

THE ACTS OF THE APOSTLES

An Exposition

by

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CHAPTER TWENTY

With this chapter we follow the Apostle in his eventful journey to Jerusalem. We divide the chapter into four parts.

I. Paul in Macedonia (Verses 1-2).

II. His abode in Greece, the visit to Troas and what transpired there (Verses 3-12).

III. The journey from Troas to Miletus (Verses 13-16).

IV. The farewell to the Ephesian Elders (Verses 17-38).

I. Paul in Macedonia.

“And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece” (Verses 1-2).

The record before us is very brief. Some have thought the reason is the fact that the Apostle had turned aside from His given ministry and therefore the Holy Spirit had nothing to report. We do believe that this is correct. The object of the Spirit of God is now to lead us rapidly forward to the last visit of the Apostle to Jerusalem, therefore much is passed over in the untiring service and labors of the great Man of God. After the uproar was over in Ephesus Paul embraced the disciples and departed to go into Macedonia.

It is the first farewell scene on this memorable journey.

He must have visited Philippi, Thessalonica, Berea and perhaps other cities. Besides giving them much exhortation, he received their fellowship for the poor saints in Jerusalem. In this he was fulfilling the request which had been made at the council in Jerusalem. James, Cephas and John had there asked Paul and Barnabas **“that we should remember the poor; the same which I also was forward to do”** (Galatians 2:10). From Macedonia Paul passed on into Greece (Achaia).

II. His abode in Greece, the visit to Troas and what transpired there.

“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. And there accompanied him into Asia, Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. 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. 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. And there were many lights in the upper chamber, where they were gathered together. 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. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken the bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted” (Verses 3-12).

Three months were spent by him in Achaia, but we hear nothing of his labors there. Corinth was the place where he tarried. The Jews, who well remembered the defeat before Gallio, the deputy of Achaia (18:12), laid in wait for him as he was about to sail across to Syria. The plot was aimed at Paul’s life, which most likely had been planned to be accomplished on board of ship, he intended to take from the port of Corinth, Cenchrea. Instead of sailing from there, he returned to Macedonia. Seven brethren accompanied him, and went before into Asia to wait at Troas for Paul and Luke. Sopater (the same as in Romans 16:21), was of Berea. Two were from the assembly in Thessalonica, Aristarchus and Secundus, Gaius was from Derbe, Timothy and the two of Asia, Tychicus and Trophimus. The last-named was left sick in Miletus (II Timothy 4:20).

From the little word **“we”** in verse 6, we learn that Luke, the beloved physician, and the penman, used by the Holy Spirit to write this book, joined the Apostle. He had not been with Paul for about seven years. The last **“we”** was found in Philippi (Acts 16:16) and here in Philippi it is used again. It is more than probable that Luke spent the greater part of his time in that city.

After a brief stay in Philippi and a five days’ voyage, they came to Troas, where they found that the other brethren had arrived before them. In Troas the whole company tarried for seven days.

Here something occurred which is of interest and importance.

In verse 7 we find a description of how the disciples there kept the first day of the week. We have here the fact stated that the disciples including the apostolic company, came together on the first day of the week.

This is the blessed day, which followed the Sabbath, the day on which our ever-blessed Lord rose from the dead, the day on which He manifested Himself to His disciples and appeared in their midst (John 20:19).

For this reason the first day of the week is called “**the Lord’s day**” (Revelation 1:10). And it is right that we call the day of New Testament worship not Sabbath, for it is not the Sabbath; the Sabbath is the seventh day and if we were under the law, we would be obliged to keep that day in the strictest way. Nor should we call the day “Sunday,” for it is named after the Sun god, but if we say “**the Lord’s day**,” we speak scripturally.

It is a blessed day of privilege. And what glorious memories are connected with that day! If God’s people are really in the Spirit, all the wonderful and blessed truths and facts of our redemption in the Lord Jesus Christ crowd in upon the soul. The Lord Jesus Christ rose from the dead on that day and this glorious truth points back to the cross, where He died, the Just for the unjust, and gave His life for a ransom for many. He is risen and lives; this directs the heart upward to the place of glory, where, at the right hand of God we see Jesus, who was made a little lower than the angels, crowned with glory and honor. The blessed hope that we shall see Him as He is and be like Him, is closely connected with this. And these great facts and wonderful truths are the incentives and objects of true Christian worship.

