The Acts of the Apostles

[Wed. Mar. 25, 2015] Acts Series, Acts 20. 1-24 - Craig A. Thurman

In the last chapter, while at Ephesus, Paul met with the usual rejection of Christ's gospel by the Jews in the synagogue. This was always the purpose of God, to preach Christ to the Jew first, then to the Gentile, but the result is always the same: Jews and Gentiles come together in the same body, a church. Paul took the believing Jews, now professing tobe disciples of Christ, and separated them from the unbelieving Jews of the synagogue and began meeting with Gentiles in a place called the *School of Tyrannus.* And of those that believed the church was started. So there might be at least three churches at Ephesus. There is the church of the twelve disciples of Acts 19.6 (We must confess they are a church as we saw that the Holy Spirit come upon them.), the house church of Aquila and Prisca (Acts 18.24), and this group of believing Jews and Gentiles. This might well account for the salutation of the Ephesian letter to, not the church of Ephesus, but *to the saints which are at Ephesus*. (Eph.1.1)

> The use of the *church,* ἐκκλησία, singular in Ephesians only shows that there is only one *kind* of body over which Christ is the head. (Eph.1.22; 3.21) One cannot reject the truth that there are many churches. (Rev. 1.4) This means that Christ is head to each church!

Another thing that we notice is that the unbelieving were never banned from being able attend the services that churches conducted. The assemblies of the churches are opportunities for both evangelizing the unbelieving as well as instructing the saints in the Word of truth. True churches have nothing to hide or be ashamed of in there services.

> *Mt 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

We are then told that Paul remained in Ephesus for two years. During this time extraordinary miracles, or literally, *uncommon power* was shown there in the city, which required not the person, but just cloths that had touched Paul's skin were used to heal and cast out demons. Certainly this was extraordinary or uncommon power!

After this we read that there were seven sons of Sceva who thought to do things in Jesus name that they had no right to do which resulted in their being greatly traumatized (KJV, *wounded*). One devil

> *2Pe 2:11 Whereas **angels, which are greater in power and might**, bring not railing accusation against them before the Lord.*

through this one man did great harm to all seven of them, and as far as we know the man in whom the devil was, was not helped in the least through their efforts. But doubtlessly we would all agree that that was never their motivation.

Many in Ephesus, after that they had come to faith in Christ brought their wicked books together and burned them before everyone. Now being brought to life by Christ, they knew their previous acts were wicked and further evidences of repentance they wanted nothing to do with promoting that which would deceive others from the truth of God in Jesus Christ. Great things were taking place in this city. And usually with great things of the Lord taking place means great oppositions.   Demetrius, a silver smith who made little shrines for their goddess Diana, stirred up the people because, as he saw it, these Jews had brought a religion that was diminishing her glory among those of Asia. At this the unbelieving craftsmen with him rallied the city into an unlawful assembly. They literally snatched up two of the disciples by name, Gaius and Aristarchus. Ultimately the townclerk was able to restore order and warned them against conducting any further such unlawful assemblies; that these matters must be conducted in proper sessions of their court.

> **FYI: In the KJV, verse 36 is the last place that displays the paragraph mark (¶).**

Chapter 20
1 ¶ And after the uproar was ceased,

> *uproar,* θόρυβον, acc sing of θόρυβος; KJV *uproar, tumult*; first time used in Acts (cf. 21.34; 24.18 *tumult*);

*Mr 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the **tumult** θόρυβον, and them that wept and wailed greatly.*

*Ac 20:1 ¶ And after the **uproar** θόρυβον was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*

*Ac 21:34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the **tumult** θόρυβον, he commanded him to be carried into the castle.*

*Ac 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with **tumult** θορύβου.*

was ceased, παύσασθαι; aor 1, infin, mid of παύω; *Lk.5.4 **had left** speaking; Lk.8.24 and rebuked the wind and the raging of the water: and they **ceased,** and there was a calm;* In Acts this word is used six time (9 times by Luke the evangelist) *Acts 5.42 they **ceased** not to teach and preach; 6.13 This man **ceaseth** not to speak blasphemous; 13.10 **wilt** thou not **cease** to pervert; 20.1 And after the uproar **was ceased**; 20.31 I **ceased** not to warn every one; 21.32 they **left** beating of Paul.*

Paul called unto [*him*]

called unto, προσκαλεσάμενος; nom, sing, masc, part, aor 1 of προσκαλέομαι; προς unto, near + καλέω; to call to; KJV *to call, bid, name*; always translated in the book of Acts with the English word *call* (2.39; 5.40; 6.2; 13.2, 7; 16.10; 20.1; 23.17, 18, 23. **προσκαλεσάμενος is used in the N.T. 22 times.**

the disciples, and embraced

ἀσπασάμενος; nom, sing, masc, part, aor 1 of ἀσπάζομαι; KJV *salute, greet, embrace, leave*. (cf. Acts 18.22; 20.1; 21.6, 7, 19; 25.13)

*Ac 18:22 And when he had landed at Caesarea, and gone up, and **saluted** ἀσπασάμενος the church, he went down to Antioch.*

Ac 20:1 ¶ And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

*Ac 21:19 And when he had **saluted** ἀσπασάμενος them, he declared particularly what things God had wrought among the Gentiles by his ministry.*

εἰς   τὴν Μακεδονίαν
them, and departed for to go (πορευθῆναι; aor 1, infin) *into   Macedonia.*

Paul leaves Ephesus only after the uproar was over. Many dishonest men would have secretly fled away hoping to avert any trouble. Those who do right do not have to hide or be ashamed for what they do.

