

**Third Missionary Journey.
Part 3 - Acts 20:1- 21;
Troas to Miletus.
The Breaking Bread**



Third Missionary Journey.

Acts 18:23 to 21:26;

Acts 18:23-28;

Antioch in Syria

To Jerusalem.

Total 2,515 Miles

,190 by Sea / 1,325 by Land.

Duration - 4 years.





- 19. Assos (20:13)
- 20. Mitylene (20:14)
- 21. Trogyllium (20:15)
- 22. Miletus (20:15)
- 23. Coos (21:1)
- 24. Rhodes (21:1)
- 25. Patara (21:1)
- 26. Tyre (21:3)
- 27. Ptolemais (21:7)
- 28. Caesarea (21:8)
- 29. Jerusalem: End of third mission (Acts 21:15) -Arrested

Paul's Third Great Missionary Journey
 (Follow corresponding numbers on map)

- 1. Antioch: Begins third mission (Acts 18:23)
- 2. Tarsus (18:23)
- 3. Derbe (18:23)
- 4. Lystra (18:23)
- 5. Iconium (18:23)
- 6. Antioch of Pisidia (18:23)
- 7. Galatia (18:23)
- 8. Phrygia (18:23)
- 9. Ephesus (19:1)
- 10. Philippi (20:1-2)
- 11. Thessalonica (20:1-2)
- 12. Berea (20:1-2)
- 13. Greece or Corinth (20:1-2)
- 14. Berea (20:3-4)
- 15. Thessalonica (20:3-4)
- 16. Philippi (20:3-6)
- 17. Neopolis (20:6)
- 18. Troas (20:6)



**Acts 18:23; to 19:1-24;
The Third Missionary
Journey so far**

GALATIA

PHRYGIA

Ephesus

Antioch of Pisidia

Iconium

Lystra

CILICIA

Derbe

Tarsus

Antioch of Syria

Assos

MYSIA

ASIA

Trogyllium

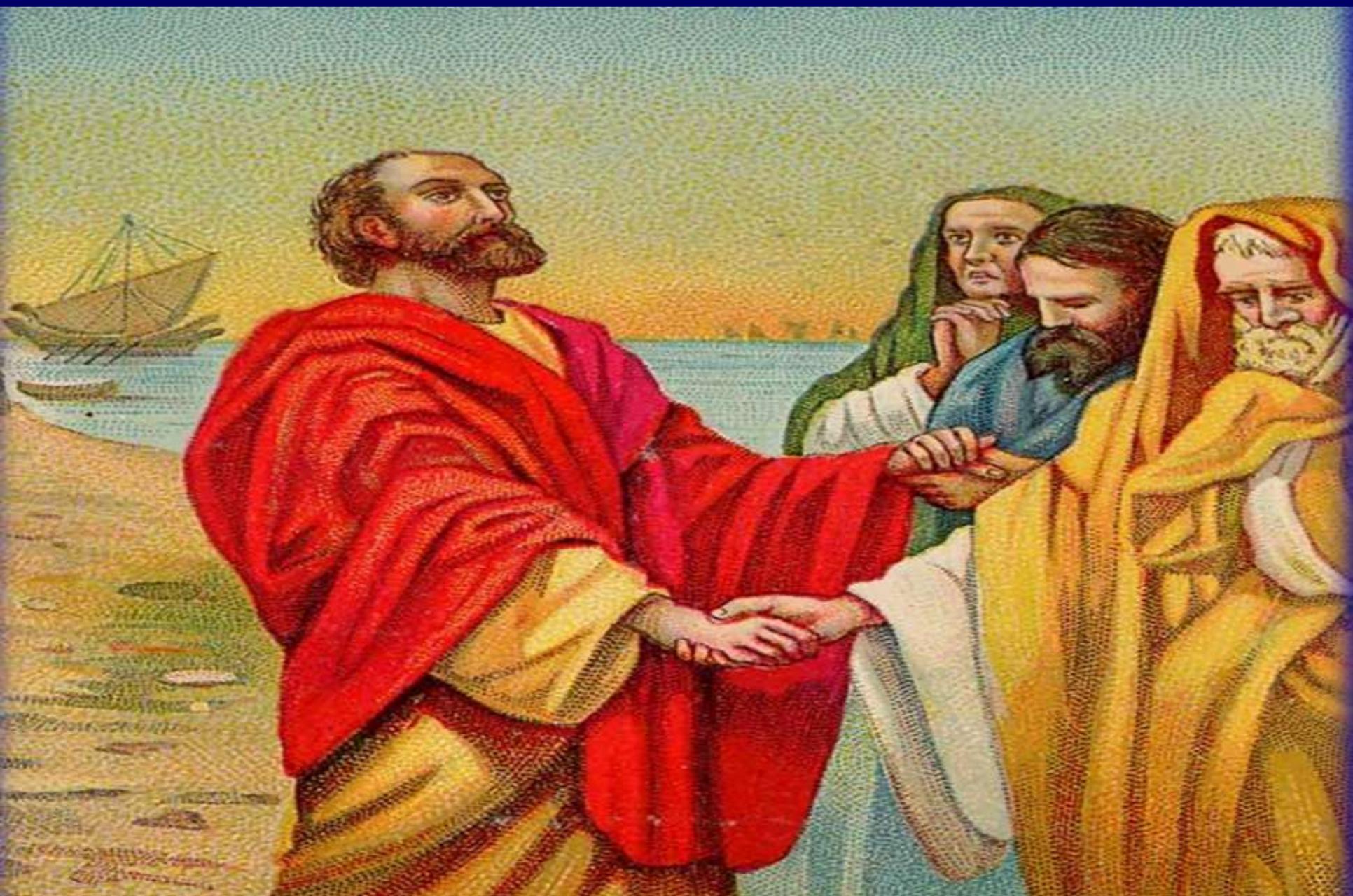
Miletus

Cnidus

Patara

Nicola

Acts 20:1; “After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.”



Acts 20:1; “After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.”

This passage gives an eye-catching glimpse of the **faithful Preacher**. The faithful minister considered the congregation above all.

Paul had **not** planned **to remain at Ephesus** beyond Pentecost. 1 Cor 16:8-9; Acts 19:21;

Perhaps the riot of Demetrius caused Paul to leave Ephesus a few weeks before he had planned to.

Paul sensed that if he continued in Ephesus, he would endanger the believers. He thought first and foremost of the church, not wishing to bring any harm whatsoever to the believers.

Therefore, he called them together and embraced them and left to continue the Journey.

Acts 20:2; “Now when he had gone over that region and encouraged them with many words, he came to Greece.”

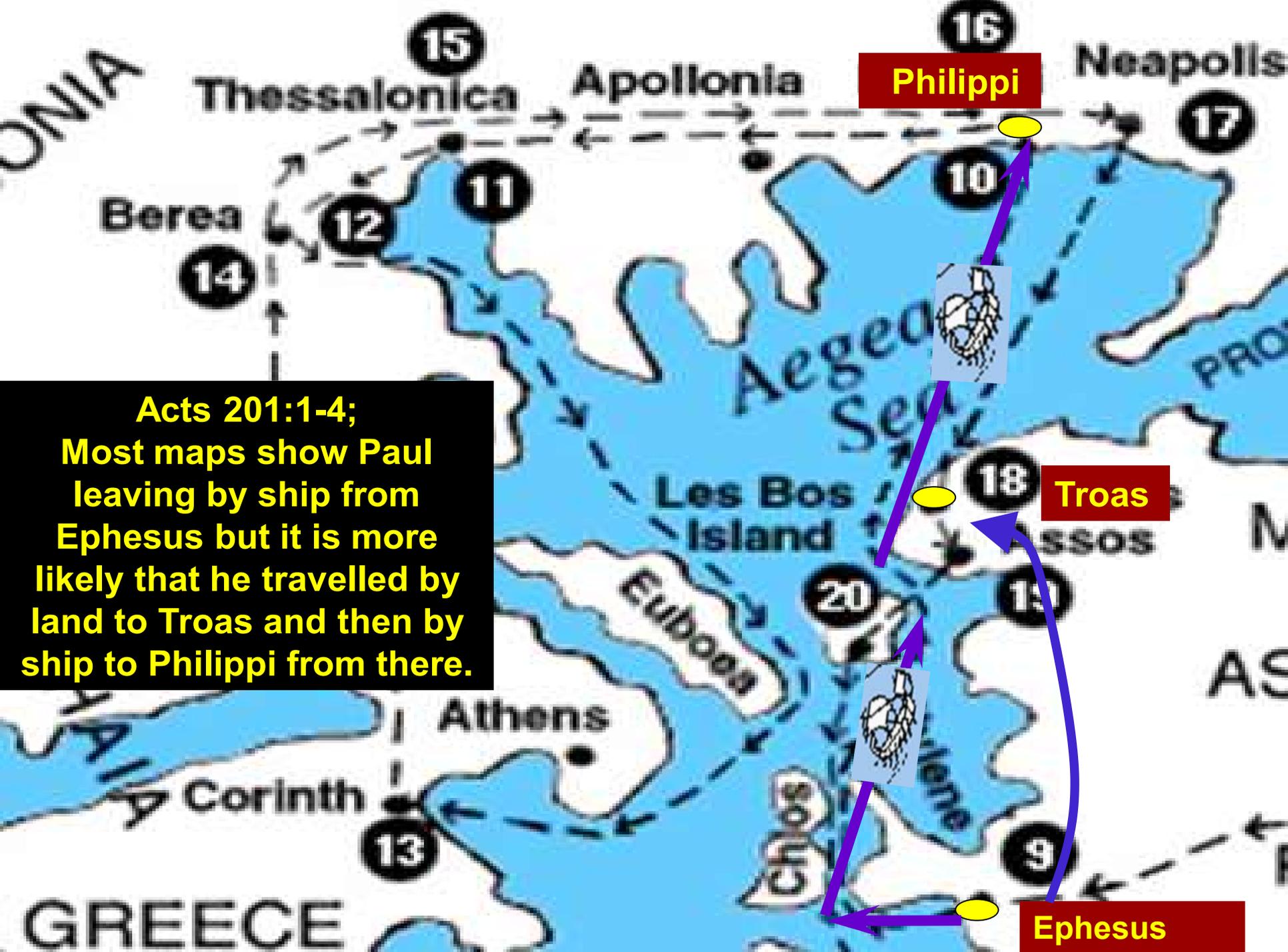
So Paul leaves Ephesus right after the uproar led by Demetrius the metal smith.

He leaves Timothy in Ephesus to superintend the congregation there and appoint elders and deacons for them. (1 Timothy 1:3; 3:1-16;)

He crosses into Europe again, visiting the congregations of Macedonia and Greece, remaining in Greece, supposedly at Corinth for three months.

Every congregation Paul has established he has revisited at least once.

He has written letters to several of them. He also visits congregations he did not establish directly.



Acts 20:1-4;
Most maps show Paul
leaving by ship from
Ephesus but it is more
likely that he travelled
by land to Troas and
then by ship to Philippi
from there.

Acts 20:1; “After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.”

Luke again is very brief as he passes over a very important period in Paul's life in just a few words.

We are able from Paul's letters to fill in some of the details. See comments Acts 19:22; we find some details about an intermediate trip to Corinth and a return to Ephesus.

Then some information of Titus' mission to Corinth with instructions to report to Paul at Troas.

Acts 20:1; “After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.”

It seems that Paul left Ephesus by land and went to Troas, and there waited anxiously for Titus, and waited, and waited some more. (2 Corinthians 2:12-13;)

Titus was working to lead the Corinthians to repentance in some areas where repentance was needed.

Titus was also encouraging the Corinthians’ participation in the offering that was being received for the poor in Judea.

(See information about the offering for Jerusalem in the comments at Acts 19:20, 21.)

Acts 20:1; “After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.”

For some reason (perhaps because the Corinthians were slow to respond to his preaching and correction of their errors.)

Titus was delayed in his return to Paul, so Paul left Troas to go into Macedonia, being greatly troubled, hoping to meet Titus sooner.

Paul’s original plan had been to go first to Corinth when he left Ephesus, then go to Macedonia, and return to Corinth, before sailing for Judea with the offering. (See 1 Corinthians 16:5-6;)

Acts 20:2; "He encouraged the followers in the different places on his way through Macedonia. Then Paul went to Achaia (Greece)."

"Way through" we have learned speaks of an evangelistic tour or a missionary tour through an area. (See Acts 13:6;)

Acts 17:1 we learned that Macedonia was divided into **"districts."**

We picture Paul as revisiting the congregations in this area, Philippi, Thessalonica, Berea. We can fill in some of the details from 2 Cor.

Paul's says in 2 Cor 7:5;

"When we came into Macedonia, our flesh had no relief, but we were afflicted on every side; without were fighting's, within were fears."

Acts 20:2; “He encouraged the followers in the different places on his way through Macedonia. Then Paul went to Achaia (Greece).”

Finally, the long-looked-for **Titus came**, meeting **Paul** either at Thessalonica or, as is more probable, at Philippi.

He came bringing tidings that partly cheered Paul and partly roused his indignation. There had been repentance in the area where Paul most wanted to see them repent, and this was good news. **(See 2 Cor 2:5ff and 6:6-12;)**

But someone at Corinth had said some bitter things about him, made fun of the impression he left when dealing with people personally. **(2 Cor 10:10;)**

Held him up to contempt because **he did not have letters of recommendation like the false teachers** who recently came to town had presented.
(2 Corinthians 3:1;)

Acts 20:2; “He encouraged the followers in the different places on his way through Macedonia. Then Paul went to Achaia (Greece).”

Hearing about the disruption this had caused filled him with indignation. So with these mixed feelings (which plainly shows in the letter as it changes tone quickly several times.)

Paul sat down and dictated the letter known as Second Corinthians, and sent it along with Titus and two other brethren (probably Luke and Tychicus, or Timothy) back to Corinth. (2 Cor 8:18-19;)

Paul then resolved to delay his intended visit to Corinth even longer to give them time to bring matters into better order, and to give them opportunity to lay up a much larger offering for Jerusalem. (2 Corinthians 9:5;)

We date the writing of 2 Corinthians in the late summer of 57 A.D.

Acts 20:2; "He encouraged the followers in the different places on his way through Macedonia. Then Paul went to Achaia (Greece)."

No sooner did Paul find some relief for his anxieties about the Corinthians (from the report of **Titus, and the subsequent letter of encouragement and correction), than disquieting news comes from another region.**

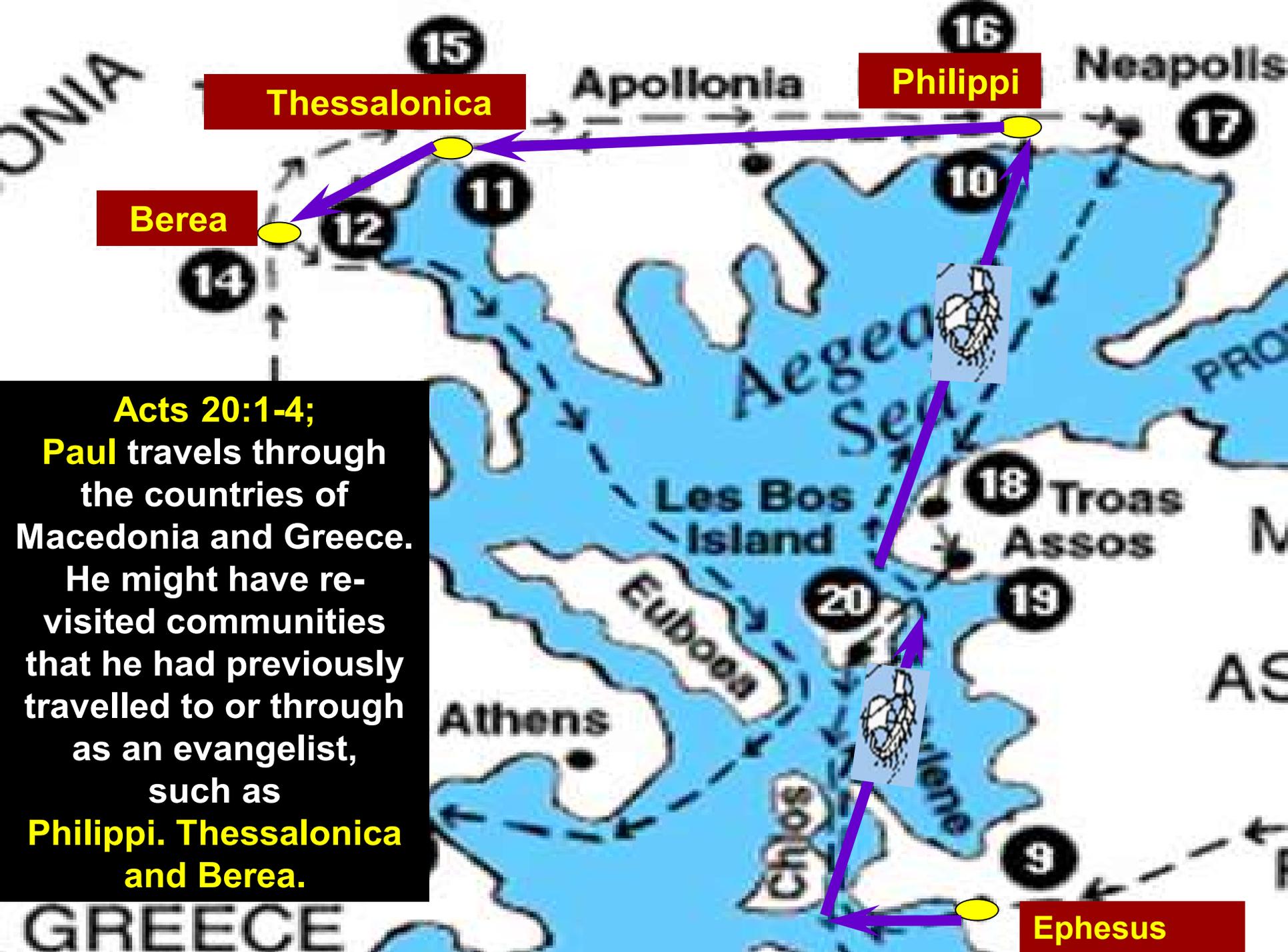
We suppose that shortly after Titus and the two brethren left for Corinth, the news comes from Galatia that the Judaizers had been through the congregations of Galatia, and had been only too successful.

