a. Timothy was from Lystra and was a convert of Paul on his first missionary journey and saw Paul as a spiritual father. Timothy was a life-long ministry partner and mentored under Paul. What a blessed relationship!

E. and Tychicus and Trophimus of Asia

1. Tychicus- means blessed

a. *This person was high in the confidence of St. Paul. He styles him a beloved brother, and faithful minister in the Lord, whom he sent to the Ephesians, that he might know their affairs, and comfort their hearts, [Eph 6:21](#), [Eph 6:22](#). He sent him for the same purpose, and with the same commendations, to the Colossians, [Col 4:7](#), [Col 4:8](#). Paul seems also to have designed him to superintend the Church at Crete in the absence of Titus; see [Tit 3:12](#). He seems to have been one of the most intimate and confidential friend that Paul had.* -Clarke Commentary

2. Trophimus- means nutritive

a. *Was an Ephesian; and both he and Tychicus are called Ephesians. He accompanied Paul from Ephesus into Greece, as we see here; and from thence to Jerusalem, [Act 21:29](#). He had, no doubt, traveled with him on other journeys, for we find, by [2Ti 4:20](#), that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at*

Ephesus. -Clarke Commentary

3. Asia

- a. They were brought on his team from Ephesus.
- b. Again, Paul believed in team and he was looking out for good men to train and use in the ministry.
- c. On Paul's team, based on the meaning of their names, he had several that were leaders [ruler, lord], one that knew how to take the second spot, another that honored God, one that walked in God's blessing, and still another that provided spiritual nutrition to others. Together these men, made a great team for Paul!

5. These men, going ahead, waited for us at Troas.

A. These men,

- 1. **men-** Gr. *houtos*- *these*

B. going ahead- Gr. *proerchomai*

- 1. *What the writer wants to point out is that these men before-mentioned did not stop like St Paul at Philippi, nor indeed tarry at all in Macedonia. -Cambridge Bible Commentary*

C. waited for us at Troas

- 1. **waited-** Gr. *meno*- *remained, abode*

- 2. **us**

a. Here the language of the narrative (see remarks on the preceding verse) suddenly changes from the third person to the first. Briefly to recapitulate, the close personal connection of Luke and Paul appears to have dated from the years 51-52. They were together evidently from the time of the arrival of Paul at Troas (chap. [Act 16:8](#)); they crossed over together into Europe, but when Paul left Philippi ([Act 16:40](#)), the physician-friend of the great apostle was left behind in that city, and it has been supposed that the Evangelist made Philippi the centre of his work for several years. Here again at Philippi, after the lapse of some six or seven years, the beloved physician again joins his friend and master. The rest of the narrative of the 'Acts' is told us by an eye-witness of the various events recorded. We may therefore conclude with certainty that from this time, that is, from the arrival at Philippi (A.D. 57), till Paul

was entrusted to the charge of the soldier at Rome (A.D. 62), Luke was never separated from his beloved master (see also note on [Act 16:10](#)). -Popular NT Commentary

3. Troas

- a. This is the city Paul had a vision in the night of a man of Macedonia calling for help. This was a key city for Paul.

6. But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

A. But we sailed away from Philippi after the Days of Unleavened Bread,

1. sailed away- Gr. ekpleo

2. Philippi

3. Days of Unleavened Bread- Gr. hemera azumos

a. *Paul was a Jew, though a Christian, and observed the Jewish feasts, though he protested against Gentiles being forced to do it ([Gal 4:10](#); [Col 2:16](#)). He was hoping now to reach Jerusalem by Pentecost- 50 days after Passover ([Act 20:16](#)) as he did. - Robertson's Word Pictures*

B. and in five days joined them at Troas,

1. five days- Gr. pente hemera

C. where we stayed seven days

1. stayed- Gr. diatribō- *to wear through [time]*

2. seven days- Gr. hepta hemera

a. This may be to atone for leaving Troas abruptly before ([2Co 2:12](#)) when Paul was so restless and did not stay there. Now he stays and preaches for a week to them.

7. Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

A. Now on the first day of the week,

1. first day- Gr. mia- *first, one; day* not in Greek- omit

a. Churches met on the first day of the week instead on the seventh day of the week as the Jews did. The first day of the week was a Sunday. The Jews met in synagogues on Saturday.
b. The early church met on Sundays instead of Saturdays for several reasons. First, Jesus Christ was raised from the dead on

Sunday, the first day of the week. Secondly, they met on Sundays to make a distinction and break from Judaism which had their Sabbath on Saturdays.

2. **week**- Gr. **sabbaton**

B. **when the disciples came together to break bread,**

1. **disciples**- Gr. **mathetes**

2. **came together**- Gr. **prosago**- *to lead together*

3. **break bread**- Gr. **klao artos**

a. *This solemn assembly of disciples met together evidently for no ordinary meal. The 'breaking bread' can only signify the Lord's Supper, the communion of the body and blood of Christ, which, in these early days, seems to have been generally united with the Agape or love-feast. Well-nigh all commentators, Protestant and Roman, are agreed that this is the signification of this expression. The ceremonial took place on the first day of the week, as Alford remarks, 'in the evening, after the day's work was ended; and at the end of the assembly, after the preaching of the word.'* -Popular NT Commentary

C. **Paul**

D. **ready to depart the next day,**

1. **depart**- Gr. **exeimi**

2. **next day**- Gr. **epaurion**

a. Paul thought this might be the last time he would minister to these saints so he got in one last great and long sermon! He was on a roll this night!

E. **spoke to them and continued his message until midnight**

1. **spoke**- Gr. **dialogomai**- *to say thoroughly*

2. **continued**- Gr. **parateino**- *to extend along, prolong*

a. This is an understatement! Paul had been preaching for hours! His message was only broken up by a young man falling asleep and falling out of the window to his death! Paul interrupted his sermon to raise him from the dead, and then continued on talking until day break. Keep this in perspective when you think your pastor's message is a bit long!

3. **message**- Gr. **logos**

4. **midnight**- Gr. **mesonuktion**- *middle of the night*

8. There were many lamps in the upper room where they were gathered together.

A. **many lamps**- Gr. **hikanos lampas**- *sufficient lamps*

1. *All the little details of this memorable scene are carefully recorded; the very appearance of the brilliantly-lighted upper chamber; the lateness of the hour; the length of Paul's sermon. The fact is probably mentioned to account for the sleep of Eutychus, which, no doubt after the fatigue of a long working day, was induced by the heat of the crowded, lit-up room.* -Popular NT Commentary

2. Paul was long preaching. There were numerous oil lamps putting off heat. They were in the upper room and heat rises. With the crowded room, the heat from the lamps, it all facilitated Eutychus falling into a deep sleep.

B. **upper room**- Gr. **huperoon**

1. Upper rooms were often used for gatherings and devotions.

C. **gather together**- Gr. **sunago**

1. The church for centuries was a "gathering church" until now. So many have forsaken the gathering and assembling together. They are focused on just receiving and not giving. They watch online services and just receive. We are called to not only receive from church but also to impart to others. We can't do that on our couches alone at home. The American church has become self-centered and pampered. Things will happen to wake us up I believe.

9. And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead.

A. **And in a window sat a certain young man named Eutychus,**

1. **window**- Gr. **thuris**

a. Undoubtedly, the young man was attempting to get some cool fresh air by sitting in the open window.

2. **sat**- Gr. **kathemi**

3. **young man**- Gr. **neanias**- *a youth, was also applied to men in the prime of manhood up to the age of forty years*

4. **named**- Gr. **onoma**

5. **Eutychus**- means *fortunate*

a. He was not fortunate in falling to his death that night, but he

was fortunate to have Paul as the preacher, who knew how to raise the dead!

