

# 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.







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

**GALATIA**

**PHRYGIA**

**Antioch of Pisidia**

**Iconium**

**Lystra**

**Derbe**

**Tarsus**

**Antioch of Syria**

**Ephesus**

Trogyllium  
Miletus

Cnidus

Patara

Nicaea



**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.”**

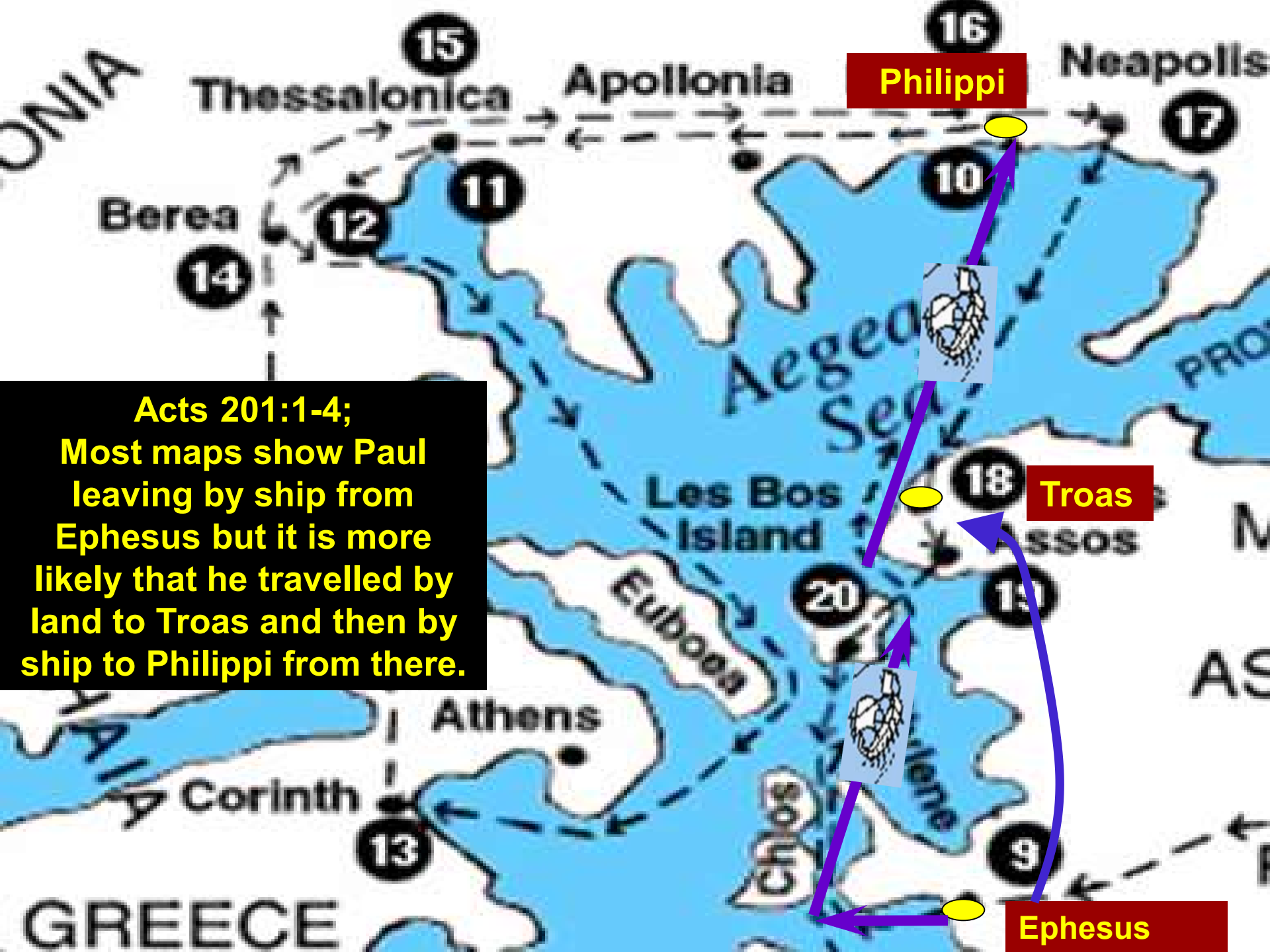
**So Paul leaves Ephesus right after the uproar  
led by Demetrius the metal smith.**

