



Running the Race that is Set Before Us

Acts 20

(Lesson #28)



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13-point outline of Chapter 20:

- 1) Following the riot that occurred in Ephesus, Paul called for his disciples, encouraged them, and departed for Macedonia (20:1).
- 2) Paul traveled through Macedonia encouraging the believers and then traveled to Achai (20:2).
- 3) Paul spent three months in Achai and was getting ready to leave for Syria when a plot was made against him by the Jews, he then decided to go back through Macedonia, it appears all of his traveling companions traveled ahead of him to Troas, with the exception of Luke. (20:3-5)
- 4) After the Feast of Unleavened Bread, Paul and Luke sailed from Philippi to Troas (20:6).
- 5) On Sunday evening they gathered together to “break bread” and Paul spoke, it got late and a young man named Eutychus was sitting in a window sill listening to Paul, but he fell asleep, fell out of the window, and it appears that the fall killed him. Paul went down and took him in his arms and his life returned to him and then Paul talked until daybreak, and then he departed (20:7-12).
- 6) Then all of the traveling companions, including Luke went ahead of Paul to Assos, where Paul met up with them (20:13-14a).
- 7) Then Luke records how they all traveled by ship to Mitylene, Chios, Samos, and finally Miletus, for Paul had decided to sail past Ephesus with the plan to make it to Jerusalem for Pentecost (20:14a-16).
- 8) In Miletus Paul called for the elders in Ephesus to come to him in Miletus (20:17-18).
- 9) Paul’s discussion with the Ephesian elders broke into four main areas, first Paul outlined key points about his ministry in Ephesus (20:18b-21).
- 10) Next Paul described his outlook on the future (20:22-27).
- 11) Next Paul provided warnings to the elders (20:28-31).
- 12) Finally, Paul ended with his commendation (20:32-35)
- 13) This chapter ends as Paul prays with the elders, they weep together, knowing they are not likely to ever see Paul again, and the accompany him to the ship.

20:1 After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia.

After all of the events involving Demetrius and the uproar that occurred in Ephesus, Paul sent for the disciples (learners or pupils), by the way this is the most common term used for believers in the book of Acts.

The Greek word translated **uproar** is **θόρυβος (thorubos)**, it means both noise and tumult. It was a noisy riot.

After the riot, Paul **sent for the disciples**, he **greeted them**, he **embraced them**, and he **encouraged them** and then he said **goodbye**, and departed for Macedonia.

It was not the **riot** that caused Paul to leave, but he actually planned to leave, we saw his itinerary last week (Acts 19:21). But the riot definitely played into the **timing of his departure**.

We do not know Paul’s route; Luke simply tells us he left Ephesus and departed for Macedonia.

Many scholars believe it was around this time that Paul wrote II Corinthians from Macedonia and shortly after this time, likely while in Corinth that Paul wrote Romans.

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

Next Luke reports how Paul traveled through the regions of Macedonia, again encouraging the brothers, and then he came to Greece. As Paul traveled through Macedonia this time he was **not evangelizing**, but **discipling**.

In Romans (15:18-19), Paul mentions something that likely happened during this time.

It is possible, even likely that it was during this third missionary journey that Paul ventured that far north into modern day Albania and Bosnia.

But here, Luke simply tells us that Paul traveled through Macedonia, likely stopping at some cities and encouraging the believers in those cities.

By way of reminder, he is also collecting money for the saints back in Jerusalem, we saw that last week (I Cor 16:1-4 and Rom 15:25-27).

Paul is executing his itinerary, he is encouraging the brothers, and he is collecting aid for the poor saints in Jerusalem. Finally, we are told that Paul arrived at Greece.

The Greek word here is **Ελλάς (Hellas)**. This is the only place this word is used in the New Testament and is another title for **Achai**. So in this one verse Luke is covering a lot of ground and likely a year or so of time.

Vs 3 - There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

Upon arriving in Achai, Paul spent three months, likely teaching and encouraging the brothers there in Achai. We are not sure if he traveled between cities (although we would assume so) or even which cities he stayed in (although we would assume that **Corinth** was one of them). Remember I Corinthians was written while in Ephesus and II Corinthians was written some time on this journey.