B. who as sinking into a deep sleep

1. **sinking-** Gr. **kataphero**- to be overcome

- a. This word implies the young man put up a valiant fight to stay awake and was losing the battle!

2. **deep sleep-** Gr. **bathus hupnos**

C. He was overcome by sleep;

1. **overcome-** Gr. **kataphero**

- a. Again this same Greek word is used. Apparently, he had been aroused and then made another struggle to keep consciousness but in losing the fight once again he was finally was out for the count!
- b. Some scriptures are just down right funny. This is one of them! If he had not been raised from the dead it would have been tragic event, but since he was recovered with no harm, it is on the top ten funniest moments in the Bible for sure.

2. **sleep-** Gr. **hupnos**

D. and as Paul continued speaking,

1. **continued-** Gr. **pleion**

2. **speaking-** Gr. **dialegomai**- *to say thoroughly*

- a. I like the KJV translation of this verse- and Paul was long preaching...
- b. If you talk so long someone dies in your congregation, there is a problem! Many have thought to themselves in the process of a long sermon- "You are killing me man!"

E. he fell down from the third story and was taken up dead.

1. **fell down-** Gr. **pipto kato**

2. **third story-** Gr. **tristegon**- *the third floor*

3. **taken up-** Gr. **airo**- *to raise or lift*

4. **dead-** Gr. **nekros**

10. But Paul went down, fell on him, and embracing *him* said, "Do not trouble yourselves, for his life is in him."

A. But Paul went down,

1. **went down-** Gr. **katabaino**

- a. Here is the rule for preachers. If you kill someone by your

long sermon, it is up to you to raise them from the dead!

B. **fell on him,**

1. **fell on-** Gr. **epipipto**

- a. The man suffered a fall from three stories, and now the preacher falls on him! It was not a good night so far for this young man!
- b. Both Elijah and Elisha raised a boy from the dead by laying on him. [1Ki 17:21-22](#), [2Ki 4:34-35](#)

C. **and embracing him said,**

1. **embracing-** Gr. **sumperilambano**- *earnestly throw the arms around another*

D. **Do not trouble yourselves,**

1. **trouble-** Gr. **thorubeo**- *to disturb, throw into a tumult, set in an uproar*

- a. In the gospels this word was used of wailing. The group was very upset and wailing.

E. **for his life is in him**

1. **life-** Gr. **psuche**- *soul*

- a. This would also mean his spirit was in him. Man is a spirit that has a soul that lives in a body. He is a tri-partite being. [1 Thess. 5:23](#)

11. Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

A. **Now when he had come up,**

1. **come up-** Gr. **anabaino**

- a. Back up to the upper room where he had been preaching.

B. **had broken bread and eaten,**

1. **broken bread-** Gr. **klao artos**

- a. This was the communion meal that followed the teaching of the Word of God. In the early church they had communion and then shared a meal together in each church gathering. I think churches should do this more.
- b. *The texts read "the bread," to support the idea that it was a Eucharistic service.* UCRT

2. **eaten-** Gr. **geuomai**- *to taste, to take food, eat, to take nourishment*

C. and talked a long while,

1. **talked**- Gr. **homileo**- *to be in company with, associate with; to converse with, talk with*

- a. Prior, Paul was preaching, but now he was just fellowshipping and talking with the other church members for a good while. He was enjoying his time with the saints.
- b. A pastor should not only preach, but also have fellowship with those he ministers to afterwards. There are many so called "ministers" that will preach and then hide out in a green room and won't associate with the people, before or after the service. This is horrible leadership and does not represent the Lord.

2. **long while**- Gr. **epi hikanos**

D. even till daybreak,

1. **daybreak**- Gr. **auge**- *brightness, radiance, daylight*

- a. Paul preferred fellowship over sleep in this case.

E. he departed

1. **departed**- Gr. **exerchomai**

12. And they brought the young man in alive, and they were not a little comforted.

A. And they brought the young man in alive,

1. **brought**- Gr. **ago**- *to lead, bring forth*

2. **young man**- Gr. **pais**- *a boy*

- a. Earlier in verse 9, the word used for "young man" was the Greek word **neanias**, which can be a youth or a man up to forty years old. Using the word **pais** here it shows that he was a youth, not a grown man, which would have increased the sorrow of his death even that much more.

3. **alive**- Gr. **zao**

B. and they were not a little comforted

1. **little**- Gr. **mertrios**- *moderately*

2. **comforted**- Gr. **parakaleo**

- a. The parents of the boy especially!

13. Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot.

- A. Then we went ahead to the ship and sailed to Assos,
1. went ahead- Gr. proerchomai
 2. ship- Gr. ploion
 3. sailed- Gr. anago
 4. Assos- means approaching
 - a. *There were several cities of this name. One was in Lycia; one in the territory of Eolis; one in Mysia; one in Lydia; and another in Epirus. The latter is the one intended here. It was between Troas and Mitylene. The distance to it from Troas by land was about 20 miles, while the voyage round Cape Lecture was nearly twice as far, and accordingly Paul chose to go to it on foot.* -Barnes Commentary
- B. there intending to take Paul on board,
1. intending- Gr. mello
 2. take on board- Gr. analambano- *to take up*
- C. for he had given orders,
1. given orders- Gr. diatasso- *to arrange thoroughly, prescribe*
- D. intending himself to go on foot
1. intending- Gr. mello
 2. foot- Gr. pezeuo- *a foot journey, travel by land*
 - a. This could have been for the purpose of solitude for prayer, but also may have been a diversionary tactic, in case of those who maybe were laying in wait for him to sail.
 - b. *In sailing southward from Troas to Assos, one has to round Cape Lecture, and keeping due east to run along the northern shore of the Gulf of Adramyttium, on which it lies. This is a sail of nearly forty miles; whereas by land, cutting right across, in a southeasterly direction, from sea to sea, by that excellent Roman road which then existed, the distance was scarcely more than half.* JFB

14. And when he met us at Assos, we took him on board and came to Mitylene.
- A. And when he met us at Assos,
1. met- Gr. sumballo- *to be thrown together, combined, joined*
- B. we took him on board and came to Mitylene
1. took on board- Gr. analambano- *to take up*
 2. came- Gr. erchomai

3. **Mitylene**- means *abounding in shell fish*

- a. *This was the capital of the island of Lesbos [which is where the word "lesbian" finds its origination]. It was distinguished by the beauty of its situation, and the splendor and magnificence of its edifices. The island on which it stood, Lesbos, was one of the largest in the Aegean Sea, and the seventh in the Mediterranean. It is a few miles distant from the coast of Aeolia, and is about 168 miles in circumference. The name of the city now is Castro.* -Barnes Commentary
- b. There is no mention of any ministry that Paul and his team did on this island.

15. We sailed from there, and the next day came opposite Chios. The following day we arrived at Samos and stayed at Trogyllium. The next day we came to Miletus.