Recall how that Paul in his first missionary tour was beaten, stoned, and dragged out of the city of Lystra (14.20), rose back up and reentered the same city. Or, that when there were plots against his life in Thessalonica and Berea, it wasn't Paul, but the brethren that brought him out. (17.10, 14) And when Paul would have entered into the theater in Ephesus it was the disciples that prevented him. (19.30) We need the wisdom of the Spirit of God to know what to do in these instances. But saints, when conducting themselves Christlike have nothing to be ashamed of or for which to hide themselves.

Now, he is to go to Macedonia, which would be to strengthen the churches in this area; at least the churches of Philippi, Thessalonica and Berea. Once arriving in Macedonia, and probably on the final leg of this journey he would be reunited with certain brethre: Timothy and Luke. (We'll remark about these pronouns **us** and **we later.** vss.5, 6)

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν

*2 And when he **had** gone over*

διελθὼν; nom, sing, masc, part, **aor 1** of διέρχομαι; to come through.

> διελθὼν:
> *Lu 4:30 But he **passing through** διελθὼν the midst of them went his way,*
>
> *Joh 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, **going through** διελθὼν the midst of them, and so passed by.*
>
> *Ac 19:21 ¶ After these things were ended, Paul purposed in the spirit, when he **had passed through** διελθὼν Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

those parts,

> *parts, μέρη; acc pl of μέρος; KJV translates μέρος as part, coast, portion, piece, sort, particular, course, respect, side, behalf. The KJV specifically translates μέρη as parts (Acts 2.10; 20.2), coasts (**Acts 19.1**), side.*

and had given them much exhortation (λόγῳ, by word)*,*

> *had given … exhortation, παρακαλέσας; nom s, masc, part, aor 1, act of παρακαλέω; to call near; **v.12**;*
>
> λόγῳ, dative sing; *word,* **cf. to study @ 2Thes.2.17**. This is not a single word, but a communication, an idea; the whole statement or saying that is considered. The dative singular is translated *word, saying, intent, utterance, speech.*
>
> J. P. Green's *Interlinear Bibl*e, 'and having exhorted them with speech much'
>
> George Ricker Berry's, *The Interlinear Greek New Testament*, 'And having exhorted them with discourse much'

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The New Greek-English Interlinear New Testament, 'And having exhorted them with many words'

> Keep in mind the interlinear gives us word for word translation. The KJV has said it very well in few words.

ἦλθεν   εἰς   τὴν Ἑλλάδα
he came into   Greece,

> And revisited the church which was at Corinth.

διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα

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

> Probably intending to leave from Cenchrea, but instead was compelled to alter that route on account of unbelieving Jews who would try to kill Paul. Let's not overlook the hatred of these men without Christ. Brethren, I love Israel; I love the Jews. I pray for them. I thank God for them. I stand amazing how God has used them to bless the world.

> Dr. Ehrlich discovered Salvarsan to cure Syphilis.
> The Wasserman Test to determine if one has Syphilis was by a Jew.
> A Jew named Neissner discovered the means to diagnose Gonorrhea.
> Lugwig Traube created Digitalis to treat those with heart disease.
> Novocaine is the discovery of Widal and Weil.
> Due to the researches of Minkowsky diabetes can be treated with insulin.
> Spiro and Ellege discovered what is called Pyramidon and Antypyrin to treat headaches.
> Oscar Leibreich proposed the use of Chloral Hydrate to treat convulsions.
> Sigmund Freud, the father of psychoanalysis, was a Jew.
> Bella Schick treated Diphtheria with what is called the Schick reaction.
> An anti-polio vaccine was made by Jonas Salk.
> Robert Baram is attributed the great work for ear and brain damage.
> Zalman Waxman, invented the wonder drug Streptomycin to treat Tuberculosis.
> Judas Sehn did great work in dermatology.
> Nenedict, Frawnkel are some renowned scientists or medical experts.
> The cell phone was invented by a Jewish engineer.

