

ACTS 20

NLET

THE DIRECTION OF PAUL'S WORK

AFTER THE RIOT IN EPHEBUS

1 Now, after the confused noise of *that crowded assembly* had come to an end, the Paul, having summoned ¹ the Disciples and ² having embraced *them*, went out to be taken ³ into the ⁴ *region of Macedonia*.

2 Now, having passed through the parts – *that is*, those – and having encouraged them with words – *indeed*, many, he went into the *region of Greece*,

3 And, having spent three months, when a plot against him having come about by the Jews, being about to set sail toward the *region of Syria*, a thought⁵ came *into his mind* to turn away *and go* through Macedonia, *so as to elude them*.

4 Now, *these* accompanied him as far as the *region of Asia*⁶:

- Sopater ⁷ of Berroia, now,
- from *the* Thessalonians – Aristarchus and Secundus, and
- Gaius *the* Derbean, and
- Timothy, now,
- *the* Asians: Tychicus and Trophimos.

5 ⁸ These, having gone on before *us*⁹, awaited us in Troas.

6 Now, we, *for our parts*, sailed away after the Days of the Unleavened *Bread* from Philippi. And, we came to them in Troas by the end of five days, where we let seven days slip away.

¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'having summoned' here. On the basis of 3% the NU has 'having sent for'.

² 93% of the Greek manuscripts, including the best line of transmission (f35), do not include 'having exhorted' here.

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'to be taken' instead of 'to go' (a present middle infinitive).

⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'a thought' (a nominative noun) here instead of 'of a thought' (a genitive noun).

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'as far as the region of Asia' here.

⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include 'son of Purros (or Pyrrhus)' here.

PAUL RESTORES A BOY'S LIFE IN TROAS

7 Now, in connection with the first *day* of the sabbaths, the Disciples being gathered together to break ¹⁰ bread, the Paul was dialoguing with them, being about to go away the next day. And, he was prolonging the discourse until *the middle of the night*.

8 Now, a considerable *number of* lamps were in the upper part of the house where we, *for our part*, were ones who were gathered together.

9 Now, there was some young man by the name of Eutychus sitting in the window frame, descending into a deep sleep while Paul was dialoguing for a long *time*. Having been overwhelmed by the sleep, he fell from the third story down. And, he was carried off dead.

10 Now, having gone down, the Paul fell upon him. And, having embraced him, he said, "Stop being disturbed! For, his psyche is in him!"

11 Now, having gone *back* up, and having broken bread, and having tasted food as far as enough, and having conversed until *daylight*, thus he went out.

12 Now, they led the boy away – living! And, they were encouraged – not *just* moderately!

HOW PAUL AND HIS COMPANIONS

TOOK DIFFERENT ROUTES FROM TROAS TO MILETUS

13 Now, we, *for our parts*, having drawn near ¹¹ toward the ship, put out *to sea* toward Assos, from there being about to take Paul on board *the ship*. For, thus he was one who had lastingly *and* respectively appointed¹², he, *for his part*, being about to travel on foot.

14 Now, as they came together¹³ with us in the *city of* Assos, having taken him on board, we came to Mytilene.

⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'Now,' here.

⁹ 45% of the Greek manuscripts, including the best line of transmission (f35), have 'having gone on before us' instead of 'having approached (?)'.

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

¹¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'having drawn near' instead of 'having gone ahead'.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'he was one who had lastingly and respectively appointed' here instead of 'being one who had lastingly and respectively appointed, he was'.

¹³ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'came together' (an aorist verb) instead of 'were coming together' (an imperfect verb).

15 From there, having sailed away, by the coming day we came down right opposite¹⁴ Chios.

By the next day we crossed over to Samos.

And, having stayed in Trogylium¹⁵, ¹⁶ ¹⁷ by the following day we came to Miletus. 16 For, he decided¹⁸ to sail past the city of Ephesus, in order that it might not come about *that* he use up time in the region of Asia. For, he was seeking eagerly that, if possible for him, he be being¹⁹ on the day of Pentecost to come to be in Jerusalem.

PAUL REMINDS THE ELDERS OF THE EKKLESIA IN EPHESUS
HOW HE DEALT WITH THEM

17 Now, having sent *someone* from Miletus to Ephesus, he summoned the Elders of the Ekklesia.

18 Now, insofar as they had come near to him, he said to them, "You, *for your parts*, certainly know from the first day²⁰ that I set foot in the region of Asia how I came to be with you the whole time –

- 19 slaving for the Lord with
 - all lowliness, and
 - many²¹ tears, and
 - *the* trials of those who had come to agree with me in connection with the plots of the Jews,
- 20 as not at all did I draw back from reporting to you and teaching you the things that are profitable, publicly and *house* by house,
- 21 bearing solemn witness to both Jews and Greeks:

- the Change of Mind toward God and
- a faith – *namely*, the²² *Faith* toward the Lord *Who is ours*, Jesus²³.

