

Acts 20 - Paul's 3rd Missionary Journey: Macedonia, Greece, Troas, Miletus; Farewell to Ephesian Elders

III. Outreach to the remote parts of the earth (Acts 13:1—28:31)

(4) Third missionary journey (18:23—21:17)

(C) Paul passes through Macedonia and Greece (20:1-5)

(D) Troas (20:6-12)

(E) Miletus (20:13-38)

(a) Journey from Troas to Miletus (20:13-16)

(b) Paul's address to the Ephesian elders (20:17-35)

(c) Paul's tearful departure (20:36-38)

Acts 20

(C) Paul passes through Macedonia and Greece (20:1-5)

1 After the uproar had ceased, Paul sent for the disciples, and when he had encouraged them and taken his leave of them, he left to go to Macedonia.

1 After the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia.

1 When the uproar was over, Paul sent for the disciples and encouraged them. Then he said goodbye to them and left to go to Macedonia.

1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

- Soon after the riot in Ephesus, Paul left to follow his plan to return to Jerusalem, through Macedonia and Achaia (19:21)

— He traveled up to Troas, where he could have ministered for some time, because a “door was opened” for him there (2 Cor 2:12)

Paul through Macedonia into Greece

Paul was concerned about the trouble in the Corinthian church. He had sent Titus to Corinth, evidently from Ephesus, with a “severe letter” to the church. He was eager to hear what the reaction to it had been (2 Cor 2:3-4; 7:8-12; 12:18). So rather than staying in Troas, Paul moved west into Macedonia where he met Titus who was returning from Corinth (2 Cor 7:5-8). After receiving Titus' favorable report of affairs in Corinth, Paul wrote

2 Corinthians from somewhere in Macedonia, probably in the Fall of 56 AD (Cf. 2 Cor 12:14; 13:1-2).

2 When he had gone through those regions and had given them much **encouragement**, he came to **Greece**.

2 When he had gone through those districts and had given them much exhortation, he came to Greece.

2 He went through those regions and encouraged the people with everything he had to say. Then he went to Greece

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

- "...encouragement" - *parakalesas*, contains a full range of meanings, including rebuking, comforting, instruction, appeal, affirmation, warning, and correction

- "...Greece" - Achaia

3 And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

3 And *there* he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

3 and stayed there for three months. When he was about to sail for Syria, a plot was initiated against him by the Jews, so he decided to go back through Macedonia.

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

- Winter, 56-57 AD

- Paul probably spent most of his time in Corinth, where Gaius (Titius Justus?) was his host (Rom 16:23; Cf. Acts 18:7)

— At this time, Paul wrote the Epistle to the Romans

- During his time in Macedonia and Achaia, Paul was also busy collecting gifts for the poor saints in Jerusalem (Rom 15:26)

— Once his work was complete, he planned to travel on a ship from Cenchrea to Caesarea, and from there to Jerusalem, to celebrate one of the spring Jewish feasts there (v6,16).

However, when he learned of the Jews' "plot" to kill him on the way, he changed his plans and decided to go to Jerusalem by way of Macedonia (Cf. 9:23,29; 17:14; 23:12; 2 Cor 11:32).

4 And he was accompanied by **Sopater** of Berea, *the son* of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

4 And he was accompanied by Sopater of Berea, *the son of Pyrrhus*, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

4 He was accompanied by Sopater (the son of Pyrrhus) from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from Asia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

- "...Sopater" - Sosipater (Rom 16:21)

- The men mentioned here were the representatives of the churches in Macedonia, Galatia and Asia who accompanied Paul to Jerusalem with monetary gifts for the poor saints there

5 Now these had gone on ahead and were waiting for **us** at Troas.

5 But these had gone on ahead and were waiting for us at Troas.

5 These men went on ahead and were waiting for us in Troas.

5 These going before tarried for us at Troas.

- "...us" - it appears Luke rejoined Paul in Philippi

— Note also "we" in v5-15; 21:1-18; 28:16; this also shows that Luke was an eyewitness to these events

(D) Troas (20:6-12)

6 We sailed from Philippi after the days of Unleavened Bread, and reached them at Troas within five days; and we stayed there for seven days.

6 We sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.

6 After the Festival of Unleavened Bread, we sailed from Philippi, and days later we joined them in Troas and stayed there for seven days.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

- These men traveled from Corinth to Philippi with Paul

— In Philippi Paul met Luke, who may have ministered there from the time Paul had founded the Philippian church (Cf. 16:10-40)

7 On the first day of the week, when we were gathered together to **breakbread**, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

7 On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until

midnight.

