

Notes on the Greek New Testament Day 181 – June 30th – Acts 20:1-38

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

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Acts 20:1

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

παύσασθαι Verb, aor midd infin παύω stop;
midd stop, cease
θορυβος, ου m disturbance, riot

Probably some time in the summer of AD 55.
Bruce links with 2 Cor 2:12.

μεταπεμπομαι send for, summon
μαθητης, ου m disciple, pupil, follower
παρακαλεω exhort, encourage, urge
ἀσπάζομαι greet, take leave, say farewell
πορευομαι go, proceed, travel

Paul is not over-protective of the new Christians. He is content to leave them in a time of trouble, and to commit them to the care of the Lord and of one another.

Verse 2

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

διερχομαι pass through, go through

Bruce suggests that it may have been at this time that Paul went as far as Illyricum (Rom 15:19). "If so, the first ten words of this verse possibly cover the lapse of as much as a year."

μερος, ους n part, piece
ἐκεινος, η, ο that, those
Ἑλλάς, αδος f Greece

"Acts 20:1-2 treats Paul's leave-taking in Ephesus and his journey through Macedonia to Corinth in the most summary fashion. The account can be supplemented considerably from 2 Cor 1-7, where Paul discussed the events of the same period. There had been considerable tension with the Corinthian church during the final portion of Paul's Ephesian ministry. Paul seems to have written a rather confrontive letter to that congregation during that period. He described the letter as 'painful' and written 'with many tears' (2 Cor 2:3f.). Strong opposition to Paul had arisen in the church, and there were attacks on his status as their apostle. In the letter Paul seems to have confronted the opposition directly and severely. The letter was sent by way of Titus, and Paul evidently wanted to hear Titus's report back to him about 'how it went' before proceeding himself to Corinth.

"At this point the events in 2 Cor 1-7 overlap with Acts 20:1-2. Paul took his leave of Ephesus and set out for Macedonia (Acts 20:1). Along the way he hoped that Titus would meet him on his return trip from Corinth with a report on how things went with the letter. He stopped first at Troas and had an opportunity for witness there. His mind was, however, on Corinth. Titus did not join him at Troas, so he moved on to Macedonia – most likely Philippi – in the hopes of intercepting Titus there (2 Cor 2:12f.). There he finally met up with Titus returning from Corinth. Titus brought Paul the joyous news that the letter had its effect, the offenders had been disciplined, and the church had become reconciled to Paul (2 Cor 2:5-11; 7:5-13). Evidently Paul wrote 2 Corinthians at this point and sent it on ahead of his own coming. Finally he went to Corinth himself. This was the visit referred to in Acts 20:2-3 as his three-month stay in 'Greece.' It was his final visit to Corinth and probably took place in the winter of AD 55-56. During this time he wrote the Roman Epistle [cf. Rom 16:1]." Polhill

Verse 3

ποίησας τε μῆνας τρεῖς· γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας.

For this sense of ποιῶ cf. 15:33; Mt 20:12; 2 Cor 11:25.

τε enclitic particle and, and so
μην, μηνος m month
τρεῖς, τρια gen τριῶν dat τρισὶν three
ἐπιβουλή, ης f plot

"Ramsay supposes that Paul intended to take a pilgrim-ship, as he had perhaps done four years previously (cf. 18:21), which picked up at the chief ports those who wished to celebrate Passover or Pentecost at Jerusalem. On such a ship it would have been easy to find an opportunity of murdering Paul; having got wind of the plot, therefore, he chose to make his journey by a more circuitous route." Bruce

μελλῶ (before an infin) be going, be about, intend

ἀναγῶ mid or pass set sail
γνώμη, ης f purpose, intent, decision;
ἐγενετο γνώμης he decided
ὑποστρεφῶ return, turn back

Verse 4

συνείπετο δὲ αὐτῷ Σόπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος·

συνείπετο Verb, imperf midd dep indic, 3 s
συνεπομαι accompany, go with

"Most of these travelling companions were probably delegates from the various churches, bearing their churches' contributions for Jerusalem (cf. 1 Cor 16:3)." Bruce
On the importance of the collection, see Rom 15:25-19.