A. **We sailed from there,**

1. **sailed**- Gr. *kakeithen apopleo*- *from that place sailed away*

B. **and the next day came opposite Chios**

1. **next day**- Gr. *epiousa*- *ensuing day*

2. **opposite**- Gr. *antikru*

3. **Chios**- means *snowy*

a. *Chios, called also Coos, is an island in the Archipelago, between Lesbos and Samos. It is on the coast of Asia Minor, and is now called Scio. It will long be remembered as the seat of a dreadful massacre of almost all its inhabitants by the Turks in 1823.* -Barnes Commentary

C. **The following day we arrived at Samos and stayed at Trogyllium**

1. **following day**

2. **arrived**- Gr. *paraballo*- *throw alongside, to reach a place*

3. **Samos**- means *sandy, full of gravel*

a. *This was also an island of the Archipelago, lying off the coast of Lydia, from which it is separated by a narrow strait. These islands were celebrated among the ancients for their extraordinary wines.* -Barnes Commentary

4. **stayed**- Gr. *meno*- *to remain or stay*

5. **Trogyllium**- means *a cache, fruit cellar*

a. *This was the name of a town and promontory of Ionia in Asia Minor, between Ephesus and the mouth of the river Meander,*

opposite to Samos. -Barnes Commentary

D. The next day we came to Miletus

1. **next day**- Gr. **echo**- *holding itself next to the one before*
2. **came**- Gr. **erchomai**
3. **Miletus**- means *pure white fine wool*
 - a. *Called also Miletum. It was a city and seaport, and the ancient capital of Ionia. It was originally composed of a colony of Cretans. It became extremely powerful, and sent out colonies to a great number of cities on the Euxine Sea. It was distinguished for a magnificent temple dedicated to Apollo. It is now called by the Turks Melas. It was the birthplace of Thales, one of the seven wise men of Greece. It was about 40 or 50 miles from Ephesus.* -Barnes Commentary

16. For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

A. For Paul had decided to sail past Ephesus,

1. **decided**- Gr. **krino**- *to decide*
 - a. This was Paul's decision, not a directive from the Lord.
2. **sail past**- Gr. **parapleo**
3. **Ephesus**
 - a. We see that the reason Paul did not want to go to Ephesus is because of time sake. If he had gone to Ephesus, he would have been entangled in ministry to the church and with the saints there.

B. so that he would not have to spend time in Asia,

1. **spend time**- Gr. **chronotribeo**- *to wear away time*
2. **Asia**
 - a. This is Asia minor, not in the orient.

C. for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost

1. **hurrying**- Gr. **speudo**
 - a. Usually you are making a mistake when you are hurrying.
 - b. Those that believe shall not make haste. [Is. 28:16](#)
 - c. Paul is making haste in the wrong direction. He is hurrying to get to Jerusalem to minister to the Jews, and that was not his

calling.

d. You can tell you are out of the will of God when there is no grace to what you are doing and you are trying to force things. Also, a sign of danger is when you are rushing things and trying to hurry things up. This is usually out of fear and not faith. Slow down and check in with Head Quarters!

2. Jerusalem

a. After Paul was converted God appeared to Paul as he prayed in the temple and said to rise and depart Jerusalem and go to the Gentiles, because his testimony would not be received in Jerusalem. [Acts 22:18](#) Now, years later he supposed that God had changed His mind. God's "no" is "no". Don't play around with what God has said "no" to.

3. Day of Pentecost- Gr. *hemera pentekoste*

a. *The word “Pentecost” is a Greek word signifying the 50th part of a thing, or the 50th in order. Among the Jews it was applied to one of their three great feasts which began on the 50th day after the Passover. This feast was reckoned from the 16th day of the month Abib, or April, or the second day of the Passover. The paschal lamb was slain on the 14th of the month at evening, [Lev 23:5](#); on the 15th day of the month was a holy convocation - the proper beginning of the feast; on the 16th day was the offering of the firstfruits of harvest, and from that day they were to reckon seven weeks, that is, 49 days, to the feast called the Feast of Pentecost, so that it occurred 50 days after the first day of the Feast of the Passover. This feast was also called the Feast of Weeks, from the circumstance that it followed a succession of weeks, [Exo 34:22](#); [Num 28:26](#); [Deu 16:10](#). It was also a harvest festival, and was accordingly called the Feast of Harvest; and it was for this reason that two loaves made of new meal were offered on this occasion as first-fruits, [Lev 23:17](#), [Lev 23:20](#); [Num 28:27-31](#). -Barnes Commentary*

17. From Miletus he sent to Ephesus and called for the elders of the church.

A. Miletus- means pure white wool

1. We saw earlier that Paul for time sake did not visit Ephesus.

Instead he sent for the elders of the church of Ephesus to come to him in Miletus. This also served another purpose. This is the first example of a minister's conference. It is good for ministers to break away from their daily routines and gather together to receive encouragement and be re-invigorated. It is good for a pastor to find a conference that is not in their own home town so they can get away from all the distractions of their ministry and home and focus on the Lord and get recharged.

2. This is where Paul left Trophimus sick.

B. **sent**- Gr. **pempo**

C. **Ephesus**

D. **called**- Gr. **metakaleo**- *to call from one place into another*

E. **elders**- Gr. **presbuteros**- *mature ones*

1. Notice in the church there are a plurality of elders, or mature ones. These are to aid in the administration of the church and ministry to the saints. There are qualifications to being an elder. Salvation is for all by a gift of grace, but being an elder in the church comes with qualifications, which all of these qualifications deal with maturity. If a church's leaders are as immature as those they are leading then it is a recipe for trouble!

2. There is a plurality of elders, but there is a chief elder over the elders. At this time Paul acted as this chief elder. Later, Timothy would take his place and then after Timothy, the apostle John would take that role. This chief elder is called a bishop- meaning overseer. The Bishop was over the other elders, deacons, and the congregation at large.

F. **church**- Gr. **ekklesia**

1. The church of Ephesus.

18. And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,

A. **And when they had come to him,**

1. **come**- Gr. **paraginomai**- *to be with*

a. They would find a break from ministry, but also they would enjoy being with Paul their spiritual mentor.

b. We need to invest our time, effort and often finances to go somewhere to receive from someone that will impart into us

for our future.

B. **he said to them,**

1. **said-** Gr. **epo**

C. **You know,**

1. **know-** Gr. **epistamai**- *to be acquainted with, to understand*

- a. The leaders at Ephesus were well acquainted with Paul's lifestyle and example of living.

D. **from the first day that I came to Asia,**

1. **day-** Gr. **hemera**

2. **came-** Gr. **epibaino**- *to come on board, to enter upon*

- a. Paul came on board with those at Ephesus some years earlier and he was still on board with them.
- b. Paul first visited Ephesus on his second missionary journey, which is detailed in Acts 18. [Act 18:19](#)

3. **Asia**

E. **in what manner I always lived among you**

1. **always-** Gr. **chronos**- *time*

2. **lived-** Gr. **ginomai meta**- *to be with*

- a. A minister is not just known by the messages he teaches or preaches, but more importantly by the life they live. A person's message must impact their own life, before it can truly impact others.

19. serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;

A. **serving the Lord with all humility,**

1. **serving-** Gr. **douleo**

- a. The hallmark of humility is serving.

2. **Lord-** Gr. **kurios**

- a. The Lord Jesus

3. **humility-** Gr. **tapeinophrosune**- *lowliness or humility of mind*

- a. Humility is a fine balance of being keenly aware of what you are in the natural, and but also keenly aware who you are in Christ. It is easy to get out of balance and into pride. [1 Cor. 15:9-10](#),

- b. Pride will start in the mind and then take root in the heart. We must be careful to guard our mind and heart from prideful

thoughts and impulses. [Rom 12:3](#), [Eph 4:2](#), [Php 2:3](#)

c. The best way to keep your mind and heart from pride is to look at Jesus and not yourself. Look at Jesus. Keep looking at Jesus. Keep on looking at Jesus!

