

Paul at Troy and Miletus

Paul spent three years in Ephesus. From there he went up to Troas and he was upset because Titus wasn't there. Titus had gone to Corinth. Erastus and Timothy had gone in that direction before Titus. While Paul was in Ephesus he got word that some things were going on in Galatia. He wrote a letter to the Galatians. Then he heard there was some other kind of stuff going on in Corinth and he wrote I Corinthians. Then he goes up to Troas and doesn't find Titus there and he goes into Macedonia. While he was in Macedonia Titus came back and he wrote second Corinthians. From there he goes down to Greece which is also called Achaia and he spent three months in Corinth during the winter. While he was in Corinth he wrote a letter to the Romans. From there he travels back to Macedonia and from there over to Troas. This is where we left him.

Acts 20:4-5:

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

These going before tarried for us at Troas.

This is the second "we" section. It says these seven that went before, tarried at Troas which was across the Aegean Sea. Luke and Paul came shortly after them.

Acts 20:6:

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

Philippi is up in Macedonia. Did they get in a boat at Philippi? No, they got in the boat in Neapolis, that's the seaport of that area where Philippi is the chief city.

"days of unleavened bread" – that sets the time in the spring, sometime around March.

Acts 20:7:

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

They came together in the evening to break bread, about sunset, and Paul preached to them because he was going to depart the next morning, on Monday. That was quite a service. They ate first then he teaches all the way till Midnight.

Acts 20:8-11:

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 bread, and eaten, and talked a long while, even till break of day, so he departed.

He starts at supper time, goes all through the night and only takes an intermission at midnight to raise somebody from the dead. If there are people hungry to hear the Word, what do you do? Teach the Word. I think of Jesus Christ. There were times he went 2, 3 days at a time teaching the Word because people wanted to hear. And after those 2 or 3 days, there wasn't much food around, so he gets five loaves and a couple fish and feed thousands of people and of the fragments they picked up 12 baskets full. This is really quite a record; all night long he taught the Word. Then at the break of day he finished and departed.

Acts 20:12-13:

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

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.

In other words, Paul said, "You guys take the boat. I'm going to walk down the coast to Assos and I'll meet you there." Assos is below Troas a little way. I'm not sure how far he had to walk but after teaching all night, he starts out on foot the next morning.

Acts 20:14-15:

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.

They sailed down the coast, stopping at those different places as they went, till they came to Miletus which is right below Ephesus.

Acts 20:16:

For Paul had determined to sail by Ephesus, because he would not spend

the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Remember from Corinthians, he was going to stay at Ephesus until Pentecost? Now he's in a hurry. He wanted to get down there for the big Pentecost rally. If Paul had waited and gone at a later time and just stopped in to drop off the abundant sharing from Macedonia and Achaia and these other areas, perhaps none of these things would have happened if he'd have gotten out right away.

But instead, you read the record later on in chapter 21, he stayed in Jerusalem. He went into the temple for seven days to purify himself. He didn't have to do that but he did it. And on one of the last days of those seven days the Jews came in and nabbed him. He was in a hurry so he didn't spend the time in Asia. He stopped in Miletus for just a day or so.

Acts 20:17:

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

He stopped at Miletus. He didn't go up to Ephesus himself but he sends one of his men, maybe Luke, maybe Timothy, maybe Aristarchus, maybe Secundus, maybe Gaius, maybe any of these others or somebody else from Asia. He sends him up to Ephesus to get all the leaders to come to Miletus for a meeting.

“elders” – *presbuteros* – that's the word we get Presbyterian from – the church of elders. These are all of the leaders in the church. He had them all come together at Miletus.

Acts 20:18:

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

“You know what manner I've been with you all the time. There's a great principle. How many have read The School of the Prophets? Where did the students of the prophets live? With the teacher. They were with Paul all the time. They ate with him. They studied with him. They worked with him. They were with him all the time; at all seasons. He said, “You know what manner I have been with you at all seasons.

Acts 20:19:

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

Not only were they with him all the time but he was the example to them. He's saying, “You saw my life. You saw how I walked on the Word. You saw the things that I did.” Sometimes the example is better than him just saying it. What do you remember? The

incident, many times; the example. You get the principles from the Word but you also see it in operation in someone else's life.

If I wanted to think up a program; how to run something, I may have certain guidelines but I'd call a lot on how I saw somebody else do it. I remember the first youth advance we had. Sure, I had a few guidelines but not so many and we didn't have a lot of things written down on paper. I had seen others run an advance. I saw what they did. I had seen men's advances, youths' advances and I'd seen how they were run and I heard a few things that Dr. Wierwille had told to me; things that ought to be done. From that we dreamed up a youth advance. It wasn't the greatest youth advance but for us it was. I know I made a few mistakes. I learned from them but I had the example to draw on. That's what Paul is saying. That's a great principle of leadership. Where do you get the examples from? If you want to know how to do something, as a leader, you learn the principles from the Word but you call upon examples; incidents that you've seen in other people's lives; where you've seen others with the Word and how they renewed their minds to it.