**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.**

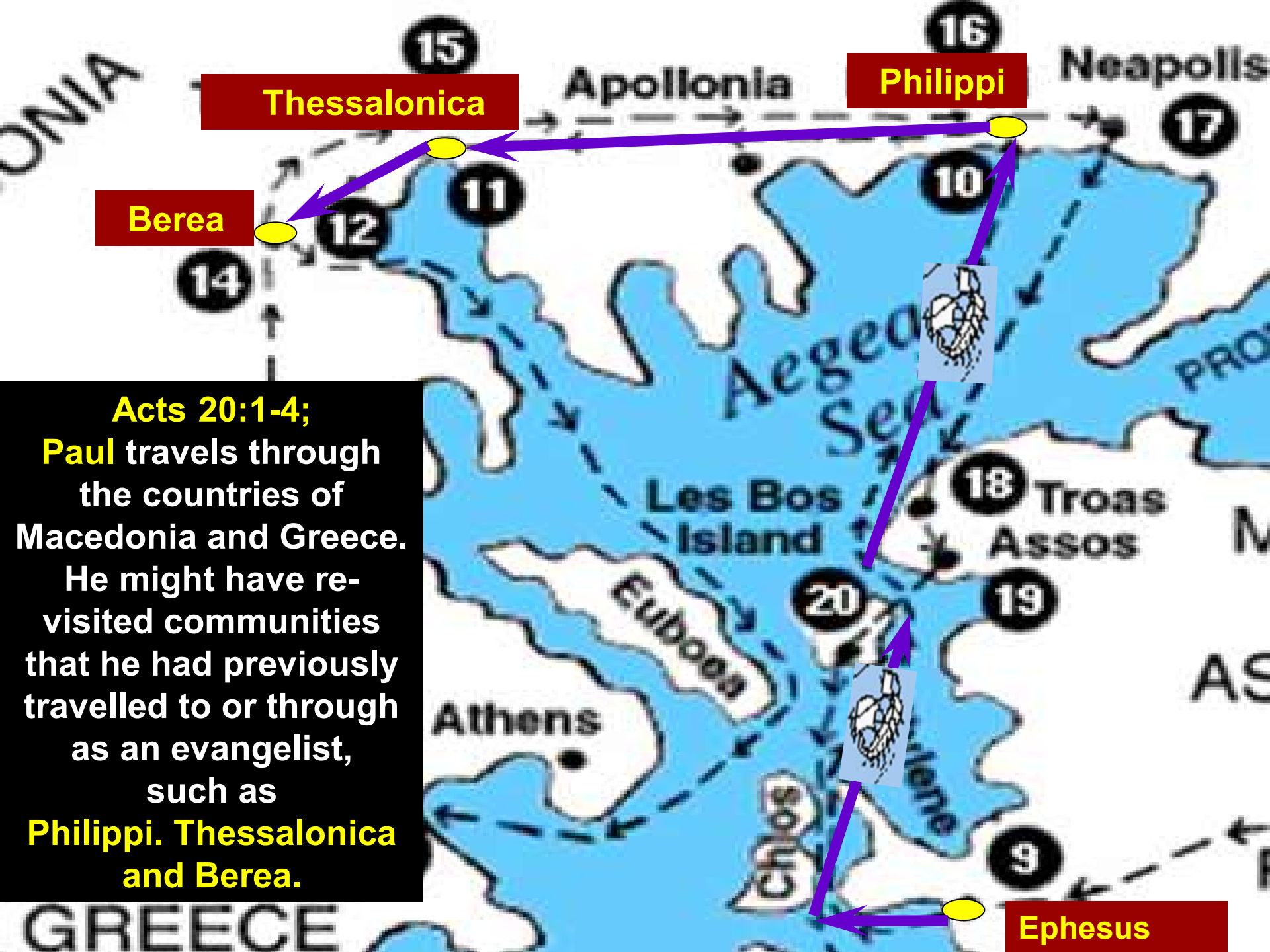
**We suppose that shortly after Titus and the two brethren left for Corinth, the news comes from Galatia that the Judaizers had been through the congregations of Galatia, and had been only too successful.**

**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."****



**Thessalonica**

**Philippi**

**Berea**

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

**Ephesus**

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



# 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.**

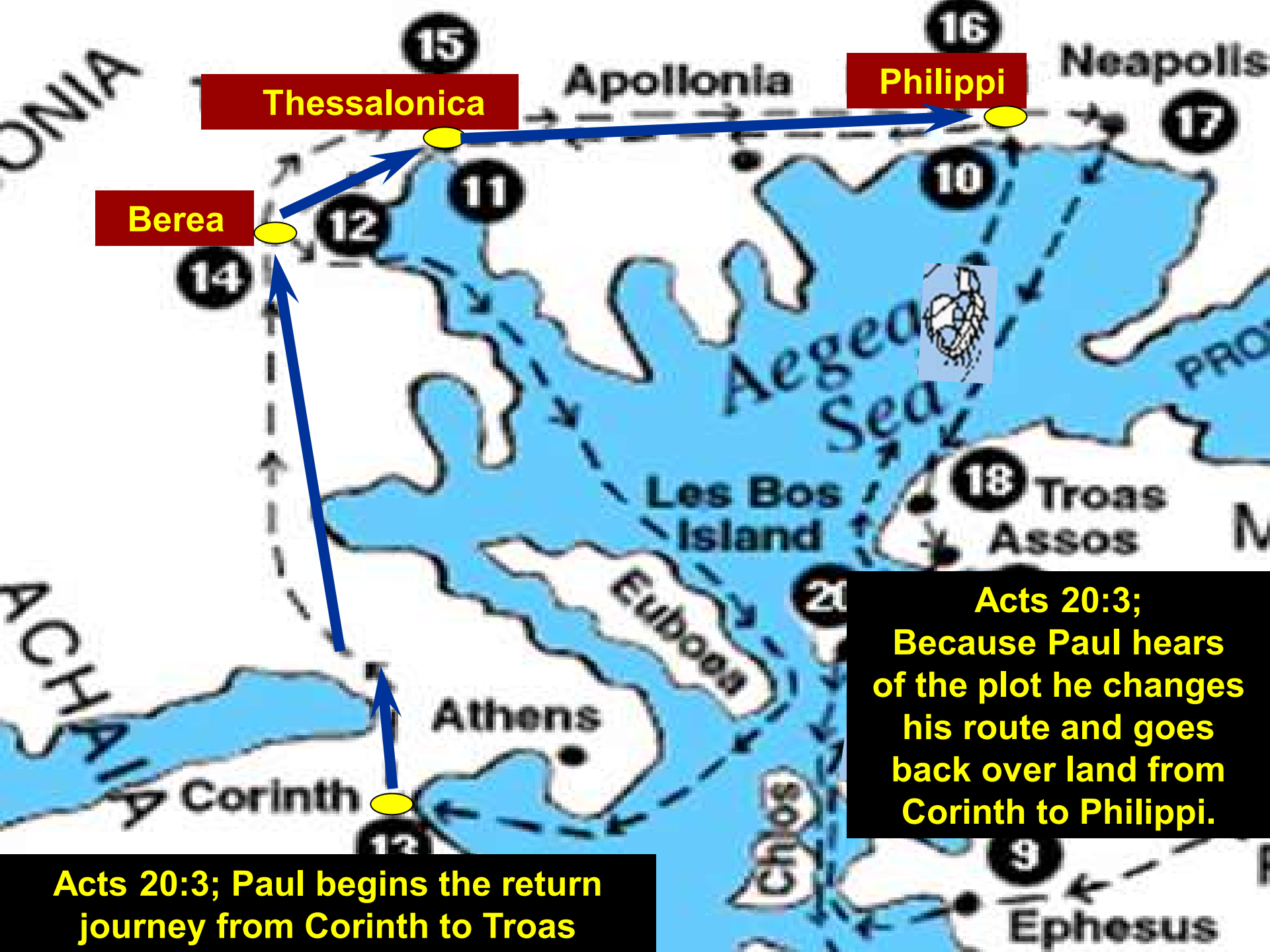
**Acts 20:3; “and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.”**

