

Acts 20

written and compiled by Gary Kukis

Acts 20:1–38

Paul in Macedonia, Greece and Back to the Coast of Asia Minor

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 20 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 20: Third Trip**

- Goes to Macedonia
 - Writes 2 Corinthians
- Wintered in Corinth
 - Writes Romans
- Lord's supper in Troas
- Meeting with Ephesian elders



Preface: Paul continues his 3rd missionary journey. He travels around Macedonia and Greece; Paul raises the lad Eutychus from the dead; and then he bids a sad farewell to the elders of Ephesus, revealing a pretty extensive understanding of **Church Age** doctrines.

Bible Summary: *We sailed to Troas. Paul raised Eutychus after he fell from the window. Paul encouraged the Ephesian elders to care for the flock.*¹

The “Key” & Main Points of Chapter 20 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 20 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from **Light of the Word**; accessed April 22, 2022).

Date	Reference	Events	Books Written	Rome
57 AD	Acts 20:1–21:14	End of 3 rd Journey	2Corinthians (from Macedonia); Romans (from Corinth)	Nero (54–68 AD)

Time and Place as per Modern Literal Version 2020:

{May 58 to March 59 AD. Games in honor of Artemis at Ephesus. 10 months in Europe (Macedonia & Greece). Paul’s Second Letter to the Corinthians is written.}

{AD 58, Paul’s Letter to the Romans is written. Luke joins Paul.}

{Early 59 AD. Miletus.}

Quotations:

Outline of Chapter 20:

Preface
Introduction

- vv. 1–3 **Paul Travels Around Macedonia and Greece for a Time**
- vv. 4–6 **Paul’s Associates Around the Aegean Sea**

¹ From <https://biblesummary.info/acts> accessed October 10, 2020.

vv.	7–12	Paul Raises a Young Man from the Dead
vv.	13–16	Paul Sails Along the Western Coast of Asia Minor
vv.	17–38	Paul Gives a Lengthy Farewell Message to the Leaders of the Church from Ephesus
vv.	17–21	Paul’s grace message to the Jews and Greeks in Ephesus
vv.	22–24	Paul believes that he needs to go to Jerusalem
vv.	25–28	Paul’s accurate teaching
vv.	29–31	Paul warns them about wolves
vv.	32–35	Paul’s closing remarks
vv.	36–38	Paul and the elders of Ephesus part company

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 20 (a chart)
Preface	Quotations

Doctrines Alluded to
Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter
Dictionary of Terms

Introduction	Introduction to Acts 20
Introduction	Titles and/or Brief Descriptions of Acts 20 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 20 (various commentators)
Introduction	Fundamental Questions About Acts 20
Introduction	The Prequel to Acts 20
Introduction	The Principals of Acts 20
Introduction	The Places of Acts 20
Introduction	By the Numbers
Introduction	A Synopsis of Acts 20
Introduction	Outlines and Summaries of Acts 20 (Various Commentators)
Introduction	A Synopsis of Acts 20 from the Summarized Bible
Introduction	
Introduction	The Big Picture (Acts 18–23)
Introduction	
Introduction	
Introduction	Changes—additions and subtractions

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v.	1	Paul’s Third Missionary Journey (Acts 20 map)
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v.		
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v.	6	The Aegean Sea (a map)
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v.	9	Ancient House with Windows (a photograph)
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v.	14	Aegean Sea in New Testament (a map)
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v.	16	The Aegean Sea and Asia Minor (a map)
v.	16	Samos, Pythagoras, and Acts 20:15 (Dr. Carl Rasmussen)
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v.	32	The God-ward and Man-ward Sides of the Edification Complex
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Summary		A Set of Summary Doctrines and Commentary
Summary		Why Acts 20 is in the Word of God
Summary		What We Learn from Acts 20
Summary		Jesus Christ in Acts 20
Summary		
Summary		Paul's Third Missionary Journey (a map)
Addendum		Footnote for Acts 20:1 (The Christian Community Bible)
Addendum		Kretzmann's Bible Commentary on Acts 20:1–5
Addendum		Footnote for Acts 20:7 (The Christian Community Bible)
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A Complete Translation of Acts 20

Doctrinal Teachers Who Have Taught Acts 20
Word Cloud from the Kukis Paraphrase of Acts 20
Word Cloud from Exegesis of Acts 20

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
	New Testament Inheritance (or Heirship)		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Acts 19	Acts 21	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and it definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Blood of Christ, The; Blood of Jesus	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canoncity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canoncity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canoncity).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers (who are called the <i>salt or the earth</i> ; or <i>pivot</i>). This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. A client nation is also sympathetic to the Jewish people and often has a considerable Jewish population. Doctrine of the Client Nation (HTML) (PDF) (WPD).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).

Definition of Terms	
Edification Complex	Individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation <i>edification complex</i> refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD). Ron Adema (Edification Complex of the Soul). Robert R. McLaughlin (Erection of an Edification Complex). Joe Griffin (chart). This term is original with R. B. Thieme, Jr. The booklet on it is now out of print.
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept and reality of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
Geographic will of God; God's Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace ; the Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)

Definition of Terms	
Grace Orientation	<p><i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i>, therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation.² The Doctrine of Grace Orientation (Ron Adema) (Robert Dean) (Rick Hughes—audio) (Robert McLaughlin) (Utilization of Grace Orientation) (R. B. Thieme, Jr. as one of the problem solving devices)</p>
Human Spirit	<p>We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).</p>
I.C.E. Teaching, the Principles of ; ICE Teaching; ICE Pastor	<p>The "I" in "ICE" stands for Isagogics: the historical background of the Bible. Isagogics recognizes the basic principle of interpretation: the Bible must be interpreted within the framework of its own historical setting. A pastor-teacher must be a detective in order to reconstruct the life, the customs and the idioms of the times during which the Bible was written as they relate to the Word and the usage of the Word. In the ancient world, the meaning of a word was determined by its usage; today it is also determined by etymology (the study of words), present day literature, etc. Isagogics helps bridge the historical and cultural gaps by teaching a little more detail about the customs and culture of the people and of the periods of times the passage was written in. It takes us back into history and gives us a more vivid realization of what others experienced when they had learned and applied Bible doctrine.</p> <p>The "C" in "ICE" stands for Categorical teaching: the organization of principles of doctrine based on the comparison of Scripture with Scripture to determine doctrinal classification. A Biblical subject may be taught in a number of passages throughout the Old and New Testaments, and these subjects or concepts are pulled together for the student's consideration by the pastor-teacher. Each one will increase the meaning of the others. Tracing a subject through Scripture in order to compile information about that subject is categorical teaching.</p> <p>The "E" in "ICE" stands for Exegesis: the analysis of each verse within its context, emphasizing grammar, syntax and etymology (study) of words from the original languages (Hebrew, Chaldean, Aramaic and Koine Greek). Exegesis is absolutely essential in order to determine exactly what concept the writer was trying to convey and what he actually communicated through the ministry of the Holy Spirit. Every passage must have an exegetical approach, not simply to the verse itself, but also to the other verses in the context. Often a verse will seem to have one interpretation; but when it is taken within the framework of its context, it means something quite different.</p> <p>An ICE pastor teaches using the ICE system.</p>

² From http://gracebiblechurchwichita.org/?page_id=1556 accessed August 3, 2012.

Definition of Terms	
Impersonal Love	Loving others on the basis of your own character and not on the basis of their failings and shortcomings. This is called agape love in the Bible. This is a non-emotional love; and a love which does not demand behaviors like walking up to a person and telling them two nice things that you observe about him. Primarily, this is a love free of mental attitude sins; verbal sins or overt sins toward those you have impersonal love for. In many cases, this can be a non-interactive love. See L.G. Merritt ; Characteristics of Impersonal Love (Grace Bible Church); Personal v. Impersonal Love (Grace Bible Church) Edification Complex of the Soul (HTML) (PDF) (WPD)
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Judaizers	The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).
Justice of God; God's Justice	The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.
Kingdom of God, Kingdom of Heaven	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>

Definition of Terms	
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
The Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>

Definition of Terms	
Personal Love for God	This is the point at which, you understand God well enough to have personal love for Him. <i>As we move from spiritual childhood to spiritual adulthood, we realize more and more of what God the Father has done for us and with that knowledge we love Him more and more every day. Therefore, having a personal love for God is based on your understanding and assurance of the common questions you found answers to as a growing believer.</i> ³ Personal and Impersonal Love (Grace Bible Church) (Grace Fellowship Church).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
The Sabbath	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis— Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).

³ From <http://gracedoctrine.org/personal-love-for-god-the-father/> accessed February 3, 2016 (slightly edited).

Definition of Terms	
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1 John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁴ It is reasonable to suppose that there were formal and informal gatherings prior to this.
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 20

Introduction: Paul began his 3rd missionary tour back at the end of Acts 18. With Acts 19-20, we get less of a list of cities and more detail about the things which took place. This adventure is going to continue into Acts 21, but at that point, Paul will go off-script, and head toward Jerusalem when such a move is unwarranted.

Acts 20 is a very transitional sort of chapter. Whereas Acts 19 was all about Paul in Ephesus for an extended period of time, in Acts 20, we see Paul moving about in this same region (he is traveling in the cities which surround the Aegean Sea—so he is in Greece, Macedonia and Galatia), but he does not appear to want to stay anywhere for an extended period of time (as he did in Ephesus). Throughout this chapter, Paul seems to be hearing the siren call of Jerusalem and the celebration of the holy days there.

We are not given a careful time frame for Paul's time west of the Aegean Sea, apart from spending about three months in Greece. His desire is to get on a ship, sail back to Antioch, and from there, go to Jerusalem for the holy days which were approaching. The Days of Unleavened Bread have passed (Acts 20:6), and Paul is thinking that he would like to be in Jerusalem for the Feast of **Pentecost** (Acts 20:16). So we are talking about a 50 day interval, during which Paul wants to leave the cities of the Aegean Sea and head to Antioch and then to Jerusalem (Acts 20:3, 16).

I believe that God wants Paul to remain in this region and continue teaching; however, God also knows that Paul will not, despite receiving many warnings (Acts 20:3, 22–23 21:4, etc.). What we will find in this chapter is, Paul

⁴ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

has begun to train a number of well-qualified believers to act in his absence. Remember how Apollos came forward and stepped into Paul's shoes in Ephesus, to take up the slack (back at the beginning of Acts 19)? Paul is wrong to abandon all of this **positive volition**; but he is not going to leave these cities orphans. There are seven leaders named in Acts 20:4 who were apparently trained by Paul. Luke, along with some others, will also join the group (notice the *we* in Acts 20:6–7). Paul will also speak to a group of elders from Ephesus at the end of this chapter (Acts 20:17–38).

I have left out, in this introduction, one very important incident, along with a travelogue that follows it. When Paul is in Troas, he begins teaching, and apparently, neither he nor his audience want him to stop. This takes place in the upper room of a building (the third floor), and one of the young men there, feeling exhausted and lacking oxygen, falls out the window to his death around midnight. Paul goes downstairs and outside, where the body is, and God, through Paul, brings the boy back to life (strictly speaking, this is a resuscitation rather resurrection). Acts 20:7–12

Although this may seem like an odd incident, given all the other things which take place in this chapter, God is revealing that Paul—despite being on the verge of making a very big **geographic will of God** error—is still the man to listen to when it comes to the teaching of **Bible doctrine** of this new (post-resurrection of Christ) age. No one will be able to say, “Listen, Paul is going down to Jerusalem. He is obviously out of the will of God. There is no reason for us to listen to him anymore.” No one could say anything like that, because God, through Paul, raises a youth from the dead. So, despite Paul making some bad decisions, God is still teaching the entire nascent **church** principally from Paul's pulpit.

Acts 20:13–16 simply tells us how Paul went from the cities west of the Aegean Sea to those east. The final verse of this section tells us of Paul's intention, and, quite frankly, he is wrong. What he plans to do and where he plans to go is outside of God's will. Although Paul is in error to choose to go to leaven this fertile missionary ground and go to Jerusalem, Luke sticks with Paul throughout the rest of this historical narrative of Acts.

Now, where does God want Paul to be? God wants Paul to remain in the mostly **gentile** world of the **Roman empire** and to eventually go to Rome (and perhaps as far out as Spain) to present the **gospel** and the teachings of the Church Age. So, despite Paul's predilections and emotionally being drawn to Jerusalem, God is going to get Paul into the right places (I have just given you the rest of the narrative of Acts 21–28).

Let me say something strange for a conservative, Bible-believing Christian: I believe that Paul, for the most part, developed Church Age doctrine or the fundamental teaching for the new age. Moses wrote down exactly what God told him to write down, but I am not finding that same approach in the book of Acts. There are two things which I observe: (1) in the book of Acts, there does not appear to be a fully developed theology in any of the teaching which I have heard so far presented in the book of Acts. (2) Paul's teaching appears to develop from simple (either letter to the Thessalonians or the letter to the Galatians) and then grow and build considerably (as in Romans or Ephesians). That is, what we understand to be the guiding principles for us in the Church Age was developed, for the most part, by the **Apostle** Paul—and this was a process. There was not a point at which Paul knew it all and taught that.

God knew Church Age doctrine from **eternity past**; but this does not mean that He wrote it down somewhere, and Paul studied it, learned it and then taught it. Paul, as a believer with doctrine, put together the teaching for the New Testament as a logical outgrowth from the **Age of Israel**. Just as the book of Hebrews is a very logical outgrowth from the teaching of the Old Testament added to the fact that **Messiah** came to **Israel** and paid for the sins of all mankind. The unknown author of Hebrews logically followed out what we know from the Old Testament and built a structure, if you will, on top of that.

Nearly half of this chapter is Paul speaking to the Ephesian elders—this is, in fact, quite an extensive talk to be recorded from Paul. This should help us to get a snapshot of where he is theologically speaking at this time; and we ought to see bits and pieces of what Paul knows, understands, and will later write about (particularly in his earliest letters to the churches).

At the same time, Paul seems to be very willing to abandon a teaching post where there is maximum positive volition (Ephesus) to go to a place where their interest in the new program of God is questionable (Jerusalem). As we have already seen, Jerusalem is more than willing to return to the **Law of Moses** in a big way, not appreciating fully Who Jesus is and what He has done. We should expect to read about Paul justifying his choice here in such a way as to belie his emotions and confusion on this issue. Obviously, we are going to have to carefully discern between the nascent doctrines of the church and Paul's personal justification for what he is doing. Rightly dividing the truth between these two competing interests may be less complex than we might suppose.

This period of time is far more productive for Paul than any other previous time. He will cover a lot of ground, he will do a lot of teaching, and he will write some very consequential letters (2Corinthians and Romans).

One of the aspects of this chapter ought to be fascinating—Paul seems to be developing the entire realm of Church Age doctrine pretty much on his own (or so it would seem). God does not call Paul to come up to some mountain where He lays everything out for him (as God did for Moses). But what does Paul the Apostle have that Moses did not have? The indwelling of God the Holy Spirit. Knowing this is key to understanding that Paul, almost single-handedly,⁵ developed the Church Age doctrines by which we live today.

I should point out that circumstances of Paul's travels and what is taking place in the **local churches** themselves is contributing to Paul's concept of what this new age should be. In other words, Paul is not simply coming up with the doctrines and practices completely on his own, as moved by the Holy Spirit, but his encounters with previously-established local churches helps to inform his thinking.

A title or one or two sentences which describe Acts 20.

Titles and/or Brief Descriptions of Acts 20 (by Various Commentators)

New Matthew Bible: *Paul goes into Macedonia and into Greece. At Troas he raises up a dead body. At Ephesus he calls the elders of the congregation together, commits the keeping of God's flock to them, warns them of false teachers, makes his prayer with them, and departs by ship.*⁶

Kretzmann's Bible Commentary: *Paul makes the intended journey to Macedonia and Greece, returning to Asia by way of Philippi and Troas, and meeting the elders of Ephesus at Miletus, where he addresses them in a touching farewell.*⁷

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 20 (various commentators)

⁵ By *single-handedly*, I mean apart from the help, guidance and interaction with the other **Apostles**.

⁶ From <https://www.biblegateway.com/passage/?search=Acts%2020&version=NMB> accessed November 30, 2023.

⁷ From <https://www.studydrive.org/commentaries/eng/kpc/acts-20.html> accessed November 30, 2023.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 20

Some of these questions may not make sense unless you have read Acts 20. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 20

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Acts 20

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 20

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 20

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 20 (Various Commentators)

Kretzmann's Bible Commentary.⁸

⁸ From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed November 30, 2023.

Outlines and Summaries of Acts 20 (Various Commentators)

Verses 1-5

The Journey to Macedonia and Back to Miletus.

The second visit to Macedonia and Greece:

Verses 6-12

Paul at Troas:

Verses 13-16

From Troas to Miletus:

Verses 17-21

Paul and the Elders of Ephesus.

Paul addresses the elders of Ephesus:

Verses 22-27

Paul warned of coming affliction:

Verses 28-31

The special charge to the elders:

Verses 32-35

Paul's words of farewell:

Verses 36-38

The elders bid their teacher Godspeed:

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 20 from the Summarized Bible

Contents:	Paul goes to Macedonia and Greece. His visits at Troas, Miletus. Paul's conference with the Ephesian elders.
Characters:	Jesus, Holy Spirit, Paul, Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, Trophimus, Eutychus, elders.
Conclusion:	As witnesses of the grace of God through Jesus Christ, we ought not to hold our lives of any account to ourselves in comparison with accomplishing our course and declaring the whole counsel of God. Being ourselves made pure by the blood of the Son of Man, it behooves us to make ourselves pure from the blood of the sons of men.
Key Word:	Testifying, Acts 20:21, Acts 20:24.
Strong Verses:	Acts 20:20, Acts 20:24, Acts 20:27, Acts 20:28, Acts 20:32, Acts 20:35.
Striking Facts:	Acts 20:28. The priceless cost of redemption is here seen—the blood of God. See 1Timothy3:16. Christ's deity is thereby asserted. His blood was of infinite value—being God's blood.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 20 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>
19	<p>Paul spends this chapter teaching in Ephesus. He speaks to disciples of John the baptizer and they receive the Holy Spirit at his hand. God allows Paul to work many miracles, including casting out an evil spirit that an exorcism business was unable to cast out. There is a riot in Ephesus of those concerned that their goddess, Artemis (Diana), was not receiving much credence after Paul had been teaching there. Law and order in that city prevailed.</p>
20	<p>Paul continues the 3rd missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions.</p>
21	<p>By boat, Paul goes to Tyre, then to Caesarea and finally to Jerusalem. Paul is warned several times along the way not to go to Jerusalem, but he does anyway. His fellow travelers go along with him, even though they also believe that he should not go to Jerusalem. Paul encounters James, the half brother of Jesus, who continues to be swayed by legalism. Paul is arrested in the Temple and there is a large crowd there who would like to kill him. He is rescued by the tribune there and taken to the barracks.</p>
22	<p>Paul convinces the tribune to allow him to speak to the Jewish people. Paul gives his conversion testimony. When he gets to the part where he speaks with Jesus, the Jews object and call for his death. Paul is taken back to the barracks and about to be beaten, he points out that he is a Roman citizen and therefore is not subject to a beating interrogation.</p> <p>In the final verse, Paul is brought before the Jewish council (the Sanhedrin), which is continued in the next chapter.</p>

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
23	<p>Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.</p> <p>Jesus speaks to Paul that night, telling him that he will give his witness in Rome.</p> <p>While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.</p> <p>The tribute sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. I have decided to move it to the literal translations group.

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

In the past, I used to translated *dé* (δέ) [pronounced *deh*] as, *but*. However, most of the time, there was no actual contrast being made. More often, this particle simply moved the action along. Therefore, I will begin to translate it, *now* or *then*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Travels Around Macedonia and Greece for a Time

We are in the midst of Paul's third missionary journey. Most commentators have this taking place A.D. 54–57 or 54–58. It is covered in Acts 19–21. As you will recall, Acts 19 took place in Ephesus; and Paul was there for two years. So what we study in this and the next chapter takes place over a period of one or two years.

We will see at the end that Paul is emotionally drawn to Jerusalem, but God does not want him there. We have seen previously that, when God wanted Paul to stay longer, but he did not (back in Acts 18), God took up the slack with Apollos.

Like all believers, Paul is going to make good and bad decisions. The closer that Paul gets to Jerusalem, the more bad decisions he will make. God is able to work out **His plan**, despite the many bad decisions that we make. In fact, God will use Paul's bad decisions regarding Jerusalem as a chance for Paul to record some of the greatest of the Epistles (Ephesians, Philippians, Colossians and Philemon—all written circa 60–62 A.D.).

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Now, after stopping the turmoil, having sent the Paul the disciples, and having exhorted [them and] embraced [them], he went out to travel to Macedonia. Now going through the regions, those (ones), and exhorting them with a word—many—he went to the Helles. And producing in months—three—, having come to be a plot to him by the Jews. Being about to be launched to the Syria, he had become of an opinion to return through Macedonia.

Kukis paraphrase

Kukis mostly literal translation:

After the uproar had come to an end, Paul sent after the disciples (under his command). Having exhorted [and] embraced [them], Paul went out to go to Macedonia. Now, having gone through those [familiar] regions and having exhorted [the believers there] with many a word, he went to Greece. Having worked [there] for three months, a plot by the Jews came about. [Although] he was about to set sail for Syria, [Paul] decided to return through Macedonia.

Acts
20:1–3

After the uproar in Ephesus ceased, Paul sent for some of his disciples working in that area. Having exhorted and embraced them, Paul left for Macedonia. Having gone through those familiar regions and having exhorted the believers there with concentrated teaching, Paul then went to the Grecian region. He worked there for three months, when a plot by the Jews became known. Although he originally was going to set sail from there for Syria, Paul decided to double back through Macedonia.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁹ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) Now, after stopping the turmoil, having sent the Paul the disciples, and having exhorted [them and] embraced [them], he went out to travel to Macedonia. Now going through the regions, those (ones), and exhorting them with a word—many—he went to the Helles. And producing in months—three—, having come to be a plot to him by the Jews. Being about to be launched to the Syria, he had become of an opinion to return through Macedonia.

Complete Apostles' Bible Now after the disturbance had ceased, Paul, summoning the disciples and greeting them, went away to go to Macedonia. And going through those parts, and encouraging them with many words, he came to Greece

Douay-Rheims 1899 (Amer.) And after the tumult was ceased, Paul calling to him the disciples and exhorting them, took his leave and set forward to go into Macedonia. And when he had gone over those parts and had exhorted them with many words, he came into Greece:

⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures ¹⁰	Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria. So he took a resolution to return through Macedonia. And after that disturbance had ceased, Paulus {Paul} called for The Talmiyde {The Disciples/The Students}, and encouraged them, and kissed them, and went out, departing unto Maqedunia {Macedonia}. And after he had gone around unto those regions and comforted them with many words, he came unto the region of Helas {Greece}, and was there three months. Then, when he was prepared to go unto Suria {Syria}, the Yehudaye {the Judeans/the Jews} made a plot against him, and he determined that he should return unto Maqedunia {Macedonia}.
James Murdock's Syriac NT	And after the tumult had subsided, Paul called the disciples to him, and comforted them, and kissed them, and departed, and went into Macedonia. And when he had travelled over those regions, and had comforted them with many discourses, he proceeded to the country of Greece. And he was there three months. And the Jews formed a plot against him, when he was about to go to Syria: and he contemplated returning to Macedonia.
Original Aramaic NT ¹¹	And after the uproar had ceased, Paulus called the disciples and comforted them and kissed them, and he departed and went to Macedonia. And when he traveled those regions and comforted them with many words, he came to the country of Greece. And he was there three months, but the Jews made a plot against him when he was going to leave for Syria and planned to return to Macedonia.

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	And after the noise had come to an end, Paul, having sent for the disciples and given them comfort, went away from them to Macedonia. And when he had gone through those parts and given them much teaching, he came into Greece. And when he had been there three months, because the Jews had made a secret design against him when he was about to take ship for Syria, he made a decision to go back through Macedonia.
Bible in Worldwide English	When everything was quiet, Paul called the disciples. He talked to them so they would not be afraid. Then he said goodbye and left. He went to Macedonia. He went through that country and talked to the people. He helped them to believe more strongly. Then he went to Greece. He stayed there for three months. When he was ready to go to Syria by boat, he heard that the Jewish leaders were planning to catch him. So he said, I will go back through Macedonia.
Easy English	Paul visits Macedonia and Greece again After that, the trouble in Ephesus finished. Then Paul asked the believers to meet together with him. He spoke to them to help them. He told them to be strong and to trust God. Then he said 'goodbye' to them. After that he left them and he travelled on to Macedonia. He visited many places in that region. He spoke to the

¹⁰ From <https://theholycryptures.weebly.com/>

¹¹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

believers in each place. He helped them to be strong. After that, he arrived in Greece.

We think that Paul visited Philippi, Thessalonica and Berea among other places.

Paul stayed in Greece for three months. One day, he was preparing to travel to Syria by ship. But then he heard news that some Jews wanted to kill him on the journey. So he decided to travel through Macedonia and return to Jerusalem.

Many Jews travelled by ship from cities in Macedonia to Jerusalem for the Passover meal. Paul decided not to travel by ship because of the Jews. Instead, he travelled to Jerusalem by land and some other people went with him.

Easy-to-Read Version—2008 When the trouble stopped, Paul invited the Lord's followers to come visit him. After encouraging them, he told them goodbye and left for Macedonia. On his way through Macedonia he had many words of encouragement for the followers in various places. Then he went to Greece and stayed there three months. Paul was ready to sail for Syria, but some Jews were planning something against him. So he decided to go back through Macedonia to Syria.

God's Word™ When the uproar was over, Paul sent for the disciples, encouraged them, said goodbye, and left for Macedonia. He went through that region and spoke many words of encouragement to the people. Then he went to Greece and stayed there for three months. When Paul was going to board a ship for Syria, he found out that the Jews were plotting to kill him. So he decided to go back through Macedonia.

Good News Bible (TEV) After the uproar died down, Paul called together the believers and with words of encouragement said good-bye to them. Then he left and went on to Macedonia. He went through those regions and encouraged the people with many messages. Then he came to Achaia, where he stayed three months. He was getting ready to go to Syria when he discovered that there were Jews plotting against him; so he decided to go back through Macedonia.

J. B. Phillips **Paul departs on his second journey to Europe**
After this disturbance had died down, Paul sent for the disciples and after speaking encouragingly said good-bye to them, and went on his way to Macedonia. As he made his way through these districts he spoke many heartening words to the people and then went on to Greece, where he stayed for three months. V. 3b is placed with the next passage for context.

The Message **Macedonia and Greece**
With things back to normal, Paul called the disciples together and encouraged them to keep up the good work in Ephesus. Then, saying his good-byes, he left for Macedonia. Traveling through the country, passing from one gathering to another, he gave constant encouragement, lifting their spirits and charging them with fresh hope.

Then he came to Greece and stayed on for three months. Just as he was about to sail for Syria, the Jews cooked up a plot against him. So he went the other way, by land back through Macedonia, and gave them the slip.

Plain English Version¹² **Paul went to the countries called Macedonia and Greece**
Everyone in the mob went home, then Paul asked all the Christians to meet with him. He said to them, "I'm going to Macedonia country now. You have to always keep on believing in Jesus, and always be strong for him. I'm going now. Goodbye."

Then Paul left and went to Macedonia country. He visited all the Christians in the towns and cities in Macedonia, and he told them a lot of things to help them be strong for Jesus.

¹² From <https://www.bible.com/versions/2530-PEV-plain-english-version>

Then he kept going and went to Akaya country. Another name for that country is Greece. Paul stayed in Greece for 3 months. Then he got ready to go back to Syria on a ship. But he heard that some Jewish men were going to try to kill him, so he changed his mind and didn't go on that ship. Instead, he went by road through Macedonia country again.

NIRV

Paul Travels Through Macedonia and Greece

All the trouble came to an end. Then Paul sent for the believers. After encouraging them, he said goodbye. He then left for Macedonia. He traveled through that area, speaking many words of hope to the people. Finally he arrived in Greece. There he stayed for three months. He was just about to sail for Syria. But some Jews were making plans against him. So he decided to go back through Macedonia.

New Life Version

Paul Goes to Greece and Macedonia

When the noise had come to an end, Paul called the followers to him. He spoke words of comfort and then said good-bye. He left to go to the country of Macedonia. As he went through those parts of the country, he spoke words of comfort and help to the Christians. Then he went on to the country of Greece. He stayed there three months. As he was about to get on a ship for the country of Syria, he learned that the Jews had made a plan to take him. He changed his plans and went back through Macedonia.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible¹³

ACTS 20

PAUL SAYS GOODBYE AND SAILS TO JERUSALEM PAUL CHECKS IN ON CHURCHES HE STARTED

When the city calmed down, Paul met with the believers. He encouraged them, told them goodbye, and then left for Macedonia. [1] As he passed through the towns there, he encouraged believers along the way, often talking with them for quite a while. He eventually got to Greece. He stayed there for three months. He was about to leave by boat and head back to Syria. But some Jews made plans to kill him. When he found out about it, he decided to go back through Macedonia.

¹20:1 Macedonia was a region in what is now northern Greece and the Republic of Macedonia, which is just north of Greece.

Contemporary English V.

When the riot was over, Paul sent for the followers and encouraged them. He then told them good-bye and left for Macedonia. As he traveled from place to place, he encouraged the followers with many messages. Finally, he went to Greece and stayed there for three months. Paul was about to sail to Syria. But some of the Jewish leaders plotted against him, so he decided to return by way of Macedonia.

Goodspeed New Testament

When the confusion was over, Paul sent for the disciples and encouraged them. Then he bade them goodbye and started for Macedonia. After traveling through those districts and giving the people a great deal of encouragement, he went on to Greece where he stayed for three months. Just as he was going to sail for Syria, the Jews made a plot against him, and he made up his mind to return by way of Macedonia.

The Living Bible

When it was all over, Paul sent for the disciples, preached a farewell message to them, said good-bye and left for Greece, preaching to the believers along the way in all the cities he passed through. He was in Greece three months and was preparing to sail for Syria when he discovered a plot by the Jews against his life, so he decided to go north to Macedonia first.

New Berkeley Version
The Passion Translation

When the uproar finally died down, Paul gathered the believers and encouraged their hearts. He kissed them, said good-bye, and left for Macedonia. At every place

¹³ From <https://www.casualenglishbible.com/>

he passed through, he brought words of great comfort and encouragement to the believers. Then he went on to Greece and stayed there for three months. Just as Paul was about to sail for Syria, he learned of a plot against him by the Jews, so he decided to return by going through Macedonia.

UnfoldingWord Simplified T. After the people at Ephesus had stopped rioting, Paul called the believers together. He urged them to continue to trust in the Lord Jesus. Soon after that, he told them "Goodbye" and left to go to the region of Macedonia. After he arrived there, he urged them to continue to trust in the Lord Jesus. Then he went to Greece. He stayed in Greece for three months. Then he planned to return to Syria by ship, but he heard that some of the Jews there were planning to kill him as he traveled. So he decided to go by land, and he went again through Macedonia.

Williams' New Testament¹⁴ When the uproar had ceased, Paul sent for the disciples and encouraged them. Then he bade them goodbye and started off for Macedonia. He passed through those districts and by continuing to talk to them encouraged the people. He then went on to Greece where he stayed three months. Just as he was about to sail for Syria, he changed his mind and returned by way of Macedonia, because a plot against him had been laid by the Jews.

Partially literal and partially paraphrased translations:

American English Bible Well, after all the rioting was over, Paul sent for the disciples and encouraged them before he said goodbye and left for Macedonia.

Then, after traveling around there encouraging the people with many speeches, he went on to Greece, where he spent the next three months... But then the Jews [in Greece] started plotting against him.

And although he'd first decided to leave for Syria, he later changed his mind and returned through Macedonia.

Beck's American Translation .
Breakthrough Version

After the *time* for the disruption to stop, after Paul sent for the students and encouraged *them*, after he said good-bye, he went out to be traveling to Macedonia. After he went through those parts and encouraged them with many messages, he came to Greece. And after he did three months *there*, when there became a conspiracy by the Jewish *people* against him as he was going to be taking off for Syria, he became of an opinion of the "to be returning through Macedonia" *kind*.

Common English Bible

Paul visits Macedonia and Greece

When the riot was over, Paul sent for the disciples, encouraged them, said good-bye, and left for the province of Macedonia. He traveled through that region with a message of encouragement. When he came to Greece, he stayed for three months. Because the Jews hatched a plot against Paul as he was about to sail for Syria, he decided instead to return through Macedonia.

Len Gane Paraphrase¹⁵

After the uproar had stopped, Paul called the disciples, embraced them, and left to go to Macedonia. When he had gone over those areas and given them a lot of encouragement, he came to Greece. He stayed there for three months. When the Jews plotted against him as he was ready to sail to Syria, he decided to return through Macedonia.

A. Campbell's Living Oracles

Now, after the tumult was ceased, Paul, calling the disciples to him: and embracing them, departed to go into Macedonia. And going through those parts, and having exhorted them with much discourse, he came into Greece. And when he had continued there three months, as an ambush was laid for him by the Jews, when he was about to embark for Syria, he thought it advisable to return by Macedonia.

¹⁴ William's New Testament - 1937 by Charles B. Williams.

¹⁵ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

New Advent (Knox) Bible When the tumult was over, Paul summoned his disciples, to rally their spirits and bid them farewell, and set out on his journey into Macedonia. He passed through all that region, and gave them much encouragement; then he entered Greece. When he had stayed three months there, he was meaning to take ship for Syria; but, finding that the Jews were plotting against him, he resolved to go back again through Macedonia.

NT for Everyone

Round the coast and out of the window

After the hue and cry had died down, Paul sent for the disciples. He encouraged them, said his farewells, and set off to go to Macedonia. He went through those regions, encouraging them with many words and, arriving in Greece, stayed there three months. He was intending to set sail for Syria, but the Jews made a plot against him, and he decided to return instead through Macedonia.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation After the riot had stopped, Paul called the students (of Christ) to him, embraced them, and departed for Macedonia. When he had gone over those parts of the country, and had given them a great deal of exhortation, he came into Greece. He stayed there for three months. Then when the Jews lay in wait for him, as he was about to sail into Syria, he decided instead to return through Macedonia.

Ferrar-Fenton Bible

Through Macedonia to Troas.

After the disturbance had been quieted, Paul, calling the disciples together, comforted them and took leave, and went out to proceed into Macedonia.

And, having passed through those parts, and encouraged them with sound reason, he went into Hellas.

But after he had been there three months, a plot having been laid against him by the Judeans when he was about to embark for Syria, he considered it advisable to return through Macedonia.

International Standard V

Paul's Trip to Macedonia and Greece

When the uproar was over, Paul sent for the disciples and encouraged them. Then he said goodbye to them and left to go to Macedonia. He went through those regions and encouraged the people [Lit. them] with everything he had to say. Then he went to Greece and stayed there for three months. When he was about to sail for Syria, a plot was initiated against him by the Jews, so he decided to go back through Macedonia.

Weymouth New Testament

When the uproar had ceased, Paul sent for the disciples; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia. Passing through those districts he encouraged the disciples in frequent addresses, and then came into Greece, and spent three months there. The Jews having planned to waylay him whenever he might be on the point of taking ship for Syria, he decided to travel back by way of Macedonia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁶ **Paul returns to Macedonia**

• After the uproar died down, Paul called his disciples together to encourage them. Then he said goodbye and set out on his journey to Macedonia. He traveled through out those regions and spent himself in speaking and encouraging them. He finally arrived in Greece.

When he had been there for three months, he wanted to set sail for Syria, but as the Jews were plotting against him, he decided to re turn by way of Macedonia.

16:40

¹⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Footnote for the Christian Community Bible is in the **Addendum**.

The Heritage Bible

And after the disturbance was stopped, Paul having called to himself the disciples, and embracing them, went out to go into Macedonia.

And going through those parts, and having exhorted them with many words, he came into Greece,

And spending three months, there being a plot against him by the Jews, being about to sail into Syria, it was in his knowledge to return through Macedonia.

New American Bible (2011)

Journey to Macedonia and Greece.

When the disturbance was over, Paul had the disciples summoned and, after encouraging them, he bade them farewell and set out on his journey to Macedonia.^a As he traveled throughout those regions, he provided many words of encouragement for them. Then he arrived in Greece, where he stayed for three months. But when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return by way of Macedonia.

a. [20:1] 1 Cor 16:1.

New Catholic Bible

Journey to Macedonia and Greece.^[a] When the uproar was over, Paul sent for the disciples, and after encouraging them, he embraced them and set out on his journey to Macedonia.^[b] As he traveled through those areas, he gave the believers much encouragement. Then he arrived in Greece, where he stayed for three months. A portion of v. 3 is placed with the next passage for context.

[a] This departure constitutes an important moment as indicated by the fact that Luke inserts a list of Paul's companions. Then he describes three brief journeys: one to Greece, to revisit the communities, especially that of Corinth, which had caused some trouble; the second to Troas; and the third to Miletus, on the return route to Jerusalem.

In connection with these journeys we discover new aspects of the life of the communities. The Eucharist, which had been mentioned at the beginning of Acts (2:46), is clearly referred to here: Christians came together on Sunday ("the first day of the week") in order to "break bread," after a lengthy hearing of the Gospel and a communal reflection on it. The raising of the boy is a sign of the presence of the Lord; through his Resurrection, life is possible in its fullness.

[b] Paul had apparently been seeking to preach in Troas on his way to Macedonia, meet Titus at Troas with a report from Corinth (see 2 Cor 2:12f), and continue collecting the offering for Judea (see Rom 15:25-28; 1 Cor 16:1-4; 2 Cor 8:1—9:15).

New Jerusalem Bible

When the disturbance was over, Paul sent for the disciples and, after speaking words of encouragement to them, said good -- bye and set out for Macedonia. On his way through those areas he said many words of encouragement to them and then made his way into Greece, where he spent three months. He was leaving by ship for Syria when a plot organised against him by the Jews made him decide to go back by way of Macedonia.

NRSV (Anglicized Cath. Ed.)

Paul Goes to Macedonia and Greece

After the uproar had ceased, Paul sent for the disciples; and after encouraging them and saying farewell, he left for Macedonia. When he had gone through those regions and had given the believers [Gk *given them*] much encouragement, he came to Greece, where he stayed for three months. He was about to set sail for Syria when a plot was made against him by the Jews, and so he decided to return through Macedonia.

Revised English Bible—1989

WHEN the disturbance was over, Paul sent for the disciples and, after encouraging them, said goodbye and set out on his journey to Macedonia. He travelled through that region, constantly giving encouragement to the Christians, and finally reached Greece. When he had spent three months there and was on the point of embarking for Syria, a plot was laid against him by the Jews, so he decided to return by way of Macedonia.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After the furor died down, Sha'ul sent for the <i>talmidim</i> and encouraged them, then took his leave and set out on his way to Macedonia. He went through that area, and, after saying much to encourage them, passed on to Greece, where he spent three months. As he was preparing to set sail for Syria, he discovered a plot against him by the unbelieving Jews; so he changed his mind and decided to return by way of Macedonia.
Hebraic Roots Bible	And after the ceasing of the tumult, having called the disciples, and having greeted them, Paul went away to go into Macedonia. And passing through those parts, and exhorting them with much speech, he came into Greece. And spending three months there, a plot by the Jews having occurred against him, being about to sail into Syria, he was of a mind to return through Macedonia.
Holy New Covenant Trans.	When the trouble stopped, Paul invited the students of Jesus to come visit him. He wanted to encourage them. Then Paul said goodbye and left. He went to the country of Macedonia. He encouraged the students in the different places on his way through Macedonia. He told the students many things. Then Paul went to Achaia. He stayed there three months. He was ready to sail for Syria but some Jews were planning something evil against him. So Paul decided to go back to Syria through Macedonia.
The Scriptures 2009	After the uproar had ceased, Sha'ul called the taught ones to him, and having embraced them, went away to go to Makedonia. And having gone through those parts, and having encouraged them with many words, he came to Greece, where he spent three months. When he was about to sail to Suria, he decided to return through Makedonia, as a plot was made against him by the Yehudim.
Tree of Life Version	After the uproar ended, Paul sent for the disciples; and when he had encouraged them and said farewell, he departed to go to Macedonia. When he had passed through these parts and given them a great word of encouragement, he came to Greece, where he spent three months. When a plot was formed against him by the Jewish leaders as he was about to sail to Syria, he decided to return via Macedonia.

Weird English, Olde English, Anachronistic English Translations:

Accurate New Testament ¹⁷	...after but the+ to stop the riot Inviting The Paul the students and Calling (Near) {them} Greeting {them} proceeds to go to macedonia Passing but the portions those and Calling (Near) them [with] word much [He] comes to the greece Making also months three becoming plot [to] him by the jews intending {him} to be led (up) to the syria [He] becomes [of] purpose the+ {him} to return through macedonia...
Awful Scroll Bible	Furthermore, after the uproar itself is to desist, Paul calling-to himself the disciples and saluting them, goes-out to proceed to Macedonia. And going-through those parts, and with much words calling- them -by, he goes to Greece. So making three months there, there by the Jews occurring an intent-against him, he meaning to be leading-out of a ship to Syria, there comes about a decision to turn-back-by through Macedonia.
Concordant Literal Version	Now after the tumult ceased, Paul, sending after the disciples and consoling and saluting them, came away to go into Macedonia." Now, passing through those parts and entreating them with many a word, he came into Greece."

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Besides, spending three months, at there coming to be a plot against him by the Jews, being about to set out for Syria, he came to be of the opinion that he would return through Macedonia."

exeGeses companion Bible **ON TO MACEDONIA AND HELLAS**

And after the tumult pauses,
Paulos calls the disciples to him,
and salutes and departs to go into Macedonia:
and he passes through those parts,
and beseeches them with many words;
and he comes into Hellas
and does three months.

And so be it, the Yah Hudiym plot for him
as he is about to embark to Syria;
and his decision becomes to return through Macedonia:...

Orthodox Jewish Bible

And after the uproar had ended, Rav Sha'ul summoned the Moshiach's talmidim and, having exhorted them, and having taken his leave, he departed to go to Macedonia.

And having traveled through those regions and having exhorted the Moshiach's talmidim there with many words, Rav Sha'ul came to Greece.

And after he had spent shloshah chodashim there, Rav Sha'ul was about to set sail for Syria when a keshet (conspiracy) was plotted against him by the [unbelieving] Yehudim, and so Rav Sha'ul decided to return through Macedonia.

Rotherham's Emphasized B. § 34. *Paul, leaving Ephesus, journeys through Macedonia and Greece back again by Philippi, thence to Troas and to Miletus.*

Chapter 20.

But [after the tumult had ceased] Paul, sending for the disciples and exhorting them, took leave, and went forth to be journeying unto Macedonia. <Passing through those parts, however, and exhorting them with much discourse> he came into Greece; and [spending three months] <when a plot was laid against him by the Jews, as he was about to sail to Syria> he determined to turn back through Macedonia.

Expanded/Embellished Bibles:

An Understandable Version After the commotion died down, Paul sent for the [*Ephesian*] disciples and encouraged them before he left, [*heading west*] for Macedonia. And when he had traveled through those districts and had delivered many messages of encouragement, he went on [*south*] into Greece, where he spent three months. Then, just as he was about to set sail for Syria, Paul discovered that a plot was being laid against him by the Jews, so he decided to return through Macedonia.

The Expanded Bible

Paul in Macedonia and Greece

When the trouble stopped [uproar ended], Paul sent for the followers [disciples] to come to him. After he encouraged them and then told them good-bye, he left and went to Macedonia [^Cnorthern Greece; 16:9]. He said many things to strengthen the followers [^Lencouraged them with many words] in the different places on his way through Macedonia. Then he went to [arrived in] Greece [probably Achaia (southern Greece)], where he stayed for three months [^Cprobably in Corinth; at this time he wrote his letter to the Romans]. He was ready to sail for Syria, but some of the Jews were planning [plotting] something against him. So Paul decided to go back through Macedonia to Syria.

Jonathan Mitchell NT

Now with (or: after) this [intervention] to cause the uproar, milling and disorderly tumult to cease, Paul – after summoning the disciples to himself, then comforting and encouraging [them], and finally giving a farewell embrace – went out to continue [his] journey into Macedonia.

So, after passing through [D adds: all] those parts and [at the same time] comforting, assisting and encouraging them with many a word and message (or: with much Logos and thought), he came into Greece.

Along with this, after doing (= spending) three months [in that area, and] there coming to be a plot against him by the Jews (or: under [the direction of the leaders of] the Jewish [religion]), being progressively about to set sail unto Syria, he suddenly came to be of the informed opinion and of the experienced decision [D reads: he intended to go back again into Syria, but the Breath-effect (Spirit) told him] to be now returning through Macedonia.

Syndein/Thieme

And after the uproar {mob action in Ephesus} was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

{Note: Very tender scene. Leaving people with whom he had great rapport. The Greek syntax for 'departed' means a single act followed with a process. So, this verse covers a long period of time. During this time, Paul wrote II Corinthians (circa 58AD) and later Romans in (59 AD).}

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

And having abode there three months. And a plot by the Jews became known unto him, as he was about to sail into Syria. He made the decision to return through Macedonia {by land}.

{Note: There was a group of Jews that plotted to kill Paul - maybe a thousand Jews involved from all over. They were planning the best time to strike and were going to get him on this ship going back.}

Translation for Translators

After being in Macedonia and Greece, Paul went to Troas.

Acts 20:1-6

After the people at Ephesus had stopped rioting, Paul summoned the believers. He encouraged them *to continue to trust in the Lord Jesus*. Soon after that, he told them goodbye and left to go to Macedonia province. After he arrived there, he visited *each town where there were believers*, and encouraged them. Then he arrived in Greece province, which is also called Achaia. He stayed there for three months. Then he planned to return to Syria by ship, but *he heard that* some of the Jews [SYN] *in that area* were planning to kill him *as he traveled*. So he decided instead to go *by land*, and he traveled again through Macedonia.

The Voice

As soon as the uproar ended, Paul gathered the disciples together, encouraged them once more, said farewell, and left *on foot*. He decided to pass through Macedonia, encouraging believers wherever he found them, and came to Greece. He spent three months there, and then he planned to set sail once again for Syria. But he learned that a group of Jewish opponents was plotting to kill him, so he decided to travel through Macedonia.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul Travels Through Macedonia and Greece

Now after the turmoil had ceased, Paul summoned [*Here the participle (“summoned”) has been translated as a finite verb in keeping with English style] the disciples, and after [*Here “after” is supplied as a component of the participle (“encouraging”) which is understood as temporal] encouraging them, [*Here the direct object is supplied from context in the English translation] he said farewell and [*Here “and” is supplied because the previous participle (“departed”) has been translated as a finite verb] departed to travel to Macedonia.

And after he [*Here “after” is supplied as a component of the participle (“had gone through”) which is understood as temporal] had gone through those regions and encouraged them at length, [Literally “with many a word”] he came to Greece and stayed [*Here the participle (“stayed”) has been translated as a finite verb in keeping with English style] three months. Because [*Here “because” is supplied as a component of the causal genitive absolute participle (“was made”)]

NET Bible®

a plot was made against him by the Jews as he [*Here “as ” is supplied as a component of the participle (“was about to”) which is understood as temporal] was about to set sail for Syria, he came to a decision to return through Macedonia.

Paul Travels Through Macedonia and Greece

After the disturbance had ended, Paul sent for the disciples, and after encouraging¹ them and saying farewell,² he left to go to Macedonia.³ After he had gone through those regions⁴ and spoken many words of encouragement⁵ to the believers there,⁶ he came to Greece,⁷ where he stayed⁸ for three months. Because the Jews had made⁹ a plot¹⁰ against him as he was intending¹¹ to sail¹² for Syria, he decided¹³ to return through Macedonia.¹⁴

¹tn Or “exhorting.”

²tn Or “and taking leave of them.”

³sn Macedonia was the Roman province of Macedonia in Greece.

⁴tn BDAG 633 s.v. μέρος 1.b.γ gives the meanings “the parts (of a geographical area), region, district,” but the use of “district” in this context probably implies too much specificity.

⁵tn Grk “and encouraging them with many words.” The participle παρακαλέσας (parakalesas, “encouraging”) has been translated by the phrase “spoken...words of encouragement” because the formal equivalent is awkward in contemporary English.

⁶tn Grk “[to] them”; the referent (the believers there) has been specified in the translation for clarity.

⁷tn In popular usage the term translated “Greece” here could also refer to the Roman province officially known as Achaia (BDAG 318 s.v. Ελλάς).

⁸tn BDAG 841 s.v. ποιέω 5.c, “w. an acc. of time spend, stay.”

⁹tn The participle βενομένης (benomenhs) has been translated as a causal adverbial participle. L&N 30.71 has “ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων ‘because the Jews had made a plot against him’ Ac 20:3.”

¹⁰sn This plot is one of several noted by Luke (Acts 9:20; 20:19; 23:30).

¹¹tn BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: intend, propose, have in mind...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

¹²tn BDAG 62 s.v. ἀνάγω 4 gives “put out to sea” here (as a nautical technical term). However, since the English expression “put out to sea” could be understood to mean Paul was already aboard the ship (which is not clear from the context), the simpler expression “sail” is used at this point in the translation.

¹³tn BDAG 199 s.v. γίνομαι 7 has “ἐγένετο γνῶμης he decided Ac 20:3.”

¹⁴sn Macedonia was the Roman province of Macedonia in Greece.

The Spoken English NT¹⁸

Paul Goes to Macedonia and Greece

After the commotion died down, Paul sent for the followers and encouraged them. Then he said goodbye and left to go to Macedonia. And he went through those regions and gave many encouraging messages to the followers.^a Then he arrived in Greece, and spent three months there. Then there was a secret plan against him by the Jews, just as he was about to set sail for Syria. So he decided to go back through Macedonia.

a. Lit. “and encouraged them by much word.”

Wilbur Pickering’s New T.

Paul makes his own plans

Greece

Now after the uproar had ended, Paul summoned the disciples, took leave of them, and set out for Macedonia. When he had gone through those parts and encouraged them with many words, he came into Greece. When he had stayed three months, as he was about to set sail for Syria, the Jews made a plot against him, so he decided to return through Macedonia.

¹⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>Now after the ceasing of the commotion, Paul having summoned the disciples, having embraced [them], went out to go to Macedonia. So having gone through those regions, and having encouraged them with many words, he came to Greece. And having made [fig., stayed] three months [there], a plot having been [formed] against him by the Jews, being about to set sail for Syria, a decision came about [fig., was made] to be returning through Macedonia.</p>
Benjamin Brodie's trans. ¹⁹	<p>Now, after the uproar ceased, Paul, after sending for the students and paying respects to them, departed for the purpose of proceeding to Macedonia. And after passing through those regions [geographic districts in the north] and encouraging them with a great deal of instruction [pastoral role], he went into Greece. And after spending three months there, a plot was created against him by the Jews as he was about to set sail for Syria. He came to the conclusion that he should try to return through Macedonia [land route].</p>
Charles Thomson NT	<p>Now this tumult being over, Paul sent for the disciples, and having embraced them, he set out to go to Macedonia. And when he had gone through those parts, and comforted them with many a discourse, he came to Greece, where having spent three months, as an ambush was laid for him by the Jews just as he was on the point of embarking for Syria, he thought it advisable to return through Macedonia.</p>
Context Group Version	<p>And after the uproar ceased, Paul having sent for the apprentices and encouraged them, took leave of them, and departed to go into Macedonia. And when he had gone through those parts, and had given them much encouragement, he came into Greece. And when he had spent three months [there,] and a plot was laid against him by Judeans as he was about to set sail for Syria, he determined to return through Macedonia.</p>
Modern Literal Version 2020	<p>{May 58 to March 59 AD. Games in honor of Artemis at Ephesus. 10 months in Europe (Macedonia & Greece). Paul's Second Letter to the Corinthians is written.} Now after the uproar had ceased, having called the disciples and Paul hugged them. Then he came forth to travel into Macedonia. Now having gone through those parts and having encouraged them with much speech, he came into Greece. And he spent three months there. {AD 58, Paul's Letter to the Romans is written. Luke joins Paul.} After it became known to him of a pact by the Jews, while being about to set-sail *for Syria, it became his intention to return through Macedonia.</p>
Niobi Study Bible	<p>Journeys of Paul in Greece (Ministering) And after the uproar had ceased, Paul called unto him the disciples, and embraced them, and departed to go into Macedonia. And when he had gone through those parts and had given them much exhortation, he came into Greece. And there he abode three months. And when the Jews laid wait for him, as he was about to sail for Syria, he purposed to return through Macedonia.</p>
Revised Geneva Translation	<p>Now after the disturbance abated, Paul called the disciples to him, and embraced them, and left for Macedonia. And when he had gone through those parts, and had encouraged them with many words, he came into Greece. And after staying there for three months, he was about to sail for Syria. But he decided to return through Macedonia because the Jews had set a trap for him.</p>
The gist of this passage:	<p>When the rioting in Ephesus was over, Paul went over to Macedonia. He becomes aware of a Jewish plot against him.</p>

¹⁹ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

1-3

Acts 20:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
paúō (παύω) [pronounced <i>POW-oh</i>]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	aorist middle infinitive	Strong's #3973
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
thórubos (θόρυβος) [pronounced <i>THOR-oo-boss</i>]	<i>turmoil; a noise, tumult, uproar (of persons wailing; of a clamorous and excited multitude; of riotous persons); a tumult, as a breach of public order</i>	masculine singular noun, accusative case	Strong's #2351

Translation: *After the uproar had come to an end,...*

In the previous chapter (and chapter divisions were made long after the text of Acts was written and accepted), there was a riot in Ephesus started by one Demetrius and those who had a hand in his same trade. This was essentially put down at the theater, where, apparently, a great deal of public business was transacted.

You will remember how an unnamed court recorder let this angry group wear themselves out shouting a stupid slogan, and then he explained to them their actual legal options. He also warned them about rioting and demonstrating, and how that might very well lead to Rome stepping in with a very heavy boot. "Nobody here, including you, wants that to happen," was the implication. The full story is at the end of **Acts 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The court recorder's well-reasoned words appeared to bring this public tumult to an end.

We may also want to recall that, two sets of people told Paul, "Don't get in the middle of this. Just stay back." This was the correct advice, and Paul took it. There are times when God's guidance comes through other people.

Acts 20:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metapém̄pō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i>]	<i>being sent for, sending one after another; being sent after, sending after for one's self, causing one to be sent</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #3343
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
tous (τοὺς) [pronounced <i>tooz</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101

Translation: ...Paul sent after the disciples (under his command).

Paul also talked about shifting some fellow disciples to different regions in that chapter. Here, he calls to meet some of them (I assume while he is still in Ephesus). My assumption is, these are some of those with whom he has traveled, some others who have joined with them, as well as others who have become leaders in Ephesus (remember, Paul stayed in Ephesus for about 2 years).

Acts 20:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parakaleô (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine singular, aorist active participle; nominative case	Strong's #3870
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahēe</i>]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #782

Acts 20:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	present (deponent) middle/passive infinitive	Strong's #4198
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Makedonía (Μακεδονία) [pronounced <i>mak-ed-on-EE-ah</i>]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109

Translation: Having exhorted [and] embraced [them], Paul went out to go to Macedonia.

Paul encourages and embraces these disciples. It is not clear whether Paul gave them their assignments, whether this was discussed or simply assigned.

We have to bear in mind that there was a different authority structure during this first century. The Apostles (Paul and the other eleven) had authority over more than one church. These churches were being started by Paul (and the other Apostles) through missionary tours. People who traveled with Paul, and people that he came in contact, would have been, to some extent, under his authority. This does not mean that Paul walked into a church and chose 10 men to boss around. These men placed themselves under his authority.

So, Charley Brown may have come up to Paul and said, "I have got a couple of churches happening in Miletus, and I am still in the middle of organizing them and training up some **pastors**." And Paul might have that person stay there, as per his request.

Linus may be working with Paul in Ephesus, and Paul might send him out on assignment to Samos.

Paul may take a couple of other guys with him.

Application: We don't have the same authority structure today (as there are no Apostles today; John apparently being the last one). The primary structure in the Church Age is the local church (and I mean this in terms of a body of believers, who may or may not own a building). The **pastor-teacher** is the head of that local church and that is the organization by which those believers grow. If that local



church is large enough, they may send out missionaries to other lands.

Paul's Third Missionary Journey (Acts 20 map); from [the Jordan Valley](#); accessed April 13, 2022.

This is an excellent map which contains all of Paul's movements for this 3rd journey. In several areas, you can see where Paul has doubled-back.

We are in Ephesus in Asia. Paul is going to go over the Aegean Sea to get to Macedonia (there is also a mostly land route which he could potentially take).

The green region marked Achaia is also referred to as Greece (Hellas) or southern Greece. Macedonia is sometimes called *northern Greece*.

Acts 20:1 **After the uproar had come to an end, Paul sent after the disciples (under his command). Having exhorted [and] embraced [them], Paul went out to go to Macedonia.** (Kukis mostly literal translation)

What we will have here is a journey with very few details.

Acts 20:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, aorist active participle; nominative case	Strong's #1330
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mérê (μέρη) [pronounced <i>MEH-ray</i>]	<i>districts, parts, portions; sides, coastal regions</i>	neuter plural noun, accusative case	Strong's #3313
ekeina (ἐκεῖνα) [pronounced <i>ehk-INE-ah</i>]	<i>them, those</i>	3 rd person neuter plural pronoun or remote demonstrative; accusative case	Strong's #1565

Translation: **Now, having gone through those [familiar] regions...**

I am assuming that Paul covered some familiar ground here, having established many churches previously in this same region.

Although Paul is going to cover some extensive ground in this chapter, we are not going to given much more than some of the highlights (and barely those).

When a particular interesting set of circumstances takes place, these are recorded. There is nothing deep about the recollections that we read. We have all been on a vacation and we remember the things which happened in one place, but less so in another.

Acts 20:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine singular, aorist active participle; nominative case	Strong's #3870
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4183

We have *many a word* instead of *many words*. How should we understand that?

Translation: ...and having exhorted [the believers there] with many a word,...

Instead of exhorting the believers in the local churches with *many words*, it reads instead, *by many a word*. Although Paul spent a great deal of time in Ephesus teaching many words, he will spend less time in these other local churches.

Acts 20:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
eis (εις) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 20:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hellás (Ἑλλάς) [pronounced <i>hel-LAS</i>]	<i>unstable: the miry one, Greece;</i> transliterated, <i>Hellen, Hellenes, Hellas</i>	feminine singular proper noun; a location; accusative case	Strong's #1671

Translation: ...he went to Greece.

Paul is traveling what is roughly a semicircle; and he is moving counterclockwise. See the [map](#) back in v. 1.

Acts 20:2 Now, having gone through those [familiar] regions and having exhorted [the believers there] with many a word, he went to Greece. (Kukis mostly literal translation)

Acts 20:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing,</i> <i>producing; the one carrying out, those</i> <i>executing [a plan, an intention];</i> <i>practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
τε (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
μήνες (μῆνες) [pronounced <i>MAYN-ehs</i>]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i>]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140

Translation: Having worked [there] for three months,...

Paul is going to be down in Greece for 3 months times. Logically, much of this time will be spent in Corinth. It is unknown whether he went into Athens again or not.

Acts 20:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γίνομαι (νίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing</i> <i>which has happened; becoming,</i> <i>being; coming to be</i>	feminine singular, active participle; genitive/ablative case	Strong's #1096
επιβουλή (ἐπιβουλή, ῆς, ῆ) [pronounced <i>eh-pee-bou-LAY</i>]	<i>a plotter, one who lies in wait, one</i> <i>who plans against another; a plan</i> <i>formed against one, a plot</i>	feminine singular noun, genitive/ablative case	Strong's #1917

Acts 20:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...a plot by the Jews came about.

When Paul arrived in a new city, he often went to the **synagogue** first. As we have seen in the past few years, Paul might first go to the synagogue, but, after a period of time, it became less fruitful in most **synagogues** and more confrontational. When that took place, Paul exited the synagogues and taught elsewhere in the city.

On this leg of Paul's journey, it is very possible that he did not enter into any synagogues, but that he taught at whatever local churches had been established. These are places where Paul has been, for the most part.

Now, if Paul is not going into the synagogues (which I believe to be the case), why is there a Jewish plot against him? Paul and the leaders of the synagogues saw this from two different perspectives. The Jewish leaders who did not convert believed that they had the way of God (**circumcision**, being Jewish, following **the Law**) and that Paul was taking many of those people away from them. From Paul's perspective, the Jews are God's people, and God wanted the Apostles to go to the Jews first with the gospel. The Word of God was being read and taught in the synagogues, so there was no more logical place for Paul to go to. "Your Messiah has come," he might tell them.

At this point, whether Paul is going into the synagogues or not, the born-once Jewish leaders see him as a threat to their established **religion** and authority. So, when he comes back through a city they are in—even if he is not going to their synagogues—he is seen as a threat.

Acts 20:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3195
anagō (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	present passive infinitive	Strong's #321
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Suria (Συρία) [pronounced soo-REE-ah]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; accusative case	Strong's #4947

Thayer: Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.

Translation: [Although] he was about to set sail for Syria,...

Paul's original intention was to get on a boat in Greece and sail all the way to Syria (which is where Antioch is, which was, more or less, Paul's home base).

For the various feasts in Jerusalem, there were often Jews who traveled from point A to point B by ship. Jews were scattered throughout the Roman Empire and beyond. With such a Jewish plot afoot, Paul determined that travel by ship could be dangerous.

Application: Throughout Paul's ministry, he took normal precautions. There were things which were unforeseen (such as a snake bite on an island), but for the most part, Paul did see danger and run to it. In this life, we should simply act with a normal amount of circumspection. Obviously, in his travels, Paul is going to run into problems and even life-threatening situations. However, if there was a way to mitigate this, then Paul did.

Acts 20:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096

Acts 20:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnômē (γνώμη) [pronounced GNOH-may]	<i>purpose; opinion; decision; (objectively) resolve (counsel, consent); advice, agree, judgment, mind, will</i>	feminine singular noun, genitive/ablative case	Strong's #1106
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	present active infinitive	Strong's #5290
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Makedonía (Μακεδονία) [pronounced mak-ed-on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3109

Translation: ...[Paul] decided to return through Macedonia.

Apparently because of the Jewish plot against him, Paul decides to return to Antioch in a very roundabout way, traveling back over the ground he has already covered. That would probably foil the Jewish plot against him (none of the details are herein divulged).

Acts 20:3 **Having worked [there] for three months, a plot by the Jews came about. [Although] he was about to set sail for Syria, [Paul] decided to return through Macedonia.** (Kukis mostly literal translation)

Acts 20:1–3 **After the uproar had come to an end, Paul sent after the disciples (under his command). Having exhorted [and] embraced [them], Paul went out to go to Macedonia. Now, having gone through those [familiar] regions and having exhorted [the believers there] with many a word, he went to Greece. Having worked [there] for three months, a plot by the Jews came about. [Although] he was about to set sail for Syria, [Paul] decided to return through Macedonia.** (Kukis mostly literal translation)

Normally, Paul would have sailed this route. However, due to the plot—and I think we should assume that it was real and dangerous—Paul traveled by land instead.

Application: Bearing in mind that everything that we do is potentially dangerous (including never leaving our homes), the believer should exercise normal care. You would not jog along a freeway and think that you are safe because you are a believer. We run in places which are reasonably safe; we look both ways before crossing a street; we simply take normal precautions. Being a Christian does not give us license to do whatever we want to do.

Application part II: That being said, jobs have different levels of risk. For instance, when I do construction and repairs, I am using ladders and electric saws and air hammers. All of these tools are potentially dangerous. I simply take normal precautions. I don't walk up a ladder carrying a whirling electric saw in one hand and a

powered air hammer in the other. That would be stupid. However, this does not keep me off a ladder being that ladders are potentially dangerous. Obviously, sometimes I will operate an air hammer or an electric saw from the ladder.

Application part III: Some believers and unbelievers alike will engage in jobs and vocations which are inherently more dangerous than others. There is no such thing as a life without risk.

Acts 20:1–3 After the uproar in Ephesus ceased, Paul sent for some of his disciples working in that area. Having exhorted and embraced them, Paul left for Macedonia. Having gone through those familiar regions and having exhorted the believers there with concentrated teaching, Paul then went to the Grecian region. He worked there for three months, when a plot by the Jews became known. Although he originally was going to set sail from there for Syria, Paul decided to double back through Macedonia. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul's Associates Around the Aegean Sea

Now was accompanying him Sopater of Pyrrhus, a Berean; now of the Thessalonians, Aristarchus; and Secundus and Gaius of Derbe; and Timothy; [the] Asians Tychicus and Trophimus. Now these were coming; they remained to us in Troas. Now we, [even] we were sailing after the days of the unleavened [things] from Philippi. And we went face to face with them in the Troas for days—five—where we remained days—seven.

Acts
20:4–6

[These men] were accompanying [Paul]: Sopater of Pyrrhus, a Berean; Aristarchus of the Thessalonians; Secundus and Gaius of Derbe; Timothy; [and the two men from] Asia [minor], Tychicus and Trophimus. These [men] were coming [to meet Paul]; they waited for us in Troas. We were sailing after the days of unleavened bread from Philippi for five days to meet with them in Troas, where we remained for seven days.

There were a number of men who planned on working with Paul and taking direction from him: these included Sopater of Pyrrhus, who was from Berea; Aristarchus, the Thessalonians; Secundus and Gaius of Derbe; Timothy; and Tychicus and Trophimus, two men from Asia Minor. These men were coming to meet up with Paul. They waited for us in Troas. Others of us were sailing from Phillipi after the days of Unleavened Bread. It took us five days to catch up with them in Troas. There we all waited for seven days.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now was accompanying him Sopater of Pyrrhus, a Berean; now of the Thessalonians, Aristarchus; and Secundus and Gaius of Derbe; and Timothy; [the] Asians Tychicus and Trophimus. Now these were coming; they remained to us in Troas. Now we, [even] we were sailing after the days of the unleavened [things] from Philippi. And we went face to face with them in the Troas for days—five—where we remained days—seven.

Complete Apostles Bible And Sopater, a Berean, was accompanying him to Asia--also Aristarchus of the Thessalonians, and Secundus, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus, the Asians.
These men, having gone ahead, were waiting for us in Troas.

	And we sailed away after the Days of Unleavened Bread, from Philippi, and we came to them in Troas within five days, where we spent seven days.
Douay-Rheims 1899 (Amer.)	And there accompanied him Sopater, the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timothy: and of Asia, Tychicus and Trophimus. These, going before, stayed for us at Troas. But we sailed from Philippi after the days of the azymes and came to them to Troas in five days, where we abode seven days.
Holy Aramaic Scriptures	And Suphatrus {Sopater}, who was from Berua {Berea} city, went out with him as far as Asia {i.e. Asia-minor}, and Aristarkus {Aristarchus} and Sequndus {Secundus}, who were from Thesaluniqi {Thessalonica}, and Gaius, who was from Derbe city, and Timatheus {Timothy}, who was from Lustra {Lystra}; and from Asia {i.e. Asia-minor}; Tukiquus {Tychicus} and Truphimus {Trophimus}. These departed before us, and they waited for us at Truaus {Troas}. Then, we went out from Philipus {Philippi}, the city of the Maqedunaye {the Macedonians}, after The Days of Phatiyre {i.e. The Feast of The Unleavened Breads/Passover}, and we journeyed by sea for five days, and we came unto Truaus {Troas}, and we were there seven days.
James Murdock's Syriac NT	And there departed with him, as far as Asia, Sopater of the city Berea, and Aristarchus and Secundus who were of Thessalonica, and Gaius who was of the city of Derbe, and Timothy of Lystra, and of Asia Tychicus and Trophimus. these proceeded on before us, and waited for us at Troas. And we departed from Philippi, a city of the Macedonians, after the days of unleavened bread; and proceeded by water and arrived at Troas in five days, and remained there seven days.
Original Aramaic NT	And Supatros went out with him to Asia, who was from the city Berea, and Aristarkaus and Sequndus, who were from Thessaloniqua, and Gaius, who was from the city Derby, and Timotheaus, who was from Lystra, and Tukiquaus and Trophimaus from Asia. These went before us and waited for us in Troas. But we departed from Philippus, the city of Macedonia, after the days of unleavened bread, and we went by sea and came to Troas in five days and remained there seven days.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Sopater of Beroea, the son of Pyrrhus, and Aristarchus and Secundus of Thessalonica, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia, went with him as far as Asia. But these had gone before, and were waiting for us at Troas. And we went away from Philippi by ship after the days of unleavened bread, and came to them at Troas in five days; and we were there for seven days.
Bible in Worldwide English	Some men went with him as far as Asia Minor. They were Sopater from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, and Timothy, and also Tychicus and Trophimus from Asia Minor. These went on ahead and waited for us at Troas. After the days of the Passover Feast, we left Philippi by boat. Five days later we met them in Troas. We stayed there for seven days.
Easy English	These are the men who went with Paul: Sopater, the son of Pyrrhus, from Berea; Aristarchus and Secundus from Thessalonica; Gaius from Derbe; Timothy; Tychicus and Trophimus from Asia region. These men had all left by ship before we did. When they arrived in Troas, they waited for us there.

We know that Luke was with Paul and the other believers on this journey. As for us, we sailed by ship from Philippi, after the festival when the Jews eat flat bread.

This was the week before the Passover meal. 'Flat bread' is bread which has no yeast in it. During the week of the Passover festival Jews did not eat any food that contained yeast. We think that Paul stayed in Philippi for the Passover festival. At this time they remembered the time when God caused Jesus to live again.

After five days we arrived in Troas. We met the other men there and we all stayed there for seven days.

Easy-to-Read Version—2008

These men were traveling with him: Sopater, the son of Pyrrhus, from the city of Berea; Aristarchus and Secundus, from the city of Thessalonica; Gaius, from the city of Derbe; Timothy; and two men from Asia, Tychicus and Trophimus. These men went first, ahead of Paul. They waited for us in the city of Troas. We sailed from the city of Philippi after the Festival of Unleavened Bread. We met these men in Troas five days later and stayed there seven days.

God's Word™

Paul in Troas

When Paul was going to board a ship for Syria, he found out that the Jews were plotting to kill him. So he decided to go back through Macedonia. Sopater (son of Pyrrhus) from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from the province of Asia accompanied Paul. All these men went ahead and were waiting for us in Troas. After the Festival of Unleavened Bread, we boarded a ship at Philippi. Five days later we joined them in Troas and stayed there for seven days. A portion of v. 3 is included for context.

Good News Bible (TEV)

Sopater son of Pyrrhus, from Berea, went with him; so did Aristarchus and Secundus, from Thessalonica; Gaius, from Derbe; Tychicus and Trophimus, from the province of Asia; and Timothy. They went ahead and waited for us in Troas. We sailed from Philippi after the Festival of Unleavened Bread, and five days later we joined them in Troas, where we spent a week.

J. B. Phillips

Then when he was on the point of setting sail for Syria the Jews made a further plot against him and he decided to make his way back through Macedonia. His companions on the journey were Sopater a Beroean, the son of Pyrrhus, two Thessalonians, Aristarchus and Secundus, Gaius from Derbe, Timothy, and two Asians, Tychicus and Trophimus. This party proceeded to Troas to await us there while we sailed from Philippi after the days of unleavened bread. and joined them five days later at Troas, where we spent a week.

The Message

His companions for the journey were Sopater, son of Pyrrhus, from Berea; Aristarchus and Secundus, both Thessalonians; Gaius from Derbe; Timothy; and the two from western Asia, Tychicus and Trophimus. They went on ahead and waited for us in Troas. Meanwhile, we stayed in Philippi for Passover Week, and then set sail. Within five days we were again in Troas and stayed a week.

NIRV

Sopater, son of Pyrrhus, from Berea went with him. Aristarchus and Secundus from Thessalonica, Gaius from Derbe, and Timothy went too. Tychicus and Trophimus from Asia Minor also went with him. These men went on ahead. They waited for us at Troas. But we sailed from Philippi after the Feast of Unleavened Bread. Five days later we joined the others at Troas. We stayed there for seven days.

New Life Version

Some men were going along with him. They were Sopater of the city of Berea, Aristarchus and Secundus of the city of Thessalonica, Gaius of the city of Derbe, and Timothy and Tychicus and Trophimus of the countries of Asia. They went on to the city of Troas and waited there for us. After the supper of bread without yeast

we got on a ship in the city of Philippi. We met these men at Troas. It took five days to get there and we stayed one week.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

By this time Paul had developed an entourage of traveling associates: Sopater, the son of Pyrrhus from Berea; Aristarchus and Secundus, both from Thessalonica; Gaius of Derbe; Timothy; along with Tychicus and Trophimus, both from the province of Asia. These seven men went on ahead of us and waited in the city of Troas. [2] We stayed in Macedonia through Passover. [3] Then we left the city of Philippi and sailed for five days before we reached Troas. We stayed there for a week.

²20:5Troas was on the northwestern coast of what is now Turkey.

³20:6Passover took place the same time of year Jesus was crucified in Jerusalem. Then, as today, Jews from all over the world traveled to Jerusalem each spring—around Eastertime—to celebrate Passover, one of their most important holidays. Passover commemorates God freeing their ancestors from slavery in Egypt, during the time of Moses. Jews call the holiday Passover (Pesach in Hebrew) because of the miracle that finally convinced a hardheaded king of Egypt to release them. God brought death to the oldest child in each family, but he passed over Jewish homes without harming them (Exodus 12).

Contemporary English V.