> **The following Jews have been awarded Nobel Prizes:**

Literature:	Peace:
1910 – Paul Heyse	1911 - Alfred Fried
1927 - Henri Bergson	1911 - Tobias Michael Carel Asser

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1958 - Boris Pasternak
1966 - Shmuel Yosef Agnon
1966 - Nelly Sachs
1976 - Saul Bellow
1978 - Isaac Bashevis Singer
1981 - Elias Canetti
1987 - Joseph Brodsky
1991 - Nadine Gordimer World

Physics:
1905 - Adolph Von Baeyer
1906 - Henri Moissan
1907 - Albert Abraham Michelson
1908 - Gabriel Lippmann
1910 - Otto Wallach
1915 - Richard Willstaetter
1918 - Fritz Haber
1921 - Albert Einstein
1922 - Niels Bohr
1925 - James Franck
1925 - Gustav Hertz
1943 - Gustav Stern
1943 - George Charles de Hevesy
1944 - Isidor Issac Rabi
1952 - Felix Bloch
1954 - Max Born
1958 - Igor Tamm
1959 - Emilio Segre
1960 - Donald A. Glaser
1961 - Robert Hofstadter
1961 - Melvin Calvin
1962 - Lev Davidovich Landau
1962 - Max Ferdinand Perutz
1965 - Richard Phillips Feynman
1965 - Julian Schwinger
1969 - Murray Gell-Mann
1971 - Dennis Gabor
1972 - William Howard Stein
1973 - Brian David Josephson
1975 - Benjamin Mottleson
1976 - Burton Richter
1977 - Ilya Prigogine
1978 - Arno Allan Penzias
1978 - Peter L Kapitza
1979 - Stephen Weinberg
1979 - Sheldon Glashow
1979 - Herbert Charles Brown
1980 - Paul Berg
1980 - Walter Gilbert
1981 - Roald Hoffmann
1982 - Aaron Klug
1985 - Albert A. Hauptman
1985 - Jerome Karle

1968 - Rene Cassin
1973 - Henry Kissinger
1978 - Menachem Begin
1986 - Elie Wiesel
1994 - Shimon Peres
1994 - Yitzhak Rabin

Economics:
1970 - Paul Anthony Samuelson
1971 - Simon Kuznets
1972 - Kenneth Joseph Arrow
1975 - Leonid Kantorovich
1976 - Milton Friedman
1978 - Herbert A. Simon
1980 - Lawrence Robert Klein
1985 - Franco Modigliani
1987 - Robert M. Solow
1990 - Harry Markowitz
1990 - Merton Miller
1992 - Gary Becker
1993 - Robert Fogel

Medicine:
1908 - Elie Metchnikoff
1908 - Paul Erlich
1914 - Robert Barany
1922 - Otto Meyerhof
1930 - Karl Landsteiner
1931 - Otto Warburg
1936 - Otto Loewi
1944 - Joseph Erlanger
1944 - Herbert Spencer Gasser
1945 - Ernst Boris Chain
1946 - Hermann Joseph Muller
1950 - Tadeus Reichstein
1952 - Selman Abraham Waksman
1953 - Hans Krebs
1953 - Fritz Albert Lipmann
1958 - Joshua Lederberg
1959 - Arthur Kornberg
1964 - Konrad Bloch
1965 - Francois Jacob
1965 - Andre Lwoff
1967 - George Wald
1968 - Marshall W. Nirenberg
1969 - Salvador Luria
1970 - Julius Axelrod
1970 - Sir Bernard Katz
1972 - Gerald Maurice Edelman
1975 - Howard Martin Temin
1976 - Baruch S. Blumberg
1977 - Roselyn Sussman Yalow
1978 - Daniel Nathans

1986 - Dudley R. Herschbach	1980 - Baruj Benacerraf
1988 - Robert Huber	1984 - Cesar Milstein
1988 - Leon Lederman	1985 - Michael Stuart Brown
1988 - Melvin Schwartz	1985 - Joseph L. Goldstein
1988 - Jack Steinberger	1986 - Stanley Cohen [and Rita LeviMontalcini]
1989 - Sidney Altman	1988 - Gertrude Elion
1990 - Jerome Friedman	1989 - Harold Varmus
1992 - Rudolph Marcus	1991 - Erwin Neher
1995 - Martin Perl	1991 - Bert Sakmann
2000 - Alan J. Heeger	1993 - Richard J. Roberts
	1993 - Phillip Sharp
	1994 - Alfred Gilman
	1995 - Edward B. Lewis
	1996- Lu RoseIacovino

But, let us not be naïve about this as some are; all unbelievers, whether Jew or Gentile hate Christ Jesus. And though the Jews are the natural, elect of God in the earth through which our Lord came to us in the flesh, they rejected Him as their Messiah. They hate Him, the Christian and the churches of Jesus Christ. The constant history of their persecution through the book of Acts should have taught us this plain truth. But it shall not always be this way. One day God shall turn them to faith in Jesus as their Messiah and Israel shall be saved!!! (Ro.11.25, 26; Ez.20.35-38)

he purposed to return through Macedonia.