And on the first day of the week the disciples in Troas came together. There was only one company. The sad division into sects and parties was then wholly unknown. But why did they gather together? Did the news that the Apostle Paul was in their midst bring them together? Did they come to hear the mighty man of God preach a great sermon? No. But we read that the disciples came together not a mixed multitude, but as disciples to break bread. This was their first object in the gathering on the first day of the week.

The statement one meets occasionally that the breaking of bread meant that they had a meal together is so superficial and unwarranted that we need not to argue about it. The breaking of bread means the Lord’s Supper.

“**Do this in remembrance of Me**” - our blessed Lord had requested His disciples, and this request was re-stated by the Apostle Paul. In I Corinthians 11:23-26, we read:

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”

He had received this of the Lord, no doubt in a direct revelation, and he delivered it as His message to the churches.

That blessed memorial feast the Lord Jesus Christ instituted on the night He was betrayed is to be kept by His own redeemed people “**till He comes.**” Can there be anything more precious than this? What is all service and sacrifice in service, in comparison with the response to His request ere He went to the cross, “**do this in remembrance of Me**”?

What memories flood the soul when in the power of the Spirit of God this feast is kept! All the marvellous facts of our redemption are proclaimed at the Lord's table. His coming into the world, His death on the cross and the infinite worth of that death, what has been accomplished by it, the new and living way which has been made into the Holiest, His resurrection, His presence as Priest in glory, His coming again, all these and much more cluster around the Lord's table.

The question has often been raised, How often should the Lord's supper be kept? There is no command whatever about the frequency of the observance of this blessed ceremony. From Acts 2 we learned that in the beginning of the church it was kept daily. The Holy Spirit brought the Lord's request at once before the hearts of the company of believers and so strong was the love for the Lord that they remembered Him daily in the breaking of bread.

The passage before us carries with it the impression that it was the custom of the disciples to come together to remember the Lord on the first day of the week. The Lord's day and the Lord's supper belong together and there can be no doubt that the early church celebrated that feast of love each Lord's day.

If we had been present in Troas that Lord's day we would have witnessed a meeting of praise and worship. After some disciple had given thanks for the bread and for the wine, these emblems of His great love were passed around among the gathered company.

After the breaking of bread was over, Paul preached unto them.

However, the word preached must be understood here as "*discoursed*." It was not the preaching of the Gospel to an unsaved company, for such had not gathered to remember the Lord. No unsaved person has a place at the Lord's table. Only believers being present, Paul addressed them. It has not pleased the Holy Spirit to report this discourse. Following the remembrance of the Lord what blessed truths must have been brought out by the great Apostle!

The address was not like the modern day "sermonette" of fifteen or twenty minutes: "**he continued his speech until midnight.**"

The meeting place was an upper chamber and many lights were burning. All at once a young man, Eutychus, fell down from the third loft and was taken up dead. He sat in a window and had fallen in a deep sleep till he fell from that height to the ground. Through Paul's embrace he was raised to life. Life had not gone out of the body and Paul declared that his life (soul) was in him. The functions of life were restored and the bonds between soul and body were re-established.

The incident has been much used in an allegorical way.

Some see in Eutychus the type of a believer who has fallen asleep spiritually and fallen, and who is restored. Others read the history of the church in this event.

Paul then partook of the bread (which in verse 11 means the simple eating of bread and no longer the Lord's supper) and talked a long while, till the day dawned, when he departed.

III. The Journey from Troas to Miletus.

“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. And when he met with us at Assos, we took him in, and came to Mitylene. 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. 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” (Verses 13-16).

The company then took ship to sail to Assos, but Paul made the journey of over 20 miles on foot. He wanted to be alone like Elijah as well as others. What thoughts must have passed through his mind! What burdens must have been upon his heart! What anxieties in connection with that coming visit to Jerusalem!

No doubt as he walked along, he stepped along in prayer in communion with the Lord, unhindered and undisturbed by his fellow laborers. How well it is if we follow his example and the examples of all the other great men of God, above all the example of our Lord, and be alone, alone with God.

“For us this is often a wise thing. To be alone, apart from men, but alone with God, where we can think of Him, of ourselves and of the work as He sees it. Alone - where in His presence responsibility is felt, instead of activity before men. This communion with Him, as His servants, gives and sustains a blessed confidence in Him, an intimacy of soul with Him, full of goodness and of grace.”

And how the heart of the child of God yearns for such an intimacy with God! The enemy of our souls ever tries to keep us from this. Well it is if we tear ourselves loose from our choicest friends and fellowship of saints and service, to seek His presence, to be alone.