**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.**



**Thessalonica**

**Berea**

**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

Troas

Athen

Korinth

Ephesus

Kolossä

Tarsus

Antiochia

Malta

Damaskus

Jerusalem

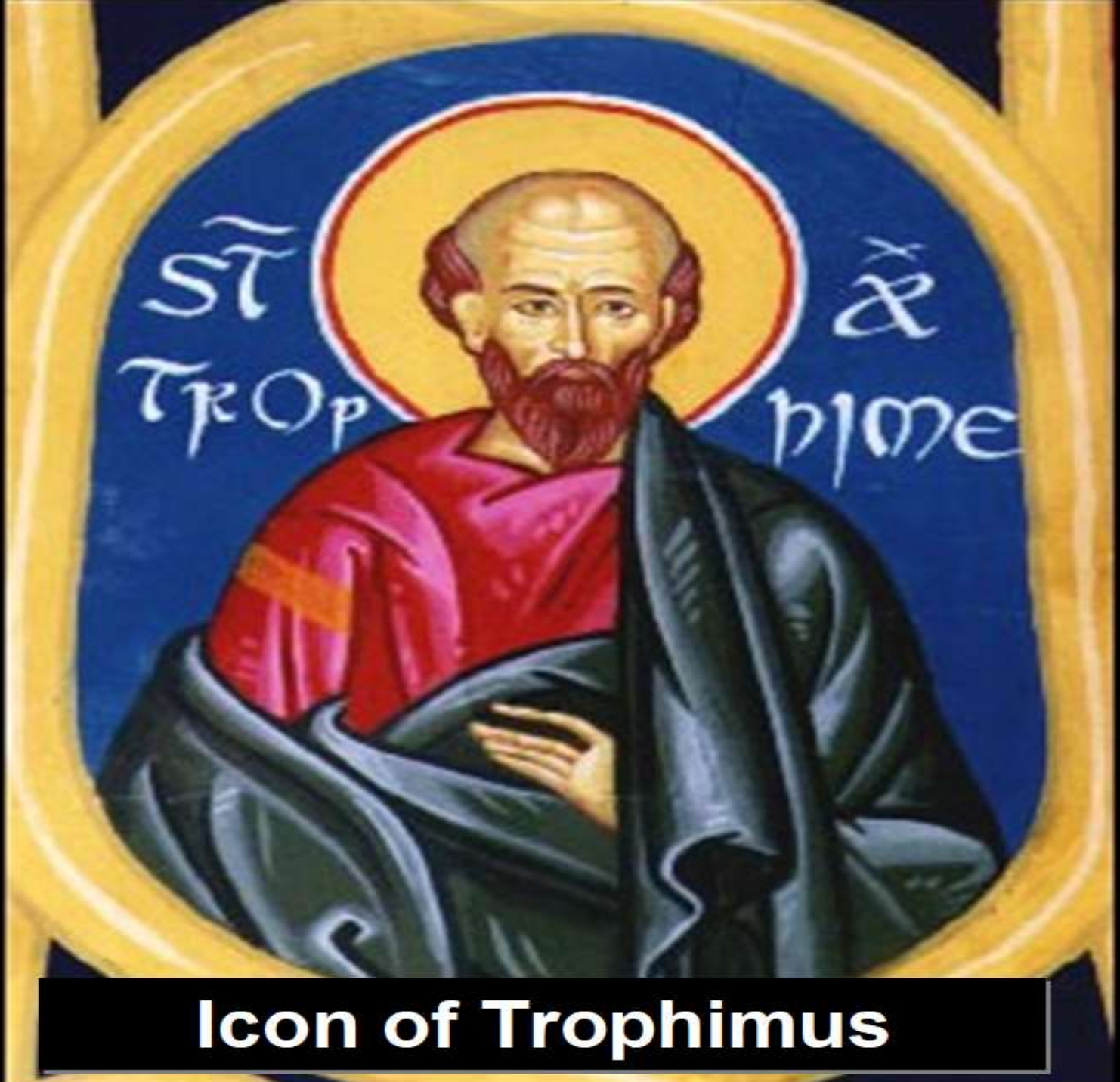
# Site of Ancient Troas.







**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.”

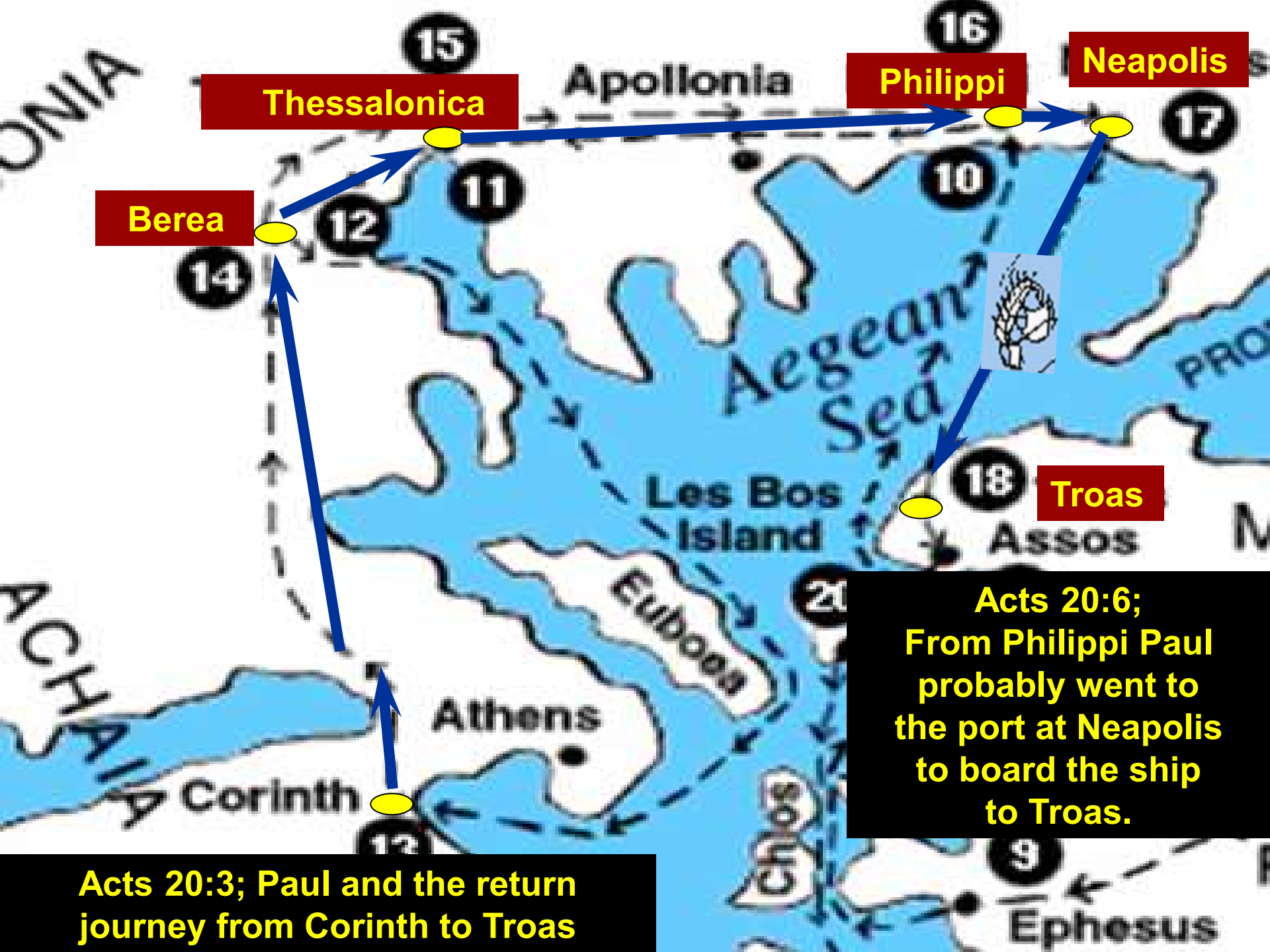
**Titus** will also go along on this mission.