Heading north from Corinth (Greece) back to Philippi (vs. 6), then to the port of Neapolis.   This is thought to be the time when the collections for the poor saints at Jerusalem was going to be taken to them. (**Acts 24.17** *to bring alms*; 1Co.16.1; so says John Gill)

Ποιήσας τε μῆνας τρεῖς γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας

Συνείπετο   ἄχρι
4 *And there accompanied him   into   Asia*
                              until, for

Συνείπετο; 3rd p s, imperf of *συνέπομαι*; *σύν* with, together + *ἕπομαι* **?**; only time used in Scripture.

This appears to say that there were certainly brethren (vs. 5) that *would* travel with Paul when he finally comes back into Asia. It doesn't have to mean that they were **all** necessarily all with him at the moment. The emphasis is that these will go before him and meet, beginning at Troas.

Sopater of Berea; and of the Thessalonians, Aristarchus (Acts 19.29; 27.2; Col.4.10; Phile.24) *and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus* (Eph.6.21; Col.4.7, 18 postscript; 2Ti.4.12; Tit.3.12) *and Trophimus* (Acts 21.29 said to be an Ephesian; 2Ti.4.20 left sick in Miletum [**cf. 15**])*.*

Notice Timothy's name among this group. Seven brethren were waiting for him at Troas as the next verse explains. Timothy was already in Macedonia with Erastus, (19.22) before Paul had left to come there from Ephesus. These likely reunited in Macedonia. But now Paul sends him ahead to Troas. Erastus evidently has chosen not to leave Macedonia being his name is not listed here. In addition to these men going before Paul to Troas, Luke has apparently been separated from Paul, perhaps as far back as the first tour to Philippi. The narrative is clear that Luke reunites with Paul here at this time and in this city, Philippi. (The next verse supports this notion: 5 **us;** vs.6 *and* **we** *sailed away from Philippi ...*)

Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος

Οὗτοι προελθόντες (cf. vs.13, *went before*)	ἔμενον	ἡμᾶς	ἐν Τρῳάδι
5 *These going before*	tarried	*for* **us**	at Troas.
	Continued	in	

Which **us** indicates that Luke reunited with Paul, and the next verse (6) at Philippi.

Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρῳάδι

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

Seems to be a lengthy trip for such a crossing. Remember, during the first voyage from Troas to Nicapolis that they sailed it in only 2 days. (Acts 16.11) **But it likely means that they, Paul and Luke reunited with the others only five days later.**

οὗ   διετρίψαμεν   ἡμέρας ἑπτά
where   we abode   seven days.

abode, διέτριψαν, 3ʳᵈ p pl, aor 1, ind, act of διατρίβω; διά through, by + τρίβω to rub, wear, like a path; **settled in**; the root is translated *tarried, continued, abode, abiding, had been.* Aside from two times used in the gospel of John, it is only found in the book of Acts. (12.19; 14.3, 28; 15.35; 16.12; 20.6; **25.6**, 14)

ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρις ἡμερῶν πέντε οὗ ἡμέρας ἑπτά

7 ¶ And upon the first day of the week, when the disciples came together

To this time there was never any indication of a church here, but clearly there is one, and these disciples gather in an upper room.

when … came together, συνηγμένων, gen, pl, part perf, pass of *συνάγω,* *σύν* with, together + ἄγω to bring, lead; Or, *bring gathered.* **(cf. vs. 8)**; συνηγμένων is used three times in the N.T.; *Mt. 22.41* **While** *the Pharisees* **were gathered together**; *Mt. 27.17* **when** *they* **were gathered together.**

κλάσαι ἄρτον
to break bread,

κλάσαι; aor 1, infin of κλάω; always translated in the KJV with the English *break*; **there are 5 instances where this term is used in reference to the Lord's Supper. It is also used of breaking bread and fish 4 times. And in reference to bread, 5 times.**

ἄρτον; The term *bread* can be used to refer to food in general (Mt.6.11; Mt.15.2; Mk.6.8; 2Co.9.10; 2Thes.3.8, 12), as is the word *meat* not to be restricted to animal flesh either.

The terms *breaking break, break bread, had broken bread* are only used by Luke. The term never references the Lord's Supper. (cf. Acts 2.46 It cannot be that the Lord's Supper would be allow to be taken outside of the church gathering context, even in the infant church of Jerusalem; 20.7, 11 rather indicates a meal; 27.35 is a meal for the shipmates that are with Paul)

There is nothing that I know of that would prevent this church from taking the Lord's Supper at this time, except that in the wisdom of God Paul had chosen to keep the Supper separated from fellowship meals because of the Corinthian debacle. (1Co. 11.22, 34) But it is my strong opinion that in our present text, the church of Troas had come together for such a lengthy period that it was necessary for them to eat at least one meal.

$$\text{ἐξιέναι} \quad \text{τῇ} \quad \text{ἐπαύριον}$$
Paul preached unto them, ready to depart on the morrow;
                              to be off

ἐξιέναι; pres infin of ἔξειμι; , ἔξ + ειμι lit. *I am out*; the infinitive could be ***to be off***; used only by Luke in the book of Acts (*13.42 were gone out; 17.15 departed; 20.7 to depart; 27.43 get.*

      παρέτεινέν   λόγον
and   continued   his speech until midnight.
      protracted or, drew

παρέτεινέν; 3rd p s, imperf of παρατείνω; παρά above, before, near + τείνω LXX 1Chron. 5.18; 8.40 **bending** the bow; 2Chron.18.33 **drew** the bow, and so meaning to stretch the bow.

