

Acts 20

Some areas skipped or lightly covered last week that need more explanation:

Acts 19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.

“... the chief of Asia” The Greek: Asiarchs (A-see-arcs) were men of the highest rank, being invariably chosen from among the wealthiest of the people. "They were ten in number, representing the ten cities of Proconsular Asia. They presided over all sacred rites.

Acts 19:35 And when the town clerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter?

The town clerk ... This was the city secretary, or scribe and was an office of first-rate influence among the Greek cities of Asia.

Acts 19:38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

“deputies” KJV (plural) **“There are proconsuls** RSV ...” Critics have been quick to point out that the Greek cities had only one proconsul each so must be a mistake by Luke ... they are wrong again: **“A Roman knight and a freedman had murdered the proconsul shortly after the accession of Nero and took over the administration of his estates in Asia. These villains assumed temporary proconsular authority.”** Therefore, the plural is accounted for, and the date fixed. It must have been 54 AD.

Journeys in Greece:

Acts 20:1-6 And after the uproar was ceased, Paul called unto [him] the disciples, and embraced [them], and departed for to go into Macedonia. **2** And when he had gone over those parts, and had given them much exhortation, he came into Greece, **3** And [there] abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. **4** And there accompanied him into Asia Sopater (so-PEE-ter) of Berea (ber-EE-ah); and of the Thessalonians, Aristarchus (air-is-TAR-chus) and Secundus (Sey-CUHN-

duhs); and Gaius (GAY-us) of Derbe, and Timotheus (TIM-ah-thee-uhs); and of Asia, Tychicus (TIH-kih-kuhs) and Trophimus (tro-FEE-muhs). 5 These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Acts 20:1 And after the uproar was ceased, Paul called unto [him] the disciples, and embraced [them], and departed for to go into Macedonia.

I Corinthians 16:1-8 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and [there are] many adversaries.

Acts 20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

He could no longer risk the dangers encountered in the tension-torn Ephesus. His planned journey to Jerusalem necessitated a commitment of the churches he had founded into the care of other competent brethren ... and as we saw in Acts 19 lesson many had one of the 9 supernatural gifts of the Holy Spirit which were given by the laying on of the Apostles hands cf: Acts 8:18, 19:1ff, I Cor. 12:1ff & I Cor. 13:8ff. These charismatic, spiritual gifts were given to perfect the church until the Scriptures were written.

Acts 20:3 And [there] abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Exhorting the churches made up most of the year's work found in v 1-6, as they travelled through three provinces. They were collecting monetary gifts for the poor at Jerusalem. This entailed many helpers, multiple trips, accounting, much

exhortation and teaching. This was a major part of Paul's efforts to solidify the Churches of Christ into one Body ... here today administration takes most my day.

Hence, his journey towards Jerusalem started with his journey to Macedonia, and Achaia.

The plot of the Jews was a menacing first note in the fateful dirge that haunted and hounded Paul from Corinth to Jerusalem to Rome.

II Corinthians 11:22-28 Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I. 23 Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty [stripes] save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 [In] journeying's often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Acts 20:4 And there accompanied him into Asia Sopater (So'-peter) of Berea; and of the Thessalonians, Aristarchus (air-is-TAR-chus) and Secundus (Sey-CUHN-duhs); and Gaius (GAY-uhs) of Derbe (DERB), and Timotheus (TIM-ah-thee-uhs); and of Asia, Tychicus (TIH-kih-kuhs) and Trophimus (tro-FEE-muhs).

These representatives of the churches who were assisting Paul in various ways in the collections, "going before", or preparing the way, making arrangements for every minute of the Apostles time, they, went on and were waiting for "us" at Troas.

Acts 20:5 These going before tarried for us at Troas (TRO-as).

Not none word is mentioned by Luke or Paul about his feelings until he reaches Troas

II Corinthians 1:8-10 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the

dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us];

II Corinthians 2:11-13 Lest Satan should get an advantage of us: for we are not ignorant of his devices. 12 Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

II Corinthians 7:5-8A For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without [were] fightings, within [were] fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent ...