With him were Sopater, son of Pyrrhus from Berea, and Aristarchus and Secundus from Thessalonica. Gaius from Derbe was also with him, and so were Timothy and the two Asians, Tychicus and Trophimus. They went on ahead to Troas and waited for us there. After the Festival of Thin Bread, we sailed from Philippi. Five days later we met them in Troas and stayed there for a week.

The Living Bible

Several men were traveling with him, going as far as Turkey; [*Turkey, literally, "Asia."*] they were Sopater of Berea, the son of Pyrrhus; Aristarchus and Secundus, from Thessalonica; Gaius, from Derbe; and Timothy; and Tychicus and Trophimus, who were returning to their homes in Turkey, and had gone on ahead and were waiting for us at Troas. As soon as the Passover ceremonies ended, we boarded ship at Philippi in northern Greece and five days later arrived in Troas, Turkey, where we stayed a week.

New Berkeley Version

The Passion Translation

Seven men accompanied him as far as western Turkey. They were Sopater, son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, and Timothy, Tychicus, and Trophimus from western Turkey. These men went ahead and were waiting for us at Troas. As soon as all of the Passover celebrations were over, we sailed from Philippi. After five days we joined the others in Troas, where we stayed another week.

Plain English Version

Paul had some friends that were going with him, but at that time they didn't go with him by road. They got on that ship and went to the town called Troas and waited for Paul there. Those men were,

- Sopater. He grew up in the town called Beria, and his father's name was Pirus.
- Aristarkus and Secundus, 2 men from Thessalonica.
- Guyus, from Derby.
- Timothy, from Galatia country.
- Tikicus and Trofimus, 2 men from Asia country.

Those men waited for Paul in Troas.

Luke, the man writing this story, went with Paul to Troas

I went with Paul by road to the town called Philippi, and we stayed there. Then the time came for the Jewish people to have their flat damper ceremony, and after that, we got on a ship and sailed for 5 days. Then we got to the town called Troas, and we met the other men that were waiting for us there. We stayed in Troas for 7 days.

UnfoldingWord Simplified T. The men who were going to travel with him to Jerusalem were Sopater, the son of Pyrrhus, from the town of Berea; Aristarchus and Secundus, who were from the city of Thessalonica; Gaius, who was from the city of Derbe; Timothy, who was from the region of Galatia; and Tychicus and Trophimus, who were from the province of Asia. Those seven men went ahead of Paul and me, Luke, by ship from Macedonia, so they got to the city of Troas before we did and waited for the two of us there. But Paul and I traveled by land as far as the city of Philippi. After the Jewish Festival of Bread made without Yeast, we got on a ship that was going to the city of Troas. After five days we arrived at Troas and met the other men who had traveled ahead of us. Then we all stayed in Troas for seven days.

Partially literal and partially paraphrased translations:

American English Bible	<p>Those who were with him at the time were:</p> <ul style="list-style-type: none"> • Sopater (son of PyrRhus of Berea), • AristArchus, • Secundus (of the Thessalonians), • GaiUs (of Derbe), • Timothy, • Tychicus, and • Trophimus (from [the province of] Asia). <p>These traveled ahead of us and waited for us in Troas. Then, after the period of No Fermentation, we sailed from Philippi to Troas where they were, which took five days, and we spent seven more days there.</p>
Beck's American Translation . Breakthrough Version	<p>Accompanying him were Sopater (<i>the</i> son of Pyrros), a Berean; of Thessalonians: Aristarchus and Secundus; and Gaius, a Derbaean; and Timothy; Western Turks: Tychicus and Trophimus. After these <i>people</i> went on ahead, they were staying in Troas for us. We sailed out away from Philippi after the days of the Yeastless Bread, and until five days we came to them in Troas, where we spent seven days.</p>
A. Campbell's Living Oracles	<p>And Sopater, the Berean, accompanied him as far as Asia; and of the Thessalonians, Aristarchus and Secundus; and Gaius, of Derbe, and Timothy: and of the Asiatics, Tychicus and Trophimus. These, going before, staid for us at Troas. And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we continued seven days.</p>
New Advent (Knox) Bible	<p>He was accompanied as far as Asia by Sopater, son of Pyrrhus, from Beroea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and two friends from Asia, Tychicus and Trophimus. These went on first, and waited for us at Troas. As soon as the time of unleavened bread was over, we set sail from Philippi, and took five days to reach them at Troas, where we spent seven days.</p>
NT for Everyone	<p>He was accompanied on this trip by Sopater, son of Pyrrhus of Beroea; by Aristarchus and Secundus from Thessalonica; by Gaius from Derbe; and Timothy, and Tychicus and Trophimus from Asia. They went on ahead and waited for us at Troas, while we got on board ship at Philippi, after the days of Unleavened Bread, and joined them in Troas five days later. We stayed there for a week.</p>
20 th Century New Testament	<p>He was accompanied by Sopater the son of Pyrrhus, of Beroea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, and Timothy, as well as by Tychicus and Trophimus of Roman Asia. These men went to Troas and waited for us there; While we ourselves sailed from Philippi after the Passover, and joined them five days later at Troas, where we stayed for a week.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He was accompanied [Other mss add <i>to Asia</i>] by Sopater son of Pyrrhus [Other mss omit <i>son of Pyrrhus</i>] from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from the province of Asia. These men went on ahead and waited for us in Troas, but we sailed away from Philippi after the Festival of Unleavened Bread. In five days we reached them at Troas, where we spent seven days.
Conservapedia Translation	The following men traveled with him there into Asia Prioivnce: Sopater of Beroea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, and Tychichus and Trophimus of Asia Province. These people, traveling ahead, were waiting for us at Troas. We sailed away from Philippi after the Passover season, and came to these men in Troas in five days. We stayed there for another seven days. Once again Luke is part of the traveling party.
Revised Ferrar-Fenton Bible	And there accompanied him Sopater Pyrrhus, the Berean; as well as Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy; with Tychicus and Trophimus, Asiatics. These, however, having preceded us, were awaiting our arrival at Troas. After the days of unfermented bread, we accordingly sailed from Philippi, and five days later came to them at Troas, where we spent seven days.
God's Truth (Tyndale)	There accompanied him into Asia, Sopater of Berrea, and of Thessalonia Aristarcus and Secundus, and Gaius of Derba, and Timotheus: and out of Asia Tychicus and Trophimos. These went before, and tarried us at Troas. And we sailed away from Philippos after the *ester holy days, and came unto them to Troas in five days, where we abode seven days.
Urim-Thummim Version	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 people went on ahead and waited for us at Troas. And we sailed away from Philippi after the Days of Unleavened Bread and came to them at Troas in 5 days, where we remained for 7 days.
Weymouth New Testament	He was accompanied as far as the province of Asia by Sopater the Beroean, the son of Pyrrhus; by the Thessalonians, Aristarchus and Secundus; by Gaius of Derbe, and Timothy; and by the Asians, Tychicus and Trophimus. These brethren had gone on and were waiting for us in the Troad. But we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in the Troad, where we remained for a week.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When he was about to leave for the Asian province, some companions went with him, Sopater, son of Pyrrhus, from Berea, Aris tar chus and Se cundus from Thessalo nica, Gaius from Derbe, Timothy, Ty ch icus and Tro phimus from Asia. So they went ahead and waited for us in Troas, while we set sail from Philippi as soon as the festival of Unleavened Bread was over. Five days later we joined them in Troas where we spent a week.
New American Bible (2011)	<p>2Cor 2:12</p> <p>^b Sopater, the son of Pyrrhus, from Beroea, accompanied him, as did Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from Asia who went on ahead and waited for us* at Troas.^c We sailed from Philippi after the feast of Unleavened Bread,* and rejoined them five days later in Troas, where we spent a week.</p> <p>* [20:5] The second “we-section” of Acts begins here. See note on Acts 16:10–17. * [20:6] Feast of Unleavened Bread: see note on Lk 22:1. b. [20:4] Rom 16:21. c. [20:5] 21:29; 2 Tm 4:20.</p>
New Catholic Bible	Return to Troas. He was about to set sail for Syria when a plot against him was devised by the Jews, and so he decided to return by way of Macedonia. He was

accompanied by Sopater son of Pyrrhus from Berea, by Aristarchus and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy, as well as by Tychicus and Trophimus from Asia.[c] They went ahead and were waiting for us in Troas.[d] We sailed from Philippi after the feast of Unleavened Bread, and five days later we joined them in Troas, where we stayed for seven days. A portion of v. 3 is included for context.

[c] These men have no doubt been assigned to accompany Paul and the collection for the needy in Judea (see 2 Cor 8:23).

[d] Here begins the second so-called “we-section” of Acts (see note on Acts 16:9-15).

Revised English Bible—1989 WHEN the disturbance was over, Paul sent for the disciples and, after encouraging them, said goodbye and set out on his journey to Macedonia. He travelled through that region, constantly giving encouragement to the Christians, and finally reached Greece. When he had spent three months there and was on the point of embarking for Syria, a plot was laid against him by the Jews, so he decided to return by way of Macedonia.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Sopater from Berea, the son of Pyrrhus, accompanied him; as did Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from the province of Asia. These men went on and waited for us in Troas, while we sailed from Philippi after the Days of *Matzah*. Five days later, we met them in Troas, where we spent a week.

Hebraic Roots Bible And Sopater, a Berean; and Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia accompanied him as far as Asia.

Going forward, these awaited us in Troas.

But we sailed along after the days of Unleavened Bread from Philippi, and came to them at Troas in five days, where we stayed seven days.

Holy New Covenant Trans. Some men were with him. They were: Sopater (the son of Pyrrhus, from the town of Berea), Aristarchus and Secundus (from the city of Thessalonica), Gaius (from the town of Derbe), Timothy, Tychicus and Trophimus (from Asia). They went first, ahead of Paul. They were waiting for us in the city of Troas. We sailed from the city of Philippi after the Jewish Festival of Unleavened Bread. We met these men in Troas five days later. We stayed there for seven days.

The Scriptures 2009 And he was accompanied by Sopater of Beroia, and Aristarchos and Sekundos of the Thessalonians, and Gaios of Derbe, and Timotiyos, and Tuchikos and Trophimos of Asia.

And these, going ahead, waited for us at Troas.

And we sailed away from Philippi after the Days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...accompanied but him Sopater [of] pyrrhus Berean [of] thessalonians but Aristarchus and Secundus and Gaius Derbean and Timothy Asians but Tychicus and Trophimus These but Going (Ahead) awaited us in troas We but sail (away) after the days [of] the [things] unleavened from philippi and [We] come to them to the troas until days five where [We] stay days seven...

Alpha & Omega Bible AND HE WAS ACCOMPANIED BY SOPATER OF BEREA, THE SON OF PYRRHUS, AND BY ARISTARCHUS AND SECUNDUS OF THE THESSALONIANS, AND GAIUS OF DERBE, AND TIMOTHEOS (*Timothy*), AND TYCHICUS AND TROPHIMUS OF ASIA.

BUT THESE HAD GONE ON AHEAD AND WERE WAITING FOR US AT TROAS. WE SAILED FROM PHILIPPI AFTER THE DAYS OF UNLEAVENED BREAD, AND CAME TO THEM AT TROAS WITHIN FIVE DAYS; AND THERE WE STAYED SEVEN DAYS.

Awful Scroll Bible	Moreover, there were following-with him until Asia, Sopater, a Berean, and the Thessalonians, Aristarchus and Secundus, and Gaius, a Derben, and Timothy, and the Asians, Tychicus and Trophimus. The same-as-these coming-before, were abiding with us from-within Troas. And we sail-out from Philippi, after the Days of the Unleavened Bread, and come with regards to them up to Troas, in five days, where we spend- seven days - throughout.
Concordant Literal Version	Now it was arranged for him to be met, as far away as the province of Asia, by Sopater Pyrrhus, a Berean. Yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbian, and Timothy, yet of the province of Asia, Tychicus and Trophimus." Now these, coming before, remained for us in Troas." Yet we sail off from Philippi after the days of unleavened bread, and came to them in Troas in five days, where we tarry seven days."
exeGeses companion Bible	...and following him into Asia, Sopater a Berean, and Aristarchus and Secundus of the Thessalonikeus, and Gaius a Derbean, and Timo Theos, and Tychicus and Trophimus, Asians: these who precede, abide for us at Troas.
Orthodox Jewish Bible	<u>ON TO TROAS</u> And after the days of matsah we sail from Philippi; and in five days, come to them to Troas; where we tarry seven days:...
Rotherham's Emphasized B.	And accompanying Rav Sha'ul from Berea was Sopater the son of Pyrrhus; from Thessalonica was Aristarchus and Secundus; from Derbe, Gaius; and from Asia, Timotiyos, Tychicus and Trophimus. And these, having gone ahead, were waiting for us in Troas. And we sailed away after the Yamim HaMatzot [i.e., Pesach] from Philippi, and within chamash yamim we came to them in Troas, where we stayed shivah yamim. Now there were accompanying him, Sopater, son of Pyrrhus, a Beroean; and [of the Thessalonians] Aristarchus and Secundus; and Gaius of Derbe and Timothy; and [of Asia] Tychicus and Trophimus. And [these] came and were waiting for us at Troas. And [we] sailed forth, after the days of unleavened bread, from Philippi, and came unto them in Troas in five days, where we tarried seven days.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He was accompanied by Sopater of Berea, <i>the son</i> of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and by Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. These men went on ahead and were waiting for us (including Luke) at Troas. We sailed from Philippi after the days of Unleavened Bread (Passover week), and within five days we reached them at Troas, where we stayed for seven days.
An Understandable Version	The following men accompanied Paul as far as [<i>the province of</i>] Asia [<i>where Troas was located</i>]: Sopater, the son of Pyrrhus, of Berea; Aristarchus and Secundus, of Thessalonica; Gaius, of Derbe; Timothy, and Tychicus and Trophimus from [<i>the province of</i>] Asia; [<i>seven in all</i>]. These [<i>men</i>] had gone ahead and were waiting for

us [when we arrived] in Troas [i.e., a seaport town across the Aegean Sea from Philippi]. [Note: The use of “us” begins here again, suggesting that the writer Luke rejoins the party at Philippi. See next verse]. And we [ourselves] sailed away from Philippi after the Festival of Unleavened Bread [Note: This was the Jewish feast commemorating deliverance from Egyptian bondage], and five days later [we] joined them at Troas [i.e., the seven men mentioned in verses 4 and 5], where we remained for seven days.

The Expanded Bible

The men who went with him were Sopater [Rom. 16:21] son of Pyrrhus, from the city of Berea [17:10–15]; Aristarchus [19:29; Col. 4:10; Philem. 24] and Secundus, from the city of Thessalonica [17:1–9]; Gaius [19:29], from Derbe [14:20–21]; Timothy [Rom. 16:21]; and Tychicus [Eph. 6:21; Col. 4:7; 2 Tim. 4:12] and Trophimus [21:29; 2 Tim. 4:20], two men from Asia [^c all representatives of the Gentile churches delivering a financial gift to the church in Jerusalem]. These men went on ahead and waited for us at Troas [^c here begins the second “we” section in Acts, indicating that the author, Luke, has rejoined Paul (16:10–17; 20:5–21:18; 27:1–28:16)]. We sailed from Philippi after the Feast of Unleavened Bread [^c another name for Passover; Ex. 12:14–20]. Five days later we met them in Troas [16:8], where we stayed for seven days.

Jonathan Mitchell NT

Now [D: therefore with his being progressively about to depart], it continued being arranged for him to be met, as far as [the province of] Asia, [by] Sopater, [the son] of Pyrrhus, a Berean. Now [there was] also Aristarchus and Secundus, from Thessalonica, and Gaius from Derbe, as well as Timothy. Then, from [the province] of Asia, [there were] Tychicus and Trophimus.

So these, having come before us [other MSS: after going on], continued waiting (or: were for a while remaining) in Troas, yet we [= Paul and Luke?] put out to sea (or: set sail) from Philippi, after the days [= the Feast] of Unleavened [Bread], and came to them, after five days [entering] into Troas, where we spent seven days.

P. Kretzmann Commentary

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.

Kretzmann's [commentary](#) for Acts 20:1–5 has been placed in the [Addendum](#).

Verses 6-12

Paul 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.

Syndein/Thieme

And there accompanied him into Asia {Turkey} Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus {Gaius number 2 'Secundus'}; and Gaius of Derbe {Gaius number one}; and Timotheus; and of Asia . . . Tychicus and Trophimus.

{Note: This great Pauline team is more of a traveling seminary than anything else.} These going before waited for us at Troas {Troy}.

And we {the writer -Luke and his group} sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days {took Paul 2 days from the other direction} where we abode seven days.

Translation for Translators

The men who were going to travel with him to Jerusalem were Sopater, who was a son of Pyrrhus, who grew up in Berea town; Aristarchus and Secundus, who were from Thessalonica city; Gaius, who was from Derbe town; Timothy, who was from Galatia province; and Tychicus and Trophimus who were from Asia province. Those seven men went ahead of Paul and me, Luke, by ship from Macedonia, so they got to Troas before we did and waited for the two of us there. But we two(exc) traveled by land as far as Philippi city. After the Jewish festival when they eat unleavened bread, we got on a ship that was going from the port near Philippi to

The Voice

Troas city. After five days we (exc) arrived at Troas and we met the other men who had traveled there ahead of us. Then we all stayed in Troas for seven days. There was a large group of us traveling with him at this time, and we decided it was best, in light of the plot, to split up and then reunite in the city of Troas. This group included Paul, a Berean named Sopater (son of Pyrrhus), two Thessalonians named Aristarchus and Secundus, a Derbean named Gaius, two Asians named Tychicus and Trophimus, and Timothy. Some of us waited until the Days of Unleavened Bread were over; then we went to Philippi where we boarded a ship for Troas. The other group left immediately on foot, passing through Macedonia. When my group landed in Troas five days later, Paul's group had already arrived. We stayed in Troas another week.

Bible Translations with Many Footnotes:

Lexham Bible

And Sopater son of Pyrrhus from Berea, and Aristarchus and Secundus from Thessalonica, and Gaius from Derbe, and Timothy, and Tychicus and Trophimus from Asia, were accompanying him. And these had gone on ahead and [*Here “and” is supplied because the previous participle (“had gone on ahead”) has been translated as a finite verb] were waiting for us in Troas. And we sailed away from Philippi after the days of Unleavened Bread and came to them at Troas within five days, where we stayed seven days.

NET Bible®

Paul¹⁵ was accompanied by Sopater son of Pyrrhus from Berea,¹⁶ Aristarchus and Secundus from Thessalonica,¹⁷ Gaius¹⁸ from Derbe,¹⁹ and Timothy, as well as Tychicus and Trophimus from the province of Asia.²⁰ These had gone on ahead²¹ and were waiting for us in Troas.²² We²³ sailed away from Philippi²⁴ after the days of Unleavened Bread,²⁵ and within five days²⁶ we came to the others²⁷ in Troas,²⁸ where we stayed for seven days.

¹⁵tn Grk “He”; the referent (Paul) has been specified in the translation for clarity.

¹⁶sn Berea (alternate spelling in NRSV Beroea; Greek Beroia) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) from Thessalonica.

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

¹⁷tn Grk “of the Thessalonians.”

map For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

¹⁸tn Grk “and Gaius,” but this καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹⁹sn Derbe was a city in Lycaonia about 30 mi (50 km) southeast of Lystra.

map For location see JP1-E2; JP2-E2; JP3-E2.

²⁰tn Grk “the Asians Tychicus and Trophimus.” In the NT “Asia” always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

²¹tn Grk “These, having gone on ahead, were waiting.” The participle προελθόντες (proelqontes) has been translated as a finite verb due to requirements of contemporary English style.

²²sn Troas was a port city (and surrounding region) on the northwest coast of Asia Minor.

²³sn This marks the beginning of another “we” section in Acts. These have been traditionally understood to mean that Luke was in the company of Paul for this part of the journey.

²⁴map For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

²⁵sn The days of Unleavened Bread refer to the week following Passover. Originally an agricultural festival commemorating the beginning of harvest, it was celebrated for seven days beginning on the fifteenth day of the month Nisan (March-April). It

was later combined with Passover (Exod 12:1-20; Ezek 45:21-24; Matt 26:17; Luke 22:1).

^{26tn} BDAG 160 s.v. ἄχρι 1.a.α has “ἄ. ἡμερῶν πέντε within five days Ac 20:6.”

^{27tn} Grk “to them”; the referent (the others mentioned in v. 4) has been specified in the translation for clarity.

^{28sn} Troas was a port city (and surrounding region) on the northwest coast of Asia Minor. From Philippi to Troas was about 125 mi (200 km).

The Spoken English NT

Sopater^b the son of Pyrrhus,^c from Berea,^d Aristarchus^e and Secundus^f from Thessalonica, Gaius^g and Timothy from Derbe,^h and Tychicusⁱ and Trophimus^j from Asia, all went with him.

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

Then we sailed out of Philippi^l after the festival^m of Unleavened Bread,ⁿ and came to them in Troas after five days. We stayed there for seven days.

^{c.} Prn. **pirr-us**.

^{d.} Prn. **ber-ree-a**.

^{e.} Prn. **err-i-stark-us**.

^{f.} Prn. **sa-kund-us**.

^{g.} Prn. **gay-us**.

^{h.} Prn. **der-bee**. Some mss have, “Gaius of Doverius [a town in Macedonia] and Timothy,” probably because in 19:29 Gaius of Macedonia is mentioned. Something seems to have gone slightly wrong. It could be that there were two people named Gaius, or perhaps in 19:29 Luke originally wrote that only Aristarchus was from Macedonia.

^{i.} Prn. **tikk-ik-us**.

^{j.} Prn. **troff-eem-us**.

^{k.} Prn. **troe-azz**.

^{l.} Prn. **fil-lip-pye**.

^{m.} Lit. “days.”

^{n.} This is bread that has no yeast in it, so it doesn’t rise. Matzo cracker bread is an example. See Exodus 12 (esp. vv.14-15) for the story behind the custom.

Wilbur Pickering’s New T.

Now Sopater of Berea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, and Tychicus and Trophimus of Asia were going to accompany him as far as Asia;¹ so having gone on ahead, these men were waiting for us in Troas. But it was after the Days of Unleavened Bread that we sailed from Philippi, and in five days we joined them at Troas, where we stayed seven days.

(1) Just 1.1% of the Greek manuscripts, of inferior quality, omit ‘as far as Asia’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now accompanying him as far as Asia were: Sopater a Berean, and Aristarchus and Secundus of [the] Thessalonians, and Gaius a Derben, and Timothy, and [the] Asians Tychicus and Trophimus. These [men] having gone ahead were waiting for us in Troas. Then we set sail after the Days of the Unleavened Bread [i.e. Passover] from Philippi and came to them to Troas within five days, where we stayed seven days.

Benjamin Brodie’s trans. And there accompanied him Sopater, son of Pyrrhus the Berean, and Aristarchus and Secundus from Thessalonica, and Gaius the Derbean, and Timothy, and the Asians, Tychicus and Trophemus [delegates from various churches that donated money for the Judean Christians].

So, these men, having departed in advance, waited for us in Troas [the two groups met in Troas five days later].

And as for us, we set sail from Philippi after the days of unleavened bread and came face-to-face to them at Troas in five days, where we stayed for seven days.

Far Above All Translation And Sopater, a Berean, accompanied him as far as Asia, as *did* Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and *the* Asians Tychicus and Trophimus. These proceeded to, and waited for, us in Troas. But after the days of the unleavened *bread* we sailed away from Philippi and came to them at Troas in five days, where we spent seven days.

Modern Literal Version 2020 Now Sopater from Berea, and *the* Thessalonians, Aristarchus and Secundus, and Gaius from Derbe, and Timothy and Tychicus and Trophimus of Asia, were accompanying him up-to Asia. These having gone ahead, were remaining in Troas for us. Now we sailed away from Philippi after the days of unleavened bread {i.e. Passover}, and came to them in Troas till {i.e. within} five days, where we stayed seven days.

New European Version Sopater of Berea, the son of Pyrrhus from Berea, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. These had gone ahead earlier, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread; and in five days came to those at Troas, where we stayed seven days.

New King James Version And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. These men, going ahead, waited for us at Troas. But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

The gist of this passage: There were a number of young men traveling with Paul or planning on meeting up with him.

4-6

Acts 20:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunépomai (συνέπομαι) [pronounced soon- EHP-om-ahee]	<i>to accompany, to travel (with); to be in company with, to follow with</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4902
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
The Byzantine Greek text and Scrivener Textus Receptus have these additional words:			
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH- ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891

Acts 20:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Asía (Ἰνδία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, genitive/ablative case	Strong's #773
The Westcott Hort text and Tischendorf's Greek text lack these three words.			
Sôpatros (Σώπατρος) [pronounced SO-pat-ross]	<i>saviour of his father; transliterated, Sopater</i>	masculine singular proper noun; a person; nominative case	Strong's #4986
The Christian Standard Bible has the footnote: Other mss omit <i>son of Pyrrhus</i> . Of the four ancient manuscripts I work with, none of them have <i>son of</i> ; and all of them have <i>Pyrrhus</i> .			
purrhós (πυρρόος) [pronounced poor-HROS]	<i>fiery red; transliterated, Pyrrhus</i>	masculine singular adjective, genitive/ablative case	Strong's #4450
This adjective is treated by most translations in Acts 20:4 as a proper noun, referring to the name of Sopater's father.			
Beroiaïos (Βεροιαῖος) [pronounced ber-oy-AH-yoss]	<i>Berean, resident of Berea, native of Berea</i>	masculine singular proper adjective; a grouping; nominative case	Strong's #961

Translation: [These men] were accompanying [Paul]: Sopater of Pyrrhus, a Berean;...

We have no idea how large Paul's missionary team is. In previous tours, it seemed to be 2 or 3 additional guys (although, it could have been more). Here, we will have seven men + one (Luke). Were there others on Paul's team? Recall in the previous chapter, Paul did move some personnel around.

These men did not always work in a group. Different men evangelized, different men handled logistics, different men taught in the churches which had been recently established.

Most of the men in this verse are only mentioned once, so we do not know their various skills and **spiritual gifts**.

Sopater is said to be of Pyrrhus, which is probably the name of his father. He is a Berean. Recall when Paul taught in Berea, people would then go home and check Paul, to see if what he was saying was true. They only had the Old Testament at this time, so Paul would talk about the Messiah in the Old Testament and explain how this is Jesus. So, these Bereans would go home, and check these passages out. As discussed in the previous chapter, it appears that many people had individual books (actually scrolls), which would have been among their most prized possessions.

There was nothing wrong in what the Bereans did. They heard Paul, they had some questions and some doubts; and they double-checked him. After all, Paul was asking them to change their minds about some fundamental things.

Acts 20:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thessalonikeis (Θεσσαλονικεῖς) [pronounced <i>thes-sal-on-ik-ICE</i>]	<i>Thessalonians, Thessalonians, residents of Thessalonica</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #2331
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Arístarchos (Ἀρίσταρχος) [pronounced <i>ar-IHS-tar-khoss</i>]	<i>the best ruler; transliterated, Aristarchus, Aristarchos</i>	masculine singular proper noun; a person; accusative case	Strong's #708

Thayer: *Aristarchus [was]...a certain Christian of Thessalonica, and accompanied Paul on his third missionary journey.*

Translation: ...Aristarchus of the Thessalonians;...

You may recall from the previous chapter, when Demetrius worked up some of the people in his field, they had a riot and they grabbed up Aristarchus and Gaius, two fellow workers with Paul.

Paul will mention Aristarchus in two epistles (Colossians 4:10 Philemon 24).

Acts 20:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Sekoûndos (Σεκοῦνδος) [pronounced <i>sek-OON-doss</i>]	<i>second; transliterated, Secundus</i>	masculine singular proper noun; a person; nominative case	Strong's #4580
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Gáios (Γάϊος) [pronounced <i>gah'-ee-oss</i>]	<i>lord; transliterated, Gaius, Gaios</i>	masculine singular proper noun; a person; nominative case	Strong's #1050

Thayer:

- 1) a Macedonian who accompanied Paul in his travels
- 2) a man from Derbe who went with Paul from Corinth in his last journey to Jerusalem
- 3) a man of Corinth who was his host in his second sojourn in that city
- 4) an unknown Christian to whom John's third epistle is addressed.

Acts 20:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Derbaĩos (Δερβαῖος) [pronounced der-BAH-ee-oss]	<i>(from, of) Derbe, a Derbæan or inhabitant of Derbe</i>	masculine singular proper adjective; a grouping; nominative case	Strong's #1190

Translation: ...Secundus and Gaius of Derbe;...

Secundus is only mentioned here. Gaius of Derbe is likely not the Gaius grabbed up by Demetrius and his crew in the previous chapter.

Acts 20:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Timótheos (Τιμόθεος) [pronounced tee- MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Translation: ...Timothy;...

Timothy is one of the most well-known people from Paul's travels. He seemed to be sensitive and not as tough as Titus. However, he had the gift of pastor-teacher, and he taught in Ephesus (if memory serves).

Paul wrote two letters to Timothy and I personally found the study of those letters to be fantastic (as a young believer, these were the first two books which I studied under R. B. Thieme, Jr.).

Acts 20:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Asianoĩ (Ἀσιανοί) [pronounced as-ee-an- OY]	<i>Asians, natives of Asia, of Asia, Asiatics</i>	masculine plural proper noun; a grouping; nominative case	Strong's #774
Tuchikós (Τυχικός) [pronounced too-khee- KOSS]	<i>fateful; transliterated, Tychicus, Tuchikos</i>	masculine singular proper noun; a person; nominative case	Strong's #5190
Thayer: <i>Tychicus [was]...an Asiatic Christian, friend and companion of the apostle Paul.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 20:4e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Τρόφιμος (Τρόφιμος) [pronounced TROF-ee-moss]	<i>nutritious</i> ; transliterated, <i>Trophimus</i> , <i>Trophimos</i>	masculine singular proper noun; a person; nominative case	Strong's #5161

Thayer: *Trophimus [was]...an Ephesian Christian, and friend of the apostle Paul.*

Translation: ...[and the two men from] Asia [minor], Tychicus and Trophimus.

Tychicus is mentioned five time in the New Testament; Trophimus thrice.

Acts 20:4 [These men] were accompanying [Paul]: Sopater of Pyrrhus, a Berean; Aristarchus of the Thessalonians; Secundus and Gaius of Derbe; Timothy; [and the two men from] Asia [minor], Tychicus and Trophimus. (Kukis mostly literal translation)

These men were looking to hook up with Paul and be further assistance to him on this third missionary tour.

Acts 20:5

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
proserchomai (προσέρχομαι) [pronounced pros-ER- khom-ah-ee]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine plural, aorist active participle; nominative case	Strong's #4334
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person plural, imperfect active indicative	Strong's #3306
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Trōás (Τρωάς) [pronounced tro-AS]	<i>a Trojan</i> ; transliterated, <i>Troas</i>	feminine singular proper noun; a location; accusative case	Strong's #5174

Acts 20:5

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer: <i>Troas [is] a city near Hellespont.</i>			

Translation: *These [men] were coming [to meet Paul]; they waited for us in Troas.*

It appears that these men came from different directions, but they all met up in Troas in Asia Minor, where they intended to wait on Paul when he returned from Greece and Macedonia.

At least three times in this passage, the 1st person plural is found. So this means that Luke is back in the game here, and he is probably traveling with a couple other spiritual men as well.

Luke coordinated with these other men to all meet up in Troas, and they would be waiting for Paul there, as he sailed back from Macedonia.

Acts 20:5 *These [men] were coming [to meet Paul]; they waited for us in Troas.* (Kukis mostly literal translation)

Acts 20:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ekplēō (ἐκπλέω) [pronounced ek-PLÉH-oh]	<i>to sail (from, away), to depart by ship</i>	3 rd person plural, imperfect active indicative	Strong's #1602
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ázumos (ἄζυμος) [pronounced AHD-zoo-moss]	<i>feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults</i>	masculine plural adjective; genitive/ablative case	Strong's #106

Acts 20:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Φίλιπποι (Φίλιπποι) [pronounced FIHL-ip- roy]	<i>lover of horses; transliterated, Philippi</i>	masculine singular proper noun; a location; accusative case	Strong's #5375
Thayer: <i>Philippi [is]...a city of Macedonia located on or near the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced AIR- khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person plural, aorist active indicative	Strong's #2064
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αυτους (αυτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
eis (εις) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Τρωάς (Τρωάς) [pronounced tro-AS]	<i>a Trojan; transliterated, Troas</i>	feminine singular proper noun; a location; accusative case	Strong's #5174
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH- ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891

Acts 20:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raī]	days; time; years, age, life	feminine plural noun; genitive/ablative case	Strong's #2250
pentē (πέντε) [pronounced PEHN- teh]	five	Indeclinable noun	Strong's #4002

Translation: We were sailing after the days of unleavened bread from Philippi for five days to meet with them in Troas,...

It appears that the *five days* is the amount of time that Luke and company sailed in order to go from Philippi to Troas (across the Aegean Sea).

Acts 20:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	where, at which place	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
diatribō (διατριβῶ) [pronounced dee-at- REE-bow]	to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry	1 st person plural, aorist active indicative	Strong's #1304
hēmerai (ἡμέραι) [pronounced hay-MEH- raī]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
hepta (ἑπτὰ) [pronounced hep-TAH]	seven	indeclinable singular noun	Strong's #2033

Translation: ...where we remained for seven days.

The use of the word *we* indicates that Luke is a part of this group.

Once they had all arrived in Troas, this group of men (seven + Luke + those with Luke) spent seven days in Troas.

Apparently, they had been communicating with Paul and one another, in order to meet up.

Acts 20:6 We were sailing after the days of unleavened bread from Philippi for five days to meet with them in Troas, where we remained for seven days. (Kukis mostly literal translation)

The believers kept track of the various holy days which were celebrated in Israel. It is only 20 or so years out from the resurrection, ascension and session of the Lord, so there are many things which need to be sorted out



Acts 20:4–6 [These men] were accompanying [Paul]: Sopater of Pyrrhus, a Berean; Aristarchus of the Thessalonians; Secundus and Gaius of Derbe; Timothy; [and the two men from] Asia [minor], Tychicus and Trophimus. These [men] were coming [to meet Paul]; they waited for us in Troas. We were sailing after the days of unleavened bread from Philippi for five days to meet with them in Troas, where we remained for seven days. (Kukis mostly literal translation)

The men mentioned here are coming from various places. Luke and his companions went from Philippi to Troas. Paul is going to circle back from Corinth and come back up to the Philippi and Neapolis region. He will sail across to meet up with these men.

The Aegean Sea (a map); from [M. B. Fallon](#); accessed December 1, 2023. This helps us to understand who is where, and how they travel from point A to point B.

Acts 20:4–6 There were a number of men who planned on working with Paul and taking direction from him: these included Sopater of Pyrrhus, who was from Berea; Aristarchus, the Thessalonians; Secundus and Gaius of Derbe; Timothy; and Tychicus and Trophimus, two men from Asia Minor. These men were coming to meet up with Paul. They waited for us in Troas. Others of us were sailing from Phillipi after the days of Unleavened Bread. It took us five days to catch up with them in Troas. There we all waited for seven days. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Raises a Young Man from the Dead

A number of translations put vv. 8 & 9 together as a single sentence. I will preserve that context when that occurs.

This is actually some discussion about when this meeting is taking place. Is it Saturday night as we consider Saturday night (in the sense that Saturday night follows right after Saturday day); or is this Sunday night as we consider Sunday night? All of this is going to lead to a discussion of how the church ended up meeting on Sundays. The explanation is going to be more organic and logical than you might expect.

Now, in the one of the Sabbaths, [there is] a gathering of us to break bread. The Paul was discussing with them, being about to depart the next day. And he was continuing the word until midnight. Now were lamps in the upper room where we were gathering together.

Acts
20:7–8

At the first of the week, we gathered to break bread. Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day. But he kept on continuing [to teach] the word until midnight. [There] were lamps [lit] in this upper room where we had gathered together.

On Sunday, we gathered to take a meal together. Paul was discussing with all of us some doctrinal developments, intending to depart the next day. However, interest was so strong that, Paul just kept on teaching until midnight. The upper room where we had gathered was kept lighted by a number of lamps.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, in the one of the Sabbaths, [there is] a gathering of us to break bread. The Paul was discussing with them, being about to depart the next day. And he was continuing the word until midnight. Now were lamps in the upper room where we were gathering together.
Complete Apostles Bible	Now on the first day of the week, the disciples being assembled to break bread, Paul was discussing with them, being about to leave on the next day, and extended his message until midnight. And there were a considerable number of lamps in the upper room where we were assembled.
Douay-Rheims 1899 (Amer.)	And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow. And he continued his speech until midnight. And there were a great number of lamps in the upper chamber where we were assembled.
Holy Aramaic Scriptures	And on the first day of the week, when we were gathering, so that we should break The Eukaristia {The Thanksgiving-Bread/The Eucharist}, Paulus {Paul} was speaking with them, on account that the next day he was prepared to go out; and he was speaking for a long time, until the middle of the night. And there were many lamps of fire there in the room, that one in which we had gathered.
James Murdock's Syriac NT	And on the first day of the week, when we assembled to break the eucharist, Paul discoursed with them, because he was to depart the next day; and he continued his discourse till midnight. And there were many lamps burning in the chamber where we were assembled.
Original Aramaic NT	In the first day of the week, when we assembled to break the Eucharist, Paulus was speaking with them, because the next day he was going to go out by himself and he prolonged speaking until midnight. And there were many fire lamps there in an upper room in which we were gathered.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the first day of the week, when we had come together for the holy meal, Paul gave them a talk, for it was his purpose to go away on the day after; and he went on talking till after the middle of the night. And there were a number of lights in the room where we had come together.
Bible in Worldwide English	On the first day of the week the disciples met together to break bread. Paul was ready to leave the next day. He talked a long time to the people at the meeting until long into the night. They were gathered in an upstairs room with many lights.
Easy English	Paul visits the believers in Troas for the last time On the Sunday evening, we met together with the believers. We broke bread into pieces and we shared it with each other. Paul spoke to the believers for a long time, until midnight. This was because he wanted to leave Troas the next day. Many lamps were burning in the upstairs room where we met together.
Easy-to-Read Version—2008	On Sunday we all met together to eat the Lord's Supper. Paul talked to the group. Because he was planning to leave the next day, he continued talking until midnight. We were all together in a room upstairs, and there were many lights in the room.

God's Word™	On Sunday we met to break bread. Paul was discussing Scripture with the people. Since he intended to leave the next day, he kept talking until midnight. (Many lamps were lit in the upstairs room where we were meeting.)
Good News Bible (TEV)	On Saturday evening we gathered together for the fellowship meal. Paul spoke to the people and kept on speaking until midnight, since he was going to leave the next day. Many lamps were burning in the upstairs room where we were meeting.
J. B. Phillips	Paul's enthusiasm leads to an accident On the first day of the week, when we were assembled for the breaking of bread, Paul, since he intended to leave on the following day, began to speak to them and prolonged his address until almost midnight. V. 8 will be placed with the next passage for context.
The Message	We met on Sunday to worship and celebrate the Master's Supper. Paul addressed the congregation. Our plan was to leave first thing in the morning, but Paul talked on, way past midnight. We were meeting in a well-lighted upper room.
NIRV	Eutychus Is Raised From the Dead at Troas On the first day of the week we met to break bread and eat together. Paul spoke to the people. He kept on talking until midnight because he planned to leave the next day. There were many lamps in the room upstairs where we were meeting.
New Life Version	Eutychus Falls from a Building While Paul Preaches On the first day of the week we met together to eat the Lord's supper. Paul talked to them. He thought he would leave the next day, so he kept on talking until twelve o'clock at night. There were many lights in the room on the third floor where we had our meeting.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	PAUL'S MEGA-LONG SERMON BORES YOUNG MAN TO DEATH We met with the local believers on Sunday [4] to eat and celebrate the Lord's Supper together. Paul took the opportunity to speak with the people because he knew he would be leaving them the next day. He spoke until about midnight. We met in an upstairs room, lit by a number of oil lamps. ⁴ 20:7Literally, "the first day of the week." For Jews, the Sabbath day ended the seven-day week. Sunday was the first day of a new week.
Contemporary English V.	On the first day of the week we met to break bread together. Paul spoke to the people until midnight because he was leaving the next morning. In the upstairs room where we were meeting, there were a lot of lamps.
The Living Bible	On Sunday ^[b] we gathered for a Communion service, with Paul preaching. And since he was leaving the next day, he talked until midnight! V. 8 will be placed with the next passage for context. [b] On Sunday, or "On Saturday night"; literally, "On the first day of the week," by Jewish reckoning, from sundown to sundown.
New Berkeley Version New Living Translation	Paul's Final Visit to Troas On the first day of the week, we gathered with the local believers to share in the Lord's Supper. [Greek <i>to break bread</i> .] Paul was preaching to them, and since he was leaving the next day, he kept talking until midnight. The upstairs room where we met was lighted with many flickering lamps.
The Passion Translation	On Sunday we gathered to take communion and to hear Paul preach. Because he was planning to leave the next day, he continued speaking until past midnight. Many flickering lamps burned in the upstairs chamber where we were meeting.
Plain English Version	On the Sunday, the Christians at Troas got together after the sun went down, to eat food together to remember that Jesus died for them. And we met together with them. Paul started talking to the Christians, and he kept on talking for a long time, right up until the middle of the night. You see, he was going to leave Troas the next

day. We were meeting in an upstairs room. It was 3 floors high. There were a lot of oil lamps burning in that room, and the smoke made some people get sleepy.

UnfoldingWord Simplified T. On the first day of the week, we would gather together and we would share a meal together with the other believers. Paul spoke to the believers until midnight, because he was planning to leave Troas the next day. Many oil lamps were burning in the upstairs room in which we had gathered.

Partially literal and partially paraphrased translations:

American English Bible Then on Sunday, when we met to have a meal, Paul gave a public speech (because he was going to leave the next day). This went on until midnight, so many lamps were lit in the upstairs room where we met. [Kukis note: Is this the only translation where vv. 7–8 are presented as a single sentence?]

Beck's American Translation .
Breakthrough Version In the first *day* after the Sabbaths, we having gathered together to tear bread, Paul was having discussions with them. And since he was going to be out of *there* the next day, he was extending the message up to *the* middle of the night. There were an adequate amount of torches in the third floor room where we had gathered together.

Common English Bible **Meeting with believers in Troas**
On the first day of the week, as we gathered together for a meal, Paul was holding a discussion with them. Since he was leaving the next day, he continued talking until midnight. There were many lamps in the upstairs room where we had gathered.

New Advent (Knox) Bible When the new week began, we had met for the breaking of bread, and Paul was preaching to them; he meant to leave them next day, and he continued speaking till midnight.[1]. V. 8 will be placed with the next passage for context.
[1] 'When the new week began'; literally, 'on the first day of the week'; but evidently, since the Jewish sabbath ended at six in the evening, the scene here described took place on the Saturday not on the Sunday night. [Kukis note: this will be discussed and correctly understood in the commentary.]

NT for Everyone On the first day of the week we gathered to break bread. Paul was intending to leave the following morning. He was engaged in discussion with them, and he went on talking up to midnight. There were several lamps burning in the upper room where we were gathered.

20th Century New Testament On the first day of the week, when we had met for the Breaking of Bread, Paul, who was intending to leave the next day, began to address those who were present, and prolonged his address till midnight. There were a good many lamps in the upstairs room, where we had met; And a young man named Eutychus, sitting at the window, was gradually overcome with great drowsiness, as Paul continued his address. At last, quite overpowered by his drowsiness, he fell from the third story to the ground, and was picked up for dead. But Paul went down, threw himself upon him, and put his arms round him. "Do not be alarmed," he said, "he is still alive." Vv. 9–10 are included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible **Eutychus Revived at Troas**
On the first day of the week, we assembled to break bread. Paul spoke to them, and since he was about to depart the next day, he kept on talking until midnight. There were many lamps in the room upstairs where we were assembled, and a young man named Eutychus was sitting on a window sill and sank into a deep sleep as Paul kept on talking. When he was overcome by sleep, he fell down from the third story and was picked up dead. V. 9 is included for context.

Conservapedia Translation	On the first day of the week, when the students came together to break bread, Paul preached to them, ready to depart the next day. He continued speaking until midnight. There were many lights shining in the upper room when they were gathered together. This is commonly interpreted to mean that the Apostles observed the first day of the week and ceased worshiping on the Sabbath. However, the breaking of bread was no specialty, because it was a daily act from house to house. (Acts 2:42) Furthermore, Paul's decision to wait until after the Sabbath was over to speak on Saturday evening, the start of the first day of the week, in preparation to depart on the morning of the same day, indicates the early apostolic Christians continued observing the seventh day of the week and worked on the first day.
Revised Ferrar-Fenton Bible	At Troas—A Christian Sabbath. On the first day of the week, when we assembled to break bread, Paul, intending to leave on the following day, addressed them, and prolonged his speech until midnight. There were a number of lamps in the upper chamber in which we were assembled.
Free Bible Version	Paul was speaking on the first day of the week as we gathered together to break bread. He was planning to leave in the morning, and went on speaking until midnight. (The upstairs room where we were meeting was lit by many lamps.)
God's Truth (Tyndale)	And on the morrow after the Saboth day the disciples came together for to break bread, and Paul preached unto them (ready to depart on the morrow) and continued the preaching unto midnight. And there were many lights in the chamber where they were gathered together, and there sat in a window a certain young man named Eutichus, fallen into a deep sleep. V. 9 is included for context.
International Standard V	Paul's Farewell Visit to Troas On the first day of the week, when we had met to break bread, Paul began to address the people. [Lit. them] Since he intended to leave the next day, he went on speaking until midnight. Now there were many lamps in the upstairs room where we were meeting.
UnfoldingWord Literal Text	Then on the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He was planning to leave the next day, so he continued his talk until midnight. There were many lamps in the upper room where we were meeting together.
Urim-Thummim Version	Then on the only one Sabbath of the week, when the disciples came together to break bread, Paul preached to them, ready to leave the next day but continued his speaking until midnight. And there were many lamps in the upper room where they were gathered together.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Eucharist at Troas • On the first day of the week we were together for the breaking of the bread, and Paul, who intended to leave the following day, spoke at length. The discourse went on until midnight, with many lamps burning in the upstairs room where we were gathered. A portion of v. 8 will be placed with the next passage for context. ²⁰ 2:42; 1Cor 11:17; 16:2 Footnote for Acts 20:7 is placed in the Addendum .
The Heritage Bible	And in the first of the Sabbaths, the disciples coming together to break bread, Paul spoke thoroughly to them, about to leave the next day, and continued the word until midnight. And there were sufficient lamps in the upper room where they were gathered together.

²⁰ What the Christian Community Bible suggests is v. 8 actually includes a portion of v. 9 (according to other translations).

New American Bible (2011) **Eutychus Restored to Life.**

On the first day of the week* when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight. V. 8 will be placed with the next passage for context.

* [20:7] The first day of the week: the day after the sabbath and the first day of the Jewish week, apparently chosen originally by the Jerusalem community for the celebration of the liturgy of the Eucharist in order to relate it to the resurrection of Christ.

New Catholic Bible

Paul's Witness and Testament^[e]

Paul Raises Eutychus to Life. On the first day of the week, when we gathered for the breaking of the bread, Paul spoke to the people, and because he was going to leave on the next day, he continued speaking until midnight. There were many lamps in the upper room where we were assembled, and a young man named Eutychus, who was sitting on the window ledge, became ever more drowsy as Paul talked on and on. Finally, overcome by sleep, he fell to the ground three floors below, and when they picked him up, he was dead. V. 9 is included for context.

[e] In this chapter, it is no longer a case of proclaiming the word or creating a Church; it is a moment of respite and retreat that clears up Paul's personal destiny and expresses the principal concerns for the development and perseverance of a Church. Paul is aware that he will never return (see Acts 21:14), and he envisages undergoing the same suffering as Christ. The Book of Acts will not recount his martyrdom, no more than it will enlighten us about Peter's martyrdom, for this Book is not intended to be a biography of the apostles. Its purpose is to make known the life of the Churches and the power of the Spirit who animates them, the great realities that ensure their development, their relationships and their unity. The communities are to find themselves devoted to one another, but with the Spirit (v. 28) and the living tradition that carries them along. The atmosphere recalls Christ's discourse after the Last Supper (Jn 14–16). Paul gives his testament.

New Jerusalem Bible

On the first day of the week we met for the breaking of bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night. V. 8 will be placed with the next passage for context.

Revised English Bible–1989

On the Saturday night, when we gathered for the breaking of bread, Paul, who was to leave next day, addressed the congregation and went on speaking until midnight. V. 8 will be placed with the next passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On *Motza'ei-Shabbat*, when we were gathered to break bread, Sha'ul addressed them. Since he was going to leave the next day, he kept talking until midnight. V. 8 is included for context.

Hebraic Roots Bible

And on one of the Sabbaths, the disciples having been assembled to have a fellowship meal together, being about to depart on the next morning, Paul reasoned to them. And he continued his speech until midnight.

And many lamps were in the upper room where they were gathered.

Holy New Covenant Trans.

On the first day of the week, we all met together to eat the supper of the Lord. Paul was talking with the group. He was ready to leave the next day. Paul continued his speech until midnight. There were many torches in the room where we were gathered. The room was upstairs.

The Scriptures 2009

And on day one of the week,^a the taught ones having gathered together to break bread, Sha'ul, intending to depart the next day, was reasoning with them and was extending the word till midnight.

^aGk. Sabbaths.

And there were many lamps in the upper room where they were assembled.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the one [one] [of] the breaks (weekly) having been gathered us to break bread The Paul discussed [with] us Intending to leave [on] the [one] next [He] prolonged also the word until midnight were but Lamps Considerable in the room (upper) where [We] were Having Been Gathered...
Alpha & Omega Bible	ON THE FIRST DAY OF THE WEEK (<i>Sunday</i>), WHEN WE WERE GATHERED TOGETHER TO EAT A MEAL, PAULOS (<i>Paul</i>) BEGAN TALKING TO THEM, INTENDING TO LEAVE THE NEXT DAY, AND HE PROLONGED HIS MESSAGE UNTIL MIDNIGHT. †(<i>The gathering on this first day of the week, should never be used to try to claim that Jesus replaced the 7th day. There is nothing in the context to indicate that. They ate meals together all of the time regardless of what day it was. Notice this was decades after the resurrection & scripture still makes a distinction between the 1st day and the Sabbath of the 7th day.</i>) THERE WERE MANY LAMPS IN THE UPPER ROOM WHERE WE WERE GATHERED TOGETHER.
Awful Scroll Bible	And from-within the first of the week, the disciples having been gathered-together to break bread, Paul was speaking-through to them, thinking to go-away on-tomorrow, so he was stretching-off-from of the Word until midnight. And there were many enough of lamps from-within the upper room, where we were having been gathered-together.
exeGeser companion Bible	...and on the first of the shabbath, as the disciples assemble together to break bread, Paulos reasons to them - about to depart on the morrow; and stretches his words until midnight. And there are many lamps in the upper loft where they gather together: ...
Orthodox Jewish Bible	And on Yom Rishon, when we met for tish (it was Motzoei Shabbos when there was a Melaveh Malkeh communal meal), Rav Sha'ul was saying a shiur to them, since he would have to depart early the next day and was having to extend the message until chatzot halailah. And there were a number of menorot in the upper story, where we had assembled.
Rotherham's Emphasized B.	And <on the first of the week, when we were gathered together to break bread> [Paul] went on to discourse with them, being about to depart on the morrow; and he prolonged his discourse until midnight. Now there were a good many torches in the upper room, where we were gathered together.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now on the first day of the week (Sunday), when we were gathered together to break bread (share communion), Paul began talking with them, intending to leave the next day; and he kept on with his message until midnight. V. 8 will be placed with the next passage for context.
An Understandable Version	And on the first day of the week [<i>i.e., Sunday</i>], when we [<i>disciples</i>] had gathered together to break bread [<i>i.e., the Lord's Supper. See I Cor. 11:20-24</i>], Paul delivered a message that lasted until midnight, [<i>since</i>] he was planning to leave [<i>Troas</i>] the next day. Now there were many lamps in the upstairs room where we were meeting.
The Expanded Bible	Eutychus Raised from the Dead at Troas On the first day of the week [^c Sunday; or perhaps Saturday night since the Jewish day began in the evening (Greeks reckoned from the morning)], we all met together to break bread [^c probably a reference to the Lord's Supper; Luke 22:14–20], and Paul spoke to [or was having a discussion with] the group. Because he was

planning to leave the next day, he kept on talking until midnight. We were all together in a room upstairs, and there were many lamps in the room [^C using up oxygen and causing drowsiness].

Jonathan Mitchell NT

Now on that one particular sabbath (literally: in the one of the sabbaths), at our having been gathered together to break bread (= share a meal), Paul began dialoging with (or: discussing and reasoning through a discourse to) them. [He was] being about to depart on the next day, so he continued prolonging the message (stretching out beside [them] the thoughts and reasons of the Logos) until midnight. So in the upper room (or: chamber; = upstairs or in the upper story) where we were gathered together, there were quite a few lamps.

Syndein/Thieme

And upon the first day of the week, when the disciples had assembled together to break bread {short communion ritual}, Paul kept on preaching {to discuss based on what you think - an analysis} and preaching unto them to their advantage . . . ready to depart on the morrow and continued his speech until midnight.

{Note: This is the night before Paul is leaving. The communion was short. Paul's speech was long - a four hour plus sermon}.

And there kept on being many lights in the upper chamber, where they were gathered together.

{Note: means this was a very dark night and there were many oil lamps burning oxygen. Lack of oxygen, long sermon, late at night, add youth and you get sleepiness.}

Translation for Translators

At Troas, Paul encouraged believers by resurrecting Eutychus.

Acts 20:7-12

◀On Sunday evening/On the evening of the first day of the week▶, we (exc) and the other believers there gathered together to celebrate the Lord's Supper and to eat other food [SYN]. Paul spoke to the believers. He continued teaching them until midnight, because he was planning to leave Troas the next day. Many oil lamps were burning in the upstairs room in which we (exc) had gathered, so the fumes caused some people to become sleepy.

Bible Translations with Many Footnotes:

Lexham Bible

Eutychus Falls from a Window

And on the first day of the week, when [^{*}Here "when " is supplied as a component of the temporal genitive absolute participle ("had assembled")] we had assembled to break bread, Paul began conversing [^{*}The imperfect tense has been translated as ingressive here ("began conversing")] with them, because he [^{*}Here "because " is supplied as a component of the participle ("was going to") which is understood as causal] was going to leave on the next day, and he extended his [^{*}Literally "the"; the Greek article is used here as a possessive pronoun] message until midnight. Now there were quite a few lamps in the upstairs room where we were gathered.

NET Bible®

On the first day²⁹ of the week, when we met³⁰ to break bread, Paul began to speak³¹ to the people, and because he intended³² to leave the next day, he extended³³ his message until midnight. (Now there were many lamps³⁴ in the upstairs room where we were meeting.)³⁵

^{29sn} On the first day. This is the first mention of a Sunday gathering (1 Cor 16:2).

^{30tn} Or "assembled."

^{31tn} The verb διαλέγομαι (dialegomai) is frequently used of Paul addressing Jews in the synagogue. As G. Schrenk (TDNT 2:94-95) points out, "What is at issue is the address which any qualified member of a synagogue might give." Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21. In the context of a Christian gathering, it is preferable to translate διελέγετο (dielegeto) simply as "speak" here. The imperfect verb διελέγετο has been translated as an ingressive imperfect.

^{32tn} BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: intend, propose, have in mind...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

^{33tn} Or “prolonged.”

^{34tn} More commonly λαμπάς (lampas) means “torch,” but here according to BDAG 585 s.v. λαμπάς 2, “lamp...w. a wick and space for oil.”

^{35sn} This is best taken as a parenthetical note by the author.

The Spoken English NT

Paul Visits the Community at Troas

On the first day of the week we got together for a meal,^o and Paul was teaching^p them. He was going to leave the next day, and he kept on talking into the middle of the night. And there were quite a few lamps in the upstairs room where we’d gotten together.

^{o.} Lit. “to break bread.”

^{p.} Or “discussing things with.”

Wilbur Pickering’s New T.

Troas

Now on the first day of the week,² the disciples being assembled to break bread, Paul started addressing them, and because he intended to leave the next day he continued his message until midnight. There were many lamps in the upper room where we were assembled.

(2) Note that the disciples are meeting on Sunday.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now on the first [day] of the week [i.e. Sunday], the disciples having been gathered together to break bread, Paul began holding a discussion with them, being about to be departing the next day, and he kept prolonging the word [fig., discussion] until midnight.

And a considerable [number] of lamps were in the upstairs room where we had been gathered together.

Benjamin Brodie’s trans.

Now, on the first day of the week, when we were gathered together to break bread [ordinary meal], Paul was conducting a discussion with them and was about to depart on the next day. Consequently, he prolonged his discourse until midnight. Now there were many oil lamps in the upper room where we were gathered together.

Charles Thomson NT

And on the first day of the week when the disciples assembled to break bread, Paul, being about to depart on the morrow, discoursed with them, and lengthened out the discourse till midnight.

Context Group Version

Now in the upper room where they were assembled, there were many lamps.

And on the first day of the week, when we were gathered together to break bread, Paul dialoged with them, intending to depart on the next day; and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together.

Far Above All Translation

And on the first of the Sabbaths when the disciples had gathered together to break bread, Paul held a discussion with them, intending to depart on the next day, and he prolonged the discussion up to midnight. And there was a considerable number of lamps in the upper room where we were gathered.

Modern Literal Version 2020

Now on the first *day* of the week, *the* disciples having been gathered together-with *us* to break bread, Paul was reasoning *many things* with them, being about to go-forth on the next-day, and he was prolonging the speech {Or: sermon} till midnight. Now a considerable *number of* lamps were in the upstairs-room where we had been gathered together-with *them*.

NT (Variant Readings)

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.

And there were many lights in the upper chamber where °we were gathered together.

°TR-they

The gist of this passage: Paul is teaching the church in Troas on the first day of the week when something happens.

7-8

Acts 20:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
sabbata (σάββατα) [pronounced <i>SAHB-baht-ah</i>]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun; genitive/ablative case	Strong's #4521

Translation: At the first of the week,...

The fact that these men are meeting on Sunday is not really that significant. There is no reason to think that Paul only went around on Saturdays and Sundays and taught and evangelized. We have seen that Paul would only go to synagogues on Saturdays (that seemed to be routine 6 for him), but it would make little sense for him to just sit around for 5 or 6 days and wait for the next **Sabbath** to roll around. In the previous chapter, you may recall that he pulls all the Christians out of the Ephesian synagogue and they begin to meet elsewhere).

Some of the footnotes in the various translations suggest that meeting on a Sunday was what distinguished the Christians from the Jews, but was this really the reason that Christians meet on Sundays? Let me suggest a simpler, more practical reason. For many years of the nascent Church Age, Paul and other Jewish evangelists would go into the synagogues on Saturday and proclaim Jesus Christ. So when would Christians gather simply as a group? Either Saturday night (the Jews understood this to be the next day or Sunday) or the next day (the next day according to Roman sensibilities). Such meetings would take place at night, as people worked on Sunday in this era. They had no reason not to work.

The Jews believed the new day to start at sundown. We think of the new day beginning at midnight. I don't know if the Romans saw the new day as beginning at midnight or at first light the next morning. The Chick-fil-As of the ancient world were actually open on Sundays.

Now this meeting will take place at night after the Sabbaths. Do we understand this to be the Jewish Sunday (which we understand to be Saturday night); or is this actually Sunday night (the way we think of Sunday night). Quite frankly, I was confused on this at first. However, given that Luke, the author of Acts, is a gentile, then his sensibilities would have come into play. For him, Saturday night began when it became dark on Saturday (to the Jew, this was the beginning of Sunday). So when Luke writes of the first day of the week, that would be sometime on Sunday. Given that Paul talks until midnight, and given that Luke is the human author, I would assume that this is Sunday night, as you and I think about Sunday night (Sunday night follows Sunday day).

The fact that they are meeting on Sunday, as I have suggested, is not necessarily significant in itself. A tradition built up over 25 years or so was, the believers go to the synagogue on Saturday and then they meet the next day as a group. So this continued even when the believers did not go to the synagogue to evangelize (Acts 19 is the last recorded incident of evangelizing at a synagogue). My point is, Sunday worship was very much an organic process. No one stood up in a meeting and said, "We should not be like the Jews; we should meet on Sundays." Paul did not write in an epistle, "Until further notice, the church will meet on Sundays." Sunday meetings arose out of practicality; and it just continued that way, even when the practical reason was no longer there.

Let me remind you of what took place in Ephesus:

Acts 19:8 **And he [Paul] entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God.**

Acts 19:9 **But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he [Paul] withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus.**

Acts 19:10 **This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks. (ESV)**

Luke does not record another incident of Paul going into a synagogue to evangelize (maybe he did, maybe he didn't); and the same is true of other evangelists of the early Church Age.

Meeting on a Sunday had a practical reason for about 25 years. The Jewish believers evangelized in the synagogues on Saturday; then they met the next day to be taught more. This essentially established when the church would meet, even after the practical reason (going to the synagogue to evangelize) faded away.

Illustration: I am going to give you an example of something theological which began due to a practical reason, but continues, even though that practical reason is no longer. In many/most seminaries, it is taught that Moses did not write the Pentateuch but the Jehovist wrote the sections where the name *Jehovah* is found most often; and the Elohist wrote the sections where the name *Elohim* is found most often. Then someone or some group, decades later (maybe hundreds of years later) wove those two sets of accounts together, resulting in the books we have today. To me, this is an insane theory and makes no logical sense. However, part of the reason why this theory (known as the JEPD theory) came about is, it was believed that there was no writing taking place during the time of Moses. Well, if there was no writing, then Moses could not have written the Pentateuch, so what are our other options? And so the JEPD theory arose and took hold. Today we know there were abundant writing materials available in Egypt at the time of Moses. However, that absurd theory remains even though one of the chief reasons for it has been taken away.

Now, the fact that there is Sunday worship taking place in this passage is not necessarily significant; that had become the tradition of the church based upon practicality. However, the fact that this is specifically recorded might be understood as significant. Luke writing about this forces the commentator (or the pastor-teacher) to discuss further Christians meeting on Sundays.

Acts 20:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagō (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #4863
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
kláō (κλάω) [pronounced KLAH-oh]	<i>to break (bread) (into pieces); to tear (separate) (into pieces)</i>	aoist active infinitive	Strong's #2806
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740

Translation: ...we gathered to break bread.

This appears to be a meal which they would share together. Based upon what follows, Paul also planned on doing some teaching.

This had become a very common occurrence. After work on Sunday evenings, the nascent church would meet. Apparently they would eat (very likely, this was the beginning of pot luck Sundays—I am serious about this); and the perhaps the beginning of the tradition of believers meeting on Sundays. The impression that I get from this is, sometimes they met and only had communion; sometimes they met and only had a meal; and sometimes they met and both things happened.

The way that this is worded suggests a meal.

Acts 20:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
dialégomai (διαλέγομαι) [pronounced dee-al-EHG-ohm-ah-ee]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1256

Acts 20:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	Strong's #3195
éxeimi (ἔξειμι) [pronounced EX-ī-mee]	<i>to go out, to issue, to leave (a place), to escape (to the shore); to depart, to get (to land)</i>	present infinitive (no voice stated)	Strong's #1826
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
epaúrion (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887

Translation: Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day.

When we consider the epistles taken in the order that they are written, there is a world of difference between 1Thessalonians and Galatians and Romans and Ephesians.

When listening to the 1Thessalonians series done by R. B. Thieme, Jr., he spoke about the idea of following the progression of Paul's knowledge of doctrine through these epistles that he wrote. This is something which I had been thinking about for some time before I heard Bob mention it.²¹

Paul, recognizing that evangelizing **gentiles** was every bit as important as evangelizing Jews; and understanding that Israel did not occupy the same space in **God's plan** as it once had, began to build upon these facts. The epistles represent these building blocks.

Now, as I have said many times, the book of Acts is descriptive and the epistles are prescriptive. We do *not* go to the epistles of Paul and say, "We now follow this later epistle, but this early epistle is no longer relevant." All of his Paul's epistles are relevant and accurate; even though we can see Paul's understanding and knowledge grow. In fact, he seemed to have his great breakthroughs post A.D. 54. Paul's epistles also build into a great spiritual revolution.

Paul lived long enough to recognize some very basic truths about the things which have taken place since the Day of Pentecost. Incorporating gentiles into God's plan is one of those things (which the Apostle Peter confirms).

²¹ This was my second time to listen to 1Thessalonians, but often the second time to listen is as if I never heard it the first time through. Those who still listen to Bob's teaching understand what I am talking about.

The holy days and the celebrations of the Jewish people is becoming less and less relevant to believers at this point in time (in his actions, Paul is not to this point yet). Yet Paul keeps learning more and more, and logically building upon what he knows, developing, slowly but surely, a whole system of theology for the New Testament. Does he know that he is doing this? I believe that he does, although he may not fully appreciate what he is doing.

Now, sometimes, circumstances and problems at this or that church brings these things out in Paul. Something happens, it has to be dealt with; and he needs to consider what is the proper solution, but without falling back upon the Mosaic Law (as he will reject life by means of the Mosaic Law in the book of Galatians).

What Paul will do—particularly in the next chapter—by going to Jerusalem and offering a vow. He is way out of line. He is getting things all messed up. What I believe God *wanted* was for Paul to write the book of Hebrews. Instead, he screwed things up by going to Jerusalem in person and messing everything all up.

However, just as God brought Apollos into Ephesus to take up the slack for Paul leaving there prematurely, God also brought someone in to write the book of Hebrews (some think Apollos wrote it, but we really don't know). But, God knowing that Paul would fail, in eternity past, made provision for it, and some unknown believer comes forward to explain to the Hebrews how their understanding of the Old Testament is to be understood today, post-Christ. Someone else had to do this, because this was Paul's blind spot.

Acts 20:7c **Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day.**

As time moved forward, Paul began to understand more and more of what the Church Age was (even before he even knew what **dispensations** were); and as he learned more, he taught this information to his disciples/fellow workers. Let me suggest that this was blowing their minds, and they were prepared to keep on listening. Sensing this positive volition, Paul was prepared to keep on teaching.

Acts 20:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parateínō (παρᾰτείνω) [pronounced <i>par-at-Ī-no</i>]	<i>to extend, to stretch out (lengthwise), to prolong, to continue</i>	3 rd person singular, imperfect active indicative	Strong's #3905
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
mechri/mechris (μέχρι/μεχρις) [pronounced <i>MEHKH-ree/mekh-RIHS</i>]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360

Acts 20:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mesonuktion (μεσονύκτιον) [pronounced <i>mehs-on- OOK-tee-on</i>]	<i>midnight</i>	neuter singular noun; genitive/ablative case	Strong's #3317

Translation: But he kept on continuing [to teach] the word until midnight.

Paul just kept on teaching these men (these are things which they would also be teaching, wherever they would be assigned); and they were eager to take it in.

Acts 20:7 *At the first of the week, we gathered to break bread. Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day. But he kept on continuing [to teach] the word until midnight.* (Kukis mostly literal translation)

The dedication here is impressive. Everyone has just eaten a meal. That day, all of the people gathering had worked. And now Paul is talking for hours.

I am embarrassed at the number of Bible classes I have attended and could not keep my mind focused, but would drift off from time to time. I fully understand how these people are feeling—in fact, one person in particular, I can totally relate to.

Acts 20:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lampades (λαμπάδες) [pronounced <i>lam-PAD- ehs</i>]	<i>lamps; torches; lights; flames fed by oil</i>	feminine plural noun, nominative case	Strong's #2985
hikanos (ἰκανός) [pronounced <i>hik-an- OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	feminine plural adjective; nominative case	Strong's #2425
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 20:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huperion (ὑπερῶον) [pronounced hoop-er-OH-on]	<i>upper story, a higher part of the house, an apartment in the third story, an upper chamber/room</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5253
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, imperfect indicative (no voice stated)	Strong's #1510
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, perfect passive participle; nominative case	Strong's #4863

Translation: [There] were lamps [lit] in this upper room where we had gathered together.

Despite the positive volition, there was a situation. The men had all eaten, there were burning oil lamps keeping the room warm and to provide light. However, these lamps reducing the amount of oxygen in the air. This is going to cause problems for one young man in particular. Everything that was taking place was conducive to sleep. In fact, the young man will do something to help himself to stay awake.

Acts 20:8 [There] were lamps [lit] in this upper room where we had gathered together. (Kukis mostly literal translation)

Acts 20:7–8 At the first of the week, we gathered to break bread. Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day. But he kept on continuing [to teach] the word until midnight. [There] were lamps [lit] in this upper room where we had gathered together. (Kukis mostly literal translation)

Acts 20:7–8 On Sunday, we gathered to take a meal together. Paul was discussing with all of us some doctrinal developments, intending to depart the next day. However, interest was so strong that, Paul just kept on teaching until midnight. The upper room where we had gathered was kept lighted by a number of lamps. (Kukis paraphrase)

Now sitting a certain young man with a name Eutychus on the windowsill being overcome with sleep—deep (sleep). Was discussing the Paulos for greater [time]. Being cast down from the sleep, he fell from the third story down, and was lifted up dead. Now descending, the Paul fell upon him and was embracing [him], he said, “Do not be disturbed, for the life of him in him is.”

Acts
20:9–10

A certain young man with a name Eutychus was sitting on the windowsill, being overcome with a deep sleep, as Paul keep speaking [for] a long [time]. Being overcome by sleep, [Eutychus] fell down from the third story and was lifted up [and determined to be] dead. Paul, having gone down, fell upon him and embraced [him]. [Paul] said, “Do not be troubled, for his life is in him.”