So Paul sits down and hurriedly writes the Galatian letter to attempt to correct that situation.

We date Galatians in late summer of 57 A.D.

A few months later than his journey through Macedonia, Paul writes Romans from Corinth.

In Romans 15:19ff, he says he has preached the Gospel **"as far around as Illyricum."**



Acts 20:1-4;
Paul travels through the countries of Macedonia and Greece. He might have revisited communities that he had previously travelled to or through as an evangelist, such as **Philippi. Thessalonica and Berea.**

Acts 20:2; “He encouraged the followers in the different places on his way through Macedonia. Then Paul went to Achaia (Greece).”

From **Berea** to **Corinth** by ship **two routes** are shown by different maps **one around the main island** and most likely **between the Island and the coast.**



Thessalonica

Philippi

Berea

Acts 20:1-4;
Paul travels from Berea
by ship to Corinth.

Ephesus

14

15

16

17

11

10

18

19

20

13

9

Acrocorinth – Highest Part of Corinth.



Acts 20:3; “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.”

Before this he had written at least two letters to the congregation at **Corinth.
Now he is visiting them again.**



Many believe that it was from this location that **he wrote the letter to the Romans**. Rom 15:25-27;

What happened to Paul was this: He had been ministering in Greece for three months and was about to sail for Antioch in Syria, to visit his home congregation.

Somehow **he discovered a plot** against his life. Apparently, the Jews in Corinth had never gotten over the ruler's (Gallio) judgment against them.

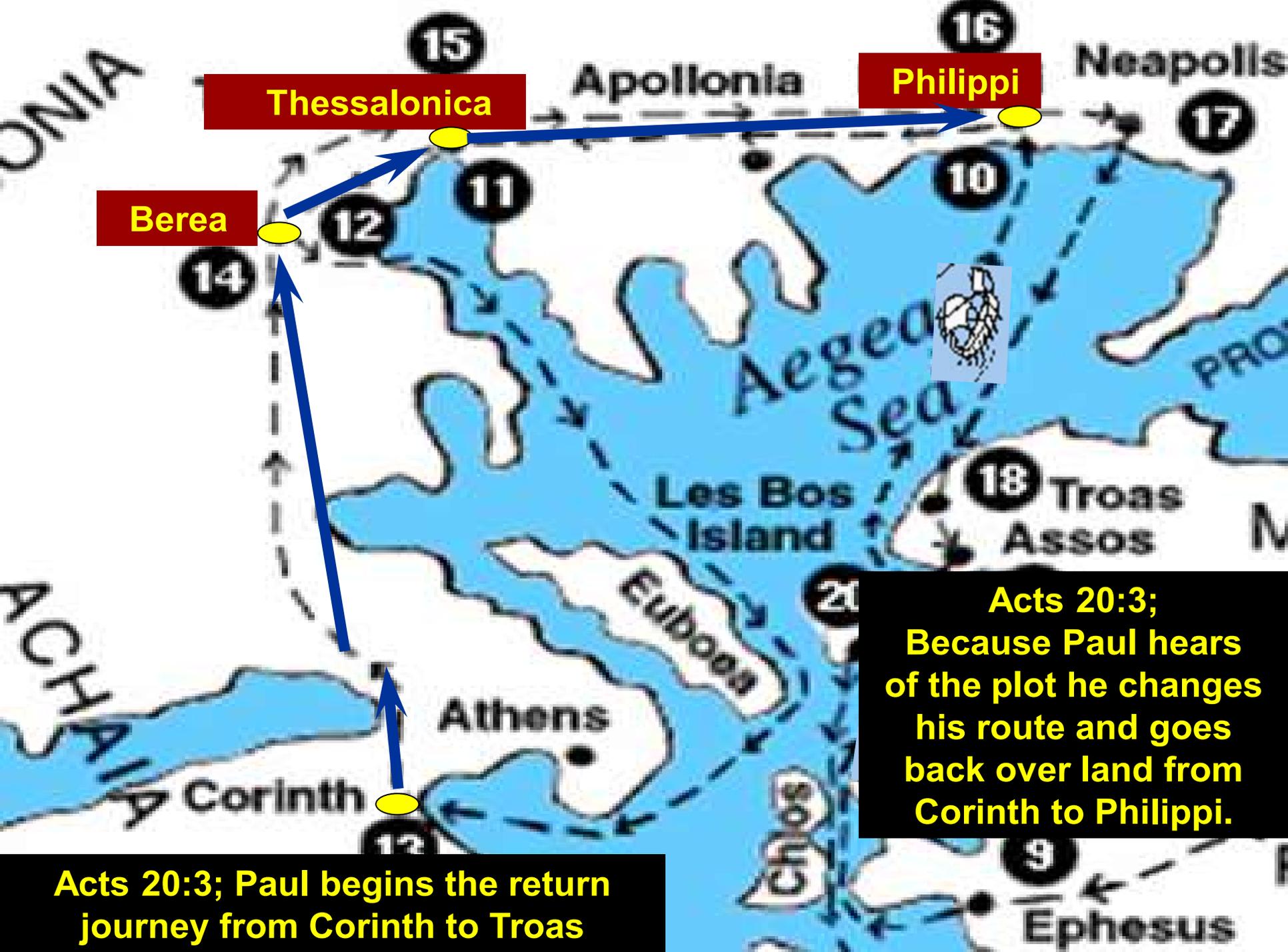
Acts 20:3; “and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.”

It seems that they had been waiting over the years for an opportunity to get rid of Paul.

Because of the plot by the Jews to kill him as he went down to **Cenchrea to board a ship,**

They were either going to throw him overboard or else kill him someplace on the dock.

Paul immediately changed his plans he decides to travel by land back up through Macedonia, then embark from there to Asia.



Berea

Thessalonica

Philippi

**Acts 20:3;
Because Paul hears
of the plot he changes
his route and goes
back over land from
Corinth to Philippi.**

**Acts 20:3; Paul begins the return
journey from Corinth to Troas**

Acts 20:3; “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.”

**Sometimes Paul seemed
to try to avoid trouble and sometimes
it seems that he confronted it.**

**How does one decide
when to avoid trouble
and when to confront it?**

Acts 20:4; “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.”

Although Luke’s history does not mention it in this place, Paul is collecting money and other valuables from the churches as he visits them this last time. These gifts will go to the poor saints in Judea.

In the eleventh chapter of Acts, **Agabus, a prophet from Jerusalem had come to Antioch, Syria and predicted a world-wide famine that would hit hardest the poor saints in Judea.**

Wherever Paul went he had told the Christians about this prophecy and asked them to prepare to send help.

Acts 20:4; “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.”

Congregations appointed representatives from each, to meet Paul at Corinth and travel with him to carry the gifts to Jerusalem from where the gifts would be distributed.

The congregations had approved these men by letter to Paul and they are called “apostles of the congregations.”

“Ones sent by the congregations.”

(Acts 11:27-30; 24:17;

Ro 15:25-28; 1 Cor 16:1-2; 2 Cor 8 & 9;)



Acts 20:4; “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.”

So Paul was not alone! it is a blessing from God when our brothers in the Lord are with us. That is the strength that God has left for all of us.
How many were with him?

1. **Sopater** from Berea.
2. **Aristarchus** of Thessalonica.
3. **Secundus** of Thessalonica?
4. **Gaius** from Derby.
5. **Timothy** from Asia.
6. **Tychicus** of Asia.
7. **Trophimus** of Asia.

Who are we missing from this number?

Acts 20:5; “These men, going ahead, waited for **us** at Troas.”

LUKE:- He’s the one speaking in verse 5;

Remember, Luke is the writer and also the one who kept the chronological record of all of the things that Paul did on his journeys.

Luke says that they all, “**waited for us at Troas.**”





Rom

Philippi

Thessalonica

Athen

Korinthi

Ephesus

Kolossä

Tarsus

Antiochia

Malta

Damaskus

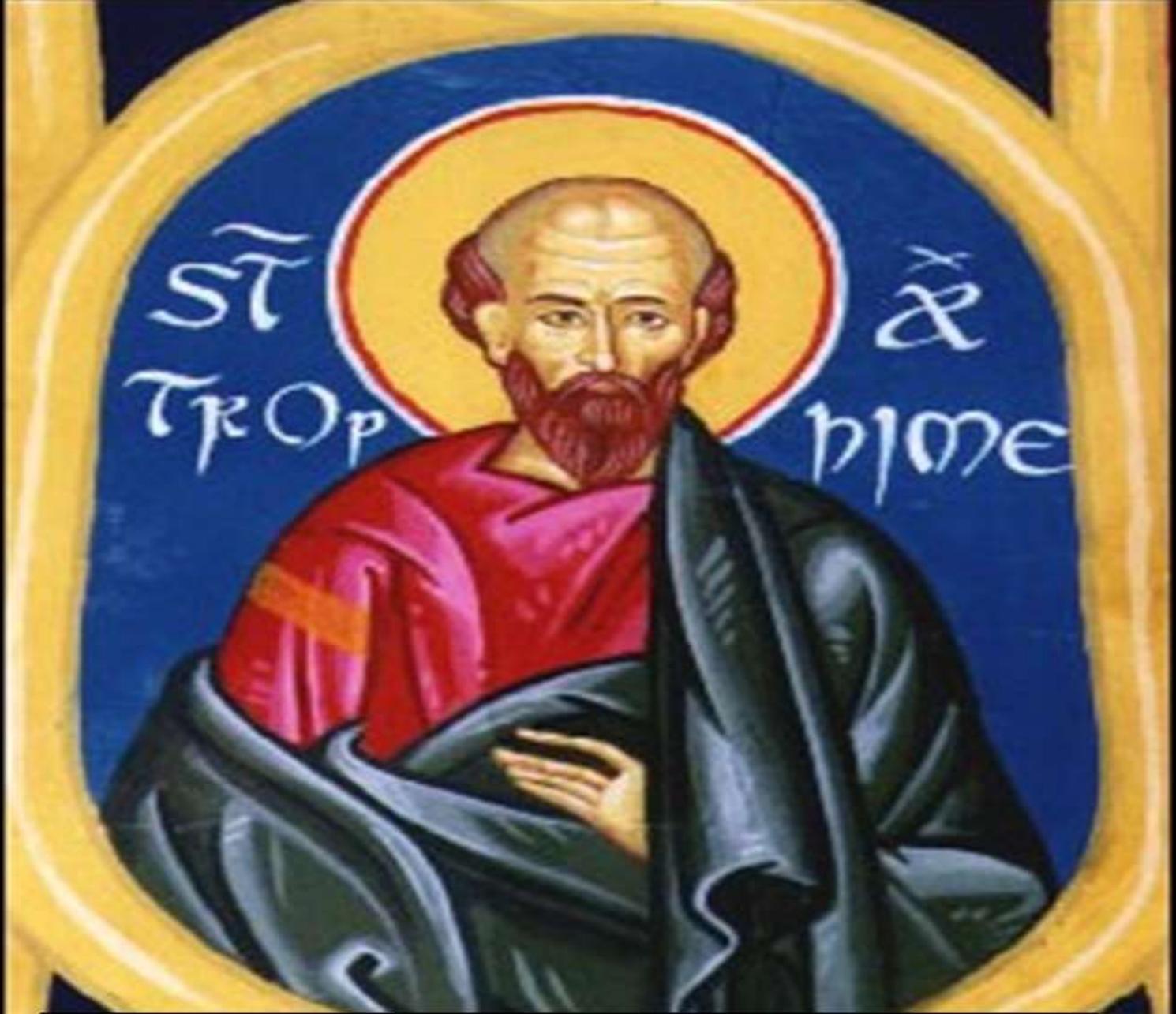
Jerusalem

Site of Ancient Troas.





Ruins of Troas



Icon of Trophimus

Acts 20:6; “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.”

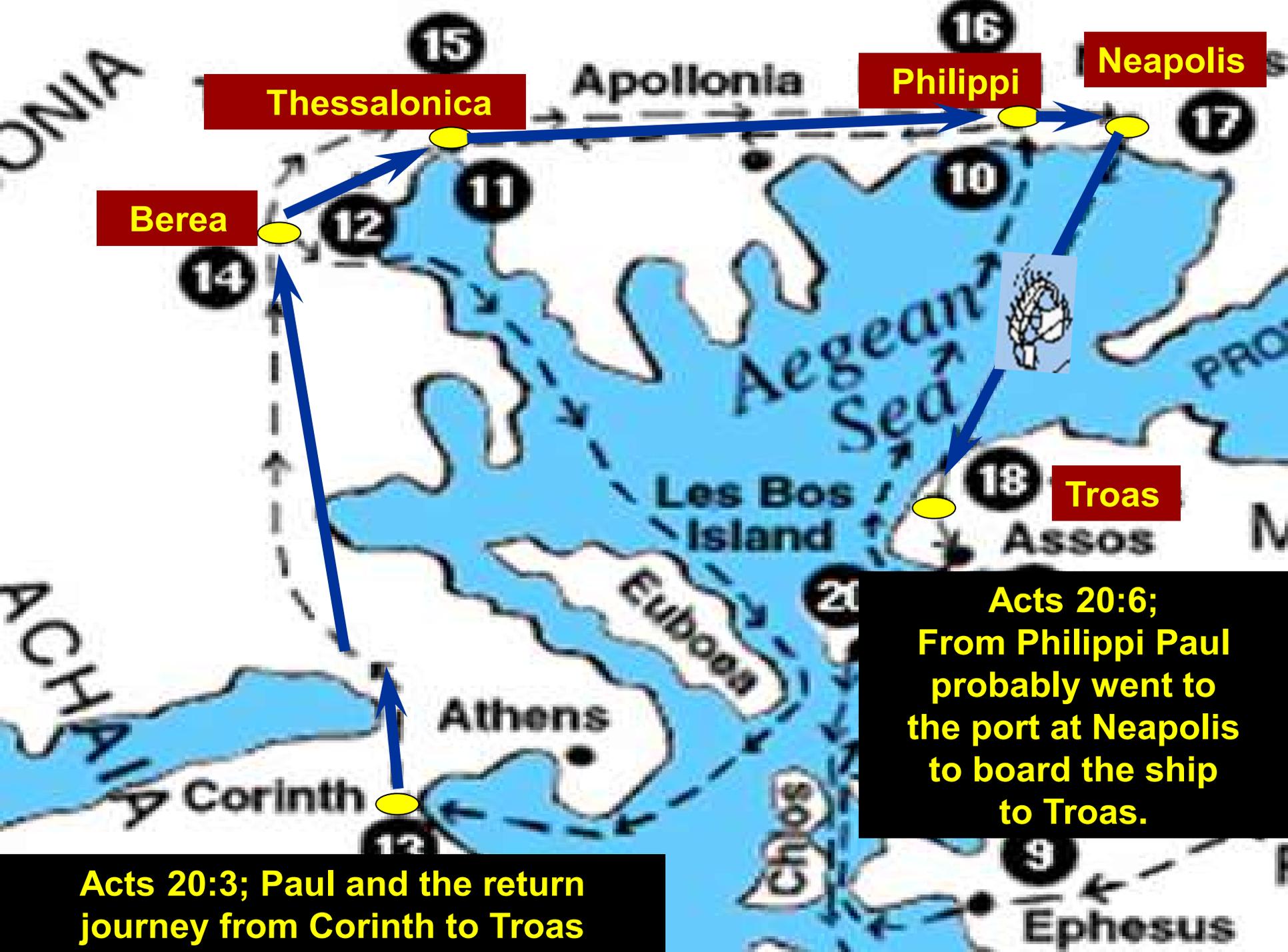
Titus will also go along on this mission.

We refers to Luke, who is thought to be
Described in 2Cor 8:19-22; as the:-

“brother who has often proved to us in many ways that he is zealous, and now even more so Because of his great confidence in you.”