**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.



**Thessalonica**

**Berea**

**Philippi**

**Neapolis**

**Troas**

**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 & Central



# 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 • 8:00 am : Men's Prayer	4
5 • Communion Sunday	6	7	8	9	10 • 8:00 am : Men's Prayer	11
12 ?	13	14	15	16	17 • 8:00 am : Men's Prayer	18
19 ?	20	21	22	23	24 • 8:00 am : Men's Prayer	25
26 ?	27	28	29	30	31 • 8:00 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**

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...

**Welcome**  
(Click to begin)

**First Sunday**  
(Designed for YOU!)

**News**  
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**About St Andrews**  
**Baptist Union of Scotland**



*St. Andrews Baptist Church*

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

**Common Practices On Frequency, HOW OFTEN?**

**Once every quarter.**

**Once every year.**

**Once a month.**

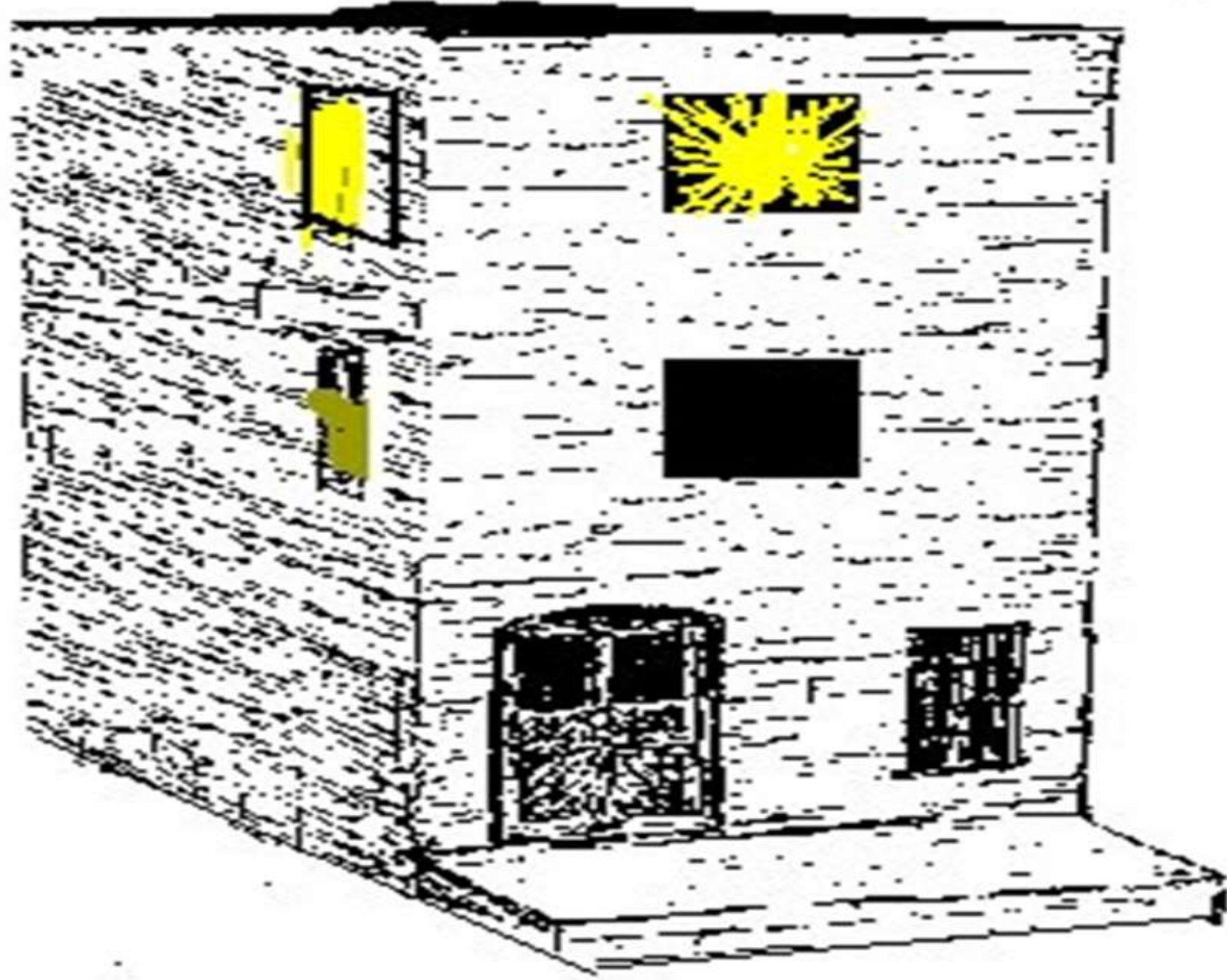
**Every day.**

**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.**

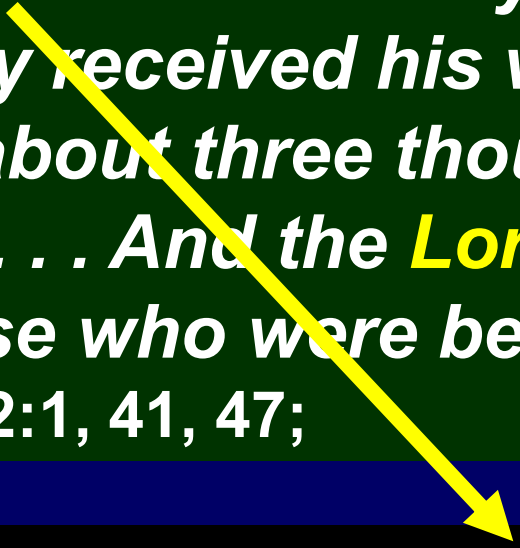
**ISAIAH 2:3;**

## 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.**”

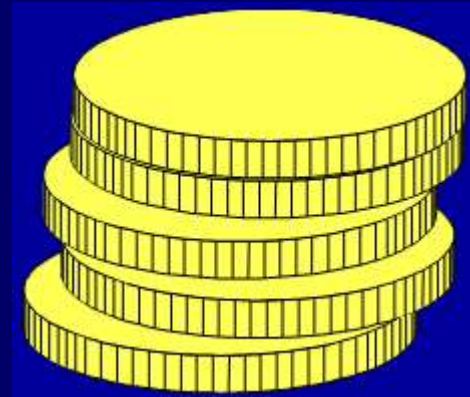
(Vincent's Word Studies of the New Testament.)

## 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.”**

<b>Annually</b>	<b>Day of Year</b>
<b>Monthly</b>	<b>Day of Month</b>
<b>Weekly</b>	<b>Day of Week</b>

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

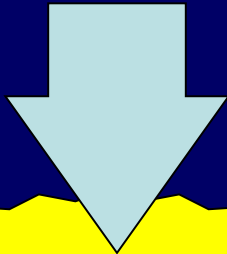


<b>Memorial / Feast.</b>	<b>Scripture.</b>	<b>Time.</b>	<b>Frequency.</b>
<b>Passover.</b>	Ex. 12:6, 14, 24;	14 <sup>th</sup> day of 1 <sup>st</sup> Month.	Annual.