Βεροιαῖος, α, ον Beroean
Δερβαιοὺς, α, ον of Derbe
Ἀσιανός, ους m one from the Roman province of Asia

Verse 5

οὗτοι δὲ προσελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι·

προσελθόντες Verb, aor act ptc, m nom pl
προερχομαι go ahead, go before
Τρῶας, ἀδος f Troas

This marks the beginning of a new 'we' section. Bruce suggests that Luke may have joined Paul here as a delegate from the church at Philippi.

Verse 6

ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ.

ἐξεπλεύσαμεν verb, aor act indic, 1 pl

ἐκπλεῶ sail, set sail

ἄζυμος, ον without yeast

The days of unleavened bread began with the Passover and lasted for a week.

Φίλιπποι, ον Philippi, Proper name, plural in form

I.e. from the port of Neapolis.

ἄχρι prep with gen until, as far as; ἄχρι ἡμερῶν πεντε after five days
ὅπου adv. where, whereas, while
διατριβῶ remain, stay
ἑπτὰ seven

Verse 7

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.

μία τῶν σαββάτων first day of the week
(originally the first day after the sabbath).

Cf. Lk 24:1; 1 Cor 16:2.

συνηγμένων Verb, perf pass ptc, gen pl
συναγῶ gather together, assemble
κλαῶ break (only of bread)
ἄρτος, ους m bread, a loaf, food
διαλεγομαι discuss, debate, address

Probably informal conversation rather than a formal address.

μελλῶ (before an infin) be about to, intend
ἐξίεναι Verb, infin ἐξίειμι go away, depart
ἐπαύριον the next day

"If we compare this with ἄχρι αὐγῆς, v.11, we infer that for Luke the day did not begin in the Jewish way, at sunset but in the Greek way, at dawn; it was therefore not on Saturday evening but on Sunday evening, that they came together." Bruce

παρατείνω prolong

Cf. 28:23 for another lengthy discourse.

τε enclitic particle and, and so
μέχρι prep with gen until, to
μεσονυκτίον, ους n midnight

Verse 8

ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι·

λαμπάς, ἀδος f lamp, lantern
ἱκανός, ης, ον sufficient, great, much
ὑπερῶον, ους n upstairs room

Cf. 1:13; 9:37,39.

συνηγμένοι Verb, perf pass ptc, m nom pl
συναγω

Verse 9

καθεζόμενος δέ τις νεανίας ὀνόματι Εὐτυχος
ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπὸ βαθεῖ
διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον,
κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ
τριστέγου κάτω καὶ ἦρθη νεκρός.

καθεζομαι sit down, sit
νεανίας, ου m young man
ὄνομα, τος n name, title
θυρίς, ἰδος f window
καταφερω bring, cast against; pass be
overcome
ὑπνος, ου m sleep
βαθυσ, εια, υ deep
καενεχθεις Verb, aor pass ptc, m nom s
καταφερω

"Note the change of tense: κατφερομενος, 'dropping off to sleep'; κατενεχθεις, 'being sound asleep'. Bruce

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,
fall down

τριστεγον, ου n third floor
κατω down, below, beneath
αἶρω take, take up, take away, raise
νεκρος, α, ον dead

"Luke no doubt means that he was really dead, implying apparently that, as a physician, he had satisfied himself on the point... In spite of Paul's words in the next verse, we need not doubt that for a short time Eutychus was really dead in the strict medical sense of the word." Bruce

Verse 10

καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ
συμπεριλαβὼν εἶπεν· Μὴ θορυβεῖσθε, ἡ γὰρ
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.

καταβαινω come or go down, descend
ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτω
fall upon
συμπεριλαμβανω take in one's arms,
embrace

Compare 1 Kings 17:17ff

θορυβεω set in uproar; pass be worried

Present imperative implies cease doing something, i.e. 'stop making a fuss'.

ψυχη, ης f self, life, 'soul', living being

"Luke intends us to understand that his life returned to him when Paul embraced him." Bruce

Verse 11

ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ
γευσάμενος ἐφ' ἱκανόν τε ὁμίλησας ἄχρι
αὐγῆς, οὕτως ἐξῆλθεν.

κλαω see v.7

"The article [τον ἄρτον] points back to verse 7, κλασαι ἄρτον: it was after midnight (and therefore Monday morning) when they carried out the purpose for which they had met." Bruce

γευομαι taste, eat, experience

'Having taken food' – the Lord's Supper was probably accompanied by a fellowship meal.

ἱκανος see v.8

τε see v.7

ὁμιλω talk, converse

αὐγη, ης f daybreak, dawn

Verse 12

ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
οὐ μετρίως.

ἦγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
παῖδα Noun, acc s παις, παιδος m & f
servant, child
ζαω live, be alive

"Since this is stated here, and not immediately after verse 10, we may conclude that Eutychus recovered consciousness just before Paul's departure." Bruce

παρακλήθησαν Verb, aor pass indic, 3 pl
παρακαλω encourage
μετριως measurably; οὐ μ. immeasurably,
greatly

Verse 13

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

προελθόντες Verb, aor act ptc, m nom pl
προερχομαι go ahead, go along
πλοιον, ου n boat, ship
ἀνήχθημεν Verb, aor pass indic, 1 pl ἀναγω
see v.3
ἐκεῖθεν from there

"To get to Assos from Troas, the ship had to round Cape Leitum, thus requiring longer time than the land journey, especially as the prevailing wind was the stormy north-easter. 'Paul stayed on to the last moment, perhaps to be assured of Eutychus's recovery, while the other delegates went on ahead in the ship.' Ramsay" Bruce

μελλω (before an infin) be going, be about,
intend

ἀναλαμβανω pick up, take aboard

διατεταγμένος Verb, perf pass ptc, m nom s
 διατασσω give instructions, arrange
 πεζευω travel by land/ by foot

Verse 14

ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
 ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην,
 συμβαλλω meet
 ἀναλαμβάνω see v.13

Mytilene was the chief town of the island of Lesbos.

Verse 15

κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ
 κατηγήσαμεν ἄντικρυς Χίου, τῇ δὲ ἑτέρα
 παρεβάλομεν εἰς Σάμον, τῇ δὲ ἔχομένη
 ἦλθομεν εἰς Μίλητον·

κἀκεῖθεν and from there - formed from και
 ἐκεῖθεν

ἀποπλεω set sail, sail away
 ἐπιουσα, ης f the next day
 κατανταω come, arrive, reach
 ἄντικρυς prep with gen opposite, off

Kios was the birthplace of Homer.

ἕτερος, α, ον other, another, different
 παραβαλλω arrive, come near

"It is difficult to decide which meaning of παραβαλλω to choose here; it may mean 'pass by', 'cross over to', or even 'stop at'. Perhaps 'cross over to' is most suitable." Bruce
 Samos was the birthplace of Pythagoras.

ἔχομένη Verb, pres pass ptc, f dat s έχω; τη
 ἐχομενη the next day (see Luke 13:33)

Verse 16

κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν
 Ἔφεσον, ὅπως μὴ γένηται αὐτῷ
 χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδεν γὰρ εἰ
 δυνατὸν εἶναι αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
 γενέσθαι εἰς Ἱερουσόλυμα.

κεκρίκει Verb, perf act indic, 3 s κρινω
 judge
 παραπλεῦσαι Verb, aor act infin παραπλεω
 sail past

ὅπως (or ὅπως ἂν) that, in order that
 γένηται Verb, aor subj, 3 s γινομαι
 χρονοτριβῆσαι Verb, aor act infin
 χρονοτριβεω spend time

"We may take χρονοτριβῆσαι as practically a noun, the subject of γένηται" Bruce

σπευδω hasten, hurry, be eager (for)
 δυνατος, η, ον possible, able
 πεντηκοστη, ης f Pentecost

"Verse 16 presents something of a puzzle, explaining that Paul had decided to avoid stopping at Ephesus in his haste to reach Jerusalem by Pentecost. The next verse then tells how he sent for the elders at Ephesus to come to him at Miletus. Miletus was some thirty miles or so from Ephesus, and the main coastal road was somewhat longer. It has been estimated that the time involved in sending a messenger and for the elders to come would have taken perhaps five days. Saving time would not likely have been the primary factor in Paul's avoiding Ephesus. It may be that it was not safe for him to go to Ephesus at this time (cf. 2 Cor 1:8-11). It also may be that he was tied to his ship's schedule, with Miletus, not Ephesus, as the port of call. Or it may be that Paul simply thought that if he visited Ephesus there would be no way to tear himself away quickly from the Christians there. It would be more expeditious to have the leaders come to him." Polhill

Verse 17

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

πεμπω send
 μετακαλεομαι send for, summon, invite
 πρεσβυτερος, α, ον elder

Ramsay thinks that they arrived on the third day of Paul's stay at Miletus.