B. with many tears and trials which happened to me by the plotting of the Jews

1. tears- Gr. dakru

- a. In speaking to the elders he mentions his tears three times. The first were tears from suffering persecution. The second was in tears of concern for the spiritual growth of others. The third was in sorrow in departing from them.
- b. You have not entered into the depth of ministry that you need to if you have not shed tears in the process. Tears are the liquid of the heart more than blood is.
- c. Jesus wept. [Luk 19:41](#), [John 11:35](#)

2. trials- Gr. peirasmos- *an experiment, attempt, trial, proving*

- a. This word means to attempt in order to see if something can be done. That is what the enemy does. He will come against us and try to see what He can get away with. He is a thief and he will try to take something small to see if he can get away with it. If he can, he will come back and do it again but take something of greater value. Many Christians don't start resisting him until he is taking their t.v. or refrigerator out the door!

3. happened- Gr. sumbaino- *walk or transpire together*

- a. Did you ever have a day that when it rained it poured? That day when you were hit from different directions all at once? This is what Paul is referring to by using this Greek word! Different attempts by the Jews to bring Paul down all came to a head all at once in Ephesus. Paul barely escaped with his life.

3. plotting- Gr. epiboule- *a purpose or design against any one; conspiracy, plot*

4. Jews

- a. Here we see the Jews causing Paul problems. But why? It was because he would always go to them instead of the Gentiles to whom the Lord sent him. When we don't do thing God's way, it causes us problems.

20. how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house,

A. how I did not shrink from declaring to you anything that was profitable,

1. shrink- Gr. **hypostello**- *to draw under or back*

- a. It was so used of drawing back or down the sails on a ship [furl the sails], as Paul had so recently been on the sea, that may be the metaphor here.
- b. When you furled the sails of a ship, you would take the sails down and wrap them the poles of the ship. You did this in heavy winds so you would not lose control of the ship in a storm. Paul is saying here that he did not furl the sails but put them all out so the wind of the Spirit could fill them and take them where He wanted them to go. Paul did not keep back any of the Word of God but gave all of it so the Spirit use them in the believers lives.

2. declaring- Gr. **anaggello**- *to bring back word, announce, report, to declare, set forth, teach*

- a.

3. profitable- Gr. **sumphero**- *to bring together, collect, absol. be for the benefit of any one, be profitable, advantageous, expedient, to suit best, be appropriate, good, benefit, profit, advantage*

- a. This speaks of the Word of God. All scripture is given by God and is **profitable**...**2 Tim. 3:16**
- b. Paul did not furl the sails of the Word of God, but shared all of it to the profit of the people. We need to do the same. We need to teach the OT, Gospels, and the NT. All of it is profitable.
- c. There are some today saying that the OT is not needed, since we are now in the NT. God does not agree with them! We see all the scripture, including the OT, are inspired by God and are profitable for us today!

B. and teaching you in public and from house to house.

1. teaching- Gr. **didasko**

2. public- Gr. **demosios**

- a. *First in the Jewish synagogue, then in the school of Tyrannus, Act 19:8 and in whatsoever place the church, when formed,*

might meet together for public worship; - Gill Commentary

3. house- Gr. kata oikos

a. This speaks of home fellowships.

b. **Both public and home fellowships are bibically founded and substantiated by scripture.** I say this because there are some who are teaching today that the only form of Christian gatherings sanctioned or blessed by God is in home churches. This is not true! Home churches are fine but so are larger church congregations that meet in public buildings.

c. Whether Christians meet in a public building or in a home, there is supposed to be order and qualified spiritual leadership ordained by God overseeing it. Each place of gathering of the church should have someone ordained of God leading it with elders and deacons- whether it be in a public building or a home gathering. This is church government and speaks of order. In many house churches there is no order at all or qualified spiritual authority that is ordained by God overseeing it.

d. The reason the early church met largely in homes is because of the lack of available public buildings available to use or rent like we have today. Synagogues met publicly because the Jews built their own houses of worship. That is not wrong for Christians to do today! The house church movement has really gotten out of balance in some respects because they denigrate churches that meet in a public building, although I have nothing wrong with house churches if they have order and ordained spiritual authority to oversee them.

21. testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

A. testifying to Jews,

1. **testifying- Gr. diamarturomai- to witness throughly**

2. **Jews**

a. Once again we see Paul's first and foremost focus and ministry was to the Jews. That was not God's calling and direction to him. Let's look at the Lord's calling.

b. **Act 9:15** But the Lord said to him, "**Go, for he is a chosen**

vessel of Mine to bear My name before **Gentiles, kings, and the children of Israel.**

c. Notice that the children of Israel [the Jews] were listed last. However, Paul reversed the order and made the Jews first. Most of his suffering and persecution came because of this reversed order.

B. and also to the Greeks,

1. **Greeks- Gr. hellen**

a. This would be the Gentiles.

C. repentance toward God and faith toward our Lord Jesus Christ

1. **repentance- Gr. metanoia- to change the mind**

a. True repentance does not start with the actions, but with how someone thinks and believes. This will impact their behavior. You can change your actions for a time, but if you have not changed your thoughts or beliefs you will revert back to the old ways.

b. Sin is committed against God, so repentance needs to take place towards Him.

2. **faith- Gr. pistis**

a. Faith in Jesus is the only provision for both redemption and freedom from sin. Someone can be sorry for their sins but if they don't put their faith in Jesus' work on the cross and resurrection then it will do them no good and they will be lost.

b. You can turn away from a wrong way, but if you don't turn to the right way, then it makes no difference.

22. And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there,

A. And now,

B. behold- Gr. idou

C. I am going to Jerusalem,

1. **going- Gr. poreuomai- travel**

a. These three words are telling- I AM GOING. He was not being sent.

2. Jerusalem

D. constrained by the Spirit,

1. **constrained- Gr. deo- bind**

a. The Spirit never binds. He is the one who liberates.

2. **Spirit**- Gr. **pneuma**- *Holy Spirit or human spirit*

a. Many have taken from this verse that it was God's will and direction for Paul to go to Jerusalem. It is important to note that the book of Acts is not a doctrinal book. It is a book of history. It accurately records what is said and done but that does not mean all that is said and done is God or is truth. Here Luke records Paul saying that he was bound in spirit to go to Jerusalem. That does not mean that the Holy Spirit was doing this but that Paul believed that. The Holy Spirit does not bind or cause bondage. He does not force anyone to do anything at any time.

b. The closest thing to the a leading of the Spirit is strong emotional attachment. Paul had a very strong emotional attachment to the Jews. This is seen in him always going to the Jews first although God called him primarily to the Gentiles. In the book of Romans he stated that he was willing to be accursed from Christ if the Jews would get saved.

c. I totally believe Paul thought that this was a spiritual leading, but it was not. Matter of fact, the Spirit will be warning Paul all the way to Jerusalem not to go.

d. We actually know this because we have another verse in which we see certain disciples telling Paul **by the Spirit** not to go to Jerusalem. It does not say that the disciples said that they were saying it by the Spirit, but Luke records that they spoke to Paul **by the Spirit** to not go to Jerusalem. [Acts 21:4](#)

e. God even uses a prophet named Agabus to warn him about going to Jerusalem, but he is not listening.

f. Paul had a very strong character. He was very strong willed. This worked for him against the enemies' persecution, but it also worked against him. When others were telling Paul by the Spirit of God not to go to Jerusalem, he just took it as more opposition he needed to stand against. You need to be careful about your strengths. If the devil can't come against your strength, he will get behind you and push your strength out of bounds.