Many scholars believe that it was here in Achai, likely in Corinth, during this third missionary journey that Paul wrote Romans.

As Paul was getting ready to wrap up the missionary journey and head back to Syria, a **plot was launched against him** by some **unbelieving Jews**.

We are not told what this plot involved, but it seemed from the Greek words employed in involved “**lying in wait for Paul.**”

When Paul learned of this plot, it appears he decided to return to Syria through Macedonia. Rather than going by ship to Syria, he decided to return by land.

Did this plot involve one of the port cities in Achai, or possibly a plot to kill Paul at sea? Those options are possible, we simply do not know.

Vs 4-5 - Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas,

Here we are told about various representatives that are accompanying Paul. It is likely that these men were representatives from their churches to carry the aid to the Jerusalem church. Remember what we read in I Corinthians 16.

Looking at this list: From the church in Berea, we have Sopater the Berean, the son of Pyrrhus. This is the only place in the Bible where Sopater is mentioned.

There are two representatives from the church in Thessalonica, namely Aristarchus and Secundus. Aristarchus is mentioned a number of more times in the Bible including (Acts 27:2; Col 4:10; Phil 24). Secundus is only mentioned here in the Bible.

There are also two representatives for Galatia, namely Gaius from Derbe and Timothy from Lystra.

The providence of Asia has two representatives, namely Tychicus and Trophimus. Tychicus is also mentioned in the books of Ephesians, Colossians, II Timothy, and Titus. Trophimus, we learn from Acts 21:29 was actually from Ephesus and we will learn about what happened that involved him next week. He is also mentioned in (II Tim 4:20).

Then we are told that the men who accompanied Paul, some (maybe all) of those listed, went on ahead of him as he traveled to Troas.

First the Greek word translated “**accompanied**” is a **Hapax Legomenon** that seems simply mean these are the men who was following Paul or accompanying Paul at this time and then they are named.

Some scholars believe that, as an example Sopater accompanied Paul, while he sent ahead Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus on ahead.

We are not sure, if some stayed with Paul or he sent him all ahead. Luke is covering a lot of ground here in these two verses.

Bottom line some (likely all) of those who accompanied Paul traveled ahead of him to Troas. It seems they likely sailed to Troas, with, for sure, the exception of one who we are about to learn about.

Vs 6 - but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

The “**we**” should grab your attention!

It seems as Paul traveled back through Macedonia, although no cities were actually named, that it was during this time **that Luke**, (who had **stayed back in Philippi on the second missionary journey**) now rejoins Paul as the third missionary journey is coming to a close.

It is possible that Paul did not sail back to Troas, because he needed to go to Philippi and pick up Luke. Then “**we**” (at least Paul and Luke) sailed from Philippi after the days of unleavened bread.

A couple of points here:

- 1) Discussion of the Jewish holidays.
- 2) The Jewish holidays were all men had to be in Jerusalem.
- 3) Paul still celebrated **Jewish holidays and customs**, but his missionary travels trumped the Old Testament requirement to be in Jerusalem for the three **festival days** outlined in the Old Testament.

After the Feast of Unleavened Bread they set sail from Philippi. Reading between the lines, it is likely that Paul intended to be in Jerusalem for the Passover and the Feast of Unleavened Bread. The plot against him forced him to travel over land.

Paul spent the Passover in Philippi with Luke and most of his traveling companions are likely waiting in Troas.

Leaving after the Feast of Unleavened Bread, **five days** later they arrived in **Troas**, where they stayed seven days.

Vs 7 - On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.

On the first day of the week, when they gathered. This would have been Sunday by the Jewish way of reckoning, it seems it is sundown on Saturday (Jewish Sabbath), so they gathered together Sunday evening.

This is one of the indicators in the New Testament that the church began to meet on the first day of the week, or Sunday. One would suspect Sunday was chosen for it was on the day that Jesus stepped out of the grave alive.

On Sunday evening, when the believers were with Paul who had been reunited with his traveling companions, they gathered together.

According to Robertson the two Greek words translated here “gathered together” “show that this was a formal meeting of the disciples. This verb is used for gatherings of disciples in Ac 4:31 11:26 14:27 15:6,30 19:7,8 1Co 5:4. In Heb 10:25 the substantive is used for the regular gatherings which some were already neglecting.”