While Paul was speaking to the men, there was a young man named Eutychus there, who was listening, sitting on the window opening. As Paul kept on speaking, Eutychus had fallen asleep and fell down from the third floor to the ground. The first person on the ground pronounced Eutychus dead. Paul also went down, fell upon the young man and embraced him. Then Paul said, “Do not be troubled by this incident; the man’s life is still in him.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now sitting a certain young man with a name Eutychus on the windowsill being overcome with sleep—deep (sleep). Was discussing the Paulos for greater [time]. Being cast down from the sleep, he fell from the third story down, and was lifted up dead. Now descending, the Paul fell upon him and was embracing [him], he said, “Do not be disturbed, for the life of him in him is.”
Complete Apostles Bible	And a certain young man named Eutychus sat in the window, being overwhelmed by a deep sleep. While Paul was speaking for a while longer, having been overwhelmed by sleep, he fell down from the third story and was taken up dead. But Paul, going down, fell upon him, and embracing him said, "Do not be troubled, for his life is in him."
Douay-Rheims 1899 (Amer.)	And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching), by occasion of his sleep fell from the third loft down and was taken up dead. To whom, when Paul had gone down, he laid himself upon him and, embracing him, said: Be not troubled, for his soul is in him.
Holy Aramaic Scriptures	And there sat in the window a certain young man whose name was Eutikus {Eutychus}, and he was listening. And he sank into a heavy sleep while he, Paulus {Paul}, was a long time in speech. And in his sleep he fell from the third floor, and was taken up, while dead. And going down, Paulus {Paul} fell on the side of him and embraced him, and said, “Do not be troubled, on account that his soul is in him!”
James Murdock’s Syriac NT	And a young man named Eutychus was sitting in a window and listening. And while Paul prolonged his discourse, he sunk into a deep sleep; and, in his sleep, he fell from the third loft, and was taken up as dead. And Paul went down, and bent over him and embraced him, and said: Be not agitated, for his soul is in him.
Original Aramaic NT	And there was a young man whose name was Eutikus, sitting there in a window, and he listened and he sank into a deep sleep, and as Paulus had prolonged the message, in his sleep he fell from the third story, and he was taken up as dead. And Paulus came down and fell upon him and embraced him and he said, "Do not be troubled, because his life is in him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a certain young man named Eutychus, who was seated in the window, went into a deep sleep; and while Paul went on talking, being overcome by sleep, he had a fall from the third floor, and was taken up dead. And Paul went down and, falling on him, took him in his arms and said, Do not be troubled, for his life is in him.
Bible in Worldwide English	A young man named Eutychus sat in the window. He became very sleepy. When Paul kept talking so long, Eutychus was very deep in sleep and fell down from the third floor. When the people picked him up he was dead. Paul went down stairs. He lay on him and put his arms around him. Do not fear, he said. He is alive.
Easy English	A young man called Eutychus was at the meeting. He was sitting on the edge of a window. When Paul had talked for a long time, Eutychus started to sleep. When he was really sleeping, he fell out of the window. He dropped down a long way to the ground. Some of the believers lifted him up, but he was dead. So Paul went down the stairs to them all. He lay on top of the young man and held him with his arms. Then Paul said to them all, 'Do not be afraid. He is still alive.'
Easy-to-Read Version—2008	There was a young man named Eutychus sitting in the window. Paul continued talking, and Eutychus became very, very sleepy. Finally, he went to sleep and fell out of the window. He fell to the ground from the third floor. When the people went down and lifted him up, he was dead. Paul went down to where Eutychus was, knelt down beside him, and put his arms around him. He said to the other believers, "Don't worry. He is alive now."
<i>God's Word™</i>	A young man named Eutychus was sitting in a window. As Paul was talking on and on, Eutychus was gradually falling asleep. Finally, overcome by sleep, he fell from the third story and was dead when they picked him up. Paul went to him, took him into his arms, and said, "Don't worry! He's alive!"
Good News Bible (TEV)	A young man named Eutychus was sitting in the window, and as Paul kept on talking, Eutychus got sleepier and sleepier, until he finally went sound asleep and fell from the third story to the ground. When they picked him up, he was dead. But Paul went down and threw himself on him and hugged him. "Don't worry," he said, "he is still alive!"
J. B. Phillips	There were a great many lamps burning in the upper room where we met, and a young man called Eutychus who was sitting on the window-sill fell asleep as Paul's address became longer and longer. Finally, completely overcome by sleep, he fell to the ground from the third storey and was picked up as dead. But Paul went down, bent over him and holding him gently in his arms, said, "Don't be alarmed; he is still alive." V. 8 is included for context.
<i>The Message</i>	A young man named Eutychus was sitting in an open window. As Paul went on and on, Eutychus fell sound asleep and toppled out the third-story window. When they picked him up, he was dead. Paul went down, stretched himself on him, and hugged him hard. "No more crying," he said. "There's life in him yet."
NIRV	A young man named Eutychus was sitting in a window. He sank into a deep sleep as Paul talked on and on. Sound asleep, Eutychus fell from the third floor. When they picked him up from the ground, he was dead. Paul went down and threw himself on the young man. He put his arms around him. "Don't be alarmed," he told them. "He's alive!"
New Life Version	A young man named Eutychus sat in the window. As Paul kept on preaching, this man started to go to sleep. At last he went to sleep. He fell from the third floor to the ground and was picked up dead. Paul went down and stood over him. Then he took him in his arms and said, "Do not be worried. He is alive!"
New Simplified Bible	A young man named Eutychus sat in the window. He was very sleepy. Paul's talk was long and he fell asleep. He fell down from the third story, and was taken up

dead. Paul went down and fell on him. He embraced him and said: »Do not be troubled for he lives.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	A young man named Eutychus [5] sat on the window ledge, as Paul talked on and on. Eventually, Eutychus fell asleep. Then he fell three stories. When they picked him up, he was dead. [6] Paul went down and wrapped his arms around the young man. He told the people, "Don't worry. He's still got some life in him." ⁵ 20:9Ironically, given what happens to Eutychus, his name means "Lucky." ⁶ 20:9By "dead," many scholars agree that the Greek phrasing does not mean "almost dead," "appears to be dead," or "kinda looks dead." The kid is kaput. The scene describing Paul bending over the young man is reminiscent of other Bible stories about people coming back to life. Elijah, confronted with a dead child, "stretched himself out over the child . . . and the life of the child returned" (1 Kings 17:21-22, New Living Translation).
Contemporary English V.	A young man by the name of Eutychus was sitting on a window sill. While Paul was speaking, the young man got very sleepy. Finally, he went to sleep and fell three floors all the way down to the ground. When they picked him up, he was dead. Paul went down and bent over Eutychus. He took him in his arms and said, "Don't worry! He's alive."
Goodspeed New Testament	There were a great many lamps in the upstairs room where we met and a young man named Eutychus, who was sitting at the window, became very drowsy as Paul's address grew longer and longer, and finally went fast asleep and fell from the third story to the ground, and was picked up for dead. But Paul went downstairs, and threw himself upon him, and put his arms around him. "Do not be alarmed," he said, "he is still alive." V. 8 is included for context.
The Living Bible	The upstairs room where we met was lighted with many flickering lamps; and as Paul spoke on and on, a young man named Eutychus, sitting on the windowsill, went fast asleep and fell three stories to his death below. Paul went down and took him into his arms. "Don't worry," he said, "he's all right!" And he was! V. 8 is included for context.
New Berkeley Version The Passion Translation	. Sitting in an open window listening was a young man named Eutychus. As Paul's sermon dragged on, Eutychus became drowsy and fell into a deep slumber. Sound asleep, he fell three stories to his death below. Paul went downstairs, bent over the boy, and embraced him. Taking him in his arms, he said to all the people gathered, "Stop your worrying. He's come back to life!"
Plain English Version	There was a young man sitting there at an open window. His name was Yutikus. Paul kept on talking for a long time, and Yutikus got very sleepy. Then he went properly to sleep, and he fell out of that window, all the way down 3 floors, to the ground. Some people went down to pick him up, but he was dead. Paul went down too, and he lay down and put his arms around the young man, and he pressed himself against him. Then he said, "Don't worry, he is alive." And that was true. That young man came alive again.
UnfoldingWord Simplified T.	A young man whose name was Eutychus was there. He was seated on the sill of an open window on the third story of the house. As Paul continued talking for a long time, Eutychus became sleepier and sleepier. Finally, he fell sound asleep. He fell out of the window down to the ground. Some of the believers went down immediately and picked him up. But he was dead. Paul also went down. He lay down and stretched out on top of the young man and put his arms around him. Then he said to the people who were standing around, "Do not worry; he is alive again!"

William's New Testament There were many lamps in the room upstairs where we met, and a young man named Eutychus, who was sitting by the window, was gradually overcome by heavy drowsiness, as Paul kept speaking longer and longer, and at last he went fast asleep and fell from the third story to the ground and was picked up dead. But Paul went down and fell on him and embraced him, and said, "Stop being alarmed, his life is still in him." V. 8 is included for context.

Partially literal and partially paraphrased translations:

American English Bible However, there was a young man named Eutychus who had been sitting in a window and fell fast asleep while Paul was talking... Then he slumped over and fell out of the 3rd-story window!
And when they went to pick him up, they found that he was dead.
But then Paul then went downstairs and threw himself on top of the man and hugged him... And finally he announced:
'Don't worry! He's still alive!'

Beck's American Translation .
Breakthrough Version A certain young man with the name Eutychus was sitting on the window being overcome by deep slumber. As Paul was having discussions on more, when he was overcome from the slumber, he fell down from the third floor and was picked up dead.
After Paul climbed down, he got down on him, and when he hugged him, he said, "Don't be disruptive. You see, his soul is in him."

Len Gane Paraphrase There were many lights in the upper room, where they gathered together, and a certain young man named Eutychus sat in the window was going into a deep sleep as Paul was preaching for a long time. [Eutychus] finally being overcome by sleep, fell down from the third story and was picked up dead. Paul then went down, bent over, and taking him in his arms said, "Don't be troubled, for his life is still in him." V. 8 is included for context.

A. Campbell's Living Oracles And there were many lamps in the upper room, in which we were assembled; and a certain young man, whose name was Eutychus, sitting in a window, fell into a profound sleep: and as Paul continued his discourse a long time, he was so overpowered with sleep that he fell down from the third story, and was taken up dead. And Paul went down, and fell upon him, and taking him in his arms, said, Do not make any disturbance, for his life is in him. V. 8 is included for context.

New Advent (Knox) Bible There were many lamps burning in the upper room where we had met; and a young man called Eutychus, who was sitting in the embrasure of the window, was overcome by deep sleep. As Paul still went on preaching, sleep weighed him down, and he fell from the third storey to the ground, where he was taken up dead. Paul went down, bent over him, and embraced him; then he said, Do not disturb yourselves; his life is yet in him. V. 8 is included for context.

NT for Everyone A young man named Eutychus was sitting by the window, and was overcome with a deep sleep as Paul went on and on. Once sleep had got the better of him, he fell down out of the third-story window, and was picked up dead.
Paul went down, stooped over him and picked him up.
"Don't be alarmed," he said. "There is life still in him."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation A certain young man named Eutychus was sitting in a window, having fallen into a deep sleep. As Paul continued preaching for a long time, he sank down with sleep, and fell down from a three-story height and was taken up dead. Paul went down, and fell on him, and embraced him. He said, "Don't disquiet yourselves; he's still alive."

Revised Ferrar-Fenton Bible	And a youth, named Eutychus, sitting in the window-sill, fell into a deep slumber; and as Paul continued his address for a considerable time, he became so overpowered with sleep that he fell down from the third story, and was picked up insensible. Paul, hastening down, however, stooped over him, and, taking him in his arms, said, "Do not agitate yourselves, for his life is in him."
Free Bible Version	A young man called Eutychus was sitting in the window, and he began feeling very sleepy. As Paul went on speaking he fell sound asleep and tumbled down from the third story. When they picked him up they found he was dead. Paul went down, stretched himself out upon him, and hugged him. "Don't worry, he's alive," he said.
God's Truth (Tyndale)	And there were many lights in the chamber where they were gathered together, and there sat in a window a certain young man named Eutichus, fallen into a deep sleep. And as Paul declared, he was the more overcome with sleep, and fell down from the third loft, and was taken up dead. Paul went down and fell on him, and embraced him, and said: make nothing ado for his life is in him. V. 8 is included for context.
Montgomery NT	Now there were many lamps in the upper room where we were assembled, and a young man named Eutychus was sitting in a window, overborne by deep sleep, while Paul continued to preach at length. Overcome at last by sleep, he fell down from the third story, and was taken up dead. Then Paul went down, threw himself upon him, and embracing him, said: "Do not lament; his life is still in him." V. 8 is included for context.
Riverside New Testament	A certain young man named Eutychus, sitting in a window, was overcome with deep sleep while Paul went on discoursing. At last overpowered by sleep he fell from the third story and was taken up dead. But Paul went down and threw himself on him and embraced him and said, "Do not make a noisy wailing; for his life is still in him."
Leicester A. Sawyer's NT	And a young man by the name of Eutychus sitting in a window, falling into a deep sleep while Paul preached long, and being overcome by sleep, fell from the third story down, and was taken up dead. But Paul going down fell on him, and embracing him, said, Be not troubled, for his life is in him
Urim-Thummim Version	And there sat in a window a young man named Eutychus, having fallen into a deep sleep: and as Paul was long preaching, he fell down sleeping, falling down from the 3rd 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.
Weymouth New Testament	Now there were a good many lamps in the room upstairs where we all were, and a youth of the name of Eutychus was sitting at the window. This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the second floor and was taken up dead. Paul, however, went down, threw himself upon him, and folding him in his arms said, "Do not be alarmed; his life is still in him." V. 8 is included for context.
Worsley's New Testament	And a young man named Eutychus, who sat in a window, falling into a deep sleep, as Paul was discoursing for a long time, sunk down and fell from the third story, and was taken up dead. And Paul went down and leaned over him, and took him up and said, Be not disturbed; for his life is in him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) A young man named Eutychus was sitting on the window ledge, and as Paul kept on talking, Eutychus grew more and more sleepy, until he finally went sound asleep and fell from the third floor to the ground. There they found him dead.

Paul went down, bent over him and took him in his arms. "Do not be alarmed," he said, "there is life in him." A portion of v. 8 is included for context. 9:36; 1K 17:21; Mk 5:35

The Heritage Bible

And a certain youth named Eutychus was sitting upon a window, being overcome by a deep sleep; Paul was speaking thoroughly for a long time, being overcome from sleep, fell from the third story, and was lifted up dead.

And Paul going down, seized him, and embracing him said, Do not be disturbed, because his soul is in him.

New American Bible (2011)

There were many lamps in the upstairs room where we were gathered, and a young man named Eutychus who was sitting on the window sill was sinking into a deep sleep as Paul talked on and on. Once overcome by sleep, he fell down from the third story and when he was picked up, he was dead. ^d Paul went down,* threw himself upon him, and said as he embraced him, "Don't be alarmed; there is life in him." V. 8 is included for context.

* [20:10] The action of Paul in throwing himself upon the dead boy recalls that of Elijah in 1 Kgs 17:21 where the son of the widow of Zarephath is revived and that of Elisha in 2 Kgs 4:34 where the Shunammite woman's son is restored to life.

d. [20:10] 1 Kgs 17:17–24; 2 Kgs 4:30–37; Mt 9:24; Mk 5:39; Lk 8:52.

New Jerusalem Bible

A number of lamps were lit in the upstairs room where we were assembled, and as Paul went on and on, a young man called Eutychus who was sitting on the window-sill grew drowsy and was overcome by sleep and fell to the ground three floors below. He was picked up dead. Paul went down and stooped to clasp the boy to him, saying, 'There is no need to worry, there is still life in him.' V. 8 is included for context.

NRSV (Anglicized Cath. Ed.)

A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. But Paul went down, and bending over him took him in his arms, and said, 'Do not be alarmed, for his life is in him.'

Revised English Bible–1989

Now there were many lamps in the upstairs room where we were assembled, and a young man named Eutychus, who was sitting on the window-ledge, grew more and more drowsy as Paul went on talking, until, completely overcome by sleep, he fell from the third storey to the ground, and was picked up dead. Paul went down, threw himself upon him, and clasped him in his arms. "Do not distress yourselves," he said to them; "he is alive." V. 8 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now there were many oil lamps burning in the upstairs room where we were meeting, and there was a young fellow named Eutychus sitting on the window-sill. As Sha'ul's *drash* went on and on, Eutychus grew sleepier and sleepier; until finally he went sound asleep and fell from the third story to the ground. When they picked him up, he was dead. But Sha'ul went down, threw himself onto him, put his arms around him and said, "Don't be upset, he's alive!" V. 8 is included for context.

Hebraic Roots Bible

And a young man named Eutychus was sitting in a window and listening. And while Paul prolonged his preaching, he sunk into a deep sleep; and, in his sleep, he fell from the third loft, and was taken up as dead.

And Paul went down, and bent over him and embraced him, and said: Be not terrified, for his soul is still in him.

Holy New Covenant Trans.

There was a young man named Eutychus sitting in the window. As Paul talked on and on, Eutychus became sleepier and sleepier. Finally Eutychus went to sleep and fell out of the window. He fell to the ground from the third floor. When they got to him, he was dead. Paul went down to Eutychus. He knelt down and hugged him. Paul said to the others, "Don't worry. He is alive now."

The Scriptures 2009	And a certain young man, by name Eutuchos, was sitting in a window, being overpowered by a deep sleep. As Sha'ul kept on reasoning, he was overcome by sleep and fell down from the third story, and was picked up dead. And Sha'ul, having gone down, fell on him, and embracing him said, "Do not be upset, for his life is in him."
Tree of Life Version	Now a young man named Eutychus was sitting in a windowsill, sinking into a deep sleep as Paul kept on talking. Overcome by sleep, he fell from the third story and was picked up—dead. But Paul went down, fell on him and threw his arms around him. He said, "Don't be upset, for his life is within him."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Sitting but Someone Youth [by] name Eutychus on the window Being Cast (Down) [in] sleep deep discussing the paul to [thing] more Being Cast (Down) from the sleep falls from the story (third) below and [He] is taken Dead Descending but The Paul falls [to] him and Embracing {him} [He] says not be disturbed! The for Life [of] him in him is...
Awful Scroll Bible	What is more, there is sitting-down on a window, a certain young man named Eutychus, being borne-down in a deep sleep, (Paul over the better part speaking-through), being borne-down of sleep, downwardly descended from the third-story, and is being taken up dead. But Paul stepping-down, fell-upon him. And taking-hold-around- him -together, says, "Be not yourselves being in tumult, for his life is from-within him!"
Concordant Literal Version	Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing still more, being sunk from sleep, falls down from the third story, and was picked up dead." Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."
exeGesés companion Bible	...and sitting in a window, a youth named Eutychus is brought down into a deep sleep: and as Paulos reasons much, he is brought down by sleep, and falls from the third loft, and is taken for dead. And Paulos descends, and falls on him, and embracing him, says, Tumult not yourselves; for his soul is in him.
Orthodox Jewish Bible	And a certain bocher, by the name of Eutychus, was sitting on the window sill and began to succumb to a deep sleep while Rav Sha'ul was saying a shiur that went on and on. Overcome by this sleep, Eutychus fell from the third story downwards, and was picked up dead. And having come down, Rav Sha'ul fell upon him, and, having embraced him, Rav Sha'ul said, "Do not be troubled, for his neshamah is in him." [MELACHIM ALEF 17:21; MELACHIM BAIS 4:34]
Rotherham's Emphasized B.	And there sat a certain young man by name Eutychus, in the window, who was getting overpowered by a deep sleep; and while Paul was discoursing yet further , being overpowered by his sleep he fell, from the third story, down, and was taken up dead. Going down, however, Paul fell upon him, and, embracing him, said— Be not making confusion; for his soul is in him .

Expanded/Embellished Bibles:

The Amplified Bible

Now there were many lamps in the upper room where we were assembled, and there was a young man named Eutychus (“Lucky”) sitting on the window sill. He was sinking into a deep sleep, and as Paul ^[b]kept on talking longer and longer, he was completely overcome by sleep and fell down from the third story; and he was picked up dead. But Paul went down and threw himself on him and embraced him, and said [to those standing around him], “Do not be troubled, because he is alive [Lit *his soul is in him.*].” V. 8 is included for context.

[b] Luke (the writer) takes a good-natured poke at Paul when he describes Paul’s long-winded preaching. Anyone who studies Paul’s letters, especially in the original Greek, will soon discover that Paul was a vivacious, wonderfully emotional servant of the Lord who was never stingy with words.

An Understandable Version

A certain young man, named Eutychus, fell sound asleep while sitting on an *[open] window ledge [during the message]*. Since Paul’s message continued *[until nearly midnight]* Eutychus was overcome by sleep and fell from the third floor to his death. Paul hurried downstairs and placed himself on the young man and held him closely, saying *[to the people gathered around]*, “Do not be upset, he is alive.”

The Expanded Bible

A young man named Eutychus was sitting in the window. As Paul continued talking, Eutychus was falling into a deep sleep. Finally, he went sound asleep and fell to the ground from the third floor. When they picked him up, he was dead. Paul went down to Eutychus, ·knelt down [or threw himself on him; ^c like Elisha; 2 Kin. 4:32–35], and ·put his arms around [embraced] him. He said, “Don’t ·worry [fear]. ·He is alive now [^LFor his life/soul is in him].”

Jonathan Mitchell NT

Now a certain young man named Eutychus, remaining seated upon the window [sill] (or: little door [opening]; [note: likely opened due to the crowd as well as from the heat and smoke from all the lamps]) [and] being made to increasingly sink down in a deep sleep during Paul’s discoursing still more (= for a long time), upon being caused to collapse from the sleep, he fell down from the third story – and was lifted up dead!

So Paul, descending the steps, fell on him and, after taking [him] in his arms and embracing [him], said, “Stop wailing and do not continue causing a tumult, for his soul (the inner life of his being) continues existing (or: being) within the midst of him!”

Syndein/Thieme

And there sat in a window a certain teenager named Eutychus {means ‘good luck!’}, being fallen into a deep sleep as he fought the sleep . . . and as Paul was long preaching, he sunk down with sleep {now he is out}, and fell down from the third floor, and was lifted up dead.

And Paul went down, and stretched himself out over him, and embracing him said, “STOP YOUR LAMENTING! . . . for his SOUL is now in him.

{Note: The people were in panic palace wailing and crying and screaming. Paul quieted the scene and then resuscitated the teenager. Resurrection is to die, come back to life and never die again. Only Christ has done that to date. Resuscitation is to come back to life, but to die again.}

Translation for Translators

A young man whose name was Eutychus was there. He was seated on *the sill of an open window on the third story of the house*. As Paul continued talking for a long time, Eutychus became sleepier and sleepier. Finally, he was sound/really asleep. He fell *out of the window* from the third story *down to the ground*. *Some of the believers went down* immediately and picked him up. *But he was dead*. Paul also went down. He lay down and stretched out on top of the young man and put his arms around him. Then he said *to the people who were standing around*, “Do not worry, he is alive *again now!*”

The Voice

The Sunday night before our Monday departure, we gathered to celebrate the breaking of bread.

Many wondrous events happen as Paul travels, ministering among the churches. One evening a most unusual event occurs.

Imagine you are celebrating with them:

We are in an upstairs room, with *the gentle light and shadows cast by several lamps*. Paul is carrying on an extended dialogue with the believers, taking advantage of every moment since we plan to leave at first light. The conversation stretches on until midnight. A young fellow named Eutychus, *seeking some fresh air*, moves to an open window. Paul keeps on talking. Eutychus perches in the open window itself. *Paul keeps talking*. Eutychus drifts off to sleep. *Paul continues talking* until Eutychus, now overcome by deep sleep, drops out of the window and falls three stories to the ground, where he is found dead. Paul joins us downstairs, bends over, and takes Eutychus in his arms.

Paul: It's OK. He's alive again.

Vv. 7–8 are included for context. The Voice gives us a very good understanding of what is taking place.

Bible Translations with Many Footnotes:

Lexham Bible

And a certain young man named [Literally “by name”] Eutychus who was sitting in the window was sinking into a deep sleep while [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“was conversing”)] Paul was conversing at length. Being overcome by sleep, he fell down from the third story and was picked up dead. But Paul went down and [*Here “and ” is supplied because the previous participle (“went down”) has been translated as a finite verb] threw himself on him, and putting his arms around him, [*Here the direct object is supplied from context in the English translation] said, “Do not be distressed, for his life is in him.”

NET Bible®

A young man named Eutychus, who was sitting in the window,³⁶ was sinking³⁷ into a deep sleep while Paul continued to speak³⁸ for a long time. Fast asleep,³⁹ he fell down from the third story and was picked up dead. But Paul went down,⁴⁰ threw himself⁴¹ on the young man,⁴² put his arms around him,⁴³ and said, “Do not be distressed, for he is still alive!”⁴⁴

^{36tn} This window was probably a simple opening in the wall (see also BDAG 462 s.v. θυρίς).

^{37tn} Grk “sinking into a deep sleep.” BDAG 529 s.v. καταφέρω 3 has “ὑπνώ βαθε sink into a deep sleep...Ac 20:9a.” The participle καταφερόμενος (kataferomeno) has been translated as a finite verb due to requirements of contemporary English style.

^{38tn} The participle διαλεγόμενου (dialegomenou) has been taken temporally.

^{39tn} BDAG 529 s.v. καταφέρω 3 has “κατενεχθείς ἀπὸ τοῦ ὑπνίου overwhelmed by sleep vs. 9b,” but this expression is less common in contemporary English than phrases like “fast asleep” or “sound asleep.”

^{40tn} Grk “going down.” The participle καταβάς (katabas) has been translated as a finite verb due to requirements of contemporary English style.

^{41tn} BDAG 377 s.v. ἐπιπίπτω 1.b has “ἐπέπεσεν αὐτὸν he threw himself upon him Ac 20:10.”

^{42tn} Grk “on him”; the referent (the young man) has been specified in the translation for clarity.

^{43tn} BDAG 959 s.v. συμπεριλαμβάνω has “to throw one’s arms around, embrace w. acc. to be supplied Ac 20:10.” However, “embraced the young man” might be taken (out of context) to have erotic implications, while “threw his arms around him” would be somewhat redundant since “threw” has been used in the previous phrase.

^{44tn} Grk “for his life is in him” (an idiom).

The Spoken English NT

And there was a young man named Eutychus^q sitting on the window sill. He was falling into a deep sleep as Paul went on teaching at length. When he’d fallen asleep, he fell down from the third floor. They picked him up, and he was dead.^f

But Paul went downstairs, threw himself on top of him, and hugged him. Then he said, "Don't be upset-he's still with us."^s

q. Prn. **yoo-tik-us**.

r. Lit. "And he was picked up dead."

s. Lit. "his soul is in him."

Literal, almost word-for-word, renderings:

A Faithful Version	And there sat in the window a certain youth named Eutychus, who was overpowered by deep sleep after Paul had been speaking for a long time; and he fell down from the third story, and was taken up dead. But Paul went down and laid himself on him, and embraced him, and said, "Do not be anxious, for his life is in him."
Analytical-Literal Translation	Then a certain young man by name Eutychus, sitting in the window, being overcome by a deep sleep, Paul discussing for a long [time, the young man] having been overcome by sleep, fell down from the third story and was taken up dead. But Paul, having gone down, fell on him. And having embraced [him], he said, "Stop being so upset, for his soul [or, life] is in him!"
Benjamin Brodie's trans.	And a young man named Eutychus, who was sitting on the window sill, being gradually overwhelmed by a deep sleep while Paul was conducting his lengthy discourse, eventually being overcome by sleep [had a bad case of the nods], fell down from the third story and was lifted up dead. And Paul, having gone down [descended the stairs], fell upon him and threw his arms around him, saying: "Stop being distressed, for his life is in him."
Charles Thomson NT	And a certain young man named Eutychus, who was sitting in an open window, bending backwards in a deep sleep, was, while Paul was continuing his discourse, bent quite back with the sleep, and fell from the third story, and was taken up dead. But Paul going down, threw himself upon him, and taking him in his arms, said, Be not troubled, for his life is in him.
Context Group Version	And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul dialoged yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Don't be (pl) distressed; for his life is in him.
Far Above All Translation	Now a certain young man by the name of Eutychus was sitting at the window, and was weighed down by deep sleepiness, while Paul was all the more engaged in discussion, and when he was finally overcome by the sleepiness, he fell down from the third storey and was taken up dead. But Paul went down and fell on him and embraced him and said, "Do not be alarmed, for his life is in him."
Modern Literal Version 2020	But a certain young-man, Eutychus by name, <i>while</i> sitting upon <i>the</i> window, being carried away by deep sleep, <i>while</i> Paul <i>is</i> reasoning <i>on even</i> more, fell downward, having <i>finally</i> been carried away by the sleep, from the third story and was lifted up <i>being</i> dead. Now Paul went-down and fell upon him, and having embraced him, said, Do° not be in an uproar, for* his life is in him.
New American Standard	And there was a young man named Eutychus [<i>Eutychus</i> means <i>good fortune</i> ; i.e., "Lucky"] sitting on the window sill [<i>Or at the window</i>], sinking into a deep sleep; and as Paul kept on talking, Eutychus was overcome by sleep and fell down from the third floor, and was picked up dead. But Paul went down and fell upon him, and after embracing him, he said, "Do not be troubled [<i>Or Stop being troubled</i>], for he is still alive [<i>Lit his soul is in him</i>]."
New European Version	And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep, and as Paul continued speaking, he fell

down from the third floor and was picked up dead. But Paul went down and bent over him, and embracing him, said: Don't be alarmed. For his life is in him.

The gist of this passage: Eutychus, a young believer, falls out of a third story window and dies. Paul revives him.

9-10

Acts 20:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathzomai (καθίζομαι) [pronounced <i>kath-EHD-zom-ah-ee</i>]	<i>sitting [down], seating one's self</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2516
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
neanías (νεανίας) [pronounced <i>neh-an-EE-as</i>]	<i>young man, a youth (up to about forty years)</i>	masculine singular noun, nominative case	Strong's #3494
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Eútuchos (Εὐτυχος) [pronounced <i>YOO-too-khoss</i>]	<i>fortunate; transliterated, Eutychus, Eutuchos</i>	masculine singular proper noun, a person, nominative case	Strong's #2161
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
thurís (θυρίς) [pronounced <i>thoo-REECE</i>]	<i>window, windowsill; opening</i>	feminine singular noun, genitive/ablative case	Strong's #2376

Translation: A certain young man with a name Eutychus was sitting on the windowsill,...

Recall that these men had shared a meal and there were lamps burning in this third floor, giving them light and heat. This also sucked much of the oxygen out of the air. The environment was perfect for luring one into sleep.

There was a young man there named Eutychus, and took a seat in the window.



Bear in mind that, in modern-day windows, we have glass. In this era, that was no glass in the window. This was simply an opening in the wall.

Ancient House with Windows (a photograph); from [Apologetics Press](#); accessed December 2, 2023.

Here is a photograph of an ancient house, having open windows. Obviously a falling hazard in the ancient world.

Eutychus figured that he would get some fresh cool air to help him remain awake. Good plan but it didn't work.

Acts 20:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataphérō (καταφέρω) [pronounced <i>kat-af-ER-oh</i>]	<i>bearing down, bringing down, casting down; throwing a pebble into the urn; giving one's vote, approving; sinking, (from the window to the pavement); metaphorically; being weighted down by, being overcome, being carried away; sinking into sleep, falling asleep</i>	masculine singular, present passive participle, nominative case	Strong's #2702
hupnos (ὑπνος) [pronounced <i>HOOP-noss</i>]	<i>sleep, (figuratively) spiritual stupor</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5258
bathus (βαθύς) [pronounced <i>bath-OOÇ</i>]	<i>deep; profound (as going down), literally or figuratively; very early</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #901

Translation: ...being overcome with a deep sleep,...

The conditions of the room overtook this young man, and he was overcome by a deep sleep. The outside bracing air was simply not enough to keep this young man awake.

Acts 20:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialégomai (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ah-ee</i>]	<i>conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1256

Acts 20:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
επί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119

Translation: ...as Paul keep speaking [for] a long [time].

Paul just kept on talking and reasoning.

I have suggested that much of what Paul was saying was new information for the Church Age (even though he did not call this era the Church Age yet). He could be talking about even topics which he would write about in the book of Romans. This is the time period during which he wrote Romans and many of these topics would be on Paul's mind. One of the central topics of Romans is the gentiles versus the Jews. How does God related to each set of people? Who are they to one another?

Acts 20:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataphérō (καταφέρω) [pronounced kat-af-ER-oh]	<i>bearing down, bringing down, casting down; throwing a pebble into the urn; giving one's vote, approving; sinking, (from the window to the pavement); metaphorically; being weighted down by, being overcome, being carried away; sinking into sleep, falling asleep</i>	masculine singular, aorist passive participle, nominative case	Strong's #2702
από (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by, after; at, with, because of, since; before, in, of, out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 20:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupnos (ὑπνος) [pronounced HOOP-noss]	sleep, (figuratively) <i>spiritual stupor</i>	masculine singular noun; genitive/ablative case	Strong's #5258

Translation: Being overcome by sleep,...

The young man, meanwhile, has been overcome by sleep. The warm room, the reduced oxygen, and his own person just could not help it.

It is embarrassing the number of times I had nodded off in church.

Acts 20:9e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
riptō (πίπτω) [pronounced PIHP-toh]	to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]	3 rd person singular, aorist active indicative	Strong's #4098
από (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
trístegon (τρίστεγον) [pronounced TRIHS-teg-on]	third story, third floor; having three roofs or stories	neuter singular noun, genitive/ablative case	Strong's #5152
kato/katōterō (κάτω/κατωτέρω) [pronounced KAT-oh, kat-oh-TER-oh]	down, downwards; below, beneath, bottom, down under; of place, below; of temporal succession	directional adverb	Strong's #2736

Translation: ...[Eutychus] fell down from the third story...

In the ancient world, the window is simply a hole in the wall. It was likely the Eutychus went to the window to catch some fresh, bracing air; but even that was not enough.

Eutychus then took a great fall, falling out of the window and three stories down.

Acts 20:9f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
airō (αἴρω) [pronounced <i>ī-row</i>]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, aorist passive indicative	Strong's #142
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; nominative case	Strong's #3498

Translation: ...and was lifted up [and determined to be] dead.

One of the first persons on the scene lifted up his head and said, "This man is dead." We are talking physical death here.

Acts 20:9 A certain young man with a name Eutychus was sitting on the windowsill, being overcome with a deep sleep, as Paul keep speaking [for] a long [time]. Being overcome by sleep, [Eutychus] fell down from the third story and was lifted up [and determined to be] dead. (Kukis mostly literal translation)

Acts 20:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong's #2597
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
epiriptō (ἐπιπίπτω) [pronounced <i>eh-pee-PEEP-toh</i>]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 rd person singular, aorist active indicative	Strong's #1968
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Paul, having gone down, fell upon him...

Paul also went down to where the body was, and he fell upon Eutychus.

Acts 20:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sumperilambánō (συμπεριλαμβάνω) [pronounced <i>soom-per-ee-lam-BAHN-oh</i>]	<i>comprehending at once; embracing completely, throwing one's arms around</i>	masculine singular, aorist active participle, nominative case	Strong's #4843

Translation: ...and embraced [him].

Paul also embraced the young man.

It would be my guess that Paul is acting on inspired instinct. That is, he does not necessarily down downstairs with a plan, like, "I am going to lay over his body and let my life awaken his life." I think Paul simply acted.

Like many things found in the book of Acts, this is not Paul telling us how things should be done. This is simply what happened. This is not an encouragement to preachers that, when presiding over a funeral, they aren't supposed to say, "Let me try something out here that I read about in the book of Acts..."

Acts 20:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
θορυβέω (θορυβέω) [pronounced <i>thor-oo-BEH-oh</i>]	<i>be thrown into disorder; be disturbed, be in tumult, riot; make noise, trouble yourself, set on an uproar</i>	2 nd person plural, present passive imperative	Strong's #2350

Translation: [Paul] said, "Do not be troubled,..."

Paul recognized that the young man had come back to life. He said to those around him, "Do not be upset."

We do not know what the process was in Paul's soul. Again, I would call this instinct based upon the filling of the Spirit. This is not the sort of thing that a believer in this era is going to experience.

Acts 20:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for his life is in him.”

Paul reports that the young man's life is still in him.

I have, on many occasions, spoken about miracles and how God designed miracles for the audience which is there. Everyone, in some way, fully understands and embraces, if you will, the great act of God. Many of them knew Eutychus; they apprehended what had happened. They all recognized that Eutychus, from such a fall, was surely dead. Someone actually pronounces him dead. And then Paul said, “He is alive.”

First of all, this is a salvation message. The life of Paul is transferred to the young man. This does not mean that the young man was not saved, but now he is. This is illustrative of salvation. Paul brings life to this young man, much the same way that these evangelists will bring life to thousands of people that they interact with.

Secondly, this is a miracle which confirms Paul's authority among these men. Now, I don't think that Paul was way out there with what he was saying to these men, but he is teaching beyond what is found in the Old Testament; and he is teaching doctrines specifically for the Church Age, even though I don't believe that they fully have a handle on dispensations (and I include Paul in this description). However, things have changed. Messiah is not

longer a future promise, but a past reality. That changes, at the very least, the things which Israel ought to be doing (the book of Hebrews very much describes these many changes as does a portion of Romans).

Although there is nothing recorded here about any skepticism, if these men are hearing a few things which they had not heard before, how many of them are thinking, “Okay, now, really?” And perhaps some of the information which Paul is giving is being set aside by some of his disciples. They are not rejecting it; but they are not embracing it either. But now, having witnessed this miracle, and fully apprehending that it is a miracle, Paul’s authority is clearly established in this group. If any of them had any doubts or questions, those doubts and questions were set aside, right then and there.

Now, bear in mind that all of this is a little tricky, because Paul is again going to talk about going to Jerusalem (Acts 20:16, 22–21:4), which is not where God wants Paul to be. So, what Paul is teaching is accurate and important and, possibly, revolutionary. But what Paul plans to do—go to Jerusalem and do some stupid things—that is not what he should be doing.

These men, Paul’s associates and disciples, must absorb what Paul is teaching them there. But they should also recognize that Paul’s emotional bond to Jerusalem is clouding his judgment about going there.

Acts 20:10 **Paul, having gone down, fell upon him and embraced [him]. [Paul] said, “Do not be troubled, for his life is in him.”** (Kukis mostly literal translation)

Acts 20:9–10 **A certain young man with a name Eutychus was sitting on the windowsill, being overcome with a deep sleep, as Paul keep speaking [for] a long [time]. Being overcome by sleep, [Eutychus] fell down from the third story and was lifted up [and determined to be] dead. Paul, having gone down, fell upon him and embraced [him]. [Paul] said, “Do not be troubled, for his life is in him.”** (Kukis mostly literal translation)

Acts 20:9–10 **While Paul was speaking to the men, there was a young man named Eutychus there, who was listening, sitting on the window opening. As Paul kept on speaking, Eutychus had fallen asleep and fell down from the third floor to the ground. The first person on the ground pronounced Eutychus dead. Paul also went down, fell upon the young man and embraced him. Then Paul said, “Do not be troubled by this incident; the man’s life is still in him.”** (Kukis paraphrase)

The Voice gives us a very good feel for what has taken place. Vv. 7–10 follow:

The Voice **The Sunday night before our Monday departure, we gathered to celebrate the breaking of bread. *Imagine you are celebrating with them:* We are in an upstairs room, with *the gentle light and shadows cast by several lamps.* Paul is carrying on an extended dialogue with the believers, taking advantage of every moment since we plan to leave at first light. The conversation stretches on until midnight. A young fellow named Eutychus, *seeking some fresh air,* moves to an open window. Paul keeps on talking. Eutychus perches in the open window itself. *Paul keeps talking.* Eutychus drifts off to sleep. *Paul continues talking* until Eutychus, now overcome by deep sleep, drops out of the window and falls three stories to the ground, where he is found dead. Paul joins us downstairs, bends over, and takes Eutychus in his arms.**
Paul: It’s OK. He’s alive again.

Having gone up and breaking the bread and eating [it], and for a long while speaking until daybreak, this one went away. Now they brought the boy living and they were comforted not a little.

Acts
20:11–12

[Paul] went [back] upstairs, broke bread [once again], eating [it], and [after] speaking a long while until daybreak, he went away. Now they also brought the young man alive [back upstairs] and they were comforted.

Paul went right back upstairs, had another meal, and then began speaking again for a long time until daybreak, after which, he left. Those who were there also helped the young man back upstairs, comforted that he was still alive.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Having gone up and breaking the bread and eating [it], and for a long while speaking until daybreak, this one went away. Now they brought the boy living and they were comforted not a little.
Complete Apostles Bible	And going up and breaking bread and eating, and talking for a considerable time, until daybreak, thus he departed. And they brought the boy living, and they were encouraged greatly.
Douay-Rheims 1899 (Amer.)	Then going up and breaking bread and tasting and having talked a long time to them, until daylight, so he departed. And they brought the youth alive and were not a little comforted.
Holy Aramaic Scriptures	Then, after he had gone up, he broke lakhma {bread} and tasted it, and was speaking until the rise of the morning. And then, he went forth to go by land. And they took the young man while alive, and they rejoiced in him greatly!
James Murdock's Syriac NT	And when he had gone up, he broke the bread and tasted [it], and discoursed until the morning dawned. And then he departed to go by land. And they brought the young man alive, and rejoiced over him greatly.
Original Aramaic NT	But when he got up, he broke bread and ate, and he spoke until sunrise, and then he went out to depart by land. And they brought the youth alive, and they rejoiced over him greatly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he had gone up, and had taken the broken bread, he went on talking to them for a long time, even till dawn, and then he went away. And they took the boy in, living, and were greatly comforted.
Bible in Worldwide English	Then Paul went upstairs again. He broke bread and ate some food. He talked for a long time, until daybreak. After that, he left. The people took the young man. They were very glad because he was alive.
Easy English	Paul went back upstairs. He shared bread with the believers and he ate more food. Paul talked to them for a long time, until the sun rose in the morning. Then he left Troas. The other believers took Eutychus to his home. They were very happy because he was alive.
Easy-to-Read Version–2008	Then Paul went upstairs again, broke off some pieces of bread and ate. He spoke to them a long time. It was early morning when he finished, and then he left. The Lord's followers took Eutychus home alive, and they were all greatly comforted.
God's Word™	Then Eutychus went upstairs again, broke the bread, and ate. Paul talked with the people for a long time, until sunrise, and then left. The people took the boy home. They were greatly relieved that he was alive.
Good News Bible (TEV)	Then he went back upstairs, broke bread, and ate. After talking with them for a long time, even until sunrise, Paul left. They took the young man home alive and were greatly comforted.

J. B. Phillips	Then he went upstairs again and, when they had broken bread and eaten, continued a long earnest talk with them until daybreak, and so finally departed. As for the boy, they took him home alive, feeling immeasurably relieved.
<i>The Message</i>	Then Paul got up and served the Master's Supper. And went on telling stories of the faith until dawn! On that note, they left—Paul going one way, the congregation another, leading the boy off alive, and full of life themselves.
NIRV	Then Paul went upstairs again. He broke bread and ate with them. He kept on talking until daylight. Then he left. The people took the young man home. They were greatly comforted because he was alive.
New Life Version	Paul went up again to the meeting and ate with them. He talked with them until the sun came up. Then he left. They were happy they could take the young man home alive.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They all went back upstairs and Paul preached till dawn. They ate some food first, though. At daylight, Paul left. Local folks were relieved that the boy was still alive, and they took him home.
Contemporary English V.	After Paul had gone back upstairs, he broke bread, and ate with us. He then spoke until dawn and left. Then the followers took the young man home alive and were very happy.
The Living Bible	What a wave of awesome joy swept through the crowd! They all went back upstairs and ate the Lord's Supper together; then Paul preached another long sermon—so it was dawn when he finally left them!
New Berkeley Version New Living Translation	. Then they all went back upstairs, shared in the Lord's Supper, [<i>Greek broke the bread.</i>] and ate together. Paul continued talking to them until dawn, and then he left. Meanwhile, the young man was taken home alive and well, and everyone was greatly relieved.
The Passion Translation	Paul went back upstairs, served communion, and ate a meal with them. Then he picked back up where he left off and taught until dawn. Filled with enormous joy, they took the boy home alive and everyone was encouraged.
Plain English Version	Then Paul and the other people there went back upstairs again, and we all ate food together to remember that Jesus died for us. Then Paul talked with the Christians until the sun started to come up. Then he left them and went to the ship. Then everyone went home, and they took the young man home too. He was alive again, so everyone was happy.
Radiant New Testament	Then Paul went upstairs again and broke bread and ate with the people. He kept on talking until it was daylight, and then he left. The people took the young man home. They were profoundly comforted because he was alive.
UnfoldingWord Simplified T.	Paul went upstairs again and he prepared a meal and he ate it. Afterwards he talked with the believers until the sun came up. Then he left. The other people took the young man home, and were greatly comforted because he was alive again.
William's New Testament	So he went back upstairs, and broke the bread and ate with them, and after talking with them extendedly, even till daylight, he left them. Then they took the boy home alive, and were greatly comforted.

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	After climbing up, tearing the bread, tasting, and chatting over an adequate amount of <i>time</i> until daybreak, this is how he went out. They brought the boy alive and were encouraged immeasurably.

Common English Bible	Then Paul went back upstairs and ate. He talked for a long time—right up until daybreak—then he left. They took the young man away alive, and they were greatly comforted.
A. Campbell's Living Oracles	And going up again, and having broken bread, and eaten, he conversed a considerable time, even till break of day, and so departed. And they brought the youth alive, and were not a little comforted.
New Advent (Knox) Bible	And so he went up again and broke bread and ate; afterwards he talked with them for some time until dawn came, when he left. And the boy was taken home alive, to their great comfort.
20 th Century New Testament	Then he went upstairs; and, after breaking and partaking of the Bread, he talked with them at great length till daybreak, and then left. Meanwhile they had taken the lad away alive, and were greatly comforted.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But Paul went down, bent over him, embraced him, and said, “Don’t be alarmed, because he’s alive.” After going upstairs, breaking the bread, and eating, Paul talked a long time until dawn. Then he left. They brought the boy home alive and were greatly comforted. V. 10 is included for context.
Free Bible Version	Paul went back upstairs, broke bread, and ate together with them. He went on talking with them until dawn came, and then he left. They took the young man home alive and well, and were very thankful for this.
God’s Truth (Tyndale)	When he was come up again, he brake bread, and talked, and communed a long while even till the morning, and so departed. And they brought the young man alive, and were not a little comforted.
UnfoldingWord Literal Text	Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left. So they brought back the boy alive and were greatly comforted.
Urim-Thummim Version	When he therefore was arisen again and had broken bread, and eaten, and talked a long while, even until sunrise, then he departed. And they brought up the lad alive and were comforted in no ordinary measure.
Weymouth New Testament	Then he went upstairs again, broke bread, and took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And going up, and having broken bread, and having eaten, also having conversed sufficiently until daybreak, so he departed. And they brought the boy alive, and were comforted, absolutely not a little.
New Catholic Bible	Paul went down, threw himself upon him, and took him in his arms. “Do not be alarmed,” he said. “He is still alive.” ^[f] Then he went back upstairs and broke bread and ate. He went on to converse with them until dawn, at which time he left. Meanwhile, they had taken the boy home, greatly relieved that he was alive. V. 10 is included for context. [f] Paul’s action of throwing himself upon a boy thought to be dead recalls that of Elijah in raising the son of the widow of Zarephath (1 Ki 17:21) and that of Elisha in raising the son of the Shunammite (2 Ki 4:34). Thus, as Peter had raised Tabitha (Acts 9:40), so now Paul raises Eutychus.
Revised English Bible—1989	He then went upstairs, broke bread and ate, and after much conversation, which lasted until dawn, he departed. And they took the boy home, greatly relieved that he was alive.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And going up, and breaking bread, and tasting, and he continued to speak until daybreak, and then he departed on his journey by land .
Holy New Covenant Trans.	And they brought the boy alive and were comforted not a little. They brought the young man inside. He was alive and they were very much comforted. Paul went upstairs again. After he broke off some of the bread and ate it, Paul spoke to them a long time. When he finished talking, it was early morning.
The Scriptures 2009	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Ascending but and Breaking the bread and Tasting {him} to [thing] considerable also Talking until light so [He] proceeds [They] lead but the child living and [They] are called (near) not measurably...
Awful Scroll Bible	And stepping-up, he even is breaking bread and eating. As crowding-together over a considerable while, until daylight, the same-as-this he went-away. What is more, they brought the boy living, and they are not being slightly called-by of it.
Concordant Literal Version	Now, going up and breaking bread and tasting, besides conversing a considerable time until daybreak, thus he came away." Now they led the boy alive, and were not measurably consoled."
exeGesés companion Bible	And he ascends and breaks bread and tastes; and homologizes at length - even until dawn, thus he departs: and they bring the lad alive, and are consoled not a slight measure.
Orthodox Jewish Bible	And having gone up and, at the Betzi'at HaLechem, having partaken of it, and having spoken until Shacharis, thus Rav Sha'ul departed. And they led away the bochur chai! And they were not a little comforted.
Rotherham's Emphasized B.	And <going up, and breaking the loaf, and tasting,—[for a good while] also conversing, until dawn> [thus] he departed. And they brought the boy alive, and were comforted beyond measure.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When Paul had gone back upstairs and had broken the bread and eaten, he talked [informally and confidentially] with them for a long time—until daybreak [in fact]—and then he left. They took the boy [Eutychus] home alive, and were greatly comforted <i>and</i> encouraged.
An Understandable Version	After that Paul went upstairs, broke bread and ate [a common meal]. [Following the meal] Paul talked with them for a long time, even until it got daylight, and then he left. [In the meantime] they brought the young fellow [back upstairs] alive, and were greatly comforted.
The Expanded Bible	Then Paul went upstairs again, broke bread, and ate. He spoke to them a long time, until it was early morning [dawn], and then he left. They took the young man home alive and were greatly [not in a small measure] comforted.
Jonathan Mitchell NT	Now after walking back up and breaking bread, then tasting (= sipping and eating) for a considerable time, besides conversing until daybreak, without further ado, he went out. So [D adds: after their embracing and saying good-bye], they took the young man [home] alive (or: living), and thus were relieved and comforted beyond measure.
P. Kretzmann Commentary	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. And they brought the young man alive, and were not a little comforted. Kretzmann's commentary for Acts 20:6–12 has been placed in the Addendum .

Translation for Translators	Then Paul, <i>along with the others</i> , went upstairs again and they ate the Lord's Supper and other food [SYN]. Afterwards, Paul conversed with the believers until dawn. Then he left. The <i>other</i> people took the young man <i>home</i> , and were greatly encouraged because he was alive <i>again</i> .
The Voice	Then Paul goes back upstairs, celebrates the breaking of bread, and— <i>just as you might guess</i> —keeps on conversing until first light. Then he leaves. (I should add that Eutychus had been taken home <i>long before</i> , his friends more than a little relieved that the boy was alive!).
	This may be one of the strangest stories ever told. Paul was talking about faith while one young man dozed off and fell out the window. Many a pastor has secretly prayed that slumbering congregants would fall out of their chairs. It might have been funny had he not died; instead, it was a scene of great horror. That is, until God used Paul to turn horror into celebration with a death-defying miracle. But the people were so enamored with Paul's teaching about Jesus that they returned to their conversations, which continued until sunrise.

Bible Translations with Many Footnotes:

Lexham Bible	<p>So he went up and broke bread, [*This participle and the previous one (“went up”) have been translated as finite verbs in keeping with English style] and when he [*Here “when ” is supplied as a component of the participle (“had eaten”) which is understood as temporal] had eaten and talked for a long time , until dawn, then he departed.</p> <p>And they led the youth away alive, and were greatly [Literally “were not moderately”] comforted.</p>
NET Bible®	<p>Then Paul⁴⁵ went back upstairs,⁴⁶ and after he had broken bread and eaten, he talked with them⁴⁷ a long time, until dawn. Then he left. They took the boy home alive and were greatly⁴⁸ comforted.</p> <p>⁴⁵tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.</p> <p>⁴⁶tn Grk “going back upstairs.” The participle ἀναβάς (anabas) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>⁴⁷tn Grk “talking with them.” The participle ὁμιλήσας (Jomilhsas) has been translated as a finite verb due to requirements of contemporary English style.</p> <p>⁴⁸tn Grk “were not to a moderate degree” (an idiom). L&N 78.11 states: “μετρίως: a moderate degree of some activity or state – ‘moderately, to a moderate extent.’ ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως ‘they took the young man home alive and were greatly comforted’ Ac 20:12. In Ac 20:12 the phrase οὐ μετρίως, literally ‘not to a moderate degree,’ is equivalent to a strong positive statement, namely, ‘greatly’ or ‘to a great extent.’”</p>
The Spoken English NT	<p>And when Paul had gone back upstairs, he had a meal.^t When he had finished eating, he talked quite a bit more, until sunrise. After that he left.^u</p> <p>And they brought the boy home alive, and were extremely relieved.</p> <p>^t Lit. “he broke bread.”</p> <p>^u Lit. “Thus he left.”</p>
Wilbur Pickering's New T.	<p>Then he went back up and broke bread, ate, and kept on speaking until daybreak—that's how he left!</p> <p>(On their part, they led the boy away alive, and were greatly comforted.)³</p> <p>(3) One gets the impression that Paul simply imposed his will on the local congregation (he has already taken the bit in his teeth and is doing things his own way). They let him do it, but were probably relieved when he left. Apparently they walked Eutychus back to his home.</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So having gone [back] up, and having broken bread and having tasted and having talked for a long time, until daylight, thus he departed. And they brought the boy living, and they were comforted not moderately [fig., greatly].
Benjamin Brodie's trans.	Then, after getting up and preparing to break bread [dinner preparations], then enjoying a large meal and carrying on conversations until dawn, he departed without further ado. And they brought the young man home alive and were not a little relieved and comforted.
Modern Literal Version 2020	Now having gone-up and broken the bread and eaten, and <i>Paul</i> conversed over a considerable <i>time</i> , till dawn, so he went forth. And they led the living boy <i>Eutychus upstairs</i> , and they were not <i>just</i> immeasurably comforted.
New Matthew Bible	When Paul had gone upstairs again, he broke bread and ate, and talked a long while, even till the morning, and so departed. And they brought in the young man alive, and were not a little comforted.
World English Bible	When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed. They brought the boy in alive, and were greatly comforted.
Worrell New Testament	And, having gone up, and broken bread, and eaten, and for a long time having conversed with them, even till break of day, so he departed. And they brought the boy alive, and were comforted in no ordinary measure.
The gist of this passage:	Paul goes back upstairs, they eat, converse and then he leaves. The boy goes home alive.

11-12

Acts 20:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle, nominative case	Strong's #305
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kláō (κλάω) [pronounced <i>KLAH-oh</i>]	<i>breaking (bread) (into pieces); tearing (separating) (into pieces)</i>	masculine singular, aorist active participle, nominative case	Strong's #2806
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
artos (ἄρτος) [pronounced <i>AR-toss</i>]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 20:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
geuomai (γεύομαι) [pronounced GHYOO-hm-ah-ee]	<i>tasting, eating, taking nourishment; metaphorically, experiencing</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1089

Translation: [Paul] went [back] upstairs, broke bread [once again], eating [it],...

There are four participles here, followed by a main verb. Three of these participles are in v. 11a.

Paul goes back upstairs and it says that he broke bread and ate it. This simply means that he had a bite to eat (as possibly others did).

Acts 20:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hikanos (ικανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	neuter singular adjective; accusative case	Strong's #2425
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
homilēō (ὁμιλέω) [pronounced hom-il-EH-oh]	<i>speaking (with, to), being in company with, (by implication) conversing, communing, talking</i>	masculine singular, aorist active participle, nominative case	Strong's #3656

This is a word used only by Luke: Luke 24:14–15, Acts 20:11 24:26.

achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
augē (αὐγή) [pronounced OWG-ay]	<i>dawn, morning, daybreak, daylight, radiance</i>	feminine singular noun, genitive/ablative case	Strong's #827
hoútō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Acts 20:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

Translation: ...and [after] speaking a long while until daybreak, he went away.

Paul speaks for a long period of time, all the way until daybreak, at which point, he left. The use of the four participles makes it seem like a period of time passed (from about midnight to daybreak).

The word *to converse* is the aorist active participle of *homiléō* (ὁμιλέω) [pronounced *hom-il-EH-oh*], a word only found in the writings of Luke. It means, *speaking (with, to), being in company with, (by implication) conversing, communing, talking*. In all four times that it is used, someone with divine information (Bible doctrine) is talking to someone else who needs divine information. In three instances, the other side of the conversation was positive toward this teaching.

No doubt, people here listened to his teaching carefully, even though it may be delivered in a conversational way.

Paul was developing, around this time, some of the great doctrines of the Church Age. He may or may not have appreciated just how

Acts 20:11 [Paul] went [back] upstairs, broke bread [once again], eating [it], and [after] speaking a long while until daybreak, he went away. (Kukis mostly literal translation)

Acts 20:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ágō (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
pais (παῖς) [pronounced <i>paheece</i>]	<i>a child, boy or girl; infants, children; a young man; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; accusative case	Strong's #3816
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; accusative case	Strong's #2198

Translation: Now they also brought the young man alive [back upstairs]...

I am assuming that they brought the young man back upstairs, as opposed to taking him home. I do not believe that he needed to be carried or anything, but he may have felt somewhat unsteady after all that took place (despite being fully healed). He was probably unsteady due to being tired.

Acts 20:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παράκαλεῖν (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, aorist passive indicative	Strong's #3870
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μετρίως (μετρίως) [pronounced <i>met-REE-ocē</i>]	<i>moderately, slightly, a little</i>	adverb	Strong's #3357

Translation: ...and they were comforted.

The people who were there were greatly comforted by the young man being well after taking such a fall.

Acts 20:12 Now they also brought the young man alive [back upstairs] and they were comforted. (Kukis mostly literal translation)

Acts 20:11–12 [Paul] went [back] upstairs, broke bread [once again], eating [it], and [after] speaking a long while until daybreak, he went away. Now they also brought the young man alive [back upstairs] and they were comforted. (Kukis mostly literal translation)

Acts 20:11–12 Paul went right back upstairs, had another meal, and then began speaking again for a long time until daybreak, after which, he left. Those who were there also helped the young man back upstairs, comforted that he was still alive. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Sails Along the Western Coast of Asia Minor

Now we (ourselves) were going ahead to the ship. We set sail to the Assos, from there intending to take up the Paul, for this arranging was intending he to travel on foot. Now, in such a way, he joined to us in the Assos. Having taken him, we went to Mitylene.

Acts
20:13–14

We (ourselves) were going on ahead to the ship. We set sail for Assos, from there intending to take up Paul, for this was the arrangement. [Paul] had planned to travel [there] on foot. In this way, he joined us in Assos. Having taken him [with us], we [then] went to Mitylene.

The plan was this: we would go ahead of Paul in the ship, sailing to Assos. Paul decided to go on foot and then meet us there. Just as planned, Paul joined up with us in Assos, after which we all set sail for Mitylene.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we (ourselves) were going ahead to the ship. We set sail to the Assos, from there intending to take up the Paul, for this arranging was intending he to travel on foot. Now, in such a way, he joined to us in the Assos. Having taken him, we went to Mitylene.
Complete Apostles Bible	Now we, having gone ahead on the ship, put to sea for Assos, from there intending to take Paul on board; for thus it had been arranged, since he intended to go on foot. And when he met us at Assos, having taken him aboard, we came to Mitylene.
Douay-Rheims 1899 (Amer.)	But we going aboard the ship, sailed to Assos, being there to take in Paul. For so he had appointed, himself purposing to travel by land. And when he had met with us at Assos, we took him in and came to Mitylene.
Holy Aramaic Scriptures	Then, we went down unto the ship, and we journeyed unto the appointed meeting place of Thasus {Thasos}, on account that from there we were prepared that we should receive Paulus {Paul}, for, thus he had commanded us when he departed by land. Then, after we had received him from Thasus {Thasos}, we took him by ship and came unto Mitulini {Mitylene}.
James Murdock's Syriac NT	And we went on board the ship, and sailed to the port of Thesos; because, there we were to take in Paul: for so had he bidden us, when he proceeded on by land. And when we had received him at Thesos, we took him on board ship and proceeded to Mitylene.
Original Aramaic NT	But we went into the ship and we sailed to the port of Thesos, because from there we prepared to receive Paulus, for thus he had commanded us when he had gone on by land. And when we had received him from Thesos, we took him into the ship and came to Mitolina.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But we, going before him by ship, went to Assos with the purpose of taking Paul in there: for so he had given orders, because he himself was coming by land. And when he came up with us at Assos, we took him in the ship and went on to Mitylene.
Bible in Worldwide English	We went by boat to the town of Assos. We were going to meet Paul there and take him on the boat. He told us to do that because he wanted to walk. We met him at Assos, took him on the boat, and went to Mitylene.
Easy English	Paul travels from Troas to Miletus Paul decided to travel to Assos across the land. But we got on a ship and we sailed to Assos. We agreed with Paul that we would wait for him there. When he met us at Assos, he came on the ship with us. Then we all sailed to Mitylene.
Easy-to-Read Version–2008	We went on ahead of Paul and sailed for the city of Assos, planning to meet him there. This is what he told us to do because he wanted to go by land.

	When he caught up with us at Assos, we took him on board, and we all sailed to Mitylene.
God's Word™	We went ahead to the ship and sailed for the city of Assos. At Assos, we were going to pick up Paul. He had made these arrangements, since he had planned to walk overland to Assos. When Paul met us in Assos, we took him on board and went to the city of Mitylene.
Good News Bible (TEV)	We went on ahead to the ship and sailed off to Assos, where we were going to take Paul aboard. He had told us to do this, because he was going there by land. When he met us in Assos, we took him aboard and went on to Mitylene.
J. B. Phillips	We sail to Miletus Meanwhile we had gone aboard the ship and sailed on ahead for Assos, intending to pick up Paul there, for that was the arrangement he had made, since he himself had planned to go overland. When he met us on our arrival at Assos we took him aboard and went on to Mitylene.
The Message	In the meantime, the rest of us had gone on ahead to the ship and sailed for Assos, where we planned to pick up Paul. Paul wanted to walk there, and so had made these arrangements earlier. Things went according to plan: We met him in Assos, took him on board, and sailed to Mitylene.
NIRV	Paul Says Goodbye to the Ephesian Elders We went on ahead to the ship. We sailed for Assos. There we were going to take Paul on board. He had planned it this way because he wanted to go to Assos by land. So he met us there. We took him on board and went on to Mitylene.
New Life Version	We went on ahead by ship to the city of Assos. There we were to pick up Paul. He had planned it that way. He wanted to walk by land that far. We got to Assos and met him there. We picked him up and went on to the city of Mitylene.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	GOODBYE TO EPHESIAN FRIENDS Paul decided to travel by land to the port city of Assos. [7] He arranged for the rest of us to go by ship and meet him there. Then we would continue the voyage together. So we met in Assos, picked up Paul, and continued our voyage. We made a stop in Mitylene. ⁷ 20:13Assos was about a one-day walk southwest of Troas, roughly 20 miles (32 km).
Contemporary English V.	Paul decided to travel by land to Assos. The rest of us went on ahead by ship, and we were to take him aboard there. When he met us in Assos, he came aboard, and we sailed on to Mitylene.
The Living Bible	Paul was going by land to Assos, and we went on ahead by ship. He joined us there and we sailed together to Mitylene; the next day we passed Chios; the next, we touched at Samos; and a day later we arrived at Miletus. V. 15 is included for context.
New Berkeley Version New Living Translation	Paul Meets the Ephesian Elders Paul went by land to Assos, where he had arranged for us to join him, while we traveled by ship. He joined us there, and we sailed together to Mitylene.
The Passion Translation	Continuing our journey, we made our way to the ship and sailed for Assos. Paul had previously arranged to meet us there as he traveled overland by foot. So he rejoined our team there and we took him aboard and sailed for Mitylene.
Plain English Version	Paul left Troas and went to Miletus Then we went back to the ship, but Paul didn't get on the ship with us. He wanted to go by road to the town called Assos. The rest of us got on the ship and sailed to Assos. We met Paul there, and he got on the ship with us, then we all sailed to the town called Mitylene.

UnfoldingWord Simplified T.	We then went to the ship. But Paul did not get on the ship with us in Troas, because he wanted to go more quickly overland to the town of Assos. The rest of us got on the ship and sailed for Assos. We met Paul in Assos. He got on the ship with us, and we sailed to the city of Mitylene.
William's New Testament	We had already gone on board the ship and set sail for Assos, where we were to take Paul on board; for it had been so arranged by him, as he intended to travel there on foot. So when he met us at Assos, we took him on board and sailed on to Mitylene.

Partially literal and partially paraphrased translations:

American English Bible	From there, we went on ahead of Paul by boat and sailed to Assos, where we waited for him, because that's what he told us to do, since he was going to travel there on foot. So when he caught up with us in Assos, we took him aboard and we went on to Mitylene.
Beck's American Translation Breakthrough Version	. When we went on ahead on the boat, we took off up to Assos since we were going to be picking up Paul there. You see, this is what he had arranged since he was going to be going on foot. As he was meeting up with us in Assos, after picking him up, we went to Mitylene.
Common English Bible	Farewell to the Ephesian leaders We went on to the ship and sailed for Assos, where we intended to take Paul on board. Paul had arranged this, since he intended to make his way there by land. When he met us at Assos, we took him aboard and went on to Mitylene.
A. Campbell's Living Oracles	But we went before into the ship, and sailed to Assos, where we are to take up Paul, for so he had appointed, choosing himself to go on foot. And as soon as he joined us at Assos, we took him in, and came to Mitylene, And sailing thence, we came the next day over against Chios; and the day following, we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus. V. 15 is included for context.
New Advent (Knox) Bible	For ourselves, we took ship and sailed to Assos, where we were to take Paul on board; he had arranged this, because he himself meant to go across by land. So at Assos we met him, and took him on board, and journeyed to Mitylene.
NT for Everyone	Paul the pastor looks back—and looks on We went on ahead to the ship and set off for Assos, with the intention of picking Paul up there (he had decided that he would walk to that point). When we arrived at Assos, we picked him up and went on to Mitylene, and from there we sailed on the next day and arrived opposite Chios. The following day we got near to Samos, and the day after that we came to Miletus. V. 15 is included for context.
20 th Century New Testament	We started first, went on board ship, and sailed for Assos, intending to take Paul on board there. This was by his own arrangement, as he intended to go by land himself. So, when he met us at Assos, we took him on board and went on to Mitylene.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He [Eutychus] went ahead to a ship, and sailed to Assos, intending to join Paul: he had decided to do just that, and even to walk. When he met us at Assos, we let him join us, and came to Mitylene. Mitylene, or Mytilene, was the site of a famous battle where Julius Caesar first won the civic crown and thus entered the Senate of Rome ten years earlier than usual.
Revised Ferrar-Fenton Bible	At Miletus—Address to the Ephesian Elders.

Free Bible Version	Embarking, then, in the vessel, we made for Assos, where we intended to take up Paul; because he had him-self decided to make the journey by land. Accordingly, picking him up when we arrived at Assos, we next came to Mitylene. We went on ahead to the ship and sailed to Assos. There we were due to pick up Paul, since that was what he had planned as he decided to travel on foot. He did indeed meet us at Assos. We picked him up, and went on to Mitylene.
International Standard V	<i>Paul's Trip to Miletus</i> We proceeded to the ship and sailed for Assos, where we intended to pick up Paul. He had arranged it this way, since he had planned to travel there on foot. When he met us in Assos, we took him on board and went to Mitylene.
Riverside New Testament	We went in advance to the ship and sailed for Assos, intending to take on Paul there, for so he had arranged, intending to come himself by land. So when he joined us at Assos, we took him aboard and came to Mitylene.
Leicester A. Sawyer's NT	And we going before by ship sailed to Assos, being about to take in Paul at that place; for so had he appointed, being about to go on foot himself. And when he met us at Assos, we took him in and came to Mitylene, and sailing thence, on the next day we came opposite to Chios, and in another day we touched at Samos, and stopping at Trogylium, on the day following we came to Miletus. V. 15 is included for context.
Worsley's New Testament	But we went before to the ship, and sailed to Assos, being there to take in Paul: for so he had appointed, designing himself to go on foot. And as soon as he joined us at Assos, we took him in and came to Mitylene.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And we going before on the ship sailed to Assos, from there intending to pick up Paul, because he had so ordered, intending himself to travel on foot. And when he joined with us at Assos, we, taking him up, came to Mitylene.
New Jerusalem Bible	We were now to go on ahead by sea, so we set sail for Assos, where we were to take Paul on board; this was what he had arranged, for he wanted to go overland. When he rejoined us at Assos we took him aboard and went on to Mitylene.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	We went on ahead to the ship and set sail for Assos, where we were planning to take Sha'ul aboard — he had arranged this because he wanted to go there by land. After he met us at Assos, we took him aboard and went on to Mitylene.
Holy New Covenant Trans.	We sailed for the town of Assos. We went first, ahead of Paul. He planned to meet us in Assos and join us on the ship there. Paul told us to do this because he wanted to walk to Assos. Later we met Paul at Assos and there he came onto the ship with us. Then we all went to the town of Mitylene.
The Scriptures 2009	And we, going ahead to the ship, sailed to Assos, intending to take Sha'ul on board there, for so he had arranged, intending himself to go on foot. And when he met us at Assos, we took him on board and came to Mitylene.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...We but Going (Ahead) to the boat are led (up) to the assos onward Intending to take (up) the paul so for Having Been Ordered was Intending He to hike as but [He] joined [with] us to the assos Taking (Up) him [We] come to mitylene...
Awful Scroll Bible	Moreover, we coming-before to a ship, are being led-out to Assos, from there meaning to take-among us Paul, for the same-as-this he was having been thoroughly-arranged, to be thinking himself to go by land. And as to he put-together-with us in Assos, taking- him -up, we come to Mitylene.

Concordant Literal Version	Now we, coming before to the ship, set out for Assos, thence being about to take up Paul, for thus it has been prescribed, he being about to go on foot." Now as he came up with us in Assos, taking him up, we came to Mitylene."
exeGesés companion Bible	ON TO MILETUS And we proceed to the sailer and embark to Assos to take in Paulos there: for thus he ordains, to go afoot. And he encounters us at Assos, and we take him in and come to Mitylene.
Orthodox Jewish Bible	And we went ahead to the oniyah (sailing vessel) and set sail for Assos, where we were intending to take Rav Sha'ul on board, for he had arranged it so, intending to travel himself there by land. When Rav Sha'ul met us in Assos, we took him on board and came to Mitylene.
Rotherham's Emphasized B.	And we going forward unto the ship set sail for Assos, from thence being about to take up Paul; for so had he arranged, being about himself to go on foot. And <when he fell in with us in Assos> we took him on board, and came into Mitylene; and from thence' sailing away on the morrow we came over against Chios, and on the next day we thrust aside into Samos, and on the succeeding day we came into Miletus. V. 15 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Troas to Miletus But we went on ahead to the ship and set sail for Assos, intending to take Paul on board there; for that was what he had arranged, intending himself to go [a shorter route] by land. So when he met us at Assos, we took him on board and sailed on to Mitylene.
An Understandable Version	But we went on ahead to the ship and sailed for Assos [<i>i.e., a seaport town near Troas</i>], where we expected to take Paul on board. This is how Paul had planned it, intending to go there himself by land. When he met us at Assos, we took him on board, then [<i>together</i>] we went to Mitylene [<i>i.e., a town on a nearby island</i>].
The Expanded Bible	The Trip from Troas to Miletus We went on ahead of Paul and sailed for the city of Assos [^C on the east coast of the Aegean in the Gulf of Adramyttium], where we intended [planned] to take Paul on board. Paul planned [arranged] it this way because he wanted to go to Assos by land. When he met us there, we took him aboard and went to Mitylene [^C the main city on the island of Lesbos in the Aegean].
Jonathan Mitchell NT	Now we ourselves (= the rest of us), going ahead by boat, sailed on to Assos, being about (= planning; intending) to take up Paul – for thus [he] had arranged, [as] he himself was being about to continue going on, [taking a shortcut], by foot. [note: this was a journey of about twenty miles over a paved Roman road, and was less than half the distance of the sea voyage around Cape Lectum] So as [soon as] he was joining us in Assos, after taking him up (= on board), we went into Mitylene.
Syndein/Thieme	And we {Luke's group} went before to depart, 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 {Paul} in, and came to Mitylene {on the Island of Lesbios - where lesbianism got its name}.
Translation for Translators	Paul and his companions traveled from Troas to Miletus. <i>Acts 20:13-16</i> We then went to the ship. Paul did not get on the ship <i>with us in Troas</i> , because he preferred to go <i>more quickly</i> overland to Assos town. The rest of us got on the ship and sailed for Assos. We (<i>exc</i>) met Paul in Assos. He got on <i>the ship</i> with us, and we sailed to Mitylene town.

The Voice

Again Paul wanted us to split up. He wanted to go by land by himself while we went by ship to Assos. There he came on board with us, and we sailed on to Mitylene.

Bible Translations with Many Footnotes:

Lexham Bible

The Voyage to Miletus

But we went on ahead to the ship and [*Here “and” is supplied because the previous participle (“went on ahead”) has been translated as a finite verb] put out to sea for Assos, intending to take Paul on board there. For having made arrangements in this way, he himself was intending to travel by land.

And when he met us at Assos, we took him on board and [*Here “and” is supplied because the previous participle (“took ... on board”) has been translated as a finite verb] went to Mitylene.

NET Bible®

The Voyage to Miletus

We went on ahead⁴⁹ to the ship and put out to sea⁵⁰ for Assos,⁵¹ intending⁵² to take Paul aboard there, for he had arranged it this way.⁵³ He⁵⁴ himself was intending⁵⁵ to go there by land.⁵⁶ When he met us in Assos,⁵⁷ we took him aboard⁵⁸ and went to Mitylene.⁵⁹

^{49tn} Grk “going on ahead.” The participle προελθόντες (proelqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{50tn} BDAG 62 s.v. ἀνάγω 4, “as a nautical t.t. (ἀ. τὴν ναῦν put a ship to sea), mid. or pass. ἀνάγεσθαι to begin to go by boat, put out to sea.”

^{51sn} Assos was a city of Mysia about 24 mi (40 km) southeast of Troas.

^{52tn} BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: intend, propose, have in mind...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

^{53tn} Or “for he told us to do this.” Grk “for having arranged it this way, he.” The participle διατεταγμένος (diatetagmenos) has been translated as a finite verb due to requirements of contemporary English style. BDAG 237 s.v. διατάσσω 1 has “οὕτως διατεταγμένος v he had arranged it so Ac 20:13.” L&N 15.224 has “he told us to do this.”

^{54tn} A new sentence was begun here in the translation because of the length and complexity of the Greek sentence; in Greek this is part of the preceding sentence beginning “We went on ahead.”

^{55tn} BDAG 628 s.v. μέλλω 1.c.γ has “denoting an intended action: intend, propose, have in mind...Ac 17:31; 20:3, 7, 13ab; 23:15; 26:2; 27:30.”

^{56tn} Or “there on foot.”

^{57sn} Assos was a city of Mysia about 24 mi (40 km) southeast of Troas.

^{58tn} Grk “taking him aboard, we.” The participle ἀναλαμβάνοντες (anababontes) has been translated as a finite verb due to requirements of contemporary English style.

^{59sn} Mitylene was the most important city on the island of Lesbos in the Aegean Sea. It was about 44 mi (70 km) from Assos.

The Spoken English NT

Sailing from Troas to Miletus

We got on board ship and sailed for Assos. At that point^v we were going to take Paul on board: that’s how he had arranged it. He himself was going to go by land. So when he met us in Assos, we took him aboard and went to Mitylene.^w

^v Lit. “From there.”

^w Prn. mit-til-lee-nee.

Wilbur Pickering’s New T.

As for us, we went to the ship and set sail for Assos, intending to take Paul on board there—so it had been arranged, he himself intending to go on foot.⁴ When he met us at Assos we took him aboard and went on to Mityline.

(4) His baggage went on the boat, so he walked without a load—good exercise.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	Now, as for us, after proceeding in advance to the ship, we set sail for Assos, intending to take Paul on board, for he had made arrangements accordingly, intending himself to be traveling by foot [evasive action].
Berean Literal Bible	And after he met us at Assos, and we took him on board, we came to Mitylene. But we, having gone ahead to the ship, sailed to Assos, being about to take in Paul there. For having arranged thus, he was readying himself to go on foot. Now when he met with us at Assos, having taken him in, we came to Mitylene.
Charles Thomson NT	Now when they brought up the lad alive and were not a little comforted, we went before to the ship and sailed to Assos where we were to take in Paul. For so he had ordered, intending himself to go by land. And when he met us at Assos we took him in and came to Mitylene. V. 12 is included for context.
Context Group Version	But we, going ahead to the ship, set sail for Assos, there intending to take in Paul: for in this way had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene.
Far Above All Translation	And we arrived <i>and went</i> on board the ship and set sail to Assos, and from there we planned to take Paul on board, for that <i>is</i> how he had made arrangements, he himself having the intention to go <i>there</i> on foot.
Legacy Standard Bible	And when he met us at Assos, we took him on board and we went to Mitylene. Paul's Farewell to the Ephesian Elders But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go by land [Or <i>on foot</i>]. And when he met us at Assos, we took him on board and came to Mitylene.
Modern English Version	The Voyage From Troas to Miletus We went ahead to the ship and sailed to Assos, intending to take Paul on board there. For he had arranged this, intending to go on foot. When he met us at Assos, we took him on board and went to Mitylene.
Modern Literal Version 2020	But having gone upon the ship, we did set-sail to Assos, being about to take up Paul from there; for* so it was appointed, being about to go-on-foot himself. Now as he confronted us in Assos, we took him up and went to Mitylene.
New European Version	Paul's sermon at Miletus But going ahead to the ship we set sail for Assos, there intending to pick up Paul. For so had he arranged, he intending to go by land. And when he met us at Assos, we took him aboard and came to Mitylene.
Niobi Study Bible	From Troas to Miletus And we went ahead to the ship and sailed for Assos, there intending to take aboard Paul; for so had he arranged, intending himself to go on foot. And when he met with us at Assos, we took him on board and came to Mitylene.
The gist of this passage:	Paul met the ship with his companions in Assos. From there, they all went to Mitylene.