<b>Trumpets.</b>	Lev. 23:24;	1 <sup>st</sup> Day of 7 <sup>th</sup> Month.	Annual.
<b>Atonement.</b>	Lev. 23:27;	10 <sup>th</sup> Day of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

# First Day Means Every First Day.

**Old Testament.**

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



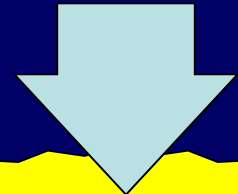
*Every Time  
Sabbath Day  
Occurs.*



**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?

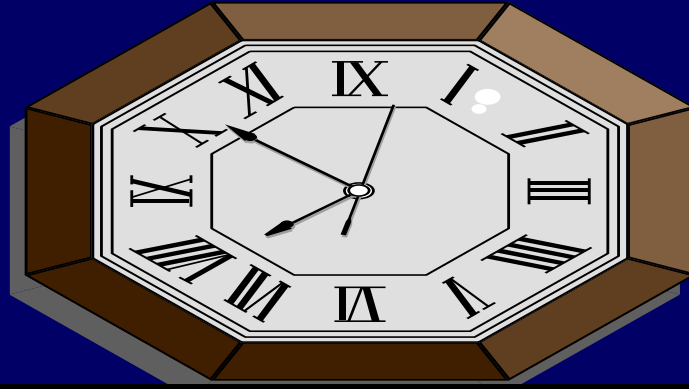
Some commentators have had questions about whether **Eutychus** was really dead or if he had just been knocked unconscious.

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;**

<b>ΤΟΥ</b> tou OF-THE	<b>ΚΛΑΣΑΙ</b> klasai TO-BREAK	<b>ΑΡΤΟΝ</b> arton BREAD
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**20:7;**

2806 [e] klasai κλάσαι to break V-ANA	740 [e] arton ἄρτον bread N-AMS	3588 [e] ho ὁ — Art-NMS
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**20:11;**

<b>ΚΛΑΣΑΣ</b> klasas BREAKing	<b>ΑΡΤΟΝ</b> arton BREAD	<b>ΚΑΙ</b> kai AND	<b>ΓΕΥΣΑΜΕΝΟΣ</b> geusamenos TASTing
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**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
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**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;**

<b>ΤΗ</b>	<b>ΚΛΑΣΕΙ</b>	<b>ΤΟΥ</b>	<b>ΑΡΤΟΥ</b>
tē	klasei	tou	artou
to-THE	BREAKing	OF-THE	BREAD

**Acts  
2:42;**

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

**Acts  
27:35;**

<b>ΚΑΙ</b>	<b>ΚΛΑΣΑΣ</b>	<b>ἤΡΞΑΤΟ</b>	<b>ΕCΘΙΕΙΝ</b>
kai	klasas	Erxato	esthiein
AND	BREAKing breaking-it	he-begins	TO-BE-EATING

**Acts  
27:35;**

2083 [e]	740 [e]	klasas	ērxato	esthiein
labōn	arton	κλάσας ,	ἤρξατο	ἐσθίειν
λαβὼν	ἄρτον	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**