Then we are told an added piece of information, they gathered to “break bread.” The two Greek words are **κλάω (klao)**, translated **break**, is often used in the New Testament associated with communion (**I Cor 10:16 and 11:24**) and **ἄρτος (artos)**, bread. This word can be used to describe typical bread or the communion elements.

Most scholars believe this is their gathering together on Sunday and celebrating the Lord’s Supper.

Luke then tells us that Paul “talked” with them. The Greek word is **διαλέγομαι (dialegomai)**. This is where we get our English word dialogue.

We have seen Paul do this over and over. Likely what Luke is telling us is that Paul taught them, in dialogue method, back and forth with questions. Luke tells us that they were planning to depart the next day.

He then tells us that Paul’s teaching was prolonged until midnight. Again we see Paul pouring into believers everything he can. We do not know what time they started, but Paul has preached and it is **now approximately midnight**.

Vs 8-9 - There were many lamps in the upper room where we were gathered. 9 And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead.

So Luke let’s us know that although it was well into the night, there were many lamps in this upper room in which Paul was teaching.

It was a very well lit room, but as you can imagine oil lamps likely impacted air quality in the room.

Vs 9 – As Paul was teaching a young man named Eutychus. You will love this, his name means **fortunate!** He is only named here in the New Testament. After this is all over you can tell me if he lived up to his name or not.

As Paul was preaching, and it had likely been going on for hours, this young man named Eutychus (fortunate) was sitting in a window. We can imagine the room was full, it was likely much more comfortable in the window (due to the burning oil lamps). But, he fell asleep, fell from the window of the upper-room, falling three stories.

And then Luke tells us he was “taken up, dead.” Two Greek words are used here, the first translated taken up is: **αἶρω (airo)**, and **νεκρός (nekros)** which means **dead**. It appears from the Greek that he was actually dead.

Luke might be saying that Eutychus fell, his friends ran down stairs, picked him up, but he was dead. **The three story fall actually killed him.**

Vs 10 - But Paul went down and bent over him, and taking him in his arms, said, "Do not be alarmed, for his life is in him."

Then Paul went down and the ESV says “**bent over the boy**” the Greek implies that it may have been even more than that and he may have actually laid on or embraced the boy.

So Paul went down and likely **embraced the boy, took him up in his arms**, and then said “*Do not be alarmed, for his life is in him.*”

Dr. Arnold Fruchtenbaum in his commentary writes: “*Having gone down to the ground floor, Paul threw himself on the dead body. This action was similar to what Elijah did in I Kings 17:21 and what Elisha did in II Kings 4:32-37, and it brought life back into Eutychus.*”

You can imagine that Paul’s statement that the boy’s life is in him, brought great joy and comfort to those assembled. It likely also brought great surprise and wonder to those assembled, but Luke mentions none of those things. Rather Luke goes on and records...

Vs 11 - And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed.

Following what appears to be an amazing miracle, Luke then writes, Paul went up, broke bread and ate. Here **many scholars believe we are talking about a meal.**

Then we are told they conversed, this word means to talk, to be in company together, to converse.

This was possibly more **teaching**, although more than likely this was **fellowship** (Acts 24:26). This **talking continued until daybreak** and at that point Paul and his companions departed.

Vs 12 - And they took the youth away alive, and were not a little comforted.

The believers there in Troas took the youth away (he was likely a servant) and were not a little comforted (there is the idiom again). They were extremely comforted by the fact that the young man was alive!

Vs 13-14 - But going ahead to the ship, we set sail for Assos, intending to take Paul aboard there, for so he had arranged, intending himself to go by land. 14 And when he met us at Assos, we took him on board and went to Mitylene.

Then Luke records that “we” it seems like the entire missionary team less Paul set sail for Assos. With the plan to take Paul onboard the ship there in Assos.

Assos was a seaport about 20 miles southwest of Troas in Mysia, in the province of Asia.

It seems that for reasons that Luke does not explain, they planned to meet Paul in Assos, but Paul intended to go there by land. Why did Paul send them on ship and he himself went by land? We have no idea.

Paul met up with the team in Assos and he boarded the ship that then sailed for Mitylene.