Paul *drew* his speech unto midnight.

The details of the travel time and days spent are helpful. Paul has a great desire to celebrate Pentecost in Jerusalem. (vs16)   It seems he might know

this is his last Pentecost with his nation. There is a sense of urgency about this. Luke gives us the very details of his itenerary. Some would have us to think that we are reading a story, not necessarily a dependable record of events. But that is not so.

We know that Paul left Philippi (Nicapolis) on Thursday (this would be the day of the *wave offering* [Lev.23.11], and we would count 50 days from the next day, which is Friday. (Lev. 23.15 is clear from which Sabbath to count.) and arrived in Troas on Monday. (**in five days**) Paul, having been traveling on Sunday arrived in Troas on Monday and preached the following Sunday, a seven day abode, and would leave the following Monday morning after a very lengthy Sunday evening preaching to the disciples.

With Paul leaving Philippi after the Feast of Unleavened Bread, which was a seven day feast that followed Passover, here is a broad estimation of the time it could have taken for Paul to have made this trip. He could have made this even more quickly than this shows.

Nicopolis departed for Troas.	5 days
Remained in Troas	7 days
Paul by foot to Assos, estimated	2 days
Ship to Mitylene	1 day
To Chios	1 day
To Samos	1 day
To Miletus (sent to and arrival of elders)	3 days
Paul meets with elders of Ephesus	2 days
Sail to Coos perhaps	2 days
To Rhodes	1 day
To Patara	1 day
To Tyre, Syria	3 days
Remained in Tyre	7 days
To Ptolemais	1 days
Estimated Travel time	37
To Caesarea (Philips house)	7 days
To Jerusalem by foot	3 days
Total travel time	47 days

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It is interesting that Paul's visit will be at the height of the Jews' pilgrimage to Jerusalem. The Lord is supplying for Paul his last and greatest opportunity to address his countrymen for Jesus Christ.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου

8 And there were many lights in the upper chamber,

There are only three places where this Greek, **ὑπερῷον**, is used. (Acts 1.13 *upper room* where the 120 gathered together; Acts 9.37, 39 where Tabitha/Dorcus' body was laid; 20.8 *upper chamber* where the disciples of Troas came together.)

  ἦσαν (pl, imperf,)   συνηγμένοι (part, perf, pass; **cf. vs. 7**)
where   they were   gathered together.

ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι

*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**.*

Eutychus was not taken up **as** dead, but he was taken up *dead.* This was a terrible fall indeed.

Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος καταφερόμενος ὕπνῳ βαθεῖ διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη νεκρός

                                         συμπεριλαβὼν
10 And Paul went down, and fell on him, and   embracing   him said, Trouble not yourselves;

embracing; συμπεριλαβὼν; nom, sing, masc, part, aor 2 of **συμπεριλαμβάνω**; **σύν** together, with + **περί** about, concerning + **λαμβάνω** to receive; ***encompassed***

Trouble … selves, θορυβεῖσθε; 2ⁿᵈ p pl, pres, imper, **pass** of θορυβέω; *Mt.9.23 the people **making a noise**; Mk.5.39 Why **make** ye this **ado**, and weep; Acts 17.5 and **set** all the city **on an uproar**;*

ἡ γὰρ   ψυχὴ αὐτοῦ   ἐν αὐτῷ ἐστιν
  for   his life (soul)   *is in him.*

Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν Μὴ θορυβεῖσθε ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν

11 When he therefore was come up again, [notice, this refers to Paul]

ἀναβὰς; nom sing part aor 2, ἀναβαίνω; ἀνά re-, anew, again + βαίνω up; ἀναβὰς is used six times in the N.T. (Mt.15.29 went up, Acts 18.22 gone up, 20.11 was come up, 25.9 go up, Eph.4.8, 9 ascended up.

   κλάσας (part, aor.1) ἄρτον
*and   had broken bread, (*cf. to verse 7) *and eaten,*

γευσάμενος; nom, sing, masc, part, aor 1 of γεύομαι; KJV translates this with the English words *eat* (3 only in Luke)*; taste* (12); this is used to indicate the act of partaking of *eating, dying, sampling* an offered drink.

Paul partook with these disciples of eating. Perhaps it is customary to honor those who minister to serve the meal. It is clear that he served these disciples what they had brought for this occasion.