Acts 20:5 These going before tarried for us at Troas (TRO-as).

Notice the reappearance of the first person personal pronouns “us” and “we”. Luke, as we have seen was probably a preacher too besides being the author of Luke and Acts. He had been left at Philippi in Chapter 16, and he again joins the Apostle Paul and his party at Philippi on his last voyage to Jerusalem.

From this point on, Luke continues as an eye witness, researcher, historian and personal companion of Paul through all his amazing trials and tribulations, until they arrive in Rome.

Luke is now, once again, an eyewitness and there is a noticeable change in style, and a lot of close detail is given by the author as they journey from Philippi to Jerusalem.

Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

The eyes of both the Apostle and Luke are on Rome. But the immediate target is Jerusalem, with ominous, black storm clouds gathering to destroy both Paul and his Gospel. He is saying farewell to the churches, and Luke reports this. In spite of many problems, endured over the past years, the unity of these churches must

be related to the reader. The love displayed for Paul must be told ... details are necessary to paint a picture. These details build up an impression of love and unity in these churches created by the power of the Gospel.

The Apostle Paul leaves his churches, but he leaves them as a powerful, redemptive force in the communities across the Greco-Roman civilization.

Ministering at Troas:

Acts 20:6-12 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. 7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, (U-kuh-s) being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him. 11 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. 12 And they brought the young man alive, and were not a little comforted.

Acts 20:7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

It was the first day of the week when the church at Troas gathered for worship.

I Corinthians 16:2 Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.

The fact that worship and collections were set aside “upon the first day of the week” implies that Sunday was the accustomed day of worship for the primitive Church. The Lord Jesus instituted the Lord’s Supper thereby teaching us cf:

Matthew 26:26-30 And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit

of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives.

Also cf: Mark 14:22-26 & Luke 22:14-20. The summary of the first worship says:

Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

I Corinthians 11:23-32 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [*same*] night in which he was betrayed took bread: 24 And when he had given thanks, he brake [*it*], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also [*he took*] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [*it*], in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink [*this*] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of [*that*] bread, and drink of [*that*] cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many [*are*] weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The first day of the week began at sundown on our Saturday night. It was our Saturday, but their Sunday. On this particular first day of the week, Paul preached till after midnight. If they had begun worshipping after sundown on Saturday, that would have been the first night of the week. Or any time before sundown on Sunday, would have been the first day of the week. The point is that they gathered on the first day of the week to worship, and the major element of their worship was the breaking of bread, or, the partaking of the Lord's Supper.

Acts 20:8 And there were many lights in the upper chamber, where they were gathered together.

Their worship was late in the day, extending into the night. Their time was not their own. This was not a clandestine meeting; it was necessitated by their work and social obligations. Slaves, freed men, women and tradesmen, as at Corinth "not many mighty, not many noble" made up the congregation. They must worship when and where possible on the first day of the week.

Acts 20:9 And there sat in a window a certain young man named Eutychus (U-kuh-s), being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

Eutychus (U-kuh-s), whose name in Greek means fortunate, was tired and sleepy. He may have worked from sunup all day that day, and he was weary.

Many miracles occurred not reported in Acts. The selection of each miracle contributed some link in the chain to binding the narrative of Acts together.

Luke, who was a physician, was present and states, the youth "... was taken up dead." The text and a medical doctor clearly state he was "dead".

Acts 20:10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him.

"...Paul went down, and fell on him, and embracing [him]" this clause is very aggressive in the Greek. Paul fell on him in a manner suggesting the action taken by Elijah and Elisha when raising the dead in the Old Testament (I Kings 17:21& II Kings 4:34ff)

Often, a special revelation, in the form of a miracle, rejuvenates the flagging spirit of a servant of God. It frequently does so by what it teaches as much as its proof of power.

Will the church in its local groups be left mangled, dying and dead, or, will they have the Spirit to help in service and growth? At the steaming upper-room worship in Troas, such questions were dramatically answered.