They took him in at Assos, which they reached before the Apostle had arrived. Nothing but the route is here described. Ephesus looms up. But it seemed impossible for the hurrying Apostle, who was determined to reach Jerusalem at Pentecost, to visit the beloved city. When Miletus was reached he was but thirty miles from Ephesus.

IV. Paul’s address to the Elders of Ephesus.

From Miletus, Paul sent to Ephesus and called the elders of the church.

The remaining part of this chapter contains his great farewell address to the Ephesian elders and through them to the church located there.

Two great speeches by the Apostle have so far been reported in this book.

- The first was addressed to the Jews in Antioch of Pisidia (Acts 13:16-41).
- The second was addressed to the Gentiles in Athens (chapter 17).

The address here in our chapter is to the church. It is of very great and unusual interest and importance.

- He speaks of himself, his own integrity and recalls to them his ministry.
- He declares his own coming sufferings and his determination not to count his life dear, but to finish his course with joy.
- He warns the church concerning the future apostasy and the appearance in their midst of false teachers.

But we must study the great address in detail.

“And from Miletus he sent to Ephesus, and called the elders of the church. 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, 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: And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 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. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. 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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. 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. I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things how that so laboring 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. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed him, 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” (Verses 17-38).

The entire address contains the characteristic phrases so generally employed by the apostle.

These phrases used by Paul or in connection with him are often found in the Book of Acts:

- “Lying in wait, or plots (9:24, 20:3; 23:30);
- house to house (8:3);
- faith in the Lord Jesus (24:24, 26:18);
- and now behold (13:11);
- bound in the spirit (19:21);
- afflictions (14:22);
- course (13:25);
- I am pure (18:6);
- the counsel of God (13:36);
- appointed (19:21);
- perverse (13:8, 10);
- the Word of His Grace (14:3). Compare I Thessalonians 1:5, 9 with verse 18 in this chapter.
- Serving the Lord (Romans 12:11);
- humility of mind (Colossians 2:18);
- tears (II Corinthians 2:4);
- profitable (I Corinthians 10:23);
- Jews and Greeks (Romans 1:16);
- finish my course (Philippians 3:12, II Timothy 4:7);
- ministry which I received (Colossians 4:17, Romans 1:5, Ephesians 3:7, Colossians 1:23, 25, I Timothy 1:12);
- from the Lord (Galatians 1:12, I Corinthians 9:23);
- see my face (Colossians 2:1);
- admonish (Romans 15:14, Colossians 1:28, 3:16);
- covet (Romans 7:7),
- these hands ministered (I Corinthians 4:12, I Thessalonians 2:9, II Thessalonians 3:8),
- laboring (I Thessalonians 5:12, I Timothy 5:17),
- help the weak (I Thessalonians 5:14, I Corinthians 12:28),
- remember (Galatians 2:10, Ephesians 2:2, Colossians 4:18, etc.).”

How many elders (presbyters) had come to Miletus is not stated. Their office and their work is given in verse 28. They are overseers (*episcopi*), and the Holy Spirit appointed them to feed the church of God.

Ritualistic churches claim that the office of a presbyter and a bishop, an overseer, are distinct; but such a distinction which is claimed does not exist.

It is also incorrect to say that because there are no more Apostles, there can be no more elders. This is as erroneous as if one would say the gifts of evangelists, pastors and teachers have ceased.

The word “**bishop**” - overseer describes the work of an elder - the word “*presbyter*” an elder, that is one mature in years and experience, not a novice (I Timothy 3:6).

As long as the true church is on earth these gifts and elders are also in existence and they must be recognized.

The address of the Apostle Paul falls into four parts:

1. *A rehearsal of his integrity and faithfulness in ministry* (Verses 19-21).
2. *The announcement of his anticipated sufferings and his determination to endure* (Verses 22-27).
3. *The charge to the elders and the warning* (Verses 28-31).
4. *The final word* (Verses 32-35).

1. *First then we find a rehearsal of his integrity and faithfulness in his ministry.*

On account of the prominence given to himself and his labours the Apostle Paul has been charged with egotism and that his address was not spoken by inspiration. Such, however, is not the case at all. One might just as well charge the Apostle with egotism in writing his different Epistles in which the personal element is often so predominant.

The fact is that God has been pleased to make this great man a pattern in every way.