Since the Philippian congregation, planted nearly 5 years earlier, **Luke has been working in that city,** save for a trip to Corinth a few months earlier.

Having accompanied Paul from Corinth, and having been appointed by the Philippians to carry their part of the offering.



Acts 20:6;
From Philippi Paul probably went to the port at Neapolis to board the ship to Troas.

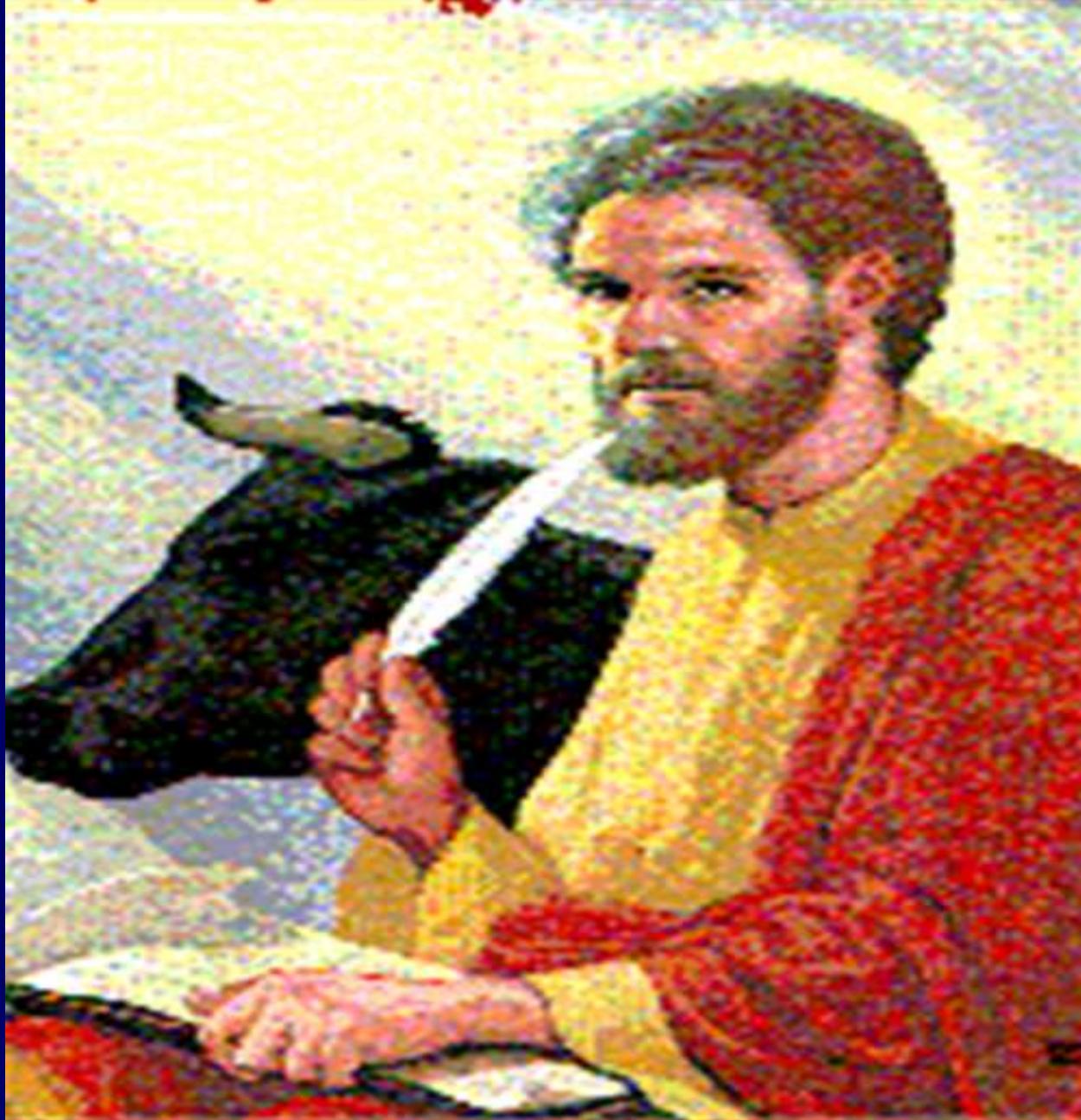
Acts 20:3; Paul and the return journey from Corinth to Troas

Acts 20:6; “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.”

Luke now travels with Paul on toward Jerusalem. They would have gone down to Neapolis to catch a ship bound for Troas.

Paul will revisit Troas, where now there is a congregation. Then he will visit with the Ephesian elders at Miletus before he sails for Palestine.

“In five days.” The writer says that they joined the other disciples in the city of Troas, and, in that city they stayed there together for seven days.



Luke the Evangelist

Acts 20:6; “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.”

**Paul left Macedonia after the
“days of unleavened bread.”**

**This is what we know as the Easter season
sometime in March-April according
to the Jewish or lunar calendar.**

**After the seven days of the Passover, during which
they ate only unleavened bread. See Ex 12:1-51;**

**They are now together in the region of Troas
evidently waiting
for the regular assembly of the congregation.**

**Something very important
is about to happen in this place:-**

Acts 20:6; “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.”

Troas had once been the name of a kingdom in the northwest region of what is now Turkey.

The ancient city of Troy, mentioned by **Homer** in his great epic poem of the Trojan war (The Iliad) and the Odyssey, was the capital of this ancient kingdom.

Then the region gave its name to a seaport built near the site of Troy.

Its first name was Antigonía Troas.

Then after the conquests of Alexander the Great, its name was changed to Alexandria Troas.

In the scriptures it is known simply as Troas.



Large Upper Room.

Acts 20:7; “On the first day of the week we met for the breaking of the bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.”

The disciples came together after sundown on what we call Saturday evening, when the first day of the week for the Jews began.

The purpose of their assembly is stated as **“to break the bread,”** a common expression in the early church that **meant the Lord’s Supper.**

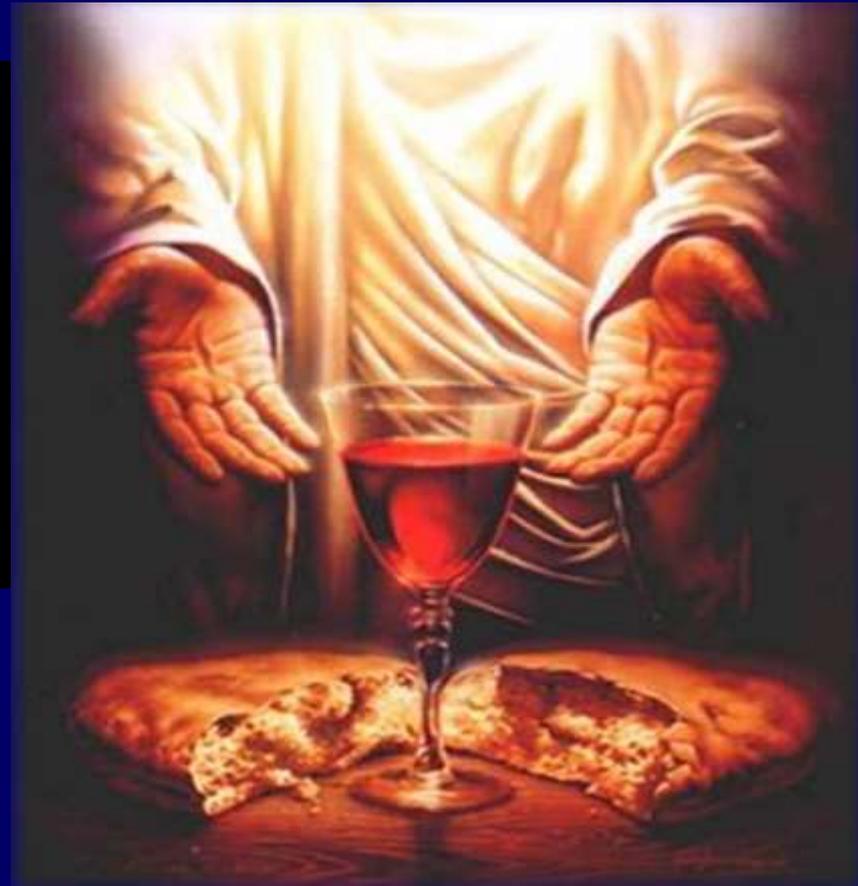
For a **more detailed study of “the breaking of the bread”**
Or as it is also called **“the Lords Supper.”**
See Acts 2:42; PPT.

Acts 20:7; “On the first day of the week we met for the breaking of the bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.”

We need to talk about Acts 20:7 in detail.

There is a lot of controversy regarding this passage, so let us see what the Bible says:-

In this very important text, **the Bible** will tell us **WHEN** the disciples partook of the **LORD'S SUPPER!**



Acts 20:7; “On the first day of the week we met for the breaking of the bread.

Jesus Instituted the Lord’s Supper as a Memorial of His Death. 1 Cor 11:23-25;



“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;”

“and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.”

“In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.”

Acts 20:7; “On the first day of the week we met for the breaking of the bread.

Jesus Instituted the Lord’s Supper as a Memorial of His Death. 1 Cor 11:23-26;



“26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. ;”

Regularity.

How often?

BREAKING THE BREAD. (LORD'S SUPPER.) WHEN? MAN'S PRACTICE!

Great Oaks
Community Church 

We celebrate the Lord's Supper approximately **once each month** to remember Christ's execution on the cross to atone for our sins. The unleavened bread symbolizes his body broken for us, and the grape juice symbolizes the blood he shed for us.



LORD'S SUPPER. WHEN? MAN'S PRACTICE!

2003 Communion Schedule.

Sunday, January 5th - Intinction

Sunday, February 2nd - Traditional

Ash Wednesday, March 5th - Intinction

1st Sunday in Lent, March 9th - Intinction

Sunday, April 6th - Traditional

Maundy Thursday, April 17th - Intinction

Easter Sunday, April 20th - Intinction

Sunday, May 4th - Traditional

Pentecost Sunday, June 8th - Intinction

Sunday, July 6th - Intinction

Sunday, August 3rd - Intinction

Sunday, September 7th - Traditional

World Communion Sunday, October 5th - Intinction

Sunday, November 2nd - Traditional

1st Sunday of Advent, November 30th - Intinction

Christmas Eve, Wednesday, December 24th - Traditional

1701 Market Street - Rodney Square - Wilmington, Delaware 19801 302-654-5200

Presbyterian Church

First General

LORD'S SUPPER. WHEN? MAN'S PRACTICE!

Myrtle Grove United Methodist Church

North 57th Avenue and Lillian Highway, Pensacola, FL 32516

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3 • 6:00 am : Men's Prayer	4
5 • Communion Sunday	6	7	8	9	10 • 6:00 am : Men's Prayer	11
12 ?	13	14	15	16	17 • 6:00 am : Men's Prayer	18
19 ?	20	21	22	23	24 • 6:00 am : Men's Prayer	25
26 ?	27	28	29	30	31 • 6:00 am : Men's Prayer	

LORD'S SUPPER. WHEN? MAN'S PRACTICE!

SUNDAY SERVICES
10:30 am Family
service (Madras
College, Kilrymont
Road) Click [here](#)
for map. This service
is especially suited to



Welcome
(Click to begin)

First Sunday
(Designed for YOU!)

News
Photos
Contact

Families First - St Andrews
About St Andrews
Baptist Union of Scotland

St. Andrews Baptist Church

those with children although a broad cross-section of
people attend. The boys and girls begin the morning in
classes tailored to their age and join the main congregation
towards the end of the service. Communion takes place on
the 4th Sunday of the month, and this morning service is
replaced by FIRST SUNDAY on the 1st Sunday of the
month. 6:30 pm Evening Service (South Street)

This service combines songs, prayers, Bible reading and
preaching. From time to time a choice of seminars is
available with opportunity to ask question and discuss.
Communion takes place on the 2nd Sunday of the month at
this service. After the service refreshments are served. . .

<http://www.standrewsbaptist.co.uk/sbc/>

LORD'S SUPPER. WHEN? MAN'S PRACTICE!

Common Practices On Frequency, HOW OFTEN?

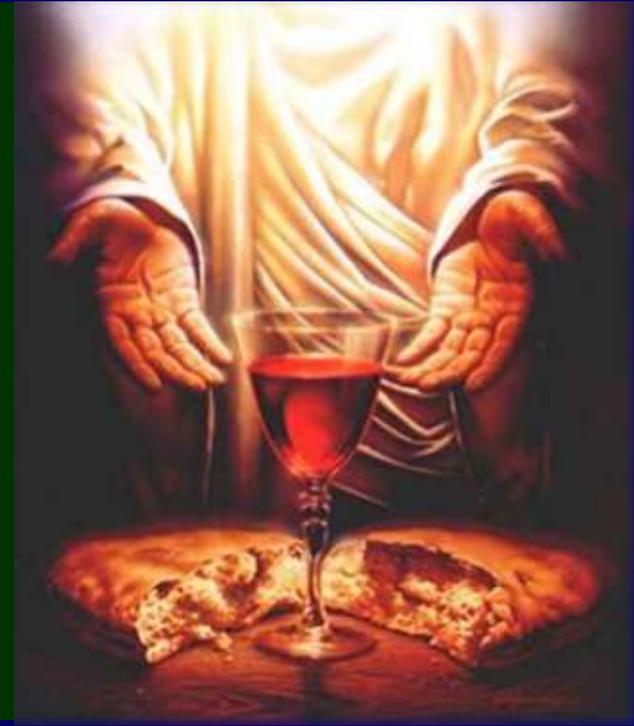
Once every quarter.

Once every year.

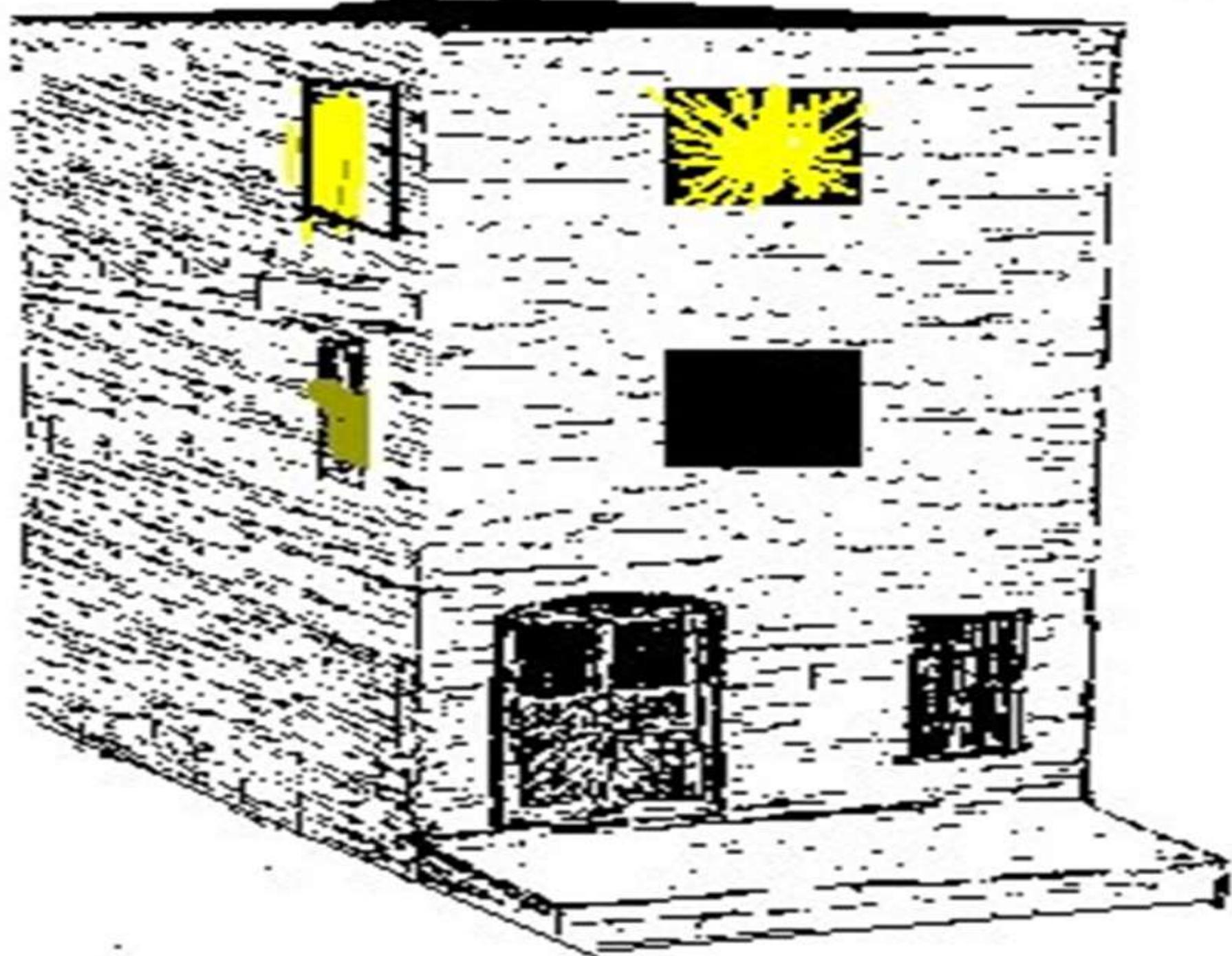
Once a month.