**Corinth**

**Athens**

**Apollonia**

**Les Bos  
Island**

**Euboea**

**Chios**

**Mytilene**

**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 the 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.;

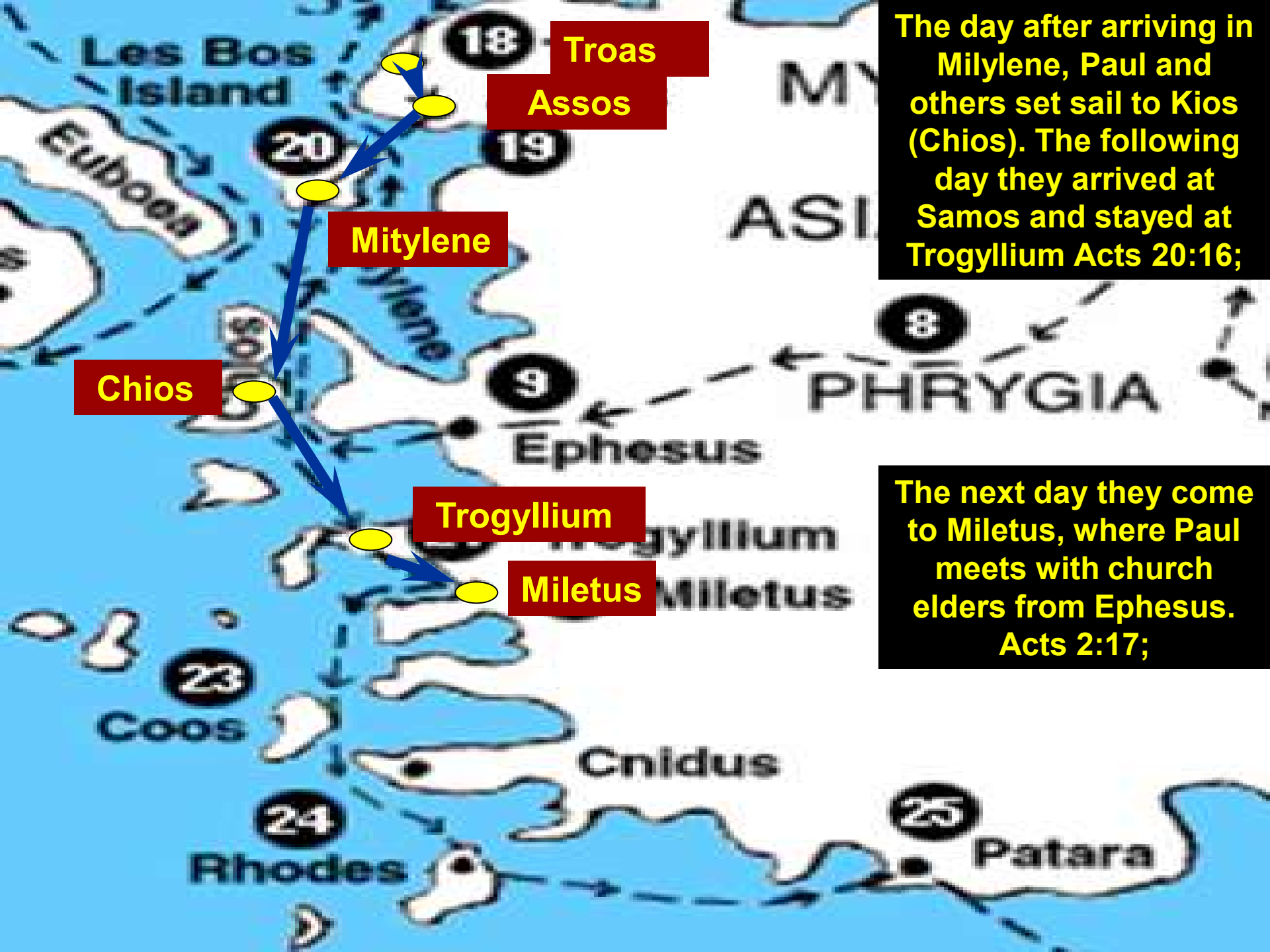




Acts 20:14; “And when he met us at **Assos**,  
we took him on board and came to **Mitylene**.”

**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 Kios (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,”**

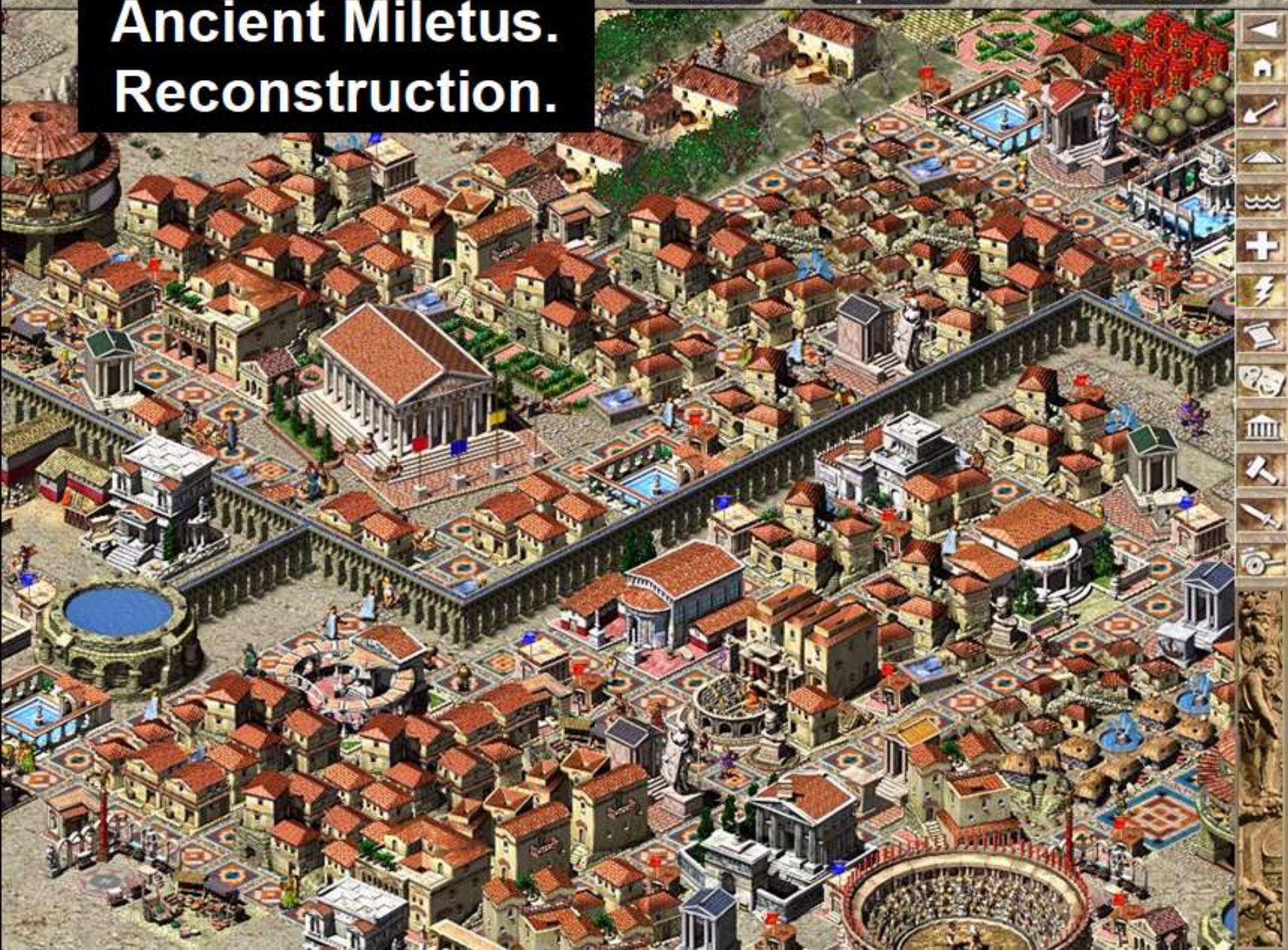
**Some of these men must have been among his first converts at Ephesus. They knew what he was talking about.**