7 On the first day of the week, when we had met to break bread, Paul began to address the people. Since he intended to leave the next day, he went on speaking until midnight.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

- This is the first time in the NT to early Christians meeting to worship on the first day of the week rather than on the Sabbath

- "...break bread" - the fellowship meal in the course of which communion was celebrated (Cf. 2:42)

8 There were many lamps in the upstairs room where we were gathered together.

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

8 Now there were many lamps in the upstairs room where we were meeting.

8 And there were many lights in the upper chamber, where they were gathered together.

- The "many lights" would've consumed oxygen, possibly aiding Eutychus to fall asleep

9 And there was a **young man** named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, *Eutychus* was overcome by sleep and fell down from the third floor, and was **picked up dead**.

9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead.

9 A young man named Eutychus, who was sitting in a window, began to sink off into a deep sleep as Paul kept speaking longer and longer. Overcome by sleep, he fell down from the third floor and was picked up dead.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

- "...young man" - *meanias*, elsewhere describes a boy of 8-14 years old

- His name implies he may have been a slave, in which case he was probably in his thirties

- "...picked up dead" - the Greek plainly indicates that he was taken up lifeless

10 But Paul went down and fell upon him, and after embracing him, he said, "Do not be troubled, for he is still alive."

10 But Paul went down and fell upon him, and after embracing him, he said, "Do not be troubled, for his life is in him."

10 But Paul went down, bent over him, took him into his arms, and said, "Stop being alarmed, because he's still alive."

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

- Paul's approach of falling on this young lad is the same thing as:

— Elijah, dead son of woman of Sarepta (1 Kings 17:21-22)

— Elisha, dead son of Shunammite (2 Kings 4:34-35)

— Jesus (Matt 9:23-25; Mark 5:39)

11 When *Paul* had gone *back* up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left.

11 When he had gone *back* up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left.

11 Then he went back upstairs, broke bread, and ate. He talked with them for a long time, until dawn, and then left.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

- After Eutychus' resuscitation, they returned to the room and Paul resumed his teaching

12 They took away the boy alive, and were greatly comforted.

12 They took away the boy alive, and were greatly comforted.

12 They took the young man away alive and were greatly relieved.

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

(E) Miletus (20:13-38)

(a) Journey from Troas to Miletus (20:13-16)

13 But we went ahead to the ship and set sail for Assos, intending from there to take Paul on board; for that was what he had arranged, intending himself to go by land.

13 But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go by land.

13 We proceeded to the ship and sailed for Assos, where we intended to pick up Paul. He had arranged it this way, since he had planned to travel there on foot.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

- This trip was 35 miles by sea (around Cape Lectum); 20 miles by land

14 And when he met us at Assos, we took him on board and came to Mitylene.

14 And when he met us at Assos, we took him on board and came to Mitylene.

14 When he met us in Assos, we took him on board and went to Mitylene.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos, and on the following day we came to Miletus.

15 Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus.

15 We sailed from there and on the following day arrived off Chios. The next day, we crossed over to Samos and stayed at Trogyllium. The day after that, we came to Miletus.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had decided to sail past Ephesus so that he would not have to lose time in Asia; for he was hurrying, if it might be possible for him to be in Jerusalem the day of Pentecost.

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 in Jerusalem, if possible, on the day of Pentecost.

16 Paul had decided to sail past Ephesus to avoid spending time in Asia, as he was in a hurry to get to Jerusalem for the day of Pentecost, if that was possible.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

- Paul chose a ship that deliberately did not stop at Ephesus; instead, he sailed to Miletus and sent for the Ephesian elders to meet him there

(b) Paul's address to the Ephesian elders (20:17-35)

17 From Miletus he sent *word* to Ephesus and called to himself the elders of the church.

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

17 From Miletus he sent messengers to Ephesus to ask the elders of the church to meet with him.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

- Miletus is 15 miles south of Ephesus

The term "elder" came from Judaism, and emphasized the *dignity* of the leader of God's people. "Overseer" is Greek in origin, and describes the *responsibility* of this person. "Shepherd" was both Jewish and Greek, and focuses on his *function*. Putting them together, we conclude that these men were older, more mature men in the faith, who were responsible for the spiritual welfare of the church. They fulfilled their responsibility by pastoring (i.e., leading, feeding, guiding, and guarding) the church (Cf. 1 Peter 5:1-4).