The room was crowded, filled to the brim, Eutychus (U-kuh-s) found a cramped seat in a slit in the wall serving as a window. There were many open wick, smokey oil lamps for "there were many lights"(V:8) this all added heat to the crush of much people.

After restoring him, Paul states, "... his life is in him."

How could Paul have left Troas with confidence that God was with him, and leave a mangled corpse, or, mangled churches behind him? The miracle was speaking to Paul's heart and the churches' saying, go forward with your purpose, I am with you. This was God's sign of assurance that the Gospel would continue to give life. This story reminds us God "in Christ" has overcome death.

John 11:14 Then said Jesus unto them plainly, Lazarus is dead.

John 11:17-26 Then when Jesus came, he found that he had [lain] in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat [still] in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give [it] thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man

I Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

If you have died to sin, you can live a new existence today a new life today now.

Romans 6:3-7 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: 6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

What if these changes are not happening in your life? Are you drowning in a pool of sinfulness? The sin that has died in our lives needs to stay dead.

II Corinthians 5:14-15 For the love of Christ constraineth (compel or force) us; because we thus judge, that if one died for all, then were all dead: 15 And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (to a life of faithfulness)

Acts 20:11 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.

You ever stay up all night? ... remember when you first loved ... time was nothing

Acts 20:12 And they brought the young man alive, and were not a little comforted.

Details build up an impression of love and unity in these Churches created by the power of Paul preaching the Gospel. The Apostle leaves the Churches he had established as a redemptive ever-lasting life giving force in their communities across the empire.

From Troas to Miletus:

Acts 20:13-15 And we went before to ship, and sailed unto Assos (AS-sos), there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos (AS-sos), we took him in, and came to Mitylene (MIH-til-lean). 15 And we sailed thence, and came the next [day] over against Chios (CHI-os); and the next [day] we arrived at Samos (SAY-mahs), and tarried at Trogyllium (tro-GUY-lee-uhm); and the next [day] we came to Miletus (my-LEE-tuhs).

Paul tarried at Troas while his mission group pressed on by sea. Paul hurried by land to Assos by Mitylene, crushing his natural desire to see Ephesus, and sending for the elders to meet him at Miletus. He offered his farewell exhortation.

The reason why Luke details only this one farewell address, is that it was typical of all his farewells.

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

The Ephesian Elders Exhorted

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

“... Elders ...” Shepherds, Pastors, Elders, Bishops, Presbyters & Overseers Why are three Greek words and classes of terms and six English words used to refer to just one office? The first class: shepherds and pastors Greek: poime'n (POY-men) beautifully describes their work as shepherds or pastors of God's flock (His

people). The second class: elders or presbyters Greek: presbyteros (pres-bi-TER-os): speaks of their person as regarding their age and Christian experience. The third class: Bishop or overseers Greek: episkopos (eh-pis-KO-pus) refers to their being teachers visiting the members and superintendents of the congregation.

I Peter 5:1-2 The elders (Greek: presbyteros / pres-bi-TER-os): which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2** Feed the flock of God which is among you, taking the oversight (Greek: episkopos / eh-pis-KO-pus) [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Paul's will use the same 2 Greek words that Peter uses for "Elders" showing again they are used interchangeably. Here is Paul's View of his Christian Ministry:

Acts 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Look at how I lived, Church leadership and be ye humble.

Matthew 20:25-28 But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. **26** But it shall not be so among you: but whosoever will be great among you, let him be your minister; **27** And whosoever will be chief among you, let him be your servant: **28** Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

This is the beginning of Paul's review of his three years with the Ephesians:

Acts 20:19 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:

The gentleness of his ministry ... "humility" ... lowliness of mind:

Tender hearted ... "with many tears"

Patient ... in trials ... "temptations"

Acts 20:20-21 [And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publicly, and from house to house, **21** Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Paul discusses the integrity of his ministry and Apostleship:

Neglected no truth ... “I kept back nothing that was profitable [unto you],”

Neglected no sphere ... public or private ... “publicly, and from house to house”

Neglected no race or class of persons ... “the Jews, and also to the Greeks”

The Message of his ministry ... “repentance toward God, and faith toward our Lord Jesus Christ”

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Paul’s Present Position: “I go bound in the spirit”

Paul’s Present Purpose: “... Jerusalem ...”