E. not knowing what will happen to me there

1. **knowing**- Gr. *eido*
2. **happen**- Gr. *sunantao*- *meet together, occur*

23. except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

A. **except that the Holy Spirit testifies in every city,**

1. **testifies**- Gr. *diamarturomai*- *to thoroughly witness*
 - a. A few verses back Paul said that he thoroughly testified to the Jews. Here the Holy Spirit was thoroughly testifying to Paul about the consequences of going to Jerusalem to minister to the Jews there. Paul took all of it as confirmation he was on the right track, but actually the Holy Spirit was trying to warn him.
2. **every city**- Gr. *pas polis*
 - a. Why would the Holy Spirit keep telling Paul that chains awaited him unless it was to warn him not to go? If God wanted him to go to Jerusalem, it would not help warning him over and over of what would happen to him. This would possibly dissuade him from carrying out the mission that he already was committed towards. That makes no sense at all. The constant and repeated warnings would provide reservations for Paul fulfilling what God wanted him to do if that were the case. God does not lead us towards a certain direction and then constantly warn us about going that way. No, he gives us peace and confirmation when we are on the right track.

B. **saying that chains and tribulations await me.**

1. **saying**- Gr. *lego*
2. **chains**- Gr. *desmon*
 - a. This means arrest and imprisonment.
3. **tribulations**- Gr. *thlipsis*- *pressure, trouble*
4. **await**- Gr. *meno*- *to remain or abide*

24. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

A. **But none of these things move me,**

1. **move**- Gr. **poieo logos oudeis**- *to make an account of not even one thing*

a. Paul said that he was not taking into account even on thing that he was being warned about city after city. If this is the case, then why was the Holy Spirit continuing to bring it up if Paul was already aware what was ahead and it was not going to change his course. It was because the Spirit was trying to get him to stop, not encouraging him on! At this point Paul has fully made up his mind to minister to the Jews in Jerusalem and He is not listening to anyone, even the Spirit of God.

B. **nor do I count my life dear to myself,**

1. **count**- Gr. **echo**- *to hold*

2. **life**- Gr. **psuche**- *soul*

a. Our spirit always is in line with God's will. It is in our soul that we often deviate.

3. **dear**- Gr. **timios**- *valuable, costly, esteemed, important*

a. What moves people out of the will of God is their soul. They esteem their own desires, emotions and will above God's will. Actually Paul is doing just that here. He had elevated his strong emotion for the Jews above God's will.

b. Paul was a tremendously great man, don't get me wrong! But he was not perfect. He was a man just like us and we can learn from the good and bad in his life.

C. **so that I may finish my race with joy,**

1. **finish**- Gr. **teleioo**

a. When win our race by finishing it. The only way we don't win our race is by giving up and not finishing.

2. **race**- Gr. **dromos**

a. We each have a race to run and God have put us on an unique race course designed just for us. [Heb. 12:1](#)

b. We are the only one running on our course. We are not competing against anyone else. That is why it is not wise to compare ourselves with others because they have their own course they are running on and it is not the same as ours.

Many have fallen many times and some have given up and are sitting having a pity party! God has something to say to you today dear saint. Get up, because you are in the lead!

c. Since you are the only one on your race course, how will you win your race? Yes, by finishing it! I remember there was swimming heat in the Olympics in which all the other swimmers were disqualified or was unable to show for some reason. There was only one swimmer! How did that swimmer win the race? They finished it! The same goes for you child of God!

3. joy- Gr. chara

a. There is always great joy when you finish and win a race. The same will go for us!

D. and the ministry which I received from the Lord Jesus,

1. ministry- Gr. diakonia

a. What ministry did Paul receive from the Lord? An apostleship to the Gentiles. Acts 9:15, Acts 22:21, Acts 26:17, Gal. 2:9, Rom. 11:13, 1 Tim. 2:7, 2 Tim. 1:11

b. This is very hard for most to accept, but Paul was not in the perfect will of God often during His ministry. He would constantly go to the Jews first instead of the Gentiles. Once the Jews beat, whipped, or stoned him he would then go to the Gentiles. Please review the passages above on God's call directly given by God to Paul for his ministry. Do you find even in one of them that says for him to go to the Jews first and then the Gentiles? Nope.

c. Why do we have such a trouble seeing that Paul was off here? It is because when Paul got into the flesh, like we all do from time to time, he got religious and very noble. Religious flesh seems very refined, noble, and even very admirable. Many see what Paul is saying here in this verse and say to themselves, "Now that is what a true Christian looks like right there! I need to be more like Paul!"

d. Paul here was willing to do all of this for the Lord in going to Jerusalem and minister to the Jews there, go to prison, and even die for Jesus, but that is not what God asked him to do! Religious flesh is always trying to give to God what He did not ask for. This is like Cain trying to give to God his vegetable salad instead of what God asked for which was the blood sacrifice from the first of the flock. We know that they had

heard what God required because in [Heb 11:4](#) it says **by faith** Abel offered up the firstlings of his flock with their fat. Faith comes by hearing and hearing by the Word of God. The two boys heard from God what He wanted and Cain had a better idea that surely would impress God. I am sure that was the best salad of all time, but not what God asked for!

e. Here Paul is very noble, but wrong.

2. received- Gr. lambano

a. Notice, that Paul said he received the ministry assignment from the Lord. This is key to being a good steward and fulfilling it.

b. In the parable of the talents in [Matt. 25](#) the first two servants who were commended by the Lord for being good and faithful acknowledged that they had received their talents from the Lord. They said, "here is what you delivered to me, and more besides". The third servant who did not do anything with what the Lord gave him, never acknowledged receiving it from the Lord. He merely said, "here is what is yours". He never admitted that it had been delivered to him.

c. Many today have been given gifts, but they have not acknowledged receiving them. They have not owned them to steward so they are not doing anything with them. We will still be held accountable for what the Lord has given to us even if we acknowledged them or not.

E. to testify to the gospel of the grace of God

1. testify- Gr. diamarturomai- to thoroughly witness

a. God called him to testify to the Gentiles, but he went to the Jews first without exception.

2. gospel- Gr. euaggelion- the good news

3. grace- Gr. charis- unmerited favor

a. What makes the gospel good news is that salvation and all it entails is provided solely by grace alone to be received by faith alone.

25. "And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

A. And indeed,

B. now I know that you all,

1. know- Gr. eido

a. *Here Paul expresses his own conviction that he will no more look in life on the faces of his Ephesian brothers in the faith.*

But it is almost certain that after his liberation from the Roman imprisonment spoken of in [Acts 28](#), the apostle did revisit the Asian churches (see the notices and greetings and directions in [2 Timothy 4](#)). We must, however, by no means suppose that even an apostle was gifted at all times with Divine and unerring knowledge. Here it is almost certain he was mistaken in his foreboding. -Popular NT Commentary

b. *Paul probably did revisit Ephesus, for at Rome he wrote to the Philippians that he expected to go to them shortly ([Php 2:24](#)); and he asked Philemon at Colosse to prepare him a lodging, as he expected soon to join him ([Phm 1:22](#)). Paul could hardly go from Rome to Colosse, or from Colosse to Philippi, without taking Ephesus in his way.* -UCRT

C. among whom I have gone preaching the kingdom of God,

1. gone preaching- Gr. dierchomai kerusso- *to go through proclaiming*

2. kingdom- Gr. basileus

a. God as King rules over a kingdom. It is not a democracy! It is King Jesus, not Burger King. You don't get it your way. You get it Yahweh!

D. will see my face no more

1. face- Gr. prosopon

a. Some Christians that we meet, we will lose track of them afterwards. You will see them again in the Kingdom of God. What a day of happy reunions!