13-14

Acts 20:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 20:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ah-ee</i>]	<i>going (forward, on, before); preceding, leading; going in the advance of another; passing on</i>	masculine plural, aorist active participle, nominative case	Strong's #4281
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πλοῖον (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143

Translation: We (ourselves) were going on ahead to the ship.

Luke is a part of this group, which includes all of most of the men already named.

Acts 20:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagô (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	1 st person plural, aorist passive indicative	Strong's #321
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ἄσσοι (Ἄσσοι) [pronounced <i>AHS-sos</i>]	<i>approaching; transliterated, Assos</i>	feminine singular proper noun; a location; accusative case	Strong's #789

Thayer: Assos [was] a seaport of the Roman province of Asia in the district anciently called Mysia, on the north shore of the Gulf of Adramyttium, and about 7 miles (11 km) from Lesbos.

Translation: We set sail for Assos,...

Everyone is at Troas. One can sail from Troas to Assos; or one can walk from Troas to Assos.

Acts 20:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeithen (ἐκεῖθεν) [pronounced ehk-Ī-thehn]	from that place, (from) thence, (from) there	adverb	Strong's #1564
mellō (μέλλω) [pronounced MEHL-low]	being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would	masculine plural, present active participle; nominative case	Strong's #3195
analambánō (ἀναλαμβάνω) [pronounced an-al-am-BAN-oh]	to take (up, in, unto); to take along; to raise up; to receive (up)	present active infinitive	Strong's #353
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	small, little; transliterated, Paul, Paulos, Paulus	masculine singular proper noun; a person; accusative case	Strong's #3972

Translation: ...from there intending to take up Paul,...

Originally, they were intending to take Paul up in Troas and sail from there to Syria. Now they will meet Paul in Assos.

Acts 20:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoûtō (οὗτω) [pronounced HOO-toh]	this one; thus; so, in this manner, in this way; accordingly; therefore	demonstrative adverb	Strong's #3779
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
diatassō (διατάσσω) [pronounced dee-aht-AHS-soh]	arranging, appointing, ordained, the one prescribing, those giving orders	masculine singular, perfect passive participle; nominative case	Strong's #1299

Translation: ...for this was the arrangement.

Paul apparently determined how this was going to go. When he would hook up with this team again.

Acts 20:13e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
mellô (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine plural, present active participle; nominative case	Strong's #3195
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
pezeúō (πεζεύω) [pronounced ped-ZYOO-oh]	<i>to travel on foot (not on horseback or in carriage), to go by land (as opposed to taking a ship)</i>	present active infinitive	Strong's #3978

Translation: [Paul] had planned to travel [there] on foot.

Paul arranged to go by foot from Troas to Assos. At the end of this passage, I will provide a [map](#).

We are not given a reason for this. At least two translations suggest that the land route was actually faster. The problem with that explanation is, they are all leaving Assos at the same time, so faster or slower, it makes no difference. There are two other possibilities. Paul may have wanted to evangelize in a few more places or revisit some places. That is reasonable, except for the fact that no one is mentioned as going with him. We would have expected him to work with someone (although that is not imperative). The third possible explanation is, Paul was still concerned about a plot against him. This very public sailing to Assos of his associates would throw people off. They would not know where Paul is or if he is going to travel with these men at all. The latter two explanations make the most sense, whether or not one is more in the forefront than the other, we do not know.

Acts 20:13 *We (ourselves) were going on ahead to the ship. We set sail for Assos, from there intending to take up Paul, for this was the arrangement. [Paul] had planned to travel [there] on foot.* (Kukis mostly literal translation)

So Paul made arrangements with his mates in advance not to travel with them at first.

Acts 20:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 20:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumballō (συμβάλλω) [pronounced soom-BALL-loh]	<i>to combine, to converse, to consult, to dispute, (mentally) to consider, (by implication) to aid, (personally) to join, also, to attack; to confer</i>	3 rd person singular, imperfect active indicative	Strong's #4820
hēmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ἄσσοι (Ἄσσοι) [pronounced AHS-sos]	<i>approaching; transliterated, Assos</i>	feminine singular proper noun; a location; accusative case	Strong's #789

Thayer: Assos [was] a seaport of the Roman province of Asia in the district anciently called Mysia, on the north shore of the Gulf of Adramyttium, and about 7 miles (11 km) from Lesbos.

Translation: In this way, he joined us in Assos.

Troas and Assos are quite close to one another. You can go from one to the other either on foot or by boat. At the end of this passage, there will be a **map** which shows how these two cities are situated relative to one another.

Acts 20:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
analambánō (ἀναλαμβάνω) [pronounced an-al-am-BAN-oh]	<i>taking (up, in, unto); taking along; raising up; receiving (up)</i>	masculine plural, aorist active participle, nominative case	Strong's #353
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person plural, aorist active indicative	Strong's #2064

Acts 20:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Mitulēnē (Μιτυλήνη) [pronounced mit-oo-LAY-nay]	<i>mutilated; transliterated, Mitylene, Mitulene</i>	feminine singular proper noun; a location; accusative case	Strong's #3412

Thayer: *Mitylene [was] the chief maritime town of the island of Lesbos in the Aegean.*

Translation: Having taken him [with us], we [then] went to Mitylene.

This group meets up with Paul in Assos, he joins with them; and from there, they go to Mitylene.

Acts 20:14 *In this way, he joined us in Assos. Having taken him [with us], we [then] went to Mitylene.* (Kukis mostly literal translation)

Acts 20:13–14 *We (ourselves) were going on ahead to the hips. We set sail for Assos, from there intending to take up Paul, for this was the arrangement. [Paul] had planned to travel [there] on foot. In this way, he joined us in Assos. Having taken him [with us], we [then] went to Mitylene.* (Kukis mostly literal translation)

Acts 20:13–14 *The plan was this: we would go ahead of Paul in the ship, sailing to Assos. Paul decided to go on foot and then meet us there. Just as planned, Paul joined up with us in Assos, after which we all set sail for Mitylene.* (Kukis paraphrase)

Aegean Sea in New Testament (a map); from Biblestudy.org; accessed April 16, 2022.

Paul was on the other side of the Aegean Sea, in Macedonia and Greece. He has traveled counterclockwise in a semicircle, coming around as far as Corinth (this is implied but not stated for his 3rd missionary journey²²). Paul has now moved by land (mostly) in a clockwise direction, possibly going through Berea, Thessalonica and Philippi.



The men named in v. 4 did travel to Troas, and Luke and associates went from Philippi to Troas (vv. 4–6).

They will all have to sail south out of the Aegean Sea so that they can sail east (around Galatia) to go to Syria.

²² Paul was there on the 2nd missionary journey. Acts 18:1

Likewise, from that place, [we] were setting sail on the following day to arrive opposite Chios. Now to another [day], we came near to Samos [and remaining in Trogyllium]. Now the [day] being had [next], we came to Miletus. For had decided the Paul to sail past Ephesus in order that he not become to him to procrastinate in the Asia [minor]; for he was making haste, if possible he might to him the day of the Pentecost to happen in Jerusalem.

Acts
20:15–16

Likewise, from that place, [we] set sail on the following day to arrive opposite Chios. The next [day], we came near to Samos [and (we) remained in Trogyllium]. We came to Miletus on the next day. Paul had decided to sail past Ephesus that he not be caused to procrastinate in Asia (minor), for he was moving quickly, if possible that he might [be on time] for the Day of Pentecost in Jerusalem.

Similarly, from that place, we set sail the following day in order to arrive opposite Chios. The day after, we came near to Samos, remaining in Trogyllium for a short time. We came to Miletus on the day following. Paul had decided to sail past Ephesus, so that he not be slowed down there due to their positive volition towards his teaching. He had hoped to move quickly enough to get to Jerusalem on time for the Day of Pentecost.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Likewise, from that place, [we] were setting sail on the following day to arrive opposite Chios. Now to another [day], we came near to Samos [and remaining in Trogyllium]. Now the [day] being had [next], we came to Miletus. For had decided the Paul to sail past Ephesus in order that he not become to him to procrastinate in the Asia [minor]; for he was making haste, if possible he might to him the day of the Pentecost to happen in Jerusalem.
Complete Apostles Bible	And having sailing away from there, on the next day we arrived opposite Chios. The following day we approached to Samos and remained in Trogyllium. The following day we came to Miletus. For Paul had decided to sail past Ephesus, in order that it might not happen to him to spend time in Asia; for he was hurrying, if it was possible for him to be in Jerusalem on the Day of Pentecost.
Douay-Rheims 1899 (Amer.)	And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hastened. if it were possible for him, to keep the day of Pentecost at Jerusalem.
Holy Aramaic Scriptures	And from there, unto the next day, we journeyed toward Kiyus {Chios} island, and again, the next day, we came unto Samus {Samos}, and remained at Trugiliun {Trogyllium}; and the next day we came unto Militus {Miletus}, for, Paulus {Paul} had decided for himself that he should pass by Ephesus, lest he should be delayed there; on account that he was in a hurry, that if he were able, that he might celebrate The Day of Pentiqusti {Pentecost} in Urishlem {Jerusalem}.
James Murdock's Syriac NT	And from there, the next day, we sailed over against the island Chios; and again, the next day we arrived at Samos, and stopped at Trogyllium; and on the following day we arrived at Miletus. For Paul had determined with himself to pass by Ephesus, lest he should be delayed there; because he hastened on, if possible, to keep the day of pentecost in Jerusalem.

Original Aramaic NT And from there the next day we sailed next to Kios the island, and again the next day we came to Samos and we stayed in Trogyllion and the next day we came to Miletus,
For Paul was determined to pass by it to Ephesus, lest he be delayed there because he was hurrying, that if he were able, he would keep the day of Pentecost in Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And going from there by sea, we came on the day after opposite Chios, and touching at Samos on the day after that, we came on the third day to Miletus. For Paul's purpose was to go past Ephesus, so that he might not be kept in Asia; for he was going quickly, in order, if possible, to be at Jerusalem on the day of Pentecost.

Bible in Worldwide English Then we went by boat the next day and came to Chios. The next day we passed the town of Samos. We reached Miletus on the third day. Paul decided not to stop at Ephesus. He did not want to spend time in Asia Minor. He kept going as fast as he could, because he hoped to be at the feast in Jerusalem on the day of Pentecost.

Easy English We sailed from there and we arrived the next day at the coast near Chios. The day after that, we came to Samos. The next day, we arrived at Miletus. Paul had decided to leave quickly from there. He did not want to visit Ephesus, because he did not want to remain in Asia for a long time. Instead, he wanted to travel to Jerusalem quickly. He wanted to arrive there before the day of the Pentecost festival.

Easy-to-Read Version–2008 The next day, we sailed away from there and came to a place near the island of Chios. Then the next day, we sailed to the island of Samos. A day later, we came to the city of Miletus. Paul had already decided not to stop at Ephesus. He did not want to stay too long in Asia. He was hurrying because he wanted to be in Jerusalem on the day of Pentecost if possible.

Good News Bible (TEV) We sailed from there and arrived off Chios the next day. A day later we came to Samos, and the following day we reached Miletus. Paul had decided to sail on by Ephesus, so as not to lose any time in the province of Asia. He was in a hurry to arrive in Jerusalem by the day of Pentecost, if at all possible.

J. B. Phillips We sailed from there and arrived off the coast of Chios the next day. On the day following we crossed to Samos, and the day after that we reached Miletus. For Paul had decided to sail past Ephesus with the idea of spending as little time as possible in Asia. He hoped, if it should prove possible, to reach Jerusalem in time for the day of Pentecost.

The Message The next day we put in opposite Chios, Samos a day later, and then Miletus. Paul had decided to bypass Ephesus so that he wouldn't be held up in Asia province. He was in a hurry to get to Jerusalem in time for the Feast of Pentecost, if at all possible.

New Life Version The next day we went by ship to a place beside the island of Chios. The next day we crossed over to the island of Samos. Then the next day we came to the city of Miletus. Paul planned to pass by the city of Ephesus so he would not lose more time in Asia. He wanted to be in Jerusalem if he could be on the day to remember how the Holy Spirit came on the church.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible The next day we sailed to Kios Island. Then a day later we sailed to Samos Island. [8] A day after that we arrived at the port town of Miletus. [9] Paul had decided to

sail past Ephesus because he was in a hurry to get to Jerusalem in time for the Jewish festival of Pentecost. [10] He didn't want to spend a lot of time in the province of Asia. [11]

⁸20:15 These one-day hops from island to island or port city to port city along the coast were common in ancient times. Many sailors did not like to get too far away from shore.

⁹20:15 Miletus was about a two-day walk south of Ephesus, roughly 30 miles (24 km).

¹⁰20:16 The word Pentecost means "the fiftieth," as in the fiftieth day. The festival comes about 50 days after Passover. Passover is when the Romans crucified Jesus. Pentecost is a festival celebrating the harvest. Many Jews call the festival by its Hebrew name (Shavuot, "Festival of Weeks") because it follows Passover by several weeks.

¹¹20:16 Paul made a lot of friends during his three-year stay in Ephesus. Perhaps he knew that if he went there, it would be hard to get away.

Contemporary English V.

The next day we came to a place near Chios, and the following day we reached Samos. The day after that we sailed to Miletus. Paul had decided to sail on past Ephesus, because he did not want to spend too much time in Asia. He was in a hurry and wanted to be in Jerusalem in time for Pentecost.

The Living Bible

He joined us there and we sailed together to Mitylene; the next day we passed Chios; the next, we touched at Samos; and a day later we arrived at Miletus. Paul had decided against stopping at Ephesus this time, as he was hurrying to get to Jerusalem, if possible, for the celebration of Pentecost. V. 14 is included for context.

New Berkeley Version
New Living Translation

The next day we sailed past the island of Kios. The following day we crossed to the island of Samos, and [Some manuscripts read *and having stayed at Trogyllium.*] a day later we arrived at Miletus.

Paul had decided to sail on past Ephesus, for he didn't want to spend any more time in the province of Asia. He was hurrying to get to Jerusalem, if possible, in time for the Festival of Pentecost.

The Passion Translation

The next day we crossed over to Chios, and the following day we arrived at the island of Samos. We stayed at Trogyllium, and on the day after that we reached Miletus. Paul was in a hurry to arrive in Jerusalem, hoping to make it in time for the Feast of Pentecost, so he decided to bypass Ephesus and not spend any time in that region.

Plain English Version

The next day, we kept going, and we sailed to a place near Kios Island. And the next day, we sailed past Ephesus to Samos Island. The next day, we left Samos Island and sailed to the town called Miletus, and we stopped there. You see, Paul was in a hurry to go to Jerusalem, so he didn't want to stop at Ephesus and stay with the people there in Asia. It was nearly time for the Jewish ceremony called Pentecost, and Paul wanted to get to Jerusalem by Pentecost time.

UnfoldingWord Simplified T.

The day after we reached Mitylene, we sailed from there and arrived at a place near the Island of Chios. The day after that, we sailed to the Island of Samos. The next day we left Samos and sailed to the city of Miletus. Miletus was just south of the city of Ephesus. Paul did not want to stop at Ephesus because he did not want to spend time in Asia. If possible, he wanted to arrive in Jerusalem by the time of the Pentecost festival, and the time of that festival was near.

William's New Testament

On the next day we sailed from there and arrived off Chios. On the next day we crossed to Samos, and the next we reached Miletus. For Paul's plan was to sail past Ephesus, so as not to lose any time in the province of Asia; for he was eager, if possible, to reach Jerusalem by Pentecost.

Partially literal and partially paraphrased translations:

American English Bible	<p>Then we sailed from there the next day, coming ashore across from Chios, and on the following day we stopped at Samos, then we finally got to Miletus the day after that.</p> <p>Now, Paul had planned to sail past Ephesus so he wouldn't have to spend any time in [the province of] Asia, because he was in a hurry to get to JeruSalem before Pentecost, if he could.</p>
Beck's American Translation Breakthrough Version	<p>And from there, after we sailed off, the following day we made it to outside of Chios. We pulled in alongside Samos on the other <i>day</i>. The <i>day</i> being held <i>after that</i>, we went to Miletus. You see, Paul had decided to sail past Ephesus in order that it might not happen to him to use up time in Western Turkey; for he was hurrying (if it were possible for him) to become in Jerusalem for the Fiftieth Day.</p>
Common English Bible	<p>The next day we sailed from there and arrived opposite Chios. On the day after, we sailed to Samos, and on the following day we came to Miletus. Paul had decided to sail past Ephesus so that he wouldn't need to spend too much time in the province of Asia. He was hurrying to reach Jerusalem, if possible, by Pentecost Day.</p>
A. Campbell's Living Oracles	<p>And sailing thence, we came the next day over against Chios; and the day following, we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus.</p> <p>For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he earnestly endeavored, if it were possible for him, to be at Jerusalem on the day of Pentecost.</p>
New Advent (Knox) Bible	<p>Sailing thence, we reached a point opposite Chios the following day; on the next, we put in at Samos, and arrived on the third at Miletus. Paul had made up his mind to sail past Ephesus, for fear of having to waste time in Asia; he was eager, if he found it possible, to keep the day of Pentecost at Jerusalem.</p>
20 th Century New Testament	<p>The day after we had sailed from there, we arrived off Chios, touched at Samos the following day, and the next day reached Miletus; For Paul had decided to sail past Ephesus, so as to avoid spending much time in Roman Asia. He was making haste to reach Jerusalem, if possible, by the Festival at the close of the Harvest.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>We sailed from there, and came the next day toward Chios. On the next day we arrived at Samos, and stayed at Trogyllium, and the next day we came to Miletus. Paul had determined to sail past Ephesus. He did not want to spend the time in Asia Province, because he was in a hurry, if it were possible, to be in Jerusalem on the day of Pentecost.</p>
Revised Ferrar-Fenton Bible	<p>And, sailing from there, we arrived opposite Chios on the following day; the next day we touched at Samos; and the day after that we landed at Miletus. For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia-Minor; for he was hurrying on so that it might be possible for the day of Pentecost to come to him in Jerusalem.</p>
Free Bible Version	<p>Sailing on from there we arrived off Kios, and the next day we stopped briefly at Samos, and the following day we arrived at Miletus.</p> <p>Paul had planned to sail on past Ephesus so he wouldn't have to spend time in the province of Asia. He was keen to get to Jerusalem in time for the Day of Pentecost.</p>
God's Truth (Tyndale)	<p>And we sailed from that place, and came the next day over against Chios. And the next day we arrived at Samos, and tarried at Trogilon. The next day we came to Myleton: for Paul had determined to leave Ephesus as they sailed, because he would not spend the time in Asia. For he hasted to be (if he could possibly) at Jerusalem at the day of Pentecost.</p>

International Standard V	We sailed from there and on the following day arrived off Chios. The next day, we crossed over to Samos and stayed at Trogyllium. [Other mss. lack and stayed at Trogyllium] The day after that, we came to Miletus. Paul had decided to sail past Ephesus to avoid spending time in Asia, as he was in a hurry to get to Jerusalem for the day of Pentecost, if that was possible.
Leicester A. Sawyer's NT	And when he met us at Assos, we took him in and came to Mitylene, and sailing thence, on the next day we came opposite to Chios, and in another day we touched at Samos, and stopping at Trogyllium, on the day following we came to Miletus. For Paul had determined to sail by Ephesus, that it might not be necessary for him to spend a long time in Asia; for he hastened, if it was possible for him, to be at Jerusalem at the day of Pentecost. V. 14 is included for context.
Urim-Thummim Version	And we sailed from there and came the next day near Chios; and the next day we arrived at Samos, and stayed at Trogyllium; and the next day we came to Miletus. Because Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hurried, if it were possible for him to be at Jerusalem for the Day of Pentecost.
Weymouth New Testament	Sailing from there, we arrived the next day off Chios. On the next we touched at Samos; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being in Jerusalem, if possible, on the day of the Harvest Festival.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We sailed from there and arrived off Chios the next day. A day later we came to Samos and the following day we reached Miletus. Paul had decided to sail past Ephesus, so as not to lose time in Asia, for he was eager to reach Jerusalem by the day of Pentecost, if at all possible.
The Heritage Bible	And from there sailing away, we arrived the next day opposite Chios, and another day we threw alongside of Samos, and staying in Trogyllium, the next day we came to Miletus, Because Paul had decided to sail by Ephesus, so as not to be spending time in Asia, because he hurried, if it were possible for him to be at Jerusalem the day of Pentecost.
New American Bible (2011)	We sailed away from there on the next day and reached a point off Chios, and a day later we reached Samos, and on the following day we arrived at Miletus. * Paul had decided to sail past Ephesus in order not to lose time in the province of Asia, for he was hurrying to be in Jerusalem, if at all possible, for the day of Pentecost. * [20:16–35] Apparently aware of difficulties at Ephesus and neighboring areas, Paul calls the presbyters together at Miletus, about thirty miles from Ephesus. He reminds them of his dedication to the gospel (Acts 20:18–21), speaks of what he is about to suffer for the gospel (Acts 20:22–27), and admonishes them to guard the community against false prophets, sure to arise upon his departure (Acts 20:28–31). He concludes by citing a saying of Jesus (Acts 20:35) not recorded in the gospel tradition. Luke presents this farewell to the Ephesian presbyters as Paul's last will and testament.
New Catholic Bible	We sailed from there, and on the following day we reached a point opposite Chios. A day later, we reached Samos; and the day after that, we came to Miletus. For Paul had decided to sail past Ephesus in order to avoid spending time in the province of Asia. He was eager to be in Jerusalem, if possible, on the day of Pentecost.
New Jerusalem Bible	The next day we sailed from there and arrived opposite Chios. The second day we touched at Samos and, after stopping at Trogyllium, made Miletus the next day. Paul had decided to pass wide of Ephesus so as to avoid spending time in Asia, since he was anxious to be in Jerusalem, if possible, for the day of Pentecost.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next day, we sailed from there and arrived off Chios; the following day, we crossed over to Samos; and the day after that, we reached Miletus. For Sha'ul had decided to bypass Ephesus on his voyage, in order to avoid losing time in the province of Asia, because he was hurrying to get to Yerushalayim, if possible in time to celebrate <i>Shavu'ot</i> .
Hebraic Roots Bible	And sailing away from there, on the next day we arrived off Chios, and on the next we crossed to Samos. And remaining at Trogyllium, the next day we came to Miletus. For Paul had determined with himself not to pass by Ephesus, lest he should be delayed there; because he hastened on, if possible, to keep the day of Shavuot in Jerusalem.
Holy New Covenant Trans.	The next day we sailed away from Mitylene and came to a place near the island of Chios. The next day we sailed to the island of Samos. A day later we came to the town of Miletus. Paul had already decided not to stop at Ephesus. He didn't want to stay in Asia too long. He was hurrying because he wanted to be in Jerusalem on the day of Pentecost if that were possible.
The Scriptures 2009	And from there we sailed, and the next day came opposite Chios. And the next day we arrived at Samos and remained at Trogyllion. And the following day we came to Miletos. For Sha'ul had decided to sail past Ephesus, so that he might lose no time in Asia, for he was hurrying to be at Yerushalayim, if possible, on the Day of the Festival of Shabu'oth. ^b ^b Counted from the day on which the sheaf of the first-fruits is waved during the Festival of Matzot (Unleavened Bread) - See Leviticus 23:10-21. (The morrow after the Sabbath.) See also Acts 2:1.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(and) onward Sailing [on] the [one] following [We] come oppositely [of] chios [on] the but another [one] [We] arrive to samos [on] the [one] but being had [We] come to miletus had judged for The Paul to bypass the ephesus so not may become [to] him to spend (time) in the asia [He] rushed for if Able may be [for] him the day [of] the fiftieth to become to jerusalem...
Awful Scroll Bible	And- sailing-out -from-there, we accordingly- the coming-up day, become -opposite Chios, and the next day we put-near to Samos, and abiding from-within Trogyllium, the adjoining day come to Miletus. For Paul decides to sail-by Ephesus, how-that he should not come about to wear-away-time from-within Asia, for he was hurrying, if it were possible, for him to come about to Jerusalem the day of Pentecost.
Concordant Literal Version	And sailing from thence, the ensuing day we arrive abreast of Chios, yet on another we put in at Samos, yet the next we came to Miletus, for Paul had decided to sail by Ephesus, so that he may not be coming to linger in the province of Asia, for he hurried, if it may be possible for him to be in Jerusalem by the day of Pentecost."
exeGesés companion Bible	And there we sail; and arrive next, cast along side opposite Hios; and regarding another, we arrive at Samos and abide at Trogyllium; and next we come to Miletus. For Paulos judges to sail past Ephesus, that it be that he not waste time in Asia: for he hastens, if possible, to be at Yeru Shalem the day of Pentecost.

Orthodox Jewish Bible	And from there, having sailed away, we arrived on the next day opposite Chios. And then the day following we crossed over to Samos, and, on the following day, we came to Miletus. For Rav Sha'ul had decided to sail past Ephesus, so he would not have to spend time in [the Province of] Asia, for he was hurrying in order that, if possible, he might by Shavu'os go up to Yerushalayim.
Rotherham's Emphasized B.	For Paul had determined to sail past Ephesus, lest he should happen to lose time in Asia; for he hastened, if it were [possible] for him, [against the day of Pentecost] to arrive [in Jerusalem]]. V. 15 was placed with the previous passage for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Sailing from there, we arrived the next day [at a point] opposite Chios; the following day we crossed over to Samos, and the next day we arrived at Miletus [about 30 miles south of Ephesus]. Paul had decided to sail on past Ephesus so that he would not end up spending time [unnecessarily] in [the province of] Asia (modern Turkey); for he was in a hurry to be in Jerusalem, if possible, on the day of Pentecost [The yearly Jewish festival which celebrated the harvest].
An Understandable Version	And after leaving there, the next day we sailed past Chios [<i>i.e., another small island on the way</i>], and the next day past Samos [<i>i.e., another small island</i>], until [finally] on the following day we arrived at Miletus [<i>i.e., another seaport town near Ephesus</i>]. For Paul had decided to sail on past Ephesus so he would not have to spend any time in [<i>the province of</i>] Asia, because he was hurrying to get to Jerusalem in time for the Day of Pentecost, if at all possible.
The Expanded Bible	We sailed from ·Mitylene [¹ there] and the next day came to a place ·near [opposite; across from] Kios [^c an island five miles off the coast in the Aegean]. The following day we sailed to Samos [^c another island off the coast in the Aegean], and the next day we reached Miletus [^c a city on the western coast of Asia Minor]. [¹ For] Paul had already decided ·not to stop at [L to sail past] Ephesus [18:19], because he did not want to stay too long in [^c the province of] Asia [^c with so many friends in Ephesus (ch. 19), a short stop would be impossible]. He was hurrying to be in Jerusalem on the day of Pentecost [^c one of three great Jewish festivals, celebrated 50 days after Passover], if that were possible.
Jonathan Mitchell NT	Then from there, sailing away on the succeeding [day], we arrived down in front of and face to face with Chios. Yet on a different day, we threw alongside and touched into Samos, but then on the following [day], we came into Miletus. You see, Paul had decided to sail on, passing beside Ephesus, so that it would not happen for him to linger or run out of time in the [province of] Asia, for he was continuing to hurry on [so as] to come to be [entered] into Jerusalem [for] the Day of Pentecost – if it would be possible for him.
P. Kretzmann Commentary	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.
Syndein/Thieme	Kretzmann's commentary for Acts 20:13–16 has been placed in the Addendum . And we sailed thence, and came the next day over against Chios {famous for its wine}. And the next day we arrived at Samos, and tarried at Trogyllium {two cities that were playgrounds for the Roman Empire} and the next day we came to Miletus. {Note: Seems that Paul and his team were in need of well deserved rest and relaxation. Paul to be ready for his big sin and punishment . . . the others for their great ministries. Of course Paul rebounds, cursing is turned to blessing, and we are blessed with the Pauline Prison Epistles!}

For Paul had made up his mind {means in the Greek to be bullheaded about it} to sail by Ephesus, because he would not spend the time in Asia . . . for if he delayed it would not be possible for him to be at Jerusalem the day of Pentecost {4th class condition - wished it would be possible but did not believe it was possible}.

{Note: This is Paul's will NOT the will of God for him to go to Jerusalem. The beginning of his great sin - and Paul will be warned three times not to go to Jerusalem.}

Translation for Translators

The day after we reached Mitylene, we sailed from there and arrived at a place near Kios Island. The day after that, we sailed to Samos Island. The next day we left Samos and sailed to Miletus town. Miletus was just south of Ephesus city. Paul had earlier decided that he would not get on a ship that would stop at Ephesus, because he did not want to spend several days in Asia province. If possible, he wanted to arrive in Jerusalem by the time of the Pentecost festival, and the time of that festival was near.

The Voice

From there we sailed near Chios, passing by it the next day, docking briefly at Samos the day after that, then arriving at Miletus the following day. This route kept us safely out of Ephesus and didn't require Paul to spend any time at all in Asia, since he wanted to arrive in Jerusalem quickly—before Pentecost, he hoped.

Bible Translations with Many Footnotes:

Lexham Bible

And we sailed from there on the next day , and [*Here “and ” is supplied because the previous participle (“sailed”) has been translated as a finite verb] arrived opposite Chios. And on the next day we approached Samos, and on the following day we came to Miletus. For Paul had decided to sail past Ephesus so that he would not be having to spend time in Asia. [A reference to the Roman province of Asia (modern Asia Minor)] For he was hurrying if it could be possible for him to be in Jerusalem on the day of Pentecost. We set sail⁶⁰ from there, and on the following day we arrived off Chios.⁶¹ The next day we approached⁶² Samos,⁶³ and the day after that we arrived at Miletus.⁶⁴ For Paul had decided to sail past Ephesus⁶⁵ so as not to spend time⁶⁶ in the province of Asia,⁶⁷ for he was hurrying⁶⁸ to arrive in Jerusalem,⁶⁹ if possible,⁷⁰ by the day of Pentecost.

NET Bible®

^{60tn}Grk “setting sail from there.” The participle ἀποπλεύσαντες (apopleusantes) has been translated as a finite verb due to requirements of contemporary English style.

^{61tn}Or “offshore from Chios.”

^{sn}Chios was an island in the Aegean Sea off the western coast of Asia Minor with a city of the same name.

^{62tn}Or “crossed over to,” “arrived at.” L&N 54.12 has “παραβάλλω: (a technical, nautical term) to sail up to or near – ‘to approach, to arrive at, to sail to.’ παρεβάλομεν εἰς Σάμον ‘we approached Samos’ or ‘we arrived at Samos’ Ac 20:15.”

^{63sn}Samos is an island in the Aegean Sea off the western coast of Asia Minor.

^{64sn}Miletus was a seaport on the western coast of Asia Minor about 40 mi (70 km) south of Ephesus. From Mitylene to Miletus was about 125 mi (200 km).

^{65map}For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

^{66tn}Grk “so that he might not have to spend time.” L&N 67.79 has “ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ ‘so as not to spend any time in the province of Asia’ Ac 20:16.”

^{67tn}Grk “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

^{68tn}Or “was eager.”

^{69map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{70tn} Grk “if it could be to him” (an idiom).

The Spoken English NT

Then we sailed off from there, and the next day we came opposite Chios,^x and the day after that we came over to Samos,^y and the next day we went to Miletus.^z Paul, by the way, had decided that we should sail past Ephesus, so that he wouldn't lose time in Asia. Because he was hurrying^{aa} to be in Jerusalem for the Day of Pentecost, if possible.

^{x.} Prn. **kye**-oss.

^{y.} Prn. **say**-moss. Some mss add here, “and stayed at Trogyllium” (prn. troe-**gill-ee-am**).

^{z.} Prn. **mye-leet-us**.

^{aa.} Or “Because he was trying as hard as he could.”

Wilbur Pickering's New T.

Sailing from there, the next day we arrived opposite Chios, and the day after we crossed over to Samos and stopped in Trogyllium;⁵ the following day we came to Miletus. (Paul had decided to sail past Ephesus, to avoid being detained in Asia, because he was hurrying to be in Jerusalem on the Day of Pentecost, if he possibly could.)

(5) Samos is an island, so Trogyllium was presumably a settlement on that island (though we are no longer sure just where it was). Some 6% of the Greek manuscripts omit ‘and stopped in Trogyllium’ (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then from there, we sailed away and on the next day we arrived off Chios, and after another day, we came into Samos. And after continuing, we arrived in Miletus. For Paul determined to sail past Ephesus, because it occurred to him not to spend time in Asia, for he was in a hurry, assuming it might be possible for him to be in Jerusalem on the day of Pentecost .

Charles Thomson NT

And sailing thence we came the next day over against Chios, and on the day following reached Samos. And after stopping at Trogyllium, we came the next day to Miletus.

For Paul had determined to sail by Ephesus, that he might not spend time in Asia, for he was earnestly desirous, if it were possible for him, to be at Jerusalem on the day of Pentecost.

Far Above All Translation

And from there on the next day we sailed off and skirted round Chios, and on the day after we crossed over past Samos, and we stayed in Trogyllium, and on the day after that we went to Miletus. For Paul had decided to sail past Ephesus so that he would not end up spending time in Asia. For he was eager, if it was possible for him, to be in Jerusalem on the day of Pentecost..

Literal Standard Version

And we having gone before to the ship, sailed to Assos, there intending to take in Paul, for so he had arranged, intending himself to go on foot; and when he met with us at Assos, having taken him up, we came to Mitylene, and there having sailed, on the next day we came opposite Chios, and the next day we arrived at Samos, and having remained in Trogyllium, on the following day we came to Miletus, for Paul decided to sail past Ephesus, that there may not be to him a loss of time in Asia, for he was hurrying, if it were possible for him, to be at Jerusalem on the day of the Pentecost. Vv. 13–14 are included for context.

Modern Literal Version 2020

And having sailed from there, we arrived the next day opposite Chios, and we put *the ship* in at Samos in another *day*. And having remained in Trogyllium, we came to Miletus on the next *day*.

For* Paul had decided to sail by Ephesus; for* he was hurrying, *that it might not happen to him to loiter in Asia; if it was possible for him to come* into Jerusalem on the day of Pentecost.

New Matthew Bible

And we sailed from there and arrived the next day off Chios. And the next day we arrived at the island of Samos and stayed at Trogyllium. The next day we went on to Miletus, for Paul had determined to pass by Ephesus as they sailed, because he did not want to spend the time in Asia. For he hastened to be (if he could possibly) at Jerusalem for the day of Pentecost.

The gist of this passage: Paul skirts around Asia Minor by ship, intending to go to Jerusalem.
15-16

Acts 20:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κακεῖθεν (κάκειθεν) [pronounced kak-Ī-thehn]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
αποπλέω (ἀποπλέω) [pronounced ap-op-LEH-oh]	<i>sailing (away, off), departing by ship, setting sail</i>	masculine plural, aorist active participle, nominative case	Strong's #636
τῆ (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ἐπιούσα (ἐπιούσα) [pronounced ep-ee-OO-sah]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966
καταντάω (καταντάω) [pronounced kat-an-TAH-oh]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	1 st person plural, aorist active indicative	Strong's #2658
ἀντικρύ (ἀντικρύ) [pronounced an-tee-KROO]	<i>opposite, over against</i>	adverb	Strong's #481
Χίος (Χίος) [pronounced KHEE-oss]	<i>snowy; transliterated, Chios</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #5508

Thayer: Chios [was] an island in the Aegean, between Samos and Lesbos, not far from the shore of Lydia.

Translation: Likewise, from that place, [we] set sail on the following day to arrive opposite Chios.

Luke continues to describe the movement which was taking place. They kept moving south near the shore of Asia Minor, coming down to a place opposite Chios. All these places will be shown on a [map](#) at the end of this passage.

We have quite a number of ports and cities mentioned and you may wonder why.

Acts 20:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	feminine singular correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087
parabállō (παραβάλλω) [pronounced par-ab-al'-lo]	<i>to approach, to come near, to reach a place, to arrive; or (figuratively) to liken, to compare</i>	1 st person plural, aorist active indicative	Strong's #3846
Thayer definitions: 1) to throw before, cast to (as fodder for horses); 2) to put one thing by the side of another for the sake of comparison, to compare, liken; 3) to put one's self, betake one's self into a place or to a person.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Samos (Σάμος) [pronounced SAM-oss]	<i>a sandy bluff; transliterated, Samos</i>	feminine singular proper noun; a location; accusative case	Strong's #4544
Thayer: Samos [was] an island off that part of Asia Minor where Ionia touches Caria.			

Translation: The next [day], we came near to Samos...

They got down to Samos the next day (or near Samos).

From the standpoint of the human author, Luke is around for this, so he remembers going from this city to the next and to the next.

Acts 20:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The phrase which follows is found in the Byzantine Greek text and the Scrivener Textus Receptus, but not in the Westcott Hort text.			
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 20:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ménô (μένω) [pronounced MEH-noh]	<i>remaining, abiding, dwelling, living, lodging</i>	masculine plural, aorist active participle, nominative case	Strong's #3306
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Trōgullion (Τρωγύλλιον) [pronounced tro-GOOL-lee-on]	<i>a cache; transliterated, Trogyllium, Trogullion</i>	neuter singular proper noun; a location; dative, locative or instrumental case	Strong's #5175

Thayer: *Trogyllium [was] the name of a town and a promontory of Ionia, not far from the island of Samos, at the foot of Mt. Mycale between Ephesus and the mouth of the river Maeander.*

Translation: ...[and (we) remained in Trogyllium].

This short phrase was probably dropped out of the original text. These ships likely stopped for half a day here or there to load and unload commercial cargo.

Although Trogyllium is not on the **map** at the end of this passage, it is found on the previous **map**. It is located between Samos, Ephesus and Miletus. Due to the fragile nature of the ancient manuscripts, sometime a small phrase like this is no longer readable and is therefore left off of the next copy made. The most common error appears to be text which was dropped. Sometimes words are spelled differently in different eras and this is changed. I would not consider this to be a mistake or textual mishap.

Acts 20:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present passive participle, dative, locative or instrumental case	Strong's #2192

Although the verb echô has many applications, it is difficult to understand here. So many translators translated this, *and the third day, and the day after that, a day later, next; etc.* Only a few translations made some attempt at a literal rendering. *The day being held after that* (the Breakthrough Version).²³

Given the definite article, this might be understood to mean, *now the [day] being had [next]*.

²³ Maybe I will find more? That is the only one from e-sword with any attempt at a literal rendering.

Acts 20:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Mílētos (Μίλητος) [pronounced MIHL-ay-toss]	<i>pure white fine wool; transliterated, Miletus, Miletos</i>	feminine singular proper noun; a location; accusative case	Strong's #3399

Thayer: *Miletus [was] a maritime city, now nearly 10 miles (16 km), from the coast of Caria or Ionia, near the mouth of the Maeander and 35 miles (55 km) from Ephesus. It was the mother of about eighty colonies, the the birth place of Thales, Anaximander, and other famous men.*

Translation: We came to Miletus on the next day.

Although most translations agree on their translation of this phrase, it is more difficult to sort out in the Greek. See the Greek exegesis above for more information.

Acts 20:15 Likewise, from that place, [we] set sail on the following day to arrive opposite Chios. The next [day], we came near to Samos [and (we) remained in Trogyllium]. We came to Miletus on the next day. (Kukis mostly literal translation)

We will put all of these verses together and provide a map where these stops can be seen.

Acts 20:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, pluperfect active indicative	Strong's #2919
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 20:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
parapléō (παραπλέω) [pronounced par-ap-LEH-oh]	<i>to sail (by, past, near)</i>	aorist active infinitive	Strong's #3896
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ephesos (Ἔφεσος) [pronounced EHF-ehs-oss]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Translation: Paul had decided to sail past Ephesus...

It was Paul's choice to keep on going past Ephesus, without stopping. There was great positive volition in Ephesus. This is where there was tremendous **spiritual growth** taking place. They wanted to hear from Paul; they wanted the growth and doctrine which he had experienced, but he goes on by.

It should have been simple to understand—go where the positive volition is (Ephesus). No need to go where **negative volition** reigns (Jerusalem).

This is a very sad mistake on the part of Paul.

Acts 20:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096

Acts 20:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
chronotribéō (χρονοτριβέω) [pronounced chron.-ot-rib-EH-oh]	<i>to spend time, to wear time; to procrastinate, to linger</i>	aoist active infinitive	Strong's #5551
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Asia (Ἰσσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, dative, locative or instrumental case	Strong's #773

Thayer: *Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.*

Translation: ...that he not be caused to procrastinate in Asia (minor),...

Paul knew that if he stopped in Ephesus, then he would be drawn in, and he might find himself teaching another week or another month or even more.

Do you see how clouded his reasoning is? They are extremely interested in the Word in Ephesus. Paul is right there. Why not go there and teach them some more?

Acts 20:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
speudō (σπεύδω) [pronounced SPYOO'-doh]	<i>to make haste; to urge on (diligently or earnestly); by implication to await eagerly</i>	3 rd person singular, imperfect active indicative	Strong's #4692
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487

Acts 20:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
eiên (εἶην) [pronounced <i>Ī-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pentêcostê (πεντηκοστή) [pronounced <i>pen-tay-kahs-TAY</i>]	<i>fifty, 50th day; the festival of Pentecost; transliterated, Pentecost</i>	feminine singular noun, genitive/ablative case	Strong's #4005
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: ...for he was moving quickly, if possible that he might [be on time] for the Day of Pentecost in Jerusalem.

In Paul's mind, his judgment was clouded. He wanted to get to Jerusalem. Now, remember, there are other Apostles in Jerusalem. James, the Lord's half-brother, heads the church in Jerusalem.

Also in Jerusalem, there is terrific legalism and negative volition. Some of Paul's difficulties have come straight out of Jerusalem, **legalists** and **Judaizers** who go to the places where he has been and teach false doctrine.

We should think that the choice here is simple. Tremendous positive volition in Ephesus; questionable volition in Jerusalem. Where should Paul go? Despite the answer to this question being obvious to us, it was not to Paul. Paul had a tremendous emotional pull from Jerusalem. No city in the world had more pull on Paul than Jerusalem.

Personally, a city which has a similar affect upon me is the city of San Francisco. I have strong positive emotions concerning that place. In the 50s, 60s and early 70s, it was a wonderful place. Beautiful with so many things to do, with such a wonderful environment. Get on a bus there, and there would be a little old lady who had moved to San Francisco from some exotic land far away, and she still spoke her original language and she had a heavy accent when speaking English. It was such a tremendous melting pot of people who came there from all over the world to find freedom. But over the years, any positive volition toward doctrine has dried up. A cult could arise from SF, but a doctrine loving church? Unlikely.

If you were raised in one city, but moved to another; you may have a similar love for the city where you were raised, despite how much it has changed. I was raised in Sacramento, and I will always have a place in my heart for that city. But many of my memories of that city are of places which no longer exist—for instance, the 3 acre golden poppy field which was behind the home where I lived. I can still see in my mind's eye the incredible golden beauty of that field in the spring. Today, of course, this land is all houses, and there is likely not a single flower that remains anywhere on that land.

The point I am trying to make is, Paul has this great emotional pull to Jerusalem, and it is blinding his otherwise good judgment of what needs to take place next in his agenda.

Paul cannot go back to the nostalgia which is Jerusalem. What he believes is there isn't. He cannot find it any more than I could find that poppy field. I know exactly where it used to be; but I could not return and find a poppy there.



Acts 20:16 Paul had decided to sail past Ephesus that he not be caused to procrastinate in Asia (minor), for he was moving quickly, if possible that he might [be on time] for the Day of Pentecost in Jerusalem. (Kukis mostly literal translation)

Acts 20:15–16 Likewise, from that place, [we] set sail on the following day to arrive opposite Chios. The next [day], we came near to Samos [and (we) remained in Trogyllium]. We came to Miletus on the next day. Paul had decided to sail past Ephesus that he not be caused to procrastinate in Asia (minor), for he was moving quickly, if possible that he might [be on time] for the Day of Pentecost in Jerusalem. (Kukis mostly literal translation)

Let me tell you how I understand the divine hand is in this passage. All of the places just brimming with positive volition are named. Paul could have stopped anywhere and evangelized and taught Bible doctrine, and the people would

have responded to him. This is where God wanted Paul to be. The exception to this is Jerusalem. There are not hundreds of believers in Jerusalem wishing and hoping that Paul will come to them and teach for a few weeks or months. No one in Jerusalem is interested.

Acts 20:15–16 *Similarly, from that place, we set sail the following day in order to arrive opposite Chios. The day after, we came near to Samos, remaining in Trogyllium for a short time. We came to Miletus on the day following. Paul had decided to sail past Ephesus, so that he not be slowed down there due to their positive volition towards his teaching. He had hoped to move quickly enough to get to Jerusalem on time for the Day of Pentecost. (Kukis paraphrase)*

The thing that a believer must learn—particularly an evangelist or a Bible teacher—is go where the demand for the gospel or the demand for good teaching exists. You may have a sentimental feeling about this city where you grew up in, and you would love to go back there and establish a little church, but the people there may not be interested at all. The believer needs to go where the demand is.

The second thing—and this may seem to be contradictory—do not worry about the numbers. If God has called you to some city and your congregation hovers around 5 or 10 or 15, don't worry about it. If you have to get a second job, then don't worry about it. Minister where God has placed you according to the gift that you have.

Application: Most believers with doctrine understand, to some degree or another, the condition that **client nation** USA is in. We are in sorry shape and our nation could go sideways in a dozen different ways. We could experience great **divine discipline** because of what is happening in our nation. My point is, maybe there are no cities where there is a congregation of 3000 just waiting for you to come in and teach them the Word of God. Or maybe in your evangelism, you believe that you are reaching fewer and fewer people. This is what we ought to expect in our nation. Nevertheless, there are still people who need to hear the **gospel message** and there are still people who are positive toward the accurate teaching of the Word of God. You allow your gift to function and do not be swayed by large, small or medium numbers.

The Aegean Sea and Asia Minor (a map); from **Holy Land Photos**; accessed April 16, 2022.

This is the pertinent text to this map above, having been taken from **Holy Land Photos**.

Samos, Pythagoras, and Acts 20:15 (Dr. Carl Rasmussen)

Samos is a Greek island in the Aegean Sea that is only 1 mi. [1.6 km] from the western shore of Turkey separated from it by the Mycale Strait.

It was home of Pythagoras, the famous mathematician and the philosopher Epicurus. But for the ancients it was the place associated with Hera, the wife of Zeus whose cult was celebrated at the temple called the "Heraion of Samos."

Acts 20: 15 says: "And sailing from there [Mitylene], we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to Miletus." (NASB)

The route that Paul's vessel took from Chios to Miletus is carefully examined by Dr. Mark Wilson at the beginning of his article "**The Ephesian elders come to Miletus: An Annaliste reading of Acts 20:15-18a.**" He argues that the vessel that Paul was on sailed through the narrow strait between Samos and Turkey—the "Mycale Strait"— and possibly landed at the chief city of Samos—Pythagoras or at Trogyllium closer to the (present) Turkish mainland.

From <http://holylandphotos.org/browse.asp?s=1,4,12,348,584> accessed April 16, 2022. I am assuming that Dr. Carl Rasmussen wrote the copy above.

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Gives a Lengthy Farewell Message to the Leaders of the Church from Ephesus

Paul's grace message to the Jews and Greeks in Ephesus

This introduces 21 verses of a message from Paul to the Ephesian leaders.

Now from the Miletus, having sent to Ephesus, he summoned the elders of the church.

Acts
20:17

From Miletus, having sent [messengers] to Ephesus, [Paul] summoned the elders of the church.

When Paul got to Miletus, he sent a couple of messengers to Ephesus in order to summon some of the church elders.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now from the Miletus, having sent to Ephesus, he summoned the elders of the church.
Complete Apostles Bible	Now from Miletus, having sent to Ephesus, he summoned the elders of the church.
Douay-Rheims 1899 (Amer.)	And sending from Miletus to Ephesus, he called the ancients of the church.
Holy Aramaic Scriptures	And from Miletus {Miletus} he sent to bring The Qashishe {The Elders} of The Edtha {The Assembly} of Ephesus.
James Murdock's Syriac NT	And from Miletus, he sent and called the Elders of the church at Ephesus.
Original Aramaic NT	And from Miletus he sent and brought the Elders of the Church of Ephesus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And from Miletus he sent to Ephesus for the rulers of the church.
Bible in Worldwide English	He sent a message from Miletus to Ephesus to call the leaders of the church to come to him.
Easy English	Paul meets with the leaders of the believers When we were in Miletus, Paul sent someone to Ephesus with a message. This message was for the leaders of the believers in Ephesus. Paul asked them to come to Miletus to meet him there.
Easy-to-Read Version–2008	In Miletus Paul sent a message back to Ephesus, telling the elders of the church in Ephesus to come to him.
God's Word™	From Miletus Paul sent messengers to the city of Ephesus and called the spiritual leaders of the church to meet with him in Miletus.
Good News Bible (TEV)	From Miletus Paul sent a message to Ephesus, asking the elders of the church to meet him.
J. B. Phillips	Paul's moving farewell message to the elders of Ephesus At Miletus he sent to Ephesus to summon the elders of the Church.
The Message	On to Jerusalem From Miletus he sent to Ephesus for the leaders of the congregation.
New Life Version	Paul Meets with the Leaders of the Church of Ephesus

From Miletus he sent word to Ephesus. He asked the leaders of the church to come to him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But he did want to see the Ephesus church leaders one last time. So he sent messengers from Miletus to invite them down.
Contemporary English V.	From Miletus, Paul sent a message for the church leaders at Ephesus to come and meet with him.
The Living Bible	But when we landed at Miletus, he sent a message to the elders of the church at Ephesus asking them to come down to the boat to meet him.
New Berkeley Version	.
The Passion Translation	However, from Miletus Paul had sent a message to the elders of the church in Ephesus and asked them to come meet with him.
Plain English Version	Paul talked to the Christian leaders of Ephesus So after the ship arrived at Miletus, Paul sent a message to Ephesus to get the church leaders to come and talk with him at the ship.
UnfoldingWord Simplified T.	When the ship arrived at Miletus, Paul sent a messenger to Ephesus to ask the elders of the group of believers there to come to talk with him.

Partially literal and partially paraphrased translations:

American English Bible	However, [while he was] in Miletus, he sent word to Ephesus to call the elders of the congregation to him.
Beck's American Translation	.
Breakthrough Version	Out of Miletus, when he sent to Ephesus, he summoned the older men of the assembly.
Common English Bible	From Miletus he sent a message to Ephesus calling for the church's elders to meet him.
20 th Century New Testament	From Miletus, however, he sent to Ephesus and invited the Officers of the Church to meet him; And, when they came, he spoke to them as follows: "You know well the life that I always led among you from the very first day that I set foot in Roman Asia, Serving the Lord, as I did, in all humility, amid the tears and trials which fell to my lot through the plots of the Jews. Vv. 18–19 are included for context.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	From Miletus, Paul sent to Ephesus for the elders of the church.
God's Truth (Tyndale)	Wherefore from Myleton he sent to Ephesus, and called the elders of the congregation.
International Standard V	Paul Meets with the Ephesian Elders From Miletus he sent messengers [The Gk. lacks messengers] to Ephesus to ask the elders of the church to meet with him.
The Spoken English NT	Paul's Farewell Speech to the Elders of the Ephesian Community So from Miletus Paul sent to Ephesus, and asked the elders of the community to come to him.
Urim-Thummim Version	And from Miletus he sent to Ephesus and called the elders of the ekklesia.
Weymouth New Testament	From Miletus he sent to Ephesus for the Elders of the Church to come to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul's farewell to the Ephesian elders • From Miletus Paul sent word to Ephesus, summoning the elders of the Church.
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Footnote for Acts 20:17 is placed in the **Addendum**.

New American Bible (2011)	Paul's Farewell Speech at Miletus. From Miletus he had the presbyters of the church at Ephesus summoned.
New Catholic Bible	Paul's Farewell Speech at Miletus. ^[9] From Miletus, he sent a message to Ephesus, summoning the elders of the Church. [g] This farewell scene is especially important for the history of the Church as an institution. Those whom Paul summons are the "elders" (in Greek: presbyteroi, whence our "priests"), whom he describes (v. 28) as "shepherds" and "overseers" (Greek: episkopoi, whence our "bishops"; see 1 Pet 2:25), i.e., as responsible for the spiritual nourishment, guidance, and protection of the People of God. This authority they receive not from the assembly of the faithful but from the Spirit. Here, in substance, is the ecclesial structure in which we live today (although only later would a distinction be made between "presbyters" and "bishops").
NRSV (Anglicized Cath. Ed.)	Paul Speaks to the Ephesian Elders From Miletus he sent a message to Ephesus, asking the elders of the church to meet him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he did send from Miletus to Ephesus, summoning the elders of the Messianic community.
Holy New Covenant Trans.	Paul sent a message back to Ephesus from Miletus. He invited the elders of the called out people in Ephesus to come to him.
Tree of Life Version	From Miletus, dispatching someone to Ephesus, he called for the elders of the community.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...from but the miletus Sending to ephesus [He] calls the [men] older [of] the congregation...
Alpha & Omega Bible	FROM MILETUS HE SENT TO EPHESUS AND CALLED TO HIM THE ELDERS OF THE CONGREGATION OF CALLED OUT ONES.
Awful Scroll Bible	And from Miletus directing to Ephesus, he himself calls- the elders -among they called-out.
Concordant Literal Version exeGesés companion Bible	Now from Miletus, sending to Ephesus, he calls for the elders of the ecclesia." <u>PAULOS AND THE EPHESIAN ELDERS</u> And from Miletus he sends to Ephesus and calls the elders of the ecclesia:...
Orthodox Jewish Bible	And from Miletus, having sent to Ephesus, Rav Sha'ul summoned the Ziknei HaKehillah.
Rotherham's Emphasized B.	§ 35. Paul's Farewell Address to the Elders of Ephesus. But [from Miletus] he sent unto Ephesus, and called for the elders of the assembly.

Expanded/Embellished Bibles:

An Understandable Version	And from Miletus Paul sent to Ephesus, requesting that the elders of the church [there] come to him.
The Expanded Bible	The Elders from Ephesus Now from Miletus [20:15] Paul sent to Ephesus [18:19; 19:1–41] and called for the elders [14:23; 1 Tim. 5:17] of the church.
Jonathan Mitchell NT	Now by sending from Miletus unto Ephesus, he summoned the older men of the called-out community [there] to journey over to him.
Syndein/Thieme	And from Miletus he sent to Ephesus, and called the elders of the church. {Note: the elders were the pastors of the various churches in Ephesus.}

Translation for Translators **Paul reminded the Ephesian elders how he had conducted himself and had taught them.**

Acts 20:17-21

When the ship arrived at Miletus, Paul sent a messenger to Ephesus to ask the elders of the congregation to come to talk with him.

The Voice *In Miletus he sent word to the church in Ephesus, asking the elders to come down to meet with him.*

Bible Translations with Many Footnotes:

Lexham Bible

Paul's Farewell to the Ephesian Elders

And from Miletus he sent word [*Here the direct object is supplied from context in the English translation] to Ephesus and [*Here "and " is supplied because the previous participle ("sent") has been translated as a finite verb] summoned the elders of the church.

NET Bible®

From Miletus⁷¹ he sent a message⁷² to Ephesus, telling the elders of the church to come to him.⁷³

^{71sn} Miletus was a seaport on the western coast of Asia Minor about 45 mi (72 km) south of Ephesus.

^{72tn} The words "a message" are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{73tn} The words "to him" are not in the Greek text but are implied. L&N 33.311 has for the verb μετακαλέομαι (metakaleomai) "to summon someone, with considerable insistence and authority – 'to summon, to tell to come.'"

Wilbur Pickering's New T.

Miletus

From Miletus he sent to Ephesus and summoned the elders of the congregation.⁶

Literal, almost word-for-word, renderings:

Analytical-Literal Translation *Now from Miletus, having sent to Ephesus, he summoned the elders of the assembly.*

Benjamin Brodie's trans. *So, from Miletus, having sent a message to Ephesus, he summoned the elders [older men] of the church to himself .*

Charles Thomson NT *So from Miletus he sent to Ephesus, and called hither the elders of the congregation.*

Far Above All Translation *And from Miletus he sent word to Ephesus, and sent for the elders of the church.*

Modern Literal Version 2020 *Now from Miletus, he sent to Ephesus and called the elders of the congregation.*

New American Standard **Farewell to Ephesus**

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

Niobi Study Bible **The Ephesian Elders Exhorted**

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

World English Bible *From Miletus he sent to Ephesus, and called to himself the elders of the assembly.*

The gist of this passage:

Paul decides that he cannot leave this region without speaking to some of the Ephesian church leaders.

Acts 20:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Μίλητος (Μίλητος) [pronounced MIHL-ay- toss]	<i>pure white fine wool; transliterated, Miletus, Miletos</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3399
Thayer: <i>Miletus [was] a maritime city, now nearly 10 miles (16 km), from the coast of Caria or Ionia, near the mouth of the Maeander and 35 miles (55 km) from Ephesus. It was the mother of about eighty colonies, the the birth place of Thales, Anaximander, and other famous men.</i>			
πέμπω (πέμπω) [pronounced PEHM- poh]	<i>those send, the ones dispatched; sending (thrusting or inserting) a thing into another</i>	masculine singular, aorist active participle; nominative case	Strong's #3992
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ἔφεσος (Ἔφεσος) [pronounced EHF-ehs- oss]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Translation: From Miletus, having sent [messengers] to Ephesus,...

Paul did want to spend some additional time with the people in Ephesus, even though he intentionally kept on going past that city. So he sends some messengers to Ephesus.

Acts 20:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μετακαλέω (μετακαλέω) [pronounced met-ak- al-EH-oh]	<i>to call elsewhere, to call from one place to another; to summon, to call to oneself</i>	3 rd person singular, aorist middle indicative	Strong's #3333

Acts 20:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
presbutêros (πρεσβύτερος) [pronounced pres-BOO-tehr-oss]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, genitive/ablative case	Strong's #1577

Translation: ...[Paul] summoned the elders of the church.

Paul calls for the elders of the church to come to see him before he goes.

What Paul will say to them will take up the rest of this chapter.

Acts 20:17 From Miletus, having sent [messengers] to Ephesus, [Paul] summoned the elders of the church. (Kukis mostly literal translation)

Paul is both right and wrong in the decisions which he makes. He knows that if he stops at Ephesus, he might be there for another few weeks or a number of months. Being there would have forced him to develop Church Age theology in greater detail. That would have been God's ideal. However, as we have noted before, Paul is being emotionally called by Jerusalem (they don't want him there, but his emotions are drawing Paul there).

This is a time where his emotions are pulling him in one direction, to a point where his common sense and spiritual wisdom are set aside.

Acts 20:17 When Paul got to Miletus, he sent a couple of messengers to Ephesus in order to summon some of the church elders. (Kukis paraphrase)

From this point forward, to the end of the chapter, Paul delivers a long message to the Ephesian elders. Luke only features a portion of that message, but it is a much longer message than we usually find in Scripture.

Because this is narrative and this is something that Paul says, are his words doctrinal? Will he rationalize his intentions? Will he give excuses for what he is doing? Will he impart important doctrines?

Luke simply records what he remembers, as guided by God the Holy Spirit.

Let's just assume that this is a big fail, insofar as God is concerned, what happens to the Ephesian church? Does it die on the vine because Paul is not there to teach them? Absolutely not! If there is positive volition; if the people of Ephesus desire the Word of God, then God will provide for them. Remember Apollos? When Paul moved on before, God sent Apollos to the Ephesians and later to the Corinthians.

There are many men that we know about who are not named. There are ten other Apostles out evangelizing and teaching. There is Barnabas and Mark (and, in order to write the gospel of Mark, Mark and Peter had to collaborate). We just had seven men named at the beginning of this chapter (v. 4), most of whom we had never heard about before. Therefore, we may assume that there are more teachers and gifted men out there—some of them may even be Ephesian believers. And they take up the slack when Paul is indisposed. From Paul's arrival in Jerusalem (Acts 21:15) to his house arrest in Rome (Acts 28), Paul will be indisposed. Nevertheless, God will see to all of the recently established local churches and to the feeding of the souls of the believers there.

Remember Paul's words to the Corinthians: **For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are one, and each will receive his wages according to his labor. For we are God's fellow workers. You are God's field, God's building [or, **edification complex** structure]. According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ. (1Corinthians 3:4–11; ESV)** Even though my topic is not exactly Paul's topic, we see by Paul's words that believers in the field needing doctrine are being taken care of.

Now, even as they came face to face with him, he said to them, "You [all] know from a first day from when I set foot in Asia [Minor], how among you the every time I came [there], serving the Lord with humility and tears and testings, the ones happening to me in the plots of the Jews. [Also] how I did not shrink back from bearing together from not bringing tidings to you [all]; and teaching you [all] in public and throughout houses, testifying to Jews and also to Greeks toward God the change of mind and faith to a Lord of us, Jesus [Christ]."

Acts
20:18–21

As they came face to face with [Paul], he said to them, "You [all] know that from the first day that I set foot in Asia (Minor), how every time I was among you [all] [that I was] serving the Lord with grace orientation, with tears and trials, the ones happening to me by the Jewish plots. How [ever], I did not hesitate being beneficial [or] from announcing [the gospel] to you [all] [or from] teaching you [all] publically and from house to house. [I kept on] testifying both to Jews and to Greeks concerning a change of mind toward God and [the necessity of] faith toward our Lord Jesus [Christ]."

When the elders from Ephesus arrived, Paul spoke to them, saying, "You know that, from the first day that I set foot in Asia Minor, how I kept on serving the Lord with grace orientation every time I was with you. I faced tears and trials, particularly at the hands of Jewish men who plotted against me. Nevertheless, I never hesitated to announce the gospel or to teach Bible doctrine to you publically or privately. In fact, I kept on testifying both to Jews and Greeks the necessity of changing one's mind toward God and the fundamental principle of exercising faith in our Lord Jesus Christ."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now, even as they came face to face with him, he said to them, "You [all] know from a first day from when I set foot in Asia [Minor], how among you the every time I came [there], serving the Lord with humility and tears and testings, the ones**

	<p>happening to me in the plots of the Jews. [Also] how I did not shrink back from bearing together from not bringing tidings to you [all]; and teaching you [all] in public and throughout houses, testifying to Jews and also to Greeks toward God the change of mind and faith to a Lord of us, Jesus [Christ].</p>
Complete Apostles Bible	<p>And when they were present with him, he said to them: "You know from the first day which I arrived in Asia, how I was with you the whole time, serving the Lord with all humility, and many tears and trials which happened to me by the plots of the Jews; how I kept back nothing that was profitable, but declared it to you, teaching you publicly and from house to house, solemnly bearing witness to both Jews and to Greeks, the repentance toward God and faith toward our Lord Jesus.</p>
Douay-Rheims 1899 (Amer.)	<p>And when they were come to him and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time. Serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews: How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, Testifying both to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ..</p>
Holy Aramaic Scriptures	<p>And when they came unto him, he said unto them, "You yourselves know that from the first day that I entered unto Asia {i.e. Asia-minor}, how I was with you all the time, while I was laboring for Alaha {God}, in humility, and with many tears, and in those trials which had happened concerning the plots of the Yehudaye {the Judeans/the Jews}, I wasn't neglectful in a thing which was profitable for your souls, so that I might Proclaim unto you and Teach in the streets, and in the houses, while I was Testifying unto the Yehudaye {the Judeans/Jews} and unto the Armaye {the Arameans} concerning repentance unto Alaha {God}, and The Haymanutha {The Faith} which is in Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}.</p>
James Murdock's Syriac NT	<p>And when they had come to him, he said to them: Ye yourselves know, how, at all times, since the first day that I entered Asia, I have been with you; laboring for God, in great humility, and with tears, amid the trials which beset me from the plottings of Jews: and I shunned not that which was advantageous to your souls, that I might preach to you, and teach in the streets and in houses, while I testified to Jews and to Gentiles, as to repentance towards God and faith in our Lord Jesus Messiah.</p>
Original Aramaic NT	<p>And when they came to him, he said to them, "You are aware that from the first day that I entered Asia, how I have been with you all the time," "As I served God in much humility and in tears, and in those trials that have come upon me by the treachery of the Jews." "And I have neglected nothing that was useful for your souls, to preach and to teach in the marketplace and in houses," "While I was testifying to the Jews and to the Aramaeans about returning home to the presence of God and the faith in Our Lord Yeshua The Messiah."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And when they had come, he said to them, You yourselves have seen what my life has been like all the time from the day when I first came into Asia, Doing the Lord's work without pride, through all the sorrow and troubles which came on me because of the evil designs of the Jews: And how I kept back nothing which might be of profit to you, teaching you publicly and privately, Preaching to Jews and to Greeks the need for a turning of the heart to God, and faith in the Lord Jesus Christ.</p>
Bible in Worldwide English	<p>When they came, he said, You know how I have lived all the time that I have been with you. I lived that way from the first day I came into Asia. You know how I have served the Lord without being proud. And I have even cried for you. I served the Lord when I had troubles and when the leaders of the Jews tried to catch me. I have not feared to tell you everything that would help you. I have taught you in meetings and in your homes. I have told both the Jews and the Greeks to stop doing wrong things. I have told them to believe in our Lord Jesus Christ.</p>
Easy English	<p>When they arrived, Paul said to them, 'You yourselves know about everything that I did here in Asia. You saw how I lived from the first day that I arrived in this region. I was with you for the whole time. I did not say that I was an important man. Instead, I worked as a servant of the Lord Jesus. I often was sad because of trouble that came to me. Some Jewish people spoke against my message. They wanted to hurt me. But I have not been afraid to teach God's message. I have taught you everything that would help you. I have done this outside for everyone to hear. I have also taught you in your own homes. I have taught the same things both to Jewish people and to Gentiles. I have said clearly to them all, "You must stop doing wrong things. Change the way that you live and turn to God. Believe in our Lord Jesus."</p>
Easy-to-Read Version–2008	<p>When they came, Paul said to them, "You know about my life from the first day I came to Asia. You know the way I lived all the time I was with you. The Jews planned things against me, and this gave me much trouble. But you know that I always served the Lord, sometimes with tears. I never thought about myself first. I always did what was best for you. I told you the Good News about Jesus in public before the people and also taught in your homes. I told everyone--Jewish and non-Jewish people--to change and turn to God. I told them all to believe in our Lord Jesus.</p>
<i>God's Word™</i>	<p>When they were with him, he said to them, "You know how I spent all my time with you from the first day I arrived in the province of Asia. I humbly served the Lord, often with tears in my eyes. I served the Lord during the difficult times I went through when the Jews plotted against me. I didn't avoid telling you anything that would help you, and I didn't avoid teaching you publicly and from house to house. I warned Jews and Greeks to change the way they think and act and to believe in our Lord Jesus.</p>
Good News Bible (TEV)	<p>When they arrived, he said to them, "You know how I spent the whole time I was with you, from the first day I arrived in the province of Asia. With all humility and many tears I did my work as the Lord's servant during the hard times that came to me because of the plots of some Jews. You know that I did not hold back anything that would be of help to you as I preached and taught in public and in your homes. To Jews and Gentiles alike I gave solemn warning that they should turn from their sins to God and believe in our Lord Jesus.</p>
J. B. Phillips	<p>On their arrival he addressed them in these words: "I am sure you know how I have lived among you ever since I first set foot in Asia. You know how I served the Lord most humbly and what tears I have shed over the trials that have come to me through the plots of the Jews. You know I have never shrunk from telling you anything that was for your good, nor from teaching you in public or in your own homes. On the contrary I have most emphatically urged upon both Jews and Greeks repentance towards God and faith in our Lord Jesus.</p>

The Message

When they arrived, he said, “You know that from day one of my arrival in Asia I was with you totally—laying my life on the line, serving the Master no matter what, putting up with no end of scheming by Jews who wanted to do me in. I didn’t skimp or trim in any way. Every truth and encouragement that could have made a difference to you, you got. I taught you out in public and I taught you in your homes, urging Jews and Greeks alike to a radical life-change before God and an equally radical trust in our Master Jesus.

NIRV

When they arrived, he spoke to them. “You know how I lived the whole time I was with you,” he said. “From the first day I came into Asia Minor, I served the Lord with tears and without pride. I served him when I was greatly tested. I was tested by the evil plans of the Jews who disagreed with me. You know that nothing has kept me from preaching whatever would help you. I have taught you in public and from house to house. I have told both Jews and Greeks that they must turn away from their sins to God. They must have faith in our Lord Jesus.

New Life Version

When they got there, he said to them, “From the first day that I came to Asia you have seen what my life has been like. I worked for the Lord without pride. Because of the trouble the Jews gave me, I have had many tears. I always told you everything that would be a help to you. I taught you in open meetings and from house to house. I preached to the Jews and to the Greeks. I told them to turn from their sin to God and to put their trust in our Lord Jesus Christ.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

When they arrived, Paul told them, “You know how I lived my life when I was with you. From the very first day I set foot in the province of Asia, I did whatever the Lord wanted me to do. I did it humbly. And sometimes I did it with tears. I suffered through the hard times caused by Jews intent on making trouble for me. When I taught you, I didn’t hold back. I told you everything that I believed would help you. I taught you in public. I made house calls too. My message to Jews and to non-Jews alike was this: God wants us to turn our back on sin, look to him for guidance, and put our trust in Jesus.

Contemporary English V.

When they got there, he said: You know everything I did during the time I was with you when I first came to Asia. Some of the Jews plotted against me and caused me a lot of sorrow and trouble. But I served the Lord and was humble. When I preached in public or taught in your homes, I didn't hold back from telling anything that would help you. I told Jews and Gentiles to turn to God and have faith in our Lord Jesus. encountered

The Living Bible

When they arrived he told them, “You men know that from the day I set foot in Turkey until now I have done the Lord’s work humbly—yes, and with tears—and have faced grave danger from the plots of the Jews against my life. Yet I never shrank from telling you the truth, either publicly or in your homes. I have had one message for Jews and Gentiles alike—the necessity of turning from sin to God through faith in our Lord Jesus Christ.

New Berkeley Version

The Passion Translation

When they arrived, he said to them, “All of you know how I’ve lived and conducted myself while I was with you. From the first day I set foot in western Turkey I’ve operated in God’s miracle power with great humility and served you with many tears. I’ve endured numerous ordeals because of the plots of the Jews. You know how I’ve taught you in public meetings and in your homes, and that I’ve not held anything back from you that would help you grow. I urged both Jews and non-Jews to turn from sin to God and to have faith in our Lord Jesus.

Plain English Version

After they got there, Paul talked to them. He said, “Each one of you knows the good way that I lived, all the time that I was here with you in Asia country, from the first day that I was here until the day that I left. You know the way I worked for our leader

Jesus. I didn't try to make myself important, and sometimes I cried when people went wrong. And you know that some of the Jewish people here tried to hurt me. And you know that I told you all of God's message, everything that will help you. I didn't keep anything secret. I taught you God's message in places where everyone heard me, and I taught you in your homes too. I talked to everyone. I talked to Jewish people and to people that are not Jews. I told all of them, 'You have to turn to God and stop doing bad things, and believe in our leader Jesus.' "

Radiant New Testament

When they arrived, he said to them, "You know how I lived the whole time I was with you. From the first day I came into the province of Asia, I served the Lord humbly. I wept and struggled when the Jews who opposed me set traps against me. Still, as you know, nothing kept me from preaching anything that would help you. I taught you in public and from house to house. I told both Jews and Greeks that they had to turn away from their sins to God and have faith in our Lord Jesus.

UnfoldingWord Simplified T.

When the elders came to him, Paul said to them, "From the first day when I arrived here in the province of Asia until the day I left, you know how I acted among you the entire time that I was with you. You know how I kept serving the Lord Jesus very humbly and how I sometimes wept. You also know how I suffered because the Jews who were not believers often tried to harm me. You also know that, when I preached God's message to you, I never left out anything that would help you. You know that I taught you God's message when many people were present, and I also went to your homes and taught you there. I preached both to Jews and to non-Jews, telling them all that they must turn away from their sinful behavior and believe in our Lord Jesus."

William's New Testament

When they arrived, he said to them: "You know how I lived among you all the time from the day I first set foot in the province of Asia, and how I continued to serve the Lord with all humility and in tears, through the trials that befell me because of the plots of the Jews. I never shrank from telling you anything that was for your good, nor from teaching you in public and in private, but constantly and earnestly I urged Greeks as well as Jews to turn with repentance to God and to have faith in our Lord Jesus.

Partially literal and partially paraphrased translations:

American English Bible

And when they arrived, he told them:

'You know very well that from the first day I stepped foot into [the province of] Asia, I was with you all the time, humbly slaving for the Lord, and [you know] of all the tears and trials that I endured because of the plots of the Jews...