Vs 15 - And sailing from there we came the following day opposite Chios; the next day we touched at Samos; and the day after that we went to Miletus.

Here Luke records the cities that the ship stopped in.

From **Mitylene** to **Chios**, an island in the Aegean Sea located about 8 miles from the mainland. This was the first leg of the journey and took one day.

From **Chios** to **Samos**, another island in the Aegean Sea. By sailing from Chios to Samos, it allowed them to bypass Ephesus, this no doubt saved them time, and took one day.

Then from **Samos** to **Miletus**, this too was a one-day trip. Miletus is about 30 miles south of Ephesus.

Vs 16 - For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.

Then Luke records that Paul decided to sail past Ephesus. It is unclear how this was Paul's decision. One would guess he either chartered the ship or somehow convinced the captain of the ship to bypass Ephesus.

Luke tells us Paul did this, for he decided not to spend additional time in Asia, for he was hastening, he was moving with haste, for he desired to make it to **Jerusalem**, if possible, for **Pentecost**.

Again, Paul was not compelled, but when provided the opportunity he continued to participate in Jewish customs and Jewish festival days.

Vs 17 - Now from Miletus he sent to Ephesus and called the elders of the church to come to him.

Once in Miletus, Paul send word or someone to Ephesus, calling for the elders to come to Miletus. This was a 30-mile journey and a full day's travel.

Paul called for the elders, these are the bishops, these are the pastors there in Ephesus. This is the leading office in the local church. As we have seen many times, we see a multiplicity of elders. Here Paul calls for the elders in Ephesus to come to Miletus.

Paul's **Message to the elders** from Ephesus breaks into **four main heads**.

Vs 18a - And when they came to him, he said to them:

Here Luke records a long discourse and a number of things that Paul said to these elders from Ephesus.

I. Paul's Ministry at Ephesus

Vs 18b – You yourselves know how I lived among you the whole time from the first day that I set foot in Asia,

Paul begins by reviewing the roughly three years that he spent in Ephesus. He used **personal pronouns** in a **very emphatic way**. **You yourselves know**.

You know me and you know my manner of life, you know how I lived **among you** the whole time I was with you.

From when I first **stepped foot into Asia** (end of the second missionary journey) to when I left Ephesus (at the end of this present missionary journey), you yourselves know how I lived.

Vs 19 – serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews;

Paul spoke of his service to Jesus in three different ways:

- 1) You know how with **all humility** I served. Here Paul reminds them that he served them in all humility.
- 2) But not just humility, he served with **tears**, there was an **emotional aspect** to his service.
- 3) Finally, he served through **many different trials** (this would include the day when Demetrius set the city in an uproar and started a riot over the gospel). But it likely included much more and here Paul is saying you know I served in humility, in tears, and even through the plots by some Jews.

APPLICATION: Is our service to the Lord Jesus in anyway like Paul's service? In humility and in tears.

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

Next Paul reminds them in spite of the difficulties, he carried out a ministry of discipleship. In spite of hardships and in spite of persecution from the Jews, Paul did not **shrink back from declaring**:

- 1) Anything and everything that was profitable for them. This would be teachings from the Scriptures and the Lord Jesus.
- 2) And Paul taught both in public and from house-to-house.

If the door was opened, I ministered in the name of Jesus to you. I held back nothing that was beneficial for your souls.

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

Here Paul declares not only did I execute the ministry of discipleship, but I carried out the mission of an evangelist. I openly and publicly **taught and testified** to both **Jews and Greeks** a two-fold message:

- 1) **Repentance towards God.** A turning from your sinful ways and turning to God for salvation. A turning from doing things your own way to following God.
- 2) And **faith in the Lord Jesus Christ.**

We have talked about this before but salvation involves these two aspects, repentance and faith.

APPLICATION: We live in a day and age that focuses only on the decision, but there is another truth that is as equally as important and that is repentance, a turning away from sins to Jesus.

II. Paul's Outlook for the Future

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

Now I am headed to Jerusalem, constrained by the Spirit. The Greek word translated “constrained” means bound. Paul is saying the Spirit is binding me to go. This word brings the idea of a strong sense of purpose, a strong compelling push. It is unclear if verse 22 is talking about Paul’s human spirit or the Holy Spirit.