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Paul’s Present Prospect: “... bonds and afflictions abide me”

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Paul’s Final Purpose: “... that I might finish my course with joy, and the ministry”

Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Paul’s Painful Premonition: “... shall see my face no more”.

Acts 20:26 Wherefore I take you to record this day, that I [am] pure from the blood of all [men].

Paul has discharged all his responsibilities. “... that I [am] pure from the blood of all [men].”

Acts 20:27 For I have not shunned to declare unto you all the counsel of God.

“... declare unto you all the counsel of God”

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Romans 5:8-9 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The continuing responsibilities of elders and their motives to do their duties:

The "... Holy Ghost hath made you overseers" or "elders" V:17

This trust was purchased at a heavy price: "he hath purchased with his own blood"

Their duties: "Take heed therefore unto yourselves, and to all the flock"

Awesome Responsibilities: "...to feed the church of God ..."

Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Perils lie ahead: "... shall grievous wolves enter in among you, not sparing the flock."

Acts 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Some of you within the body will prove false.

Acts 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Be watchful for you must give an account.

Hebrews 13:17 Obey them that have the rule (hayg-eh'-om-ai lead, command or chief) over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Paul committed them to God and His Word, this was common and typical of all his farewells and salutations cf:

Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform [it] until the day of Jesus Christ:

Acts 20:33 I have coveted no man's silver, or gold, or apparel.

Acts 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Paul worked as a tent-maker to earn funds for himself and his co-workers on the mission field; and the imagination quite easily sees the gesture which accompanied the words, "these hands."

I gave you an example ... Nothing corrupts religion any more rapidly than providing too much filthy riches and earthly gain for its preachers and teachers ... the price of the "hireling" having a tendency to attract self-seekers who care not for the truth, but only for the filthy lucre. Paul set an example of faith that shall live forever. This is not to deny faithful ministers of the word their right of maintenance and a reasonable living. The Apostle Paul himself diligently defended a preachers need of a living ... but this is said to point out the historical undeniable dangers of shameful greed in the professional "priest-craft".

Often I have wondered why faithful rich preachers don't go buy some radio time ... call me and I'll help you and tell you how to do it inexpensively ... you don't have to be perfectly spoken, just prepared I Peter 3:15 and for real with God ... for He wants His word preached to "all the world" and He wants "every creature" to hear.

Acts 20:35 I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Paul's labor an example to them:

“ ... it is More blessed to give than to receive ...” The desires and ambitions of men are opposite to these words! In a society where the goal and the end of all of living is "getting," these words have a heavenly ring.

No other New Testament writer ever mentioned these words spoken by the Lord, and it remained for Paul who himself had given so much to remember and record it for the ages to come.

The teaching of Jesus enjoins us to conduct ourselves properly.

Acts 20:36-38 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 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.

At Ephesus Domitian Caesar naming himself the “lord god”, instituted imperial worship, he had a Temple built for a 21 foot image of himself and required everyone to worship the image or be considered atheists. Don't be afraid, Jesus alone is eternal not any Caesar. cf:

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Jesus in revelation tells the Church “don't be afraid” of a 21 foot idol

Revelation 1:17-18 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Jesus rebukes the cooling off of the devotion of the Church at Ephesus cf:

Revelation 2:1-7 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have [somewhat] against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy

candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The elders temporarily get the message for in cf:

Revelation 4:10-11 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

The Continuing story of Ephesus:

Apparently they forgot and their repentance must have been short lived because, true to Jesus words: today there is not one vestige or trace of the Church at Ephesus remains. It has disappeared and no longer exists.

Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey Commentaries, Wikipedia, and World Conquest.