    ἐφ᾿ ἱκανόν
and talked a long while, even till break of day, so he departed.

talked, ὁμιλήσας; nom, sing, masc, part, aor 1 of ὁμιλέω; KJV and only used by Luke: *talked 2, commune 2*; Used twice during the Emmaus episode, *talked* and *communed*; and in Acts 20.11; 24.26.

ἐφ᾿ ἱκανόν, which would be literally, *upon much,* or *sufficient* talk.

At this departure from Troas, John Gill points out that Paul had left his cloak, the books, and the *parchments* of Scripture. (2Ti.4.13)

ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος ἐφ᾽ ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς οὕτως ἐξῆλθεν

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

παῖδα; root παῖς; a servant, a child under tutelage.

ἤγαγον δὲ τὸν παῖδα ζῶντα καὶ παρεκλήθησαν οὐ μετρίως

προελθόντες   ἐπὶ   εἲς
13 ¶ And we   went before   to ship, and sailed unto Assos,

προελθόντες, nom, pl, maasc, part, aor 2, of προέρχομαι; πρό forward, before + ἔρχομαι to come; very same word used in verse 5, *going before.* ἐλθόντες is translated in the KJV as *came* and *come.*

Meaning that Luke and the brethren took a ship ahead of Paul, who chose to travel this portion by foot.

ἀναλαμβάνειν   αὐτὸς
there intending   to take in   Paul: for so had he appointed, minding himself
          to take up

to take in, ἀναλαμβάνειν, pres, infin, act of ἀνα e-, anew, above + λαμβάνω to receive or take; only place the present infinitive is used.

had appointed, διατεταγμένος, nom, sing, masc, part, perf, pass of διατάσσω; διά through, by + τάσσω, KJV, appointed, set, ordained, addicted; *for so it was appointed …*

πεζεύω
to go afoot.

πεζεύειν; pres, infin of πεζεύω; see πεζῇ, *Mt.14.13, on foot 1; Mk. 6.33, afoot 1.*

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἆσσον ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον οὕτως γὰρ ἦν διατεταγμένος μέλλων αὐτὸς πεζεύειν

	ὡς δὲ	συνέβαλεν	ἡμῖν εἰς	τὴν Ἆσσον
14	And when	he met with	us at	Assos,
		he cast [off] with		

…interesting term that seems to give a sailing sense the text.

met with; συνέβαλεν; 3ʳᵈ p s, aor 2, ind of **συμ**βάλλω; **σύν** together, with + βάλλω to cast; KJV *Lk.2.19* **and pondered** *them in her heart; Lk.14.31* **to make** *war* (margin **to encounter** *in war); Acts 4.15 they* **conferred** *among themselves; Acts 17.18 and of the Stoicks,* **encountered** *him; Acts 18.27* **helped** *them much which had believed; Acts 20.14 And when fhe* **met with** *us.*

ἀναλαβόντες αὐτὸν   ἤλθομεν εἰς Μιτυλήνην
we took him in,   and   came   to Mitylene.
vs.13, *to take in*

ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἆσσον ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην

	Κἀκεῖθεν ἀποπλεύσαντες	τῇ ἐπιούσῃ κατηντήσαμεν
15	And we sailed thence, and	came the next [day]

ἀποπλεύσαντες; nom, pl, masc,part, aor 1 of ἀποπλέω; ἀπό forth, since + πλέω, used only by Luke in Lk.8.23; Acts 21.3; 27.2, 6, 24, and always translated with the English word *sail*; so it could read, *And we* **sailed forth** *from thence*; ἀποπλέω is only found in Acts 13.4; 14.26; 20.15; 27.1.

κατηντήσαμεν; 1ˢᵗ p pl aor 1, ind of κατανταάω; κατά according to, down, successively + ἀντάω ; mostly found in Acts and translated with the English words *came (11), attain (2)*; the idea is *reached* in successive order.

κατηντήσαμεν, Acts 21.7; 28.13; for the root compound , see vs.22; 21.7; 28.13; 28.15.

ἀντικρύ   Χίου   τῇ δὲ ἑτέρᾳ   παρεβάλομεν εἰς Σάμον
over against Chios; and the next [*day*]   *we arrived   at Samos,*
                                                we cast near   unto

ἀντικρύ; only this once used in the N.T.; **LXX**, 3Macc.5.16 *before.*

Wycliffe (1380), *against*
Tyndale (1534), Cranmer (1539), Geneva (1557) , Rheims (1582), *over against*

παρεβάλομεν; 1ˢᵗ p pl, aor 2, ind, act of παρά near, before, beside, by (cf. vs.16) + βάλλω to cast; ***we cast near*** *unto Samos.*

καὶ μείναντες ἐν τρωγυλλίῳ   τῇ ἐχομένῃ   ἤλθομεν εἰς Μίλητον
and   tarried   at Trogyllium; [*and*] *the   next   * [*day*] *we came to   Miletus.*

ἐχομένῃ; dat sing, fem, part, pres, pass of ἔχω, to have, possess; KJV *next* (2, Acts 20.15; 21.26); ***following*** (Lk.13.33); ἐχομένῃ is used twice in the LXX, *1Chron.10.8, next* [day]*, Ez.3.13, near* [them]*;* so of proximity.