26. Therefore I testify to you this day that I *am innocent of the blood of all men.*

A. testify- Gr. marturomai

B. day- Gr. hemara

C. innocent- Gr. katharos- clean

D. blood- Gr. aima

1. This phrase came from the OT. If you warned others of impending danger then you were free from their blood. If they did not heed you

warning, then their blood was on their own head. If you did not warn someone of the coming danger then their blood was on you. [Ezek 33:4-9](#)

2. This is what Paul is saying here. He preached the gospel to those God called him to. He warned them of the judgment to come and about the eternal torment in hell. He was innocent of the blood of any who did not heed his gospel message.

E. **all men**- Gr. **pas**- *all* [the word "men" although implied is not present in Greek- omit]

1. How could Paul dare say this? Before his conversion to Christ he was a cold blooded killer! He would haul Christians to prison and to their deaths. He even oversaw personally the stoning of Stephen. It was because all of his sins were now under the blood of Jesus. All the blood he shed was under the shed blood of Jesus! Our past is under the blood, Praise be to God!

27. For I have not shunned to declare to you the whole counsel of God.

A. **shunned**- Gr. **hypostello**- *to draw under or back*

1. This word was used of drawing back or down the sails on a ship [furl the sails], as Paul had so recently been on the sea, that may be the metaphor here.

2. When you furled the sails of a ship, you would take the sails down and wrap them the poles of the ship. You did this in heavy winds so you would not lose control of the ship in a storm. Paul is saying here that he did not furl the sails but put them all out so the wind of the Spirit could fill them and take them where He wanted them to go. Paul did not keep back any of the Word of God but gave all of it so the Spirit use them in the believers lives.

B. **declare**- Gr. **anaggello**- *to announce, proclaim*

C. **whole**- Gr. **pas**

1. This includes all of the Old Testament, which was primarily used in the early church. Today some are advocating the doing away with the Old Testament as out dated and useless to the church. This is false and dangerous. All of the Scripture is inspired by God and profitable to us today.

D. **counsel**- Gr. **boule**- *counsel, purpose, design, determination, decree*

1. The Word of God is God's counsel to us. [Psa 107:11](#) How often

when we have a problem that we will run to human counselors for help. We need to get into our Bible and let the Scriptures be our counselors. Psalms tells us the Scriptures are our counselors. [Ps. 119:24](#)

28. Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

A. Therefore take heed to yourselves and to all the flock,

1. **take heed**- Gr. *prosecho*- *to hold to, bring near; absol. to apply the mind to a thing, to give heed to, attend to, observe, consider, to take care of, provide for, be attached to, to give one's self up to, be addicted to, engage in, be occupied with*

a. Each pastor needs to first take heed to themselves before they can take heed to the flock. [1Ti 4:16](#) We all have four tanks that can be full or empty. The first tank is our **spiritual tank**. We need to stay in the Word and prayer to have this full. The second tank is our **mental tank**. We can become overly taxed with mental strain. We need time to reflect and relax our minds. The third tank is our **emotional tank**. We need to deal with negative and even toxic emotions or it will impact us in a negative way and also those we minister to. The fourth tank is our **physical tank**. We need regular times of rest. We also need to have a well-balanced diet and get regular exercise. This physical tank holds all the other tanks!

b. This word is full of meaning. A pastor need to be near the sheep, not hiding out in a back room. They need to attend to the sheep. The need to observe them closely. They need to care for and provide for the sheep. They need to be attached to their sheep. They are to give themselves for the sheep.

2. **all**- Gr. **pas**

a. A pastor needs to watch over all his sheep. Often only trouble sheep get attention. No, all the sheep need attention even the healthy ones that are prospering.

3. **flock**- Gr. **poimnion**- *small flock*

a. Each of the pastors sitting before Paul were given small flocks to oversee. This Greek word ends with the letters "ion".

When these letters are on the end of a Greek noun it means it is miniature or small.

- b. You will be given a small flock to oversee before the Lord trusts you with a larger flock.

B. among which the Holy Spirit has made you overseers,

1. **Holy Spirit**- Gr. *hagios pneuma*
2. **made**- Gr. *tithemi*- *to place or set*
3. **overseers**- Gr. *episkopos*- *to oversee, bishop*

- a. This word is also translated "bishop" in other places.

[Php 1:1](#), [1Ti 3:2](#), [Tit 1:7](#) The words "elder" and "bishop" are used a number of times interchangeably and are very similar.

An elder is a mature one and a bishop is one who oversees other elders and areas of a church. You can be an elder-mature one, but not be a bishop who oversees other elders or an area of the church. All bishops are elders- mature ones, but not all elders are bishops. Here we see this group of men were both elders and bishops because they are called both in this chapter. see. [vs. 17](#)

- b. There are a plurality of elders and bishops in the church, but there is one chief elder/bishop in each local church. Anything with more than one head is a monster!
- c. At this point Paul is acting in the head role, but soon Timothy would take his place, and after Timothy, the apostle John would do it.

C. to shepherd the church of God which He purchased with His own blood

1. **shepherd**- Gr. *poimaino*- *to feed, pasture*
- a. A pastor is one who feeds the flock with the Word of God.

2. **church**- Gr. *ekklesia*- *called out ones*

3. **God**- Gr. *theos*

a. Every pastor needs this tattooed in their heart and brain. It is the church of God! It is the flock of God. [1 Pet. 5:2](#) It is not the church of Bob, Tom, Dick, Harry, Sally or anyone else.

b. Every earthly pastor is but an under-shepherd ordained to minister for the Chief Shepherd- Jesus Christ! [1 Pet. 5:4](#) He is also the Chief Bishop over the entire church. [1 Pet. 2:25](#) He uses people to help Him shepherd and oversee His church.

c. Every pastor should keep an open hand the let the sheep

come and let the sheep go in the will of God. As a pastor, I keep an open hand with God's people and sheep. They belong to Him, not me. I have a closed fist and only two people are in that hand, and they both start with the letter J! Jesus and Joann- my wife. Everyone else is free to come and go. Some pastors act like they own the sheep. They do not!

d. We are not to be lords over God's heritage, but examples to the flock. [1 Pet. 5:3](#)

4. **purchased**- Gr. **peripoieomai**- *to acquire, gain, earn, to purchase*
a. The purchaser is the owner. Jesus purchased the church, not an earthly pastor.

5. **own blood**- Gr. **idios aima**

a. A pastor needs to ask themselves, "Did I bleed and die for those in my church?" The answer is an emphatic no! Then, they are not your sheep! Who did bleed and die for them? Jesus! Then they are His!
b. This verse clearly teaches the divinity of Jesus! If you will read carefully this verse it tells you that. Paul says it is the church of God which He [God] purchased with His [God's] own blood. Who shed His blood? It was Jesus. Jesus is God!
c. Jesus was 100% God and 100% man in one person. Where did the Divinity and humanity of Jesus meet? In one place. His blood. He shed the blood of God. That is why Jesus blood was different than any other man's blood. Jesus got His blood from His father, not from Mary or any man. It was more effective and long lasting than the blood of lambs and bulls. His blood was the eternal blood of God. Life is in the blood. [Lev. 17:11](#). This is why Jesus only had to shed His blood one time for all sins past, present, and future because it was eternal blood!
d. All human and animal blood is corruptible and defiled. Jesus blood is the opposite! [1Pe 1:18-19](#)

29. For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

A. **For I know this,**

1. **know**- Gr. **eido**- *to perceive, see*
a. Paul perceived this by the Holy Spirit no doubt.

B. that after my departure savage wolves will come in among you,

1. departure- Gr. *aphixis*- going away, departure

a. The wolves will wait until the shepherd is not present to attack. [Ezek 34:5](#) Kingdom leadership is so important in a church.