Every day.

Offered every Sunday.



SOMETIMES ON WEDNESDAYS, THURSDAYS, ETC.



THE PRACTICE OF THE EARLY CHURCH!

Acts 20:7; “On the first day of the week we met for the breaking of the bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.”

In those days when there was no telephones, visiting preachers had to **wait until the regular meeting time** in order **to see all the Christians together in one place.**

So, when **the disciples** came together for **“the breaking of the bread,”** that is, **partake together of the Lord’s Supper,** as well as eat regular food together, before or after the Lord’s Supper, **Paul preached to them.**

Acts 20:7; “On the first day of the week when we were gathered together for the breaking of the bread.

The verb in the verse is **“met” “came together.”**

Thus the primary purpose for the assembly was to partake of the Lord’s Supper.

This conclusion is also implied in Paul’s rebuke of the Corinthians: **“Therefore when you come together in one place, is it not to eat the Lord’s Supper.”** (1 Cor 11:20;)

Paul used **“when”** as a stylistic device to denote **a regular procedure** that the reader should know and understand. (see Dungan, 1891, 1:245-246; Gibson, 1990, pp. 4-5.)

The **significance** of this feature is illustrated in the following paraphrase: **“Now on the first day of the week, which everyone recognizes is the very day that Christians come together to observe the Lord’s Supper.”**

Acts 20:7; “On the first day of the week when we were gathered together for the breaking of the bread.

Paul spent an entire week in Troas, even though he was on a rushed schedule, **in a hurry to get to Jerusalem.** (20:16;)

One would **not delay a rushed trip** simply to partake of a common meal or meals, which could have been eaten on any of the delayed days.

It would seem he desired to meet
wWith the entire congregation
at **the formal, weekly worship assembly,**
a circumstance he repeated both at
Tyre (Acts 21:4;)
and **Puteoli** (Acts 28:14;)

THE PRACTICE OF THE EARLY CHURCH!

“The Breaking of The Bread.” Acts 20:7; = Lord’s Supper.

**Used To Refer To
The Lord’s Supper!**

Matt 26:26;

Mark 14:22;

Luke 22:19;

Acts 2:42;

Acts 20:7;

1 Cor 10:16;

1 Cor 11:23-24;

Break bread

**Used To Refer To
A Common meal!**

Matt 14:19; 15:36;

Mark 6:41; 8:6,19;

Luke 9:16; 24:30;

Acts 27:35;

Luke 24:35;

Acts 2:46;

***Acts 20:7; is a worship Assembly.
Not common meal in the assembly.
(1 Cor 11:22, 34;)***

First Day of Week - A Significant Day.

The Jewish Day ended at sundown and thus the new day started at sundown.

Paul must have started at the beginning of the Jewish first day of the week which is **our Sat night.**

Then they thus broke the bread early in the morning which is both the Jewish and our **first day of the week or **Sunday.****

Remember many were slaves and went to work early in the day.

Some non-biblical early writers refer to congregations having the Lord's supper at sunrise to do it at the same time that Jesus arose.

First Day of Week - A Significant Day.

Day of Importance:- JESUS was RAISED!

“Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”

MARK 16:9;

JESUS APPEARED TO DISCIPLES!

“Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you.”

JOHN 20:19;

First Day of Week - A Significant Day.

JESUS DECLARED TO BE THE SON OF GOD!

**“I will declare the decree: The LORD has said to Me,
‘You are My Son, Today I have begotten You.’”**

PSALM 2:7;

**“and declared to be the Son of God
with power according to the Spirit of holiness,
by the resurrection from the dead.”**

Rom 1:4; ACTS 13:32-33;

First Day of Week - A Significant Day.

JESUS WORSHIPPED PRIOR TO PENTECOST!

“Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.”

“And as they went to tell His disciples, behold, Jesus met them, saying, **"Rejoice!" So they came and held Him by the feet and worshipped Him.”**
Matt 28:1, 9;

First Day of Week - A Significant Day.

HOLY SPIRIT CAME AS PROMISED ON THE FIRST DAY!

**“And suddenly there came a sound from heaven,
as of a rushing mighty wind, and it
filled the whole house where they were sitting.**

**“Then there appeared to them divided tongues,
as of fire, and one sat upon each of them.”**

**“They were all filled with the Holy Spirit
and began to speak with other tongues,
as the Spirit gave them utterance.”**

Acts 2:2-4; cf. 2:17, 33;

First Day of Week - A Significant Day.

**THE FIRST GOSPEL SERMON
WAS PREACHED ON THE FIRST DAY!**

Acts 2:1-47;

**Many people shall come and say, "Come,
and let us go up to the mountain of the LORD,
To the house of the God of Jacob; **He will
teach us His ways, And we shall walk in His paths."****

**For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.**

ISAIAH 2:3;

First Day of Week - A Significant Day.

CHURCH was ESTABLISHED (BEGAN) on First Day.

*When the **Day of Pentecost** had fully come. . .
Then those who gladly received his word were
baptized; and **that day** about three thousand souls
were added to them. . . And the **Lord added**
to the church daily those who were being saved.”*

ACTS 2:1, 41, 47;

“ And you shall count to you from **the next day after the sabbath**, from the day that you brought the sheaf of the wave offering; seven sabbaths shall be complete. 16 To **the next day after the seventh sabbath** you shall number fifty days. And you shall offer a new food offering to the LORD. **Lev 23:15-16;**

First Day of Week - A Significant Day.

FIRST DAY OF WEEK WAS THE DAY OF WORSHIP.

ACTS 2:42;



ACTS 20:7;



1 CORINTHIANS 16:1- 2;



First Day Means Every First Day.

“Do what I told the Galatian congregations to do.

On the first day of every week,
each one of you should set aside a sum of money
in keeping with his income.” 1 Cor 16:1-2;

1 Cor 16:2 – “On the **first day** of **every** week”
(NASV; NIV; RSV; NASUE)

“**Kata** (NT:2596) has a distributive force,
‘every’ first day.”

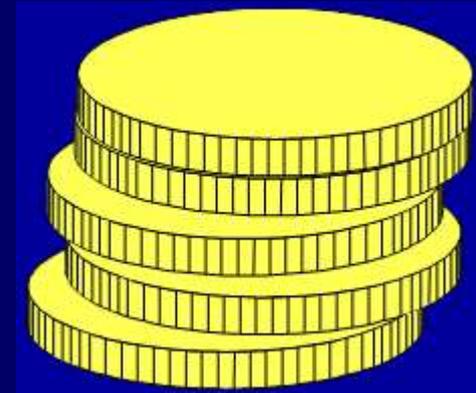
(Vincent's Word Studies of the New Testament.)

Illustrations:-

“Our club meets on **Monday.**”

“**Friday** is pay day.”

“**Saturday** is double time.”



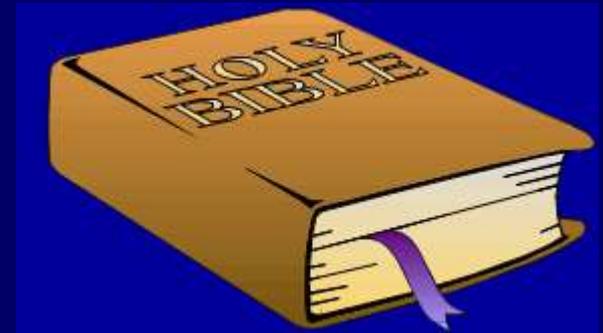
First Day Means Every First Day.

If weekly – Day of week stated:-

1 Cor. 16:2 – “On the first day of every week.”

Annually	Day of Year
Monthly	Day of Month
Weekly	Day of Week

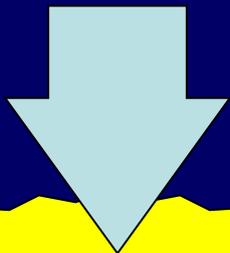
Rev 1:10; “On the Lord's Day I was in the Spirit”



Memorial / Feast.	Scripture.	Time.	Frequency.
Passover.	Ex. 12:6, 14, 24;	14th day of 1st Month.	Annual.
Trumpets.	Lev. 23:24;	1st Day of 7th Month.	Annual.
Atonement.	Lev. 23:27;	10th Day of 7th Month.	Annual.
Tabernacles.	Lev. 23:39-44;	15th day of 7th Month.	Annual.
Sabbath.	Exod 20:8-11;	7th day of week.	Weekly.
Lord's Supper.	Acts 20:7;	1st day of week.	Weekly.

First Day Means Every First Day.

Old Testament.
“Remember the
Sabbath day,
to keep it holy.”
(Exod 20:8;)

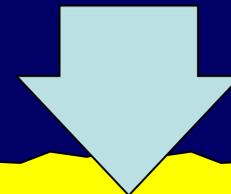


*Every Time
Sabbath Day
Occurs.*



**These
Come
Around
Every
Week!**

New Testament.
“And upon the **first
day of the week,**
when the disciples
came together to
break the bread.”
(Acts 20:7;)



*Every Time
First Day
Occurs.*

First Day Means Every First Day.

How Often to Observe Sabbath? In the Old Testament God told Israel to **remember the Sabbath**, He didn't stop and say **“every Sabbath.”**

Simply by describing the Sabbath they understood every Sabbath.

Acts 20:7; “On the first day of the week when we were gathered together for the breaking of the bread.” Means every Sunday.

Someone has said “If a car payment is due the first of the month then it is due the first of every month. If you don't think so then just miss one or two.”

Early Writings About Sunday!

Ignatius (Magnesians 9), Barnabas 15:8+, Justin (Apology I, 67:1-3,7, Trypho 10:1-3), Dialogue 41:4.)

Didache 14:1, Epistle of the Apostles 18, Gospel of Peter 9:34+, 12:50+, Acts of Peter 1:1, Clement of Alexandria (Miscellanies V,xiv.106.2)

Tertullian (To the nations I:13, On Idolatry 14:6, An Answer to the Jews 2:20, 4:1, Bardesanes (On Fate),

Eusebius (Church History II.xxvii.5) etc.

Early Writings About Sunday!

Tertullian:- “To us Sabbaths are foreign.”
On Idolatry 14:6.

JUSTIN:- “we do not live according to the Law,
nor are we circumcised in the flesh as your
forefathers, nor do we observe the Sabbath
as you do.” **Dialogue with Trypho 10:1.**

Ignatius:- “no longer observing **the Sabbath**
but living according to **the Lord’s day**,
in which also our life arose through him
and his death.” **Magnesians 9.**



Early Writings About Sunday!

Justin:- “We are always together with one another. . . on the day called **Sunday** there is a gathering together in the same place of all who live in a city or a rural district.”

“We all make our assembly in common of **the day of the sun**, since it is the **first day**, on which God changed the darkness and matter and made the world, and Jesus Christ our Saviour arose from the dead on the same day.”

“For they crucified him on the day before Saturn’s day, and on the day after (which is **the day of the Sun**) he appeared to his apostles . . .”

Apology I,67:1-3,7.

The FIRST day of the week the “Dia Panis” day of the bread?



“Where ever we are, we are all called after the one name of Christ- Christians.”

“On one day, the first of the week, we assemble ourselves together”

Bardesanes. (On Fate.)

“They [disciples] would rise at **[Sunday]** daybreak to sing a hymn to Chrestus as their God... They were accused of incestuous relations and cannibalism...” **Pliny the younger.**

Tertullian:- “The blood of martyrs is the seed...”

First Day Means Every First Day.

**Was the first day of the week the Sabbath? (20:7;)
Should Christians observe the Sabbath today?**

**DOES IT MATTER HOW “OFTEN”
A CONGREGATION OFFERS THE LORD’S SUPPER?**

**DOES IT MATTER WHAT DAY OF THE WEEK
THE LORD’S SUPPER IS OFFERED?**

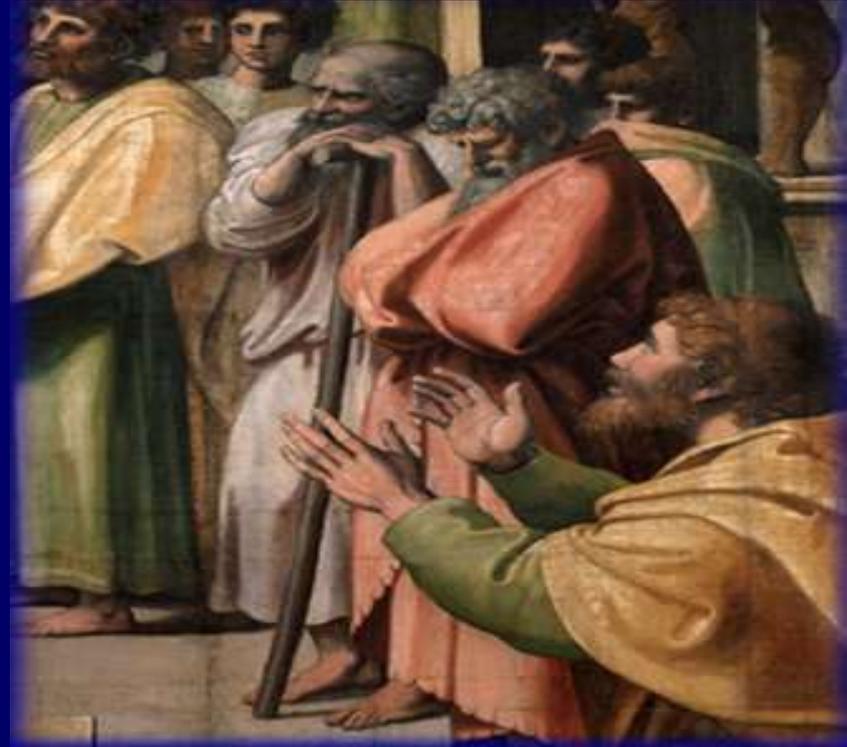
**WHEN DOES YOUR CONGREGATION
OFFER THE LORD’S SUPPER?**

Acts 20:7; “On the first day of the week we met for the breaking of the bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.”

We have no idea at what time Paul started to preach but one thing is for sure, the message was a little long.

He continued until midnight. **The reason? He was ready to depart on Monday morning.**

He was not sure if he would see many of them again, so Paul took advantage of the opportunity.



Acts 20:7; “On the first day of the week we met for the breaking of the bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.”

The **Jews** counted time from **sunset to sunset**;
The **Romans** counted from **midnight to midnight**. This fact has caused much dispute as to whether this meeting of the Troas congregation was on Saturday night (our time), or on Sunday (either a day-time or an evening service).

Troas was located in **Gentile territory**, and would schedule things according to Roman time. We are convinced that Luke is using Roman time, and that this meeting was on the day we call **Sunday**. (Reece)

Dale's note at this place is perceptive:-

Either let it be an all-day meeting beginning on Sunday morning, or a Sunday night meeting. . . . Since all knew it was the last time Paul planned to be with them, they would naturally plan for a long meeting.

(op cit page 305)



Large Upper Room. (Jerusalem.)

Acts 20:8; “There were many lamps in the upper room where they were gathered together.”

When a large room was needed to host large gatherings, the usual way was to build a large upper room with the floor area equal to the whole lower story of the house.

This probably explains why in every case where large groups of disciples assembled indoors, the place is mentioned and it is not in the temple area, it was always an upper room.

This building’s upper room was probably extra large because the building had three stories.

**Acts 20:8; “There were many lamps in the upper room
where they were gathered together.”**

**It being in the night, because of the persecution
that the Christians met with.**

**Should they be reproached for doing anything
indecently, they by these means exposed
themselves, and all that was done amongst them,
to the common view and notice of all.**

Acts 20:9; “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.”

There was a young man sitting close to the window.

His name? **Eutychus.**

What is the root meaning of his name? Guess:- **Lucky!**

Lucky / Eutychus was perhaps hot and he went and sat close to the window for some fresh air.

He did not know that this would be the last sermon he would hear.

Eutychus was like many today- in a deep sleep every time they come to church services!



Acts 20:10; "Paul went down, threw himself on the young man and put his arms around him. "Don't be alarmed," he said. "He's alive!"
What could have been a tragedy became a joyful occasion.

Paul had again demonstrated
the power of an Apostle of Christ.

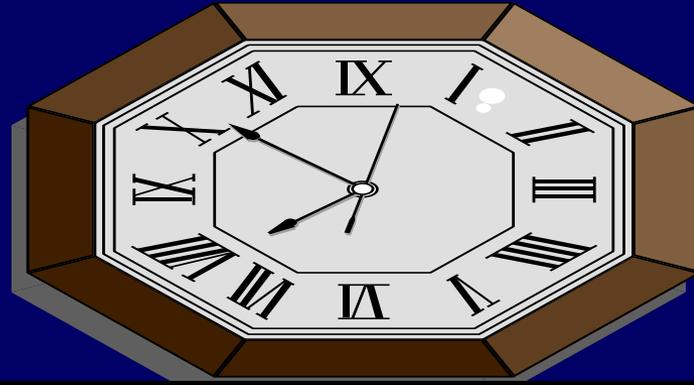
Do you think **Eutychus** became famous
because of his experience?