Here, evidently Paul has to leave Trophimus sick in Miletum. (2Ti.4.20)

Κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρύ Χίου τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον καὶ μείναντες ἐν τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον

ἔκρινεν γὰρ ὁ Παῦλος   παραπλεῦσαι τὴν Ἔφεσον
16 For Paul had determined   to sail by   Ephesus,

ἔκρινεν; 3ʳᵈ p s, aor 1, ind, act of κρίνω to judge, determine; KJV *Re. 18.20 hath avenged; Re. 19.2 hath judged*; IGNT by J. P. Green Sr. *decided.*

ὅπως   μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ   ἔσπευδεν γὰρ
*because   he **would** not   spend the time in   Asia: for he hasted,*

γένηται; 3rd p s, aor 2, **subj** of γίνομαι to become.

χρονοτριβῆσαι; aor 1, infin of χρονοτριβέω; χρόνος time + τρίβεω to wear … τρίβος a path, way.

εἰ   δυνατὸν ἦν αὐτῷ   τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα
if   it were possible for him,   to be at Jerusalem the day of Pentecost.
     Or, if he were able

ἔκρινεν γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ ἔσπευδεν γὰρ εἰ δυνατὸν ἦν αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα

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

By verse 28, we know that these Paul called together were not necessarily noted as elders for their age, but for there office. (… *over the which the Holy Ghost **hath made you overseers,** to feed the church of God …*)

ἐκκλησίας is accusative singular.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας

ὡς δὲ   παρεγένοντο πρὸς αὐτὸν εἶπεν   αὐτοῖς Ὑμεῖς ἐπίστασθε
18 And when they were come to   him,   he said unto them, Ye   know,

παρεγένοντο; 3rd p pl, aor 2, ind of παραγίνομαι; παρά near, by, beside + γίνομαι be, become; *and when they **came***; KJV translates παρεγένοντο, *Mt.2.1; Lk.8.19; Acts 13.14, came; Acts 20.18 were come; Acts 21.18 were present.*

ἐπίστασθε, 2nd p pl, pres, ind of ἐπίσταμαι; ἐπί upon, on + ἵστημι to stand; KJV Mk.14.68 once understand, know 13; Most often used in Acts (9 times); there is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7; 18.25; 19.15, 25; 20.18; 22.19; 24.10; 26.26)

ἀπὸ   πρώτης ἡμέρας ἀφ᾽ ἧς ἐπέβην εἰς τὴν Ἀσίαν   πῶς μεθ᾽

The Acts of the Apostles

from the first   day   that   I came into   Asia,   after what

ἐπέβην; 1ˢᵗ p s, aor 2, ind of **ἐπιβαίνω**; **ἐπί** upon, on + **βαίνω** to step, come; *stepped up …*

> *Ac 21:6 And when we had taken our leave one of another, **we took* **επεβημεν** *ship* εις το πλοιον, *(Or, lit. we stepped up into the ship)**; and they returned home again.*

ὑμῶν τὸν πάντα χρόνον ἐγενόμην
manner I have been with you at all seasons,

ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας ἀφ᾽ ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ᾽ ὑμῶν τὸν πάντα χρόνον ἐγενόμην

δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ   πολλῶν δακρύων
19 Serving the Lord with   all   humility of mind, and with many   tears,

ταπεινοφροσύνης; gen sing of **ταπεινοφροσύνη**; **ταπεινός** low, humble + **φρόνη** mind; KJV *Acts 20.10 humility of mind; Eph.4.2; Phl.2.3 lowliness; Col.2.18, 23; 1Pe.5.5 humility; Col.3.12 humbleness of mind*;

καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων
and temptations,   which befell   me by the lying in wait   of the Jews:

ἐπιβουλαῖς; dat pl of **ἐπιβουλή**; **ἐπί** upon, on + **βουλή** KJV, *counsel, will.*

δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων

20 And how I kept back nothing that was profitable unto you,

ὑπεστειλάμην; 1ˢᵗ p s, aor 1, ind, mid of **ὑποστέλλω**; **ὑπό** under, from, in, among **στέλλω** avoid, withdraw; Acts **20.20**, 27, ὑπεστειλάμην;see also Gal.2.12 *withdrew; He.10.38 draw back.*

*Ac 20:27 For I **have** not **shunned** ὑπεστειλάμην to declare unto you all the counsel of God.*