The ESV translators capitalized “Spirit” indicating they believe it is the Holy Spirit. I agree. I believe Paul is sensing this strong sense of purpose and being compelled by the Holy Spirit to go to Jerusalem.

I am bound in the Spirit, but I do not know **what will happen to me there in Jerusalem.**

Now on the face this might seem odd, for none of us know what tomorrow will hold, but Paul will explain his point in the next verse.

Vs 23 – except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.

Except, here is the only thing I am certain of and why: The only thing Paul was sure of was along with this strong sense of purpose, and the only other thing he knows is that the Holy Spirit, has been **testifying to him**, in **every city where he have traveled** that **imprisonment and afflictions await him.**

We do not know how the Holy Spirit has been testifying, we would imagine it is through **other believers providing prophecies** of what awaits Paul. God might also have been giving **Paul visions or dreams.**

The word translated **afflictions** is the Greek word **θλίψις (thlipsis)**, it is normally translated “**tribulation.**” What awaited Paul in Jerusalem was **tribulation** and **imprisonment.**

QUESTION: If you were traveling to different cities and in every place you go, God testified to you that when you go back to Yulee, you will suffer tribulation and imprisonment, what might you do?

That is where Paul is at, I am going to Jerusalem, I am not sure what awaits me, but God has been telling me that it is tribulation and imprisonment, but I also know **God wants me to go.** Thus, I am going!

Next Paul explains why, he can still head to Jerusalem, when he knows what awaits him.

Vs 24 – But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

This is how Paul was able to proceed. For unlike many of us, unlike, I suspect, most of us. Paul was not concerned about how long he lived in this life, or how comfortable his life was, in this life.

His concern was to finish his course. His concern was to **fulfill and complete the ministry** that he had received from the Lord Jesus (**there it is again**) the Greek word **κύριος (kurios)**, meaning Lord or master.

His concern was that he might fulfill the ministry that the Lord Jesus had given him. His concern was to finish his course. Paul said this in the second letter to Timothy (II Tim 4:7-8).

And finally, that he might **testify of the gospel of the grace of God everywhere that the Lord Jesus opens up the opportunity**. Paul's focus was on his ministry, and on his Lord!

Are we so focused on what God has called us to do and sharing Jesus with others?

Vs 25 – And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.

And now behold, indicates a change, as Paul will shift from looking at the present to looking to the future.

This declaration would have been very saddening to those who heard these words and likely explains why Paul sent for them.

Paul is likely saying, based on all the Holy Spirit has revealed that awaits me in Jerusalem, I do not believe you will ever see my face again.

Can you imagine how these words would have **hit these elders**. This is the apostle Paul; this is the man who taught daily from the Hall of Tyrannus for two years. And here, their father in the faith tells them, **I do not believe we will, at least in this life, ever see each other again!**

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

Therefore, I testify to you that I am innocent of your blood. Paul has used this illusion **once before while in Corinth (Acts 18:5-6)**. The etymology of this comes the prophet Ezekiel (Eze 3:7-21).

I am innocent, should at the final day your own life be required of you and then Paul provides even further explanation as to why he is innocent.

Vs 27 - for I did not shrink from declaring to you the whole counsel of God.

Paul said, I held nothing back. I did not pull any punches. I did not pass over things your flesh might not like. Instead, I declared to you the whole, the Greek word is **πᾶς (pas)**, I declared to you **all the counsel of God!**

A POINT: One of the reasons I focus on teaching verse-by-verse is that it forces me to deal with all of the Scriptures. Once you guys pick the book, we are going to look at every verse, even the hard ones.

It forces us to tackily the whole counsel of God.

Here Paul says, I was not timid, I did not draw back, I did not shrink back from declaring to you **ALL** the counsel of God! Beginning in verse 28 Paul shifts from himself and his past work to the elders and their future.

III. Paul's Warnings to the Elders

Vs 28 – Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

FIRST, pay careful attention to yourselves, to your **manner of life** and **to what you teach**. This warning is found throughout Scriptures.

Pay attention to yourself and your doctrine (I Tim 4:16).

SECOND, pay careful attention to the flock in which the Holy Spirit has made you **overseer**, pay attention to **care for the flock**, the Greek word means to shepherd, to tend, to pastor.