Some commentators have had questions
about whether **Eutychus** was really dead
or if he had just been knocked unconscious.

Was he really dead? Is Paul trying to be
optimistic? No, the H.S. says in verse 9
that **he was taken up dead.**

1 King 17:21; 2 King 4:34; Matthew 9:24;
I think those people knew what dead was.





Why could people of this time listen to preaching for hours but today people usually begin to complain if preaching lasts for more than 20 minutes?

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

20:7; ΤΟΥ ΚΛΑΣΑΙ ΑΡΤΟΝ
 tou klasai arton
 OF-THE TO-BREAK BREAD

20:7; 2806 [e] klasai κλάσαι to break V-ANA
 740 [e] arton ἄρτον bread N-AMS
 3588 [e] ho ὁ - Art-NMS

20:11; ΚΛΑΣΑΣ ΑΡΤΟΝ ΚΑΙ ΓΕΥΣΑΜΕΝΟΣ
 klasas arton kai geusamenos
 BREAKing BREAD AND TASTing

20:11; 2806 [e] klasas κλάσας having broken V-APA-NMS
 3588 [e] ton τὸν the Art-AMS
 740 [e] arton ἄρτον bread N-AMS
 2532 [e] kai καὶ and Conj
 1089 [e] geusamenos γευσάμενος having eaten V-APM-NMS

The Lords Supper and common meal.

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

Acts 20:7; “On the first day of the week when we were gathered together **for the breaking of the bread.**”

One primary reason to equate “**broken bread**” in this verse with the **eating of the Lord’s Supper** is due to its connection to the same expression used previously in verse seven. The Greek places **the article before “bread”** in verse 11, i.e., “**the bread,**” as reflected in both the ASV and NASB. G.C. Brewer concluded from this grammatical feature:-

“In verse 7 we are told that **they came together to break bread**, and in verse 11 we are told that after the interruption they came back to the upper chamber and **broke the bread, ton arton.**” (p. 331).

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

Acts 20:7; “On the first day of the week when we were gathered together for **the breaking of the bread.**”

“Since **bread** was mentioned in the context (verse 7), and this, as all admit, **was the Lord’s Supper**, and no other bread was contemplated in the passage.”

“Then **“the bread”** in verse 11 would **naturally refer to the bread just previously mentioned.** If we allow the context to explain what bread is intended, we can have **no doubt about its being the Lord’s Supper.**”

(p. 336,)

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

Acts 20:7; “On the first day of the week when we were gathered together for **the breaking of the bread.**”

“Using **four participles** and **one verb in verse 11**, Luke itemized **five specific actions** that followed the revival of Eutychus. In the ASV, those actions are:-”

“(1) gone up (i.e., returning to the third floor), (2) **broken the bread**, (3) eaten, (4) talked a long while, and (5) departed.”

“Observe carefully that the term **“eaten”** is a **separate** participial action **from the breaking of the bread**. It would appear that **“eaten”** refers to a common meal that Paul ate **after the Lord’s Supper was commemorated.**”

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

**Acts
2:42;**

ΤΗ tē to-THE	ΚΛΑΣΕΙ klasei BREAKING	ΤΟΥ tou OF-THE	ΑΡΤΟΥ artou BREAD
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**Acts
2:42;**

3588 [e] tē	2800 [e] klasei	3588 [e] tou	740 [e] artou
τῆ	κλάσει	τοῦ	ἄρτου
the	breaking	of the	bread
Art-DFS	N-DFS	Art-GMS	N-GMS

**Acts
27:35;**

ΚΑΙ kai AND	ΚΛΑΣΑΣ klasas BREAKING breaking-it	ἤΡΞΑΤΟ Erxato he-begins	ἔσθιειν esthiein TO-BE-EATING
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**Acts
27:35;**

2883 [e] labōn	740 [e] arton	klasas	ἤρξατο	esthiein
λαβὼν	ἄρτον	κλάσας ,	ἤρξατο	ἔσθιειν
having taken	bread	having broken [it]	he began	to eat
V-APA-NMS	N-AMS	V-APA-NMS	V-AIM-3S	V-PNA

The Lords Supper / common meal.

Acts 20:11; “Then he went upstairs again, **broke the bread**, and **took some food**; and after a long conversation which was continued till daybreak, at last he parted from them.”

He was with them until daybreak, that is, Monday.

This is what happens to many of us.

We stay late drinking coffee and talking,
Paul is having fellowship with the congregation
And afterwards departed.

I don't think Paul had been preaching to these people all week. But he preached all night because he knew he would not be passing that way again, as he later told the Ephesian elders.

If I had preached all night I would have spent most of the next day asleep. Not Paul, he left that morning and walked overland **from Troas to Assos, about twenty miles.**

Acts 20:12; “And they brought the young man in alive,
and they were not a little comforted.”

After **Eutychus** was shaken a little
by his quick death, he is then brought back alive.
What we learn is that the congregation in Troas
was comforted by the action taken by Paul.

Every miracle in the New Testament
was for that reason- **to confirm and to comfort**
the people at that time.

They rejoiced not only in the fact that the young man
was restored to life, but that by this means,
the **gospel was attested to**
and **many confirmed in the belief of it.**



Assos. – Temple of Athena. (Reconstructed.)



Thessalonica

Philippi

Neapolis

Berea



**Acts 20:13;
From Troas Paul
walks to Assos
while the rest of the
group go by ship.**

Troas

Assos

GREECE

Ephesus

Acts 20:13; “Then we went ahead to the ship and sailed to Assos, intending to take Paul on board; for so he had given orders, intending himself to go on foot.”

Luke is writing and says:-

We went ahead and sailed to **Assos.**

Where is Assos? — Troas and Assos are on the opposite sides of a peninsula which terminates with a cape called **Cape Lectum.**

The two towns which were about 20 miles apart were connected by a Roman road.

By this, we can see the physical strength that Paul had despite being up all night.

This long walk was **Paul's way of "unwinding" after an emotionally exhausting time.**

We can picture Paul spending the time in prayer as he walked along the highway in solitude.



Site of Ancient Assos.

Acts 20:14; “And when he met us at **Assos**,
we took him on board and came to Mitylene.”

Paul came walking and finally, they met in **Assos**.
Where they all get on a ship which takes them next
to **Mitylene** which is not far from Assos.

Remember- Paul is heading to Jerusalem now,
and really wants to be in Jerusalem.
He is now on his way.

He is now together with the eight men that
are following him according to Acts 20: 4-5.;



Troas

Assos

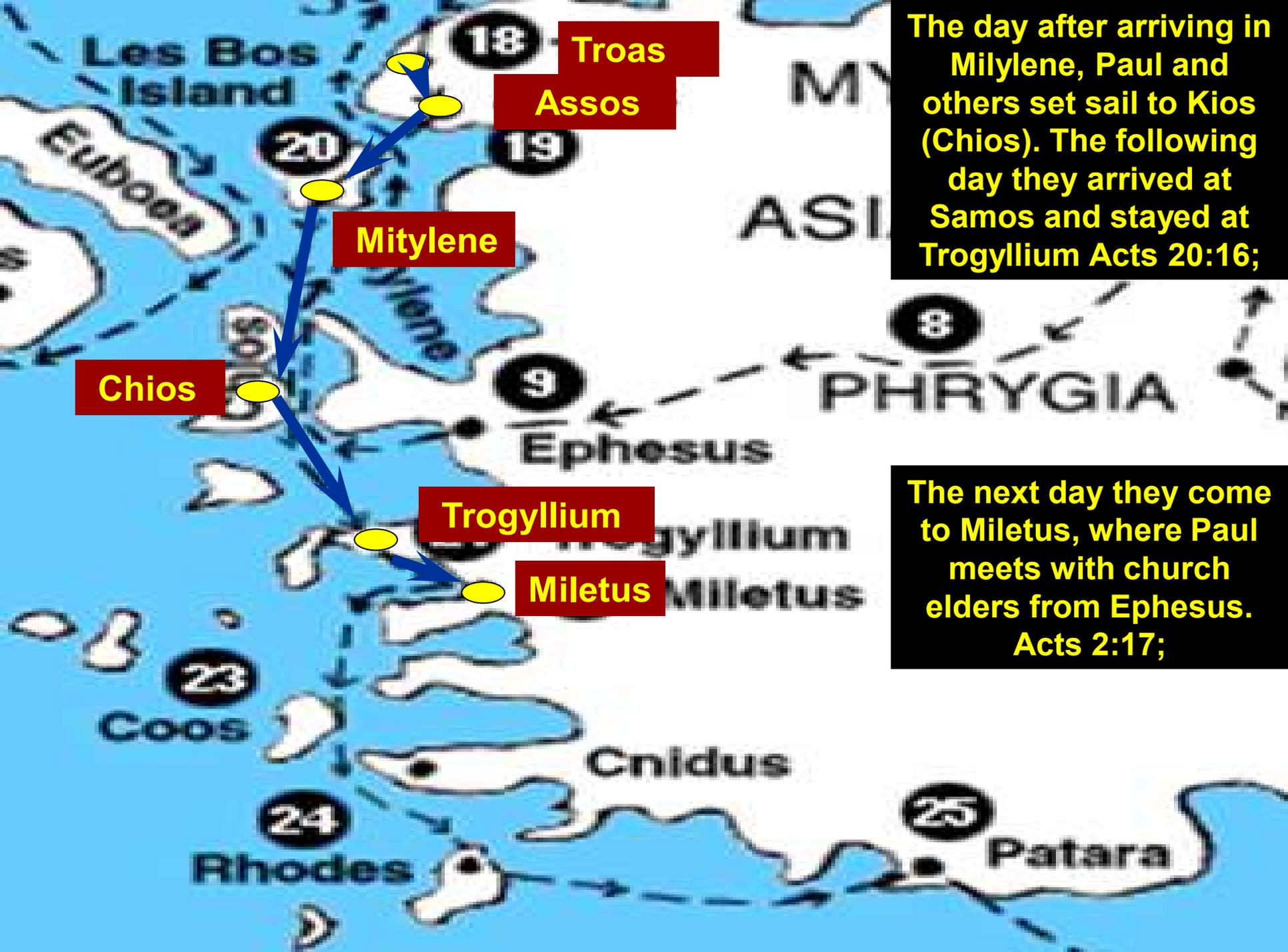
Mitylene

**From Assos,
Paul and others
sail to Mitylene.
Acts 20:14;**

Acts 20:14; “And when he met us at **Assos**, we took him on board and came to **Mitylene**.”

Mitylene was the capital of the **island of Lesbos**, and was located on the eastern shore of the island. It could be reached from **Assos** in a few hours sailing time.

According to Ramsay and McGarvey, they cast anchor in the harbour of **Mitylene on Monday night**.
(McGarvey, op. cit., p. 184.)



The day after arriving in Mitylene, Paul and others set sail to Chios (Chios). The following day they arrived at Samos and stayed at Trogyllium Acts 20:16;

The next day they come to Miletus, where Paul meets with church elders from Ephesus. Acts 2:17;

Acts 20:15; “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.”

It was the usual thing on the Mediterranean, when sailing in a coasting vessel, to put into a harbour and drop anchor every evening, if at all possible.

The island of **Chios is separated from the mainland by a very picturesque channel which is about 5 miles wide.**

It is Tuesday night now as they found anchorage at a point near the mainland opposite **Chios.**

Next day we crossed over to Samos:-

Samos is an island about 50 miles southeast of Chios. There are ruins of a town by the same name on the southeast shore of the island.

Acts 20:15; “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.”

“following we came to Miletus”:- A short voyage on the fourth day, **Thursday**, brought them to **Miletus**, an important seaport in the ancient world. More and more as the harbour at Ephesus silted up, the harbour at Miletus gained in commercial importance.

The city of **Miletus** had an ancient and storied history. The Wikipedia online free encyclopaedia **has a descriptive article worth reading about Miletus.**

Ephesus lay about 28 miles north of Miletus.

Miletus was about four miles inland on the Meander River. Ruins of an enormous theatre, traces of an aqueduct, and sites of several temples have been found here by archaeologists.

Acts 20:16; “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.”

This time, Paul decided to not stop in **Ephesus because his priority was to be in Jerusalem for the feast of Pentecost.**

Paul knew that if he stopped in Ephesus all his many friends would want to spend time with him and he would find it hard to leave in time to get to Jerusalem by the day of Pentecost.

It would be an excellent opportunity For Paul to witness for Christ.

We all know that this **feast of Pentecost was a big deal for all of the Jewish people, and when possible, many travelled far simply to be at that feast. Acts 18:21; 19:21; Acts 2:1;**

After the problems that arose with the followers of Diana, from amongst the Ephesians, Paul would not go into that city. Instead, he calls for the Elders from Ephesus to meet him in Miletus.

**The first time Acts 18:19-21;
Paul stayed in Ephesus six months
and the second time is when he stays for 3 years.**

So, we have a congregation that existed for almost four years and they already have Elders.

Are Elders important in a congregation?

This is the government established by God in order for his people to be well organized.

Elders are important because they are:-

1. Establish by God. Titus 1:5; Acts 14:23;
2. Take care of the flock. 1 Pet 5:1;
3. They look after us. Heb 12:17;
4. They are examples to the congregation 1 Tim 3;

I don't know what accommodations Paul had for meeting with these Ephesian elders.

There was a **very large public assembly hall in Miletus called the Boueluterion.**

Paul might have used it.

Ruins of the Bouleuterion at Mileus



**Acts 20:17; “From Miletus he sent to Ephesus
and called for the elders of the congregation.”**

**If there was a congregation at Miletus,
the New Testament does not mention it.**

**We know from later histories
that a congregation was there in Byzantine times**

Acts 20:17; “From Miletus he sent to Ephesus and called for the elders of the congregation.”



Bouleuterion. Reconstruction (model.)

Acts 20:18; “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.”

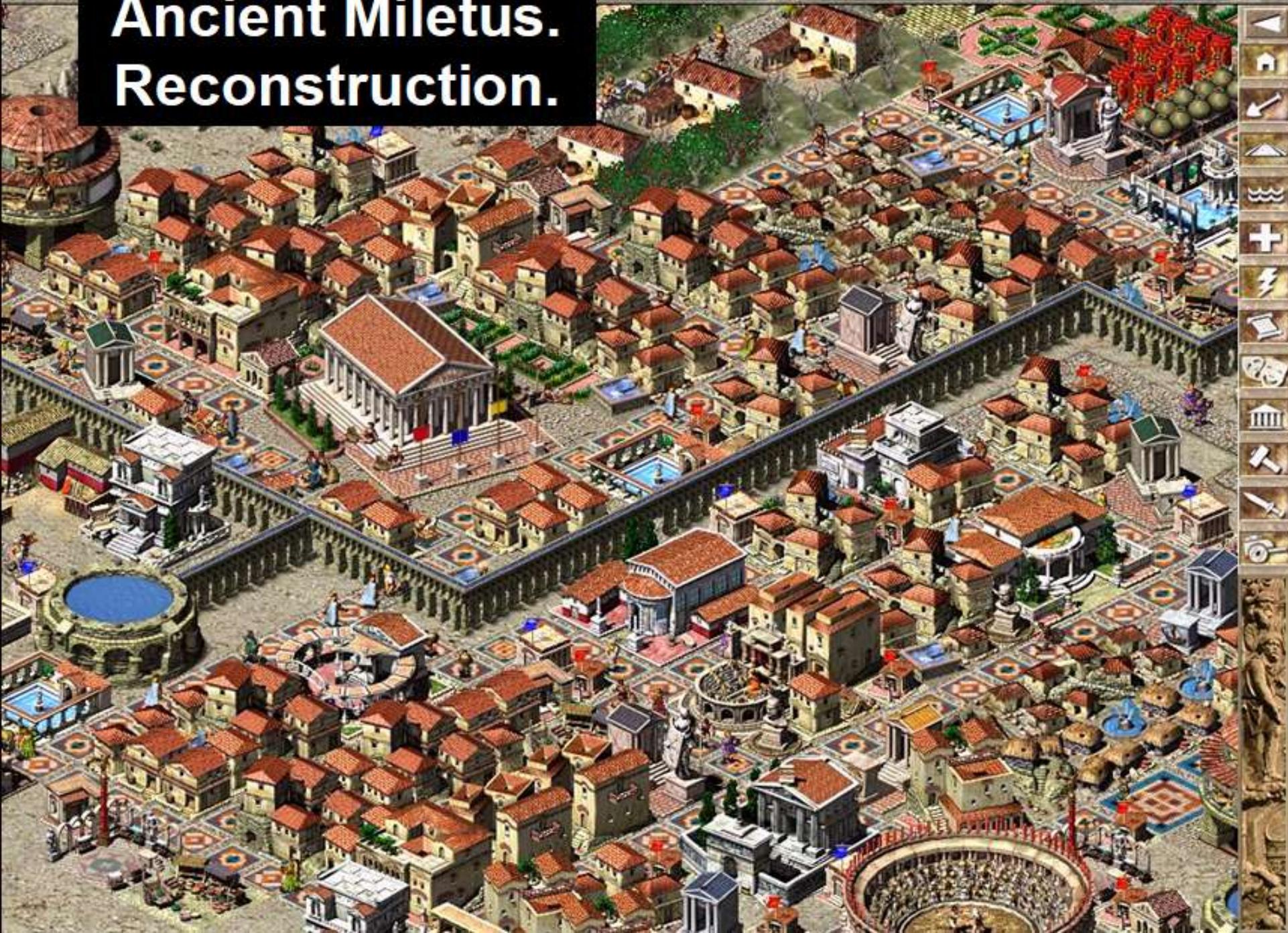
They arrived at Miletus to meet the apostle of Jesus, and this is the way that he started his conversation with them. “in what manner I always lived among you,”

Some of these men must have been among his first converts at Ephesus. They knew what he was talking about.