'Yet I didn't fail to remind you and teach you both in public and in [your] homes! For I thoroughly testified to both Jews and Greeks about [their need to] repent before God and to put faith in our Lord Jesus.

Beck's American Translation .
Breakthrough Version

As soon as they showed up to him, he said to them, "You are well aware out from the first day out of which I walked up to Western Turkey, how I became all the time with you,

being a slave to the Master with every *bit* of lowly focus, tears, and troubles, the ones that transpired with me in the conspiracies of the Jewish *people*, how I backed off from none of the *things* that were advantageous for the purpose to announce to you and to teach you publicly and in each house, being a strong witness to both Jewish *people* and Greeks of the change of ways to God and trust in our Master Jesus.

Common English Bible

When they arrived, he said to them, "You know how I lived among you the whole time I was with you, beginning with the first day I arrived in the province of Asia. I served the Lord with great humility and with tears in the midst of trials that came upon me because of the Jews' schemes. You know I held back nothing that would

	be helpful so that I could proclaim to you and teach you both publicly and privately in your homes. You know I have testified to both Jews and Greeks that they must change their hearts and lives as they turn to God and have faith in our Lord Jesus.
A. Campbell's Living Oracles	And when they were come to him, he said to them, You know how I have been conversant among you all the time, from the first day in which I entered into Asia, serving the Lord, with all humility, and with tears, and trials which befell me by the ambushes of the Jews: and how I have suppressed nothing that was advantageous, not neglecting to announce to you, and to teach you publicly and privately; testifying both to the Jews and Greeks, reformation with respect to God, and faith with respect to our Lord Jesus Christ.
New Advent (Knox) Bible	And when they had come out to him and gathered round him, he said to them, You yourselves can testify, how I have lived among you, since the first day when I set foot in Asia, serving the Lord in all humility, not without tears over the trials which beset me, through the plots of the Jews; and how I have never failed you, when there was any need of preaching to you, or teaching you, whether publicly or house by house. I have proclaimed both to Jew and to Greek repentance before God and faith in our Lord Jesus Christ.
NT for Everyone	From Miletus, Paul sent to Ephesus and called for the elders of the church, 18 and they came to him. "You know very well," he began, "how I have behaved with you all the time, since the first day I arrived in Asia. I have served the Lord with all humility, with the tears and torments that came upon me because of the plots of the Jews. You know that I kept back nothing that would have been helpful to you, preaching to you and teaching you both in public and from house to house. I bore witness both to Jews and Greeks about repentance towards God and faith in our Lord Jesus. V. 17 is included for context.
20 th Century New Testament	And, when they came, he spoke to them as follows: "You know well the life that I always led among you from the very first day that I set foot in Roman Asia, Serving the Lord, as I did, in all humility, amid the tears and trials which fell to my lot through the plots of the Jews. I never shrank from telling you anything that could be helpful to you, or from teaching you both in public and in private. I earnestly pointed both Jews and Greeks to the repentance that leads to God, and to faith in Jesus, our Lord.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When they had come to him, he told them, "You know, from the first day that I came into Asia Province, the way that I have been with you in all seasons,..." "serving the Lord with all humility of mind, and with tears, and testings, which happened to me by the ambush of the Jews,..." "and how I held back nothing that would be useful to you, but have showed you, and have taught you publicly, and from house to house,..." "testifying, to the Jews and the Greeks, repentance toward God, I and faith toward our Lord Jesus Christ."
Revised Ferrar-Fenton Bible	Then when they were come to him, he said to them: "You yourselves know from the first day that I set foot in Asia-Minor, how I have conducted myself with you all the time, serving the Lord with all gentleness, amid the griefs and trials which befell me owing to the plots of the Judæans; how I never shrank from declaring to you anything that was advantageous; teaching you publicly and privately; producing evidence to both Jews and Greeks for conversion to God, and faith in our Lord Jesus Christ.
Free Bible Version	When they arrived, he told them, "You know how I always behaved while I was with you from the first day I arrived in the province of Asia. I served the Lord in humility

and in tears. I put up with the troubles and stress caused by the plots of the Jews. However I never held back from sharing with you anything that would be to your benefit, and I taught you in public, going from house to house. I witnessed both to Jews and Greeks that it was essential to repent and turn to God, and to trust in our Lord Jesus Christ.

God's Truth (Tyndale)

And when they were come to him, he said unto them: you know from the first day that I came unto Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears, and temptations which happened unto me by the laying wait of the Jewes, and how I kept back nothing that was profitable: but that I have showed you and taught you openly and at home in your houses, witnessing both to the Jewes, and also to the Greeks, the repentance toward God, and faith toward our Lord Jesus.

Montgomery NT

From Miletus he sent to Ephesus for the elders of the church to come to him; and when they arrived, he said to them. "You yourselves know quite well, how I lived among you, from the first day that I set foot in Asia, "serving the Lord with all lowliness of mind, and with tears, and amid trials that befell me through the plots of the Jews.

"You know that I never shrank from declaring to you anything that was profitable, nor from teaching you publicly and in your homes, testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. V. 17 is included for context.

Riverside New Testament

When they came to him, he said to them, "You know how I have lived among you the whole time since the first day I set foot in Asia, serving the Lord with all humility and with tears and with trials that befell me through the plots of the Jews — how I did not shrink from telling you anything that was profitable or from teaching you publicly and from house to house, urging upon both Jews and Greeks the need of a change of heart toward God and of faith in our Lord Jesus.

Urim-Thummim Version

Then when they were come to him, he said to them, you know from the first day in which I came to Asia, how that with you I have abided for all seasons. Serving the LORD with all humility of mind, and with many tears and trials that befell me from the plotting of the Jews: And how I kept back nothing that was profitable to 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, a change of mind toward Elohim, and Faith toward our LORD Jesus Christ.

Weymouth New Testament

Upon their arrival he said to them, "You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord in all humility, and with tears, and amid trials which came upon me through the plotting of the Jews--and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus our Lord.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When they came to him, he addressed them, "You know how I lived among you from the first day I set foot in the province of Asia, how I served the Lord in humility through the sorrows and trials that the Jews caused me. You know that I never held back from doing anything that could be useful for you; I spoke publicly and in your homes and I urged Jews and non-Jews alike to turn to God and believe in our Lord Jesus.

19:10; 1Thes 1:5 2Cor 1:8;

1Thes 2:10

The Heritage Bible

And from Miletus sending to Ephesus, he summoned the elders of the church.

And when they arrived to him, he said to them, You have known from the first day that I walked into Asia, how I have been with you at all times,

Serving the Lord with all humility of mind, and with many tears, and trials happening to me in the plots of the Jews,

As I kept back absolutely not one thing that was advantageous to announce to you, and to teach you publicly, and from house to house,

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

New American Bible (2011) When they came to him, he addressed them, “You know how I lived among you the whole time from the day I first came to the province of Asia. I served the Lord with all humility and with the tears and trials that came to me because of the plots of the Jews, and I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus.

New Catholic Bible When they came to him, he addressed them as follows: “You yourselves know how I lived among you the whole time from the first day that I set foot in the province of Asia. I served the Lord with all humility and with tears, enduring the trials that befell me as a result of the intrigues of the Jews. I did not hesitate to tell you what was for your benefit as I proclaimed the word to you and taught you publicly as well as from house to house. I have attested to Jews and Gentiles alike about repentance before God and faith in our Lord Jesus.

New Jerusalem Bible When they arrived he addressed these words to them: 'You know what my way of life has been ever since the first day I set foot among you in Asia, how I have served the Lord in all humility, with all the sorrows and trials that came to me through the plots of the Jews. I have not hesitated to do anything that would be helpful to you; I have preached to you and instructed you both in public and in your homes, urging both Jews and Greeks to turn to God and to believe in our Lord Jesus.

Revised English Bible—1989 When they joined him, he spoke to them as follows. “You know how, from the day that I first set foot in the province of Asia, I spent my whole time with you, serving the Lord in all humility amid the sorrows and trials that came upon me through the intrigues of the Jews. You know that I kept back nothing that was for your good: I delivered the message to you, and taught you, in public and in your homes; with Jews and Gentiles alike I insisted on repentance before God and faith in our Lord Jesus.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When they arrived, he said to them, “You yourselves know how, from the first day I set foot in the province of Asia, I was with you the whole time, serving the Lord with much humility and with tears, in spite of the tests I had to undergo because of the plots of the unbelieving Jews. You know that I held back nothing that could be helpful to you, and that I taught you both in public and from house to house, declaring with utmost seriousness the same message to Jews and Greeks alike: turn from sin to God; and put your trust in our Lord, Yeshua the Messiah.

Hebraic Roots Bible And when they came to him, he said to them: You understand, from the first day on which I set foot in Asia, how I was with you all the time, serving our Master with all humility, and many tears and trials happening to me by the plots of the Jews; as I kept nothing back of what is profitable, so as not to tell you, and to teach you publicly, and from house to house, earnestly testifying both to Jews and to Greeks repentance toward Elohim and faith toward our Master, Yahshua Messiah.

Holy New Covenant Trans. When the elders came, Paul said to them, “Do you remember when I came to you on my first day in Asia? I stayed with you the whole time. The Jewish leaders planned evil things against me. Although this troubled me very much (sometimes

I even cried), I always served the Lord. I never thought about myself first. I always did what was best for you, teaching you everything about Jesus in public and also in your homes. I told both Jewish and non-Jewish people to change their hearts and turn to God. I told them all to trust in our Lord Jesus.

The Scriptures 2009

And when they had come to him, he said to them, "You know, from the first day that I came to Asia, how I was with you all the time, serving the Master with all humility, with many tears and trials which befell me by the plotting of the Yehudim, as I kept back no matter that was profitable, but proclaimed it to you, and taught you publicly and from house to house, witnessing to Yehudim, and also to Greeks: repentance toward Elohim and belief in our Master עֲשׂוּהוּ Messiah.

Tree of Life Version

When they came to him, he said to them, "You yourselves know how I behaved among you all the time from the first day I set foot in Asia, serving the Lord with all humility and tears and trials which fell upon me through the plots of the Jewish leaders. I did not shrink back from proclaiming to you anything that was profitable, teaching you publicly as well as from house to house, testifying to both Jewish and Greek people repentance to God and trust in our Lord Yeshua.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...as but [They] come to him [He] says [to] them You* know from first day from whom [I] arrive to the asia how with you* the every time [I] become Serving the lord with every humility and tears and testings the [ones] happening [to] me in the plots [of] the jews as no [thing] [I] withdraw [of] the [things] bringing (together) the+ not {me} to declare [to] you* and to teach you* publicly and in houses Testifying [to] jews also and [to] greeks the to god rethinking and faith to the lord [of] us jesus...

Alpha & Omega Bible

AND WHEN THEY HAD COME TO HIM, HE SAID TO THEM, "YOU YOURSELVES KNOW, FROM THE FIRST DAY THAT I SET FOOT IN ASIA, HOW I WAS WITH YOU THE ENTIRE TIME, SERVING THE LORD WITH ALL HUMILITY AND WITH TEARS AND WITH TRIALS WHICH CAME UPON ME THROUGH THE PLOTS OF THE JEWS; HOW I DID NOT SHRINK FROM DECLARING TO YOU ANYTHING THAT WAS PROFITABLE, AND TEACHING YOU PUBLICLY AND FROM HOUSE TO HOUSE, SOLEMNLY TESTIFYING TO BOTH JEWS AND GREEKS OF REPENTANCE TOWARD THEOS (*The Alpha & Omega*) AND FAITH IN OUR LORD JESUS CHRIST.

Awful Scroll Bible

Moreover, as they become-near with respects to them, he said to them, "Yous stand-knowing from the first day, from which I walked-upon into Asia, how I come to be with yous all the time,

(")being a devoted slave to the Lord, with all thinking- myself -humbly, and many tears and trials that were ~concurring to me, by-within the intents-against me of the Jews,

(")as to, I myself withdraw-under not-even-one thing, bearing-together, but I was to announce-among yous, and to expound to yous publicly and down along the houses,

(")thoroughly-testifying both to the Jews and to the Greeks, the after-thinking to God, and confidence in our Lord Jesus, the Anointed One.

Concordant Literal Version

Now as they came along to him, he said to them, "You are versed in the facts, from the first day on which I stepped into the province of Asia, how I came to be with you all the time,

slaving for the Lord with all humility and tears, and the trials which befell me by the plots of the Jews;"

how under no circumstances did I shrink from informing you of anything which was expedient, and teaching you in public and at your homes,

certifying to both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ

exeGesés companion Bible

...and when they come to him, he says to them,
 You understand,
 from the first day I embarked into Asia,
 after what manner I became with you at all times:
 serving Adonay with all humblemindedness
 and with many tears and testings
 which happened to me
 by the plotting of the Yah Hudiym:
 how I withheld naught beneficial,
 that I evangelized not to you;
 and doctriated you publicly
 and from house to house
 - witnessing
 both to the Yah Hudiym and to the Hellenes
 repentance to Elohim,
 and trust to our Adonay Yah Shua Messiah.

Orthodox Jewish Bible

And when they came to him, he said to them, "You have da'as from the yom harishon in which I set foot in Asia how I was with you the entire time,
 "My avodas kodesh service to Hashem with all anavah (humility) and tears and tzoros, and all that happened to me by the kesharim of the [unbelieving] Yehudim;
 "How I kept back nothing profitable from you, but kept giving you messianic drashot and shiurim publicly and from bais to bais, [TEHILLIM 40:10; YIRMEYAH 26:2; 42:2]
 "Bearing solemn edut both to Yehudim and Yevanim about teshuva toward Hashem and emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

Rotherham's Emphasized B.

And [when they were come to him] he said unto them—
 [|Ye yourselves|] well know, [|from the first day when I set foot in Asia|] in what manner came to be [with you all' the time|], doing service unto the Lord, with all humility and tears, and temptations which befell me through the plots of the Jews: in what manner I in nowise shrank from announcing unto you anything that was profitable and teaching you publicly and in your homes; bearing full witness, both to Jews and to Greeks, as to the repentance due unto God', and as to belief on our Lord Jesus.

Expanded/Embellished Bibles:

The Amplified Bible

And when they arrived he said to them:
 "You know well how I [lived when I] was with you, from the first day that I set foot in Asia [until now], serving the Lord with all humility and with tears and trials which came on me because of the plots of the Jews [against me]; [you know] how I did not shrink back in fear from telling you anything that was for your benefit, or from teaching you in public meetings, and from house to house, solemnly [and wholeheartedly] testifying to both Jews and Greeks, urging them to turn in repentance to God and [to have] faith in our Lord Jesus Christ [for salvation].

An Understandable Version

And when they arrived, he said to them, "You [men] know the kind of life I lived when I was with you, from the [very] first day I set foot in [the province of] Asia. [You know that] I served the Lord with humility, with tears and with trials that I experienced as the result of plots by the Jews. [You know] how I held back nothing in declaring to you whatever was profitable, and taught you in public [meetings] and in your homes. [You know how] I testified to both Jews and Greeks [i.e., Gentiles], that they must repent [i.e., change their attitudes and behavior] toward God, and have faith toward our Lord Jesus Christ.

The Expanded Bible

When they came to him, he said, "You know about my life from the first day I came to Asia [18:19]. You know the way I lived all the time I was with you [19:1–41]. Some Jewish opponents [^L The Jews] made plans [plotted] against me, which troubled me very much [severely tested/tried me]. But you know I always served the Lord unselfishly [^L with humility], and I often cried [in sorrowful times; ^L with tears]. You know I preached to you and did not hold back anything that would help you. You know that I taught you in public and in your homes [from house to house]. I warned [witnessed/testified to] both Jews and Greeks to change their lives and turn to God [repent] and believe in our Lord Jesus.

Jonathan Mitchell NT

So when they arrived and came to his side [D & p74 add:, their being in the same place], he said to them," [D adds: Brothers,] you yourselves continue being fully acquainted with and are well versed about how I came to be (= lived and acted [during]) the whole time with you folks, from the first day on which I stepped into the [province of] Asia –

"constantly performing as a slave for the Lord (or: continually serving as a slave-servant to [Christ, or, Yahweh]), with all submissive humility (the frame of mind as of being in a low position) and [with] tears and [with] harassing ordeals (or: tests and trials) which from time to time walked along with me (= happened to me) during, and in the midst of, plots originating from the [religious leaders of the] Jews –

"how [in] nothing (or: under no circumstances) did I arrange myself under (= out of public view) and hold myself away [from the issue] (or: shrink or draw back) from repeatedly bringing [thoughts and information] together to recount to (or: for) you and to teach you folks in public, as well as from house to house,

"to both Jews and Greeks constantly certifying with thorough testimony about and full witness of the change in thinking and the returning into God, as well as faith and trust [directed] into our Lord, Jesus [p74, Aleph, A, C & D add: Christ].

P. Kretzmann Commentary

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.

Kretzmann's **commentary** for Acts 20:17–21 has been placed in the **Addendum**.

Syndein/Thieme

And when they were come face to face with him, he said unto them, "You remember, from the first day that I came into Asia, after what manner I have been with you at all seasons."

{Note: The pastors came TO Paul. Paul is reminding them of his ministry in Ephesus.}

"Serving the Lord with all humility of mind {orientation to grace and the Plan of God}, and with many tears, and pressures, which accompanies me by the lying in wait of the Jews."

{Note: Paul is under great danger and pressures from RELIGION - the **legalistic** Jews.}

"And how I kept back nothing that was profitable unto you, but have showed you, and I have also categorically taught you over and over again publicly, and from house to house."

{Note: 'Kept back nothing' is a nautical idiom in the Greek - by captains orders the sails are taken down to slow down the ship - with the negative, means Paul taught and taught these pastor-teachers all he could - in categories of doctrines. In Ephesus, the churches met in private homes hence RBT teaches that the plural 'elders' is the pastor-teacher (singular) in each of the many houses - hence 'elders' (means the one in authority). As far as doctrine to be taught, only the one with the

gift of pastor-teacher can make that decision. There are other men and women with spiritual gifts like the gift of administration that handle the money and operations of the church.}

"Making a solemn and earnest declaration both to the Jews, and also to the Greeks {to witness with a follow-through} . . . repentance {change of mind} toward God, and faith toward our Lord Jesus Christ."

Translation for Translators

When the elders arrived, Paul said to them, "You personally know how I *conducted myself among you the entire time* that I was with you, from the first day when I arrived *here* in Asia province *until the day I left*. You know how I was serving the Lord Jesus very humbly and how I sometimes wept *about people*. You also know *how* I suffered because the Jews [SYN] *who were not believers often tried to harm me*. You also know that, as I preached *God's message* to you, I never left out anything that would help you. You know that I taught you *God's message* when many people were present, and I *also went to your homes* and taught it there. I preached both to Jews and to non-Jews, telling them *all* that they must turn away from their sinful behavior. *I also told them they should believe in our Lord Jesus.*"
When they arrived, he talked with them.

The Voice

Paul: We will have many memories of our time together in Ephesus; *but of all the memories, most of all I want you to remember my way of life*. From the first day I arrived in Asia, I served the Lord with humility and tears, patiently enduring the many trials that came my way through the plots of my Jewish opponents. I did everything I could to help you; I held nothing back. I taught you publicly, and I taught you in your homes. I told everyone the same message—Jews and Greeks alike—that we must turn toward God and have faith in our Lord Jesus the Anointed.

Bible Translations with Many Footnotes:

Lexham Bible

And when they came to him, he said to them, "You know from the first day on which I set foot in Asia [A reference to the Roman province of Asia (modern Asia Minor)] how I was the whole time with you—serving the Lord with all humility and with tears, and with the trials that happened to me through the plots of the Jews—how I did not shrink from proclaiming to you anything that would be profitable, and from teaching you in public and from house to house, testifying both to Jews and to Greeks with respect to repentance toward God and faith in our Lord Jesus.

NET Bible®

When they arrived, he said to them, "You yourselves know how I lived⁷⁴ the whole time I was with you, from the first day I set foot⁷⁵ in the province of Asia,⁷⁶ serving the Lord with all humility⁷⁷ and with tears, and with the trials that happened to me because of the plots⁷⁸ of the Jews. You know that I did not hold back from proclaiming⁷⁹ to you anything that would be helpful,⁸⁰ and from teaching you publicly⁸¹ and from house to house, testifying⁸² to both Jews and Greeks about repentance toward God and faith in our Lord Jesus.⁸³

⁷⁴tn Grk "You yourselves know, from the first day I set foot in Asia, how I was with you the whole time." This could be understood to mean "how I stayed with you the whole time," but the following verses make it clear that Paul's lifestyle while with the Ephesians is in view here. Thus the translation "how I lived the whole time I was with you" makes this clear.

⁷⁵tn Or "I arrived." BDAG 367 s.v. ἐπιβαίνω 2, "set foot in...εἰς τ. Ἀσίαν set foot in Asia Ac 20:18." However, L&N 15.83 removes the idiom: "you know that since the first day that I came to Asia."

⁷⁶tn Grk "Asia"; see the note on this word in v. 16.

⁷⁷sn On humility see 2 Cor 10:1; 11:7; 1 Thess 2:6; Col 3:12; Eph 4:2; Phil 2:3-11.

⁷⁸sn These plots are mentioned in Acts 9:24; 20:13.

⁷⁹tn Or "declaring."

^{80tn} Or “profitable.” BDAG 960 s.v. συμφέρω 2.b.α has “τὰ συμφέροντα what advances your best interests or what is good for you Ac 20:20,” but the broader meaning (s.v. 2, “to be advantageous, help, confer a benefit, be profitable/useful”) is equally possible in this context.

^{81tn} Or “openly.”

^{82tn} BDAG 233 s.v. διαμαρτύρομαι 1 has “testify of, bear witness to (orig. under oath)...of repentance to Judeans and Hellenes Ac 20:21.”

^{83tc} Several mss, including some of the more important ones (Å⁷⁴ κ A C [D] E 33 36 323 945 1175 1241 1505 1739 pm and a number of versions), read Χριστόν (Criston, “Christ”) at the end of this verse. This word is lacking in B H L P Ψ 614 pm. Although the inclusion is supported by many earlier and better mss, internal evidence is on the side of the omission: In Acts, both “Lord Jesus” and “Lord Jesus Christ” occur, though between 16:31 and the end of the book “Lord Jesus Christ” appears only in 28:31, perhaps as a kind of climactic assertion. Thus, the shorter reading is to be preferred.

^{sn} Repentance toward God and faith in our Lord Jesus. Note the twofold description of the message. It is a turning to God involving faith in Jesus Christ.

The Spoken English NT

When they got to him, he said to them,
You all know what I was like the whole time I was with you—from the first day I set foot in Asia.

I was serving the Lord with complete humility and tears. And you know the pressures I experienced because of the secret plans that the Jews made against me.^{bb}

You know that I never held back anything that was to your advantage: I always preached to you and taught you, both in public and in all your houses.^{cc}

I testified to Jews and Gentiles^{dd} alike about a change of heart^{ee} and turning towards God,^{ff} and about faith in our Lord Jesus.^{gg}

And now I’ve been bound by the Spirit to go^{hh} to Jerusalem—I don’t know what will happen to me there.

^{bb.} Lit. “...and tears, and the trials that befell me in the plots of the Jews.”

^{cc.} Lit. “and house by house.”

^{dd.} Lit. “Greeks.”

^{ee.} Traditionally: “repentance” (see “Bible Words”).

^{ff.} Traditionally: “about repentance towards God.”

^{gg.} Some mss have, “our Lord Jesus Christ.”

^{hh.} Lit. “And now, see, bound by the Spirit, I am going.”

Wilbur Pickering’s New T.

So when they had come to him he said to them: “You yourselves know, from the first day that I arrived in Asia, how I lived the whole time I was with you, serving the Lord with all humility, and with many tears and trials, the ones that happened to me by the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, solemnly proclaiming to both Jews and Greeks the repentance toward God and the faith into our Lord Jesus.⁷

(7) Some 25% of the Greek manuscripts add ‘Christ’, as in AV and NKJV.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then when they came to him, he said to them, “You_p know from [the] first day from which I set foot in Asia how I was with you_p all the time, serving as a slave to the Lord with all humility and many tears and trials, the [trials] having happened to me by the plots of the Jews; how I did not keep back any of the [things] benefiting [you_p, but I] declared to you_p and taught you_p publicly and in every house,

Benjamin Brodie's trans.	solemnly testifying both to Jews and to Greeks [about] repentance toward God and faith toward our Lord Jesus. Then, when they arrived face-to-face to him, he said: "You know that from the first day when I set foot in Asia, how I was present with you all the time, Serving the Lord as a slave with all humility and tears, and with trials which came upon me by Jewish plots. How I did not keep silent or hold back from proclaiming to you things [sound doctrines] which are profitable and to teach you publicly as well as from house-to-house,
Bond Slave Version	Testifying to both Jews and Greeks, repentance toward God [Kingdom gospel for Jews] and faith in our Lord Jesus [gospel of the grace of God for Gentiles]. And when they were come to him, he said to them, You 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 to you, but have showed you, and have taught you publickly, 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.
Charles Thomson NT	And when they came to him, he said to them, You know how from my first coming into Asia, I have been with you all the time, serving the Lord with all humility, and with many tears and trials which befel me by the insidious practices of the Jews; how I have never shrunk from those things which are advantageous; from announcing to you and teaching you publicly and privately, attesting both to Jews and Greeks the turning of the mind to God, and the belief in our Lord Jesus Christ.
Context Group Version	And when they had come to him, he said to them, You (pl) yourselves know, from the first day that I set foot in Asia, after what manner I was with you (pl) all the time, serving as a slave to the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Judæans; how I did not shrink from declaring to you (pl) anything that was profitable, and teaching you (pl) publicly, and from house to house, testifying both to Judeans and to Hellenists reoriented life toward God, and trust our Lord Jesus.
Far Above All Translation	And when they had come to him, he said to them, "You know from the first day on which I set foot on Asia, how I was with you all the time, serving the Lord with all humility and many tears and trials which befell me through the plots of the Jews, how I did not keep back anything profitable – not refraining from informing you and teaching you in public and from house to house, testifying to both Jews and Greeks repentance to God and faith in our Lord Jesus.
Legacy Standard Bible	And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through [Lit <i>by</i>] the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house [Or <i>in the various private homes</i>], solemnly testifying to both Jews and Greeks about repentance toward God and faith in our Lord Jesus Christ.
Modern Literal Version 2020	Now as they came* to him, he said to them, You° know, from the first day of which I stepped into Asia, how I happened <i>to be</i> with you° all the time, serving* the Lord with all humility and from many tears, and from tests which befell me among the pacts of the Jews; how I did not retreat back <i>in</i> anything of the things which are advantageous for you°, to proclaim and to teach you° in public <i>places</i> and in houses, thoroughly testifying both to Jews and to Greeks the repentance toward God and faith toward our Lord Jesus.

Revised Geneva Translation When they had come, he said to them, “You know how I have lived with you at all times, from the first day that I came into Asia; “serving the Lord with all modesty, and with many tears and temptations (which came to me by the plotting of the Jews). “And how I kept back nothing that was profitable, but have showed you, and taught you openly, and throughout every house; “witnessing the repentance toward God and faith toward our Lord Jesus Christ to both the Jews and the Greek.

The gist of this passage: When the leaders of the Ephesian church arrive, Paul talks to them about his history with them.

18-21

Acts 20:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-a</i>]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #3854
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: As they came face to face with [Paul],...

Paul had summoned the elders from the church at Ephesus. We do not know how large this group was. There were probably a number of local churches in Ephesus, which suggests to me that 10 or 20 men came to Paul from Ephesus. Obviously, there would have been practical considerations in this regard. Where would they meet? Is this an intimate group to whom Paul can speak informally or will there be enough people here to warrant meeting in a large home?

Remember that we know how many of Paul's crew are there—there are seven other men plus Luke.

Acts 20:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Acts 20:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
epistamai (ἐπίσταμαι) [pronounced eh-p-IHS-tam-ah-ee]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #1987
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; genitive/ablative case	Strong's #4413
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
epibaínō (ἐπιβαίνω) [pronounced ep-ee-BAH-ee-no]	<i>to get upon, mount; to embark in; to go aboard (a ship); to set foot in, to enter</i>	1 st person singular, aorist active indicative	Strong's #1910
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 20:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Asia (Ἀσία) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773

Translation: ...he said to them, "You [all] know that from the first day that I set foot in Asia (Minor),...

Paul immediately began to speak to these men. What he said will be recorded from this point forward to the end of this chapter (that is 18 verses in all, which is quite a talk to be recorded in Scripture). My hope is that we will have enough information to give us a clue as to where Paul is at this time theologically.

Like most speeches/dissertations found in Scripture, what we are reading here is, no doubt, the highlights.

Paul starts out by saying, "You all know that from the first day that I set foot in Asian Minor..." From here, Paul was going to describe his words and actions, which the men there could confirm.

Acts 20:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person singular, aorist (deponent) middle indicative	Strong's #1096

Translation: ...how every time I was among you [all]...

Paul is about to describe which took place every time that he was speaking in Ephesus. Paul has taught already in Ephesus for two years (Acts 19:10), so he had dedicated a significant period of time to them. But they wanted more (and Paul should have given them more).

Acts 20:18 *As they came face to face with [Paul], he said to them, “You [all] know that from the first day that I set foot in Asia (Minor), how every time I was among you [all]... (Kukis mostly literal translation)*

Acts 20:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>servicing, acting as a servant, being a slave, being in bondage to</i>	masculine singular, present active participle, nominative case	Strong's #1398
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pasēs (πάσης) [pronounced <i>PAH-sace</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
tapeinophrosunē (ταπεινοφροσύνη) [pronounced <i>tap-i-of-ros-OO-nay</i>]	<i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind</i>	feminine singular noun, genitive/ablative case	Strong's #5012

Translation: ...[that I was] *servicing the Lord with grace orientation,*...

Paul was not there in Ephesus for himself. He was not there to make friends, to gain glory, to make money. He was serving the Lord with **grace orientation**. Everyone there could confirm this.

This would suggest that the people to whom Paul spoke understood grace orientation. This would have been one of Paul's early topics; and he would have contrasted the Mosaic Law with grace orientation (Galatians was probably Paul's third letter).

Acts 20:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 20:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK- roo, DAHK-roo-on]	<i>a tear [that flows from the eye], tears</i>	neuter singular noun, genitive/ablative case	Strong's #1144
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
peirasmoi (πειρασμοί) [pronounced pie-rahs- MOY]	<i>temptations, provocations, solicitations; testings; trials, putting to proof (by experiments [of good])</i>	masculine plural noun, genitive/ablative case	Strong's #3986

Translation: ...with tears and trials,...

When Paul was in Ephesus, he had some problems. He shed some tears; he faced some trials.

At this point, Paul is dealing with an inner struggle, which he is, unfortunately, losing. Doctrine should tell him, "Stay here with the Ephesians; teach some more." Yet his emotions are telling him, "Get to Jerusalem for the Pentecost Feast."

Acts 20:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
sumbaínō (συμβαίνω) [pronounced soom- bah'-ee-no]	<i>happening (to), walking, figuratively, transpiring together, taking place together, concurring, be (-falling)</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #4819
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
epiboulai (ἐπιβουλαί) [pronounced eh-pee- bou-LIE]	<i>plotters, those who lie in wait, those who plan against others; plans formed against one, plots</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1917

Acts 20:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...the ones happening to me by the Jewish plots.

The chief trials that Paul dealt with were the plots formed against him by Jewish unbelievers. This is something which Paul faced almost everywhere that he went. He often spoke in Jewish synagogues and he often gained many converts. However, those who continued to reject Jesus developed scar tissue to the point where they would go against their own cherished values in order to “get” Paul. That is, they would lie, they would make up stories, they would exaggerate, and many times the unbelieving Jews would do this before gentile officials, which is exactly what they should never do.

The only way that Paul was a threat was, he would teach from the Old Testament and he would compare the Jewish Messiah to Christ Jesus. The Jewish unbelievers found that they had few good arguments to persuade their parishioners back into the fold.

A second kind of Jewish plot involved Jews who might be believers and might be unbelievers. They would come to the local churches where Paul had been and try to get the new Christians to become **circumcised** and to follow the Law of Moses.

Two Jewish plots have been covered already in Acts 9:24 20:13.

Tangent: Some of Paul’s more difficult opposition in this time was the Jewish religious types. In fact, he used to be one of them. Despite this and despite the **crucifixion**, this is no excuse for a person to be antisemitic. Some Jews are negative to the Word and some are positive. Same thing is true of gentiles or any subset of gentiles. In recent history and in today’s world, there are some very evil Jews (just as there are some very evil gentiles). No one group has a corner on evil.

Acts 20:19 ...[that I was] serving the Lord with grace orientation, with tears and trials, the ones happening to me by the Jewish plots. (Kukis mostly literal translation)

Acts 20:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
οὐδείς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

Acts 20:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostéllō (ὑποστέλλω) [pronounced <i>hoop-os-TEHL-loh</i>]	<i>to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble</i>	1 st person singular, aorist middle indicative	Strong's #5288
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
sumphérō (συμφέρω) [pronounced <i>soom-PHER-oh</i>]	<i>bearing or bringing together; bearing together at the same time; carrying with others; collecting or contributing in order to help; helping, being profitable, beneficial, being expedient</i>	neuter plural, present active participle, genitive/ablative case	Strong's #4851
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
anaggelō (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i>]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	aorist active infinitive	Strong's #312
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: How [ever], I did not hesitate being beneficial [or] from announcing [the gospel] to you [all]...

Throughout all of this, Paul never hesitated to proclaim the beneficial truth to the Ephesians. The very fact that these men were gathered together to speak one more time testified to that.

However, Paul is also heading toward Jerusalem, and he will be told on several occasions that this is a mistake. The proper and correct thing for Paul to do is say, "You know what? You guys must really want Bible doctrine and I just happen to teach Bible doctrine. Therefore, I will put off this trip to Jerusalem and come back to Ephesus with you." But, Paul did not say this.

Acts 20:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	aorist active infinitive	Strong's #1321
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
dēmósios (δημόσιος) [pronounced <i>day-MOHS-ee-oss</i>]	<i>public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #1219
In the feminine singular dative case, this word is sometimes used as an adverb.			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
oikoi (οἴκοι) [pronounced <i>OY-koy</i>]	<i>houses, buildings, palaces; homes, abodes, dwelling places, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine plural noun, accusative case	Strong's #3624
Literally, this reads, <i>according to houses</i> . This is variously translated, <i>in houses, from house to house, in every house, in your houses (homes), privately, in each house, at your homes, in houses</i> . These are taken from Acts 20:20.			

Translation: ...[or from] teaching you [all] publically and from house to house.

Paul's teaching of accurate divine viewpoint was done publically and privately. By privately, Paul went from house to house to teach.

Many of the early churches were simply a gathering which took place in homes. There may have been 20 or 30 people and there may have been 5 people.

For probably most of the first century, believers met in homes. There was no call for any sort of a building to be built. Let me suggest that, as churches began to grow, having a dedicated building became the next logical step. Their guide would not have been the Temple but the synagogues which some of them had been to. Let me suggest that most church buildings, in the beginning, were very nondescript; and such buildings would not have been constructed during a time of persecution. That would have made them far too public.

As we have seen earlier in the book of Acts, Paul began only by teaching in synagogues, but as he came into more and more gentile cities, Paul began to search out public forums where he would evangelize.

We have also discussed how the church meeting on the first day of the week became a tradition in a very organic way. Paul and other evangelists would go to the synagogues on Saturday (the Sabbath) and they would read Scripture and evangelize. But then they would want to meet up the next day (Sunday) for additional teaching.

Acts 20:20 **How [ever], I did not hesitate being beneficial [or] from announcing [the gospel] to you [all] [or from] teaching you [all] publically and from house to house.** (Kukis mostly literal translation)

Acts 20:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced dee-am-ar-TOO-rom-ahēē]	<i>testifying, attesting to, those solemnly affirming, having given a solid testimony</i>	masculine singular, present (deponent) middle participle, nominative case	Strong's #1263
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Héllēnes (Ἕλληνες) [pronounced HEHL-lane-ehs]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; dative, locative or instrumental case	Strong's #1672

Translation: [I kept on] **testifying both to Jews and to Greeks...**

Paul's teaching was directed towards Jews and Greeks. Ideally, there would be no difference to him. At some point, Paul will make this observation that there are no male or female, no gentiles or Jews; that believers are all one in Christ Jesus.

As I have suggested earlier, I do not find any indication that Paul, at this point, had a full understanding of the Church Age and Church Age doctrines. God did not pull Paul aside, sit him down, and tell him all about the Church Age and Church Age doctrines (as He did to Moses). As weird as this may seem, God allowed Paul to logically put together these doctrines as life, circumstances and a building upon previous doctrines took place.

I do not think that Paul even had the terminology *Church Age* as a part of his understanding of his place in the **plan of God** at this point in time. So far, based upon what we have read, Paul was developing a theology; but he was long from finished.

Acts 20:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341

Translation: ...concerning a change of mind toward God...

Part of the gospel message was a change of mind toward God. People did not fully understand or appreciate the character of God. So many believed that they had to earn their recognition from God, and God is not like that. We do not have to earn anything from God.

In fact, all religion has us earning our place with God, by being good, by not sinning, by doing good works, etc. Every religion suggests a number of ways by which the reprobate can reach God. But that way always involves doing something before God.

If you believe that, then *change your mind about God*. God has made a relationship with Him available, where there is no need to earn it. It is free to us; it was not free to God.

Acts 20:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 20:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; accusative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, accusative case	Strong's #2424
So the Westcott Hort text and the Byzantine Greek text. The Scrivener Textus Receptus adds...			
Christos (χριστός) [pronounced krees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun, accusative case	Strong's #5547
The NET Bible: <i>Several mss, including some of the more important ones (A⁷⁴ x A C [D] E 33 36 323 945 1175 1241 1505 1739 pm and a number of versions), read Χριστόν (Criston, "Christ") at the end of this verse. This word is lacking in B H L P Ψ 614 pm. Although the inclusion is supported by many earlier and better mss, internal evidence is on the side of the omission: In Acts, both "Lord Jesus" and "Lord Jesus Christ" occur, though between 16:31 and the end of the book "Lord Jesus Christ" appears only in 28:31, perhaps as a kind of climactic assertion. Thus, the shorter reading is to be preferred.</i> ²⁴			

Translation: ...and [the necessity of] faith toward our Lord Jesus [Christ].

What is required is faith directed toward the Lord Jesus. That is fundamental to the **Christian life**. It is not a work; it is faith alone in Christ alone.

Acts 20:21 [I kept on] testifying both to Jews and to Greeks concerning a change of mind toward God and [the necessity of] faith toward our Lord Jesus [Christ]. (Kukis mostly literal translation)

Acts 20:18–21 As they came face to face with [Paul], he said to them, "You [all] know that from the first day that I set foot in Asia (Minor), how every time I was among you [all] [that I was] serving the Lord with grace orientation, with tears and trials, the ones happening to me by the Jewish plots. How [ever], I did not hesitate being beneficial [or] from announcing [the gospel] to you [all] [or from] teaching you [all] publically and from house to house. [I kept on] testifying both to Jews and to Greeks concerning a change of mind toward God and [the necessity of] faith toward our Lord Jesus [Christ]. (Kukis mostly literal translation)

Paul seems to be telling the Ephesian church leaders that he has done everything that he could for them. But he really hasn't yet. They want him to remain and speak to them and their churches longer. That he is not doing.

Acts 20:18–21 When the elders from Ephesus arrived, Paul spoke to them, saying, "You know that, from the first day that I set foot in Asia Minor, how I kept on serving the Lord with grace orientation every time I was with you. I faced tears and trials, particularly at the hands of Jewish men who plotted against me. Nevertheless, I never hesitated to announce the gospel or to teach Bible doctrine to you publically or privately. In fact, I kept on testifying both to Jews and Greeks the necessity of changing one's mind toward God and the fundamental principle of exercising faith in our Lord Jesus Christ. (Kukis paraphrase)

²⁴ From <https://bible.org/netbible/index.htm?act20.htm> (footnote); accessed December 3, 2023.

Paul believes that he needs to go to Jerusalem

Now, how exactly do we interpret what Paul is saying? What he is saying is true, for the most part; but his application to his own life is wrong.

Throughout these things which he says to the elders of Ephesus, he will use the same expressions and ideas again in epistles which he writes—but they will be correctly applied to whatever situation or circumstance that Paul is addressing.

And now, behold, being bound me to the spirit to go to Jerusalem, the events in her to me not being seen. Besides, that the Spirit, the Holy [One], according to a city, keeps on testifying to me, saying that bonds and afflictions to me will keep on abiding.

Acts
20:22–23

Now, observe, I am being bound by the spirit to go to Jerusalem, the events [which will take place] in her to me are not [yet] perceived. Nevertheless, the Holy Spirit, in every city, keeps on testifying to me, saying that bonds and persecutions are waiting [there] for me.

Now listen: I feel as if I have been bound by my human spirit to go to Jerusalem, despite not really knowing what exactly will transpire there. Nevertheless, the Holy Spirit, in every city, keeps on testifying to me that bonds and persecutions await me there.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And now, behold, being bound me to the spirit to go to Jerusalem, the events in her to me not being seen. Besides, that the Spirit, the Holy [One], according to a city, keeps on testifying to me, saying that bonds and afflictions to me will keep on abiding.
Complete Apostles Bible	And now behold, I, having been bound in the spirit, am going to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit in every city is solemnly bearing witness, saying that bonds and tribulations are waiting for me.
Douay-Rheims 1899 (Amer.)	And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there: Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.
Holy Aramaic Scriptures	And now I am bound by The Rukha {The Spirit}, and I go unto Urishlem {Jerusalem}, and I don't know what will occur to me in it, however, The Rukha d'Qudsha {The Spirit of Holiness}, in every city, Testifies unto me, and says, 'Chains and afflictions are prepared for you.'
James Murdock's Syriac NT	And now I am bound in spirit, and I go to Jerusalem; and I know not what will befall me there; except that the Holy Spirit in every city, testifieth to me and saith: Bonds and afflictions await thee.
Original Aramaic NT	"And now I am shackled by The Spirit, and I go on to Jerusalem, and I do not know what will meet me there." "However, The Spirit of Holiness testifies in every city to me and he says, 'Chains and afflictions are prepared for you.'"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now, as you see, I am going to Jerusalem, a prisoner in spirit, having no knowledge of what will come to me there: Only that the Holy Spirit makes clear to me in every town that prison and pains are waiting for me.
Bible in Worldwide English	And now I feel in my spirit that I must go to Jerusalem. I do not know what will happen to me there. But in every city the Holy Spirit tells me I will be put in prison. I will have much trouble.
Easy English	Now I am going to Jerusalem. God's Holy Spirit has shown me that I must go there. I do not know what will happen to me there. But I do know that much trouble will come to me. The Holy Spirit has told me about that. He said to me, "People will put you in prison and they will hurt you."
Easy-to-Read Version–2008	"But now I must obey the Spirit and go to Jerusalem. I don't know what will happen to me there. I know only that in every city the Holy Spirit tells me that troubles and even jail wait for me.
God's Word™	"I am determined to go to Jerusalem now. I don't know what will happen to me there. However, the Holy Spirit warns me in every city that imprisonment and suffering are waiting for me.
Good News Bible (TEV)	And now, in obedience to the Holy Spirit I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit has warned me that prison and troubles wait for me.
J. B. Phillips	And now here I am, compelled by the Spirit to go to Jerusalem. I do not know what may happen to me there, except that the Holy Spirit warns me that imprisonment and persecution await me in every city that I visit.
The Message	"But there is another urgency before me now. I feel compelled to go to Jerusalem. I'm completely in the dark about what will happen when I get there. I do know that it won't be any picnic, for the Holy Spirit has let me know repeatedly and clearly that there are hard times and imprisonment ahead
NIRV	"Now I am going to Jerusalem. The Holy Spirit compels me. I don't know what will happen to me there. I only know that in every city the Spirit warns me. He tells me that I will face prison and suffering.
New Life Version	.
New Simplified Bible	»I am compelled by the spirit to go to Jerusalem, not knowing the things that will happen to me there. »Holy Spirit warns me that in every city, prison and hardships are facing me there.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	NOTHING BUT TROUBLE AHEAD "Now I feel the Spirit driving me to Jerusalem. I don't know what all will happen to me when I get there. But I do know this. The Holy Spirit has told me that in every city I go to from now on, I will face persecution and imprisonment.
Contemporary English V.	I don't know what will happen to me in Jerusalem, but I must obey God's Spirit and go there. In every city I visit, I am told by the Holy Spirit that I will be put in jail and will be in trouble in Jerusalem.
The Living Bible	.
New Berkeley Version	.
New Living Translation	"And now I am bound by the Spirit [Or <i>by my spirit, or by an inner compulsion; Greek reads by the spirit.</i>] to go to Jerusalem. I don't know what awaits me, except that the Holy Spirit tells me in city after city that jail and suffering lie ahead.
The Passion Translation	And now I am being compelled by the Holy Spirit to go to Jerusalem, without really knowing what will happen to me there. Yet I know that the Holy Spirit warns me in town after town, saying, 'Chains and afflictions are prepared for you.'

Plain English Version	Paul told some Christians, “You will not see me again” Paul kept on talking to them. He said, “And now I want to tell you this. God’s spirit clearly showed me that I have to go to Jerusalem, so I’m going there. I don’t know what will happen to me at Jerusalem. But I do know that in each town I went to, up until now, the Holy Spirit told me that the people in Jerusalem will hurt me and put me in prison.
UnfoldingWord Simplified T.	"And now I am going to Jerusalem, because the Holy Spirit has clearly shown me that I must go there, and I must obey him. I do not know what will happen to me there. But I do know that in each city I have visited, the Holy Spirit has told me that in Jerusalem people will put me in prison and will cause me to suffer.
William's New Testament	And I am here now on my way to Jerusalem, because I am impelled by the Spirit to do so, though I am not aware what will befall me there, except that in town after town the Holy Spirit emphatically assures me that imprisonment and sufferings are awaiting me.

Partially literal and partially paraphrased translations:

American English Bible	'But now {Look!} I'll be traveling to JeruSalem as though I were already in chains, for I don't know what's going to happen to me there... [All I know is that] in city after city, the Holy Breath keeps testifying to me, telling me that chains and difficulties are awaiting me there.
Beck's American Translation	.
Breakthrough Version	And now, look, having been tied up by my spirit, I am traveling to Jerusalem, not knowing the <i>things</i> in it that will meet together with me, more importantly, that the Sacred Spirit is a strong witness in each city to me, saying that imprisonment and hard times remain for me.
Common English Bible	Now, compelled by the Spirit, I'm going to Jerusalem. I don't know what will happen to me there. What I do know is that the Holy Spirit testifies to me from city to city that prisons and troubles await me.
Len Gane Paraphrase	"Now, look, I am going bound by the Spirit to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit bears witness in every city saying that shackles and persecution are waiting for me.
A. Campbell's Living Oracles	And now, behold, I am going to Jerusalem, bound by the Spirit, not knowing the things that shall befall me there: except that the Holy Spirit testifies in every city, saying that bonds and afflictions await me.
New Advent (Knox) Bible	Now, a prisoner in spirit, I am going up to Jerusalem, knowing nothing of what is to befall me there; only, as I go on from city to city, the Holy Spirit assures me that at Jerusalem bondage and affliction await me.
NT for Everyone	"And now, look, I am going to Jerusalem, bound by the spirit. I have no idea what's going to happen to me there, but only that the holy spirit testifies to me in city after city that captivity and trouble are in store for me.
20 th Century New Testament	And now, under spiritual constraint, I am here on my way to Jerusalem, not knowing what will happen to me there, Except that in town after town the Holy Spirit plainly declares to me that imprisonment and troubles await me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"And now look here: I am bound in the spirit to go to Jerusalem, and I don't know what's going to happen to me there,..." "except that the Holy Spirit testifies in every city,I saying that bonds and afflictions always happen to me."
Revised Ferrar-Fenton Bible	And now, impelled by the Spirit, I am going to Jerusalem in ignorance of what awaits me there; except that in every town the Holy Spirit attests to me, saying that bonds and afflictions await me.

Free Bible Version	Now the Spirit is insisting that I go to Jerusalem, and I have no idea what will happen to me there. All I know is that in every city I visit the Holy Spirit warns me that prison and suffering are waiting for me.
God's Truth (Tyndale)	And now behold I go bound in the spirit unto Jerusalem, and know not what shall come on me there, but that the holy ghost witnesses in every city saying: that bonds and trouble abide me.
Urim-Thummim Version	And now look, I go bound in the spirit to Jerusalem, not knowing the things that will befall me there: Except that the Sacred Spirit witnesses in every city, saying that bonds and afflictions await me.
Weymouth New Testament	"And now, impelled by a sense of duty, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, testifies to me that imprisonment and suffering are awaiting me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But now I am going to Jerusalem, chained by the Spirit, without knowing what will happen to me there. Yet in every city the Holy Spirit warns me that imprisonment and troubles await me. 21:11
The Heritage Bible	And now, behold, I am going bound in the spirit to Jerusalem, not seeing the things that will meet me there, But that the Holy Spirit solemnly witnesses city by city, saying that bonds and tribulations await me.
New American Bible (2011)	But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, except that in one city after another the holy Spirit has been warning me that imprisonment and hardships await me. ^e e. [20:23] 9:16.
New Jerusalem Bible	'And now you see me on my way to Jerusalem in captivity to the Spirit; I have no idea what will happen to me there, except that the Holy Spirit, in town after town, has made it clear to me that imprisonment and persecution await me.
Revised English Bible—1989	Now, as you see, I am constrained by the Spirit to go to Jerusalem. I do not know what will befall me there, except that in city after city the Holy Spirit assures me that imprisonment and hardships await me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"And now, compelled by the Spirit, I am going to Yerushalayim. I don't know what will happen to me there, other than that in every city the <i>Ruach HaKodesh</i> keeps warning me that imprisonment and persecution await me.
Holy New Covenant Trans.	"But now I must obey the Holy Spirit and go to Jerusalem. I do not know what will happen to me there. I only know that, in every town, the Holy Spirit warns me that troubles and even jail wait for me.
The Scriptures 2009	"And now see, I go bound in the spirit to Yerushalayim, not knowing what is going to meet me there, except that the Set-apart Spirit witnesses in every city, saying that chains and pressures await me.
Tree of Life Version	"And now, look, bound by the Ruach, I am going to Jerusalem—not knowing what will happen to me there, except that the Ruach ha-Kodesh bears witness to me from city to city, saying that bondage and afflictions await me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and now look! Having Been Bound I [by] the spirit go to jerusalem the [things] in her meeting me not Having Seen furthermore for The Spirit The [Thing] Pure in city testifies [to] me Saying for Bonds and Afflictions me await... solemnly
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Awful Scroll Bible	(")And now, be yourselves looking, I proceed having been obligated of the Breath, to Jerusalem, not having perceived what will be opposing-together from-within it, (")except that the Awful Breath, thoroughly-testifies down along the cities, confirming that bonds and oppression abide me.
Concordant Literal Version	And now, lo! I, bound in spirit, am going to Jerusalem, not being aware what I will meet with in it, more than that the holy spirit, city by city, certifies to me, saying that bonds and afflictions are remaining for me."
exeGesés companion Bible	And now, behold, I go bound in the Spirit to Yeru Shalem, not knowing those that meet me there: except that the Holy Spirit witnesses in every city, wording that bonds and tribulations abide me.
Orthodox Jewish Bible	"And now, hinei, having been bound by the Ruach Hakodesh, I am going to Yerushalayim, not having da'as of the things that are going to happen to me there, "Except that the Ruach Hakodesh, in every city, testifies to me, saying that the beis hasohar and tzoros are awaiting me.
Rotherham's Emphasized B.	And [now] lo! [] [bound in my spirit] am journeying unto Jerusalem; [the things which therein shall befall me] not knowing,— save that [the Holy Spirit] [from city to city] doth bear me full witness, saying that [bonds and tribulations] await me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And now, compelled by the Spirit <i>and</i> obligated by my convictions, I am going to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly [and emphatically] affirms to me in city after city that imprisonment and suffering await me.
An Understandable Version	"And now, look, I am going to Jerusalem, impelled by the Holy Spirit, not knowing what will happen to me [<i>when I get</i>] there, except that the Holy Spirit reveals to me in every city [<i>I visit</i>] that chains and persecutions await me there.
The Expanded Bible	But now [^L indeed; T behold] ·I must obey the Holy Spirit and [^L bound/compelled by the Spirit, I must] go to Jerusalem. I don't know what will happen to me there. I know only that in every city the Holy Spirit ·tells [warns; testifies to] me that ·troubles and even jail [^L chains and persecutions/afflictions] wait for me.
Jonathan Mitchell NT	"And so now, look and consider this! I myself, having been bound by the Breath-effect (or: in the Spirit; to [my] spirit and attitude; with the [realm of] spirit; for the breath-effect) – and still being thus – I continue proceeding on my journey into Jerusalem, not seeing or knowing [p41 & D read: having insight about] the things that will progressively be meeting together with me (or: that will proceed falling together in opposition to me) within the midst of her (or: it), "except that down through each city (or: from city to city) the Set-apart Breath-effect (or: Holy Spirit) keeps repeatedly giving full witness and evidence to me, continually saying that bonds (= imprisonments) and pressures (oppressions; afflictions; tribulations) continue remaining and are still awaiting me.
Syndein/Thieme	" And now {dramatic pause} . . . I go {from one place to another - from Miletus} to Jerusalem, having been impeded by the Spirit, not knowing the things that I will encounter there." Except that the Holy Spirit makes a solemn warning in every city, keeping on saying that imprisonments and pressures await me." {Note: Paul probably 'feels' he is going out of the geographic will of God, but is NOT a direct order at this point. For Paul to 'not know' is very unusual for the dogmatic Apostle of Grace! Paul rationalizes that the pressures are for advancement, not wanting to recognize they will be for discipline.}
Translation for Translators	Paul told them that they would never see him again.

“And now note this: I am going to Jerusalem, because God’s Spirit has clearly shown me that I must go there. I do not know what will happen to me *while I am there*. But I do know that in each city *where I have stopped*, the Holy Spirit has *told me/caused the believers to tell me* that *in Jerusalem* people will put me in prison [PRS] and will cause me to suffer [PRS].

The Voice

Paul: Now I feel that the Holy Spirit has taken me captive. I am being led to Jerusalem. My future is uncertain, but I know—the Holy Spirit has told me—that everywhere I go from now on, I will find imprisonment and persecution waiting for me.

Bible Translations with Many Footnotes:

Lexham Bible

“And now behold, bound by the Spirit I am traveling to Jerusalem, not knowing the things that will happen to me there, [*Literally “in it”*] except that the Holy Spirit testifies to me in town after town, saying that bonds and persecutions await me. And now,⁸⁴ compelled⁸⁵ by the Spirit, I am going to Jerusalem⁸⁶ without knowing what will happen to me there,⁸⁷ except⁸⁸ that the Holy Spirit warns⁸⁹ me in town after town⁹⁰ that⁹¹ imprisonment⁹² and persecutions⁹³ are waiting for me.

NET Bible®

^{84tn} Grk “And now, behold.” Here ἰδοῦ (idou) has not been translated.

^{85tn} Grk “bound.”

^{86sn} This journey to Jerusalem suggests a parallel between Paul and Jesus, since the “Jerusalem journey” motif figures so prominently in Luke’s Gospel (9:51-19:44).

^{87tn} BDAG 965 s.v. συναντάω 2 has τὰ ἐν αὐτῷ συναντήσοντα ἐμοὶ μὴ εἰδώς without knowing what will happen to me there Ac 20:22.”

^{88tn} BDAG 826 s.v. πλὴν 1.d has “πλὴν ὅτι except that...Ac 20:23.”

^{89tn} The verb διαμαρτύρομαι (diamarturomai) can mean “warn” (BDAG 233 s.v. διαμαρτύρομαι 2 has “solemnly urge, exhort, warn...w. dat. of pers. addressed”), and this meaning better fits the context here, although BDAG categorizes Acts 20:23 under the meaning “testify of, bear witness to” (s.v. 1).

^{90tn} The Greek text here reads κατὰ πόλιν (kata polin).

^{91tn} Grk “saying that,” but the participle λέγων (legon) is redundant in English and has not been translated.

^{92tn} Grk “bonds.”

^{93tn} Or “troubles,” “suffering.” See Acts 19:21; 21:4, 11.

The Spoken English NT

And now I’ve been bound by the Spirit to go^{hh} to Jerusalem-I don’t know what will happen to me there.

But I do knowⁱⁱ that the Holy Spirit testifies to me in every city and says that imprisonment^{jj} and troubles are waiting for me.

^{hh.} Lit. “And now, see, bound by the Spirit, I am going.”

^{ii.} Lit. “Except.”

^{jj.} Lit. “bonds.”

Wilbur Pickering’s New T.

Now then, I am going to Jerusalem bound in my spirit,⁸ not knowing the things that will happen to me there, except that the Holy Spirit keeps warning me in every city, saying that fetters and afflictions are just waiting for me.

(8) This was his own spirit, not the Holy Spirit. I have a hard time trying to understand what happened to Paul. The Holy Spirit kept telling him not to go to Jerusalem, but he is bound and determined to go anyway, only to spend years of his life in chains. Why did he do it?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

“And now, listen! I, having been bound in the spirit [or, by the Spirit], am traveling to Jerusalem, not knowing the [things that] will be happening to me in it, except that the Holy Spirit solemnly testifies in every city, saying that chains and afflictions await me.

Benjamin Brodie's trans.	And now, you see, since I am bound by the [human] spirit, I am planning to proceed to Jerusalem, not knowing the things which may happen to me in it, Except that the Holy Spirit in every city is warning me, by saying that jails and tribulations are certainly waiting for me .
Berean Literal Bible	And now behold, bound in the Spirit I go to Jerusalem, not knowing what will happen to me in it, except that the Holy Spirit fully testifies to me in every city, saying that chains and tribulations await me.
Bond Slave Version	And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that will befall me there: Save that the Holy Ghost witnesss in every city, saying that bonds and afflictions abide me.
Context Group Version	And now, look, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: unless that the Special Spirit testifies to me in every city, saying that bonds and afflictions stay me.
Modern English Version	“Now, compelled by the Spirit, I am going to Jerusalem, not knowing what shall befall me there, except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.
Modern Literal Version 2020	And now, behold, having been bound in the spirit, I travel to Jerusalem, not knowing the things in it which will be meeting with me <i>there</i> , other-than that, the Holy Spirit is thoroughly testifying to me in every city, saying that bonds and afflictions are remaining <i>for me</i> .
New American Standard	And now, behold, bound by the Spirit [Or <i>in spirit</i>], I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that chains and afflictions await me

The gist of this passage:
22-23

Acts 20:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
δεῶ (δέω) [pronounced <i>DEH-oh</i>]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; imprisoned</i>	masculine singular, perfect passive participle, nominative case	Strong's #1210
εγώ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Acts 20:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
porouomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #4198
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: Now, observe, I am being bound by the spirit to go to Jerusalem,...

Now and again, interpreting narrative can be very difficult to do. How are we to read this? Is God the Holy Spirit telling Paul that he must go to Jerusalem? Or does Paul feel drawn to Jerusalem, no matter what?

Certainly, these are the words spoken by Paul to the Ephesian elders. However, based upon my reading here, and, in no small part, to future events, let me suggest that Paul feels inexorably drawn to Jerusalem, but that is him and not the Holy Spirit or his **human spirit**. In other words, it is difficult for Paul to distinguish between what he really wants to do and what the Holy Spirit wants him to do.

Based upon what we read here, I think that what Paul needed to do was to write an epistle to Jerusalem. I think that, by this point in time, Paul had enough information in his soul to not go to Jerusalem, but to lay out, point-by-point, what he saw going wrong there. He needed the emotional and physical distance to do this, along with great objectivity. However, Paul, the greatest believer with the most doctrine of the 1st century, could not overcome his strong emotions regarding Jerusalem.

We are going to observe, over the next few chapters, that going to Jerusalem is Paul's great mistake.

Can God work with that mistake? Absolutely. God is able to take all things and make them work for good in those who love Him (who have crossed over into **spiritual maturity**).

Acts 20:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Acts 20:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῆ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
sunantaô (συναντάω) [pronounced soon-ahn-TAH-oh]	<i>meeting with; figuratively, of events, occurring, happening, befalling</i>	neuter plural, future active participle, accusative case	Strong's #4876
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, perfect active participle; nominative case	Strong's #1492

Translation: ...the events [which will take place] in her to me are not [yet] perceived.

Paul says, "I don't know what events await me there. I do not know what to expect."

Acts 20:22 Now, observe, I am being bound by the spirit to go to Jerusalem, the events [which will take place] in her to me are not [yet] perceived. (Kukis mostly literal translation)

What Paul says here is fascinating. He seems to be saying, "I don't know what is going to happen to me in Jerusalem. I don't know what to expect." But then he is going to tell us what the Holy Spirit is warning him to expect.

But then Paul says this:

Acts 20:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced plane]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Acts 20:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
This is variously translated, <i>in every city (town), throughout the cities, in each city, in city after city, city by city, in various cities</i> . Literally, this reads, <i>according to the norm or standard of a city</i> .			
diamartýromai (διαμαρτύρομαι) [pronounced dee-am-ar-TOO-rom-ahēe]	<i>to testify, to attest to, solemnly affirm</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #1263
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: Nevertheless, the Holy Spirit, in every city, keeps on testifying to me,...

Now Paul begins to talk about the Holy Spirit, and this is unequivocal. To this point in time, Paul has been of a mind to go to Jerusalem, and the Holy Spirit, in every city, keeps on testifying to him *don't*.

Acts 20:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter singular, present active participle, nominative case	Strong's #3004

Acts 20:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
desmon (δεσμόν) [pronounced dehs-MON]	<i>bands, bonds, chains</i>	neuter plural noun, nominative case	Strong's #1199
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thlipseis (θλίψεις) [pronounced THLIP-sice]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, nominative case	Strong's #2347
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person plural, present active indicative	Strong's #3306

Thayer definitions: 1) *to remain, abide; 1a) in reference to place; 1a1) to sojourn, tarry; 1a2) not to depart; 1a2a) to continue to be present; 1a2b) to be held, kept, continually; 1b) in reference to time; 1b1) to continue to be, not to perish, to last, endure; 1b1a) of persons, to survive, live; 1c) in reference to state or condition; 1c1) to remain as one, not to become another or different; 2) to wait for, await one.*

Translation: ...saying that bonds and persecutions are waiting [there] for me.

The Holy Spirit keeps on telling Paul, in every city (that is, this has already happened): “If you go to Jerusalem, then imprisonment and persecutions await you there.”

As we will see, there is more to these testimonies that what Paul is hearing. The Holy Spirit, through other people, is telling Paul not to go to Jerusalem. What Paul hears is, “You are going to face persecutions and imprisonment.”

What has been Paul's practice in general in gentile land? When things start to heat up too much, he moves on to the next city, he allows things to cool down, and then he goes back to that city at a later date (or he writes a letter to the believers there).

Right now, the Holy Spirit is telling Paul, “Jerusalem is too hot for you. You are going to be thrown into jail. You are going to be persecuted.” Had this been any gentile city, Paul would have simply bypassed it and gone back on another occasion (remember, when Paul encounters too much opposition, he simply moves on to the next city; he can always return at a later date).

Acts 20:23 Nevertheless, the Holy Spirit, in every city, keeps on testifying to me, saying that bonds and persecutions are waiting [there] for me. (Kukis mostly literal translation)

This is what Paul is hearing, but it is not exactly what the Holy Spirit is telling him.

What does the Holy Spirit keep telling Paul? Is the Holy Spirit testifying to Paul in every city what will take place in Jerusalem? Or is the Holy Spirit testifying as to what will potentially take place in every city?

We have seen Paul move on pretty quickly when things got hairy. If he began to have trouble in city A, he would quickly move to city B (and sometimes later return to city A). Even though what he was doing was inherently dangerous, he did get that very favorable ruling in Achaia. Here, he seems to realize that he is walking into a trap for certain, although he does not see it as a trap.

Acts 20:22–23 *Now, observe, I am being bound by the spirit to go to Jerusalem, the events [which will take place] in her to me are not [yet] perceived. Nevertheless, the Holy Spirit, in every city, keeps on testifying to me, saying that bonds and persecutions are waiting [there] for me.* (Kukis mostly literal translation)

The translations below fall into one of the three groups.

General Interpretation of Acts 20:22–23

I see three possible ways of translating this passage:

- (1) Chains and persecutions await Paul in every city that he goes to.
- (2) Paul is being warned in every city that chains and persecutions await him in Jerusalem specifically.
- (3) The translation allows for either point of view.

These three correspond to three sets of translations below.

J. B. Phillips	And now here I am, compelled by the Spirit to go to Jerusalem. I do not know what may happen to me there, except that the Holy Spirit warns me that imprisonment and persecution await me in every city that I visit.
Casual English Bible	"Now I feel the Spirit driving me to Jerusalem. I don't know what all will happen to me when I get there. But I do know this. The Holy Spirit has told me that in every city I go to from now on, I will face persecution and imprisonment.
Conservapedia Translation	"And now look here: I am bound in the spirit to go to Jerusalem, and I don't know what's going to happen to me there, except that the Holy Spirit testifies in every city, I saying that bonds and afflictions always happen to me."
Bible in Worldwide English	And now I feel in my spirit that I must go to Jerusalem. I do not know what will happen to me there. But in every city the Holy Spirit tells me I will be put in prison. I will have much trouble.
Contemporary English V.	I don't know what will happen to me in Jerusalem, but I must obey God's Spirit and go there. In every city I visit, I am told by the Holy Spirit that I will be put in jail and will be in trouble in Jerusalem.
UnfoldingWord Simplified T.	"And now I am going to Jerusalem, because the Holy Spirit has clearly shown me that I must go there, and I must obey him. I do not know what will happen to me there. But I do know that in each city I have visited, the Holy Spirit has told me that in Jerusalem people will put me in prison and will cause me to suffer.
Good News Bible (TEV)	And now, in obedience to the Holy Spirit I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit has warned me that prison and troubles wait for me.
New Living Translation	"And now I am bound by the Spirit [Or by my spirit, or by an inner compulsion; Greek reads by the spirit.] to go to Jerusalem. I don't know what awaits me, except that the Holy Spirit tells me in city after city that jail and suffering lie ahead.
Breakthrough Version	And now, look, having been tied up by my spirit, I am traveling to Jerusalem, not knowing the things in it that will meet together with me, more importantly, that the Sacred Spirit is a strong witness in each city to me, saying that imprisonment and hard times remain for me.

I am still thinking about this one.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In v. 22, Paul seems to be saying, “I do not know what to expect with regards to my trip to Jerusalem.” But then, in v. 23, he testifies as to what the Holy Spirit has been telling him about what will happen.

We do not have a specific example of this to this point apart from Paul’s own testimony here. However, he will be warned three times in **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) not to go to Jerusalem (actually, three sets of times, as some of those who warned him, warned him several times). Paul’s testimony is that he has already been warned prior to this time. Again, is he speaking of a general warning about the future in any city or is he talking about a warning specifically tied to Jerusalem?

Acts 20:22–23 *Now listen: I feel as if I have been bound by my human spirit to go to Jerusalem, despite not really knowing what exactly will transpire there. Nevertheless, the Holy Spirit, in every city, keeps on testifying to me that bonds and persecutions await me there.* (Kukis paraphrase)

Paul says that his human spirit is pulling him towards Jerusalem, but that is not what is happening. He is emotionally drawn to Jerusalem and he cannot shut that off.

In the book of Romans, Paul told them, “You cannot allow yourself to be pushed by your emotions.” Yet, this is what Paul is doing to himself right here.

Paul then says, “I am moving ahead as the Spirit guides me.”

But not a word I keep on making the soul valued to me, even as I might complete the course of mine [with joy]; and the service which I have received from the Lord Jesus to testify to the gospel of grace of the God.

Acts
20:24

But nothing I do [places] value on my own life, even as I might complete my [assigned] course [with joy] along with the service which I have received from the Lord Jesus, [which is] to testify to the gospel of the grace of God.

Regardless, I place no value upon my own life; only that I might complete my assigned course in life with joy along with the service which I have received directly from the Lord Jesus, which is that I continue to testify to the gospel of the grace of God.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) **But not a word I keep on making the soul valued to me, even as I might complete the course of mine [with joy]; and the service which I have received from the Lord Jesus to testify to the gospel of grace of the God.**
- Complete Apostles Bible **But I count myself as nothing; nor do I regard my life as valuable to myself, so that I may complete my course with joy, and the ministry which I received from the Lord Jesus, to bear solemn testimony to the gospel of the grace of God.**
- Douay-Rheims 1899 (Amer.) **But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God.**
- Holy Aramaic Scriptures **But, for me, I don't count my soul a thing, so as that I should complete my course, and The Ministry that I received from Maran Eshu {Our Lord Yeshua}, so that I**

should Testify concerning The Sabartha d'Taybutheh d'Alaha {The Hopeful Message of The Grace of God}.

James Murdock's Syriac NT But my life is accounted by me as nothing, so that I may but finish my course, and the ministrations which I have received from our Lord Jesus, to bear testimony to the gospel of the grace of God.

Original Aramaic NT "But my life is esteemed nothing to me, so that I may finish my race course and the ministry which I have received from Our Lord Yeshua, to testify of The Gospel of the grace of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But I put no value on my life, if only at the end of it I may see the work complete which was given to me by the Lord Jesus, to be a witness of the good news of the grace of God.

Bible in Worldwide English But none of these things trouble me. I do not try to save my life. All I want is to finish what I must do with joy. The work which the Lord Jesus gave me is to tell the good news that God is kind.

Easy English But even if people kill me, this is not important to me. The Lord Jesus gave me some work to do. It is important that I finish his work. I must tell people the good news about how kind and good God is.

Easy-to-Read Version—2008 I don't care about my own life. The most important thing is that I finish my work. I want to finish the work that the Lord Jesus gave me to do—to tell people the Good News about God's grace.

God's Word™ But I don't place any value on my own life. I want to finish the race I'm running. I want to carry out the mission I received from the Lord Jesus—the mission of testifying to the Good News of God's kindness.

Good News Bible (TEV) But I reckon my own life to be worth nothing to me; I only want to complete my mission and finish the work that the Lord Jesus gave me to do, which is to declare the Good News about the grace of God.

J. B. Phillips But frankly I do not consider my own life valuable to me so long as I can finish my course and complete the ministry which the Lord Jesus has given me in declaring the good news of the grace of God.

The Message What matters most to me is to finish what God started: the job the Master Jesus gave me of letting everyone I meet know all about this incredibly extravagant generosity of God.

NIRV But my life means nothing to me. My only goal is to finish the race. I want to complete the work the Lord Jesus has given me. He wants me to tell others about the good news of God's grace.

New Life Version But I am not worried about this. I do not think of my life as worth much, but I do want to finish the work the Lord Jesus gave me to do. My work is to preach the Good News of God's loving-favor.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible What happens to me now isn't important to me anymore. All I care about is finishing the work that I've been given by the Lord Jesus—the work of telling the good news about the kindness of God.

Contemporary English V. But I don't care what happens to me, as long as I finish the work that the Lord Jesus gave me to do. And that work is to tell the good news about God's great kindness.

The Living Bible .

New Berkeley Version .

New Living Translation	But my life is worth nothing to me unless I use it for finishing the work assigned me by the Lord Jesus—the work of telling others the Good News about the wonderful grace of God.
The Passion Translation	“But whether I live or die is not important, for I don’t esteem my life as indispensable. It’s more important for me to fulfill my destiny and to finish the ministry my Lord Jesus has assigned to me, which is to faithfully preach the wonderful news of God’s grace.
Plain English Version	But I will keep going to Jerusalem anyway. I want to finish the work that our leader Jesus told me to do. I have to tell people the good news, that God is good to us, and that he saves us. I really don’t care about myself, I don’t even care if they kill me, so long as I can tell them that good news.
UnfoldingWord Simplified T.	But I do not care even if people kill me, if first I am able to finish the work that the Lord Jesus has told me to do. He called me to tell people the good message that God saves us by doing for us what we do not deserve.
William's New Testament	But now I count as nothing the sacrifice of my life, if only I can finish my race and render the service entrusted to me by the Lord Jesus, of faithfully telling the good news of God's favor.