18 And when they came 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,

18 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,

18 When they came to him, he told them, "You know how I lived among you the entire time from the first day I set foot in Asia.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 serving the Lord with all humility and with tears and trials which came upon me through the plots of the Jews;

19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews;

19 I served the Lord with all humility, with tears, and with trials that came to me through the plots of the Jews.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

- Paul reviewed his past three-year ministry among these elders in Ephesus

— He appealed to the way he had lived among them, and urged them to remain faithful in the future

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

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

20 I never shrank from telling you anything that would help you nor from teaching you publicly and from house to house.

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

- Note here Paul notes that he preached house to house

21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

21 I testified to both Jews and Greeks about repentance to God and faith in our Lord Jesus.

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

22 And now, behold, bound by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there,

22 And now, behold, bound by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there,

22 And now, compelled by the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there,

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

- Paul had committed himself to visiting Jerusalem, since he was sure this was what God wanted him to do

— He realized that troubles likely lay ahead (v3; 9:16; 19:21)

— Perhaps prophets had already revealed to him that the Jews would arrest him there (Cf. 21:4,11; Rom 15:30-31)

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

23 except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me.

23 except that in town after town the Holy Spirit assures me that imprisonment and suffering are waiting for me.

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of God's grace.

24 But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

24 But I don't place any value on my life, if only I can finish my race and the ministry that I received from the Lord Jesus of testifying to the gospel of God's grace.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

- Paul wanted to be faithful to the Lord more than he wanted to be physically safe or comfortable (Cf. Phil 1:20)

25 "And now behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face.

25 "And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face.

25 "Now I know that none of you among whom I traveled preaching about the kingdom will ever see my face again.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

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

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

26 I therefore declare to you today that I'm not responsible for the blood of any of you,

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

- "...I am innocent of the blood of all people" - this is a principle that goes back to Ezekiel...

— One of the things to understand about Ezekiel is that it's symmetrically structured. At the beginning of the book, Ezekiel preaches judgment; at the end of the book he preaches restoration. There are two "calling" sections, two times God calls Ezekiel to a task, because he had two ministries, the first ministry he preached judgment on disobedient Israel, and the second ministry he preached restoration.

— In Ezek 3:17-19 God tells Ezekiel to give a message from Him to the people. If Ezekiel delivered it and they don't listen and die in their sin, it's their own fault. But on the other hand, if God told Ezekiel to speak to them and he didn't do it, and the people die in their sin, God tells Ezekiel, I'm coming after you.

— God tells Ezekiel this in his first calling (3:17-19), and also when God called him for his second ministry of preaching restoration (33:7-9). God is very clear to Ezekiel that if he withholds information and the people die in their sin because he withheld the information, then their blood is on Ezekiel's hands.

— Ezekiel was only accountable for the faithful deliverance of God's message, not for its success or failure

— Paul is saying here that he is not responsible for the success or failure of God's message because he didn't hold back from telling the Ephesian church everything that God wanted Paul to tell them...the "whole counsel of God" (v27).

— And because he did this, their blood was not on his hands if they chose to reject his message. He was off the hook because he fulfilled the responsibility God gave him.

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

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

27 because I never shrank from telling you the whole plan of God.

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

- "...the whole purpose of God" - the "whole counsel of God" is your best assurance against heretical views...

— Ezekiel was told twice (Ezek 3:17-19; 33:7-9) that he would be held accountable if he did not speak everything that God had told or shown him. If he withheld anything, the blood of the people would be on his hands.

28 Be on guard for yourselves and for 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.**

28 Be on guard for yourselves and for 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.

28 Pay attention to yourselves and to the entire flock over which the Holy Spirit has made you overseers to be shepherds of God's church, which he acquired with his own blood.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

- "...the Holy Ghost has made" - it was the Holy Spirit who appointed these men, in the sense that He led the apostles or others to select them as elders

- "...He purchased with His own blood" - a better translation would be: "He (God the Father) purchased with the blood of His own (Son)" (Cf. Rom 3:25; 5:9; Eph 1:7; 2:13; Col 1:20)

— It is important for church leaders to remember that the church belongs to God, not them

- Calvinism uses this verse as one of their proof-texts for their doctrine of Limited Atonement. Other proof-texts include: Matt 20:28; John 10:15; Eph 5:25

— However, all of their proof-texts lack exclusivity. This verse doesn't say that God purchased "only" the church of God, or that He purchased the church of God "alone."

— If the biblical writers/Holy Spirit had wanted to communicate Limited Atonement to us, it would be a very simple thing to do. All they/He would have to do is add one word of exclusivity to these verses (the small Greek word *mona* (meaning "only" or "alone")) in any of these passages. But they didn't, not even once.

— However, there are an abundance of verses that support Unlimited Atonement: John 1:29; 3:16-17; 4:42; 6:51; 12:32,47; 15:18-19; Acts 17:30; 2 Cor 5:19; 1 Tim 2:4,6; **4:10**; Titus 2:11; Heb 2:9; **2 Peter 2:1**; **1 John 2:2**; 4:14; 5:9. Of these, 1 Tim 4:10; 2 Peter 2:1; 1 John 2:2 are explicit in including non-believers in Christ's atonement.