Verse 18

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

Bruce says of Paul's speech, "The address to the Ephesian elders is different in style and content from all the other speeches in Ac. It is the only example in Ac. of an address to an audience of Christians (apart from Peter's speech in 1:16ff. and the speeches in ch 15)... It is rich in parallels to the Pauline epistles... We gather that Paul's opponents had been attacking him in his absence; he defends his teaching and general behaviour by appealing to the Ephesians' own knowledge of him. We may divide the address into three parts;
 i) vv. 18-21, introduction (the apologetic note is introduced at once);
 ii) vv.22-32, exhortation;
 iii) vv. 33-35, apologetic and appeal."

παραγινομαι come, arrive
 ἐπίσταμαι know, understand
 πρῶτος, η, ον first

ἐπέβην Verb, aor act indic, 1 s ἐπιβαίνω
arrive, come to
χρονος, ου m time, period of time

Verse 19

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

ταπεινοφροσυνη, ης f humility

Cf. Eph 4:2 also 1 Thess 2:6ff.; 2 Cor 4:5; 7:6.

δακρυον, ου n tear (as in weeping)

Cf. v.31; 1 Cor 2:3; 2 Cor 1:8; 2:4; Rom 9:2;
Phil 3:18.

πειρασμος, ου m period or process of
testing, trial, test, temptation

"A hint of his hard experiences at Ephesus, not
described by Luke, but referred to in 1 Cor
15:32; 16:9; 2 Cor 1:8-10; 11:23 (see on
19:10)." Bruce

συμβαίνω happen, come about
ἐπιβουλη, ης f plot

"These plots brought him face to face with the
problem of Israel's unbelief in all its acuteness,
with which he had recently dealt in Rom 9-
11." Bruce

Verse 20

ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ
μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ
καὶ κατ' οἴκου,

οὐδεις, οὐδεμα, οὐδεν no one, nothing;
οὐδεν not at all

ὑπεστειλάμην Verb, aor midd indic, 1 s
ὑποστελλω draw back; midd turn back,
shrink back, hold back

συμφερω usually impersonal it is better, it is
profitable, it is useful

ἀναγγεῖλαι Verb, aor act infin ἀναγγελλω
tell, inform, preach

διδασκω teach

δημοσιος, α, ον public (δημοσια publicly,
in public)

κατ οἴκου i.e. privately, in their homes. Paul's
public preaching and teaching was reinforced
with private instruction.

Verse 21

διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσιν
τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν
κύριον ἡμῶν Ἰησοῦν.

διαμαρτυρομαι declare solemnly and
emphatically

τε and, and so; τε και and also

Ἑλληνη, ηνος m a Greek, non-Jew
μετανοια, ας f repentance, change of
heart, change of way

πιστις, εως f faith, trust, belief

Paul summarises his preaching in terms of
repentance and faith, cf. 26:20; 2 Cor 5:20ff.;
Rom 10:9ff..

Verse 22

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

δεω bind, tie

πορευομαι go, proceed, travel

Cf. 19:21; 1 Cor 16:4; Rom 15:25.

συναντήσοντά Verb, fut act ptc, n nom/acc pl
συνανταω meet, happen

The future participle is very rare in the New
Testament.

εἰδως Verb, perf act ptc, m nom s οἶδα

Verse 23

πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις
με μένουσιν·

πλην yet, nevertheless, however; besides

πολις, εως f city, town

διαμαρτυρομαι v.21

Cf. 21:4, 11

δεσμον, ου n bond, chain, imprisonment

θλιψις, εως f trouble, suffering

μενω remain, stay, await, wait for

Verse 24

ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν
ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν
διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ,
διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ
θεοῦ.

οὐδεις, οὐδεμα, οὐδεν no one, nothing

λογος is used here in the sense of reckoning –
i.e. 'I reckon my life of no account as precious
to myself' RV

ψυχη, ης f self, life

τιμιος, α, ον precious, valuable

τελειωω complete, accomplish

δρομος, ου m course (of life)

Cf. 2 Tim 4:7.

διακονια, ας f ministry, service

Cf. 2 Cor 3:6; 4:1; 5:18; Col 1:25; 4:17; 2 Tim
4:5.

διαμαρτύρασθαι Verb, aor midd dep infin

διαμαρτυρομαι v.21

τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ cf. v.32;
14:3; 2 Cor 6:1; Rom 5:15ff.; Eph 1:7f.; 2:7;
3:2; Col 1:6.