Partially literal and partially paraphrased translations:

American English Bible	‘However, I refuse to say anything that would make my life more valuable to me, so I can faithfully finish my course and fulfill the service assignment that I received from the Lord Jesus... To give a complete testimony about the good news of God’s loving care.
Beck’s American Translation	.
Breakthrough Version	But of no account do I make my soul valuable to myself, as to complete my race and the task of serving that I received from the side of the Master Jesus, to be a strong witness of the good news of God's generosity.
Common English Bible	But nothing, not even my life, is more important than my completing my mission. This is nothing other than the ministry I received from the Lord Jesus: to testify about the good news of God’s grace.
Len Gane Paraphrase	"But none of these things bother me, not do I consider my life precious to me, so that I can finish my life's race with joy, and the ministry which I have received from the Lord Jesus to bear witness for the gospel of God's grace.
A. Campbell's Living Oracles	But I make no account of any of these things, nor do I regard even life itself; so that I may but joyfully finish my course, and the ministry which I have received of the Lord Jesus, even to testify the good news of the favor of God.
New Advent (Knox) Bible	I care nothing for all that; I do not count my life precious compared with my work, which is to finish the course I run, the task of preaching which the Lord Jesus has given me, in proclaiming the good news of God’s grace.[2] [2] The text here is very confused; and the Latin rendering would be literally translated, ‘I do not count my life more precious than myself, as long as I can finish my course’; the Greek sense is probably, ‘I do not count my life precious to myself as long as I can finish my course’.
NT for Everyone	But I don’t reckon my life at any value, so long as I can finish my course, and the ministry which I have received from the Lord Jesus, to bear witness to the gospel of God’s grace.
20 th Century New Testament	But I count my life of no value to myself, if only I may complete the course marked out for me, and the task that was allotted me by the Lord Jesus--which was to declare the Good News of the Love of God.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But I consider my life of no value to myself; my purpose is to finish my course [Other mss add <i>with joy</i>] and the ministry I received from the Lord Jesus, to testify to the gospel of God's grace.
Conservapedia Translation	"But none of these things can faze me, nor do I reckon my life dear to myself. I'm going to finish my course, and the ministry, which I received from the Lord Jesus, to testify the gospel of the grace of God."
Revised Ferrar-Fenton Bible	"But I do not account my life of value to myself, except that I may complete my course, and the commission which I received from the Lord Jesus to bear witness to the good news of the gift of God.
Free Bible Version	But I don't consider my life as worth anything to me. I only want to finish my mission and the ministry that the Lord Jesus gave to me, to witness to the good news of the grace of God.
God's Truth (Tyndale)	But none of those things move me: neither is my life dear unto myself, that I might fulfil my course with joy, and the ministraton which I have received of the Lord *Jesu, to testify the Gospel of the grace of God. *Jesu: Hebrew name of Jesus.
Montgomery NT	But I hold not my life of any account, as dear unto myself, if only I may run my race, and accomplish the ministry which I received from the Lord Jesus, to attest the gospel of the grace of God.
Urim-Thummim Version	But none of these things move me, neither do I count my life dear to myself, so that I might finish my course with joy, and the ministry that I have received of the LORD Jesus, to testify the Good News of the Grace of Elohim.
Weymouth New Testament	But even the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the duty which the Lord Jesus has entrusted to me of proclaiming, as of supreme importance, the Good News of God's grace.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Indeed I put no value on my life, if only I can finish my race and complete the service to which I have been assigned by the Lord Jesus, to announce the good news of God's grace. Phil 1:23; 3:12
The Heritage Bible	But I make absolutely no word of it, and I absolutely do not hold my soul precious to myself, so that I may finish my race with joy, and the ministry, which I took alongside of the Lord Jesus, to solemnly witness to the good news of the grace of God.
New American Bible (2011)	Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace. ^f f. [20:24] 2 Tm 4:7.
Revised English Bible—1989	For myself, I set no store by life; all I want is to finish the race, and complete the task which the Lord Jesus assigned to me, that of bearing my testimony to the gospel of God's grace.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But I consider my own life of no importance to me whatsoever, as long as I can finish the course ahead of me, the task I received from the Lord Yeshua — to declare in depth the Good News of God's love and kindness.
Hebraic Roots Bible	But I make account of nothing, nor do I hold my life precious to myself, so that I might finish my course with joy, and the ministry which I received from the Master Yahshua, fully to testify the good news of the grace of YAHWEH.
Holy New Covenant Trans.	My life does not matter. The most important thing is that I finish the race the work which the Lord Jesus gave me to do, telling people the Good News about God's help in time of need.

The Scriptures 2009	“But I do not count my life of any value to me, so that I might accomplish my mission with joy, and the service which I received from the Master עשויה, to bear witness to the Good News of the favour of Elohim.
Tree of Life Version	However, I don’t consider my life of any value, except that I might finish my course and the office I received from the Lord Yeshua, to declare the Good News of the grace of God.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...but [of] no word [I] make the life respected [to] myself as to complete the course [of] me and the service whom [I] receive from the lord jesus to testify the news (good) [of] the favor [of] the god...
Alpha & Omega Bible	BUT I DO NOT CONSIDER MY LIFE OF ANY ACCOUNT AS DEAR TO MYSELF, SO THAT I MAY FINISH MY COURSE AND THE MINISTRY WHICH I RECEIVED FROM THE LORD JESUS, TO TESTIFY SOLEMNLY OF THE GOSPEL OF THE GRACE OF THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	(")However not-even-one, of these-same considerations themselves effects me, and- I hold -not my being dear to myself, as to complete my course with joy, and the ministry which I received from the Lord Jesus, to thoroughly-testify the Good-Tidings of the Grace of God.
Concordant Literal Version	But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangel of the grace of God."
exeGesés companion Bible	But none of these words move me nor regard I my soul precious to myself - so as to complete/shalam my race with cheer, and the ministry I took of Adonay Yah Shua, to witness the evangelism of the charism of Elohim.
Orthodox Jewish Bible	"But I gufa (myself) do not account my existence in the Olam Hazeh of any value to myself, if only I may finish my course and the avodas kodesh sherut which I received from the Rebbe, Melech HaMoshiach Adoneinu Yehoshua to bear witness to the Besuras HaGeulah of the Chen v'Chesed Hashem.
Rotherham’s Emphasized B.	But for no cause whatever am I making my life ^a dear to myself, so that I may finish my course_ and the ministry which I have received from the Lord Jesus, to bear full witness as to the good news of the favour of God. ^a Or: “soul”—Ap.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But I do not consider my life as something of value or dear to me, so that I may [with joy] finish my course and the ministry which I received from the Lord Jesus, to testify faithfully of the good news of God’s [precious, undeserved] grace [which makes us free of the guilt of sin and grants us eternal life].
An Understandable Version	But I do not consider my life to be of value, as precious to me, [<i>when compared to the importance of</i>] accomplishing my task and the mission I received from the Lord Jesus to declare the good news of God’s unearned favor [<i>through Christ</i>].
The Expanded Bible	[^l But] I don’t ·care about my own life [consider my life worth anything]. ·The most important thing [or My only goal] is that I ·complete [finish] my ·mission [task; course; L race; 2 Tim. 4:7; Heb. 12:1], the ·work [ministry; service] that ·the Lord Jesus gave me [^l I received from the Lord Jesus]—to ·tell people [testify/witness to] the ·Good News [Gospel] about God’s grace.
Jonathan Mitchell NT	"Nevertheless, from not even one thought do I habitually make my soul of value to myself (or, with other MSS: neither do I now hold a word or idea for me, nor do I continuously make my inner life or self valuable or precious to me), until I can finish

my course (complete my trek and perfect my career; bring my run to its purposed destiny; or: [with other MSS: so] I would bring my race-course to its goal), as well as the attending service, which I received from beside the Lord Jesus: to for myself make full witness of and give thorough evidence for the good news (the message of ease, goodness and well-being) which is God's grace (or: which has a source in, and the character of, the undeserved joyous favor of God).

Syndein/Thieme

"But none of these things move me {hardheaded}, neither do I count my life dear unto myself {not afraid to die}, for the purpose that I might finish my laps with joy {idiom for laps in a racetrack - run his course} . . . and the ministry which I have received from the immediate source of the Lord Jesus, to testify the gospel of the grace of God."

Translation for Translators

{Note: Paul's doctrine remains true. His application to his life is failing though.} But I do not care even if people kill me, if first I am able to finish the work [MET] that the Lord Jesus has told me to do. He appointed me to tell people the good message that God saves us by doing for us what we do not deserve.

The Voice

Paul: *But that's OK. That's no tragedy for me because I don't cling to my life for my own sake. The only value I place on my life is that I may finish my race, that I may fulfill the ministry that Jesus our King has given me, that I may gladly tell the good news of God's grace.*

Bible Translations with Many Footnotes:

Lexham Bible

But I consider my [*Literally "the"; the Greek article is used here as a possessive pronoun] life as worth nothing [Or "not a single word"; literally "not anything"] to myself, in order to finish my mission and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

NET Bible®

But I do not consider my life⁹⁴ worth anything⁹⁵ to myself, so that⁹⁶ I may finish my task⁹⁷ and the ministry that I received from the Lord Jesus, to testify to the good news⁹⁸ of God's grace.

^{94tn} Grk "soul."

^{95tn} Or "I do not consider my life worth a single word." According to BDAG 599 s.v. λόγος 1.a.α, "In the textually uncertain pass. Ac 20:24 the text as it stands in N., οὐδενὸς λόγου (v.l. λόγον) ποιο μαι τὴν ψυχὴν τιμίαν, may well mean: I do not consider my life worth a single word (cp. λόγου ἄξιον [ἄξιος 1a] and our 'worth mention')."

^{96tn} BDAG 1106 s.v. ὥς 9 describes this use as "a final particle, expressing intention/purpose, with a view to, in order to."

^{97tn} Grk "course." See L&N 42.26, "(a figurative extension of meaning of δρόμος 'race') a task or function involving continuity, serious, effort, and possibly obligation – 'task, mission' . . . Ac 20:24." On this Pauline theme see also Phil 1:19-26; Col 1:24; 2 Tim 4:6-7.

^{98tn} Or "to the gospel."

Wilbur Pickering's New T.

However none of this moves me, nor do I regard my life as valuable to myself,⁹ just so that I may complete my course with joy,¹⁰ even the ministry that I received from the Lord Jesus, to solemnly proclaim the Good News of the grace of God.

(9) Paul's statement is a non sequitur. When the Holy Spirit gives repeated warnings, He is telling us to STOP!

(10) How can you complete your course with joy if you are disobedient? He is not thinking clearly. Some 3% of the Greek manuscripts omit 'with joy' (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"But I make myself an account of nothing [or, of no account], neither do I hold my life precious to myself, so [as] to complete my course with joy and the ministry which I received from the Lord Jesus, to solemnly testify [to] the Gospel of the grace of God.
Benjamin Brodie's trans.	But I consider my own life to be of no consequence, so that I might complete my course, especially the ministry which I received from the Lord Jesus [as apostle to the uncircumcision] to bear witness to the gospel of the grace of God .
Berean Literal Bible	But I make my life <i>neither</i> dear nor any account to myself, so as to finish my course and the ministry that I received from the Lord Jesus: to testify fully the gospel of the grace of God. <i>move me</i>
Charles Thomson NT	But I make no account of any of these, nor is this life of mine so much my concern as to finish with joy my course; even the office which I have received from the Lord Jesus, to testify the glad tidings of the favour of God.
Context Group Version	But I don't hold my life of any account as dear to myself, so that I may accomplish my course, and the service which I received from the Lord Jesus, to testify the Imperial News of the favor of God.
Far Above All Translation	But I consider it a matter of no concern, nor do I hold my life dear to myself, so long as I complete my course with joy and the ministry which I received from the Lord Jesus, to give a witness of the gospel of the grace of God.
Modern Literal Version 2020	But I make* myself no one in this account, nor am I holding my life as precious to myself, as I desire to complete my course with joy, and the service which I received from the Lord Jesus, to thoroughly testify the good-news of the favor of God.
NT (Variant Readings)	°But I hold not my life of any account as dear unto myself, so that I may accomplish my course [with joy], and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. °Byz.- <i>But I make myself an account of nothing, neither do I count my life dear unto myself, so that...</i>
Webster's Translation	But these things don't count; nor do I hold my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to fully testify to the Good News of the grace of God.
The gist of this passage:	Paul says that he is not worried about the future or what he might face as a result of going to Jerusalem.

Acts 20:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αλλά (ἄλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; genitive/ablative case	Strong's #3762

Acts 20:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, present middle indicative	Strong's #4160
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced psou-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong's #5590
tímios (τίμιος) [pronounced TIHM-ee-oss]	<i>valued, valuable, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved, dear</i>	feminine singular adjective, accusative case	Strong's #5093
emautou/emautô/ emauton (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow-TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun; dative, locative or instrumental case	Strong's #1683 (compound of #1700 & #846)

Translation: But nothing I do [places] value on my own life,...

Paul is not placing any extraordinary value on his own life.

This is a true statement; and we must not confuse Paul's recklessness in the chapters which follow to indicate any sort of false bravery. He was brave and he faced many difficulties. But he will misapply all of this to his own life.

Our lives are not our own; we have been bought with a price. So we do not spend any inordinate time worried about living or staying alive from day to day. That is God's concern; God has that under control. So, what Paul says here is true. On the other hand, this does not mean that he ought to head right smack dab into the middle of Jerusalem, a place which God is going to, in less than 20 years, destroy.

We have already studied some terrible persecutions in Jerusalem and how even Peter found himself being pushed out of Jerusalem.

It is normal to have sentimental emotions about certain places and certain events. However, these emotions cannot guide/direct your life.

Acts 20:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
teleioō (τελειόω) [pronounced tehl-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	1 st person singular, aorist active subjunctive	Strong's #5048
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dromos (δρόμος) [pronounced DROM-oss]	<i>a course; career, race; in the NT figuratively, the course of life or of office</i>	masculine singular noun, accusative case	Strong's #1408
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
The next two words are not found in the Westcott Hort text; but are found in the Byzantine Greek text and the Scrivener Textus Receptus.			
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479

Translation: ...even as I might complete my [assigned] course [with joy]...

Paul, not worried for his own life, wants to complete his course in life. What Paul does not recognize at this time is his assigned course in this life is standing right in front of him (or they are seated in front of him). Paul needs to be in Ephesus teaching; and he needs to prepare these men, who are on strong positive signals. They want to know the Word of God.

You know who does not want to know the Word of God? The people in Jerusalem.

The evangelist or teacher needs to go in the direction of positive volition.

Acts 20:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 20:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
diakonia (διακονία) [pronounced dee-akon-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	1 st person singular, aorist active indicative	Strong's #2983
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...along with the service which I have received from the Lord Jesus,...

Paul wants to complete his service, which Jesus Christ gave him directly.

Application: Every believer has a set of assignments given to him in eternity past. The more spiritually mature we are, the better we are able to complete these assignments. The less that we grow, the less we are able to do what God wants us to do.

Acts 20:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i>]	<i>to testify, to attest to, solemnly affirm</i>	aorist (deponent) middle/passive infinitive	Strong's #1263
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced <i>yoo-ang-GHEL-ee-on</i>]	<i>announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; accusative case	Strong's #2098
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[which is] to testify to the gospel of the grace of God.

That service which Christ Jesus has given Paul directly is the gospel of the **grace of God**. He needs to be spreading this abroad. Now, where exactly? To the gentiles. Right where Paul is right now.

Acts 20:24 **But nothing I do [places] value on my own life, even as I might complete my [assigned] course [with joy] along with the service which I have received from the Lord Jesus, [which is] to testify to the gospel of the grace of God.** (Kukis mostly literal translation)

Paul says that he is not worried about what the future holds. He is not concerned about preserving his own life. He is only concerned with completing the plan of God for his life. The problem here is, Paul is doing that which will make it less likely that he will complete the course that God set for his life.

Acts 20:24 **Regardless, I place no value upon my own life; only that I might complete my assigned course in life with joy along with the service which I have received directly from the Lord Jesus, which is that I continue to testify to the gospel of the grace of God.** (Kukis paraphrase)

Paul appears to be communicating accurate information here; but he is misapplying this information to his own life.

Paul's accurate teaching

And now behold me—I have seen that no more will you [all] see the face of me. You [all] all in that which I will pass through proclaiming the kingdom, because I testify to you [all] in today the day that clean I am from the blood of all. For I have not drawn back to not make known all the counsel of the God to you.

Acts
20:25–27

Now, listen to me—I perceive that you [all] will no longer see my face. You [all], among whom I have gone through proclaiming the kingdom, because I solemnly testify to you [all] that in this day, I am absolved from the blood of all. For I have not hesitated to make known to you [all] all the plan of God.

Now, listen to me carefully here—I don't think that you will see my face again. I am speaking to all of you who have heard me go through your region proclaiming the kingdom of God. Today, I solemnly testify to you that I consider myself absolved of the blood of all there, for I never hesitated to make known to you the plan of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And now behold me—I have seen that no more will you [all] see the face of me. You [all] all in that which I will pass through proclaiming the kingdom, because I testify to you [all] in today the day that clean I am from the blood of all. For I have not drawn back to not make known all the counsel of the God to you.
Complete Apostles Bible	And now behold, now I know that you all, among whom I have passed through preaching the kingdom of God, will no longer see my face. Therefore I testify to you this very day, that I am innocent of all blood. For I did not draw back from declaring to you the whole counsel of God.
Douay-Rheims 1899 (Amer.)	And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to witness this day that I am clear from the blood of all men. For I have not spread to declare unto you all, the counsel of God.
Holy Aramaic Scriptures	And now, I am informed that my face you will not see again; all you unto whom I have gone around Proclaiming The Malkutha {The Kingdom}. On this account, I Testify unto you this very day, that I am clean from the blood of you all, for, I didn't shrink back, so that you might know the whole will of Alaha {God}.
James Murdock's Syriac NT	And now, I know that ye will see my face no more, all of you among whom I have travelled and preached the kingdom of God. I therefore protest to you, this day, that I am pure from the blood of you all. For I have not shunned to acquaint you with all the will of God.
Original Aramaic NT	"And now I know that none of you will see my face again, all of you among whom I have gone and preached to you The Kingdom." "And because of this, I testify to you today that I am pure from the blood of all of you." "For I have not declined to show you the whole will of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now I am conscious that you, among whom I have gone about preaching the kingdom, will not see my face again. And so I say to you this day that I am clean from the blood of all men. For I have not kept back from you anything of the purpose of God.
Bible in Worldwide English	I know that you all will never see me again. I have told you about God's kingdom. So I tell you today that if any one is lost, it is not my fault. I have not feared to tell you all that God wants you to know.
Easy English	I have lived among you and I have taught you all about the kingdom of God. But now I know that none of you will see me again. So I want to say this clearly to you today. If any of you have not believed in Jesus, it is not because of me. I have told you everything that God wants you to know.
Easy-to-Read Version—2008	"And now listen to me. I know that none of you will ever see me again. All the time I was with you, I told you the Good News about God's kingdom. So today I can tell you one thing that I am sure of: God will not blame me if some of you are not saved. I can say this because I know that I told you everything that God wants you to know.
God's Word™	"Now I know that none of you whom I told about God's kingdom will see me again. Therefore, I declare to you today that I am not responsible for the [spiritual] death of any of you. I didn't avoid telling you the whole plan of God.
Good News Bible (TEV)	"I have gone about among all of you, preaching the Kingdom of God. And now I know that none of you will ever see me again. So I solemnly declare to you this very day: if any of you should be lost, I am not responsible. For I have not held back from announcing to you the whole purpose of God.
J. B. Phillips	Now I know well enough that not one of you among whom I have moved as I preached the kingdom of God will ever see my face again. That is why I must tell you solemnly today that my conscience is clear as far as any of you is concerned, for I have never shrunk from declaring to you the complete will of God.
The Message	"And so this is good-bye. You're not going to see me again, nor I you, you whom I have gone among for so long proclaiming the news of God's inaugurated kingdom. I've done my best for you, given you my all, held back nothing of God's will for you.
NIRV	"I have spent time with you preaching about the kingdom. I know that none of you will ever see me again. So I tell you today that I am not guilty if any of you don't believe. I haven't let anyone keep me from telling you everything God wants you to do.
New Life Version	"All of you have heard me preach the Good News. I am sure that none of you will ever see my face again. I tell you this day that I am clean and free from the blood of all men. I told you all the truth about God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I know this too, my friends. Not one of you will see my face again—none of you whom I have taught about God's kingdom. I want to make it clear that if any of you miss out on getting saved, it's not my fault. I didn't hold back anything. I told you everything God wants you to know.
Contemporary English V.	I have gone from place to place, preaching to you about God's kingdom, but now I know that none of you will ever see me again. I tell you today that I am no longer responsible for any of you! I have told you everything God wants you to know.
Goodspeed New Testament	Now I know perfectly well that none of you among whom I went about preaching the Kingdom of God will ever see my face again. Therefore I declare to you today that I am not responsible for the blood of any of you, for I have not shrunk from letting you know God's purpose without reserve.
The Living Bible	"And now I know that none of you among whom I went about teaching the Kingdom will ever see me again. Let me say plainly that no man's blood can be laid at my door, for I didn't shrink from declaring all God's message to you.

New Berkeley Version The Passion Translation	. I've been a part of your lives and shared with you many times the message of God's kingdom realm. But now I leave you, and you will not see my face again. If any of you should be lost, I will not be blamed, for my conscience is clean, because I've taught you everything I could about God's eternal plan and I've held nothing back.
Plain English Version	In the past I told you all how to join God's family, and I taught you about Jesus, but I can't do that any more. I know that none of you will see me again. So I want you all to understand that if any of you don't end up in God's family, you can't blame me. I told you all everything that God wants to do for you.
UnfoldingWord Simplified T.	I have preached to you the message about how God will show himself as king. But now I know that today is the last time that you fellow believers will see me. So I want you all to understand that if anyone who has heard me preach dies without trusting in Jesus, it is not my fault, because I told you everything that God has planned for us.
William's New Testament	And now I know that none of you among whom I went about preaching the kingdom will ever see my face again. I therefore protest to you today that I am not responsible for the blood of any of you, for I never shrank from telling you God's whole plan.

Partially literal and partially paraphrased translations:

American English Bible	'Now, {Look!} because I know that all of you whom I preached the Kingdom [message] to won't see my face any more; 'I'm testifying to you today that I'm clean from the blood of all men, for I haven't held back from telling any of you what God has purposed to do!
Beck's American Translation Breakthrough Version	. And now, look, I realize that you will no longer see my face, you all, among whom I went throughout here speaking publicly about the empire. For this reason, I am a witness to you in the day today that I am clean from the blood of everyone. You see, I did not back off in any way from the 'to announce every intention of God to you' part.
A. Campbell's Living Oracles	And now, behold, I know that you all, with whom I have conversed, proclaiming the kingdom of God, shall not see my face any more. Wherefore, I testify to you this day, that I am clear from the blood of all men. For I have not declined to declare to you all the counsel of God.
New Advent (Knox) Bible	Here, then, I stand, well knowing that you will not see my face again; you, among whom I came and went, preaching the kingdom of God.[3] And I ask you to bear me witness to-day that I have no man's blood on my hands; I have never shrunk from revealing to you the whole of God's plan. [3] It seems likely, from several references in the epistles, that St Paul was at Ephesus again after the end of his first captivity. If so, it is clear that he speaks here only of human probabilities, not foreseeing his release; all he knew by revelation was that he was to be imprisoned (verse 23 above).
NT for Everyone	"So now," he went on, "I have gone to and fro preaching the kingdom among you, but I know that none of you will ever see my face again. Therefore I bear witness to you this very day that I am innocent of everyone's blood, since I did not shrink from declaring to you God's entire plan."
20 th Century New Testament	And now, I tell you, I know that none of you will ever see my face again--you among whom I have gone about proclaiming the Kingdom. Therefore I declare to you this day, that my conscience is clear in regard to the fate of any of you, For I have not shrunk from announcing the whole purpose of God regarding you.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Now listen carefully: I know that all of you, among whom I have gone to preach the kingdom of God, will never see my face again." "So bear witness this day: I am clean from the blood of all men." "I have not shrunk back from declaring to you all the counsel of God."
Revised Ferrar-Fenton Bible	And now I know that all you among whom I have gone about proclaiming the Kingdom, may never see my presence again. I am consequently anxious this very day to prove to you that I am clear from the blood of all men; because I never hesitated in declaring to you the whole purpose of God.
Free Bible Version	"Now I am certain that you will not see my face again, you among whom I shared the news of the kingdom. So I declare to you today that I am not responsible if anyone is lost*. I didn't hesitate to tell you everything God wants you to know.
Urim-Thummim Version	And now, look, I know that all of you, among whom I have gone preaching the Kingdom of Elohim will see my face no more. Therefore I take you to record this day, that I am pure from the blood of all men. For I have not hesitated to declare to you all the counsel of Elohim.
Weymouth New Testament	"And now, I know that none of you among whom I have gone in and out proclaiming the coming of the Kingdom will any longer see my face. Therefore I protest to you to-day that I am not responsible for the ruin of any one of you. For I have not shrunk from declaring to you God's whole truth.
Worsley's New Testament	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 call you to witness this day, that I am clear from the blood of all <i>men</i> . For I have not failed to declare unto you all the counsel of God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I now feel sure that none of you among whom I have gone about proclaiming the kingdom of God will ever see me again. Therefore I declare to you this day that my conscience is clear with regard to all of you. For I have spared no effort in fully declaring to you God's will. 2Tim 4:7
The Heritage Bible	And now, behold, I see that all of you among whom I have gone through preaching the kingdom of God will absolutely not gaze at my face any more. On this very account I testify to you in this day that I am pure from the blood of everyone, Because I have absolutely not held back from declaring to you the whole will of God.
New American Bible (2011)	"But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. And so I solemnly declare to you this day that I am not responsible for the blood of any of you, for I did not shrink from proclaiming to you the entire plan of God.
New Jerusalem Bible	'I now feel sure that none of you among whom I have gone about proclaiming the kingdom will ever see my face again. And so on this very day I swear that my conscience is clear as far as all of you are concerned, for I have without faltering put before you the whole of God's purpose.
Revised English Bible–1989	"One thing more: I have gone about among you proclaiming the kingdom, but now I know that none of you will ever see my face again. That being so, I here and now declare that no one's fate can be laid at my door; I have kept back nothing; I have disclosed to you the whole purpose of God.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And now, I know that ye will see my face no more, all of you among whom I have traveled and preached the kingdom of YAHWEH.
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Holy New Covenant Trans.	Because of this I testify to you on this day that I am pure from the blood of all. For I did not keep back from declaring to you all the counsel of YAHWEH. And now listen to me. I know that none of you will ever see my face again! During the whole time I was with you, I was preaching to you about the kingdom of God. So today I can tell you one thing that I am sure of: I'm not to blame if some of you will not be saved! I can say this because I know I told you everything that God wants you to know.
The Scriptures 2009	"And now see, I know that you all, among whom I went about proclaiming the reign of Elohim, shall see my face no more. "Therefore I witness to you this day that I am clear from the blood of all. "For I kept not back from declaring to you all the counsel of Elohim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and now look! I have seen for no more will see the face [of] me You* All in whom* [I] pass Proclaiming the kingdom because [I] testify [to] you* in the today day for Clean [I] am from the blood [of] all [men] not for [I] withdraw [from] the+ not {me} to declare every the purpose [of] the god [to] you*...
Alpha & Omega Bible	"AND NOW, BEHOLD, I KNOW THAT ALL OF YOU, AMONG WHOM I WENT ABOUT PREACHING THE KINGDOM, WILL NO LONGER SEE MY FACE. "THEREFORE, I TESTIFY TO YOU THIS DAY THAT I AM INNOCENT OF THE BLOOD OF ALL MEN. "FOR I DID NOT SHRINK FROM DECLARING TO YOU THE ENTIRE PURPOSE OF THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	(")And now, be yourselves looking, I have perceived that yous all, from-among whom I went-throughout proclaiming the Rule of God, will look at my face no-longer. (")Through-which I call yous to witness from-within this-day, that I am clean from the blood of everyone. (")For I myself withdraw- not -under anything, to announce-among everyone the Advice of God.
Concordant Literal Version	And now, lo! I am aware that you all, among whom I passed through heralding the kingdom, shall be seeing my face no longer." Wherefore I am attesting to you in this very day that I am clear from the blood of all, for under no circumstances do I shrink from informing you of the entire counsel of God.
exeGesés companion Bible	And now, behold, I know that you all, among whom I pass through preaching the sovereigndom of Elohim, see my face no more. So I witness to you in this day, that I am pure from the blood of all: for I withhold naught to evangelize the whole counsel of Elohim to you.
Orthodox Jewish Bible	"And now, hinei, I have da'as that no longer will you see my face, all of you among whom I went about preaching the Malchut Hashem. "Therefore I bear solemn edut (testimony) to you on this very day today, that I am innocent of the blood of any of you. "For I did not shrink back from preaching and disclosing to all of you the whole etzat Hashem (counsel, plan of G-d).
Rotherham's Emphasized B.	And now lo! I know that no more shall ye see my face,— ye all among whom I have gone about proclaiming the kingdom. Wherefore I take you to witness on this very' day, that pure am I from the blood of all; for I have not shrunk from announcing all' the counsel of God unto you

Expanded/Embellished Bibles:

- The Amplified Bible* "And now, listen carefully: I know that none of you, among whom I went about preaching the kingdom, ^[e]will see me again. For that reason I testify to you on this [our parting] day that I am innocent of the blood of all people. For I did not shrink from declaring to you the whole purpose and plan of God.
[e] Paul did not to expect to return to Ephesus, but he did. See 1 Tim 1:3.
- An Understandable Version Now look, I know that none of you, among whom I traveled on preaching missions, will ever see my face again. Therefore, I *[must]* declare to you today that I am not responsible for what happens to any of you. For I held nothing back in declaring to you the entire message of God.
- The Expanded Bible
Jonathan Mitchell NT
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"And thus now, consider this. I have seen and am thus aware that all you folks, among whom I passed through constantly and progressively making public proclamation heralding the reign and kingdom [D adds: of Jesus; E and others read: of God], will no longer see my face.
"Hence (or: Because of this) I am now testifying to you men – in this very day – that I continue being clean from the blood of all humanity,
"for you see, I did not draw back from recounting to you folks all the purpose, will and counsel of God (or: from the [situation] to at some point announce again all God's design and determination for you people).
- P. Kretzmann Commentary 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.
Kretzmann's **commentary** for Acts 20:22–27 has been placed in the **Addendum**.
- Syndein/Thieme "And now, behold, I know that you all . . . among whom I have gone preaching the kingdom of God . . . shall see my face no more."
{Note: Paul is stating he will see these pastor-teachers no more. Paul does return to Ephesus, but whether or not he sees any of these men again in time is not documented.}
"Because of this {because he has trained them} I testify this day {on the record}, that I keep on being {absolute status quo} pure from the blood of all {idiom here for 'failures of others'}."
{Note: This is an idiom. Paul is saying he has done his responsibility to these pastor-teachers, he has taught them all the doctrine he could. So 'pure' means he met his obligation to them. His responsibility was to study and teach. What they do with the doctrine - application - is up to them! It is not 'on his head' we might say today.}
"For I have not held back {to shun his responsibilities} in repeating and communicating again and again unto you all the designs {decrees} of God."
{Note: Pattern of teaching is presented here. Teach the doctrines, then teach them again and again, until they not only have HEARD the doctrine, but the CAN NOT FORGET IT!}
- Translation for Translators I have preached to you the message about how God desires to rule *people's lives*. But now I know that today is the last time that you fellow believers will see me [SYN]. So I want you all to understand that if anyone *who has heard me preach dies without trusting in Jesus*, it is not my fault [MTY], because I told you [LIT] everything [HYP] that God has planned for us (*inc*). [Kukis: The Translation for Translators emphasizes the giving of the gospel, and I think that Paul is way past that in his teaching in Ephesus.]
- The Voice **Paul:** I now realize that this is our last good-bye. *You have been like family* in all my travels to proclaim the kingdom of God, but after today none of you will see my face again. So I want to make this clear: I am not responsible for your destiny from this

point on because I have not held back from telling you the purpose of God in all its dimensions.

Bible Translations with Many Footnotes:

Lexham Bible

“And now behold, I know that all of you, among whom I went about proclaiming the kingdom, will see my face no more. Therefore I testify to you on this very day that I am guiltless of the blood of all of you, [*The words “of you” are not in the Greek text but are implied] for I did not shrink from proclaiming to you the whole purpose of God.

NET Bible®

“And now⁹⁹ I know that none¹⁰⁰ of you among whom I went around proclaiming the kingdom¹⁰¹ will see me¹⁰² again. Therefore I declare¹⁰³ to you today that I am innocent¹⁰⁴ of the blood of you all.¹⁰⁵ For I did not hold back from¹⁰⁶ announcing¹⁰⁷ to you the whole purpose¹⁰⁸ of God.

^{99tn} Grk “And now, behold.” Here ἰδοῦ (idou) has not been translated.

^{100tn} Grk “all of you...will not see.” Greek handles its negation somewhat differently from English, and the translation follows English grammatical conventions.

^{101sn} Note how Paul’s usage of the expression proclaiming the kingdom is associated with (and intertwined with) his testifying to the good news of God’s grace in v. 24. For Paul the two concepts were interrelated.

^{102tn} Grk “will see my face” (an idiom for seeing someone in person).

^{103tn} Or “testify.”

^{104tn} Grk “clean, pure,” thus “guiltless” (BDAG 489 s.v. καθάρως 3.a).

^{sn} I am innocent. Paul had a clear conscience, since he had faithfully carried out his responsibility of announcing to (the Ephesians) the whole purpose of God.

^{105tn} That is, “that if any of you should be lost, I am not responsible” (an idiom). According to L&N 33.223, the meaning of the phrase “that I am innocent of the blood of all of you” is “that if any of you should be lost, I am not responsible.” However, due to the length of this phrase and its familiarity to many modern English readers, the translation was kept closer to formal equivalence in this case. The word “you” is not in the Greek text, but is implied; Paul is addressing the Ephesian congregation (in the person of its elders) in both v. 25 and 27.

^{106tn} Or “did not avoid.” BDAG 1041 s.v. ὑποστέλλω 2.b has “shrink from, avoid implying fear...οὐ γὰρ ὑπεστειλάμην το μὴ ἀναγγεῖλαι I did not shrink from proclaiming Ac 20:27”; L&N 13.160 has “to hold oneself back from doing something, with the implication of some fearful concern – ‘to hold back from, to shrink from, to avoid’... ‘for I have not held back from announcing to you the whole purpose of God’ Ac 20:27.”

^{107tn} Or “proclaiming,” “declaring.”

^{108tn} Or “plan.”

The Spoken English NT

And now I know that none of you is going to see my face again. I have gone around preaching God’s reign in your presence.^{kk}

So I testify to you on this day: my hands are free^{ll} from everyone’s blood.

Because I never held back from telling you^{mm} all of God’s will.

^{kk} Lit. “Now behold, I know that you [pl.] will no longer see my face, all those among whom I went around preaching the kingdom.”

^{ll} Lit. “that I am clean.” See the nt. on Acts 18:6.

^{mm} Or “announcing to you.”

Wilbur Pickering’s New T.

“Furthermore, I know that none of you among whom I have gone about proclaiming the Kingdom of God¹¹ will ever see my face again.¹² Therefore I testify to you this day that I am innocent of the blood of all; because I did not shrink from declaring to you the whole counsel of God.¹³

(11) Some 3% of the Greek manuscripts omit ‘of God’ (as in NIV, NASB, LB, etc.).

(12) How did he know this?

(13) The congregation in Ephesus had been very well grounded indeed, but even so they lost their 'lampstand' (Rev. 2:5).

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation "And now, listen! I know that you_p will no longer see my face, you_p all among whom I went about preaching the kingdom of God.
"For this reason, I testify to you_p on this very day that I [am] innocent from the blood of all [people].
"For I did not keep back [anything, but I] declared to you_p all the counsel [or, the entire plan] of God.
- Benjamin Brodie's trans. And now, behold, I myself know that you will never see my face again, all of you among whom I have met from place-to-place as I was preaching the kingdom [Jewish gospel].
Therefore, I affirm to you on this very day that I am pure from the blood [spiritual death] of all men,
For I did not shrink from proclaiming to you the entire plan of God [both gospels].
- Bond Slave Version And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. Therefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God.
- Far Above All Translation And now, look, I know that none of you, among whom I went about proclaiming the kingdom of God, will see my face any longer, which is why I testify to you on this very day that I am clear of the blood of all people. For I have not refrained from declaring the whole will of God to you.
- Legacy Standard Bible "And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. Therefore, I testify to you [Or *call you to witness*] this day that I am innocent [Lit *pure from*] of the blood of all. For I did not shrink from declaring to you the whole purpose of God.
- Modern Literal Version 2020 And now, behold, I know that you^o all, among whom I went through preaching the kingdom of God, will be seeing my face no more, because I testify to you^o on this very day, that I am clean from the blood of all *men*. For* I did not retreat back from a *chance* to proclaim to you^o all the plan of God.
- New Matthew Bible And now behold, I am sure that henceforth you all (among whom I have gone preaching the kingdom of God) shall see my face no more. And so I call you as witnesses this same day, that I am clear of the blood of all men. For I have kept nothing back, but have spoken to you all the counsel of God.

The gist of this passage: Paul expects not to see the Ephesians again, but he believes that he has taught them all that was necessary.

25-27

Acts 20:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

Acts 20:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
Literally, this means, <i>behold me</i> . We may understand this to mean, <i>I am right here, I am here, I am ready to do Your bidding, yes, Sir</i> . It is variously translated, <i>I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here</i> . The idea is, <i>I am here, available for service; I am here to do Your bidding</i> .			
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	2 nd person plural, future (deponent) middle indicative	Strong's #3700
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; genitive/ablative case	Strong's #4383
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Now, listen to me—I perceive that you [all] will no longer see my face.

Paul is quite concerned about his trip to Jerusalem and he believes that this may be his end. He does not see himself as being to ever return to Ephesus. Therefore, he tells the elders of Ephesus just that. “I do not think that you will see me again,” he tells them.

Acts 20:25a **Now, listen to me—I perceive that you [all] will no longer see my face.** (Kukis mostly literal translation)

Acts 20:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hoïç]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	1 st person singular, aorist active indicative	Strong's #1330
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong's #2784
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ĭ-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

Translation: **You [all], among whom I have gone through proclaiming the kingdom,...**

Paul tells them, “You know that I have gone through your region proclaiming the **kingdom of God**. In fact, this is the way that many of you came to believe in the Lord.”

Paul has gone through that region proclaiming the kingdom. This we should understand as a presentation of the gospel message. When one believes in Jesus the Messiah, they become a part of the kingdom of God. Simple

question: *is the kingdom of God the sum total of all that Paul can teach?* In v. 27, we will come back to this question.

Acts 20:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
marturomai (μαρτύρομαι) [pronounced mar-TOO-rom-ahee]	<i>to witness, to call (bring forward, cite) a witness; to testify, to give evidence in a courtroom case; to declare solemnly</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3143
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
katharós (καθαρός) [pronounced kahth-ar-OSS]	<i>clean, clear, pure (literally or figuratively)</i>	masculine singular adjective, nominative case	Strong's #2513
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person plural, imperfect indicative (no voice stated)	Strong's #1510
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by, after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Acts 20:26			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
παντῶν (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: ...because I solemnly testify to you [all] that in this day, I am absolved from the blood of all.

Then Paul makes a very weird statement. "I solemnly testify that I am absolved of from the blood of everyone here." He is claiming that he has done everything that he could in Ephesus. We should view this statement within its context.

Paul has certainly gone through and evangelized the people, but that is not all that he needs to do. There is so much more for him to teach these eager believers. Their eagerness suggests that Paul has taught far more than the simple gospel message. He has taught more, but he still has more to teach (we know this based upon the content of the book of Romans).

For a new believer, you might be able to listen to the gospel message on many consecutive sessions, because at salvation, what we know about Jesus Christ is very limited. So every time we hear the gospel presented in a slightly new way, we learn a little bit more. However, let me suggest that people will need more than the gospel message to advance and Paul has that information.

The problem is, he hasn't. The positive volition is in Ephesus; it is not in Jerusalem. Paul is unable to see that.

Acts 20:25b–26 **You [all], among whom I have gone through proclaiming the kingdom, because I solemnly testify to you [all] that in this day, I am absolved from the blood of all.** (Kukis mostly literal translation)

Luke, the historian, simply writes what he knows or hears; or what he is told. That guarantees that the various acts in this book are accurate and the words which are recorded are accurate as well. However, this does not mean that everything said is accurate. The words are accurately recorded, but the meaning may or may not be accurate.

Now, let's say at this point, you are looking askance and not questing Paul's words yet. That is find. Note what he says in v. 27.

Acts 20:25b–26 **You [all], among whom I have gone through proclaiming the kingdom, because I solemnly testify to you [all] that in this day, I am absolved from the blood of all.** (Kukis mostly literal translation)

I would suggest that Paul has taught the gospel message well enough that he could not be blamed at this point for missing a few people (they can be evangelized by believers in Ephesus now). But, even though Paul has evangelized to the max, does he have more to say to this body of believers?

Acts 20:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hupostéllō (ὑποστέλλω) [pronounced hoop-os-TEHL-loh]	<i>to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble</i>	1 st person singular, aorist middle indicative	Strong's #5288
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
anaggelō (ἀναγγέλω) [pronounced ahn-ang-EHL-oh]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	aorist active infinitive	Strong's #312
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; accusative case	Strong's #1012
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Acts 20:27

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo- MEEN]	you [all]; in you; to you; in you; by you, with you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: For I have not hesitated to make known to you [all] all the plan of God.

Paul points out that he has never hesitated to share with them the entire plan of God.

Now, here is the problem—Paul has not put together the theology for the Church Age yet. He is still working that through, and there is no better place for him to get his theology straight than in Ephesus.

Paul has, by this time, written the books of 1 Corinthians and Romans. Had he really shared with the Ephesians all of the book of Romans? Or, looking at this from a different point of view, do you think that if Paul stood in the pulpit at a local Ephesus church that he would have nothing important to teach his audience? I would suggest, based upon the content of the book of Romans, Paul is just beginning to have breakthrough after breakthrough. I would further suggest that he could teach in Ephesus for another two years or even four years, and still have information for them

So far, the Ephesian church is up-to-date with all of Paul's breakthroughs; but he is not yet done with these breakthroughs. There are more to come. Paul just does not realize this yet.

Illustration: For those familiar with the ministry of R. B. Thieme, Jr., there was a point at which he began firing on all cylinders. It happened around the mid to late 1960s. All of a sudden there was a confluence of faithful Bible teaching (hours upon hours of it) and positive volition among his congregants, and enthusiasm from both sides of the pulpit where everything began to come together. Bob got more and more committed; his congregation became more and more committed and enthusiastic, and there was just a phenomenal surge of great Bible teaching—easily the greatest teaching in the latter half of the 20th century.

Paul, not realizing it or appreciating it, that this is where he stood on this day. Had Paul said, "Forget about Jerusalem; I am coming back into Ephesus." The next few years would have been entirely different. I think that Paul himself would have written the book of Hebrews and that Church Age theology would have exploded like a supernova over the next couple years. But, Paul did not do that. He went to Jerusalem, despite all of the warnings. Despite being under discipline, God still used Paul and we stand blessed to this day because God sat him down in one place, so that Paul could do nothing but think and write.

Paul understood the doctrine, but because of his emotions, he misapplied the doctrine that he knew.

Application: You have to apply Bible doctrine. You cannot allow your emotions to dictate what you are going to do next. Sometimes your emotions are going to be fully onboard, and sometimes, what you know you have to do, and what you want to do are two completely different things. That is where Paul is right here at the end of this chapter.

Acts 20:27 For I have not hesitated to make known to you [all] all the plan of God. (Kukis mostly literal translation)

Acts 20:25–27 Now, listen to me—I perceive that you [all] will no longer see my face. You [all], among whom I have gone through proclaiming the kingdom, because I solemnly testify to you [all] that in this day, I am absolved from the blood of all. For I have not hesitated to make known to you [all] all the plan of God. (Kukis mostly literal translation)

Paul has gone throughout much of that region teaching about the kingdom. This means that he introduced the people to the King, Jesus the Messiah. This is strictly about evangelism.

Second simple question: *Does Paul know more that evangelical messages? Remember the first question? Is the kingdom of God the sum total of all that Paul can teach?*

Although Paul is not yet at the top of his game, he has written 1 and 2 Thessalonians as well as Galatians. He is about to write Romans (the timing is unclear; maybe he has written Romans and maybe that is still to come). So Paul has begun to accumulate some doctrine. He is not at the pinnacle of his knowledge, but he knows a lot and he appears to be growing spiritually every day. So presenting the gospel message (v. 25) is only a small part of what Paul is able to do. He is able to take these new believers and move them toward spiritual maturity. Paul may sincerely believe that he has taught all that these Ephesians need, but he has much more information. Furthermore, when he begins to compare doctrines with doctrines, a whole new set of doctrines will emerge.

Acts 20:25–27 **Now, listen to me carefully here—I don't think that you will see my face again. I am speaking to all of you who have heard me go through your region proclaiming the kingdom of God. Today, I solemnly testify to you that I consider myself absolved of the blood of all there, for I never hesitated to make known to you the plan of God.** (Kukis paraphrase)

I believe that we are getting a true representation of what Paul believed and said to the Ephesians; but I believe that his judgment was clouded by what he wanted to do (to go to Jerusalem).

Take heed to themselves and to all the flock, in which you [all] the Spirit the Holy (One) set [as] overseers, to feed the ekklēsia of the God, which He preserves through the blood of One's Own.

Acts
20:28

Take heed to yourselves and to all the flock, among whom the Holy Spirit placed you [all] [to be] overseers. [You (all) are] to feed the church of God [with Bible doctrine], which [church] He has purchased with His Own blood.

Take personal responsibility for yourselves and for the flock, over which the Holy Spirit assigned you to be overseers. You are to feed the church of God with Bible doctrine (which church, He had purchased with His Own blood).

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Take heed to themselves and to all the flock, in which you [all] the Spirit the Holy (One) set [as] overseers, to feed the ekklēsia of the God, which He preserves through the blood of One's Own.
Complete Apostles Bible	Therefore take heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the church of the Lord, and of God, which He purchased with His own blood.
Douay-Rheims 1899 (Amer.)	Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood.
Holy Aramaic Scriptures	Be careful, therefore, with your souls, and with all The Flock; that one in which The Rukha d'Qudsha {The Spirit of Holiness} has established you as The Epispupe {The Overseers/The Bishops}, so that you should tend unto The Edtheh d'Meshikha {The Assembly of The Anointed One}, that One who acquired it with His blood.
James Murdock's Syriac NT	Take heed therefore to yourselves, and to all the flock over which the Holy Spirit hath established you bishops; that ye feed the church of God, which he hath acquired by his blood.

Original Aramaic NT "Pay attention to yourselves therefore, and to the whole flock in which The Spirit of Holiness has appointed you overseers, to shepherd the Church of God* which he has purchased with his blood." *

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give attention to yourselves, and to all the flock which the Holy Spirit has given into your care, to give food to the church of God, for which he gave his blood.
Bible in Worldwide English	The Holy Spirit has made you leaders over his people. Watch yourselves. Like one who takes care of his sheep, so you must take care of the church people. They are the Lords people. He gave his blood for them.
Easy English	You who are leaders should be careful about how you live. Also take care of the group of people that the Holy Spirit has chosen you to lead. Keep them safe like shepherds who take care of their sheep. All the believers belong to God because his Son, Jesus, died for them. He bought them with his blood which poured out on the cross.
Easy-to-Read Version–2008	Be careful for yourselves and for all the people God has given you. The Holy Spirit gave you the work of caring for this flock. You must be shepherds to the church of God, the people he bought with his own blood.
Good News Bible (TEV)	So keep watch over yourselves and over all the flock which the Holy Spirit has placed in your care. Be shepherds of the church of God, which he made his own through the blood of his Son.
J. B. Phillips	Now be on your guard for yourselves and for every flock of which the Holy Spirit has made you guardians—you are to be shepherds to the Church of God, which he won at the cost of his own blood.
<i>The Message</i>	“Now it’s up to you. Be on your toes—both for yourselves and your congregation of sheep. The Holy Spirit has put you in charge of these people—God’s people they are—to guard and protect them. God himself thought they were worth dying for.
NIRV	Keep watch over yourselves. Keep watch over all the believers. The Holy Spirit has made you leaders over them. Be shepherds of God’s church. He bought it with his own blood.
New Life Version	Keep a careful watch over yourselves and over the church. The Holy Spirit has made you its leaders. Feed and care for the church of God. He bought it with His own blood.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	“Take care of yourselves. And take care of the church. Those souls are your flock. They have been bought by the blood of God’s Son. They have been entrusted to you by God’s Spirit.
Contemporary English V.	Look after yourselves and everyone the Holy Spirit has placed in your care. Be like shepherds to God’s church. It is the flock that he bought with the blood of his own Son.
Goodspeed New Testament	Take care of yourselves and of the whole flock, of which the holy Spirit has made you guardians, and be shepherds of the church of God, which he got at the cost of his own life.
The Living Bible	“And now beware! Be sure that you feed and shepherd God’s flock—his church, purchased with his blood—for the Holy Spirit is holding you responsible as overseers.
New Berkeley Version	.

New Living Translation	“So guard yourselves and God’s people. Feed and shepherd God’s flock—his church, purchased with his own blood [Or <i>with the blood of his own [Son].</i> —over which the Holy Spirit has appointed you as leaders. [Or <i>overseers, or bishops.</i>]
The Passion Translation	So guard your hearts. Be true shepherds over all the flock and feed them well. Remember, it was the Holy Spirit who appointed you to guard and oversee the churches that belong to Jesus, the Anointed One, which he purchased and established by his own blood.
Plain English Version	Now you leaders have to make sure you keep on following Jesus properly, and you have to help God’s people to follow him properly too. The Holy Spirit picked you to be their leaders, so look after them properly. Remember, God bought his people with the blood of his own son.
UnfoldingWord Simplified T.	You leaders must continue to believe and obey God's message. You must also help all the other believers for whom the Holy Spirit has given you to care for. Watch over yourselves and the group of the Lord's believers as a shepherd watches over his sheep. God bought them with the blood that flowed from his Son's body on the cross.

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore, you need to pay close attention to yourselves and to the whole flock over which the Holy Breath has appointed you overseers... Feed the Lord’s congregation, which he purchased with his own blood.
Beck’s American Translation	.
Breakthrough Version	Pay attention to yourselves and to all the flock, among which the Sacred Spirit placed you as supervisors to be shepherding God's assembly that was acquired through His own blood.
Common English Bible	Watch yourselves and the whole flock, in which the Holy Spirit has placed you as supervisors, to shepherd God’s church, which he obtained with the death of his own Son. [Or <i>with the death of his own, or with his own death</i>]
A. Campbell's Living Oracles	Therefore, take heed to yourselves, and to the whole flock over which the Holy Spirit has constituted you overseers; to feed the congregation of the Lord, which he has redeemed with his own blood.
NT for Everyone	Watch out for yourselves, the flock and the wolves “Watch out for yourselves,” Paul continued, “and for the whole flock, in which the holy spirit has appointed you as guardians, to feed the church of God, which he purchased with his very own blood.
20 th Century New Testament	Be watchful over yourselves, and over the whole flock, of which the Holy Spirit has placed you in charge, to shepherd the Church of God, which he won for himself at the cost of his life.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Keep watch over yourselves and the entire flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He purchased with His own blood.
Revised Ferrar-Fenton Bible	Guard yourselves, as well as the whole of the fold in which the Holy Spirit has appointed you shepherds, to nourish the church of God, which He has purchased with the blood of His own Son.
Free Bible Version	Take care of yourselves and of all the flock, which the Holy Spirit has given to you to supervise. Feed the Lord’s church which he bought with his own blood.
International Standard V	Pay attention to yourselves and to the entire flock over which the Holy Spirit has made you overseers to be shepherds of Gods [Other mss. read the Lords] church, which he acquired with his own blood.

Leicester A. Sawyer's NT	Take heed to yourselves, therefore, and to all the flock in which the Holy Spirit has made you bishops, to feed the church of the Lord which he has purchased with his blood.
UnfoldingWord Literal Text	Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has made you overseers. Be careful to shepherd the church of God, which he purchased with his own blood. [Instead of with his own blood, this could be translated as, with the blood of his own Son.]
Weymouth New Testament	"Take heed to yourselves and to all the flock among which the Holy Spirit has placed you to take the oversight for Him and act as shepherds to the Church of God, which He has bought with His own blood.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Keep watch over yourselves and over the whole flock the Holy Spirit has placed into your care. Shepherd the Church of the Lord that he has won at the price of his own blood. 1P 2 25; 5:3; Hebrews 13:20; 1P 2:9
The Heritage Bible	Therefore, hold yourselves in mind, and all the flock, in which the Holy Spirit has made you overseers, ²⁸ to shepherd the church of God, which he has made around himself through his own blood,... ²⁸ 20:28 overseers , episcopos, an overseer of a church, translated bishop in KJV. It is obvious from its meaning and its use that it refers to pastors. It appears here and in Philippians 1:1; 1 Tim 3:2; Tit 1:7; and 1 Pet 2:25.
New American Bible (2011)	⁹ Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers,* in which you tend the church of God that he acquired with his own blood. * [20:28] Overseers: see note on Phil 1:1. The church of God: because the clause "that he acquired with his own blood" following "the church of God" suggests that "his own blood" refers to God's blood, some early copyists changed "the church of God" to "the church of the Lord." Some prefer the translation "acquired with the blood of his own," i.e., Christ. * [1:1] Slaves: Paul usually refers to himself at the start of a letter as an apostle. Here he substitutes a term suggesting the unconditional obligation of himself and Timothy to the service of Christ, probably because, in view of the good relationship with the Philippians, he wishes to stress his status as a co-servant rather than emphasize his apostolic authority. Reference to Timothy is a courtesy: Paul alone writes the letter, as the singular verb throughout shows (Phil 1:3–26), and the reference (Phil 2:19–24) to Timothy in the third person. Overseers: the Greek term episkopos literally means "one who oversees" or "one who supervises," but since the second century it has come to designate the "bishop," the official who heads a local church. In New Testament times this office had not yet developed into the form that it later assumed, though it seems to be well on the way to such development in the Pastorals; see 1 Tm 3:2 and Ti 1:7, where it is translated bishop. At Philippi, however (and at Ephesus, according to Acts 20:28), there was more than one episkopos, and the precise function of these officials is uncertain. In order to distinguish this office from the later stages into which it developed, the term is here translated as overseers. Ministers: the Greek term diakonoi is used frequently in the New Testament to designate "servants," "attendants," or "ministers." Paul refers to himself and to other apostles as "ministers of God" (2 Cor 6:4) or "ministers of Christ" (2 Cor 11:23). In the Pastorals (1 Tm 3:8, 12) the diakonos has become an established official in the local church; hence the term is there translated as deacon. The diakonoi at Philippi seem to represent an earlier stage of development of the office; we are uncertain

about their precise functions. Hence the term is here translated as ministers. See Rom 16:1, where Phoebe is described as a diakonos (minister) of the church of Cenchreae.

g. [20:28] Jn 21:15–17; 1 Pt 5:2.

Revised English Bible–1989 **Keep guard over yourselves and over all the flock of which the Holy Spirit has given you charge, as shepherds of the church of the Lord, which he won for himself by his own blood.**

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Watch out for yourselves, and for all the flock in which the <i>Ruach HaKodesh</i> has placed you as leaders, to shepherd God’s Messianic community, which he won for himself at the cost of his own Son’s blood.
Hebraic Roots Bible	Then take heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the congregation of YAHWEH which He purchased through His own blood.
Holy New Covenant Trans.	"Watch out for yourselves and for all the people God has given you. The Holy Spirit chose you to guard this flock. You must shepherd the called out people of God whom he bought with his own blood.
The Scriptures 2009	“Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood.
Tree of Life Version	“Take care of yourselves and all the flock of which the Ruach ha-Kodesh has made you overseers, to shepherd the community of God—which He obtained with the blood of His own.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...keep! themselves^ and every the flock in which you* The Spirit The [Thing] Pure places overseers to shepherd the congregation [of] the god whom [He] keeps through the blood [of] the [one] own...
Awful Scroll Bible	(")Be adjoining-to therefore for yourselves, and for all the flock, from-within which the Awful Breath Himself, placed yous forth as watchers-over to shepherd they called-out of God, which He Himself prepares-over through His own blood.
Concordant Literal Version	Take heed to yourselves and to the entire flocklet, among which the holy spirit appointed you supervisors, to be shepherding the ecclesia of God, which He procures through the blood of His Own."
exeGesés companion Bible	So heed to yourselves and to all the shepherddom, over which the Holy Spirit placed you episcopates - to shepherd the ecclesia of Elohim which he acquired through his own blood.
Orthodox Jewish Bible	"Pay attention to yourselves and to all the Eder Hashem (flock of G-d) in which the Ruach Hakodesh has placed you as mashgichim ruchaniyim (spiritual overseers) to do the work of ro'im (shepherds) over the Kehillah of Hashem which Adoneinu purchased for the Geulah with his own dahm [kapporah].
Rotherham’s Emphasized B.	Be taking heed unto yourselves, and unto all’ the little flock in which the Holy Spirit hath set you as [overseers],—to be shepherding ^b the assembly of God which he hath acquired ^c through means of the blood of his own. ^d
	^b 1 P. v. 2.
	^c Cp. Ps. lxxiv. 2.
	^d One editor of WII’s text suspects a primitive error for: “his own Son.”

Expanded/Embellished Bibles:

The Amplified Bible	Take care <i>and</i> be on guard for yourselves and for the whole flock over which the Holy Spirit has appointed you as overseers, to shepherd (tend, feed, guide) the church of God which He bought with His own blood.
An Understandable Version	So, pay close attention to your [own] lives, and to all [members] of the flock [i.e., the congregation] of which the Holy Spirit has made you overseers [i.e., elders, shepherds or pastors]. Provide [spiritual] food for the church of the Lord which He purchased by [shedding] His own blood.
The Expanded Bible	·Be careful for [Keep watch over] yourselves and for all the ·people [⌊flock] the Holy Spirit has ·given to you to oversee [⌊made you overseers/guardians; John 21:16]. You must be like shepherds to the church of God, [Some Greek copies read “of the Lord.”] which he ·bought [or obtained] with the ·death of his own Son [⌊ with the blood of his own (Son); or with his own blood].
Jonathan Mitchell NT	"Continue holding focused toward and taking attentive care to and for yourselves, as well as for all the little flock among whom the Set-apart Breath-effect Itself (or: the Holy Spirit Himself) set you folks [as] ones who look around over people for their welfare and oversee situations to be continuously (or: habitually) acting as shepherds of God's [other MSS: {the} Lord's {= Christ's or Yahweh's}] called-out community which He built as a surrounding for Himself (or: made to encompass Himself), through (or: by means of) His own blood.
Syndein/Thieme	{Warning to the Pastor-teachers about their great responsibility to their flock} "Beware, and always beware, with regard to yourselves, and to all the flock which the Holy Spirit Himself has appointed you overseers . . . to keep on feeding the church which belongs to God . . . which He has purchased with His own blood. {Note: In the Greek there are a few words for 'feed'. Here is 'poimaino' which means to feed with authority. With sheep it is ruling with the shepherd's staff - so is with authority!"}
Translation for Translators	<i>You leaders must continue to believe and obey God's message. You must also help all the other believers [MET] for whom the Holy Spirit has caused you to be responsible [MTY]. Watch over [MET] yourselves and the other believers as a shepherd watches over his sheep. God bought them with the blood that flowed from his Son's body on the cross.</i>
The Voice	Paul: <i>Here are my instructions:</i> diligently guard yourselves, and diligently guard the whole flock over which the Holy Spirit has given you oversight. Shepherd the church of God, this precious church which He made His own through the blood of His own Son.

Bible Translations with Many Footnotes:

Lexham Bible	Be on guard for yourselves and for all the flock among which the Holy Spirit has appointed you as overseers, to shepherd the church of God which he obtained through the blood of his own Son . [Or “through his own blood”; the Greek construction can be taken either way, with “Son” implied if the meaning is “through the blood of his own”]
NET Bible®	Watch out for ¹⁰⁹ yourselves and for all the flock of which ¹¹⁰ the Holy Spirit has made you overseers, ¹¹¹ to shepherd the church of God ¹¹² that he obtained ¹¹³ with the blood of his own Son. ¹¹⁴ ¹⁰⁹ tn Or “Be on your guard for” (cf. v. 29). Paul completed his responsibility to the Ephesians with this warning. ¹¹⁰ tn Grk “in which.” ¹¹¹ tn Or “guardians.” BDAG 379-80 s.v. ἐπίσκοπος 2 states, “The term was taken over in Christian communities in ref. to one who served as overseer or supervisor, with special interest in guarding the apostolic tradition...Ac 20:28.” This functional term describes the role of the elders (see v. 17). They were to guard and shepherd the congregation.

^{112c} The reading “of God” (τοῦ θεοῦ, του θεου) is found in κ B 614 1175 1505 al vg sy; other witnesses have “of the Lord” (το κυρίου, του kuriou) here (so Å74 A C* D E Ψ 33 1739 al co), while the majority of the later minuscule mss conflate these two into “of the Lord and God” (το κυρίου καὶ [τοῦ] θεοῦ, του kuriou kai [tou] θεου). Although the evidence is evenly balanced between the first two readings, το θεοῦ is decidedly superior on internal grounds. The final prepositional phrase of this verse, διὰ το αἷματος το ἰδίου (dia tou {aimatos tou idiou), could be rendered “through his own blood” or “through the blood of his own.” In the latter translation, the object that “own” modifies must be supplied (see tn below for discussion). But this would not be entirely clear to scribes; those who supposed that ἰδίου modified αἷματος would be prone to alter “God” to “Lord” to avoid the inference that God had blood. In a similar way, later scribes would be prone to conflate the two titles, thereby affirming the deity (with the construction το κυρίου καὶ θεο following the Granville Sharp rule and referring to a single person [see ExSyn 272, 276-77, 290]) and substitutionary atonement of Christ. For these reasons, τοῦ θεοῦ best explains the rise of the other readings and should be considered authentic.

^{113tn} Or “acquired.”

^{114tn} Or “with his own blood”; Grk “with the blood of his own.” The genitive construction could be taken in two ways: (1) as an attributive genitive (second attributive position) meaning “his own blood”; or (2) as a possessive genitive, “with the blood of his own.” In this case the referent is the Son, and the referent has been specified in the translation for clarity. See further C. F. DeVine, “The Blood of God,” CBQ 9 (1947): 381-408.

^{sn} That he obtained with the blood of his own Son. This is one of only two explicit statements in Luke-Acts highlighting the substitutionary nature of Christ’s death (the other is in Luke 22:19).

The Spoken English NT

Watch out for yourselves, and for the whole flock that the Holy Spirit has placed you in as pastors.ⁿⁿ Shepherd the community of God, which God acquired with the blood of Godown Son.^{oo}

^{nn.} Or “overseers”; Traditionally: “bishops.”

^{oo.} Many mss have “of the Lord, which he acquired with his own blood.”

Wilbur Pickering’s New T.

So take heed to yourselves and to all the flock, in which the Holy Spirit has placed you as overseers, to shepherd the congregation of the Lord and God¹⁴ which He purchased with His own blood.

(14) The sheep belong to the Lord, not to the elders. Some 7% of the Greek manuscripts omit ‘the Lord and’, as in most versions.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Therefore, continue being on guard for yourselves and for all the flock, in which the Holy Spirit placed youp [as] overseers, to be shepherding [or, pastoring] the Assembly of the Lord and God, which He acquired through His own blood.

Benjamin Brodie’s trans. Keep on guarding yourselves [pastors and teachers] as well as the entire flock in which the Holy Spirit has placed before you as guardian-overseers, leading the church of God which He acquired by means of His own blood [representative analogy for His spiritual death on the cross].

Context Group Version Take heed to yourselves, and to all the flock, in which the Special Spirit has made you (pl) supervisors, to feed the assembly of the Lord which he purchased with his own blood.

English Standard Version 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.

Legacy Standard Bible Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers [Or *bishops*], to shepherd the church of God which He purchased [Lit *acquired*] with [Lit *through*] His own blood.

Literal Standard Version Take heed, therefore, to yourselves, and to all the flock, among which the Holy Spirit made you overseers, to feed the Assembly of God that He acquired through His own blood,
for I have known this, that there will enter in, after my departing, grievous wolves to you, not sparing the flock,
and there will arise men of your own selves, speaking perverse things, to draw away the disciples after them. Vv. 29–30 are included for context.

Modern Literal Version 2020 Therefore, take-heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the congregation* of the Lord and God, which the Lord acquired through his own blood.

NT (Variant Readings) Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the °church of God which he purchased with his own blood. °*MT-church of the Lord and God, which...*

The gist of this passage: Paul tells these men to guard themselves and their flock (the believers in Jesus Christ).

Acts 20:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i>]	<i>hold the mind or ear toward someone, pay attention, listen (up), give heed to, take care; beware; have regard</i>	2 nd person plural, present active imperative	Strong's #4337
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYCE</i>]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Nearly every translation translated this word, *yourselves*.

Translation: Take heed to yourselves...

Paul tells the elders to pay close attention to themselves, meaning that they have to continue growing and to exercise their authority wisely.

As elders of the local churches in Ephesus, these men had a great deal of responsibility.

Acts 20:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956

Acts 20:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
poímnion (ποίμνιον) [pronounced POYM-nee-on]	<i>a flock (especially) of sheep; a group of Christ's disciples; bodies of Christian (churches) presided over by elders</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4168

Translation: ...and to all the flock,...

The flock refers to the believers in Ephesus. These are new believers and believers who do not have leadership gifts. These are the believers who grow as a result of being taught the Word of God.

Acts 20:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
humas (ὕμᾶς) [pronounced hoo-MAHÇ]	<i>you [all]</i>	2 nd person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40

Acts 20:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithêmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)	3 rd person singular, aorist middle indicative	Strong's #5087
ἐπίσκοποι (ἐπίσκοποι) [pronounced ep-IS-kohp-oy]	overseers, curators, guardians; elders	masculine plural noun, accusative case	Strong's #1985

Thayer definitions: 1) *an overseer; 1a) a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent; 1b) the superintendent, elder, or overseer of a Christian church.*

Translation: ...among whom the Holy Spirit placed you [all] [to be] overseers.

Interestingly enough, Paul does not say, **over** who the Holy Spirit placed you as overseers; but he uses the ἐν (ἐν) [pronounced en] preposition, which places these elders *among the flock*. So, despite have a higher position of authority, Paul is de-emphasizing that authority here. These are men who simply function according to the gift given them by God the Holy Spirit.

If you logically follow this reasoning out, it takes you to Paul's writing to the Corinthians, where some men believed that gift X was either inferior or not needed. In 1Corinthians, Paul points out, "Does that hand say to the eye, 'I don't need you'?"

So leadership gift or not, these men are simply among the other members of the various local churches.

On the other hand, this does not diminish their authority. Whereas, someone in authority cannot follow you around, cannot counsel you one-on-one, cannot give you a list of things to do or not to do—they have authority in the exercise of their gift. For instance, a pastor-teacher will, from time to time, need to do whatever is necessary to be able to teach. In a contemporary congregation, that would be all cell phones off (preferably left in one's vehicle) and eyes front and no talking.

The pastor may have some specific behavioral requirements in and around a church which must be adhered to by the congregants. During the teaching of the Word of God, this would mean academic discipline. With regards to personal behaviors, overt signs of affection between gay members of a congregation; the wearing of political hats or shirts would not be allowed, and things like this. In some cases this might be a formalized set of behaviors and in some cases it may be informal. For instance, we all understand that if a prostitute enters a congregation for personal spiritual benefit, this is fine. If the prostitute works the congregation as a part of her trade, that would not be fine.

In order to enforce such behaviors in and around the church, there must be authority in the church.

Acts 20:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιμαίνω (ποιμαίνω) [pronounced <i>POY-MAH-ee-no</i>]	<i>to feed, to tend a flock, keep sheep; to rule, govern; of rulers; to furnish pasture for food; to nourish; to cherish one's body, to serve the body; to supply the requisites for the soul's need</i>	present active infinitive	Strong's #4165
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ἐκκλησία (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, accusative case	Strong's #1577
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
The Byzantine Greek text has two additional words:			
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
The Westcott Hort text and Scrivener Textus Receptus both have <i>God</i> only. Tischendorf's Greek text has <i>Lord</i> instead of <i>God</i> . The NET Bible has a very lengthy footnote on this (#112 in the translation section above) as to which text they believe to be the best. I could not see a reason to repeat the very lengthy footnote here.			
The American English Bible also had a link to a discussion on this text.			

Translation: [You (all) are] to feed the church of God [with Bible doctrine],...

Although this phrase continues the phrase above, I felt it best in the English to start a new sentence here (I often do this, so that the sentence structure is more in conformity with the English language.

The overseers are responsible to feed the church of God. This means, they needed to teach Bible doctrine to their congregations (there were probably a half dozen local churches in Ephesus).

Acts 20:28e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
peripoiómai (περιποιόμαι) [pronounced per-ee-poy-EH-ohm-ah-ee]	to preserve, to keep safe; to obtain, to purchase, to acquire, to buy	3 rd person singular, aorist middle indicative	Strong's #4046
diá (διὰ) [pronounced dee-AH]	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, genitive/ablative case	Strong's #129
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately	masculine singular adjective; genitive/ablative case	Strong's #2398

Literally, this reads: ...which He has purchased through the blood of the ____ of One's Own.

Translation: ...which [church] He has purchased with His Own blood.

When there is a reference to *blood*, then we are talking about Jesus on **the cross**, dying for our sins. *His blood* is not a literal reference to the blood flowing through the body of the humanity of Jesus Christ, but it represents His payment for our sins (the punishment for our sins was poured out upon the Lord while He was on the cross).

Since everyone with even a modicum of spiritual understanding gets the reference here, there is the problem where we do not have *Son* or *Jesus* anywhere mentioned. However, because we understand the meaning of the blood here, we know this is related to Jesus, the Son of God. Therefore, v. 28e is elliptical. That is, there are more words which belong in this verse which are not actually here. Specifically, what belongs here is the word *Son* (despite the fact that it is not here). Therefore, the best translation of v. 28e is: ...which [church] He [God the Father] has purchased with the blood His Own [Son]. Or, in the alternative: ...which [church] He [God the Son] has purchased with His Own blood.

God purchased these believers in Ephesus with His Own blood (that is, with the blood of His Son). So the believers in Ephesus have been bought with a price, that price being called the **blood of Jesus Christ**.

So that there is no misunderstanding, the physical blood of Jesus Christ is symbolic. The Roman crucifixion is itself symbolic. Jesus really did bleed when on the cross and He was really crucified, but our sins were paid for when God poured out our sins upon the Lord *while* He was on the cross.

Now, there is no bowl of blood carried from earth to the third heaven; nor did Jesus bleed to death on the cross. The severe pain of crucifixion did not even pay for some of our sins. The sins of all mankind were poured out on Jesus while He was on the **Roman cross**, and God the Father judged these sins in the body of Christ Jesus.

One of the reasons that God had to become man is, God cannot have any contact with sin. God can judge sin, but He cannot come into contact with sin. Therefore, it is necessary for Jesus to take these sins on Himself, upon His humanity (if Jesus was simply God and not the God-man, He would not have been able to do this).

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit placed you [all] [to be] overseers. [You (all) are] to feed the church of God [with Bible doctrine], which [church] He has purchased with His Own blood. (Kukis mostly literal translation)

Acts 20:28 Take personal responsibility for yourselves and for the flock, over which the Holy Spirit assigned you to be overseers. You are to feed the church of God with Bible doctrine (which church, He had purchased with His Own blood). (Kukis paraphrase)

Paul warns them about wolves

I, [even] I have known that will come in after the departure of me wolves, grievous (ones) to you [all], not sparing the flock. And out from you [all], will rise up men speaking distorted (things) to draw away the disciples after them. Consequently, be vigilant, remembering that, [for] a space of three years, night and day, I did not stop with tears admonishing each one.

Acts
20:29–31

I have known that, will come in after my departure, grievous wolves to you [all], not sparing the flock. And [even] out from you [all] will rise up men who speak distortions, [intending] to draw away disciples after them. Consequently, be vigilant, remembering that, for the space of three years, day and night, I did not stop admonishing every one of you with tears.

It is a fact that, after I leave here, dangerous wolves will infiltrate your congregations, going after your flock. Men will rise up even from your midst, speaking distorted lies, with the intention of drawing away disciples after them. Consequently, always be on the alert, keeping in mind that I have warned you about this happening for three years. Day and night, I did not stop warning every person in your congregations, sometimes with great emotion.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) I, [even] I have known that will come in after the departure of me wolves, grievous (ones) to you [all], not sparing the flock. And out from you [all], will rise up men speaking distorted (things) to draw away the disciples after them. Consequently, be vigilant, remembering that, [for] a space of three years, night and day, I did not stop with tears admonishing each one.

Complete Apostles Bible For I know this, that savage wolves will come in after my departure, not sparing the flock.

Also from among you yourselves will arise men speaking things having been distorted, in order to draw away the disciples after them.

	Therefore be alert, remembering that for three years, night and day I did not cease, with tears, exhorting each one.
Douay-Rheims 1899 (Amer.)	I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you, night and day.
Holy Aramaic Scriptures	For, I know that after I have departed, there will enter with you, strong wolves, who will have no pity on The Flock. And also from you; of your own; men will arise, speaking perversions, so as to turn around The Talmiyde {The Disciples/The Students}, so that they should go away after them. Because of this, be watching, and remember that for three years I didn't cease, in the night and in the daytime, while in tears, admonishing each man from you.
James Murdock's Syriac NT	For I know, that after I am gone, fierce wolves will come in among you, and will have no mercy on the flock. And also, from among yourselves, there will rise up men speaking perverse things, that they may turn away the disciples to go after them. Therefore be ye vigilant; and remember, that for three years I ceased not to admonish each one of you, by day and by night, with tears.
Original Aramaic NT	"For I know that after I go, powerful wolves will enter with you that will not spare the flock." "And even some of you and your own men will arise, speaking perversions so as to turn the disciples to go after them." "Therefore be vigilant, and remember that for three years I have not been silent by night and by day, while with tears I was warning each one of you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am conscious that after I am gone, evil wolves will come in among you, doing damage to the flock; And from among yourselves will come men who will give wrong teaching, turning away the disciples after them. So keep watch, having in mind that for three years without resting I was teaching every one of you, day and night, with weeping.
Bible in Worldwide English	I know this, that there are people as bad as wild animals. After I leave you, they will come to you. They will trouble Gods people. Also, some men will come from among you. They will teach things that are not true. They want people to follow them. So then, watch and remember this. For three years, through the night and in the day, I told every one of you to be careful. I even cried as I told you.
Easy English	I know that trouble will come to you after I leave. Bad people will come to teach you. They will cause trouble for the believers, like dangerous wild animals that attack sheep. Even men from your own group of believers will teach things that are not true. They want to deceive other believers, so that they leave you and join with them. So be very careful! For three years I taught you, in the day and in the night. I warned you to be careful, so that I even cried about it.
Easy-to-Read Version–2008	I know that after I leave, some men will come into your group. They will be like wild wolves and will try to destroy the flock. Also, men from your own group will begin to teach things that are wrong. They will lead some of the Lord's followers away from the truth to follow them. So be careful! And always remember what I did during the three years I was with you. I never stopped reminding each one of you how you should live, counseling you day and night and crying over you.