22 And now, look! I, *for my part*, having been lasting bound²⁴ by the Spirit, am going to Jerusalem, not knowing the things in her that shall happen to me, 23 except that the Spirit – *namely*, the Holy Spirit, *city* by city is solemnly bearing witness²⁵, saying that bonds and affliction await me.

24 However, I deem *it* an account of nothing. Neither, do I hold²⁶ the psyche *that is* mine²⁷ valuable to myself, so as to complete the Course *that is* mine with joy²⁸ and the Service which I received, issued from the Lord Jesus – *that is*, to solemnly be bearing witness to the Excellent Announcement of the Grace of the God.

25 And now, look! I, *for my part*, know that no more shall you see my face – you, *for your parts*, ALL of you among whom I passed through, heralding the Kingdom of the God²⁹.

26 On which account³⁰ I testify to you in connection with the Day today that I, *for my part*, am³¹ free from the blood of all. 27 For, I did not abstain from reporting to you all the will of the God³².

PAUL EXHORTS THE ELDERS OF THE EKKLESIA IN
EPHESUS

IN REGARD TO THEIR SERVICE TO THE ASSEMBLY
AND IN REGARD TO THE COMING OF GRIEVOUS WOLVES

¹⁴ 82% of the Greek manuscripts, including the best line of transmission (f35), have 'right opposite' instead of 'right on'.

¹⁵ 20% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Τρωγυλίω here instead of eleven other spellings.

¹⁶ 93.8% of the Greek manuscripts, including the best line of transmission (f35), include the words 'And, having stayed in Trogylium' here.

¹⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), do not begin a new sentence and include the conjunction 'Now,' here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'decided' (an aorist verb) instead of 'lastingly decided' (a perfect verb).

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'be being' (an imperfect verb) instead of 'possibly be' (an optative verb).

²⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition 'from' here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the adjective 'many' here.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²³ 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the title 'the Anointed' here.

²⁴ 95% of the Greek manuscripts, including the best line of

transmission (f35), have the word order 'I, for my part, having been lasting bound' instead of 'having been lasting bound, I, for my part,'.

²⁵ 79% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun translated as 'to me' here.

²⁶ 95.6% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Neither, do I hold' here. On the basis of 1.5% the NU omits them.

²⁷ 87% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is mine' here.

²⁸ 97.1% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'with joy' here.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'of the God' here.

³⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), have 'On which account' instead of 'Wherefore'.

³¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'I, for my part, am' instead of 'I am'.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'to you all the will of the God' here instead of 'all the will of the God to you'.

28 So then,³³ turn *your* attention toward yourselves and toward all the Flock in connection with which the Holy Spirit has set you³⁴ as overseers for Himself, to keep on shepherding the Ekklessia belonging to the Lord and³⁵ God, which He procured for Himself by means of the Blood *that is* His own.

29 For,³⁶ I, *for my part*, know this³⁷: that after the departure *that is* mine wolves – oppressive *ones* – shall come in toward you, not sparing the Flock. 30 And, from among you yourselves men shall arise, speaking things that have been lastingly twisted to drag away the Disciples after themselves.

31 For this reason, keep fully awake, remembering that for a period of three years, night and day, I did not cease admonishing each one with tears.

32 And now, I have placed the *things* before you, brothers,³⁸ –

- with respect to the God, and
- with respect to the Word of the Grace *that is* His,
- with respect to the One who is able to build *you* up and to give to you³⁹ an inheritance in connection with all of the ones who have been lastingly set apart for God and His purposes⁴⁰.

PAUL, BY EXAMPLE AND WORD, COMMENDS GIVING

33 I set my heart upon no one's silver, or gold, or clothing. 34 You yourselves know that these hands rendered service for my needs and *the needs of* the ones who were with me. 35 *In regard to* all things I showed, by tracing out a pattern for you, that in this way *it* is necessary to come to the assistance of those who are weak and to remember the Word of the Lord Jesus – that He, *for His part*, said, “It is more blessed to give than to receive.”

PAUL AND THE ELDERS OF THE CHURCH IN EPHESUS

PRAY TOGETHER

36 And, having said these things *and* having placed his knees *on the ground*, together with all of them he offered prayer.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here.

³⁴ This ‘you’ is plural in Greek.

³⁵ 89% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Lord and’ here. On the basis of 7% the NU omits them.

³⁶ 95.8% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For,’ here.

³⁷ 92.3% of the Greek manuscripts, including the best line of

PAUL’S TEARFUL DEPARTURE

FROM THE ELDERS OF THE CHURCH IN EPHESUS

37 Now, considerable weeping came about from all. And, falling upon the neck of Paul, they were kissing him *repeatedly*, 38 being especially grieved in reference to the word which he had said – that they were no longer destined to gaze upon the face *that was* his.

Now, they were escorting him to the ship.

transmission (f35), include the demonstrative pronoun ‘this’ here.

³⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the noun ‘brothers’ here.

³⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the pronoun translated as ‘to you’ here. On the basis of 2% the NU has the definite article ‘the’ (modifying ‘inheritance’).

⁴⁰ ‘those who have been lastingly set apart for God and His purposes’ – or, ‘those who have been lastingly sanctified.’