Pay attention to care for the church of God, which **He obtained**, which **He purchased** with **His own blood**.

Here we see Paul is providing a warning to these elders, to these overseers, to these pastors. **Pay careful attention to yourself and pay careful attention to the flock, the church of God.**

Then look what Paul says, **which He purchased with his own blood**. Who is the He?

Here is a **great reminder** to these pastors and to you and I by way of extension that **Jesus is God**, He is the **second person of the Triune God**.

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

The Paul provides them a **very serious warning**: This is his **third point** if you will.

THIRD, I know once I am gone fierce wolves will come in among you... The Greek word translated wolves is **λύκος (lukos)**, it means a wolf, but it is used metaphorically to refer to false teachers (Mat 7:15, 10:16).

Here, people who peddle a false gospel are described, metaphorically as **“fierce wolves”**, who will not spare the flock!

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

FOURTH, these wolves will come from among your own selves, it seems Paul is saying from the group of believers, possibly even those who are elders.

From among you will come men who are speaking **twisted things**. The Greek means **perverse**, or **wicked things**. The goal of their perverted and twisted teachings is to draw away disciples (learners) from **Christ** to their **own selves**.

Their goal is to draw their own following, but they do their work among the believers. Paul warned about this on multiple occasions as well (I Tim 1:3-7, I Tim 4:1-7; II Tim 3:1-9).

Vs 31 – Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.

FIFTH, and in conclusion, we find the **therefore**.

Therefore, because all of this is true, **be alert, remembering that for three years I did not cease night or day to admonish every one with tears**.

Here you sense Paul's loving heart as a Pastor and his love to disciple believers. **Remember the nights we wept for other believers**. Be alert, from your own midst will come wolves who have no concern for the flock!

IV. The Concluding Commendation

Vs 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.

Following his **five warnings**, Paul wraps up his comments with a **commendation**.

Now I commend you to God, I am giving 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 who are sanctified.

It is the word of God that builds us up. It is not programs or marketing materials, but the word of God that build us up. It is the word of God that **declares to us** and **prepares us for**, our ultimate final inheritance in heaven.

Vs 33 – I coveted no one’s silver or gold or apparel.

You all know that I did not covet anyone’s stuff. Consider all that Paul did and it was never about the money. This is a good reminder for all of us, Life is not about stuff, it is about the glory of God and the good of men.

Vs 34 – You yourselves know that these hands ministered to my necessities and to those who were with me. You know that these hands ministered to my own needs and to the needs of others.

Although as an apostle I had every right to be funded by you, as I presented the gospel to you, instead I worked with my own hands and funded my missionary work. Also, I helped take care of those who traveled with me, so they were not a burden to you either.

Vs 35 – In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

In all ways, in all manner, in all my behavior, I have shown you with my actions that we should work hard and be ready to help the weak and the less fortunate.

Remember the words of Jesus Himself who said: **‘It is more blessed to give than to receive.’”**

Now pastor has mentioned this a couple of times, but nowhere in the Scriptures do any of the gospel writers (Mathew, Mark, Luke or John) record that Jesus ever said; **“it is more blessed to give than receive.”**

So how can Paul attribute words to Jesus, when the apostles never attributed them to Him? Many scholars believe that Jesus said it all the time. The belief it He said it so much it was **common knowledge**. If you had spent any amount of time with Jesus, sooner or later you would have heard Him say, **it is more blessed to give than to receive.**

Here Paul reminds the Ephesians elders, of Jesus’ principal, that all Christians should follow.

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

You can imagine the emotion of this moment. As Paul prayed kneeled and prayed with the elders from Ephesus.

Vs 37-38 - And there was much weeping on the part of all; they embraced Paul and kissed him, 38 being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship.”

There was considerable weeping, they embraced Paul and kissed him. The Greek verb is in the imperfect tense, implying they kept kissing him. You can sense the raw emotional energy of the moment.

They were sorrowful, because he had told them he would not see them again. The Greek word translated sorrowful is **ὀδυνάω (odunao)**, it means to cause intense pain, to be in torment, to be in extreme distress.

This chapter ends with the Ephesian pastors escorting Paul to the ship.