**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.”

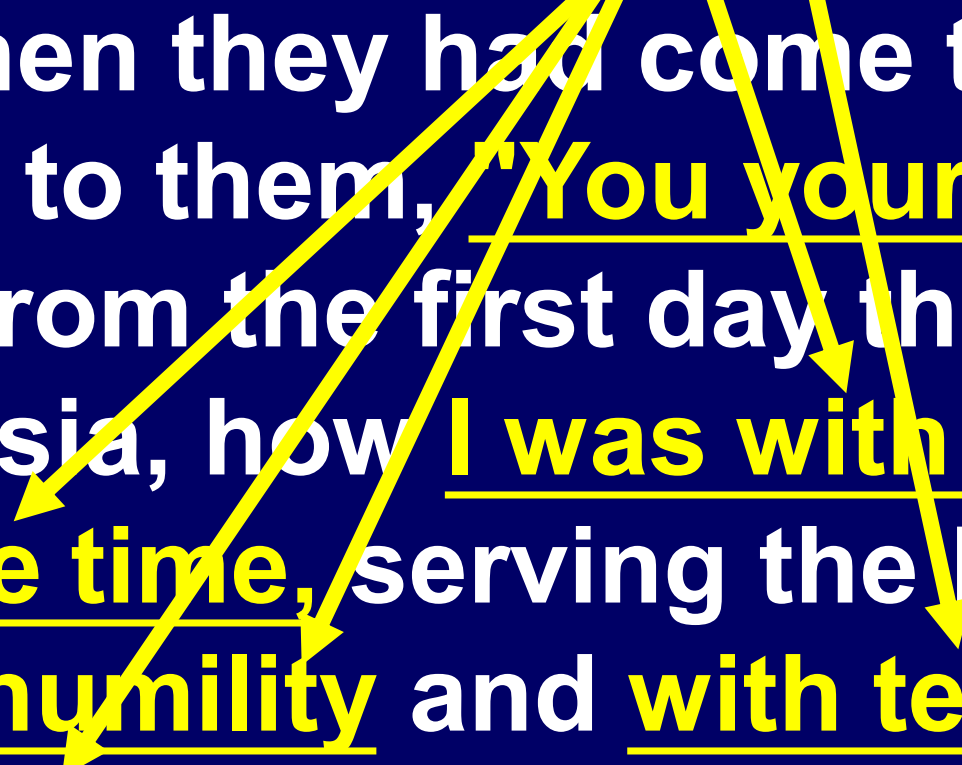
**This is about EXAMPLE.** Phi 3:17; 1 Pet 2:21;  
We must live our Christian life  
in a way that people can see  
what we are doing and practicing.

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;



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!

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graph TD; A["Courage to declare the truth!"] --> B["20 'how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,'"]; A --> C["27 'For I did not shrink from declaring to you the whole purpose of God.'"]; B --> C; D["Balanced!"] --> C;
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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 translation 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.**





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 foreground, a wolf with dark fur is disguised as a sheep, its head and shoulders visible. The wolf's mouth is open, showing its teeth. The sheep are packed closely together, and the background is a soft-focus field of more sheep.