συμφερόντων; gen, pl, neut, part, pres of **συμφέρω; συμ** together, with + **φέρω** to bring or bear: *Englishman's Greek Concordance of the New Testament:* 'Note: That the verb is used transitively in Acts 19.19, whereas in all the other passages it is intransitive, and in most of them impersonal.' (cf. Mt.5.29, 30; Acts 20.20 *profitable;* Mt.18.6 *better;* Mt. 19.10 *good;* Jn.11.50; 16.7; 18.14; 1Co.6.12; 1Co.10.23; 2Co.8.10; 2Co.12.1 *expedient;* 1Co.7.35; 1Co.10.33; 1Co.12.7; He.12.10 *profit.*

ἀναγγεῖλαι   ὑμῖν καὶ   διδάξαι   ὑμᾶς δημοσίᾳ
but   have shewed   you, and have taught you publickly,
     verse 27 *to declare*

ἀναγγεῖλαι; aor 1, infin of ἀναγγέλλω; ἀνά re-, new, above + ἀγγέλλω to tell; ἀναγγεῖλαι   ὑμῖν, **reported unto you ...; cf. 27 to declare.**

διδάξαι; aor 1, infin, act of διδάσκω to teach; KJV *Acts 11.26 taught; Acts 20.20 have taught; 2Ti.2.2 to teach.*

δημοσίᾳ; dat, fem, sing, (used adverbially) of δημόσιος; in Acts 5.18 it is used as an adjective **common** prison; adverbially in Acts 16.37 *openly;* 18.28 *and that **publically***; 20.20 *taught you **publically.***

καὶ   κατ᾽ οἴκους
And from house to house,
     Or, after [your] houses, down [the] houses, house by house.

οἴκους; acc pl of **οἶκος;;**

ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ᾽ οἴκους

Διαμαρτυρόμενος   Ἰουδαίοις τε καὶ Ἕλλησιν
21   Testifying   both to the Jews, and also to the Greeks,
      charging

The Acts of the Apostles

Διαμαρτυρόμενος; nom, sing, masc, part, pres of διαμαρτύρομαι; διά through, by + μαρτύρομαι testimony, witness; διαμαρτυρόμενος is used four times in the N.T. (Acts 18.5; 28.23 *testified;* 20.21 *testifying;* 2Ti.2.14 *charging;* **cf. vs. 23** *witnesseth;* **24** *testify.*

τὴν εἰς τὸν θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς
 repentance toward God, and faith   toward

Διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς τὸν θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν

τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν
 our Lord   Jesus Christ.

 καὶ νῦν ἰδού, ἐγὼ   δεδεμένος τῷ πνεύματι ¹πορεύομαι
22 And now, behold, I ¹go bound   in the spirit

εἰς Ἰερουσαλήμ   ⁴τὰ ⁷ἐν ⁷αὐτῇ ⁵συναντήσοντά ⁶μοι ²μὴ ³εἰδώς
unto Jerusalem, ²not ³knowing [the] ⁴things that ⁵shall befall ⁶me ⁷there:

συναντήσοντά; acc pl, neut, part, fut of συναντάω; σύν with, together + ἀντάω; for the root compound , see vs. 15; 21.7 καταντάω; 28.13; 15 ἀπαντάω; **shall meet with** *me,* Or **shall come together** *to me.*

καὶ νῦν ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς

                    διαμαρτύρεταί
23 Save that the Holy Ghost   witnesseth   in every city, saying that bonds and
                    vs.21 testifieth
                    vs.24 testify

afflictions abide me.

μένουσιν; 3ʳᵈ p, pl, pres, ind of μένω; to remain, continue, abide; this tense verse only used in this other place:

*1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part **remain** μένουσιν unto this present, but some are fallen asleep.*

Πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί λέγον ὅτι δεσμὰ με καὶ θλίψεις μένουσιν

ἀλλ᾽ οὐδενὸς   λόγον   ποιοῦμαι οὐδὲ   ἔχω τὴν ψυχὴν μου τιμίαν
24 But   none of these things move me, neither   count I my life dear
                                                                    soul

ποιοῦμαι;1ˢᵗ p s, pres, ind, mid of ποιέω, to do; is only found in Ro.1.9 *make*; Acts 20.24 [Englishmen's Greek Concordance, lit. I *make* account of none).

  ἐμαυτῷ   ὡς   τελειῶσαι   τὸν δρόμον μου μετὰ χαρᾶς
unto myself, so that I   might finish   my course   with joy,
                        to make perfect

τελειῶσαι; aor 1, infin, act of τελειόω; KJV *He. 2.10; 9.9; 10.1 **make … perfect**.

δρόμον; acc sing of δρόμος; Used in the NT. 3 times and always translated *course,* (Acts 13.25; 2Ti.34.7).

καὶ τὴν διακονίαν ἣν   ἔλαβον   παρὰ τοῦ κυρίου Ἰησοῦ
and the   ministry, which I have received of   the Lord   Jesus,

διαμαρτύρασθαι   τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ
    to testify   the   gospel   of the grace of God.
vs. 21 Testifying
vs. 23 Witnesseth

ἀλλ᾽ οὐδενὸς λόγον ποιοῦμαι οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