<i>God's Word™</i>	I know that fierce wolves will come to you after I leave, and they won't spare the flock. Some of your own men will come forward and say things that distort the truth. They will do this to lure disciples into following them. So be alert! Remember that I instructed each of you for three years, day and night, at times with tears in my eyes.
Good News Bible (TEV)	I know that after I leave, fierce wolves will come among you, and they will not spare the flock. The time will come when some men from your own group will tell lies to lead the believers away after them. Watch, then, and remember that with many tears, day and night, I taught every one of you for three years.
J. B. Phillips	I know that after my departure savage wolves will come in among you without mercy for the flock. Yes, and even among you men will arise speaking perversions of the truth, trying to draw away the disciples and make them followers of themselves. This is why I tell you to keep on the alert, remembering that for three years I never failed night and day to warn every one of you, even with tears in my eyes.
<i>The Message</i>	"I know that as soon as I'm gone, vicious wolves are going to show up and rip into this flock, men from your very own ranks twisting words so as to seduce disciples into following them instead of Jesus. So stay awake and keep up your guard. Remember those three years I kept at it with you, never letting up, pouring my heart out with you, one after another.
NIRV	I know that after I leave, wild wolves will come in among you. They won't spare any of the sheep. Even men from your own people will rise up and twist the truth. They want to get the believers to follow them. So be on your guard! Remember that for three years I never stopped warning you. Night and day I warned each of you with tears.

New Life Version

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I know that when I'm gone false teachers will attack your flock like a pack of savage wolves. Some of those lying teachers will come from inside your own congregation. They'll twist the truth. They'll lure people away from the faith. So keep your guard up. Don't forget that during those three years I was with you I never stopped trying to steer you away from danger. I warned you day and night, sometimes with tears.
Contemporary English V.	I know that after I am gone, others will come like fierce wolves to attack you. Some of your own people will tell lies to win over the Lord's followers. Be on your guard! Remember how day and night for three years I kept warning you with tears in my eyes.
The Living Bible	I know full well that after I leave you, false teachers, like vicious wolves, will appear among you, not sparing the flock. Some of you yourselves will distort the truth in order to draw a following. Watch out! Remember the three years I was with you—my constant watchcare over you night and day and my many tears for you.
New Berkeley Version New Living Translation	I know that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock. Even some men from your own group will rise up and distort the truth in order to draw a following. Watch out! Remember the three years I was with you—my constant watch and care over you night and day, and my many tears for you.
The Passion Translation	"I know that after I leave, imposters who have no loyalty to the flock will come among you like savage wolves. Even some from among your very own ranks will rise up, twisting the truth to seduce people into following them instead of Jesus. So be alert and discerning. Remember that for three years, night and day, I've never stopped warning each of you, pouring out my heart to you with tears.

Plain English Version	I know that after I go away from here, other people will come to you, and they will teach you lies. They will try to trick all of God's people. They will be like cheeky dingoes that kill sheep. Even in your own group of Christians, some men will get up and say things to trick other Christians. They will change the true story and tell it wrong, so they can get people to follow them. So watch out. Make sure each one of you keeps on believing the true story about Jesus. Remember, I was here with you for 3 years, and in all that time, I always told you not to believe a different message. And when I thought that you were going wrong, I even cried about you." [Kukis: Cheeky dingoes????]
UnfoldingWord Simplified T.	I know very well that after I leave, people who teach lies will come among you and will do great harm to the believers. They will be like fierce wolves that kill the sheep. Even in your own group of leaders there will be some who will lie to other believers by teaching them the wrong things. They will teach those messages so that some people will believe them and will become their followers. So watch out that none of you stops believing the true message about our Lord Jesus! Remember that day and night for three years I taught you that message and warned you with tears to be faithful to the Lord."
William's New Testament	Because I know that after I have gone violent wolves will break in among you and will not spare the flock. Even from your own number men will appear who will try, by speaking perversions of truth, to draw away the disciples after them. So ever be on your guard and always remember that for three years, night and day, I never ceased warning you one by one, and that with tears.

Partially literal and partially paraphrased translations:

American English Bible	'For I know that after I leave, oppressive wolves will enter among you who won't spare the flock, and that men from among you will arise and speak twisted things to attract some of the disciples to following them! 'So you must stay awake... And keep those three years in mind during which I didn't stop counseling each of you tearfully, both night and day.
Beck's American Translation . Breakthrough Version	I realize that after my going away heavy wolves will come in among you not going easy on the flock. And from you yourselves, men will stand up speaking <i>things</i> that have been twisted, of the "to be pulling the students off behind them" <i>kind</i> . For this reason, stay awake, remembering that for three years, night and day, I did not stop cautioning each one <i>of you</i> with tears.
Len Gane Paraphrase	"For I know that after I leave, grievous wolves will enter among you who will not spare the flock. "Also from your own selves, men will rise up, speaking perversions to draw away the disciples after them. "Therefore pay close attention and remember that over the space of three years, I didn't stop warning every one day and night with tears.
A. Campbell's Living Oracles	For I know this, that after my departure, grievous wolves will enter in among you, having no mercy on the flock. Yes, from among your own selves men shall arise, speaking perverse things, to draw away disciples after them. Watch, therefore, remembering that for the space of three years, I ceased not to warn every one, night and day, with tears.
New Advent (Knox) Bible	I know well that ravening wolves will come among you when I am gone, and will not spare the flock; there will be men among your own number who will come forward with a false message, and find disciples to follow them. Be on the watch then; do not forget the three years I spent, instructing every one of you continually, and with tears.
20 th Century New Testament	I know that, after my departure, merciless wolves will get in among you, who will not spare the flock; And from among yourselves, too, men will arise, who will teach

perversions of truth, so as to draw away the disciples after them. Therefore, be on your guard, remembering how for three years, night and day, I never ceased, even with tears, to warn each one of you.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	I know that after my departure ferocious wolves shall come in among you, not sparing the little flock; yes, from among your own selves men will spring up, speaking pervertingly, in order to draw followers after themselves. Because of this, be on your guard: remembering that for the space of three years I never failed to warn every one night and day with tears.
Free Bible Version	I know that after I leave vicious wolves will come among you, and won't spare the flock. From among your own group men will rise up perverting what is right so they can lead believers to follow them. So watch out! Don't forget that for three years I went on instructing all of you night and day, often crying over you.
God's Truth (Tyndale)	For I am sure of this, that after my departing shall grievous wolves enter in among you, which will not spare the flock. Moreover of your own selves shall men arise speaking perverse things, to draw disciples after them. Therefore awake and remember, that by the space of three years I ceased not to warn every one of you, both night and day with tears.
Urim-Thummim Version	Because I know this, that after my departure violent wolves will enter in among you, not sparing the flock. Also from among yourselves will men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that for a period of 3 years I ceased not to warn everyone night and day of this with tears.
Weymouth New Testament	I know that, when I am gone, cruel wolves will come among you and will not spare the flock; and that from among your own selves men will rise up who will seek with their perverse talk to draw away the disciples after them. Therefore be on the alert; and remember that, night and day, for three years, I never ceased admonishing every one, even with tears.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I know that after I leave, ruthless wolves will come among you and not spare the flock. And from among you, some will arise corrupting the truth and inducing the disciples to follow them. Be on the watch, therefore, remembering that for three years, night and day, I did not cease to warn every one even with tears. Mt 7:15; Jn 10:12 2Tim 4:2; Gal 4:17
The Heritage Bible	Because I see this, that after my departure weighty wolves will come into you, not sparing the flock. Also of your own selves will men stand up, speaking perverted things, to draw away disciples after them. Therefore watch, remembering that three years I absolutely did not stop putting everyone in mind of <i>this</i> night and day with tears.
New American Bible (2011)	I know that after my departure savage wolves will come among you, and they will not spare the flock. ^h And from your own group, men will come forward perverting the truth to draw the disciples away after them. ⁱ So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears. ^j h. [20:29] Jn 10:12. i. [20:30] Mt 7:15; 2 Pt 2:1–3; 1 Jn 2:18–19. j. [20:31] 1 Thes 2:11.

New Jerusalem Bible	'I know quite well that when I have gone fierce wolves will invade you and will have no mercy on the flock. Even from your own ranks there will be men coming forward with a travesty of the truth on their lips to induce the disciples to follow them. So be on your guard, remembering how night and day for three years I never slackened in counselling each one of you with tears.
NRSV (Anglicized Cath. Ed.)	I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some even from your own group will come distorting the truth in order to entice the disciples to follow them. Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears.
Revised English Bible—1989	I know that when I am gone, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise who will distort the truth in order to get the disciples to break away and follow them. So be on the alert; remember how with tears I never ceased to warn each one of you night and day for three years.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I know that after I leave, savage wolves will come in among you; and they won't spare the flock. Even from among your own number, men will arise and teach perversions of the truth, in order to drag away the <i>talmidim</i> after themselves. So stay alert! Remember that for three years, night and day, with tears in my eyes, I never stopped warning you!.
Hebraic Roots Bible	For I know this, that after my departure grievous wolves will come in among you, not sparing the flock; and out of you yourselves will rise up men speaking perverted things, in order to draw away the disciples after themselves. Because of this watch, remembering that I did not cease admonishing each one with tears night and day for three years.
Holy New Covenant Trans.	I know that after I leave, some men will come into your groups. They will be like vicious wolves, trying to destroy the flock. Also, men from your own group will begin to teach things which are wrong, leading some students away from the truth. So be alert! Always remember: I was with you for three years. During this time I never stopped warning each one of you. I taught you night and day. I often cried over you.
The Scriptures 2009	“For I know this, that after my departure savage wolves ^c shall come in among you, not sparing the flock. ^c Matt. 7:15-23, Matt. 10:16, Luke 10:3, John 10:12, Acts 20:29. “Also from among yourselves men shall arise, speaking distorted teachings, to draw away the taught ones after themselves. “Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...I have seen for will enter after the departure [of] me Wolves Heavy to you* not Sparing the flock and from you* [of] them will stand (up) Men Speaking [things] having been corrupted the+ {them} to pull (away) the students after them so watch! Remembering for triennium night and day not [I] stop with tears Warning one each [man]...
Awful Scroll Bible	(")For I have perceived the same-as-this that after my ~departure, troublesome wolves will come-in among yous, not sparing the flock. (")Even out of yous yourselves will men rise-amidst, speaking that having been thoroughly-turned-around, to draw-away the disciples after them. (")Through-which be attentive, remembering that for three-years, I myself cease not setting-to-mind each one night and day, with tears.

Concordant Literal Version	Now I am aware that, after I am out of reach, burdensome wolves will be entering among you, not sparing the flock let." And from among yourselves will arise men, speaking perverse things to pull away disciples after themselves." Wherefore watch, remembering that for three years, night and day, I cease not admonishing each one with tears."
exeGeses companion Bible	For I know this, that after my departing, burdenous wolves enter to you, not sparing the shepherddom. And of your own selves, men rise, speaking thorough perversions, to draw disciples after them. So watch, and remember, that for three years I paused not to remind each one night and day with tears.
Orthodox Jewish Bible	"I have da'as that after my departure savage ze'evim (wolves) will come in among you, not sparing the eder (flock). [YECHEZKEL 34:5] "And from you yourselves will rise up anashim speaking perverted doctrines in order to draw away talmidim after themselves. "Therefore, be shomer, remembering that for shloshah shanim, yomam v'lailah, I did not stop admonishing each one of you with tears.
Rotherham's Emphasized B.	know, that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; and [from among your own selves] ^e will arise men speaking distorted things, to draw away the disciples after themselves. Wherefore, be on the watch, remembering that [for three years, night and day] I gave myself no rest, [with tears] admonishing each one. ^e Or (WH): "from among you."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I know that after I am gone, [false teachers like] ferocious wolves will come in among you, not sparing the flock; even from among your own selves men will arise, speaking perverse and distorted things, to draw away the disciples after themselves [as their followers]. Therefore be continually alert, remembering that for three years, night or day, I did not stop admonishing and advising each one [of you] with tears.
An Understandable Version	<i>[Because]</i> I know that after I am gone <i>[from here]</i> there will be vicious wolves <i>[i.e., ravaging false teachers]</i> who will come in among you, and they will not spare the flock <i>[i.e., the congregation]</i> . <i>[Indeed, even]</i> from among your own selves <i>[i.e., the body of elders there in Ephesus]</i> some men will arise and, by speaking false things, they will lead away the disciples, <i>[influencing them]</i> to follow them. So, be very watchful, and remember that for three years I never stopped warning every one of you <i>[about such matters]</i> both night and day with tears <i>[in my eyes]</i> .
The Expanded Bible	I know that after ·I leave [my departure; I am gone], ·some people will come like wild wolves [·wild/savage wolves will come in among you] and ·try to destroy [will not spare] the flock. ·Also, [or Even] some from your own group will rise up and ·twist the truth [·speak perversions/distortions] and will ·lead away [lure; entice] ·followers [disciples] after them. So ·be careful [keep watch]! Always remember that for three years, day and night, I never stopped warning [admonishing; instructing] each of you, ·and I often cried over you [·with tears].
Jonathan Mitchell NT	"Now I myself have seen and am aware that, after (or: with) my spreading forth as dust and ashes (= going away, so as to be out of reach), heavy (= burdensome and oppressive) wolves will enter into the midst of you folks – folks by habit not sparing (or: treating with tenderness or forbearance) the flock,

"and men from among you yourselves (= from your own community) will of themselves proceed standing up, repeatedly speaking things having been thoroughly turned and twisted (things that are distorted and not straight), to progressively drag (or: draw; [D & p41 read: turn]) away the disciples behind (thus: after) themselves.

"Therefore, constantly keep your wits about you (be continuously awake, alert and watchful) while continuously bearing in mind through remembrance that three-year period [when] night and day I did not cease – with tears – repeatedly and progressively placing [thoughts; ideas; information; admonition] in the minds of each one [D & E add: of you folks].

P. Kretzmann Commentary

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 every one night and day with tears.

Syndein/Thieme

Kretzmann's **commentary** for Acts 20:28–31 has been placed in the **Addendum**.
{False teacher warning}

"For I know this, that after my departing shall grievous wolves {came to mean bullies} shall infiltrate among you, not sparing the flock.

{Note: Continuing the analogy of a shepherd watching over its flock, when Paul leaves, Ephesus will not have an apostle watching over the churches until Timothy comes. False teachers will be coming to lead the flock astray from True Bible Doctrine.}

{Apostate teacher warning}

"Also from your own selves shall men arise, speaking distorted things, to seduce away disciples after them {to listen to their ideas instead of going 'after bible doctrine'}."

{Note: Now Paul is saying that not only will people outside this group of his students that are now Pastor-teachers be leading the flock astray, but ALSO some of these people will lead the flock to follow their 'personalities' / programs instead of keeping their eyes on the Lord and True Bible doctrine. Seduce is the key word. It indicates people will leave Bible doctrinal teaching based on emotional responses - human good, pleasing personality of the pastor, etc. instead of concentrating on the quality of the content that the teacher teaches.}

" Therefore constantly be alert with regards to yourself, and remember {bible doctrine metabolized in your soul}, that by the space of three years I ceased not to warn every one night and day with tears."

{Note: The Greek word used here for alert is not the one for ' alert from outside forces like in a sentry on duty'. This time "Gregoreuo" is used which is to watch your self and what you do. This says to be alert to what you are teaching. Stay with ICE teaching - word by word, sentence by sentence, precept on precept, category on category of doctrines.}

{Note: Noutheteo is a compound Greek word - to place and in the mind. So to 'Warn' is to place in your mind something to use as a reference. Paul gave them bible doctrine as their reference.}

Translation for Translators

I know *very well* that after I leave, *people who teach* [MET] *false doctrines* will come among you and will do great harm to the believers. *They will be like fierce wolves that kill sheep*. Even in your own group of believers there will be some who will deceive *other* believers by teaching them messages that are false. They will teach those messages so that some people *will believe them and* will become their followers. So watch out *that none of you stops believing the true message about our Lord Jesus*. Remember that day and night for *about* three years I repeatedly

taught you that message, and warned you with tears *in my eyes not to believe any other message.*”

The Voice

Paul: I know that after I’ve gone, dangerous wolves will sneak in among you, savaging the flock. Some of you here today will begin twisting the truth, enticing disciples to go your way, to follow you. You must be on guard, and you must remember *my way of life among you*. For three years, I have kept on, persistently warning everyone, day and night, with tears.

Bible Translations with Many Footnotes:

Lexham Bible

I know that after my departure fierce wolves will come in among you, not sparing the flock. And from among you yourselves men will arise, speaking perversions of the truth [Literally “crooked things”] in order to draw away the disciples after them. Therefore be on the alert, remembering that night and day for three years I did not stop warning each one of you [*The words “of you ” are not in the Greek text but are implied] with tears.

NET Bible®

I know that after I am gone¹¹⁵ fierce wolves¹¹⁶ will come in among you, not sparing the flock. Even from among your own group¹¹⁷ men¹¹⁸ will arise, teaching perversions of the truth¹¹⁹ to draw the disciples away after them. Therefore be alert,¹²⁰ remembering that night and day for three years I did not stop warning¹²¹ each one of you with tears.

¹¹⁵tn Grk “after my departure.”

¹¹⁶tn That is, people like fierce wolves. See BDAG 167-68 s.v. βapύς 4 on the term translated “fierce.” The battle that will follow would be a savage one.

¹¹⁷tn Grk “from among yourselves.”

¹¹⁸tn The Greek term here is ἀνήρ (anhr), which only rarely is used in a generic sense to refer to both males and females. Since Paul is speaking to the Ephesian elders at this point and there is nothing in the context to suggest women were included in that group (“from among your own group”), it is most likely Paul was not predicting that these false teachers would include women.

¹¹⁹tn Grk “speaking crooked things”; BDAG 237 s.v. διαστρέφω 2 has “λαλε ν διεστραμμένα teach perversions (of the truth) Ac 20:30.”

^{sn} These perversions of the truth refer to the kinds of threats that would undermine repentance toward God and faith in the Lord Jesus Christ (cf. v. 21). Instead these false teachers would arise from within the Ephesian congregation (cf. 1 John 2:18-19) and would seek to draw the disciples away after them.

¹²⁰tn Or “be watchful.”

¹²¹tn Or “admonishing.”

The Spoken English NT

I know that after I leave vicious wolves are going to come in among you, and they’re not going to spare^{pp} the flock.

And even some of you will start teaching distorted things to draw followers to themselves.^{qq}

So keep watch! Remember: day and night for three years I never stopped warning^{rr} each one of you^{ss} with tears.

^{pp}. Lit. “...among you, not sparing.”

^{qq}. Lit. “And from among you men will stand up speaking perverse things in order to draw the disciples after them.”

^{rr}. Or “counseling.”

^{ss}. This probably means everyone in Ephesus, not everyone in the room.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"For I know this, that after my departure vicious wolves will come into you, not sparing the flock; and from among you yourselves men will arise, speaking [things] having been perverted [in order] to be drawing away the disciples after them. "For this reason, keep watching, remembering that [for] three years, night and day, I did not cease warning each one with tears.
Benjamin Brodie's trans.	As for me, I know that after my departure, savage wolves [Satan's evangelists] will enter in among you, not sparing the flock. Furthermore, men out from your own selves [friends and family], will arise and come forward, speaking things which are distorted and misleading for the purpose of attracting student-disciples after themselves. Therefore, keep alert and remember that for a period of three years, night and day, I did not cease from admonishing [pastoral instruction with warnings] each one of you with tears .
Context Group Version	I know that after my departing grievous wolves shall enter in among you (pl), not sparing the flock; and from among your (pl) own selves shall men arise, speaking perverse things, to draw away the apprentices after them. Therefore watch (pl), remembering that by the space of three years I didn't cease to admonish everyone night and day with tears.
Far Above All Translation	For I know this, that after my departure, savage wolves will come to you, not sparing the flock. And from within your <i>company</i> men will arise, saying perverse <i>things</i> in order to draw away the disciples after them. Be watchful, therefore, remembering that for three years, night and day, I did not stop warning each one of you with tears.
Modern English Version	For I know that after my departure, dreadful wolves will enter among you, not sparing the flock. Even from among you men will arise speaking perverse things, to draw the disciples away after them. Therefore watch, remembering that for three years night and day I did not cease to warn everyone with tears.
Modern Literal Version 2020	For* I know this: that after my goodbye, cruel wolves will be entering into you°, not sparing <i>those</i> of the flock; and men will be standing up out-of you° yourselves, speaking perverse things, to pull away the disciples after themselves. Hence watch°, remembering that for three years I ceased not <i>from</i> admonishing each one of you° night and day with tears.
New Matthew Bible	For I am sure of this, that after my departing, grievous wolves will enter in among you, who will not spare the flock. Moreover, from among your own selves men will rise up speaking perverse things, to draw disciples after them. Therefore awake, and remember that for the space of three years I did not cease to warn every one of you, both night and day, with tears.

The gist of this passage: Paul warns these leaders that vicious wolves would sneak into the congregation, once he is gone, and teach things which are false.

29-31

Acts 20:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492

Acts 20:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person plural, future (deponent) middle indicative	Strong's #1525
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
áphixis (ἄφιξις) [pronounced AF-ix-iss]	<i>departure, departing; arrival</i>	feminine singular noun; accusative case	Strong's #867
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: I have known that, will come in after my departure,...

Paul knows, for a fact, that something is going to take place after he leaves. Paul knows this because he has faced it before. In fact, he has already written an epistle to the Galatians about this very thing—the teaching of legalism.

In that era, from the Judaizers, the most common false teaching centered on the Mosaic Law. Believers needed to believe in Jesus *and* follow the Law for salvation and the spiritual life.

Acts 20:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lukoi (λύκοι) [pronounced LOO-koy]	<i>wolves; metaphorically of cruel, greedy, rapacious, destructive men</i>	masculine plural noun; nominative case	Strong's #3074
barus (βαρῦς) [pronounced bar-OOZE]	<i>heavy; weighty, burdensome, grave, grievous, heavy; violent, cruel</i>	masculine plural adjective; nominative case	Strong's #926
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 20:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὕμᾱς) [pronounced hoo- MAHÇ]	<i>you [all]</i>	2 nd person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...grievous wolves to you [all],...

What will come into the churches of God will be wolves, grievous, vicious wolves. Paul has primarily dealt with legalists—Jewish believers who come in and try to get these churches to follow the Mosaic Law and to be circumcised.

That has already happened, and much of one chapter of Acts was devoted to the interactions between Paul and the church in Jerusalem who sent out such wolves.

These wolves do not want to come in when Paul is there, because they cannot debate Paul when he is there. They are not smart enough. He knows the Law and he knows **grace**.

Acts 20:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pheidomai (φείδομαι) [pronounced FIE-dom- ahēe]	<i>sparing; treating leniently, abstaining</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #5339
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
poimnion (ποίμνιον) [pronounced POYM- nee-on]	<i>a flock (especially) of sheep; a group of Christ's disciples; bodies of Christian (churches) presided over by elders</i>	neuter singular noun, genitive/ablative case	Strong's #4168

Translation: ...not sparing the flock.

These wolves will come into the congregations and they will not spare the flock. That is, they will make every attempt possible to lead the sheep astray. That is their intent.

Acts 20:29 I have known that, will come in after my departure, grievous wolves to you [all], not sparing the flock. (Kukis mostly literal translation)

Paul issues some final warnings to these church leaders in Ephesus.

Acts 20:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
ὑμῶν (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ανιστήμι (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person plural, future middle indicative	Strong's #450
ανδρες (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
λαλέω (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, nominative case	Strong's #2980
διαστρέφω (διαστρέφω) [pronounced <i>dee-as-TREHF-oh</i>]	<i>distorting, (figuratively) misinterpreting, misleading; subverting, corrupting, being (morally) corrupt, being perverse, perverted; turning (away, aside), opposing; twisted</i>	neuter plural, perfect passive participle, accusative case	Strong's #1294

Translation: And [even] out from you [all] will rise up men who speak distortions,...

These men will infiltrate the churches and then they will rise up and begin speaking distorted doctrines. Their intent is to attack Paul's teaching of grace. Their intention is to lead the believers astray. Their incorrect doctrines will affect the spiritual lives of the believers there. Their false teachings will short circuit these lives. The believers will no longer grow and they will not produce **divine good**.

Acts 20:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
αποσπάω (ἀποσπάω) [pronounced ap-oss-PAH-oh]	<i>to draw (out, away, off); to drag forth, (literally) to unsheathe (a sword) (with a degree of force implied), to retire (personally or factiously); to tear (away)</i>	present active infinitive	Strong's #645
τους (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
μαθηταί (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101
οπίσω (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
ἑαυτῶν (ἑαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...[intending] to draw away disciples after them.

The intent is to pull these disciples away from the grace which Paul has been teaching them. These false teachers will look to enslave these people to the Law of Moses, a Law which cannot commend; it can only condemn.

When I personally stand before the Law, I am condemned. It rightly recognizes me as a sinner before God, as a rebel, as one deserving of **God's justice**. The Law of Moses can do nothing on my behalf. It only exposes me where I am weak.

Acts 20:30 **And [even] out from you [all] will rise up men who speak distortions, [intending] to draw away disciples after them.** (Kukis mostly literal translation)

They have to be careful of anyone who comes in to teach and they need to carefully evaluate such people.

What Paul is calling for here, without realizing it, is a guide to what is true and what is false. They need a New Testament **canon of Scripture**.

Acts 20:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>watch; keep (be) awake, be vigilant, be alert; give strict attention to; be cautious; take heed</i>	2 nd person plural, present active imperative	Strong's #1127

Translation: *Consequently, be vigilant,...*

Paul warns these men of Ephesus to be vigilant; to be on the lookout for such men. Paul says, "Undoubtedly, after I leave, they will come."

These leaders need to remember what is true and judge any other speaker against that.

Acts 20:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnêmoneuô (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>remembering; being mindful of, calling to mind; thinking of and feeling for a person or thing; holding in memory, keeping in mind; making mention of</i>	masculine plural, present active participle, nominative case	Strong's #3421
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
trietía (τριετία) [pronounced tree-et-EE-ah]	<i>(a space of) three years, a three year period of time</i>	feminine singular noun, accusative case	Strong's #5148
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; accusative case	Strong's #3571
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
paúô (παύω) [pronounced POW-oh]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	1 st person singular, aorist middle indicative	Strong's #3973

Acts 20:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
dakru/dakruon (δάκρυ/δάκρυον) [pronounced <i>DAHK-roo,DAHK-roo-on</i>]	<i>a tear [that flows from the eye], tears</i>	neuter singular noun, genitive/ablative case	Strong's #1144
nouthetēō (νουθετέω) [pronounced <i>noo-thet-EH-oh</i>]	<i>admonishing, warning, exhorting, putting to mind</i>	masculine singular, present active participle, nominative case	Strong's #3560
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, accusative case	Strong's #1520
hekastos (ἕκαστος) [pronounced <i>HEHK-as-, which means, toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538

Together, could these words mean, *each one individually*

Translation: ...remembering that, for the space of three years, day and night, I did not stop admonishing every one of you with tears.

Paul, for a very long time, has warned the people of Ephesus of such things happening. In fact, for three years, every day and every night, he warned of this, expressing great emotion.

You may recall that Luke recorded that this was two years, and Paul is saying here three years. To the Hebrew mind, when there is even part of a year, that counts as another year. So maybe Paul taught for two years and a month—being Hebrew, he would say, *three years*. Luke, on the other hand, being a gentile, and thinking more like I think, considers two years and a month and rounds that back to two years.

This is one of the few passages which suggests that teaching took place more often than Sunday only.

Acts 20:31 **Consequently, be vigilant, remembering that, for the space of three years, day and night, I did not stop admonishing every one of you with tears.** (Kukis mostly literal translation)

A significant portion of Paul's teaching to the Ephesians is that people will come into their church and try to distort the truth and attempt to teach things which are false.

Acts 20:29–31 **I have known that, will come in after my departure, grievous wolves to you [all], not sparing the flock. And [even] out from you [all] will rise up men who speak distortions, [intending] to draw away disciples after them. Consequently, be vigilant, remembering that, for the space of three years, day and night, I did not stop admonishing every one of you with tears.** (Kukis mostly literal translation)

A part of Paul's teaching was about false doctrine and false teachers. Based upon movements of such false teachers in other areas, Paul used that information to warn the Ephesians against false doctrine and false

teachers. In fact, this was much of his ministry for three years (perhaps this time frame applied to this particular missionary tour).

Paul had learned about the false teaching over the past few years, and he was encountering more questions about it as he continued his ministry. He does not know it yet, but Jerusalem is completely underwater because of false doctrine. One can barely distinguish Jewish Christians from Jewish unbelievers. This will become clear in **Acts 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) when Paul gets to Jerusalem.

Acts 20:29–31 *It is a fact that, after I leave here, dangerous wolves will infiltrate your congregations, going after your flock. Men will rise up even from your midst, speaking distorted lies, with the intention of drawing away disciples after them. Consequently, always be on the alert, keeping in mind that I have warned you about this happening for three years. Day and night, I did not stop warning every person in your congregations, sometimes with great emotion. (Kukis paraphrase)*

Paul's closing remarks

And the (things) now I have placed before you [all] in the Lord and to the word of the grace of Him, being able to build up and to give the inheritance in the consecrated ones, all (of them).

Acts
20:32

Now, I have placed these (things) before you [all] in the Lord, along with His word of grace, [which is] able to build up and to give [His promised] inheritance to all the consecrated ones.

And now, I commit this information to you in the Lord, along with His word of grace, which word is able to edify you and to give His promised inheritance to all of His set-apart ones.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And the (things) now I have placed before you [all] in the Lord and to the word of the grace of Him, being able to build up and to give the inheritance in the consecrated ones, all (of them).
Complete Apostles Bible	So for the present, I entrust you, brothers, to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who have been sanctified.
Douay-Rheims 1899 (Amer.)	And now I commend you to God and to the word of his grace, who is able to build up and to give an inheritance among all the sanctified.
Holy Aramaic Scriptures	And now, I entrust you unto Alaha {God}, and unto The Miltha d'Taybutteh {The Word of His Grace}, He who is able to build you up and give unto you The Inheritance with all The Qadishe {The Holy Ones}.
James Murdock's Syriac NT	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 an inheritance among all the saints.
Original Aramaic NT	"And now I commit you to God and to the word of his grace, which is able to build you up, and to give you an inheritance with all of The Holy Ones."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now, I give you into the care of God and the word of his grace, which is able to make you strong and to give you your heritage among all the saints.
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Bible in Worldwide English	And now, my brothers, I give you to God. I leave with you his word which brings blessing. That word is able to make you strong. It will give you your share in the good things of God promised by him. He gives these good things to people who are pure and holy.
Easy English	Now I ask God to keep you safe. I brought God's message to you, which tells us how kind he is. That message will cause you to be strong. As a result, God will give to you all the good things that he has for his own special people.
Easy-to-Read Version–2008	"Now I am putting you in God's care. I am depending on the message about his grace to make you strong. That message is able to give you the blessings that God gives to all his holy people.
God's Word™	"I am now entrusting you to God and to his message that tells how kind he is. That message can help you grow and can give you the inheritance that is shared by all of God's holy people.
Good News Bible (TEV)	"And now I commend you to the care of God and to the message of his grace, which is able to build you up and give you the blessings God has for all his people.
J. B. Phillips	Now I commend you to the Lord and to the message of his grace which can build you up and give you your place among all those who are consecrated to God.
<i>The Message</i>	"Now I'm turning you over to God, our marvelous God whose gracious Word can make you into what he wants you to be and give you everything you could possibly need in this community of holy friends.
NIRV	"Now I trust God to take care of you. I commit you to the message about his grace. It can build you up. Then you will share in what God plans to give all his people.
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"Now my friends, I leave you in God's hands. I want to give you a message about his kindness too. God is able to give you all the strength you need. And God can bring you home to share the inheritance of all the people who have devoted themselves to him.
Contemporary English V.	I now place you in God's care. Remember the message about his great kindness! This message can help you and give you what belongs to you as God's people.
The Living Bible	"And now I entrust you to God and his care and to his wonderful words that are able to build your faith and give you all the inheritance of those who are set apart for himself.
New Berkeley Version	.
The Passion Translation	"And so now, I entrust you into God's hands and the message of his grace, which is all that you need to become strong. All of God's blessings are imparted through the message of his grace, which he provides as the spiritual inheritance given to all of his holy ones.
Plain English Version	Paul asked God to look after the Christian leaders Paul kept on talking. He said, "Now I'm asking God to keep you safe, and to keep you believing the true message that God is very good to you and will save you. If you keep on believing that message, you will grow strong for God, and you will know that you are in God's family, and God will give you the good life that he is keeping for his own people.
Radiant New Testament	"Now I commit you to God and to the message about his grace. It can build you up and give you a share in what God plans to give all his people.
UnfoldingWord Simplified T.	"Now as I leave you I ask God to protect you and to keep you believing the message that he saves us by doing for us what we do not deserve. If you continue believing the message that I told you, you will become strong, and God will give you forever the good things that he has promised to give to all of those who belong to him.

William's New Testament And now I commit you to the Lord, and to the message of His favor, which is able to build you up and to give you your proper possession among all God's consecrated people.

Partially literal and partially paraphrased translations:

American English Bible 'Now, I'm leaving you the loving care of our Lord who can build you up and give you an inheritance among all the Holy Ones.

Beck's American Translation .
Breakthrough Version And the things now, I place you beside God and the message of His generosity that is able to build and give the inheritance among all the people who have been made sacred.

Len Gane Paraphrase "And now brethren, I surrender you to the safekeeping of God and to the word of His grace, which is able to build you up and to give you an inheritance among those who are sanctified.

A. Campbell's Living Oracles And now, brethren, I recommend you to God, and to the word of his favor, who is able to edify you, and to give you an inheritance among all that are sanctified.

New Advent (Knox) Bible Now, as then, I commend you to God, and to his gracious word, that can build you up and give you your allotted place among the saints everywhere.

20th Century New Testament And now I commend you to the Lord and to the Message of his Love--a Message which has the power to build up your characters, and to give you your place among all those who have become Christ's People.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible And now I entrust you to God, and to His given WORD,¹ Who has power to build up and to give you the inheritance with all the holy.
1 See John 1.1

Free Bible Version Now I commit you in God's care and to the message of his grace, which is able to build you up and provide you with the inheritance that belongs to all who are kept right with him.

Riverside New Testament "And now I commit you to the Lord and to his gracious message, which can build you up and give you the heritage among all those who have been made holy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now I commend you to God and to his grace-filled word, which is able to make you grow and gain the inheritance that you shall share with all the saints.
Eph 3:6; Col 3:24

The Heritage Bible And now, brothers, I place you alongside of God, and the word of his grace, which has power to build you up, and to give you an inheritance among all the sanctified.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "And now I entrust you to the care of the Lord and to the message of his love and kindness, for it can build you up and give you an inheritance among all those who have been set apart for God.

Hebraic Roots Bible And now I commend you to YAHWEH, and to the word of His grace, which is able to build you up, and to give you an inheritance among all the saints.

Holy New Covenant Trans. "Now I am giving you to God. I am depending on the message of Godhelp in time of need to make you strong. That message is able to give you the blessings which God gives to all His saints.

The Scriptures 2009	“And now, brothers, I commit you to Elohim and to the word of His favour, which is able to build you up and give you an inheritance among all those having been set apart.
Tree of Life Version	“Now I commit you to God and the word of His grace, which is strong to build you up and to give you the inheritance among all who have been made holy.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and the [things] now [I] present you* [to] the god and [to] the word [of] the favor [of] him the [one] having (ability) to build and to give the inheritance in the [men] having been purified all...
Alpha & Omega Bible	AND NOW I COMMEND YOU TO THEOS (<i>The Alpha & Omega</i>) 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.
Awful Scroll Bible	(“)And that-now, brothers, I myself place- yous -before God and to the Word of His Grace, the One being able to build- yous -up, and to grant to yous a lawful-allotment, from-among all having been made awful.
Concordant Literal Version	And now I am committing you to God and to the word of His grace, which is able to edify and give the enjoyment of an allotment among all who have been hallowed.”
exeGesés companion Bible	And now, brothers, I set you forth to Elohim, and to the word of his charism, which is able to build you, and to give you an inheritance among all the hallowed.
Orthodox Jewish Bible	“And now I commend you to Hashem and to the Dvar HaChen v’Chesed Hashem which is able to build you up and give you a nachalah (inheritance) among all the kadoshim.
Rotherham’s Emphasized B.	Now therefore, I commend you unto the Lord, ^f and unto his word of favour,— ^g which ⁿ is able to build up and give the inheritance among all the hallowed ones. ⁱ ^f Or (WH): “unto God.” ^g Or: “his gracious word.” ^h Or: “who.” ⁱ Cp. Deu. xxxiii. 3 f.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And now I commend you to God [placing you in His protective, loving care] and [I commend you] to the word of His grace [the counsel and promises of His unmerited favor]. His grace is able to build you up and to give you the [rightful] inheritance among all those who are sanctified [that is, among those who are set apart for God’s purpose—all believers].
An Understandable Version	I commit you [<i>elders</i>] to God and to the message of His unearned favor which can build you up [<i>spiritually</i>] and provide you with the inheritance [<i>of never ending life</i>], along with others who are [<i>specially</i>] set apart [<i>for God</i>].
The Expanded Bible	“Now I ·am putting you in the care of [commend/commit/entrust you to] God and the ·message [word] about his grace. It is able to ·give you strength [edify you; build you up], and it will give you the ·blessings God has [^L inheritance] ·for [or among] all ·his holy people [those who are sanctified; those set apart for himself].
Jonathan Mitchell NT	“And these present things I am presently placing beside you folks, by (or: in) the Lord [= Christ or Yahweh; other MSS: God] and by (or: in) the Logos (Word; thought; idea; message) of His grace and undeserved favor which is continuously having power and ability to at any point edify and build the house, and then to at once give the enjoyment of the allotted inheritance within the midst of (or: in union

- with; or: among) **all the folks having been set-apart** (or: consecrated, made holy and dedicated to sacred service).
- Syndein/Thieme **"And now, brethren {believers}, I make a deposit with you to God . . . and through the word of His grace . . . which is able to build you up {what doctrine can do for you} . . . and to give you an inheritance {sum total of God's plan for you in Phase III} among all those who are sanctified . . . with the result that their sanctification continues for ever and ever."**
 {Note: 3 sanctifications in view here: Phase I sanctification - set apart - salvation - because of faith in Christ. We are positionally with His son at the cross (Positional Truth - Relationship with God through Christ). Phase II sanctification - knowledge of doctrine, mind of Christ, filling of Spirit to Glorify Christ, production of divine good, produces the character of Christ- experientially like Christ on Earth (Experiential Relationship with Christ in Time). Phase III resurrection body minus old sin nature minus human good -ultimately like His son in a resurrected body (Ultimate Sanctification).}
- Translation for Translators **Paul entrusted them to God and to the message about God's goodness.**
Acts 20:32-35
"Now as I leave you, I ask God to protect you and to keep you believing the message that he saves us(inc) by doing for us what we do not deserve. If you continue believing the message that I told you, you will become spiritually mature, and God will give you the blessings that he has promised to give to all of those who belong to him.
- The Voice **Paul:** So now I put you in God's hands. I entrust you to the message of God's grace, a message that has the power to build you up and to give you rich heritage among all who are set apart for God's holy purposes.

Bible Translations with Many Footnotes:

- Lexham Bible **"And now I entrust you to God and to the message of his grace, which is able to build you [*Here the direct object is supplied from context in the English translation] up and to give you [*Here the direct object is supplied from context in the English translation] the inheritance among all those who are sanctified.**
- NET Bible® **And now I entrust¹²² you to God and to the message¹²³ of his grace. This message¹²⁴ is able to build you up and give you an inheritance among all those who are sanctified.**
^{122tn} Or "commend." BDAG 772 s.v. παρατίθημι 3.b has "τινά τιμι entrust someone to the care or protection of someone...Of divine protection παρέθεντο αὐτοὺς τῷ κυρίῳ Ac 14:23; cp. 20:32."
^{123tn} Grk "word."
^{124tn} Grk "the message of his grace, which." The phrase τῷ δυναμένῳ οἰκοδομῆσαι... (tw dunamenw oikodomhsai...) refers to τῷ λόγῳ (tw logw), not τῆς χάριτος (ths caritos); in English it could refer to either "the message" or "grace," but in Greek, because of agreement in gender, the referent can only be "the message." To make this clear, a new sentence was begun in the translation and the referent "the message" was repeated at the beginning of this new sentence.
- The Spoken English NT **And now I'm entrusting you to God,^t and to the message of God's grace. That message has the power to build you up and to give you your inheritance with all the holy ones.**
^t Some mss have, "to the Lord," i.e. to Jesus.
- Wilbur Pickering's New T. **"And so now, brothers, I entrust 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 those who have been sanctified.¹⁵**

(15) Yes. When we receive God’s Word as having objective authority over us, and interpret it honestly under the Holy Spirit’s direction (without preconceived doctrinal ‘packages’), we will indeed grow in understanding and sanctification.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And now, I entrust you _p , brothers, to God and to the word of His grace, the one being able to build [you _p] up and to give to you _p an inheritance among all the ones having been sanctified.
Benjamin Brodie’s trans.	But now, I commend and entrust you to God and the Word of His grace, Who has the power to build you up and to give all of you an [spiritual] inheritance by means of being experientially sanctified.
Charles Thomson NT	And now with regard to these things I recommend you, brethren, to God and to the word of his grace, who is able to build you up and to give you an inheritance among all who are sanctified.
Context Group Version	And now I commend you (pl) to God, and to the word of his favor, which is able to build [you (pl)] up, and to give [you (pl)] the inheritance among all those that are made special.
Green’s Literal Translation	And now, brothers, I commend you to God and to the Word of His grace, which is able to build up and to give you inheritance among all those being sanctified.
Literal Standard Version	Therefore, watch, remembering that three years, night and day, I did not cease with tears warning each one; and now, I commend you, brothers, to God, and to the word of His grace, that is able to build up, and to give you an inheritance among all those sanctified. V. 31 is included for context.
Modern Literal Version 2020	And hereafter I consign you brethren to God, and to the word of his favor, the one being able to build you up and to give to you an inheritance among all the ones who have been made holy.
New Matthew Bible	And now, brethren, I commit you to God, and to the word of his grace, which is able to build further and to give you an inheritance among all those who are sanctified.

The gist of this passage: Paul commends these men and their congregations to the word of God’s grace.

Acts 20:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong’s #2532
τα (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong’s #3588
nun (νῦν) [pronounced noon]	now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)	adverb; a primary particle of present time	Strong’s #3568

Acts 20:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratithēmi (παρατίθημι) [pronounced <i>pahr-ahht-IHTH-ay-me</i>]	1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge	1 st person singular, present middle indicative	Strong's #3908
humas (ὕμᾱς) [pronounced <i>hoo-MAHÇ</i>]	you [all]	2 nd person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
tō (τῷ) [pronounced <i>toh</i>]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: Now, I have placed these (things) before you [all] in the Lord,...

What Paul has placed before these believers is all of this information which he has given them here and previously. He has deposited Bible doctrine with them over the past 3 or so years.

This is deposited with them *in the Lord*, meaning that this comes from the Lord through Paul and it is given to them, who are also in the Lord.

Paul is also entrusting them to the Lord as well, as he may not see them again.

Bob presented this doctrine in Acts, 1Peter, 1Timothy and 2Timothy.

The Doctrine of Deposits (R. B. Thieme, Jr.)

1. Definition. The noun *paraqhkh* is a compound of two words: *para*, the preposition, and the verb *tqhmi* which means to put or to place. Put together we have to place something beside something or by the side of something. In the ancient world their banking system meant that each person had a certain urn or some kind of large box or chest, and it was placed beside his other chests in the particular bank vault. This was called *paraqhkh* or a deposit. So we have the concept of deposit in the ancient world very similar to ours except that we have a different system of administration in the paper work.
2. In our passage and in others the Greek word *paraqhkh* is used for spiritual truths. The believer makes a deposit with the Lord at the point of salvation — 2 Timothy 1:12. When a person believes in Jesus Christ, in effect faith in Christ is making a deposit. One little cc of faith in Christ and you have deposited your life in God's hands forever. Your life is deposited in the plan of God, called grace, forever and it is a deposit that is totally secure. So we have the principle of eternal security.
3. God makes a deposit of doctrine in the believer. This deposit is Bible doctrine resident in the soul. It is preserved in the Word to be transferred to your soul — 2 Timothy 1:14.

The Doctrine of Deposits (R. B. Thieme, Jr.)

4. This deposit is made through the doctrinal teaching of the pastor. In the mechanics of GAP every positive believer in Jesus Christ has right pastor. That right pastor is his only pastor. He is not to be compared with anyone else. Acts 17:2,3 — "... he deposited doctrine in them."
5. The supergrace believer makes a deposit in phase two — 1 Peter 4:19. In times of adversity the utilisation of Bible doctrine makes it possible for you to produce divine good in adversity. Principles:
 - 1) The devil's world is unfair and prejudiced. No believer should ever be blessed by the devil.
 - 2) Some believers in reversionism are rewarded by Satan.
 - 3) The battleground in this stage of the angelic conflict is the soul.
 - 4) Consequently some supergrace believers staying away from reversionism endure maximum pressure in the devil's world. They suffer because the devil is unfair, because the devil is prejudiced. And God permits a certain amount of adversity in the life of the supergrace believer because it is one way of producing divine good.
 - 5) In the maximum use of the faith-rest technique, which is maximum application of resident doctrine, road blocks are removed by suffering. Certain believers under pressure must deposit their souls with Jesus Christ who, as the faithful creator, has provided both dying grace and surpassing grace as the basis for eternal reward.
 - 6) By depositing their soul with the Lord in time of maximum pressure — persecution, suffering — the supergrace believer glorifies God to the maximum and produces in a short time enough divine good to receive fantastic decorations for all eternity.
 - 7) The application of doctrine under pressure, the maximum use of faith-rest — road blocks are removed — that provides both dying grace and fantastic extra blessings forever and ever. This a specific application to the principle which is found in both Psalm 55:22 and 1 Peter 5:7.
6. The pastor or the seminary professor makes a deposit with his ministerial students. All ministerial students are male believers who have the gift of pastor-teacher. They get their first training in their local church. They may get their additional training in a formal academic pipe like a theological seminary. 2 Timothy 2:1,2. In Matthew 13:24, speaking of Jesus, He deposited another parable with them, saying... In other words, what Jesus taught in the parable they were to go out and teach in Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

Acts 20:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
λογος (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056

Acts 20:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...along with His word of grace,...

Rather than this referring specifically to the New Testament (which did not exist), this is the teaching of God's grace, which describes our lives as believers.

This is only a partial list of the gracious things give us by God.

Grace in the Life of the Believer

1. Obviously, we are saved by grace. This is nothing that we are able to do, nothing of merit that we can bring to the table. There is nothing in us which is redeeming before God. In order to save us, God did all of the work. We simply believe in His Son.
2. Getting back into fellowship when we grieve or quench the Spirit is a matter of grace. We simply name our sin (s) to God and we are restored to temporal fellowship with God.
3. As a believer, we are the recipient of logistical grace. God provides us with everything necessary to take us to spiritual maturity and to fulfill the plan of God for our lives.
4. The system by which we grow spiritually is called grace apparatus for perception (nomenclature of R. B. Thieme, Jr.); which means that God provides us with everything necessary to grow spiritually. This system, acronymed GAP, simply allows us to grow by means of the intake of the Word of God. About 95% of the time, this takes place within the framework of a local church (which has a pastor-teacher in authority, and any number of believers in the congregation (there may be 3 and there may be 3000). All that is necessary for us to grow is given to us in this grace package.
- 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The word of grace is not simply a set of doctrines which are closely related to the concept of grace, but all doctrines from God belong to this category. All that we receive from God are words of grace.

Acts 20:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #1410
oikodomeō (οικοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	aorist active infinitive	Strong's #3618

Translation: ...[which is] able to build up...

The deposit of doctrine which Paul has made with these men, along with the Old Testament Scriptures, along with the teachings of grace—all of these are the means of spiritual growth for the believer.

The verb *to build up* is the aorist active infinitive of oikodomeō (οικοδομέω) [pronounced oy-koh-doh-MEH-oh], which means, *to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up*. Strong's #3618. The thing which Bob says is built up in our souls is an *edification complex*.

This spiritual growth is often called edification in the New Testament. R. B. Thieme, Jr. illustrated this with the concept of the edification complex structure. I have taken this edification complex and shown it to interface with both God and man. So, on the same floor of the edification complex, we have **personal love towards God** and **impersonal love** towards all mankind.

This is posted as a full doctrine here: ([HTML](#)) ([PDF](#)) ([WPD](#))

While working on the doctrine above, I thought, at some point in the future, someone may want to redo this doctrine and show the man-ward (the soul) and the God-ward side (the spirit) of the edification complex. With this in mind, let me offer another approach to the edification complex: we have a soul, which governs our interaction with mankind (without a soul, we would kill those we do not like and we would have sex with those to whom we are attracted—hell, for all I know, some of you may think of that approach to life as being pretty rational). We also have a human spirit, which is where we store doctrinal norms and standards, a divine frame of reference, and those things which we learn about God. This governs our relationship before God.

So let's look at this structure as having an east and west facing; to the east, the edification complex is towards God; and to the west, the edification complex is towards man.

As before, these are floors built upon a foundation, and should be read from the bottom to the top.

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, Christ formed in us —in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Ephesians 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God’s plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God’s system of spiritual growth. We recognize that we do not need personal works in order to impress God.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap ²⁵ (Ephesians 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation by faith in Him)	
Chapter Outline	Charts, Graphics and Short Doctrines

Acts 20:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aoist active infinitive	Strong’s #1325
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)

²⁵ GAP = *grace apparatus for perception*. God has designed the believer so that, no matter what their I.Q. is, they are able to understand the plan of God for their lives through the teaching of Bible doctrine from an **ICE pastor** (a pastor who teaches using isagogics, categories and exegesis) and that they might reach spiritual maturity just like any other believer. GAP is another doctrine originally developed by R. B. Thieme, Jr.

Acts 20:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klēronomía (κληρονομία) [pronounced <i>klay-rohn-ohm-EE-ah</i>]	<i>an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship</i>	feminine singular noun, accusative case	Strong's #2817
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
hagiazô (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i>]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, perfect passive participle, dative, locative or instrumental case	Strong's #37
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...and to give [His promised] inheritance to all the consecrated ones.

Here is another important point of doctrine. There is an inheritance for all those who have believed in Jesus Christ. At one time, this was understood as an inheritance promised for the people of God (the Jews); which inheritance still stands. However, it only stands to reason that the believer in the Church Age also has an inheritance.

There are two general sets of consecrated people. There are those who had the righteousness of Jesus Christ, but nothing else. That is, they believed in Jesus Christ, but did not choose to advance spiritually. Then there are those who have advanced to maturity. Both sets of people receive a promised inheritance. Both will be blessed as God blesses. The worst Christian will not deserve his eternal rewards; and the greatest believer ever does not deserve his eternal rewards.

See the doctrine of **New Testament Inheritance (or Heirship)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 20:32 Now, I have placed these (things) before you [all] in the Lord, along with His word of grace, [which is] able to build up and to give [His promised] inheritance to all the consecrated ones. (Kukis mostly literal translation)

Acts 20:32 And now, I commit this information to you in the Lord, along with His word of grace, which word is able to edify you and to give His promised inheritance to all of His set-apart ones. (Kukis paraphrase)

Silver or gold or clothing I did not desire. Themselves, you [all] keep on knowing that for the necessities of me and these things being with me to serve the hands, these (ones). All I have shown to you [all] that in this way laboring, it keeps on being necessary to help the needy (ones). And remember the words of the Lord Jesus, for He Himself said, 'A blessing keeps on being more to give than to receive.' "

Acts
20:33–35

I did not desire silver, gold or [nice] clothing [when I was with you]. You yourselves, you [all] keep on knowing that for my necessities and these things [which] are with me, [I] worked with these hands [to get them]. All [of this] I have shown to you [all] [by example] that laboring in this way keeps on being necessary to help those in need. Remember the words of the Lord Jesus, for He Himself said, '[It] is more a blessing to give than to receive.' "

When I was with you, I did not indicate any desire for gold, silver or fine clothing. You yourselves all know that I worked with my own hands to obtain my necessities and anything else which I have with me. In fact, I have shown you by my own example that it is necessary to work, not only for our own needs for to help others who are in need. Do not forget the words of our Lord Jesus, Who said, 'It is a greater blessing to give than it is to receive.' "

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Silver or gold or clothing I did not desire. Themselves, you [all] keep on knowing that for the necessities of me and these things being with me to serve the hands, these (ones). All I have shown to you [all] that in this way laboring, it keeps on being necessary to help the needy (ones). And remember the words of the Lord Jesus, for He Himself said, 'A blessing keeps on being more to give than to receive.' "
- Complete Apostles Bible I have desired the silver or gold or clothes of no one. You yourselves know that these hands rendered service to my needs, and those who were with me. By all things I have shown you, that thus laboring it is necessary to help those being weak, and to remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "
- Douay-Rheims 1899 (Amer.) I have not coveted any man's silver, gold or apparel, as You yourselves know. For such things as were needful for me and them that are with me, these hands have furnished. I have shewed you all things, how that so labouring you ought to support the weak and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.
- Holy Aramaic Scriptures I have not desired silver, or gold, or garments. And you yourselves know that these hands have provided for my needs, and for those who were with me. And every thing I have shown you, that thus, it is proper to toil and to take care of those who are weak, and to remember the words of Maran Eshu {Our Lord Yeshua}, on account that He said: 'More blessed are those who give, than who receive.' "
- James Murdock's Syriac NT Silver, or gold, or garments, I have not coveted. And ye yourselves, know, that these hands ministered to my wants, and to them that were with me. And I have showed you all things; that thus it is a duty to labor, and to care for the infirm, and to remember the words of our Lord Jesus; for he hath said, That he is more blessed who giveth, than he who receiveth.

Original Aramaic NT "I have not coveted silver, gold, or apparel."
 "And you know that these my hands have ministered to my needs and to those who were with me."
 "And I have shown you everything, that thus it is necessary to labor and to take care of those who are weak and to remember the words of Our Lord Yeshua, who said, 'He who gives is more blessed than he who receives.'"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I have had no desire for any man's silver or gold or clothing. You yourselves have seen that with these hands I got what was necessary for me and those who were with me. In all things I was an example to you of how, in your lives, you are to give help to the feeble, and keep in memory the words of the Lord Jesus, how he himself said, There is a greater blessing in giving than in getting.
Bible in Worldwide English	I did not want anyone to give me money or clothes. You yourselves know that I worked with my own hands to pay for the things that I and my friends needed. I have always shown you that you must work hard, as I have. You must help those who cannot work. By so doing you are remembering the words of the Lord Jesus. He said, "It makes you more happy to give something than to get something."
Easy English	When I stayed among you, I did not ask you to give me money or clothes. You yourselves know that I worked with my hands. I did that to get money. Then my friends and I could have the things that we needed. In this way I have shown you how you should live. You should work well so that you may help sick or weak people. You should remember what Jesus himself said: "It may make you happy when you receive things. But it makes you more happy when you give things to someone."
Easy-to-Read Version–2008	When I was with you, I never wanted anyone's money or fine clothes. You know that I always worked to take care of my own needs and the needs of the people who were with me. I always showed you that you should work just as I did and help people who are weak. I taught you to remember the words of the Lord Jesus: 'You will have a greater blessing when you give than when you receive.'
Good News Bible (TEV)	I have not wanted anyone's silver or gold or clothing. You yourselves know that I have worked with these hands of mine to provide everything that my companions and I have needed. I have shown you in all things that by working hard in this way we must help the weak, remembering the words that the Lord Jesus himself said, 'There is more happiness in giving than in receiving.'
J. B. Phillips	I have never coveted anybody's gold or silver or clothing. You know well enough that these hands of mine have provided for my own needs and for those of my companions. In everything I have shown you that by such hard work, we must help the weak and must remember the words of the Lord Jesus when he said, 'To give is happier than to receive.'
<i>The Message</i>	"I've never, as you so well know, had any taste for wealth or fashion. With these bare hands I took care of my own basic needs and those who worked with me. In everything I've done, I have demonstrated to you how necessary it is to work on behalf of the weak and not exploit them. You'll not likely go wrong here if you keep remembering that our Master said, 'You're far happier giving than getting.'"
NIRV	I haven't longed for anyone's silver or gold or clothing. You yourselves know that I have used my own hands to meet my needs. I have also met the needs of my companions. In everything I did, I showed you that we must work hard and help the weak. We must remember the words of the Lord Jesus. He said, 'It is more blessed to give than to receive.'

New Life Version I have not tried to get anyone's money or clothes. You all know that these hands worked for what I needed and for what those with me needed. In every way I showed you that by working hard like this we can help those who are weak. We must remember what the Lord Jesus said, 'We are more happy when we give than when we receive.' "

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible I have never envied anyone else's silver or gold or fancy clothing. You know that I paid my own way, working at my trade. [12] I covered the expenses of my associates as well. I did this because I wanted you to see that you need to work like I did to help people who are weaker than you are. I wanted you to remember what the Lord Jesus said, 'It's more of a blessing to give something than it is to get something.'"
¹²20:34 See Acts 18:2-3.

Contemporary English V. I have never wanted anyone's money or clothes. You know how I have worked with my own hands to make a living for myself and my friends. By everything I did, I showed how you should work to help everyone who is weak. Remember that our Lord Jesus said, "More blessings come from giving than from receiving."

The Living Bible .
New Berkeley Version .
New Living Translation "I have never coveted anyone's silver or gold or fine clothes. You know that these hands of mine have worked to supply my own needs and even the needs of those who were with me. And I have been a constant example of how you can help those in need by working hard. You should remember the words of the Lord Jesus: 'It is more blessed to give than to receive.'"

The Passion Translation "I haven't been after your money or any of your possessions. You all know that I've worked with my hands to meet my own needs and the needs of those who've served with me. I've left you an example of how you should serve and take care of those who are weak. For we must always cherish the words of our Lord Jesus, who taught, 'Giving brings a far greater blessing than receiving.'"

Plain English Version Listen, you mob know me. You saw the way that I lived when I was with you. I showed you the right way for a Christian to live. I never wanted to get anyone's money or good clothes. I always worked to get the money that I needed, and to get money for my friends too. I did everything in a way that showed you that we all have to work hard to get enough money, not just for ourselves, but to give some to people that are short of the things they need. We have to remember that our leader, Jesus, said, 'If people give things to you, that can make you a bit happy. But if you give things to other people, you will be properly happy.' "

UnfoldingWord Simplified T. As for myself, I never wanted anyone's money or fine clothing. You yourselves know that I have worked with my hands to earn the money that my friends and I needed. In everything that I did, I showed you that we should work hard in order to have enough money to give some to those who are needy. We should remember that our Lord Jesus himself said, 'A person is happier when he gives to others than when he receives from them.'"

William's New Testament I have never coveted any man's silver or gold or clothes. You know yourselves that these hands of mine provided for my own needs and for my companions. In everything I showed you that by working hard like this we must help those who are weak, and remember the words of the Lord Jesus, that He said, 'It makes one happier to give than to get.'"

Partially literal and partially paraphrased translations:

American English Bible	<p>[You know that] I haven't longed for anyone's silver, gold, or clothing. For you're aware of how I've used my own hands to take care of my own needs and [for the needs] of those who were with me.</p> <p>I've demonstrated to you how important it is for us to work like this, so we can help those who are weak. Therefore, remember the words that were said by our Lord Jesus:</p> <p><i>'There's more happiness in giving than there is in receiving.'</i></p>
Beck's American Translation . Breakthrough Version	<p>I desired no one's silver coins, or gold, or clothing. You yourselves know that for my needs and for the <i>people</i> who were with me, these hands worked as a rower. I put everything in front of your face because laboring like this, it is necessary to be assisting the <i>people</i> who are weak and to be remembering the words of the Master Jesus that He Himself said, 'It is more blessed to be giving than to be receiving.'"</p>
Common English Bible	<p>I haven't craved anyone's silver, gold, or clothing. You yourselves know that I have provided for my own needs and for those of my companions with my own hands. In everything I have shown you that, by working hard, we must help the weak. In this way we remember the Lord Jesus' words: 'It is more blessed to give than to receive.'"</p>
Len Gane Paraphrase	<p>"I have not coveted any one's silver, gold, or clothes.</p> <p>"You yourselves know that these hands have served for my necessary things and for those who were with me.</p> <p>"I have showed you everything, so that by working you must support the weak and remember the words of the Lord Jesus when he said, 'It is more blessed to give, than to receive.'"</p>
A. Campbell's Living Oracles	<p>I have coveted no man's silver, or gold, or apparel. Yes, you yourselves know, that these hands ministered to my necessities, and to those that were with me. I have showed you all things; how, that thus laboring, you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, It is much happier to give than to receive.</p>
New Advent (Knox) Bible	<p>I have never asked for silver or gold or clothing from any man; you will bear me out, that these hands of mine have sufficed for all that I and my companions needed. Always I have tried to shew you that it is our duty so to work, and be the support of the weak, remembering the words spoken by the Lord Jesus himself, It is more blessed to give than to receive.[4]</p>
NT for Everyone	<p>[4] This saying of our Lord's has not been recorded in any of the four gospels.</p> <p>I never coveted anyone's silver, or gold, or clothes. You yourselves know that these very hands worked to serve my own needs and those of the people with me. I showed you in all such matters that this is how we should work to help the weak, remembering the words of the Lord Jesus, as he put it, 'It is more blessed to give than to receive.' "</p>
20 th Century New Testament	<p>I have never coveted any one's gold or silver or clothing. You, yourselves, know that these hands of mine provided not only for my own wants, but for my companions also. I left nothing undone to show you that, laboring as I labored, you ought to help the weak, and to remember the words of the Lord Jesus, how he said himself--'It is more blessed to give than to receive.'"</p>

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	<p>I have desired from none of you silver, gold, nor clothing. You yourselves know that my own necessities, as well as of those accompanying me, have been supplied by these hands. In everything I have given you an example, so that, labouring in this way, you ought to assist the infirm, remembering also the words of the Lord Jesus, how He Himself said, 'It is more blessed to give than to receive.'"²</p>
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2 NOTE. This quotation of an utterance of Christ which is nowhere else recorded in the Scriptures, proves that St. Paul had been personally acquainted with Him, and I might add references to other parts of this Apostle's writings to confirm the fact, as well as to passages in the Gospels.—F.F.

God's Truth (Tyndale)

I have desired no mans silver, gold, or vesture. you know well that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring you ought to receive the weak and to remember the words of the Lord *Jesu, how that he said: It is more blessed to give, than to receive. *Jesu: Hebrew name of Jesus.

Urim-Thummim Version

I have lusted after no man's silver, gold, or apparel. Yes, you yourselves know that these hands have rendered service to my own necessities, and to them that were with me. I have showed you all things, how that by so laboring you should support the weak, and to remember the Words of the LORD Jesus, how he said, ***It is more blessed to give than to receive.***

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

I have not looked for anyone's silver, gold or clothing. You yourselves know that these hands of mine have provided for both my needs and the needs of those who were with me. In every way I have shown you that by working hard one must help the weak, remembering the words that the Lord Jesus himself said, 'Happiness lies more in giving than in receiving.'

1S 12:3; Acts 18:3

The Heritage Bible

I have set my passion upon absolutely no one's silver, or gold, or clothing.

And you yourselves know that these hands have been subordinated to my needs and to the ones who were with me.

I showed you all things, how that in this way working hard you must take hold of the weak, and remember the words of the Lord Jesus how he said, It is more blessed to give than to take.

New American Bible (2011)

I have never wanted anyone's silver or gold or clothing. You know well that these very hands have served my needs and my companions.^k In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive.'^l

k. [20:34] 1 Cor 4:12; 1 Thes 2:9; 2 Thes 3:8.

l. [20:35] Sir 4:31.

New Catholic Bible

I have never coveted anyone's silver or gold or clothing. You are aware that I worked with my own hands to support myself and my companions. In all this, I have shown you that by such hard work we must help the weak, keeping in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive.'^[h]

[h] *It is more blessed to give than to receive*: a saying of Jesus that is not found in the canonical Gospels

NRSV (Anglicized Cath. Ed.)

'I have never asked anyone for money or clothes; you know for yourselves that these hands of mine earned enough to meet my needs and those of my companions. By every means I have shown you that we must exert ourselves in this way to support the weak, remembering the words of the Lord Jesus, who himself said, "There is more happiness in giving than in receiving."'

Revised English Bible—1989

I have not wanted anyone's money or clothes for myself; you all know that these hands of mine earned enough for the needs of myself and my companions. All along I showed you that it is our duty to help the weak in this way, by hard work, and that we should keep in mind the words of the Lord Jesus, who himself said, 'Happiness lies more in giving than in receiving.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I have not wanted for myself anyone's silver or gold or clothing. You yourselves know that these hands of mine have provided not only for my own needs, but for the needs of my co-workers as well. In everything I have given you an example of how, by working hard like this, you must help the weak, remembering the words of the Lord Yeshua himself, 'There is more happiness in giving than in receiving.'"
Hebraic Roots Bible	I have desired the silver, or gold, or clothing of no one. But you yourselves know that these hands ministered to my needs, and to those who were with me. I showed you all things, that working in this way we ought to help those being weak, and to remember the Words of the Master Yahshua, that He said, It is more blessed to give than to receive.
Holy New Covenant Trans.	"When I was with you, I never wanted anybody's money or fine clothes. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. I always showed you that you should work as I did and help people who are weak. I taught you to remember the words of the Lord Jesus. Jesus once said, 'You will be happier when you give than when you receive.'"
The Scriptures 2009	"I have coveted no one's silver or garments. "And you yourselves know that these hands supplied my needs, and for those who were with me. "All this I did show you, by labouring like this, that you ought to help the weak. And remember the words of the Master עֲשׂוּהָ, that He said, 'It is more blessed to give than to receive.'"
Tree of Life Version	I coveted no one's silver or gold or clothing. You yourselves know that these hands of mine have provided for my own needs as well as for those with me. In all things I have shown you an object lesson—that by hard work one must help the weak, remembering the words of the Lord Yeshua, that He Himself said, 'It is more blessed to give than to receive.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...silver or gold or clothing [of] no [man] [I] desire You* know for the needs [of] me and the [men] being with me serve The Hands These all [things] [I] show [to] you* for so [you*] laboring is (necessary) to help the [men] suffering {you*} to remember also the words [of] the lord jesus for He says Blessed is more to give {something} than to receive {it}...
Awful Scroll Bible	(")I rage- not- -over -even- any -one's silver or gold or clothes. (")Furthermore, yous yourselves know that, these-same hands ~assists my necessities and they being with me. (")I show- yous -under you all's eyes everything, that the same-as-this toiling, it necessitates to take-hold-over-against those ailing, so as to remember the words of the Lord Jesus, that He said, "It is more gladsome to give than to receive."
Concordant Literal Version	I covet no one's silver or gold or vesture." You know that these hands subserve my needs, and of those who are with me." All I intimate to you, that, thus toiling, you must be supporting the infirm. Besides, remember the words of the Lord Jesus, that He said, 'Happy is it to give rather than to get.'"
exeGesés companion Bible	I panted after silver or gold or garment from no one. Yes, you yourselves know that these hands tended to my necessities - and to them with me. I exemplified all,

Orthodox Jewish Bible	<p>how that thus laboring, you ought to support the frail, and to remember the words of Adonay Yah Shua, how he says, It is more blessed to give than to take.</p> <p>"I coveted no one's silver or gold or shtreimel. [SHMUEL ALEF 12:3]</p> <p>"You yourselves have da'as that these hands of mine supported all my needs as well as the needs of those with me.</p> <p>"In all this I was showing you a mofet (example) that thus working hard it is necessary to help the weak and to have zikaron of the dvarim of Rebbe, Melech HaMoshiach Adoneinu Yehoshua, that he himself said, 'Beser (better) to geben (give) than to nemen (take)."</p>
Rotherham's Emphasized B.	<p><The silver or gold or apparel of no one> did I covet: yourselves acknowledge that for my necessities, and for those who were with me hard wrought these hands! In all things I gave you to understand, that thus' toiling it behoves to be helping the weak, also to be keeping in mind the words of the Lord Jesus, that he himself said—</p> <p style="padding-left: 40px;">Happy is it, rather to give than to receive!</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>I had no desire for anyone's silver or gold or [expensive] clothes. You know personally that these hands ministered to my own needs [working in manual labor] and to [those of] the people who were with me. In everything I showed you [by example] that by working hard in this way you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed [and brings greater joy] to give than to receive.'"</p>
An Understandable Version	<p>[You know that] I had no greedy desire for anyone's silver, gold or clothing. You [also] know that I worked with my own hands to provide not only my own needs, but the needs of those who were with me. I have demonstrated before you a [good] example in all [these] things, so that you [too] will work hard to help those who are [physically] weak. [Also] remember the words of the Lord Jesus who Himself said, 'It is a greater blessing [for you] to give [to people's needs] than to receive [help yourselves]."</p>
The Expanded Bible	<p>When I was with you, I never ·wanted [coveted] anyone's ·money [^Lsilver or gold] or fine clothes [Ex. 20:17; Deut. 5:21; 1 Sam. 12:3]. You [^Lyourselves] know I always worked [^Lwith my own hands] to take care of my own needs and the needs of those who were with me. I ·showed [provided an example to] you ·in all things [in everything I did] that you should work as I did and help the weak. I taught you to remember the words Jesus said: 'It is more blessed to give than to receive [^C a saying of Jesus not recorded elsewhere in Scripture]."</p>
Jonathan Mitchell NT	<p>"I did not covet, have an over-desire for, or set my heart upon silver or gold or clothing which belongs to even one person.</p> <p>"You yourselves continue knowing by personal experience that these very hands subserved to my needs, as well as [giving service] to those being with me.</p> <p>"I demonstrated under your observation, giving you an object lesson for all situations and for all people, that by thus laboring it continues binding and necessary to habitually take things in hand so as to assist in the stead of the weak and infirm folks, besides to be constantly bearing in mind through remembrance the words (thoughts; ideas; messages) of the Lord Jesus, that He said, 'It is a happy and blessed [state and situation] to be habitually giving, rather than to be continually receiving!"</p>
P. Kretzmann Commentary	<p>I have coveted no man's silver, or gold, or apparel.</p> <p>Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.</p>

I have showed 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.

Syndein/Thieme

Kretzmann's **commentary** for Acts 20:32–35 has been placed in the **Addendum**. {Paul's motivation verses 33-35}

"I have coveted no man's silver {money}, or gold {the principal of wealth}, or apparel {other details of life}."

{Note: 3 categories of details of life. Paul did not cater to the wealth or desire materialistic things - he set the example for the preachers he is teaching. You can not communicate bible doctrine and covet at the same time. However, also does not mean the preacher should be kept poor!}

"For you yourselves know that these hands have ministered unto my necessities and to them that were with me."

{Note: Paul worked and supported himself and the seminary students whose job was to study, study, and study!}

"I have pointed out to you all things {made an issue of doctrine}, how that so laboring you ought to support the weak {means needy and often obnoxious}, and to remember the words of the Lord Jesus . . . how He said, 'It is more blessed to give than to receive.' "

{Note: Giving commemorates the grace of God.}

{Note: These words of Jesus were passed down by word of mouth. This phrase was first recorded right here in the Bible.}

{Note: 1) Giving expresses the principal of Grace. 2) The principal of Grace depends of the character of the giver. 3) The person gives based on who and what HE is, not based on the deserving characteristics of the receiver.}

Translation for Translators

As for myself, I have not desired anyone's money [MTY] or fine clothing. You yourselves know that I have worked with my hands [MTY] to earn the money that my companions and I needed. In everything that I did, I showed you that we (inc) should work hard in order to have enough money to give some to those who are needy. We (inc) should remember that our Lord Jesus himself said, 'You are happy when people give you what you need, but God will be happy with you when you give other people what they need.' "

The Voice

Paul: *Remember my example:* I never once coveted a single coin of silver or gold. I never looked twice at someone's fine clothing. No, you know this: I worked with my own two hands *making tents*, and I paid my own expenses and my companions' expenses as well. This is my last gift to you, this example of a way of life: a life of hard work, a life of helping the weak, a life that echoes every day those words of Jesus our King, who said, "It is more blessed to give than to receive."