**← 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.”**

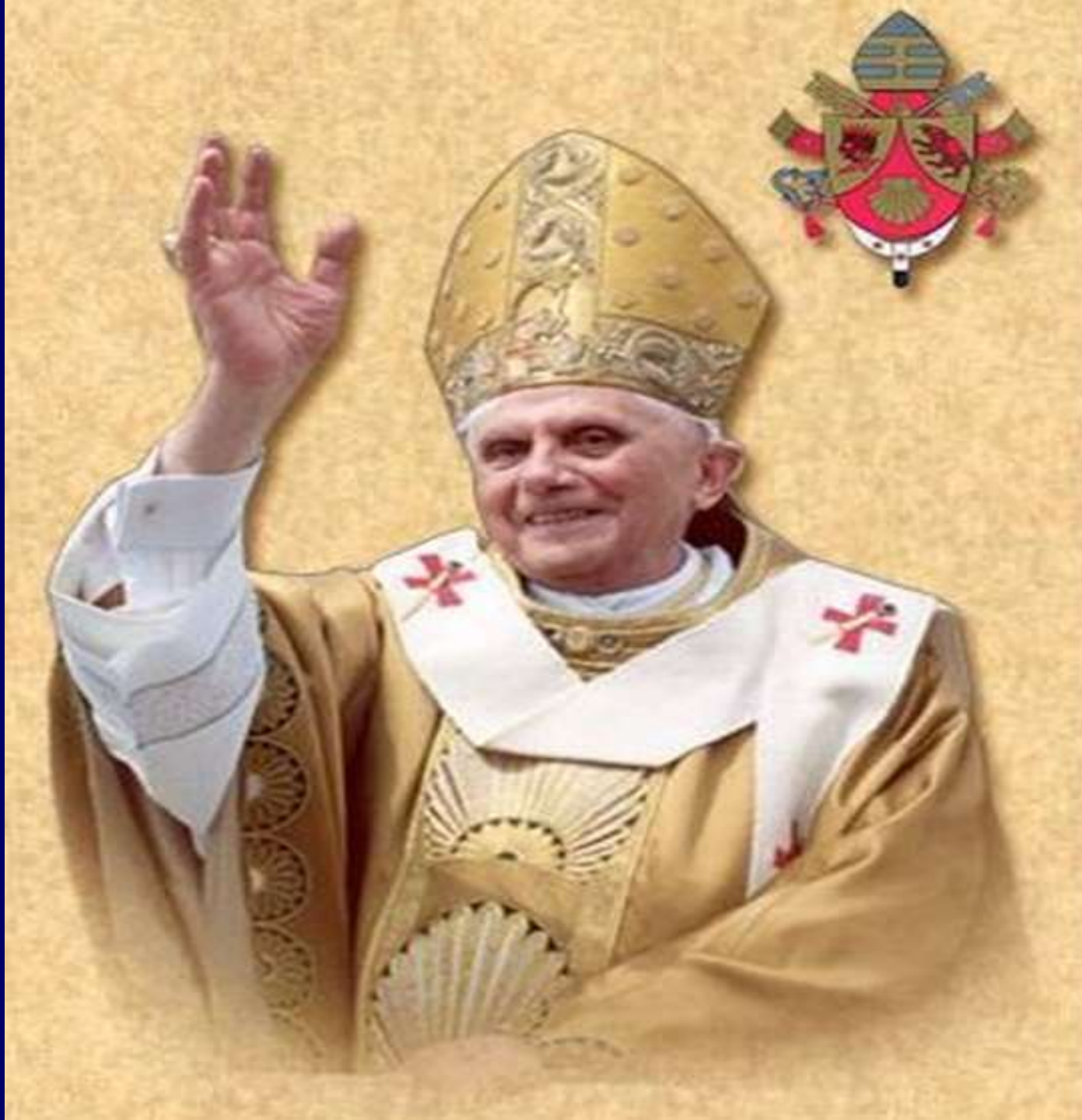
**Paul’s warning that from among the elders  
themselves would arise men teaching false  
doctrines to draw away followers soon came true.**

**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.”

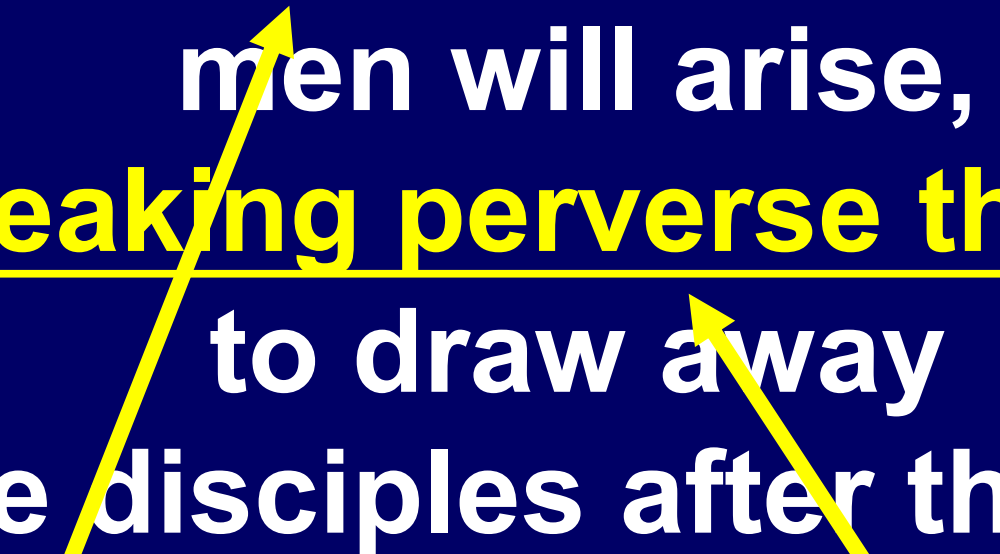
**Sooner or later, from among us, members  
will rise up trying to cause division.**

**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.”

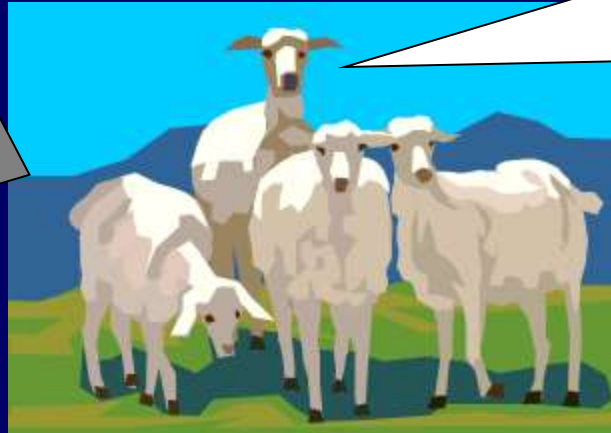
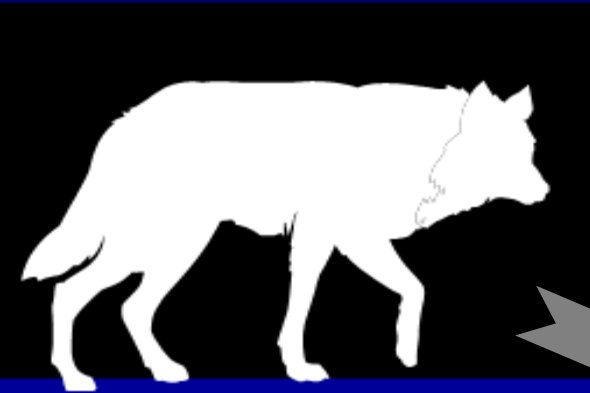


**Infiltration  
&  
counterfeit.**

**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.**



# **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 scene with palm trees and the ocean. The sun is low on the horizon, casting a golden glow over the water and sky. The palm fronds are silhouetted against the bright light. The text "The End" is centered in the middle of the image.

**The End**