The trials always come from the outside, never from God. God never tries but the trials, the temptations and the tears are always a result of things that are from the outside. He says, "I was with you when you stubbed your toe. I was with you when you broke your arm. I was with you when all these things happened and you saw what happened to me. We had a lot of tears. We also had a lot of joy." The example, see it?

Acts 20:20:

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

He said, "I didn't hold back one bit. You're my top leaders and I laid it on the line to you. Others, maybe we didn't tell them everything but in our leadership program, I kept back nothing. When you were wrong, I told you. When you were right, I told you." "I taught you in big meetings; publicly and I also taught you in twig fellowships; from house to house."

Acts 20:21:

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

He said they didn't just go to a select group of people. They went to everybody; Jews and Greeks. The Greeks were the Gentiles in this case.

"toward" – *eis* – this is not *pros* – *pros* means; toward – *eis* means; unto. It's like going all the way unto something. It's not just in the direction of, *pros* is in the direction of – *eis* is going all the way to it. It's repentance unto God and believing unto our Lord Jesus Christ. You believe unto salvation. You don't believe for it. You believe unto it, all the way unto it and you repent unto God. You're heading in the wrong direction. To repent is to turn around. You repent unto and go all the way unto God and you believe unto our

Lord Jesus Christ; salvation. He said that's what he testified or what he witnessed both to the Jews and to the Greeks. How do you witness repentance and believing? Sooner or later you've got to manifest. You've got to bring the proof into the senses world. You've got to speak in tongues.

Now, the whole thing sort of changes.

Acts 20:22:

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

"bound in the spirit" – the word "spirit" is listed in Receiving the Holy Spirit Today book as 4a; personal life or possibly 5; holy spirit. I believe 4a would probably be the better because he was not bound to go to Jerusalem by revelation but by his thinking. "I go bound in my personal life." The term "bound in the spirit" is an idiom that is used that he would mean, "I am firmly resolved. I made up my mind."

Acts 20:23:

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

Who had been telling him? God. The usage of "holy spirit" there is 5; the gift. God by way of the gift, holy spirit, was telling Paul, "Don't go. Stay out of Jerusalem. There are bonds and afflictions waiting if you go to Jerusalem." Does it say that any individual told him up to this point? No, it says the holy spirit told him; the gift. God taught his spirit which taught his mind which he had to act on. God was telling him direct. God will always tell you before He tells somebody else. He'll always give you the revelation and make it clear before he tells anyone else. It's only when you don't want to listen that God tells somebody else.

Acts 20:24:

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

"neither count I my life dear unto myself" – It's not my life; dear to me. What about the others who need the Word yet? That's the criteria. As long as I'm alive, I can teach the Word and others can hear. When I'm dead, I can't do anything.

"I might finish my course" – I might end my race. It's used in the same way he talked about the race in Corinthians, and in Timothy – "I might end the race; end my race." At the end of the race you get a crown if you've run it right and so-on. The word "course" is *dromos* in Greek. The race never ended for Paul until several years after he went to Jerusalem.

Acts 20:25:

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

Wait a minute. When you read the records in Titus and Timothy, he made a trip, apparently, through this general area again.

Acts 20:26-27:

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.

Except for one thing; the fulness of the mystery.

Verses 22 -27 sort of have a whole different flavour. That's interesting because he was so right-on through verse 21. He was really sharing the Word. Then all of a sudden he switches into this other thing, "I'm going to Jerusalem. Nothing can stop me. I'm going to die; end my race. Nobody's going to see my face any more."

Do you see why a person can teach the Word and be "dead right" and right in the middle be "dead wrong," because our thinking gets in the way of the Word. You can really see that outside of the ministry; how people can be "right-on" so long and then be "right-off" on something and then be "right back on" again. Have you ever heard anyone teach or preach like that? It even happens in the ministry once in a while.

Acts 20:28:

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

"overseers" – *episkopos* – from which we get Episcopal. It means; bishops. A bishop is an overseer, an elder.

"his own blood" – this has to be a figure because God is Spirit. He has no blood but it represents the blood of His son or God's blood line which would be His son. I don't know which figure it is. It has to be a figure in that sense.

Acts 20:29:

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

In verses 28 and 29 you have the word "flock" used. A "flock" is always a term used of sheep. Israel was referred to as sheep but never the church. The church is never called "sheep," only Israel. The word "flock" here is the Greek word – *poimnion*. It is not the Greek word – *poimnē* – a flock, like a flock of sheep. *Poimnion* means; a little flock but

it's not necessarily like a flock of sheep although it could be used of a little flock, like the little lambs; a select group. It's a term of endearment because the little lambs that they separated and cared for were the tender ones; the ones they really looked after. It came to be used in the sense of "You're the sweetest, precious, littlest things there are." "You're my little flock." The term is used in I Peter.