2. savage- Gr. *barus*- heavy; burdensome, oppressive or difficult of observance, grievous, oppressive, afflictive, violent, authoritative, strict, stern, severe

a. By this word Paul is most likely referring to legalistic teachers that would come that would burden down the flock with oppressive and stern rules, rites, commands, and observances.

3. wolves- Gr. *lukos*

a. Jesus told his disciples that he was sending them out in the midst of wolves. These were religious legalistic leaders present then. Wolves are still here today.

b. *The figure of the flock is still kept up. The "grievous wolves" were false teachers, and the special reference is to the Judaizing teachers, who taught that the Gentile Christians must keep the Jewish law. Paul's ministry was a long battle with these schismatics.* -B.W. Johnson

c. Dogs are related to wolves. Legalists are seen as savage wild dogs. [Phil. 3:2](#)

4. come in- Gr. *eiserchomai*

a. This was nothing new. When Paul went somewhere and preached the pure gospel of grace, legalistic Judiaizers would come in after him and start tearing apart what he had done and not sparing the flock. This also happened in Galatia and in Corinth.

C. not sparing the flock

1. sparing- Gr. *pheidomai*- to spare; to be tender of, to spare, in respect of hard dealing

a. They will show no grace, mercy, or tenderness to the flock. A true shepherd will show all of these to the flock.

2. flock- Gr. *poimnion*- small flock

30. Also from among yourselves men will rise up, speaking perverse things, to

draw away the disciples after themselves.

A. among yourselves

1. The enemy has two tactics. The first is to come against the flock from the outside. The second is to cause division to arise from within. The second tactic is the most dangerous and deceptive.
2. Church splits don't happen because of persecution from the outside, but from pride, strife, and jealousy on the inside.

B. men- Gr. aner

C. rise up- Gr. anistemi- to stand up

1. This means they rise up in order to be seen and to make a name for themselves. They stand up above others to make themselves conspicuous. A Christian leader should never seek to make themselves stand out, but to glorify Jesus and lift up Him and His name.

D. speaking- Gr. ileao

E. perverse- Gr. diastephō- to distort, to twist, turn away; met. to pervert, corrupt

1. There are many who are teaching twisted things today. They twist and bend the scriptures to make it say what they want it to say. [2](#)
[Pet. 3:16](#) They don't take scriptures in context but rip verses out of context to support their twisted doctrines.

F. draw away- Gr. apospao- to draw off, tear away

G. disciples- Gr. mathetes

1. We never see after Jesus raised from the dead any other type of disciple than the disciples of the Lord Jesus. Before Jesus died and rose again we see the disciples of John, but only the disciples of Jesus afterwards. We are not called to make disciples of us. NEVER! We are to help raise up the disciples of Jesus. They are to adhere to and be committed to Jesus, not us. It is ok if Christians follow a minister as long as the minister is following Jesus and points those following to Jesus.

H. themselves

1. Self is the key word. This is the magnification of self in pride. We should not seek those that will follow us with blind devotion. Ministers are under-shepherds that kindle a devotion for Jesus in those they minister to.

31. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

A. **Therefore watch,**

1. **watch-** Gr. **gregoreuo**- *to be watchful, attentive, vigilant, circumspect, alert*
 - a. We are to be watchful in regards to the enemies tactics and maneuvers. [1 Pet. 5:8](#)

B. **and remember that for three years I did not cease to warn everyone night and day with tears**

1. **remember-** Gr. **mnemoneuo**- *to be mindful, call to mind*
 - a. We remember through repetition.
2. **three years-** Gr. **trietia**
 - a. This was how long Paul stayed and ministered at Ephesus.
3. **cease-** Gr. **pauo**- *to pause or cease*
4. **warn-** Gr. **noutheteo**- *to place in the mind, to admonish, warn, exhort*
 - a. This word means "to place into the mind" or "mind placing". We place things into our long term memory [mind] by repetition.
 - b. A minister is to both teach and warn. There are not many ministers warning today. This is because there are many teachers in the body of Christ but not many fathers. [1 Cor. 4:14-15](#) A father not only teaches but also warns out of love and experience. Warning is an outflow of love.
5. **night and day-** Gr. **nux kai hemera**
6. **tears-** Gr. **dakru**
 - a. Tears are the overflow of the heart. Paul truly cared for these people and those they ministered to.
 - b. This is the difference between a true shepherd and a mere hireling.
 - c. He shed tears because he could tell they were not getting what he was saying. He knew that what he had warned them about so much would actually take place.
 - d. We often sow in tears and reap in joy. [Ps. 126:6](#)

32. "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who

are sanctified.

A. So now,

B. Brethren- Gr. adelphos

1. This is a major leadership lesson. When dealing with other Christian leaders that are under you, they are first and foremost brothers, not just subordinates. Paul always put the relationship in Christ first before function in ministry. Phil. 2:25, Eph. 6:21, Col. 1:6, Col. 4:7, 1 Thess. 3:2, Philemon 1:1

C. I commend you to God and to the word of His grace,

1. **commend- Gr. paratithemi- to place before, to deposit, commit to the charge of, entrust**

a. A minister needs to hand over the saints of God into the safe keeping of God the Holy Spirit and to the Word of God's grace. It is not the job of a pastor to keep the saints. This is God's job through His Word!

2. **to God**

a. Once a Christian leaves the church service, a pastor needs to commend them to God, because they are Gods. We have established that they are not a pastor's sheep. He did not purchase them, Jesus did!

b. This is committing them to God the Holy Spirit that lives within them and can shepherd them throughout the week when they are not with you.

c. There has been some damaging practices in church history in which a pastor or church leader tries to control the entire life of believers. A pastor is not to be a lord over God's heritage.

d. A pastor or church leader has been given spiritual oversight over the sheep, not natural oversight. This means they need to teach the spiritual principles of the Word of God and then commend the people to God the Holy Spirit and to the Word of God taught to them to guide them in all their natural affairs and situations of life.

3. **word- Gr. logos**

a. Here we see the second thing we are to commend the people of God to, when they leave church. A pastor is to teach the general principles of the Word of God, but then the Holy Spirit will guide them specifically in line with that general

teaching from the Word of God.

4. grace- Gr. charis

- a. Notice it is not just the Word of God, but the Word of His grace. This means that the provisions of God's grace are clearly taught and shown to the people so they can tap into them to empower them during the week. We are not to teach the "Word of His law", but the "Word of His grace". The saints of God need to know who they are because of grace, what belongs to them because of grace, and what they can do because of grace.
- b. Grace is not just the unmerited favor of God but also the empowering presence of God!

D. which is able to build you up and give you an inheritance among those who are sanctified

1. able- Gr. dunamai

- a. The grace of God empowers you and makes you able to carry out God's will for His glory.

2. build you up- Gr. epoikodomeo

- a. Grace builds up, but legalism tears down. We are not to just tell the people to "do the Word" but tell them what has been **done by Jesus**, so that they can then do the Word.

3. give- Gr. didomi

4. inheritance- Gr. kleronomia

- a. Our inheritance is given out of grace, not from merit. However, we must know about our inheritance and what is in it, before we can use it! The teaching of the New Covenant is really the reading, teaching, and proclaiming of a believer's inheritance in Christ. The Word of His grace imparts our inheritance to us.

5. among those

6. sanctified- Gr. hagiazo- *to set apart, consecrate, make holy*

- a. This does not say among those who shall be sanctified or are being sanctified. No, this word is in the perfect tense in the Greek which means it has been done in the past with the results of it still coming up into the present. We HAVE BEEN sanctified in our born again spirit!