When he refers thus to himself he was led by the Holy Spirit to manifest the Grace of God in his own life as a devoted servant of the Lord Jesus Christ. He had arrived in Ephesus in the spring of 51 just four years previous. He was among them, as he loved to call himself, as the servant of the Lord, serving Him. And how he served the Lord! These things he mentioned. With all humility of mind.

From II Corinthians 10:1 and verse 10 we learn that his bodily presence was unattractive and base. Paired with an humble bodily appearing was humble-mindedness.

“Let this mind be in you, which was in Christ Jesus” (Philippians 2:15), thus he wrote by the Holy Spirit and the life of Christ had produced this very mind, the leading characteristic of which is humility, in the great Apostle.

He mentions the many tears, with which he was amongst them. Our beloved Apostle was a man of many tears; he wept much and watered the seed with his tears. The affection and anguish of his heart brought forth tears and under such deep exercise he wrote his Epistles. **“I wrote unto you with many tears”** (II Corinthians 2:4). Of the enemies of the cross of Christ he spoke with weeping (Philippians 3:18).

And he also served among them surrounded with temptations and dangers.

How few such servants we find in our present days! Men are called great servants if they can organize great campaigns, reach thousands, address constantly large audiences and make a great name for themselves and have their photographs exhibited as often as possible. This is man's pattern of a great servant.

But here we have a servant of Christ, who is after God's own heart. Serving in humble-mindedness, not seeking great things, serving in love with many tears and in many trials.

In his ministry he was as faithful as he was Christ-like in his character. He kept nothing back. He had not shunned to declare all the counsel of God. The many who profess to be preachers and teachers in our own times and who shun to declare all the counsel of God and keep back certain truths are not the servants of Christ, but they are manpleasers. And elsewhere the Apostle says, **“If I yet pleased men, I should not be the servant of Christ”** (Galatians 1:10). How often this is done. The second Coming of Christ for the establishment of His Kingdom and the other great prophetic unfoldings connected with this event are often set aside and kept back, though they are an important part of the counsel of God.

Then he did not confine his ministry to a sermon on Lord’s day during the years of his presence in Ephesus, but publicly and from house to house he had labored. Nor did he confine his ministry to a certain class of people. He testified to the Jews and to the Greeks repentance towards God, and faith toward our Lord Jesus Christ. Both repentance and faith belong together and are inseparably connected. He preached and taught that Jews and Gentiles were lost and have to take their true places as sinners before God, and trust in the Lord Jesus Christ. When the Gospel is preached, and faith by hearing cometh to the heart, true repentance will be the result.

2. In the second place we find the announcement of his anticipated sufferings and his determination to endure.

Dark forebodings are filling his mind. Going unto Jerusalem he is bound in the spirit, which does not mean the Holy Spirit, but his own spirit. The future is dark for him as no revelation has reached him what is to be his fate. But at the same time the Holy Spirit bore witness in every city that bonds and afflictions were in store for him. And yet he pushes on towards Jerusalem.

With all the uncertainty about what is to come he possesses the certainty that the beloved saints of Ephesus were to see his face no more. Was he in the Lord’s will when he went on in this way in spite of the Holy Spirit’s warning? Certainly not. But his whole soul must have been filled with a consuming love and burning desire for his kinsmen, his brethren in Jerusalem.

What then if bonds and afflictions were to come upon him? What if he were to share in the city of his fathers some of the sufferings of Christ? His heart longed for **“the fellowship of his sufferings being made conformable unto His death.”** And later he could write, **“I am now ready to be offered.”**

It is the triumph of faith which breathes in verse 24 of our chapter.

Though he had gone on his way in self-will, yet in faith he could say:

“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.”

Words of faith these are. And faithfully he had labored preaching both the Gospel of Grace and the Kingdom of God, not shrinking from declaring all the counsel of God and therefore he was pure from the blood of all.

He had preached the truth in its fullness and completeness and with that the responsibility of the servant ends; but the servant of Christ who does not declare all the counsel of God has a fearful responsibility.

Well has one said, there are three kinds of servants:

- A good Christian and a good workman, such as Paul;
- A good Christian and a bad workman, himself saved, but his work to be consumed;
- Then he who seeks to corrupt and destroy the temple of God, whose work as well as himself shall perish.

And such evil workmen were even then in existence seeking to corrupt the faith. As long as Paul was in the world his spiritual energy resisted and overcame these evil things. What should come after his departure he makes known by the Spirit of God in the third part of his address.