I Peter 5:1:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"elders" – *presbuteros*. He's talking to the elders, the leaders.

I Peter 5:2:

Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"flock" – *poimnion*. He said to the elders, "You feed the *poimnion*, the little cuties. You feed the little flock. You feed the twig fellowship; the little group." That's where the life of the ministry is; in the twig fellowship. The life of the ministry is the twig. NO! The life of the ministry is in the twig. The little flock, that's the twig. That's where the life is. Feed them with the Word.

"of a ready mind" – ready to help them, not forcing them to do things.

I Peter 5:3-4:

Neither as being lords over *God's* heritage, but being ensamples [types] to the flock [*poimnion*].

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

To have a shepherd you've got to have a flock of sheep. When does the chief shepherd come back? When Christ returns for Israel then he's a shepherd of sheep again.

It's also used in Luke 12:32 where Jesus is talking to his people and these are Israel but he still uses the endearing term.

Luke 12:32:

Fear not, little flock [*poimnion*]; for it is your Father's good pleasure to give you the kingdom.

He's not speaking to them like sheep but like his little dear ones.

In Ephesians 4:11 it's not used but a similar word is used.

Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists;
and some, pastors and teachers;

“pastors” – like a shepherd; one who pastors the flock, only it’s not the sheep like Israel.
It’s the little flock; the twig fellowship.

It’s not that word *poimnē*. That’s used of Israel. That you’ll find in.

John 10:11:

I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14-15:

I am the good shepherd, and know my *sheep*, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down
my life for the sheep.

He’s talking to Israel.

John 10:16:

And other sheep I have, which are not of this fold [*poimnē*]: them also I
must bring, and they shall hear my voice; and there shall be one fold, *and*
one shepherd.

He’s got another fold of sheep. He also has this fold. Israel is the fold of sheep.

Matthew 26:31:

Then saith Jesus unto them, All ye shall be offended because of me this
night: for it is written, I will smite the shepherd, and the sheep of the
flock shall be scattered abroad.

It also talks a lot about sheep, like in John where he told Peter, “Feed my sheep.” That
was still before Pentecost; after the resurrection but before the ascension and Pentecost.
It was still sheep. Israel is “sheep.” The church is not “sheep.”

Acts 20:28:

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

“God has made you the elders or bishops over the little flock; the little twig fellowship.
You’re the ones that feed them; that watch out for them.”

Acts 20:29:

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

Grievous wolves are going to start attending twig fellowships; wolves in sheep's clothing entering in the little flocks where the little lambs are. They don't even go to the big fold. They come in the little flock. Can you imagine wolves coming in to a twig fellowship to the little lambs? That's really a contrast.

Acts 20:30:

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

“There are going to be some of you, right out of the midst of the fellowship. Some of you are going to be the men that'll arise.” Boy, that's what cuts.

Acts 20:31:

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

What do you do in dealing with the adversary? Watch. What do you watch for? Satan's devices. Watch where he's going to attack. Know where he's going to attack. Know where your weaknesses are. Watch with the Word. Know the Word.

Acts 20:32:

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

What builds you up? The Word.

Acts 20:33-34:

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.

He said, “We worked and when the fellowship got big enough to support us, we worked like crazy anyway, teaching the Word, doing other things in the ministry to help the body. These hands did it.”

Acts 20:35:

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

If you're concerned about receiving, you never get much. If you're always out there giving, it's always just pouring back in. You just wonder where it's all coming from but you know God's behind all of it. How could it be so good? You can't be concerned about, "Is it coming. How can I get." You just give. Give your money. Give your life. Give your talents. If you're not in a position to give financially, you can give a lot of other ways. It's not talking always about just giving money because Paul would work physically to support himself till the ministry got big enough to support him. Then he'd just teach his heart out and work with the people. They would support him or he always had what he needed to get the Word out and he just gave and gave and gave of himself. We've got a great example of that in Dr. Wierwille.

Acts 20:36-38:

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.

They sorrowed at the words where he said, "You're not going to see me anymore." They didn't sorrow at the greatness of the Word he taught them but they sorrowed that he said, "You're not going to see my face anymore." It wasn't the will of the Lord for him to go to Jerusalem. That's where the sorrow came from. The rest was like joy. He had been a great leader among them. He taught them a lot of things; the Word.

Read that section over; what he taught those elders that day. Read that over and see the principles in there and there's more than what I shared. Just see how he tenderly set his heart before his leaders on that occasion.

After this he left Miletus. From there, you read chapter 21 all the way down to verse 15 where he gets to Jerusalem. He sails from Miletus down around and past Cyprus. From there he goes down to Tyre then on to Caesarea and from there to Jerusalem. After God had been telling him many times, in three different places men told him not to go to Jerusalem. Finally he says, "I'm going anyway, so he went to Jerusalem. From there he goes on his fourth journey which is his prison itinerary. Look at all the Word he taught and how he really shared his whole life on these first three itineraries.