Verse 25

Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν.

οὐκέτι adv no longer, no more
ὄψεσθε Verb, fut act indic, 2 pl ὄραω see
προσωπον, ου n face
διερχομαι pass through
κηρυσσω preach, proclaim

"He did not know what awaited him at Jerusalem, but was prepared for the worst (cf. 21:13). If he survived, his intention was to evangelize the western part of the Empire (cf. 19:21; Rom 1:15; 15:23f.; 28f.). The Pastoral epistles imply, though they do not explicitly assert, a later visit to Ephesus (cf. 1 Tim 1:3; 2 Tim 1:15ff.)." Bruce

Verse 26

διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρα ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων,

διοτι because, for, therefore
σημερον today
καθαρος, α, ον pure, clean, innocent
αἷμα, ατος f blood

Cf. Ezek. 33:1-6.

Verse 27

οὐ γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν.

ὑπεστείλαμην see v.20
ἀναγγεῖλαι v.20
βουλη, ης f purpose, intention, plan,
decision

Verse 28

προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

προσεχω pay close attention to, be on guard, watch, watch out

Cf. 1 Tim 4:16. The first requirement of elders or of any in a position of responsibility in the church is to watch over *themselves*.

ποιμνιον, ου n flock
ἔθετο Verb, 2 aor midd indic, 3 s τιθημι
place, set, appoint
ἐπισκοπος, ου m overseer, guardian

Those who were recognised as having been equipped by the Spirit for a particular task were set apart for that responsibility, cf. Eph 4:11f.

ποιμαινω keep sheep, tend as a shepherd, rule

Note how the one group of people are called πρεσβυτεροι (v.17) and now ἐπισκοποι and, by implication of the verb used here, ποιμενες. For other NT examples of the shepherd in the church cf. Jn 21:16; Eph 4:11; 1 Peter 5:2ff.

περιποιήσατο Verb, aor midd dep indic, 3s
περιποιεομαι obtain, acquire, save

Cf. Is 43:21. "The words περιποιεομαι and περιποιησις in OT have a recognised connection with Israel; for other NT examples of the transference of the idea to the Church cf. 1 Cor 6:20; 7:23; Rom 6:22; Eph 1:14... Tit 2:14; 1 Pet 2:9." Bruce

αἷμα, ατος f blood
ἰδιος, α, ον one's own

The phrase διὰ τοῦ αἵματος τοῦ ἰδίου is a difficult one when the reference is to the church of God, and for this reason has led to several textual variants. Bruce suggests that the phrase should be translated, 'by means of the blood of His own One.'

Verse 29

ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου,

εἰσελεύσονται Verb, fut midd dep indic, 3 pl
εἰσερχομαι enter, go in, come in
ἀφιξις, εως f departure
λυκος, ου m wolf

Cf. Mt 7:15. "They are called wolves by contrast with the true shepherds (cf. Jn 10:12)." Bruce

βαρυσ, εια, υ heavy, fierce
φειδομαι spare

Verse 30

καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν.

ἀναστήσονται Verb, fut midd indic, 3 pl
ἀνιστημι midd rise, arise

"The 'wolves' come from without, but dangers from within the flock are also to be apprehended (cf. 1 Tim 4:1ff.)." Bruce

διεστραμμένα Verb, perf pass ptc, n nom/acc
pl διαστρεφω pervert, mislead
ἀποσπαω draw or lead away
μαθητης, ου m disciple, pupil, follower
ὀπισω after, behind

Cf. Gal 4:17; Rom 16:17f.; Col 2:8; 2 Tim 3:6; Tit 1:11.

Verse 31

διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν
νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ
δακρύων νοουθετῶν ἓνα ἕκαστον.

διὸ therefore, for this reason
γρηγορεῶ be or keep awake, be alert

Cf. 1 Thess 5:6,10; 1 Cor 16:13; Col 4:2.

μνημονεῦω remember, keep in mind
τριετία, ας f three years

Cf. 19:10.

νύξ, νυκτός f night
ἐπαυσάμην Verb, aor midd indic, 1 s παύω
midd stop, cease, cease from
δακρῦνον, ον n tear (as in weeping)
νοουθετεῶ instruct, teach, warn

Cf. 1 Cor 4:14; Col 1:28.