3. The charge to the Elders and the Warning.

It is a solemn charge the Apostle now delivers. At the same time it is full of instructions. As overseers they were charged with taking heed first unto themselves. Later Paul wrote to Timothy, then in Ephesus, “**take heed to thyself, and to the doctrine.**” Only in this way could they discharge their solemn responsibility.

The flock is mentioned, meaning the sheep of Christ and the Church of God, to which all the sheep of Christ belong, and over these the elders were overseers and called to feed the church.

It is a significant expression - “**the church of God, which he hath purchased with His own blood.**”

Here the blood of our Lord Jesus Christ, the spotless Lamb, is called “**His own blood, the blood of God.**” How great the cost-price! It was God Himself in His Son, one with Him, who accomplished the work. If we but could think of all those, no matter where they are, redeemed and saved by grace, as the flock and as the assembly of God, which He who is God purchased with His blood, what love and graciousness would energize us and what deep concern we would have towards all!

And then the reason is given why they should take such heed.

Verses 29 and 30 contain a prophecy. The Apostle speaks concerning his departure and he does not mention anyone to take his place. All the talk among Ritualists of apostolic succession is a pure invention and worse. The warning is concerning grievous wolves who would enter in among the flock, and concerning false teachers who were to arise in their own midst, speaking perverse things to draw away disciples after them.

How abundantly this great prediction has been verified. And never before has it been so evident as now.

Wolves in sheep-clothing, with the most damnable heresies like Millennial Dawnism and Christian Science have entered the flock, while from within false leaders have arisen, who propagate the work of Alexander, Hymenaeus and Philetus (I Timothy 1:20; II Timothy 2:17), and divide the flock. Failure soon appears after God has begun a work. Thus it has been in the past and is so now and will continue till the enemy of God, who stands behind the wolves and the false teachers, is bound. And all this stamps the teaching that the church increases in power and righteousness and leads on towards world-conversion as an untruth. Paul made no such prediction for the church on earth. The truth is that that which lays claim to increased power and expansion is the apostate thing which long ago has abandoned sound doctrine.

4. The final word.

In his final word he commends them to God and to the Word of His grace, which is able to build up the individual believer and to give them an inheritance among all them which are sanctified.

And blessed be His Name, whatever the apostasy brings, how grievous the wolves may be, how subtle the false teachers with their perverted theories, God and the Word of His Grace abide! Nothing can touch these, and that Word can build us up and will build us up. It is the great minister to the need of our souls, and whenever we turn to it we shall find our need supplied, our faith strengthened, and our spiritual lives quickened.

A blessed word to remember in these days - **“I commend you to God, and to the word of His grace, which is able to build you up.”**

In the dark days of failure and increasing departure from God, no child of God needs to be in want. Now, more than ever, we may sing, **“My cup runneth over.”**

Another personal testimony of this pattern servant of Christ follows.

He had coveted no man’s silver, or gold, or apparel. He must have held up his hands, when he said, **“Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.”** And as they looked upon his hands they saw hands roughened by much toil. In this he had given them an object lesson, that they, too, should support the weak, and that they should remember the words of the Lord Jesus, so beautifully illustrated in the Apostle’s toil - **“it is more blessed to give than to receive.”**

This lesson was specially needed in Ephesus where in the heathen worship of Artemis the ministers of the cult obtained great wealth. What a contrast between the luxuriously living, wealth-accumulating priests and temple-servants of the temple of Artemis (Diana) and the humble servant of the Lord, toiling with his own hands!

And how this lesson, too, is needed at the present time.

The most blessed work on earth, preaching the Gospel and teaching the Word, has been reduced to a profession with a certain income and with fees for service. Charging for such service, which tells out God’s unspeakable gift and unfathomable love, is

foreign to the teaching of the New Testament. The servant is cast in dependence on his Lord, whom he serves and He will sustain him in all his service. **“It is more blessed to give than to receive.”** *

* One of the beatitudes which circulated in the early church apart from those preserved in the Gospels. Being embodied in Acts this one is proven to be genuine.

He had declared and the true servant of Christ is called upon to share the blessedness of His Lord by spending and being spent, by giving, and helping the weak. A blessed path it is, and blessed, too, because the servant but experiences what a gracious Lord it is whom he serves, who is mindful of him and abundantly supplies all his needs.

An affecting farewell scene closes this chapter. He kneeled down and led in prayer. What a prayer it must have been! What an outpouring of the heart in God’s presence! They all wept and fell on Paul’s neck and kissed him. Their greatest sorrow was that they had heard him say they should see his face no more. And they accompanied him unto the ship.

~ end of chapter 20 ~

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