33. I have coveted no one's silver or gold or apparel.

A. **coveted**- Gr. **epithumeo**- *intense craving*

1. This chapter is replete with leadership lessons. Here we see that a Christian leader needs to be free from covetousness and not be driven by acquiring money especially at the detriment of the church. It is a serious offense to steal or extort money from the church.
2. *Even in those early days of the faith, covetousness, the love of gold and wealth, and the things gold and wealth can purchase, was after all the greatest temptation in a minister's life. Then as now, now as then!* -Popular NT Commentary
3. This was in contrast to the false teachers [wolves] that would come. They would greatly burden the church and then take from them. The Lord lifts burdens and gives. So does a New Covenant grace and faith minister!

B. **silver**- Gr. **argurion**

C. **gold**- Gr. **chrusion**

1. The love of money is a root of all kinds of evil and has been the occasion for the ruin of many a minister in church history. [1Ti 6:10](#)
2. Many abuse their position in the ministry for personal gain.

[1Co 9:18](#)

D. **apparel**- Gr. **himatismos**- *garment; raiment, apparel, clothing*

1. Silver, gold, and fine clothing were the status symbols back in the day of Paul. There were no Rolex's or Rolls Royce's.

34. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

A. **Yes,**

B. you yourselves know that these hands have provided for my necessities,

1. **these hands**- Gr. **houtos cheir**

- a. I am sure as he said this that he raised up his hands for all to see. What is the significance of saying "these hands". This was because he did not delegate other people's hands to work in his behalf, but he was willing to work to support himself.
- b. Many ministers need to be bi-vocational for awhile until the ministry can full support them.
- c. It was Paul's consistent pattern to be bi-vocational when he

traveled and ministered. [1Co 4:12](#); [1Co 9:6](#); [1Co 9:14-15](#),
[2Co 11:7-10](#); [2Co 12:13](#), [1Th 2:9](#), [2Th 3:8-9](#)

2. **provided**- Gr. **hupereteo**- *to act as an under rower or subordinate*

a. This word means to act as an under rower. What was an under rower? It was a servant who served under the deck of a large ship and rowed the oars. They did the work while those on the deck enjoyed the voyage. There were three levels of rowers. The highest deck of rowers did the least amount of work because their oars did not dip into the water very deep. The second deck had to work harder because their oars were deeper in the water than the first deck. Those in the third deck were called under rowers. These had hard labor because their oars went deepest into the water. Paul called himself an under rower! He was the leader, but served all with hard work!

3. **necessities**- Gr. **chreia**

a. This is food, clothing, and shelter. [1 Tim. 6:8](#) A lot of what we call necessities are not necessities, they are niceties!

C. **and for those who were with me**

1. This is so powerful! Paul was the leader, but he said he worked to provide for himself but also of those on his team. He did not make his team work for providing for him while he rested. Wow! How rare is this attitude in the ministry today. This is called servant leadership and man do we need this kind of leadership today in our churches.
2. This does not mean that those traveling with Paul did not work as well.

35. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "

A. **I have shown you in every way,**

1. **shown**- Gr. **hypodeiknumi**- *to exhibit under the eyes, (figuratively) to exemplify*

a. The greatest sermons are lived in front of people, not spoken to people.

2. **every way**

a. Your heart's attitude and disposition will be displayed in every way whether it is humble servanthood and selfish pride.

B. **by laboring like this,**

1. **laboring**- Gr. **kopiao**- *to be wearied or spent with labor, faint from weariness, in NT to labor hard*

a. This words means hard work that leaves you very tired. Paul worked hard. Ministry is spelled W-O-R-K. We rest in Jesus, but we work in world.

C. that you must support the weak

1. **support**- Gr. **antilambano**- *to aid, assist, help*

2. **weak**- Gr. **astheneo**- *weak, infirmed*

a. *The sense of which is, that they should labor with their hands as he did, and so support the weak; either such who were weak in body, and unable to work and help themselves, and therefore should be helped, assisted, relieved, and supported by the labours of others, that were able.* -Gill Commentary

b. This would include the sick, disabled, and the elderly. We are called to support the weak. [1Th 5:14](#)

c. Our job is not just to meet our needs, but also to have to give to those in need. [Eph. 4:28](#)

D. And remember the words of the Lord Jesus,

1. **remember**- Gr. **mnemoneuo**

2. **words**- Gr. **logos**

3. **Lord Jesus**

a. We have no record of Jesus saying, "It is more blessed to give, than to receive" in the gospels. There are many things Jesus did and said that were not written in the gospels.

[Joh 21:25](#) Paul could have heard this orally transmitted from one of Jesus disciples or from James, the Lord's half-brother who heard Jesus say this during His earthly ministry. Paul had interaction with all of these. He might have heard this by direct revelation from Jesus like he did with communion. [1 Cor. 11:23](#)

E. that He said,

1. **said**- Gr. **epo**

F. It is more blessed to give than to receive

1. **blessed**- Gr. **makarios**- *to be supremely blest; by extension fortunate, well off, happy*

a. The happiest and most joyful Christians are big givers!

2. **give**- Gr. **didomi**

a. It is more blessed to give than to receive because to give is

to express the nature of God. He is a giver.

b. It is also more blessed to give than to receive because of the law of giving which states that what you give is given back to you in increased measure and multiplication, which leaves you more enriched than if you just received. [Luke 6:38](#)

3. receive- Gr. lambano

a. We must learn to give and to receive equally. Humility can give to others and receive from others. Some can give to others but not receive from others. Some will receive from others but not give to others. It is rare to find someone who can equally give and receive.

36. And when he had said these things, he knelt down and prayed with them all.

A. And when he had said these things,

1. said- Gr. epo

B. he knelt down and prayed with them all

1. knelt down- Gr. tithemi autos gunu- *to place the knee*

a. This is a position of respect and humility. If we don't do this with our actual body posture, we need to do it in our heart. Many bow their knees but not their hearts.

2. prayed- Gr. proseuchomai

37. Then they all wept freely, and fell on Paul's neck and kissed him,

A. Then they all wept freely,

1. wept freely- Gr. ginomai hikanos klauthmos pas- *all began to weep and lament considerably*

a. This reveals something very telling. They were knitted to Paul at a heart level. Paul did not just teach them but became attached to them emotionally at a heart level as well.
b. If a pastor announces he is leaving, and no one in the congregation cries about it, then I dare say that pastor just taught them, but did not make a heart connection with them.
Tears are the overflow of the heart.

B. and fell on Paul's neck and kissed him

1. fell on- Gr. epipito

a. This is the same thing said about the Father with the

Prodigal Son. [Luke 15:20](#)

b. This speaks of great emotion.

2. **neck-** Gr. **trachelos**

a. We get our word **trachea** from this Greek word.

3. **kissed-** Gr. **kataphileo**- *to kiss much, kiss again and again, kiss tenderly*

a. This was kissing and kissing and kissing.

38. sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

A. **sorrowing most of all for the words which he spoke,**

1. **sorrowing-** Gr. **odunao**- *to have pain either bodily or mentally; to be distressed, grieved,*

a. Our words can cause pain, so we need to be careful with them.

2. **words-** Gr. **logos**

3. **spoke-** Gr. **ereo**

a. It probably was not the case that Paul never saw them again. Evidence points to that not being case. We need to be very careful with the words we use and what we promise or proclaim about what we will do or not do in our future. Those are very much in the hands of God.

B. **that they would see his face no more**

1. **see-** Gr. **theoreo**- *to perceive with the eyes, to enjoy the presence of one*

2. **face-** Gr. **prosopon**

C. **And they accompanied him to the ship**

1. **accompanied-** Gr. **propempo**- *to escort or aid*

2. **ship-** Gr. **ploion**