Bible Translations with Many Footnotes:

Lexham Bible

I have desired no one's silver or gold or clothing! You yourselves know that these hands served to meet [*The words "to meet" are not in the Greek text but are supplied for clarity] my needs and the needs of [*The words "the needs of" are supplied in keeping with English style to maintain the parallelism with the earlier phrase "my needs"] those who were with me. I have shown you with respect to all things that by [*Here "by" is supplied as a component of the participle ("working hard") which is understood as means] working hard in this way it is necessary to help those who are in need, and to remember the words of the Lord Jesus that he himself said, "It is more blessed to give than to receive." [Perhaps an allusion to Matt 10:8; these exact words are not found in the NT gospels]

NET Bible®

I have desired¹²⁵ no one's silver or gold or clothing. You yourselves know that these hands of mine¹²⁶ provided for my needs and the needs of those who were with me. By all these things,¹²⁷ I have shown you that by working in this way we must help¹²⁸

the weak,¹²⁹ and remember the words of the Lord Jesus that he himself said, 'It is more blessed to give than to receive.'¹³⁰

^{125tn}Traditionally, "coveted." BDAG 371 s.v. ἐπιθυμέω 1 has "to have a strong desire to do or secure someth., desire, long for w. gen. of the thing desired...silver, gold, clothing Ac 20:33." The traditional term "covet" is not in common usage and difficult for many modern English readers to understand. The statement affirms Paul's integrity. He was not doing this for personal financial gain.

^{126tn}The words "of mine" are not in the Greek text, but are supplied to clarify whose hands Paul is referring to.

^{127sn}The expression By all these things means "In everything I did."

^{128tn}Or "must assist."

^{129tn}Or "the sick." See Eph 4:28.

^{130sn}The saying is similar to Matt 10:8. Service and generosity should be abundant. Interestingly, these exact words are not found in the gospels. Paul must have known of this saying from some other source.

The Spoken English NT

I haven't schemed to get my hands on^{uu} anybody's silver or gold or clothing.

You yourselves know that these hands of mine have provided for my needs and the needs of those who were with me.

I've always demonstrated to you that we should help the weak by working hard like that. And we should remember the Lord Jesus' words, how he himself said, "It's a bigger blessing^{vv} to give than to receive."

^{uu.} Lit. "I haven't coveted."

^{vv.} Lit. "It is more blessed."

Wilbur Pickering's New T.

I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands have supplied my own needs, and of those who were with me.¹⁶ In every way I showed you that working hard like this it is necessary to help the weak, and to remember the word of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'¹⁷

(16) He did receive offerings from time to time, but material gain was never an objective.

(17) This precise statement is not recorded in the Gospels, but Paul got it from one of those who actually heard it. It is an important truth.

Literal, almost word-for-word, renderings:

A Faithful Version

I have coveted no one's silver or gold or clothing. Rather, you yourselves know that these hands did minister to my needs and to those who were with me. In all things, I have showed you that you are obligated to so labor to support those who are weak, remembering the words that the Lord Jesus Himself said: 'It is more blessed to give than to receive.' "

Analytical-Literal Translation

"I coveted no one's silver or gold or clothes.

"You_p yourselves know that these hands provided for my necessities and for the [ones] with me.

"I showed you_p all [things] [or, in every way] that by laboring in this way it is necessary [for us] to be helping the ones being sick and to be keeping in mind the words of the Lord Jesus, that He Himself said, "It is more blessed to be giving than to be receiving."

Benjamin Brodie's trans.

I have earnestly desired no man's silver or gold or fine apparel.

You yourselves know that these hands have rendered service for my own needs [by tentmaking] as well as for those who are with me.

I have showed you all things [all doctrines necessary for spiritual growth], so that in this manner, occasionally working to the point of exhaustion [serving the spiritual needs of new believers], because you should help from time-to-time those who are in difficult situations [in a state of moral weakness] and remember the words of the

	Lord Jesus, that He Himself said: "There is more inner happiness [spiritual prosperity] when giving than when receiving."
Berean Literal Bible	I coveted nobody's silver or gold or clothing. You yourselves know that these hands ministered to my needs and to those being with me. In everything I showed you that by thus straining, it behooves us to aid those being weak, and also to remember the words of the Lord Jesus, how He Himself said, 'It is more Blessed to give than to receive.'"
Charles Thomson NT	I have coveted no man's silver or gold, or raiment. Even you yourselves know that these very hands have ministered to my wants, and to the supply of them who were with me. On all occasions I have suggested to you that you ought thus to labour, and support the indigent, and to remember the words of the Lord Jesus, that he said, "It is a greater happiness to give, than to receive."
Context Group Version	I coveted no man's silver, or gold, or apparel. You (pl) yourselves know that these hands served to my necessities, and to those that were with me. In all things I gave you (pl) an example, that laboring in the same way you (pl) should help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more esteemed to give than to receive.
Far Above All Translation	I have not coveted anyone's gold or silver or clothing. You yourselves know that these hands served my needs and <i>the needs</i> of those <i>who</i> were with me. I have set you an example <i>in all respects, showing you</i> that this is how you must toil to help those who are weak and to remember the words of the Lord Jesus as he himself said, 'It is more blessed to give than to receive.' "
Literal Standard Version	I coveted the silver or gold or clothing of no one; and you yourselves know that to my necessities, and to those who were with me, these hands ministered; I showed you all things, that, thus laboring, it is necessary to partake with the ailing, to also be mindful of the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."
Modern Literal Version 2020	I lusted <i>after</i> no one's silver or gold or garment. You ^o yourselves know that these hands attended to my needs, and to the ones who are with me. I showed to you ^o <i>an example in</i> all things, that so laboring, it is essential to help the weak and to remember the words of the Lord Jesus, that he himself said, It is more fortunate to give than to receive.
New King James Version	I have coveted no one's silver or gold or apparel. Yes [NU, M omit Yes], you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "
New Matthew Bible	I have desired no man's silver, gold, or clothing. You know well that these hands have provided for my needs and for those who were with me. I have shown you in every way how, by so labouring, you ought to help the weak, and to remember the words of the Lord Jesus, that he said it is more blessed to give than to receive.
NT (Variant Readings)	I coveted no man's silver, or gold, or apparel. ^o Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. ^o TR-Yea, ye yourselves know...
Revised Geneva Translation	"I have coveted no one's silver or gold or apparel. "Yes, you know that these hands have ministered to my needs, and to those who were with me. "I have shown you all things; how that in so doing you ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

The gist of this passage: Paul points out that he typically did not ask others for any money, but that he always worked for the money and necessities that he had.

33-35

Acts 20:33			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
argurion (ἀργύριον) [pronounced ar-GOO-ree-on]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, genitive/ablative case	Strong's #694
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
chrusion (χρυσίον) [pronounced khroo-SEE-on]	<i>gold, a golden article, gold plating, ornament, or coin</i>	neuter singular noun, genitive/ablative case	Strong's #5553
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
himatismos (ἱματισμός) [pronounced him-at-is-MOSS]	<i>clothing, apparel, raiment, array</i>	masculine singular noun; genitive/ablative case	Strong's #2441
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; genitive/ablative case	Strong's #3762
epithuméō (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	1 st person singular, aorist active indicative	Strong's #1937

Translation: I did not desire silver, gold or [nice] clothing [when I was with you].

What Paul says here seems to be out of place. Let me suggest that, implied when he previously warned about wolves coming in and misleading the flock, that they might do this with the intent of taking up substantial offerings for themselves (vv. 29–30). The true inheritance which we receive is from God (v. 32), so believers are not to focus upon the superficial material things.

Paul confirms something which these men already know—they know that he came to Ephesus to teach them the Word, and he had no other motives, such as silver, gold or fine clothing. This should remain in the minds of these elders, in case the legalists show up and try to steal from the flock. If it becomes apparent that they are after material things, that would be an additional proof that they are false teachers.

Acts 20:33 I did not desire silver, gold or [nice] clothing [when I was with you]. (Kukis mostly literal translation)

When it comes to money to the believer, there has to be a balance, and this balance is very much related to things which are taking place. We know that, by Paul's other writings, that a man who does not provide for his own family is worse than an infidel. Therefore, the male head of the family is not required to give away every extra cent that he has. It is okay to have various savings vehicles, life insurance policies, etc., with the intent of looking to take care of your family. You need also to be generous and willing to give, whether this is to support your local church or something else. God will give you, but you cannot be so tightfisted as to hold onto everything which God has given you.

Even though you are the man of the house, you need to involve your wife and/or children when it comes to giving. Giving should be a part of your normal everyday life, just as paying bills is.²⁶

Now, I have mentioned circumstances. In the first century, Christians were persecuted. When it comes to helping other believers, that has to be a factor in your giving.

Acts 20:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person plural, present active indicative	Strong's #1097
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
chreiai (χρεῖαι) [pronounced KHRY-ī]	<i>necessities, necessary things, needs; duties, businesses; tasks; occasions; demands, requirements; uses; wants</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5532
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Somewhere in this first phrase is supposed to be the word yes or yea, but I did not see it in the manuscripts which I use.

²⁶ This is not a subtle way of me asking for money. I provide no way for you to give me anything.

Translation: You yourselves, you [all] keep on knowing that for my necessities and these things [which] are with me,...

Paul then speaks to his necessities, which would be food, clothing and shelter, and anything else which he might have on him. Where did these things come from?

Acts 20:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
μετά (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ὑπερέτεδ (ὑπηρετέω) [pronounced <i>hoop-ay-ret-EH-oh</i>]	<i>to serve, to be a subordinate, to minister (unto), to render services; to act as a rower</i>	3 rd person plural, aorist active indicative	Strong's #5256
αἱ (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
χεῖρες (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; nominative case	Strong's #5495
αὐταῖ (αὐταῖ) [pronounced <i>OW-tie</i>]	<i>these [things, ones], those</i>	feminine plural, demonstrative pronoun; nominative case	Strong's #3778

Translation: ...[I] worked with these hands [to get them].

Paul testifies that he worked with his own hands to pay for these items. In at least one epistles, Paul references his tent making as a skill which he used in order to pay his own way. In a previous chapter in Acts, Paul also refers to working with others to make tents in order to handle his own expenses.

It is very incongruous especially for an evangelist especially to take up an offering. This confuses the concept of grace and God's gracious provision of salvation. In my opinion, funds need to be gathered for evangelistic tours separately from the delivery of the good news itself. There should not be a single offertory basket or container anywhere in sight. A church, of course, is different.

Acts 20:34 **You yourselves, you [all] keep on knowing that for my necessities and these things [which] are with me, [I] worked with these hands [to get them].** (Kukis mostly literal translation)

Acts 20:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
hupodeiknumi (ὑποδείκνυμι) [pronounced hoop-od-IKE-noo-meef]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	1 st person singular, aorist active indicative	Strong's #5263
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hou̅tō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kopiaō (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>growing weary, being tired [exhausted] (with toil or burdens or grief), being fatigued; working hard, laboring; labouring feeling weary; toiling; bodily labour</i>	masculine plural, present active participle; accusative case	Strong's #2872
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
antilambanomai (ἀντιλαμβάνομαι) [pronounced an-tee-lam-BAN-om-ahee]	<i>to participate, to help, to be a partaker, to support; to take hold of in turn</i>	present (deponent) middle/passive infinitive	Strong's #482
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 20:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine plural, present active participle; genitive/ablative case	Strong's #770

Translation: All [of this] I have shown to you [all] [by example] that laboring in this way keeps on being necessary to help those in need.

By Paul's own example, he has shown that he also labors to help those in need. That is a necessity.

This would imply that, not only does Paul not collect an offering for himself, but he gives out from the money which he takes in as a tent maker.

Acts 20:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmoneuō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i>]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	present active infinitive	Strong's #3421
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
logoi (λόγοι) [pronounced <i>LOHG-oy</i>]	<i>words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, genitive/ablative case	Strong's #3056
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Remember the words of the Lord Jesus,...

This is a fascinating thing. At this point, we are unaware of any biographies of Jesus having been written. We do not know if His sayings were collected and distributed, or if men who were there would, from time to time, tells what they remembered.

Could there have been another *gospel*? Well, *yes* and *no*. It is not impossible for there to be another biography of Jesus written, a collection of His sayings or teachings, or something like that.

Paul words here are pretty vague, so these sayings may simply be circulated verbally.

There is one fairly obvious source for Paul's quote of Jesus—Luke. Luke has interviewed perhaps a dozen people who knew Jesus or were disciples of Him. Luke may have had a number of sayings from Jesus that he knew, and he had more than enough time to share them with Paul.

A second possibility is, this is a quote originally placed in one of the synoptic **gospels**, but which later dropped out. Although that is a possibility, it is pretty far fetched.

Acts 20:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	neuter singular, adjective; nominative case	Strong's #3107
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	present active infinitive	Strong's #1325
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Acts 20:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m- BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	present active infinitive	Strong's #2983

Translation: ...for He Himself said, '[It] is more a blessing to give than to receive.'

At sometime, Jesus said, "It is a greater blessing to give than it is to receive." This is not recorded in any of the gospels. This is *probably* a actual statement made by Jesus. And, there is no doubt that this is a true statement. It is better for the believer who is able to give as opposed to the believer who is only able to receive.

The believer who gives has the privilege and joy of giving; and there is reward in eternity for this as well.

Acts 20:35 All [of this] I have shown to you [all] [by example] that laboring in this way keeps on being necessary to help those in need. Remember the words of the Lord Jesus, for He Himself said, '[It] is more a blessing to give than to receive.'

For any person who has given to others, they can affirm that these words of Jesus are true. Now, if you have given to others, but you do not really believe this, then you ought not give. There is some problem with your giving. Perhaps it is your motivation; perhaps you do not know how to get into fellowship (it is the **rebound** technique); perhaps you just are not spiritually grown enough to give. The spiritual world is not going to come to a grinding halt while you take a few months or years to figure this out.

Acts 20:33–35 I did not desire silver, gold or [nice] clothing [when I was with you]. You yourselves, you [all] keep on knowing that for my necessities and these things [which] are with me, [I] worked with these hands [to get them]. All [of this] I have shown to you [all] [by example] that laboring in this way keeps on being necessary to help those in need. Remember the words of the Lord Jesus, for He Himself said, '[It] is more a blessing to give than to receive.'

Paul testifies about himself, that they know that he was not doing this for the money. He worked for a living, besides his teaching.

Acts 20:33–35 When I was with you, I did not indicate any desire for gold, silver or fine clothing. You yourselves all know that I worked with my own hands to obtain my necessities and anything else which I have with me. In fact, I have shown you by my own example that it is necessary to work, not only for our own needs for to help others who are in need. Do not forget the words of our Lord Jesus, Who said, 'It is a greater blessing to give than it is to receive.'

Paul and the elders of Ephesus part company

And these (things) [he] having said, setting down the knees of him, with all of them he prayed. Now a great weeping came about from all [of them], and having fallen upon the neck of the Paul to kiss him, being grieved especially over the word which he spoke, that no more they keep on intending the face of him to see. Now they were escorting him to the ship.

Acts
20:36–38

Having said these (things) [and] setting down on his knees, he prayed with all of them. Then a great weeping came about from [all of them there], having fallen upon Paul's neck to kiss him. They were [very] grieved especially over the statement [Paul] made, that they possibly would not see his face [again]. [Finally,] they escorted [Paul] to the ship.

After Paul finished speaking, he fell to his knees praying, and they were praying with him. At that point, they began weeping loudly, as they kissing Paul's neck (a farewell gesture). They were particularly upset over the one thing that Paul said, that they might not see him again. Finally, they walked with Paul to the ship to bid him a final farewell.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And these (things) [he] having said, setting down the knees of him, with all of them he prayed. Now a great weeping came about from all [of them], and having fallen upon the neck of the Paul to kiss him, being grieved especially over the word which he spoke, that no more they keep on intending the face of him to see. Now they were escorting him to the ship.
Complete Apostles Bible	And having said these things, he knelt down, together with them all, and prayed. And there was considerable weeping by all, and falling on Paul's neck, they were affectionately kissing him, feeling pain most of all for the words which he said, that they were about to see his face no more. And they accompanied him to the ship.
Douay-Rheims 1899 (Amer.)	And when he had said these things, kneeling down, he prayed with them all. And there was much weeping among them all. And falling on the neck of Paul, they kissed him, Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.
Holy Aramaic Scriptures	And after he said these things, he knelt upon his knees and prayed, and all the men with him. And there was great weeping among all, and they embraced him, and were kissing him, but, they were especially agonizing concerning his statement which he had said; that it was destined that they should not see his face again. And they accompanied him as far as unto the ship.
James Murdock's Syriac NT	And when he had said these things, he fell on his knees and prayed, and all the people with him. And there was great weeping among them all. And they embraced him, and kissed him. And they had the most anguish, because of the word he uttered, that they would see his face no more. And they accompanied him to the ship.
Original Aramaic NT	And when he had said these things, he knelt on his knees and he prayed, and all the men with him. And there was great weeping among all of them, and they were embracing him and kissing him. But they were all the more pained about that statement which he said, that they were not going to see his face again; and they accompanied him to the ship.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And having said these words, he went down on his knees in prayer with them all. And they were all weeping, falling on Paul's neck and kissing him, Being sad most of all because he had said that they would not see his face again. And so they went with him to the ship.
Bible in Worldwide English	When Paul had said this, he knelt down and talked to God with them all. They all cried much. They put their arms around his neck and kissed him. They were sad most of all because he had said they would not see him again. And they went with him to the boat..
Easy English	Then Paul finished speaking. He went down on his knees together with the leaders of the believers. He prayed with them all. They all cried a lot, because Paul wanted to leave them. They hugged him and they kissed him to say 'goodbye'. They were very sad because Paul had said, 'I will never see you again.' After that, they walked with Paul to the ship.
Easy-to-Read Version—2008	When Paul finished speaking, he knelt down, and they all prayed together. They cried and cried. They were especially sad because Paul had said they would never see him again. They hugged him and kissed him. Then they went with him to the ship to say goodbye.
<i>God's Word</i> TM	When Paul had finished speaking, he knelt down and prayed with all of them. Everyone cried a lot as they put their arms around Paul and kissed him. The thought of not seeing Paul again hurt them most of all. Then they took Paul to the ship.
Good News Bible (TEV)	When Paul finished, he knelt down with them and prayed. They were all crying as they hugged him and kissed him good-bye. They were especially sad because he had said that they would never see him again. And so they went with him to the ship.
J. B. Phillips	With these words he knelt down with them all and prayed. All of them were in tears, and throwing their arms round Paul's neck they kissed him affectionately. What saddened them most of all was his saying that they would never see his face gain. And they went with him down to the ship.
<i>The Message</i>	Then Paul went down on his knees, all of them kneeling with him, and prayed. And then a river of tears. Much clinging to Paul, not wanting to let him go. They knew they would never see him again—he had told them quite plainly. The pain cut deep. Then, bravely, they walked him down to the ship.
NIRV	Paul finished speaking. Then he got down on his knees with all of them and prayed. They all wept as they hugged and kissed him. Paul had said that they would never see him again. That's what hurt them the most. Then they went with him to the ship.
New Life Version New Simplified Bible	. When he had spoken he knelt down and prayed with them all. They all wept profusely, and fell on Paul s neck and kissed him. embraced him hugged him (Genesis 45:14) What grieved them most was his statement that they would not see him again. They accompanied him to the ship.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	After Paul said this, he knelt with everyone and prayed. It seemed that everyone was crying. They hugged Paul and kissed him goodbye. What made them saddest of all was that he told them they would never see his face again. They walked with him all the way to the ship.
Contemporary English V.	After Paul had finished speaking, he knelt down with all of them and prayed. Everyone cried and hugged and kissed him. They were especially sad because

	Paul had told them, "You will never see me again." Then they went with him to the ship.
The Living Bible	When he had finished speaking, he knelt and prayed with them, and they wept aloud as they embraced him in farewell, sorrowing most of all because he said that he would never see them again. Then they accompanied him down to the ship.
New Berkeley Version	.
The Passion Translation	After Paul finished speaking, he knelt down and prayed with them. Then they all cried with great weeping as one after another hugged Paul and kissed him. What broke their hearts the most were his words "You will not see my face again." Then they tearfully accompanied Paul back to the ship.
Plain English Version	The leaders said goodbye to Paul, and they were very sad Paul finished talking, then he got down on his knees with all of those Christian leaders, to show respect to God, and he prayed with them. They all cried a lot, and they hugged Paul and kissed him. You see, they heard Paul say that they wouldn't see him again, and that made them very sad. Then they all went with him to the ship.
UnfoldingWord Simplified T.	When Paul had finished speaking, he knelt down with all of the elders and prayed. They all cried a lot, and they hugged Paul and kissed him. They were very sad because he had said that they would never see him again. Then they all went with him to the ship.
William's New Testament	After he had finished this speech, he fell on his knees with them all and prayed. There was loud weeping by them all, as they threw their arms around Paul's neck and kept on kissing him with affection, because they were especially pained at his saying that they would never see his face again. Then they went down to the ship with him.

Partially literal and partially paraphrased translations:

American English Bible	And after he said this, he kneeled down with them all and prayed. Well, many tears flowed as they hugged Paul's neck and tenderly kissed him. For when he said that they wouldn't see his face again, they were deeply saddened. And from there, they all accompanied him out to the ship.
Beck's American Translation	.
Breakthrough Version	And after he said these <i>things</i> , after placing his knees <i>on the ground</i> , he prayed together with them all. An adequate amount of crying came from everyone. And after falling on Paul's neck, they were being very friendly to him. Being in agony especially based on the message that he had stated, that they no longer are going to be seeing his face, they were bringing him on his way to the boat.
Common English Bible	After he said these things, he knelt down with all of them to pray. They cried uncontrollably as everyone embraced and kissed Paul. They were especially grieved by his statement that they would never see him again. Then they accompanied him to the ship.
Len Gane Paraphrase	After he had spoken these things, he kneeled down and prayed with all of them. They all wept deeply and embraced Paul and kissed him, being very sad most of all for the words which he said that they wouldn't see his face anymore. Then they accompanied him to the ship.
A. Campbell's Living Oracles	And having said these things, he kneeled down and prayed with them all. And there was great lamentation among them all: and falling upon Paul's neck, they kissed him; especially grieving for that word which he spoke, that they should see his face no more. And they conducted him to the ship.
New Advent (Knox) Bible	When he had said this, he knelt down and prayed with them all. They all wept abundantly, and embraced Paul and kissed him, grieving most over what he had said about never seeing his face again. And so they escorted him to the ship.

NT for Everyone	When he had said this, he knelt down with them all and prayed. There was great lamentation among them all, and they fell on Paul's neck and kissed him. They were particularly sorry to hear the word he had spoken about never seeing his face again.
20 th Century New Testament	Then they brought him to the ship. When Paul had finished speaking, he knelt down and prayed with them all. All were in tears; and throwing their arms round Paul's neck, they kissed him again and again, Grieving most of all over what he had said--that they would never see his face again. Then they escorted him to the ship.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	After speaking these things Paul knelt down and prayed with all of the elders. And when they all had a good cry, they embraced Paul and kissed him. What saddened them most of all was when Paul said that they would never see his face again. Then they accompanied him to his ship.
Berean Study Bible	When Paul had said this, he knelt down with all of them and prayed. They all wept openly as they embraced Paul and kissed him. They were especially grieved by his statement that they would never see his face again. Then they accompanied him to the ship.
Christian Standard Bible	After he said this, he knelt down and prayed with all of them. There were many tears shed by everyone. They embraced Paul and kissed him, grieving most of all over his statement that they would never see his face again. And they accompanied him to the ship.
Conservapedia Translation	When he had delivered this address, he knelt down and prayed with all of them. They all wept bitterly, and fell on Paul's neck and kissed him. They were sad most of all on account of these words that he spoke: that they would never see his face again. And they walked with him to the ship.
Revised Ferrar-Fenton Bible	And having thus spoken, he knelt down and prayed with them all. And the whole of them being much overcome with emotion, they leaned upon Paul's neck, and fervently kissed him; grieving especially on account of the remark which he made, that they might see his face no more. They then accompanied him to the ship.
Free Bible Version	When he finished speaking, he kneeled down and prayed with all of them. They all wept as they hugged and kissed him. What upset them the most was what he said about never seeing him again... Then they walked down to the ship with him.
International Standard V	When Paul [Lit. he] had said this, he knelt down and prayed with all of them. All of them cried and cried [Lit. Great crying came to all] as they put their arms around Paul and kissed [People customarily greeted their friends with a kiss.] him affectionately. They were especially sorrowful because of what he had said—that they would never see his face again. Then they took him to the ship.
Montgomery NT	When he had so said, Paul kneeled down, and prayed with them. And they all began, with loud lamentations, to throw their arms about his neck, and to kiss him lovingly, again and again, sorrowing most of all for the words that he had spoken, that after that day they should look upon his face no more. And they began to escort him to the ship.
Weymouth New Testament	Having spoken thus, Paul knelt down and prayed with them all; and with loud lamentation they all threw their arms round his neck, and kissed him lovingly, grieved above all things at his having told them that after that day they were no longer to see his face. And they went with him to the ship.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After this discourse, Paul knelt down with them and prayed. Then they all began to weep and threw their arms around him and kissed him. They were deeply
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distressed because he had said that they would never see him again. And they went with him even to the ship.

The Heritage Bible

And having said these things, placing himself on his knees, he prayed with all of them.

And there was ample lamenting, and falling upon Paul's neck they kissed him again and again.

Grieving most of all for the words which he spoke, that it was necessary that they absolutely not gaze upon his face any more. And they escorted him into the ship.

New Jerusalem Bible

When he had finished speaking he knelt down with them all and prayed. By now they were all in tears; they put their arms round Paul's neck and kissed him; what saddened them most was his saying they would never see his face again. Then they escorted him to the ship.

Revised English Bible—1989

As he finished speaking, he knelt down with them all and prayed.

There were loud cries of sorrow from them all, as they folded Paul in their arms and kissed him;

what distressed them most was his saying that they would never see his face again. Then they escorted him to the ship.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When he had finished speaking, Sha'ul kneeled down with them all and prayed. They were all in tears as they threw their arms around his neck and kissed him farewell. What saddened them the most was his remark that they would never see him again. Then they accompanied him to the ship.

Hebraic Roots Bible

And saying these things, placing his knees, he prayed with them all.

And there was much weeping of all, and falling on the neck of Paul, they ardently kissed him, most of all grieving for the word which he said, that they were going to see his face no more. And they went with him to the ship.

Holy New Covenant Trans.

When Paul finished saying these things, he kneeled down and they all prayed together. They all cried and cried. They were especially sad because Paul had said that they would never see his face again. They hugged Paul and kept on kissing him. They went with him to the ship to say goodbye.

The Scriptures 2009

And having said this, he knelt down and prayed with them all. And there was much weeping among them all, and falling on Sha'ul's neck, they kissed him, distressed most of all because of the word which he had said, that they would see his face no more. And they went with him to the ship. **statement**

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and these Saying Placing the knees [of] him with all them [He] prays Considerable but Crying becomes [of] all [men] and Falling to the neck [of] the paul [Men] kissed him Being Distressed especially at the word whom [He] had said for no more [They] intend the face [of] him to see [Men] sent (out) but him to the boat...

Alpha & Omega Bible

WHEN HE HAD SAID THESE THINGS, HE KNELT DOWN AND PRAYED WITH THEM ALL.

AND THEY BEGAN TO CRY ALOUD AND EMBRACED PAULOS (*Paul*), AND REPEATEDLY KISSED HIM,

GRIEVING ESPECIALLY OVER THE WORD WHICH HE HAD SPOKEN, THAT THEY WOULD NOT SEE HIS FACE AGAIN. AND THEY ACCOMPANIED HIM TO THE SHIP.

Awful Scroll Bible

And the same-as-these he saying, himself placing his knees down, wishes-with-regards-to with them all.

What is more, they all come to be weeping a considerable while, and being fallen-upon Paul's neck they were kissing him much.

They are being anguished most of all, over the word which he had spoken, that they are at the point to behold-the-experience of his face no-longer. Even were they directing- him -ahead to the ship.

- Concordant Literal Version And, saying these things, at his kneeling together with them all, he prays." Now there came to be considerable lamentation by all, and falling on Paul's neck, they kissed him fondly, being pained especially at the word which he had declared, that no longer are they about to behold his face. Yet they sent him forward into the ship."
- exeGeses companion Bible ...- and saying these,
he places his knees and prays with them all.
And there becomes much weeping;
they fall on the neck of Paulos and ardently kiss him,
grieving especially over the words he says,
that they are about to observe his face no more.
- and they forward him to the sailer.
- Orthodox Jewish Bible And having said these things, Rav Sha'ul fell down and, with them all, began davening.
And there was much weeping among them, and, having fallen upon the neck of Rav Sha'ul, they were kissing him,
with agmat nefesh above all at the dvar in which Rav Sha'ul had said that no longer would they see his face again. And they were accompanying him to the oniyah.
- Rotherham's Emphasized B. And [these things saying] [kneeling down with them all] he prayed. And they all wept much, and [falling upon Paul's neck] they were tenderly kissing him; being most distressed for the word which he had said,—That [no more] should they [his face] behold. And they accompanied him unto the ship.

Expanded/Embellished Bibles:

- The Expanded Bible ·When [After] Paul had said this, he knelt down with all of them and prayed. And they all ·cried [wept loudly/a great deal] because Paul had said they would never see ·him [his face] again. They ·put their arms around him [embraced/hugged him] and kissed him. Then they ·went with [escorted; accompanied] him to the ship.
- Jonathan Mitchell NT Then, after saying these things, upon bending his knees together with all of them, he spoke toward things being well (or: he prayed).
So there came to be considerable weeping and lamentation from all of them, and one after another, after falling upon Paul's neck, were successively giving down expressions of affection and fondly kissing him,
being presently pained by mental and emotional distress – especially upon the word which he had declared, that they were now about to no longer be periodically gazing upon his face. Thus they began escorting him, sending [him] forward unto the boat.
- P. Kretzmann Commentary **Verses 36-38**
The elders bid their teacher Godspeed:
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.
Kretzmann's **commentary** for Acts 20:36–38 has been placed in the **Addendum**.
{Benediction to the pastors conference}
- Syndein/Thieme And when he {Paul} had thus spoken, he kneeled down, and prayed with them all. And they all wept considerably {out of gratitude - happiness weeping}, and fell on Paul's neck, and kissed him {custom in the ancient world - a kiss to the side of the neck}.

Constantly sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.

Translation for Translators

Paul prayed with them and they sadly told him goodbye.

Acts 20:36-38

When Paul had finished speaking, he knelt down with all of the elders and prayed. They all cried a lot, and they hugged Paul and kissed him. They were especially sad because he had said that they would never see him [SYN] again. Then they *all* went with him to the ship.

The Voice

Once again, imagine this scene:

As Paul finishes speaking, he kneels down; and we all join him, kneeling. He prays, and we all join him, praying. There's the sound of weeping, and then more weeping, and then more still. One by one, we embrace Paul and kiss him, our sadness multiplied because of his words about this being our last good-bye. We walk with him to the ship, *and he sets sail.*

The last words of Paul to his Ephesian disciples are emotional, inspiring, but unbelievably arrogant. Who would place himself on a pedestal and encourage everyone to be more like him? It sounds like a cult of personality, but it is not. Paul understands that the gospel must be incarnate; it is more than a set of ideas, so someone must demonstrate how to walk the path of faith. He calls them to watch him carefully and emulate his behavior: watch how I treat people, how I eat, what I say, the way I give; and do likewise. If all believers could possess the same boldness to say, "do as I do," then the world would be a better place. Believers would not just speak the good news; they would live the good news.

[Kukis: When Paul asks to be considered an example in everything, it appears to be in the very limited sense that he was not greedy; and he did not ask anyone else to pay his way. When it came to his dedication to the people of Ephesus, he was all in; and when it came to speaking the gospel, he did not shirk back.]

Bible Translations with Many Footnotes:

Lexham Bible

And when he [*Here "when " is supplied as a component of the participle ("had said") which is understood as temporal] **had said these things , he fell to his knees and** [*Here "and " is supplied because the previous participle ("fell to") has been translated as a finite verb] **prayed with them all. And there was considerable weeping by all, and hugging** [Literally "falling on the neck of"] **Paul, they kissed him, especially distressed at the statement that he had said, that they were going to see his face no more. And they accompanied him to the ship.**

NET Bible®

When¹³¹ he had said these things, he knelt down¹³² with them all and prayed. They all began to weep loudly,¹³³ and hugged¹³⁴ Paul and kissed him,¹³⁵ especially saddened¹³⁶ by what¹³⁷ he had said, that they were not going to see him¹³⁸ again. Then they accompanied¹³⁹ him to the ship.

¹³¹tn Grk "And when." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here.

¹³²tn Grk "kneeling down...he prayed." The participle θείς (qeis) has been translated as a finite verb due to requirements of contemporary English style.

¹³³tn Grk "weeping a great deal," thus "loudly" (BDAG 472 s.v. ἰκανός and BDAG 546 s.v. κλαυθμός).

¹³⁴tn Grk "fell on Paul's neck" (an idiom, see BDAG 1014 s.v. τράχηλος).

¹³⁵sn The Ephesians elders kissed Paul as a sign of both affection and farewell. The entire scene shows how much interrelationship Paul had in his ministry and how much he and the Ephesians meant to each other.

¹³⁶tn Or "pained."

¹³⁷ Grk “by the word that he had said.”

¹³⁸ Grk “to see his face” (an idiom for seeing someone in person).

¹³⁹ BDAG 873 s.v. προπέμπω 1 has “they accompanied him to the ship Ac 20:38.”

The Spoken English NT

When Paul had said all that, he got down on his knees with them all and prayed. And everyone cried a good deal, and they were hugging Paul and kissing him.^{ww} They were saddest about his statement^{xx} that they were never going to see his face again. Then they went with him to the ship.

^{ww} Lit. “and throwing themselves on Paul’s neck, they were kissing him.”

^{xx} Lit. “...kissing him, grieving the most over the word in which he had said.”

Wilbur Pickering’s New T.

When he had said these things, he knelt down and prayed with them all. Then they all wept freely, and falling on Paul’s neck kept kissing him, sorrowing most of all because of the word that he had spoken, that they would see his face no more. And they accompanied him to the ship.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having said these [things], having placed his knees [fig., having knelt down], he prayed with them all. Then [there] was considerable weeping by all, and having fallen on the neck of Paul, they were affectionately kissing him, being deeply distressed most of all over the word which he had spoken, that they are about to be seeing his face no longer. Then they were accompanying him to the ship.
Benjamin Brodie’s trans.	And after saying these things and kneeling down on his knees, he prayed together with all of them. And there was considerable weeping by everyone, and having embraced Paul’s neck, they kissed him. Being in great mental grief and agony, because of the declaration which he had spoken, that in the future they would never again see his face. Then they escorted him to the ship .
Charles Thomson NT	And when he had thus spoken, he kneeled down with them all and prayed. And there was great weeping among them all; and they fell upon Paul’s neck and kissed him, being more particularly afflicted at his having said, that they should see his face no more.
Context Group Version	And when he had thus spoken, having knelt down with them all, he prayed. And they all wept intensely, and fell on Paul’s neck and kissed him, sorrowing most of all for the word which he had spoken, that they were about to see his face no more. And they brought him on his way to the ship.
Modern Literal Version 2020	And having said these things, he placed <i>himself on his</i> knees and prayed together-with them all. But considerable weeping came* from all, and having fallen upon Paul’s neck, they were kissing him, sorrowing especially upon the word which he had spoken, because they are about to view his face no more. Now they were sending him onward to the ship.
New American Standard	When he had said these things, he knelt down and prayed with them all. And they all <i>began to weep aloud</i> [Lit <i>a considerable weeping of all occurred</i>] and embraced Paul [Lit <i>threw themselves on Paul’s neck</i>], and <i>repeatedly</i> kissed him, grieving [Lit <i>suffering pain</i>] especially over the word which he had spoken, that they would not see his face again. And they were accompanying him to the ship.
Revised Geneva Translation	And when he had spoken this, he kneeled down and prayed with them all. Then they all wept abundantly, and fell on Paul’s neck, and kissed him, being most tormented by the words he spoke of seeing his face no more. And they accompanied him to the ship.

The gist of this passage:
36-38

Paul prays with these church leaders and then leaves by ship.

Acts 20:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036

Translation: *Having said these (things)...*

Paul had come to the end of the things that he wanted to say. There was likely much more to these final words, but God the Holy Spirit gives us the portion of the conversation that we need.

Acts 20:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting; decreeing (when by God)</i>	masculine singular, aorist active participle, nominative case	Strong's #5087
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
gonata (γόνατα) [pronounced <i>GOHN-ah-ah</i>]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *...[and] setting down on his knees,...*

Paul instinctively fell to his knees there, among these men. This was a common position to pray in.

Acts 20:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #4336

Translation: ...he prayed with all of them.

Paul prayed and these men prayed with him. Given all that had taken place, everyone there knew the potential danger that Paul was walking into. They all prayed about this; and no doubt, Paul prayed for this nascent church in Ephesus.

Acts 20:36 **Having said these (things) [and] setting down on his knees, he prayed with all of them.** (Kukis mostly literal translation)

They were at a point where everything could change going forward, which is difficult for many of them to consider.

Acts 20:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	masculine singular adjective; nominative case	Strong's #2425
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
klauthmós (κλαυθμός) [pronounced cloth-MOSS]	<i>weeping, crying, lamentation</i>	masculine singular noun, nominative case	Strong's #2805

Acts 20:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
panṓn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: Then a great weeping came about from [all of them there],...

Then these men, these leaders of the church in Ephesus, began to cry. Paul has been in Ephesus for several years teaching; and he did not go to Ephesus on his way out, thinking that he could end up teaching there for a few more years (which is what he should have done).

Acts 20:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epiríptō (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>falling upon; it metaphorically means coming upon, coming over, entering into the soul of another and cause a fundamental reaction</i>	masculine plural, aorist active participle, nominative case	Strong's #1968
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
tráchēlos (τράχηλος) [pronounced TRASH-ay-loss]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paúlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Acts 20:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataphileō (καταφιλέω) [pronounced <i>kat-af-ee-LEH-oh</i>]	<i>to kiss much, kiss again and again, kiss tenderly</i>	3 rd person plural, imperfect active indicative	Strong's #2705
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...having fallen upon Paul's neck to kiss him.

The men fell upon Paul's neck to give him a farewell kiss. This was apparently how men behaved in that era. Personally, I am glad that we have reduced the amount of affection shown between men. I am up for a firm handshake, but not much more than that.

Acts 20:37 **Then a great weeping came about from [all of them there], having fallen upon Paul's neck to kiss him.** (Kukis mostly literal translation)

Paul had already spoken about how he did not care what was about to happen with him, whether physical harm or imprisonment. The Ephesian leaders were probably worried that these outcomes were inevitable. However, it will turn out the Paul will see the Ephesians again.

Acts 20:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
odunaō (ὀδυνάω) [pronounced <i>od-oo-NAH-oh</i>]	<i>grieving; suffering sorrow, tormenting; being tormented, being in agony; being anxious [in anxiety]</i>	masculine plural, present passive participle; nominative case	Strong's #3600
Luke is the only New Testament writer to use this verb. Luke 2:48 16:24–25 Acts 20:38.			
mάλιστα (μάλιστα) [pronounced <i>MAHL-is-tah</i>]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 20:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
eréō (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, pluperfect active indicative; Attic form	Strong's #2046

Translation: They were [very] grieved especially over the statement [Paul] made,...

What really upset these men was one particular thing that Paul had said. This was about the danger that Paul knew he faced.

Acts 20:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person plural, present active indicative	Strong's #3195
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Acts 20:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωρέω) [pronounced <i>teh-oh-REH-oh</i>]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	present active infinitive	Strong's #2334

Translation: ...that they possibly would not see his face [again].

They were all concerned that Paul said that he might not see them again. Obviously, this is a very disconcerting thought, as Paul was growing spiritually and he was moving these men and their congregations forward with his teaching.

As we will find out in the future, Paul will communicate with the Ephesians by letter and then he will see them again.

Acts 20:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
propempô (προπέμπω) [pronounced <i>prop-EM-poh</i>]	<i>to send (forward, on one's way), to escort, to aid in travel; to accompany, to bring (forward) on journey (way), to conduct forth</i>	3 rd person plural, imperfect active indicative	Strong's #4311
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
plouion (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143

Translation: [Finally,] they escorted [Paul] to the ship.

The men walked out with Paul as he was about to board the ship to Syria.

Paul will apparently make a 4th missionary tour (not recorded in the book of Acts) and he will travel to Spain, and, according to R. B. Thieme, Jr., he will sail back to Ephesus (see the final lesson of the notes for the book of Acts in Bob's study of that book). This 4th missionary tour will be outlined near the end of the study of Acts.

Acts 20:38 They were [very] grieved especially over the statement [Paul] made, that they possibly would not see his face [again]. [Finally,] they escorted [Paul] to the ship. (Kukis mostly literal translation)

The men were disconcerted over the fact that they might not see Paul again. However, they have to respect his choices when it comes to moving forward in his life.

Acts 20:36–38 Having said these (things) [and] setting down on his knees, he prayed with all of them. Then a great weeping came about from [all of them there], having fallen upon Paul’s neck to kiss him. They were [very] grieved especially over the statement [Paul] made, that they possibly would not see his face [again]. [Finally,] they escorted [Paul] to the ship. (Kukis mostly literal translation)

Acts 20:36–38 After Paul finished speaking, he fell to his knees praying, and they were praying with him. At that point, they began weeping loudly, as they kissing Paul’s neck (a farewell gesture). They were particularly upset over the one thing that Paul said, that they might not see him again. Finally, they walked with Paul to the ship to bid him a final farewell. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 20 is in the Word of God

1. We figure out, from this chapter, how the tradition of the church meeting on Sundays actually began.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 20

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 20

Chapter Outline

Charts, Graphics and Short Doctrines

Paul's Third Missionary Journey (a map) from [Conforming to Jesus](#); accessed April 12, 2022. In Acts 20, we are staring in Ephesus and following the arrows around and back to Ephesus.



Addendum

Footnote originally placed with [Acts 20:1-3](#).

Footnote for Acts 20:1 (The Christian Community Bible)

- 20.1 Paul remained two and a half years in Ephesus, and some details in his letters let us see that Luke's account is very incomplete. The greater part of Paul's activity is not mentioned, in particular the evangelization of the neighboring towns of Ephesus by a team of his assistants: see the Introduction to Ephesians. Paul had much to suffer, and was perhaps imprisoned (Introduction to the Philippians). It was at this time that he wrote his letter to the Galatians and the First Letter to the Corinthians.

Footnote for Acts 20:1 (The Christian Community Bible)

Paul goes to Macedonia (where Thessalonica is located) and to Greece (where he spends some time in Corinth). There in Corinth, as he perseveres with his plan to go to Rome, he writes to the Romans.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:4–6](#).

Kretzmann's Bible Commentary on Acts 20:1–5

Paul had intended to make a trip to Macedonia and Achaia, chap, 19:21. That the riot in the city materially hastened his departure, or that the work of the Lord in Ephesus had come to a standstill or even received a severe setback, is not included in the text, 1 Corinthians 16:8-9. Not one of the disciples had been harmed in the tumult, and the speech of the secretary of the city must certainly be considered favorable, although in a negative way, rather than anything else. After the uproar had ceased, after the last excitement attending the riot had died down, which may have taken days and even weeks, Paul decided that the time for departure had come. So he called a special meeting of all the disciples of Ephesus, for there must have been other house congregations besides that of Aquila and Priscilla, 1 Corinthians 16:19. At this last service he gave them a farewell address of admonition and encouragement; he then took leave of them with the usual form of salutation and started on his trip to Macedonia. Sailing up the Aegean Sea, he landed at Troas, where he had expected to meet Titus, 2 Corinthians 2:12-13. But since he did not find him, he lost no time in pushing on to Macedonia. Here he made his missionary journeys in the accustomed way, visiting all the districts where congregations had been established, Philippi, Thessalonica, Berea. In all these cities his words of encouragement and admonition, of which he was not sparing, tended to establish the brethren in the faith and in sound Christianity. He even extended his journey over into the borders of Illyricum, west of Macedonia, Romans 15:19. But then he turned southward into Greece, or Achaia, where his principal errand was to the congregation at Corinth, some trouble there requiring his attention. He made a stay of fully three months here, intending after that to make the voyage directly to Syria. It was most likely at this time that he wrote the letter to the Galatians and also that to the Romans. But his plans were crossed by the enmity of the Jews, who plotted against his life, either by waiting for him at Cencreae or by hiring assassins to murder him aboard the vessel. Paul therefore quickly changed his mind and his plans and traveled overland through Macedonia, in order to embark in one of those harbors. He was not alone on this trip, but had a number of companions, six of whom, with Luke as the seventh in Philippi, traveled with him all the way, while two went ahead to await his coming in Troas. There was Sopater, or Sopater Pyrrus, of Berea, there were Aristarchus and Secundus of Thessalonica, there were Gaius of Derbe and Timothy of Lystra, there was Luke of Philippi; and finally, there were Tychicas and Trophimus, both of them probably from Ephesus. As one commentator explains, the discovery of the Jewish plot altered Paul's plan, and that at the last moment, when delegates from the various congregations had already assembled. The European delegates had intended to sail from Corinth, with Paul, and the Asian from Ephesus, but the latter, having received word of the change of plans, went as far as Troas to meet the others, and accompanied them the rest of the way. Note: In all these accounts the loving intimacy between Paul and the Christian congregations is evident, a splendid example in these days of indifference and selfishness.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-20.html> accessed November 30, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Footnote originally placed with [Acts 20:7–8](#).

Footnote for Acts 20:7 (The Christian Community Bible)

• 7. Luke tells us that the Eucharist took place on the day after the Sabbath—already our Sunday: the Christians

Footnote for Acts 20:7 (The Christian Community Bible)

had separated from the Jews, replacing the Sabbath with the following day, the first day of the week, the day of Jesus' resurrection. Doing so they were putting on their calendar the major event of their faith.

Naturally they meet in a home and this is the beginning of the Christian gathering. They share instruction and reflection, concluding with thanks giving (or Eucharist) and communion with the body of the Lord.

Each one could speak, and Paul as prophet and apostle had a good deal to say, prepared or inspired. What might have been Paul's long discourse? He read and interpreted texts from the Scripture that were referring to Jesus; he gave witness of his own commitment to Christ; he related the many happenings in his mission when the Spirit of Christ was at work.

This part of the celebration could be prolonged: the prophets, even Paul, tend at times to overdo it, but they could not separate without ending with "the breaking of bread", the Eucharist.

With the unlucky fall of one of the youth and the intervention of Paul, the participants witness God's power over death (see 10:36).

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[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:11–12](#).

Kretzmann's Bible Commentary on Acts 20:6–12

Paul and his companions from the European congregations, including Luke, celebrated the Passover in Philippi. After the festival they sailed from the harbor of Neapolis, but on account of adverse winds did not reach Troas until the fifth day, whereas with favorable winds the trip could be made in two, chap. 16:11-12. In Troas all the delegates that were to represent the various congregations in Jerusalem, in bringing them the collection which Paul had ordered, were now together. Here Paul made use of the "open door" of which he speaks elsewhere, 2 Corinthians 2:12, remaining in the city as long as he dared without endangering his plans as to the time of arrival in Jerusalem. On the first of the Sabbaths, on the first day of the week, the disciples came together for services, mainly to break bread, to celebrate Holy Communion. Here we have the first reliable account of the choice of Sunday as the day of worship. Because the faith of the Christians is based upon the resurrection of the Lord, they chose this day, not from necessity or by divine command, but to hear the Word of God and to use the holy Sacraments. It was an evening service, since Paul intended to leave in the morning. Paul himself addressed the assembly in a long didactic sermon, prolonging his address till midnight. It was his desire to give the disciples all possible instruction and admonition while he was still with them. Luke relates that they had many lights in the upper chamber of the house which served as their place of worship, not to guard against the suspicion of sinful practices among the Christians, but simply as a bit of vivid description, and to account, at least in part, for the sleepiness of the young man, whom the many lights, with their fluttering flame, undoubtedly made drowsy, as well as his effort to follow the words of Paul closely. This young man, whose name was Eutychus, had chosen the window-sill as his seat and was there gradually borne down, overcome, by sleep. Nobody seems to have noticed him until it was too late; for his sleep finally became so sound that he lost his balance and fell out of the window of the third floor down to the pavement below. The noise drawing the attention of the assembly to the accident, they hurried down, but only to pick up the young man dead. But Paul, who had also come down, stretched himself upon him and held him closely to the warmth of his body. After that he told the anxious brethren not to make any outcry, since his soul was now in him. It was a miracle of bringing a dead person back to life, much like that of the Shunammite's son, 2 Kings 4:33-35. Paul then returned to the assembly-room, celebrated the Holy Communion with the brethren and apparently also the feast which was held by the early Christians in connection with the Sacrament. After the close of the regular service, the apostle still spoke to the assembled disciples in a more informal way, explaining to them many points upon which they were

Kretzmann's Bible Commentary on Acts 20:6–12

in need of information. Until the dawn of the new day the meeting lasted, when Paul set forth on his trip southward. But the disciples of Troas brought the boy alive and well, and were filled with great consolation and strength of faith. They realized that it was the power of God in Paul that had performed this miracle, and that this work therefore testified to the truth of Paul's preaching. This same doctrine is the basis of every Christian's faith to this day.

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:15–16](#).

Kretzmann's Bible Commentary on Acts 20:13–16

The companions of Paul went down to the ship and embarked without him, sailing down to the city of Assos on the Adramyttene Gulf. The distance by water is about forty miles, while the trip overland is only about half as far. Paul had so ordered it, intending to make the trip afoot and to have them take him into the ship, to pick him up in the evening or on the next day. Paul was worn out with the labors and the excitement of the past weeks, not to speak of the constant menace due to Jewish hatred. A small journey afoot, therefore, though it was made after a night without sleep, would give him the opportunity to be alone in prayer with his Lord, besides affording the diversion of constantly shifting scenery along the way, a relief for body and mind. Note: There is much room for thought here for such as can read between the lines, both as to the burdens borne by a faithful preacher and to the necessity of solitude and recreation at times. When Paul had joined his companions on the ship at Assos, either the same evening or the next morning, and had been picked up by them, they went on to Mitylene, a harbor on the eastern coast of the island of Lesbos, where they anchored for the night, the channel being somewhat dangerous to navigate in the dark. The following day they made good headway, being able to reach a point near the mainland opposite the island of Chios, where they anchored for the night. Their next station was the island of Samos, south of the Caystrian Gulf, and southwest of Ephesus. To reach the island, they struck directly across the gulf and thus did not land at Ephesus. From Samos they crossed to the mainland, having some delay at Trogyllium, probably to take on or unload a part of the cargo. But from there it was only a short run to Miletus, the port at the mouth of the Maeander, a populous and important city, with a large inland trade, where the vessel was to stay for several days. The trip from Troas to Miletus had thus taken from Monday morning to Saturday evening. And Paul did not take the time to stop off somewhere and take a coastwise boat to Ephesus, for he had decided not to stop there on this trip, the delay such an action might occasion being his main reason. His hurry was due to the fact that he wanted to be in Jerusalem for the Festival of Pentecost. This plan left him barely seven weeks from the time he had started from Philippi, and approximately three of these were now gone.

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Footnote originally placed with [Acts 20:17](#).

Footnote for Acts 20:17 (The Christian Community Bible)

• 17. Paul returns to Palestine. He had a presentiment or he knew by a revelation of the Holy Spirit that another phase of his life was about to begin: the years of prison and trials. So he wished to say goodbye to all the leaders of the Church in the Roman province of Asia. He did not know all of them well, since the evangelization of this province had been the work of his team of assistants (20:4). These leaders are called elders in verse 17 and inspectors (or “epis copes,” from which we have bishops) in verse 28. See on this subject the commentary on Philippians 1:1.

Footnote for Acts 20:17 (The Christian Community Bible)

Paul gives his own example and develops the obligations of “pastors” in the Church (v. 28). He then invites them not to enclose themselves in the role of president or administrator of the community: they must prepare it for difficult times. Let them compare themselves with Paul and ponder on the sacrifices that the apostolic task demands of him. Is it good for them to rely on another—an apostle of course—when they are confronted with difficulties?

In verses 28-30, we have the warning of divisions and heresies in the Church: the same message will reappear in the Pastoral Letters (2 Tim 3:1-9). We are used to seeing Christians divided. For Paul, it was unthinkable. When he speaks of “the Churches of Christ” (Rom 16:4 and 16; 1 Cor 4:17; 11:16), he is only thinking of the local communities who communicate among themselves and all accept without discussion the same faith and tradition of the apostles. Paul alludes to what awaits him: all that we can do is to follow Christ, who has acquired his Church by his own blood.

Only in heaven will a leader of the Church find rest and retirement (20:32). In verses 33-35 Paul takes up the resignation discourse of Samuel (1 S 12:3). How quickly can a person be self-serving and look after self in any apostolic work.

The text also mentions the “bishops” (that word means inspectors). We do not know if they are the elders themselves, or only some of them, those with greater responsibility.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:18–21](#).

Kretzmann’s Bible Commentary on Acts 20:17–21

Miletus was a matter of only about thirty miles from Ephesus, and connected with the capital by a good Roman road. As soon as Paul, therefore, found out that the vessel would be delayed for a number of days, he sent a message to Ephesus, earnestly asking the elders of the church to come down. The congregation at Ephesus, where Paul had labored so long, was especially dear to him, and he felt that he could not afford to let this chance go by. And when the elders had come to see him, he addressed them in words of a tender farewell. He gave them, first of all, a brief review of his labors in their city. From the day that he had first set foot into their province, his concern, during his entire stay, had been for their spiritual and temporal welfare. He had done his work as a faithful servant of the Lord and in His interest only, with such a servant’s full and complete humility. His attitude had not been one of apathy, but he had been filled with genuine sorrow for his brethren and for the world, which even manifested itself in tears. His work had been done in the midst of temptations which had surrounded him, which had stepped forward from all sides on account of and in the plots of the Jews. Their enmity had not been confined to an occasional outburst of malice, but had attended him at all time, always with the intention of making him weary in his work for the Lord. But in spite of all these and other difficulties he had not made use of reserve in teaching, as a coward might have done, but openly and candidly he had proclaimed to them what was of value and use to them. For a minister to shrink back from plain statements of truth out of fear for his own welfare is usually a sign of unworthiness, and almost invariably harms the congregation. But Paul had taught the things profitable to the salvation of the Ephesians, publicly, before the assembled congregation, and privately, in visits from house to house. His constant endeavor had been to be a fearless and worthy witness both before the Jews and the Greeks of repentance toward God and faith in their common Lord Jesus Christ. That is briefly the substance of all Christian preaching, that all men, all sinners, should acknowledge their sins and turn from them to the God of their salvation, accepting the full atonement and redemption of Christ by faith in His true Savior. "Repentance is nothing else than truly acknowledging sin, to be heartily sorry for it, and to desist from it; which knowledge comes from the Law, but is not sufficient for a saving conversion to God, unless faith in Christ is added, whose merit offers the comforting preaching of the

Kretzmann's Bible Commentary on Acts 20:17–21

holy Gospel to all repentant sinners that are terrified by the preaching of the Law."

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:25–27](#).

Kretzmann's Bible Commentary on Acts 20:22–27

There is a strain of ineffable sadness in the entire address of Paul, and the reason for the sorrowful note is here given. Although Paul himself had not received an express revelation, others had prophesied concerning the outcome of the present journey. He felt urged, compelled in the Spirit, who directed his steps on more than one occasion; it would have been an act of direct disobedience for him not to travel up to Jerusalem. He had no definite information as to the things that would happen to him in that city, that would come upon him to harm him, only that the Holy Spirit, in every city through which he had recently passed, had plainly testified that fetters, chains, and therefore also affliction, awaited him. The nearer he came to Jerusalem, the more explicit became the prophecies, chap. 21:11. From step to step on his journey, Paul was warned and guided, and incidentally his spirit was filled with consolation and courage from above. He did not esteem his life worthy of mention, as a life that was precious to himself. As he had always subordinated his life, his abilities, his talents, his ambitions under the will of the Lord, so here also he had but one thought, namely, to finish his course, the service which he had received from the Lord Jesus, to be untiring in his testimony, to witness to the Gospel of the grace of God. This service, this ministry, had been entrusted to Paul by Jesus Himself, chap. 9:6-15; Galatians 1:1; Titus 1:3. Grace presupposes guilt, and therefore Paul had not weakened the proclamation of the Law, but his greatest joy had ever been to attest the Gospel of the grace of God in Christ Jesus, to lead poor sinners to the mercy of their Savior. The same spirit of joyful and willing service must be the driving power in every true servant of the Lord, whether engaged in the work of the formal ministry or not. All this Paul had emphasized once more, because it was his personal conviction, based upon the prophecies which he had heard recently, that they all who were now assembled before him, through whose midst he had journeyed with the proclamation of the kingdom of God, would see his face no more. All indications pointed in that direction and caused him to be very anxious and apprehensive. And this being the case, Paul called upon those present as witnesses before God on that day and in that solemn hour, that he was pure from their blood, that not a single one of them could demand his soul at the hand of the apostle from want of pastoral care; for he had not held back, he had not shrunk from proclaiming to them the entire counsel of God, the counsel of redemption and grace. "No epistle excels that to the Ephesians in the richness of its thoughts, and in its conception of a divine purpose running through the ages; no epistle dwells more fully upon the conception of the Church as the body of Christ, or exhorts more touchingly to diligence in keeping the unity of the spirit, or insists more practically upon the sanctifying power of the one Spirit and the sense of a divine membership in every sphere of human life. The rich and full teaching of the epistle is addressed to men who are able to understand the apostle's knowledge of the mystery of Christ; in other words, to those to whom he had announced more fully than to others the counsel of God."

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:29–31](#).

Kretzmann's Bible Commentary on Acts 20:28–31

With the example of the apostle before them, and with his challenge ringing in their ears, the elders of Ephesus should take heed, should attend closely, should watch over themselves. He purposely places this care first, as

Kretzmann's Bible Commentary on Acts 20:28–31

that which must precede the care of the flock. For only by constant watchfulness over themselves would they also be able to take proper care of the flock, of the congregation, which was in need of proper feeding and the most faithful attendance. For they are still members of the flock, though the Holy Ghost has placed them in the midst of the flock as overseers, with the one aim and purpose, namely, to feed and nourish the congregation, the Church of the Lord at this place, with spiritual food in proper amounts. Note that the elders are here addressed as bishops, or overseers, showing that in the times of the apostles there was no difference between the two offices, the names being used indiscriminately. No hierarchy has been established by God's command. It is most significant that Paul describes the congregation of the Lord as being purchased, acquired by purchase, through His own blood. "This is surely a clear text, from which follows without all contradiction that Christ, our Lord, through whose blood the Church was purchased, is God, to whom the Church belongs. For he says' clearly: It is God, who through His blood has won the Church and whose own the Church is. Since now, as we have heard, the persons are distinct, and it still is written here that God Himself through His blood has purchased the Church, therefore the conclusion comes with great force that God has His own blood which He has shed for His Church, that is, that Christ, our Savior, is true God, born of the Father from eternity, thereafter also by the Virgin Mary in time become a man and born. " The responsibility being so great, therefore, with such precious souls to give an account for, Paul's warning against two dangers which his prophetic vision could foresee, came with double emphasis. He knew that after his departure from them, in a future which was not greatly distant, there would enter into the flock from without grievous, ravaging, ferocious wolves, false teachers that would have no mercy on the flock, but would use every means to disrupt the congregation, to murder the souls by trying to persuade them to accept false doctrine. And in addition there would be factionists from within, out of their own membership, men that would arise without call and authority and establish themselves as teachers, with a doctrine full of perverse and antichristian matter, with the intention of drawing away those that were already Christians, the latter thereby becoming guilty of apostasy from the truth and from the true Church of Christ. These two dangers looming up before them, the elders of Ephesus should watch, be on their guard, exert constant vigilance, always remembering that Paul, for a space of three years, in round numbers, had not ceased night and day to admonish every single one of them with tears. His faithfulness should therefore serve as a continual incentive to them in the entire work of their responsible office. Note: To this day it is the Holy Ghost that gives to the congregations the teachers of the Gospel. For though He does not call immediately, yet He uses the congregations as His instruments and directs the affairs of His Church; therefore the congregations should also accept the pastors chosen by them in this spirit, and pledge them to teach and to watch, just as Paul here did the elders of Ephesus.

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:33–35](#).

Kretzmann's Bible Commentary on Acts 20:32–35

Paul had held up before the elders of Ephesus his own example, and had warned them most urgently against the dangers that would threaten the congregation. He now points them to the only source of courage and strength sufficient for them, by commending them to God and His Word, the Word of Grace, the grace of God being the primary content, the summary of the Gospel. With the counsel and admonition of God, as presented in this Word, before them at all times, they could not lack in strength in the midst of all adversity. For this Word is 'able at all times to build up, to edify, the Christians, and not only to promise them, but actually to give them the inheritance among all the consecrated. The promises of mercy in the Word of God are so sure, so plain, that there can be no doubt of its glories as the possession of the believers. In concluding, Paul once more, in a striking appeal, with graphic vividness, holds his example before the Ephesian elders. Neither the silver nor the gold nor the clothes of any one had he coveted; he had not been in the ministry among them for money. What is more, on account of a special glory which he desired to have, he had worked, as they knew, with his own hands, whose toil worn palms he showed them, in order to provide the necessities of life for himself and

Kretzmann’s Bible Commentary on Acts 20:32–35

for those that ministered with him. Very likely, Paul also in Ephesus had worked at his trade, either with Aquila and Priscilla or with Philemon. But this favorite boast of his was far secondary in importance to the fact that he had very strenuously labored in his ministry, and had thereby shown the Christians of Ephesus what was required in this work; he had in all things given them an example, combining his manual labors with the service of the needy. Thus it is an obligation to come to the aid of the sick and of all those that are in trouble, remembering always the words of the Lord Jesus, which He Himself had spoken, and which had been preserved by the disciples, although not included in the Gospels: "It is more blessed to give than to receive." This unselfish devotion to the service of the needy neighbor had been practiced by Jesus; it had been followed by Paul; it should be emulated by all Christians, for only thus will their faith find its proper expression and application.

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 20:36–38](#).

Kretzmann’s Bible Commentary on Acts 20:36–38

The touching farewell address of Paul had deeply moved all the elders of Ephesus. And this impression was heightened by the fact that, when he had finished speaking to them, he knelt down, threw himself down on his knees with them, and sent up a fervent supplication to the throne of grace, for himself, for the congregation at Ephesus, for the Church at large, imploring the protection of the Lord upon His own work. The leave-taking, after the manner of the warm-blooded Southern people, was very affectionate. Much bitter weeping of all took place, and, unable to control their feelings, they fell upon Paul's neck and kissed him again and again; for they had been most deeply affected by the word which he told them that they would not see his face again, would never again behold him expounding to them the wonderful mysteries of God. And then, as a final show of affection and relevance, they brought the apostle on his way to the ship, the harbor being some distance from the place where they met with him. Note: Such tender affection of a congregation for the teacher that has brought them the Word of Life, with similar expressions of this love, is witnessed even in our days; and it is surely well pleasing to the Lord to see the relation take this form'. Nevertheless, it must never be forgotten that the affection should center in the Gospel proclamation rather than in the person of the pastor or teacher. The Gospel and the work of saving souls must stand in the foreground at all times, and for the sake of these the servants of the Lord should be esteemed very highly, 1 Thessalonians 5:13.

From <https://www.studylight.org/commentaries/eng/kpc/acts-20.html> accessed December 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 20

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul’s travels about the Aegean Sea/Jewish plot against Paul	
After the uproar had come to an end, Paul sent after the disciples (under his command).	After the uproar in Ephesus ceased, Paul sent for some of his disciples working in that area.
Having exhorted [and] embraced [them], Paul went out to go to Macedonia.	Having exhorted and embraced them, Paul left for Macedonia.

A Complete Translation of Acts 20	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Now, having gone through those [familiar] regions and having exhorted [the believers there] with many a word, he went to Greece. Having worked [there] for three months, a plot by the Jews came about.	Having gone through those familiar regions and having exhorted the believers there with concentrated teaching, Paul then went to the Grecian region. He worked there for three months, when a plot by the Jews became known.
[Although] he was about to set sail for Syria, [Paul] decided to return through Macedonia.	Although he originally was going to set sail from there for Syria, Paul decided to double back through Macedonia.
Paul's associates during the 3 rd missionary tour	
[These men] were accompanying [Paul]: Sopater of Pyrrhus, a Berean; Aristarchus of the Thessalonians; Secundus and Gaius of Derbe; Timothy; [and the two men from] Asia [minor], Tychicus and Trophimus. These [men] were coming [to meet Paul]; they waited for us in Troas.	There were a number of men who planned on working with Paul and taking direction from him: these included Sopater of Pyrrhus, who was from Berea; Aristarchus, the Thessalonians; Secundus and Gaius of Derbe; Timothy; and Tychicus and Trophimus, two men from Asia Minor. These men were coming to meet up with Paul. They waited for us in Troas.
We were sailing after the days of unleavened bread from Philippi for five days to meet with them in Troas, where we remained for seven days.	Others of us were sailing from Phillipi after the days of Unleavened Bread. It took us five days to catch up with them in Troas. There we all waited for seven days.
Eutyclus falls three stories/Paul restores him to life	
At the first of the week, we gathered to break bread. Paul was discussing with them [new doctrinal breakthroughs], intending to depart [from there] the next day.	On Sunday, we gathered to take a meal together. Paul was discussing with all of us some doctrinal developments, intending to depart the next day.
But he kept on continuing [to teach] the word until midnight. [There] were lamps [lit] in this upper room where we had gathered together.	However, interest was so strong that, Paul just kept on teaching until midnight. The upper room where we had gathered was kept lighted by a number of lamps.
A certain young man with a name Eutyclus was sitting on the windowsill, being overcome with a deep sleep, as Paul keep speaking [for] a long [time]. Being overcome by sleep, [Eutyclus] fell down from the third story and was lifted up [and determined to be] dead.	While Paul was speaking to the men, there was a young man named Eutyclus there, who was listening, sitting on the window opening. As Paul kept on speaking, Eutyclus had fallen asleep and fell down from the third floor to the ground. The first person on the ground pronounced Eutyclus dead.
Paul, having gone down, fell upon him and embraced [him]. [Paul] said, "Do not be troubled, for his life is in him."	Paul also went down, fell upon the young man and embraced him. Then Paul said, "Do not be troubled by this incident; the man's life is still in him."
[Paul] went [back] upstairs, broke bread [once again], eating [it], and [after] speaking a long while until daybreak, he went away.	Paul went right back upstairs, had another meal, and then began speaking again for a long time until daybreak, after which, he left.
Now they also brought the young man alive [back upstairs] and they were comforted.	Those who were there also helped the young man back upstairs, comforted that he was still alive.

A Complete Translation of Acts 20	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Traveling along the eastern coastline of the Aegean Sea	
We (ourselves) were going on ahead to the ship. We set sail for Assos, from there intending to take up Paul, for this was the arrangement. [Paul] had planned to travel [there] on foot.	The plan was this: we would go ahead of Paul in the ship, sailing to Assos. Paul decided to go on foot and then meet us there.
In this way, he joined us in Assos. Having taken him [with us], we [then] went to Mitylene.	Just as planned, Paul joined up with us in Assos, after which we all set sail for Mitylene.
Likewise, from that place, [we] set sail on the following day to arrive opposite Chios. The next [day], we came near to Samos [and (we) remained in Trogyllium]. We came to Miletus on the next day.	Similarly, from that place, we set sail the following day in order to arrive opposite Chios. The day after, we came near to Samos, remaining in Trogyllium for a short time. We came to Miletus on the day following.
Paul had decided to sail past Ephesus that he not be caused to procrastinate in Asia (minor), for he was moving quickly, if possible that he might [be on time] for the Day of Pentecost in Jerusalem.	Paul had decided to sail past Ephesus, so that he not be slowed down there due to their positive volition towards his teaching. He had hoped to move quickly enough to get to Jerusalem on time for the Day of Pentecost.
Paul meets with Ephesus church leaders	
From Miletus, having sent [messengers] to Ephesus, [Paul] summoned the elders of the church.	When Paul got to Miletus, he sent a couple of messengers to Ephesus in order to summon some of the church elders.
As they came face to face with [Paul], he said to them, "You [all] know that from the first day that I set foot in Asia (Minor), how every time I was among you [all] [that I was] serving the Lord with grace orientation, with tears and trials, the ones happening to me by the Jewish plots.	When the elders from Ephesus arrived, Paul spoke to them, saying, "You know that, from the first day that I set foot in Asia Minor, how I kept on serving the Lord with grace orientation every time I was with you. I faced tears and trials, particularly at the hands of Jewish men who plotted against me.
How [ever], I did not hesitate being beneficial [or] from announcing [the gospel] to you [all] [or from] teaching you [all] publically and from house to house. [I kept on] testifying both to Jews and to Greeks concerning a change of mind toward God and [the necessity of] faith toward our Lord Jesus [Christ].	Nevertheless, I never hesitated to announce the gospel or to teach Bible doctrine to you publically or privately. In fact, I kept on testifying both to Jews and Greeks the necessity of changing one's mind toward God and the fundamental principle of exercising faith in our Lord Jesus Christ.
Paul believes that he must go to Jerusalem	
Now, observe, I am being bound by the spirit to go to Jerusalem, the events [which will take place] in her to me are not [yet] perceived.	Now listen: I feel as if I have been bound by my human spirit to go to Jerusalem, despite not really knowing what exactly will transpire there.
Nevertheless, the Holy Spirit, in every city, keeps on testifying to me, saying that bonds and persecutions are waiting [there] for me.	Nevertheless, the Holy Spirit, in every city, keeps on testifying to me that bonds and persecutions await me there.

A Complete Translation of Acts 20

The Kukis Reasonably Literal Translation	Kukis Paraphrase
But nothing I do [places] value on my own life, even as I might complete my [assigned] course [with joy] along with the service which I have received from the Lord Jesus, [which is] to testify to the gospel of the grace of God.	Regardless, I place no value upon my own life; only that I might complete my assigned course in life with joy along with the service which I have received directly from the Lord Jesus, which is that I continue to testify to the gospel of the grace of God.
Paul encourages the leaders from Ephesus	
Now, listen to me—I perceive that you [all] will no longer see my face.	Now, listen to me carefully here—I don't think that you will see my face again.
You [all], among whom I have gone through proclaiming the kingdom, because I solemnly testify to you [all] that in this day, I am absolved from the blood of all. For I have not hesitated to make known to you [all] all the plan of God.	I am speaking to all of you who have heard me go through your region proclaiming the kingdom of God. Today, I solemnly testify to you that I consider myself absolved of the blood of all there, for I never hesitated to make known to you the plan of God.
Take heed to yourselves and to all the flock, among whom the Holy Spirit placed you [all] [to be] overseers. [You (all) are] to feed the church of God [with Bible doctrine], which [church] He has purchased with His Own blood.	Take personal responsibility for yourselves and for the flock, over which the Holy Spirit assigned you to be overseers. You are to feed the church of God with Bible doctrine (which church, He had purchased with His Own blood).
Voices of apostasy will enter into the flock	
I have known that, will come in after my departure, grievous wolves to you [all], not sparing the flock. And [even] out from you [all] will rise up men who speak distortions, [intending] to draw away disciples after them.	It is a fact that, after I leave here, dangerous wolves will infiltrate your congregations, going after your flock. Men will rise up even from your midst, speaking distorted lies, with the intention of drawing away disciples after them.
Consequently, be vigilant, remembering that, for the space of three years, day and night, I did not stop admonishing every one of you with tears.	Consequently, always be on the alert, keeping in mind that I have warned you about this happening for three years. Day and night, I did not stop warning every person in your congregations, sometimes with great emotion.
Paul has not acted out of personal greed	
Now, I have placed these (things) before you [all] in the Lord, along with His word of grace, [which is] able to build up and to give [His promised] inheritance to all the consecrated ones.	And now, I commit this information to you in the Lord, along with His word of grace, which word is able to edify you and to give His promised inheritance to all of His set-apart ones.
I did not desire silver, gold or [nice] clothing [when I was with you]. You yourselves, you [all] keep on knowing that for my necessities and these things [which] are with me, [I] worked with these hands [to get them].	When I was with you, I did not indicate any desire for gold, silver or fine clothing. You yourselves all know that I worked with my own hands to obtain my necessities and anything else which I have with me.
All [of this] I have shown to you [all] [by example] that laboring in this way keeps on being necessary to help those in need.	In fact, I have shown you by my own example that it is necessary to work, not only for our own needs for to help others who are in need.

A Complete Translation of Acts 20	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Remember the words of the Lord Jesus, for He Himself said, '[It] is more a blessing to give than to receive.' "	Do not forget the words of our Lord Jesus, Who said, 'It is a greater blessing to give than it is to receive.' "
Paul leaves for Jerusalem	
Having said these (things) [and] setting down on his knees, he prayed with all of them. Then a great weeping came about from [all of them there], having fallen upon Paul's neck to kiss him. They were [very] grieved especially over the statement [Paul] made, that they possibly would not see his face [again].	After Paul finished speaking, he fell to his knees praying, and they were praying with him. At that point, they began weeping loudly, as they kissing Paul's neck (a farewell gesture). They were particularly upset over the one thing that Paul said, that they might not see him again.
[Finally,] they escorted [Paul] to the ship.	Finally, they walked with Paul to the ship to bid him a final farewell.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 20			
	Series	Lesson (s)	Passage
	1965 Acts (#402)	#94–104	Acts 20:1–41
	1992 Spiritual Dynamics (#376)	#1550	Acts 20:22
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#1592–1594	Acts 20:22–23
	1992 Spiritual Dynamics (#376)	#1664	Acts 20:22–23
	1967 Satan and the Angelic Conflict (#748)	#11	Acts 20:29
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studyight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studyight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28

Doctrinal Teachers* Who Have Taught Acts 20

Series	Lesson (s)	Passage
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm	Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of Acts 20



Word Cloud from Exegesis of Acts 20²⁷

These two graphics should be very similar; this means that the exegesis of Acts 20 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

²⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.