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

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

29 I know that when I'm gone, savage wolves will come among you and not spare the flock.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

- Paul clearly states that once the apostles depart, including himself, truth is going to be hard to find because false teachers will immediately come in

- Basically, he's saying that after the era of the apostles is over, the Church will be inundated with false teaching. This is a direct apostolic prophecy.

- It's been difficult to find truth over the past 2000 years of Church history. This passage demonstrates the folly of trying to substantiate an idea based upon if you can find it taught by the Church fathers. It's *sola scriptura*, not *scriptura* + tradition or *scriptura* + the early church fathers/traditions.

In this statement, Paul is telling us where our authority is to come from...not from the "Church Fathers" but rather from God's Word. If you're going to determine whether something is true, find it in apostolic writings, not in the Church Fathers because Paul puts many of them in the category of "salvage wolves."

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

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

30 Indeed, some of your own men will arise and distort the truth in order to lure the disciples into following them.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

- Paul predicted a spiritual departure after the passing away of the apostolic generation

- Paul may have been certain where future trouble would come from, either because of his contacts with that church, by special revelation, or because of his general experience in ministry

- What he anticipated materialized (1 Tim 1:6-7,19-20; 4:1-7; 2 Tim 1:15; 2:17-18; 3:1-9; Rev 2:1-7). There were no fewer than six false teachers from Ephesus:

- (1) Hymeneus (1 Tim 1:20)

- (2) Alexander (1 Tim 1:20)
- (3) Phygellus (2 Tim 1:15)
- (4) Hermogenes (2 Tim 1:15)
- (5) Philetus (2 Tim 2:17)
- (6) Diotrephes (3 John 9)

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.

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.

31 So be alert! Remember that for three years, night and day, I never stopped tearfully warning each of you.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

- Paul's ministry was not only intellectual, but also emotional

— Acts does not generally picture Paul as weeping over the people to whom he ministered, or over ministry situations. Rather, it portrays him as equal to any occasion.

— We only see the human side of his ministry from Paul's own comments here and in his epistles

32 And now I entrust you to God and to the word of His grace, which is able to build *you* up and **to give you the inheritance** among all those who are sanctified.

32 And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified.

32 "I'm now entrusting you to God and to the message of his grace, which is able to build you up and secure for you an inheritance among all who are sanctified.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

- Since Paul was no longer able to build these men up, he commended them to God, who would do it, and the Scriptures, God's tool in this process

- "...to give you an inheritance" - not just initial stages of salvation, but the subsequent stages of "upbuilding," even to consummation of final inheritance, is here ascribed to the ability of God to bestow it (Rom 16:25; Eph 3:20; Jude 24); same ascribed to Christ (2 Tim 1:12)

Four Ways:

- (1) Admonish with tears, speaking the truth in love
- (2) Use the Word

(3) Be selfless in your ministry

(4) It is better to give than to receive vs. "The giver is foolish, but the receiver is fortunate"
[Athenaeus, 8:5]

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

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

33 I never desired anyone's silver, gold, or clothes.

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

34 You yourselves know that these hands served my *own* needs and the men who were with me.

34 You yourselves know that these hands ministered to my *own* needs and to the men who were with me.

34 You yourselves know that I worked with my own hands to support myself and those who were with me.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

- Paul notes that he earned his own living

— He did not hesitate to raise money for others, but there is no reference in Acts or his epistles of him ever asking for money for himself

35 In everything I showed you that by working hard in this way you must help the weak and remember the words of the Lord Jesus, that He Himself said, '**It is more blessed to give than to receive.**'"

35 In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, '**It is more blessed to give than to receive.**'"

35 In every way I showed you that by working hard like this we should help the weak and remember the words that the Lord Jesus himself said, '**It is more blessed to give than to receive.**'"

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive.**

- The precise saying of Jesus that Paul referred to is not in Scripture

— It may have come down to Paul by oral or written tradition, or he may have been summarizing Jesus' teaching (i.e., Luke 6:38)

(c) Paul's tearful departure (20:36-38)

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

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

36 When Paul had said this, he knelt down and prayed with all of them.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all *began* to weep aloud and embraced Paul, and *repeatedly* kissed him,

37 And they *began* to weep aloud and embraced Paul, and repeatedly kissed him,

37 All of them cried and cried as they put their arms around Paul and kissed him affectionately.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship.

38 grieving especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship.

38 They were especially sorrowful because of what he had said—that they would never see his face again. Then they took him to the ship.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

- They did see his face once more: 1 Timothy hints that he did end up going back once more

— According to Jesus' own letter to Ephesus, they apparently heeded Paul's admonition regarding false teachers (Rev 2:2,4,6)

- The Apostle John spent his final years a Bishop of Ephesus, and as the custodian for Mary (Cf. 2 John)