Every Christian, is not and should not be afraid of being checked, searched or investigated.

Phil 1:27; Jam 3:13; 1 Pet 1:15;

Ancient Miletus. Reconstruction.



Acts 20:18; “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.”

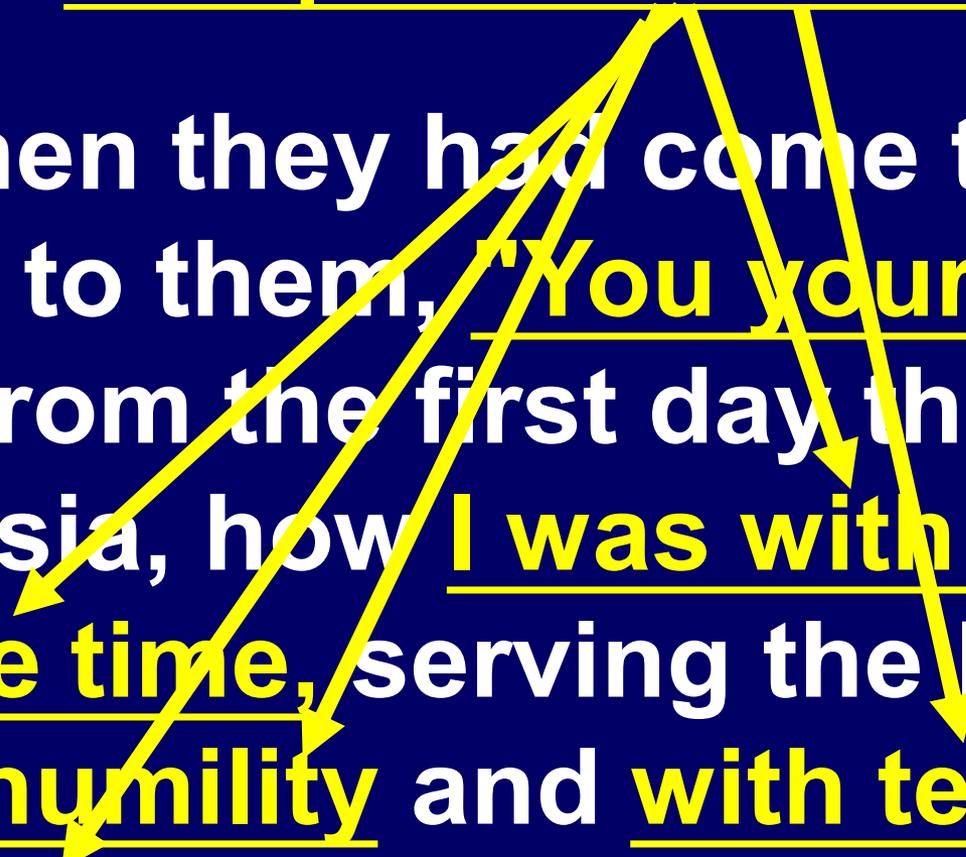
This is about EXAMPLE. Phi 3:17; 1 Pet 2:21;
We must live our Christian life
in a way that people can see
what we are doing and practicing.

The Bible declares that **we are**
open LETTERS TO THE WORLD.

2 Cor 3:2-3;

Acts 20:18-19; Real personal involvement!

And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews;

A yellow triangle is drawn over the text, with its top vertex at the top of the word 'know' and its base spanning from the start of 'I was with you' to the end of 'with tears'. Three yellow arrows originate from the top vertex of the triangle and point to the words 'know', 'I was with you', and 'with tears'.

Acts 20:18-19; “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, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews.”

“We proved to **be gentle** among you, **as a nursing mother tenderly cares for her own children**. Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, **because you had become very dear to us**. 1 Thess 2:7-8;

2 Cor 3:1-3; “Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?”

You are our letter, written in our hearts, known and read by all men; being manifested that **you are a letter of Christ**, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.

Acts 20:19; “serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews.”

SERVING THE LORD!

Every things we do ought to be for the Lord.

Romans 1:1; Phil 1:1;

All that we do must be done with HUMILITY.

2 Cor 11:7; Eph 4:2; Phil 2:3, 8;

Col 2:18; 3:2; 1 Pet. 3:8;

Humility (tapeinōn) means lowliness of mind.
It is a word that was coined by Christianity.

The one who humbles himself shall be exalted.
Exaltation is a certainty, God will lift us up.

Acts 20:19; “serving the Lord with all humility, with **many tears** and trials which happened to me by the plotting of the Jews.”

Acts 20:31; "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one **with tears**."

He was not just serving the Lord in all humility but also with MANY TEARS.

vs 31. Luke 19:41; 2 Cor 2:4; Phil 3:18;

Tears for whom? Paul was not embarrassed to cry for his fellow Christians, and for the lost.

Paul knew the value of human soul and he cried for them because he knew that people without Jesus, without salvation are lost in the world.

Psalm 126:5;

Acts 20:19; “serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews.”

Paul is also speaking about the hostility against him by his own people the Jews.

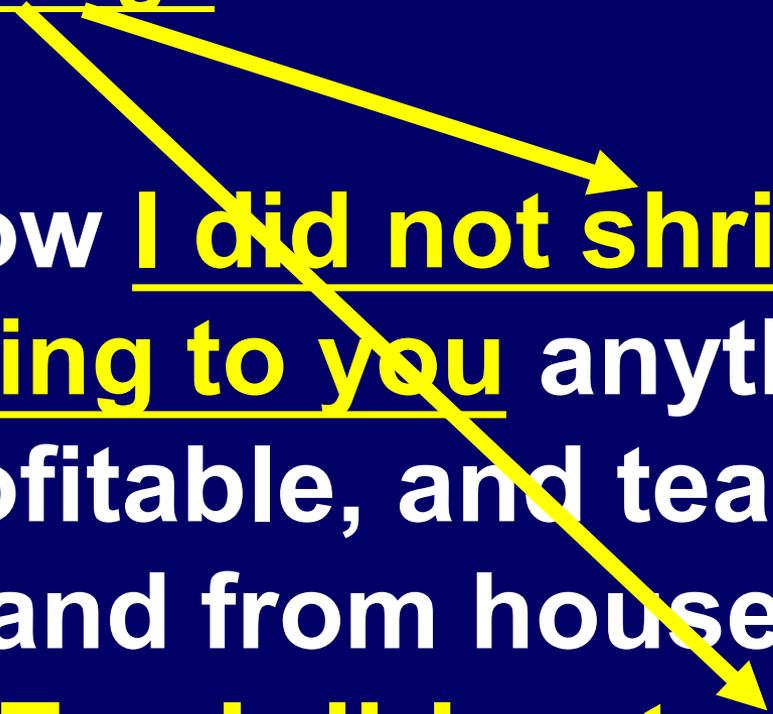
Ephesus, Acts 19:9; 1 Cor 15:32;

Paul was constantly in trouble while preaching the gospel of Christ.

It is sad when preacher working for a congregation leaves then become an enemy of that congregation.

Paul was with the Ephesians for three years and he cries before he goes because he is going to miss these people.

Courage to declare the truth!



20 “how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,”

27 “For I did not shrink from declaring to you the whole purpose of God.”



Balanced!

Acts 20:20; “Yet I never shrank from telling you the truth,
either publicly or in your homes.”

“Shrank not” :- “to withdraw one’s self, i.e. to be timid, to cower, shrink: of those who from timidity hesitate to avow what they believe, to be unwilling to utter from fear, to shrink from declaring, to conceal, dissemble” (Thayer 645).

Paul explains that he has been teaching the gospel of Christ from house to house.

Nothing and no one can take away the personal work of every Christian.

This is the responsibility of each individual. We must copy and follow what the apostles of Jesus were doing from the beginning.



**Acts 20:20; “how I kept back nothing that was helpful,
but proclaimed it to you, and taught you publicly and from house to house.”**

**The first enemy that arises against the preaching
of the gospel is laziness of some Christians.**

The second enemy is the TV.

**Many Christians cannot locate the off button
on the TV in order to go to work for the Lord.**

Acts 20:21; “testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.”

He taught **both Jews and Greeks**.

He showed no favouritism or partiality.

He was a Jew, but he did not favour the Jews.

He was called by God to be the apostle of the Gentiles, and he was severely persecuted by the Jews, but he did not neglect the Jews.

He preached to all men, colour, nationality, belief, status, poor, rich—nothing mattered. He reached out to all. Acts 10:34-35; Rom 10:12;

Brothers and sisters our country is very multicultural. We can't have any partiality, We no longer need to go into all the world because the world has come to us, **preach on.**

Acts 20:21; “testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.”

Paul is telling us that we must tell all people that **REPENTANCE IS KEY** IN ORDER TO PLEASE GOD AND TO ENTER INTO HIS FAVOUR.

We need to be willing to TURN BACK TO GOD!

No person that hasn't executed, exercised or practiced repentance in his life is fit for the kingdom of God...

Matthew 3:2; Luke 13:3; Acts 17:30;

We desperately need faith Rom 10:17;

In order **to understand God's grace** and how God wants us to **respond to His grace.**

Paul Has Reviewed His Work:-

V19 He served the Lord with humility.

V19 He did that with many tears.

V19 And with many trials by the plotting of the Jews.

V20 He kept back nothing that was profitable.

V20 He taught publicly.

V20 He taught from house to house.

V21 He testified to Jews and Gentiles the need for repentance towards God and faith in Christ.

Paul's Great Statement of Faith and Love:-
None of these things moved him.
He didn't count his own life
dear to himself.

He just wanted to finish
the Christian race with joy.
(Heb 12:1-4;)

**And to complete his ministry
of preaching the Gospel of Christ.**

The Third Missionary Journey.

Part 3 = Acts 20:1- 38;

Troas to Miletus.

Prepared by

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Part 4 = Acts 20:22- 38;

Miletus. The Ephesian Elders

**Third Missionary Journey.
Part 4 - Acts 20:22-38;
Miletus.
The Ephesian Elders**



Acts 20:22; “And now, **impelled by a sense of duty**, I am on my way to Jerusalem, not knowing what will happen to me there.”

Some translations have **“Bound in the Spirit”** implying that he had no option because **the Holy Spirit was forcing him to go.**

But the better understanding means to be filled with purpose as in Acts 19:21; not the Holy Spirit, but his spirit.

It was because of his own personal conviction that Paul was going to Jerusalem.

The Holy Spirit was not forcing him to make this trip.

It was an overpowering sense of duty, in spite of the dangers that were inherently connected with the trip.

(See v 23)

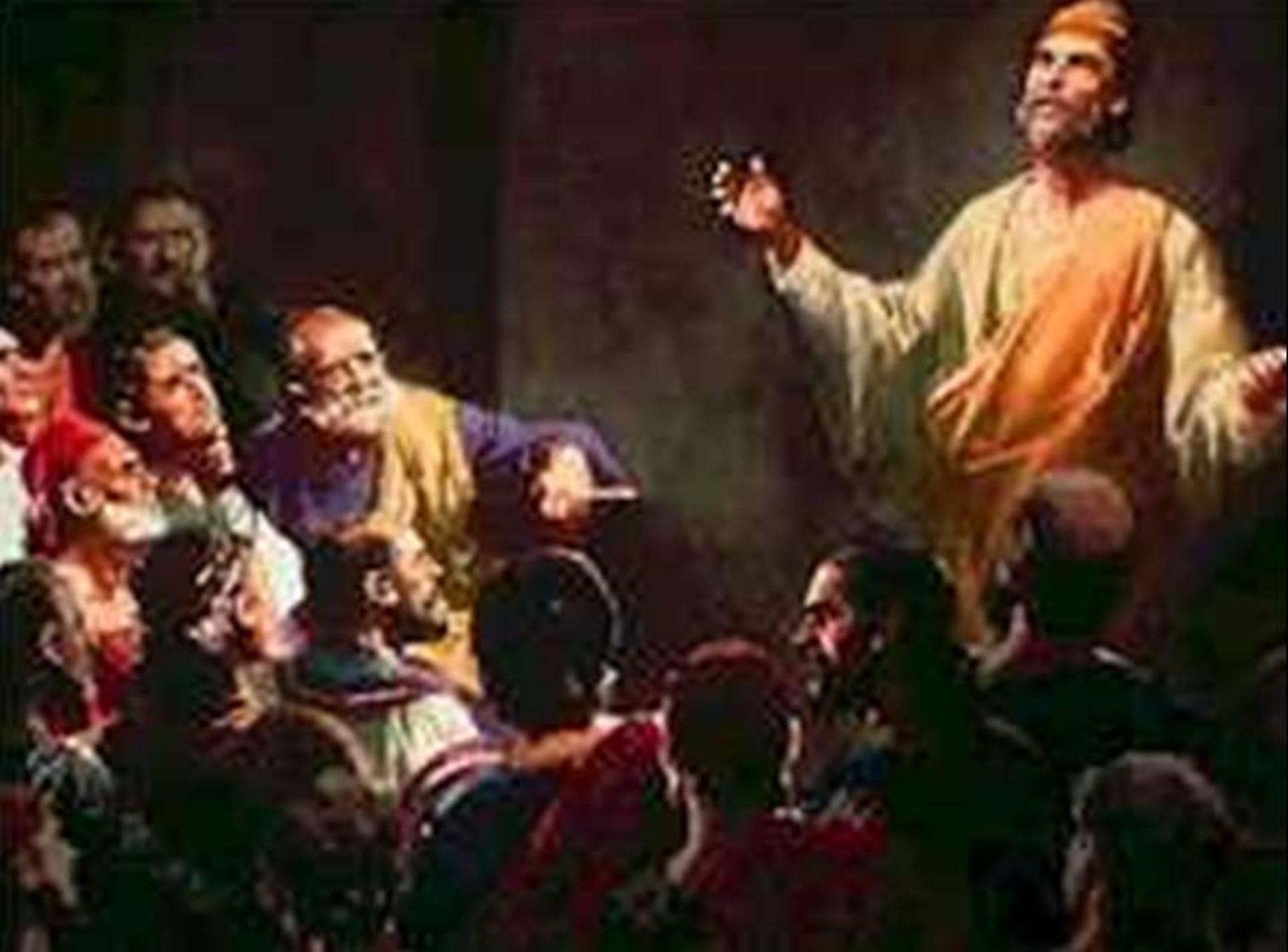
There is further evidence in Acts 21:14; that it was within Paul's will to choose, and not that the Holy Spirit was deciding for Paul apart from Paul's own will in the matter.

Acts 20:23; “except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.”

The H.S says, that is:- commands, informs, and advises Paul of the things that he would suffer.

Paul knows he is heading for prison but still wants to go to Jerusalem. He is willing to suffer if it is necessary to take the gospel to Rome.

If men could only pay attention to what the Bible says, they would not make so many mistakes and blasphemies against the Holy Spirit.



Acts 20:23; “except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.”

Paul knew his days of service in this world were numbered. He was not concerned about prolonging his life but about finishing the work God had given him to do.

All God’s great servants of the past had served their generation and passed on to their reward. Paul would be no different.

Paul has given his life completely to the Lord. Therefore, his life was in the Lord’s hands. Paul applied in his life what Jesus mentioned in Matthew 16:25;

“For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.”

Acts 20:24; “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.”

**So that I may finish my race! Christian life is a race.
There is no crown and prize
until you finish and cross the line.**

**Paul uses this paradox in many passages.
2 Tim 4:7; 1 Cor 9:24-25; Phil 3:14;**

**Are we prepared to live our lives
with the same confidence?
“For me to live is Christ to die is gain.”**

Acts 20:24; “, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.”

**“The ministry which I Received,
To testify to the gospel of the grace of God.”
He was committed to preaching the Gospel.**

He was dedicated, day and night, to teaching anyone who might ask him for a reason for his faith.

The gospel is called by many names in the NT:-
“the gospel of the grace of God.” (Acts 20:24;).
“The word of God.” (Acts 6:7; 13:5; Rom. 10:17;)
“Truth.” (Jn. 8:32; 17:17; II Cor. 6:7, 13:8;
Gal. 2:5, 14, 3:1, 5:7; Eph. 1:13;)

“Law of Christ.” (Gal. 6:1;).
“The perfect law of liberty.” (James 1:25; 2:12;).
“The council of God.” (Acts 20:26;).
“The word of His grace.” (Acts 20:32;).