ἓνα ἕκαστον 'each and every one'

Verse 32

καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ
λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ
οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν
τοῖς ἡγιασμένοις πᾶσιν.

παρατίθεμαι Verb, pres midd indic, 1 s
παρατίθημι midd. commit, entrust
οἰκοδομεῶ build, build up, encourage

The message of the gospel is powerful and is
able to build up the church of God.

δοῦναι verb, aor act infin δίδωμι
κληρονομία, ας f inheritance, what is
promised
ἡγιασμένοις Verb, perf pass ptc, m & n dat pl
ἀγιαζῶ sanctify, make holy, set apart
as sacred to God

Cf. Dt 33:3f

Verse 33

ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς
ἐπεθύμησα·

ἀργυριον, ον n silver, money
χρυσιον, ον n gold
ἱματισμος, ον m clothing, apparel
οὐδεις, οὐδεμια, οὐδεν no one, nothing

Bruce thinks this is a genitive of possession
rather than a genitive agreeing with ἀργυρίου
etc. The sense is 'no man's silver or gold'

ἐπιθυμεῶ long for, desire, lust after

Verse 34

αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς
οὔσι μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐταί.

χρεία, ας f need, want
οὔσιν Verb, pres ptc, m & n dat pl εἶμι
ὑπηρετεῶ serve, render service, provide
for, look after (one's needs)

χειρ, χειρός f hand, power

Verse 35

πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ
ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,
μνημονεῦειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ
ὅτι αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον
διδόναι ἢ λαμβάνειν.

Bruce suggests that πάντα is here an adverbial
neuter plural meaning 'always'.

ὑπέδειξα Verb, aor act indic, 1 s ὑποδεικνύμι
show, make known

"That avarice among church leaders was a real
problem in Asia Minor seems to be attested by
the Pastoral Epistles, in which Paul insisted
that a major qualification for church leaders
should be their detachment from the love of
money (1 Tim 3:3,8; Titus 1:7,11), It may
well be that the false teachers were particularly
marked by their greed (cf. 1 Tim 6:3-10)."
Polhill.

οὕτως thus, in this way
κοπιάω work, work hard, labour

"The emphasis on the Christian duty of
working was perhaps necessitated by
exaggerated eschatological expectations, such
as Paul corrects in 2 Thess 2:1ff. Cf 1 Thess
4:11; 5:12ff.; 2 Thess 3:7-12; 1 Cor 4:12; Eph
4:28." Bruce

δεῖ it is necessary, must, should, ought
ἀντιλαμβανομαι help, come to the help of,
devote oneself to
ἀσθενεῶ be sick, be ill, be weak

Cf. 1 Thess 5:14; Gal 6:2; Rom 15:1; Eph
4:25.

μνημονεῦω remember, keep in mind
τε enclitic particle and, also
μακάριος, α, ον blessed, fortunate, happy
μᾶλλον adv rather, instead
ἢ or, than

"Although this saying is not found in the
Gospels, its spirit is seen in Lk 6:38; 11:9; Jn
13:34 etc." Bruce
The reference here seems to suggest that
collections of Jesus' sayings were in circulation
at this time.

Verse 36

Καὶ ταῦτα εἰπὼν θεῖς τὰ γόνατα αὐτοῦ σὺν
πᾶσιν αὐτοῖς προσήξασατο.

θεῖς Verb, aor act ptc, m nom s τιθημι
place, set
γόνυ, γονατός n knee

This idiomatic expression for kneeling is found
several times in Acts.

προσευχομαι pray

Verse 37

ικανός δὲ κλαυθμὸς ἐγένετο πάντων, καὶ
ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου
κατεφίλουν αὐτόν,

ικανος, η, ον large, great, much
κλαυθμος, ου m bitter crying, wailing
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ἐπιπιτω fall upon
τραχηλος, ου m neck
καταφιλωω kiss

For this idiomatic expression, cf. Lk 15:20;
Gen 33:4

Verse 38

ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι
οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν.
προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ὀδυναομαι be in great pain, be in great
distress
μαλιστα especially
εἰρήκει Verb, perf act indic, 3 s λεγω
οὐκετι adv no longer, no more
μελλω (before an infin) be going, be
destined
προσωπον, ου n face, presence
θεωρεω see

Cf. v.25.

προπεμπω escort, accompany
πλοιον, ου n boat, ship