Acts 20:25; “indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.”

Paul was telling the Elders that he had been preaching the kingdom of God; that meant that the kingdom that was already established among them. Daniel 2:44-45; Col 1:13;

They were not going to see his face anymore because he had many plans.

**He wanted to go to Rome.- Acts 19:21;
He wanted to go to Spain.- Romans 15:23-24;
He was not planning to return to Asia anymore.**

**Acts 20:26; “Therefore I testify to you this day
that I am innocent of the blood of all men.”**

**In Acts 18:6; Paul states that he is “clean”
in regards to blood. Here, he stated that
he is “**pure from the blood of all men.**”**

**Paul would not be held accountable for the souls
of individuals he had the opportunity to preach to;
and, of those brethren
whom he had the opportunity to warn of error.**

**“As a watchman standing on the wall, he had
warned all; hence, he was not chargeable with
their destruction; his skirts were clear from
the blood of all, as he had faithfully warned all
of their duty and of the coming wrath.” (Ez 3:18-21;)**

Acts 20:27; “For I have not shunned to declare to you the whole counsel of God.”

Preachers and teachers and all members of the body of Christ who want to be “pure from the blood of all men” today, must preach the **“whole council of God.”**

That means preaching every aspect of the word of God and even if sometimes people may take offence. (Matt. 15:12ff; 2 Tim 4:2;)

Souls are at stake! We must preach without fear or favour of men!
We need to speak the truth in Love.

Acts 20:28; “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.”

Therefore:- Because of the reasons that I mentioned before, because I am not responsible for you anymore as soon as I am gone, let me say something Paul says:
“TAKE HEED TO YOURSELVES.”

What does this mean?

Well the office of an Elder is something very serious, important and delicate.

Being an Elder is a beautiful and great thing but is something we must also pay serious attention to.

A congregations organisation ideally requires **a plurality of elders** so that no one man is tempted to rule over the congregation.

Plurality of qualified men appointed in each congregation.

Pastor
Eph. 4:11



Bishop
Phili 1:1

Elder
Acts 14:23

Acts 20:28; “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.”

Verses 17 and 28 show us clearly that in the church of the New Testament, the terms **Elder, Bishop & Shepherd** refer to **the same office.**

Elder. (presbuteroi 20:17;)

Bishops. (episkopoi 20:28; Phil 1:1; 1 Tim 3:2; Titus 1:7;)

Shepherd's. (poimaino 20:28; 1 Peter 5:2;)

No man can use these terms alone unless he is an Elder- as an office.

They must have the **qualifications** laid down by the Holy Spirit in Timothy and Titus.

The office of an Elder is one that is approved by the Godhead.

Elder - presbuteros. Titus 1:7; older and experienced in the faith!

An **Elder** is described as **God's steward**.

Pastor - poimen. Ephesians 4:11; maintains a careful watch for the spiritual needs of all the members of the flock!

The Pastor (**shepherd**) is an office held with the **Son's** approval.

Bishop - episkopos. Acts 20:28;

A leader, decision maker, manager of church affairs!

A Bishop (**overseer**) is appointed through the work of the **Holy Spirit** through the word.

Their role is described in their Bible names.

ELDER, PRESBYTER, (PRESBUTEROS.)

Acts 14:23; 20:17; 1 Tim 4:14; Tit 1:5; 1 Pet 5:1;

The KEY idea conveyed and thus one of the main characteristics of an ELDER is seen that he is to be a man of WISDOM AND EXPERIENCE.

The term ELDER in its primary usage denotes age, (one who is advanced in years) maturity, experience.

The natural order is that

Wisdom ought to accompany age.

Acts 20:32; “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.”

ELDERS envision and Initiate the programme of work. Elders are the **EYES** of the congregation.

They **MUST** have **VISION**, with **WISDOM** and relying on their advanced **EXPERIENCE**, they must **LOOK AHEAD** for the work that must be done.

As **ELDERS**, they are **responsible** for **planning and Initiating a challenging** programme of work for the congregation.

They provide the **GUIDANCE** and **MEANS** of carrying out the Lord's will.

BISHOP, OVERSEER, (EPISKOPOS.)

Acts 20:28; Tit 1:7; 1 Tim 3:1; Phil 1:1;

The term **OVERSEER** describes
the **ELDERS RELATIONSHIP** to the congregation.

Definition of the word Bishop.

"One who is charged with the responsibility
of seeing that all under their charge
do their work and do it rightly."

An **OVERSEER** or **BISHOP** occupies the similar
relationship to the congregation in regard
to authority as a **FOREMAN** to his group of workers.

The duly-appointed **overseers** have authority
from God and the members to direct
the affairs of the local congregation.

The Elder as Bishop / Overseer.



The Elder as Bishop / Overseer.

Overseer is derived from Anglo-Saxon roots and denoted a supervisor who stood on an elevated platform to direct many workers, as in the construction of a building.



He is **NOT** their **OWNER**, he does **not MAKE** the rules-
Christ is the lawgiver, he sees that **they are carried out**.

Duties of an Elder / Bishop / Overseer.

Supervise and ensure the worship, teaching and work of the congregation is done decently and an orderly manner. 1 Cor 14:26,40;

Rule well the church of God. 1 Tim 5:17; Many no doubt have a misconception of how **ELDERS RULE** the church.

It is NOT arbitrarily or Dictatorially 1 Pet 5:3;
An elder has **NO LEGISLATIVE POWER.**

In matters legislated by God, he must strictly abide.
In matters of **OPINION**, unless right or wrong is involved, he **MUST be considerate** of the wishes of the Congregation

His function is executive and judicial.
He carries out the will of God and sees that it is done by those under his care.

SHEPHERD. PASTOR (POIMEN.)

Eph 4:11; 1 Pet 5:2-4;

Found 18 times in N.T.

translated **pastor only **once** in Eph 4:11;**

The work implied by the term shepherd

**This title derives its meaning from
the significance of its primary meaning,**

A KEEPER OF SHEEP.

The word **POIMEN in its verb form
is translated **TEND** or better **SHEPHERD.****

1 Pet 5:2; (American Standard Version.)

The Elder as Shepherd.



The Elder as Shepherd.

The name **“SHEPHERD”** comes from the analogy of the leader of a flock of sheep.

God’s people for centuries have been likened to **sheep and their leaders to shepherds.**

Peter points out that **Jesus is the chief Shepherd** and the elders are under-shepherds. (1 Peter 5:1-4).



An elder is to do all that is included in **SHEPHERDING** or **TAKING CARE OF** the spiritual flock of God.

This beautiful figure sets out his duties clearly.

The Elder's / Bishop's / Pastor's Responsibilities.

Ensuring that the sound doctrine of God's word is provided as spiritual food. (Titus 1:9;)

Overseeing the activities of the local church by implementing God's word properly. (1 Pet. 5:2;)

**Administering discipline where necessary.
(2 Thess 3:6,14-15;)**

**Protecting the congregation from spiritual enemies.
(Acts 20:29-31; Titus 1:9-14;)**

**Taking care of those who are spiritually sick.
(1 Thess 5:12-14;)**

Bringing those back who have strayed from the Gospel. (Titus 1:9-14;)

Acts 20:28; “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.”

Who selects or appoints elders in the church?

THE HOLY SPIRIT DOES!

This beautiful work in the church is designed by God, the Holy Spirit, and is not mans invention.

Therefore, that is the reason why all Christians are commanded to respect these men and to be subject unto them.

In 1 Tim 3:1-7 and Titus 1:5-9 we have the commandment that came from the Holy Spirit.

In these two passages, we can see what the desire of the Holy Spirit is for these men.

Acts 20:28; “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.”

The brethren who serve as Elders and don't fulfill the pre-requisites in these passages have not been appointed by the H.S. but by men.

Men such as these cause so much damage to the church of the Lord.

This office must be something that men desire and not something that is imposed on them.

If a man does not meet the qualifications, can we make him an Elder?

Acts 20:28; “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.”

An Elder must take care of himself first before he takes care of someone else.

Yes, the Elder MUST take care of himself first and then, the church of the Lord.

That is what Paul says:- You first, then the flock.

Who is the flock? 1 Peter 5:2;

The flock is the church and the Elders are the Shepherds responsible for the spiritual welfare of the congregation.

**Acts 20:28; “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.”**

What is it that they need to take care of?

THE CHURCH OF GOD.

**The church belongs to the Lord and not to man.
God purchased the church.**

What was the price? The cost?

The Blood of Jesus!

Eph 1:7; Col 1:14; Heb 9:12; 1 Pet 1:18-19; Rev 5:9.

That was the price!

**This is why the church is so important.
The price that Jesus paid was so precious.**

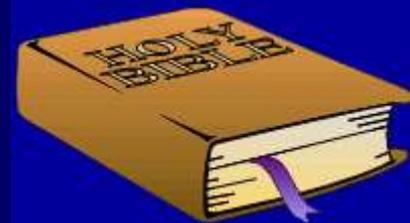
Acts 20:28; “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

How are elders to “**oversee**” Christians? 1 Thess 5:12; “respect those who work hard among you, **who are over you in the Lord and who admonish you.**”

“Be shepherds of God's flock that is under your care, serving as overseers, not because you must, but because you are willing, as God wants you to be;

~~not greedy for money, but eager to serve.”~~

“not lording it over those entrusted to you, but being examples to the flock.” 1 Pet 5:2-3;



Acts 20:28; “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.”

“Frequent mention is made in the NT of the blood of Christ”
(I Cor. 10:16; 11:27; Rev. 7:14; 12:11; 19:13;)

“Shed on the cross, (Col 1:20;) for the salvation of many.”
Matt. 26:28; Mark 14:24; Luke 22:20;

The **pledge of redemption**, Eph 1:7; I Pet 1:19; having **expiatory efficacy**, Rom 3:25; Heb. 9:12; by which believers are **purified** and are **cleansed from the guilt of sin**. Heb 9:14; 12:24; 13:12; I John 1:7, 5:6-8; Rev 1:5; 7:14; I Pet 1:2;

**Acts 20:28; “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.”**

**Through His blood we are rendered acceptable
to God, Rom 5:9; and find access
into the heavenly sanctuary. Heb 10:19;**

**By which the Gentiles are brought to God
and the blessings of His kingdom. Eph. 2:13;**

**In general all rational being on earth and in heaven
are reconciled to God. Col 1:20;
Christ blood purchased for himself the church,
Acts 20:28; and gathered it for God. Rev 5:9;**

Acts 20:29; “For I know this, that after my departure
savage wolves will come in among you, not sparing the flock.”

This is a warning! FOR I KNOW!

He is very sure. Paul knew that after he left,
Satan would not leave the church alone,
but **would wage war against the Christians.**

After my departure... As soon as I am gone...
What would happen?

“Ravenous wolves will come in among you.”



**Acts 20:29; “For I know this, that after my departure
savage wolves will come in among you, not sparing the flock.”**

**Paul is talking about men with the appearance
of wolves! In the sense that **they will cause damage
to the body of Christ with their attitude
and false teaching!** Matt 7:15; 2 Peter 2:1-3;**

**“False prophets also arose among the people,
just as there will also be false teachers among you,
who will secretly introduce destructive heresies,
even denying the Master who bought them,
bringing swift destruction upon themselves.”**

**“Many will follow their sensuality, and because
of them the way of the truth will be maligned;”**

**“in their greed they will exploit you with false
words; their judgment from long ago is not idle,
and their destruction is not asleep.”**

A photograph of a large flock of sheep with thick, light-brown wool. In the lower-left quadrant, one sheep is replaced by a black wolf with its mouth open, showing its teeth. The wolf is positioned among the sheep, making it difficult to distinguish from the rest of the flock.

← Others are a little harder.

← Some wolves among the flock are easy to spot.

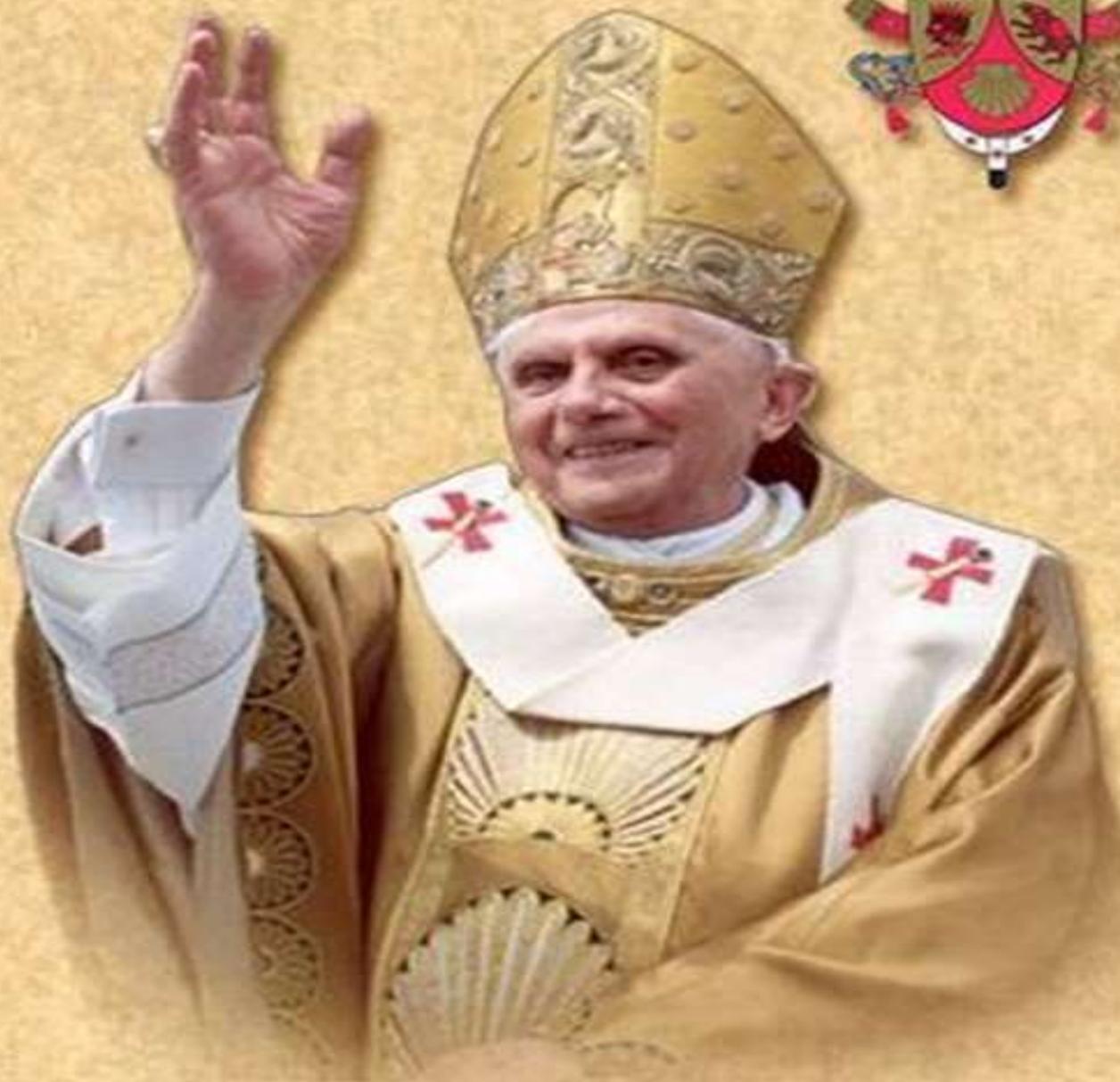
Acts 20:28; “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

Paul’s warning that from among the elders themselves would arise men teaching false doctrines to draw away followers soon came true.

A great apostasy began when one elder began to be elevated above the others and called the bishop of the church.

The unscriptural exaltation of the bishop as a separate office above the other elders is usually traced to the writings of Ignatius of Antioch who was born in 35 AD and martyred sometime between 98 and 117 AD.

This continued until one man claimed power over all others in his position as “pope**” in **666 A.D.****



**Acts 20:29; “For I know this, that after my departure
savage wolves will come in among you, not sparing the flock.”**

**The warning still stands for you and I. We are not out of
danger. Remember, the wolves can come from among us
and we must be prepared in order to fight against the illusion
in which they live in and the wrong things that they teach.**

**1 Tim 4:1; 2 Thess 2:3; 2 Tim 3:1,13;
2 Peter 3:3; 1 John 2:18;**

**“The Spirit explicitly says that in later times
some will fall away from the faith, paying attention
to deceitful spirits and doctrines of demons,
by means of the hypocrisy of liars seared
in their own conscience as with a branding iron,”**

**“men who forbid marriage and advocate
abstaining from foods which God has created
to be gratefully shared in by those
who believe and know the truth.”**

**Acts 20:29; “For I know this, that after my departure
savage wolves will come in among you, not sparing the flock.”**



**Acts 20:29; “For I know this, that after my departure
savage wolves will come in among you, not sparing the flock.”**

**Sooner or later, from among us, members
will rise up trying to cause division.**

**They would love to see the whole church divided
and destroyed, Christians dead in their sins,
the whole cause of Christ down and out.**

**This is Satan’s pleasure, when Christians fall away
and the congregation is destroyed.**

**How does Satan fight? INTERNALLY,
from among us, members who are disgruntled,
complaining, backbiting, gossiping etc.**

Acts 20:30; “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.”

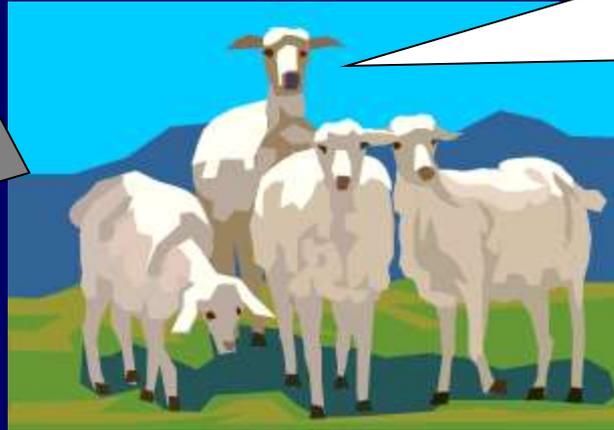
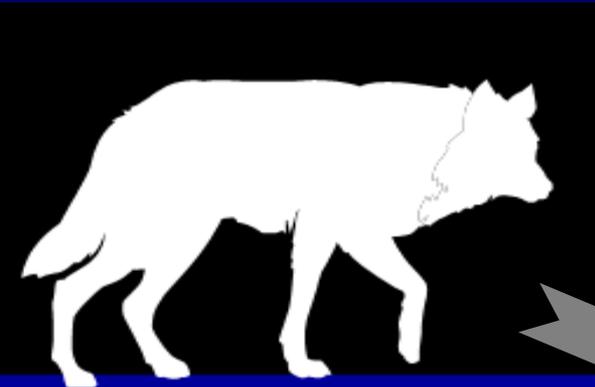
“from among your own selves
men will arise,
speaking perverse things,
to draw away
the disciples after them.”

**Infiltration
&
counterfeit.**

**Spiritual
Warfare.**

Savage Wolves and Distorted Teachings!

The Assembly.



Distorted
Teachings

“after my departure
savage wolves
shall come in
among you.”

“Also from among
yourselves men shall
arise, speaking
distorted teachings.”

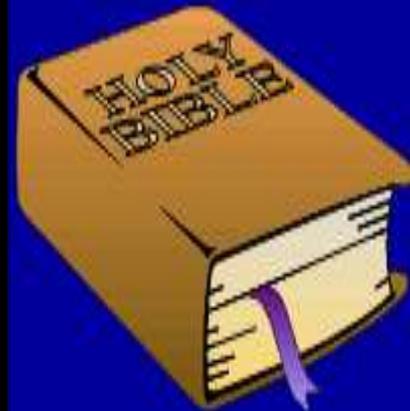
Acts 20:30; “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.”

Jude 3 “. . . I felt I had to write and urge you to **contend** for **the faith** that was **once for all** entrusted to the saints.”

“But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless.”

Titus 3:9;

How does the church distinguish between guarding against people distorting the truth spoken of here but yet keep away from useless controversies and arguing about words spoken of in 2Tim 2:14; & Titus 3:9;?



Acts 20:30; “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.”

**From among us! That is,
from within the congregation.**

Many are with us, but they are not from us.

1 Tim 1:20; 1 John 2:19;

**Many are with us, but they cannot make up
their mind in regards to what to believe.**

**Many have no other choice, many are not happy
with the doctrine, but just play along for now.**

Some already start speaking perverse things!

What we going to do?

**Are we supposed to leave the teaching of God
and run for our lives? Are we supposed to defend
His teaching and stand up for the truth?**

Acts 20:30; “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.”

“Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen. 2 Tim 2:14;



Acts 20:31; “Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.”

Therefore:- because of all that I mentioned already, about all of the warnings that I gave you etc...

Remember:- Bring it back to all of your minds, make memory of it.

“for three years.” That is how long he had stayed in Ephesus and the Elders knew him really well.

“I did not cease to warn.” This is every Christian’s responsibility. To warn other Christians about the problems that might come. Gal 6:1-2;

Not warning our brothers is a spiritual crime because sooner or later the false teachers will come and the brothers will become easy prey.

Acts 20:32; “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.”



“The whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right.” 1 Tim 3:16;

**The word of God, that is, the gospel of Jesus.
(John 1:17) “Which is able to build you up...”**

**The word of God has the power to do many things
in the life of every person, if we:**

Study it. Meditate on it. Love it, Respect it, Revere it.

**When we stop preaching this word, then apostasy
comes into the church and men follow other
Men’s ideas rather than the teaching of Jesus.**

Acts 20:32; “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.”

2 Tim 4:2-4; “preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”

“For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4. and will turn away their ears from the truth and will turn aside to myths”

Paul is very sure that if we dwell in the word of the Lord then we will be safe, because the word of God has the power to:- “give you an inheritance among all those who are sanctified.”“

Acts 20:32; “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.”

When Christians are sanctified by the word, they will hardly seek for the division of the church or the destruction of the church that Jesus bought. Instead they will strive to be united in every aspect.

1 Cor 1:10; Ephesians 4:4-5;

The Elders from Ephesus are now aware of all of the things that might happen to them in the future. Therefore they would have to prepare themselves and be vigilant...

Acts 20:33; “I have coveted no one's silver or gold or apparel.”

Paul is very different from those ravenous wolves who only look for churches with one purpose: **to devour the goodies that they have.**

“I have come not to take anything from you. I have come to teach and to preach the gospel of Jesus for free.” 2 Cor 7:2; 12:17-18;

Men do well to consider these words.
He was doing any kind of work
in order to support himself.

Many Preachers today do not preach
if the salary is not juicy and with benefits.

Financial Integrity



Acts 20:34; “Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.”

Making tents was how he supported himself.

Acts 18:3; 1 Cor 4:12; 1 Thess 2:9; 2 Thess 3:8-9;

Imagine- Paul raising his calloused hands when he is trying to present his point unto the Elders.



Tents are always in demand even today.

I don't think there was a surplus of skilled tentmakers in the Greco-Roman world. I'm sure Paul always had all the jobs he could handle.

How many preachers and teachers today do you know who support themselves and their helpers by labouring with their hands?



Model of Ancient Tent

Acts 20:34; “Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.”

Preachers can be supported by congregations too.

1 Tim 5:17 & 18; Gal 6:6; 1 Cor 9:3-14;

On several occasions Paul did accept support from congregations. Philippians 4:14-19;

He didn't have to support himself by making tents but he wanted to so he did.

His point to the Ephesian elders was that he hadn't worked among them just for the money as some modern televangelists are often accused of doing.

Unmuzzled Oxen Treading the Grain



Acts 20:35; “In everything I did,
I showed you that by this kind of hard
work we must help the weak,
remembering the words the Lord Jesus
himself said: It is more blessed to give
than to receive.”

Paul was **always a good example of his teaching.**
If all preachers exhibited the wisdom of their
teachings in their daily lives their words would
become much more effective in saving souls
and changing lives.

Not self - centred



Feeding the Homeless.

Acts 20:35; “In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: It is more blessed to give than to receive.”

Jesus’ words, “It is more blessed to give than to receive,” might not be a direct quotation. It might be like Matthew’s statement. (Matthew 23:23;)

“And he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: “He will be called a Nazarene.”

Nowhere in scripture can this quotation be found. The prophets did say He would be a “**root**” or a “**sprout.**” Everyone from Nazareth was a “**root**” because “**Nazareth**” in Hebrew means “**city of roots.**”

Acts 20:35; “In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: It is more blessed to give than to receive.”

Jesus spoke often about the rewards that would come to the unselfish, caring person who gave to help others. (Matthew 6:2-7;)

So one might say that Jesus did say that it WAS more blessed to give than to receive.

But Jesus must have told Paul many things in person during the three years in Arabia, (Galatians 1:15-17) that were not recorded in the four gospels. This might have been one of them.

Glass of Cold Water Matt 10:42;



Acts 20:35; “In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: It is more blessed to give than to receive.”

Paul is following the example of Jesus- who came to serve and not to be served. Jesus’ motto was to always help those who were in distress and in need.

**In which way are we blessed if we give?
In the same way that we are following God’s steps when He gave His Son for mankind.**

In the same way that Jesus gave himself to die even though we were sinners.

In the same way the apostles also gave their lives for us.

Acts 20:36; “And when he had said these things,
he knelt down and prayed with them all.”

“when he had said these things.”

That is, all of the things he mentioned in chapter 20.
He is done, and is ready to depart.

“prayed with them all.”

Prayer is so important before we do anything in our lives.
Before leaving the city and the elders of Ephesus, Paul would
pray and commend them to the word that he had spoken.

Again, this is another apostolic example
that we must emulate in order to do all things
according to the will of the Lord. Colossians 3:17;

This must have been a solemn, sad occasion
because they knew this was the last time
they would see Paul on this earth.



Acts 20:37; “Then they all wept freely, and fell on Paul's neck and kissed him.”

When the preacher loves the congregation and the congregation loves the preacher, there is a real connection, there is a real bond, there is real love.

That's what we see here!

“They all wept freely!”

37 “And they all wept sore,” **KJV**

37 “And they began to weep aloud.” **NASB**

37 “Everyone cried a lot as they.” **(God's Word)**

37 “And they all wept sore.” **ASV**

37 “and there came a great weeping to all.” **YLT**

This the love that they had for this man after three years of being with him.”

They all hugged him and kissed him.

Acts 20:38; “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.”

“They cried and were very sad when Paul told them that they would see his face no more!”

Many of them in fact did not see the face of the apostle any more

Before he left, they accompanied him and all of his companions to the boat.



This was the end for the man of God in Miletus, and, with the Elders from Ephesus.



Acts 20:38; “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.”

Paul will sail on to Palestine and the elders will return to Ephesus and faithfully do their jobs until God calls them home.

That is what all Christians of whatever position in the congregation must faithfully do.

When Jesus addresses the Ephesian congregation in one of His letters to the seven churches of Asia, it had left its first love or the love it had at the first.

How that happened and whether it was the fault of one or more of these elders we may never know in this life.

Conclusion.

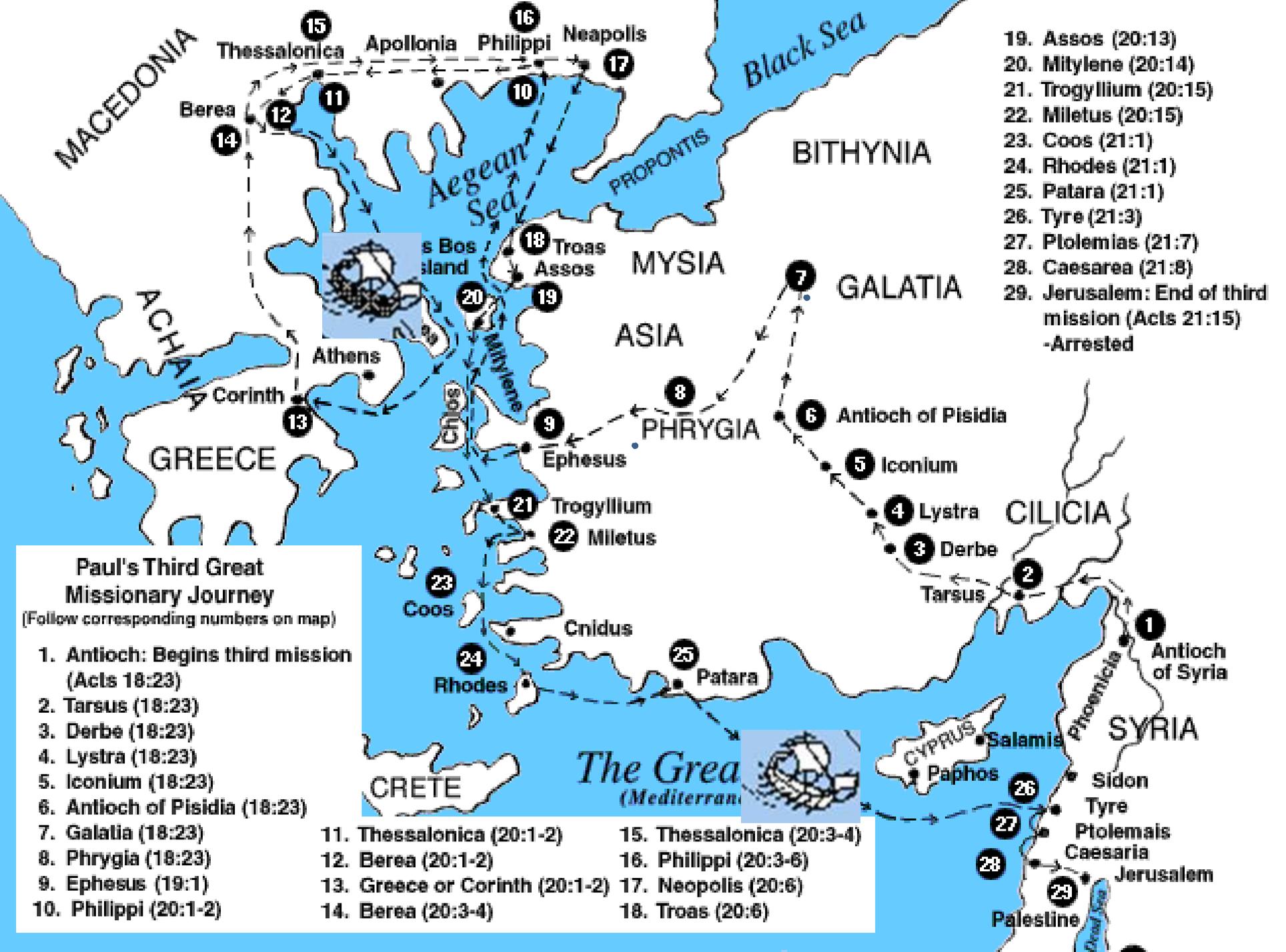
Paul has taken the gospel out into the Roman world.

**He has established congregations
all over Asia Minor, Macedonia and Greece.**

**He has collected monetary and other resources
for the famine-stricken saints in Judea.**

**He travels there now with his many helpers to carry
this to the poor among these Jewish saints.**

**He knows he will be arrested in Jerusalem
and sent to Rome as a prisoner. But he is willing
to suffer this indignity if it allows him
to carry the gospel to Rome.**



- 19. Assos (20:13)
- 20. Mitylene (20:14)
- 21. Trogyllium (20:15)
- 22. Miletus (20:15)
- 23. Coos (21:1)
- 24. Rhodes (21:1)
- 25. Patara (21:1)
- 26. Tyre (21:3)
- 27. Ptolemais (21:7)
- 28. Caesarea (21:8)
- 29. Jerusalem: End of third mission (Acts 21:15) -Arrested

Paul's Third Great Missionary Journey
 (Follow corresponding numbers on map)

- 1. Antioch: Begins third mission (Acts 18:23)
- 2. Tarsus (18:23)
- 3. Derbe (18:23)
- 4. Lystra (18:23)
- 5. Iconium (18:23)
- 6. Antioch of Pisidia (18:23)
- 7. Galatia (18:23)
- 8. Phrygia (18:23)
- 9. Ephesus (19:1)
- 10. Philippi (20:1-2)
- 11. Thessalonica (20:1-2)
- 12. Berea (20:1-2)
- 13. Greece or Corinth (20:1-2)
- 14. Berea (20:3-4)
- 15. Thessalonica (20:3-4)
- 16. Philippi (20:3-6)
- 17. Neopolis (20:6)
- 18. Troas (20:6)

The Third Missionary Journey.

Part 4 = Acts 20:22- 38;

Miletus.

The Ephesian Elders

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Next in the series:-

Miss Journey Part 5 - Acts 21:1-17;

**He Served His Generation
(The Apostle Paul)
by Ellis Jones.**

Acts 13:36;

**When David (Paul) had served God's purpose
in his own generation, he fell asleep.**



**He served his generation,
With kind unselfish love.
He preached and travelled widely
On orders from above.**

**He never hesitated
To tell men all God said.
For that he suffered often,
And once was left for dead.**



**His friends were good and many,
With most lifelong and true,
Like Timothy and Titus
And Luke, to name a few.**

**Death was no concern of his,
Of it he had no fear.
In faith he always strongly
Yearned for Jesus to appear.**



**He was a good example
Of what we all should be.
That's why he was effective
In setting sinners free.**

**I want to hear his stories
And those of all the blessed
Who served their generation
And entered into rest.**

A tropical sunset over the ocean. The sun is low on the horizon, casting a golden glow across the sky and reflecting on the water. Palm trees are silhouetted against the bright sky in the foreground. The text "The End" is overlaid in the center in a large, white, sans-serif font.

The End