

Testament. Thank God we have spent so much time here at Living Waters Tabernacle studying Paul's epistles. And having done so, I think we do know just what it was the Apostle Paul had to say unto the precious disciples here at Troas. No doubt he used similar words that we will later read again in ACTS 20:32, which reads: *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.*

We would like to know what became of Eutychus after this most eventful night of his life, but the scripture doesn't reveal any of this unto us. Eutychus was a young man with the rest of his life before him, and yet he now knew just exactly how short life really is, and how precious life is. I doubt if Eutychus wasted his second chance opportunity to live his life to the fullest in Christ Jesus. He was after all a walking testimony to the fact that Jesus does indeed raise the dead! I imagine that the testimony of Eutychus went along these lines: *EPHESIANS 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Perhaps this was the very same message that Paul left them at Troas with.

Assos to Miletus

ACTS 20:13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 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. 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.

As we continue to study the life of the Apostle Paul we note once again that the writer here, Luke, goes into greater detail in the everyday life of the Apostle Paul during this period of time. This is because Luke is traveling with Paul from here through the end of the book of ACTS. Thus we find in this portion of scripture a chronicle of six more places that Paul either visited or passed close by as he continued his journey toward Jerusalem. Brother Copley notes that "the meanings of the six points touched from Troas to Ephesus may be of profit to the Bible student." So we will examine this portion of scripture a little closer and see if we too can glean the treasures contained herein.

In verse 13 we find Luke telling us that "...we went before to ship,..." but as you read on in this verse we find that the "we" Luke references here doesn't include the Apostle Paul, for the Apostle Paul went on foot to Assos. The "we" Luke references then would include the faithful seven of ACTS 20:4, and Luke himself. Which brings us to ask this question: Why didn't the Apostle Paul want to go with them by ship at this point? We are not given a specific answer to this question here in scripture. Coneybear and Howson note that the distance by land from Troas to Assos is nineteen miles. Nineteen is the number of FAITH, and certainly the Apostle Paul was a New Testament hero of faith! Nineteen miles is a considerable distance to walk by foot also. At least a six hour journey at a brisk walking pace. The distance by sea from Troas to Assos was about forty miles

around Cape Lectum. The way the winds were during the previous week when Luke and Paul sailed from Philippi unto Troas in five days, the Apostle Paul must have felt it would be just as fast, if not faster, to walk from Troas unto Assos, rather than sail. Perhaps Paul had looked out to sea from Troas, and noted some rough seas, and realizing that the ship he was going to get on was going to land at Assos anyway, he decided that his time could be better spent walking. Besides he had already suffered three ship wrecks, and had spent a night and a day in the deep, this according to 2 CORINTHIANS 11:25, so why not walk when you can must have entered into his thinking, a least just a little bit.

My supposition as to why the Apostle Paul chose to go on foot to Assos was so that he could spend a little more time with the Saints of Troas. Perhaps some of them traveled with him as far as Assos. Remember that a great miracle had taken place at midnight at Troas when Eutychus was raised from the dead. Many questions were bound to be asked the Apostle Paul. Thus he had talked unto them until the break of day, but even then there would be those who wanted to learn more. Part of learning is asking questions, and getting answers from the teachers. The Apostle Paul did this, and he did this here at Troas.

Another thing to consider here as to why the Apostle Paul chose to walk instead of riding to Assos, was the events of his last night at Troas. We have no idea what it was to preach a sermon until midnight; then pray for a dead man, who subsequently arose from the dead; and then talk to these very same tired but attentive people until the break of day. Obviously the strength of the LORD overshadowed them all, and especially the Apostle Paul. Perhaps the Apostle Paul began rehearsing in his mind, if not out loud, the following Old Testament scriptures that he was so very familiar with. EXODUS 15:2 *The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.* PSALMS 28:7 *The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.* PSALMS 118:14 *The LORD is my strength and song, and is become my salvation.* Perhaps Paul even cried out like the Psalmist in PSALMS 119:28 *My soul melteth for heaviness: strengthen thou me according unto thy word.* Maybe then the Lord brought the following encouraging verses to Paul's mind from ISAIAH. ISAIAH 40:28 *Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.* 29 *He giveth power to the faint; and to them that have no might he increaseth strength.* 30 *Even the youths shall faint and be weary, and the young men shall utterly fall:* 31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* ISAIAH 41:10 *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.* Perhaps with such thoughts as this in his mind the Apostle Paul left Troas on foot, and headed for Assos. PSALMS 71:16 reads: *I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.* The prophet Elijah in 1 KINGS 19:5-8 was fed angel's food, *...and went in the strength of that meat forty days and forty nights...* so how hard would it have been for the Lord to have given the Apostle Paul renewed strength and energy to walk the nineteen miles from Troas to Assos, especially after the wonderful events that have just occurred during the night. New life was given unto Eutychus, and renewed energy was obviously given unto the Apostle Paul, and those disciples of Troas. And so it was with this renewed strength from the Lord that the Apostle Paul was able to go on foot unto Assos. It is possible that the Apostle Paul traveled this distance mainly by himself. If he did, he would have long period of time to fellowship with Jesus. And the time would quickly pass by.

Assos was a Greek city founded around 1000 B.C. Aristotle lived in Assos for a while, and even opened an academy there. The old remains of Assos are of granite, and some are well preserved. No doubt the Apostle Paul enjoyed the sights here, if only briefly.

Assos means: approaching, or coming near. There are some wonderful scriptural thoughts expressed in these words: approaching, or coming near. The word "approaching" is found twice in scripture. The first time is in ISAIAH 58:2, which in part reads: *...they take delight in approaching to God.* The full overcomers have such

an attitude: ...they take delight in approaching to God. The Apostle Paul also used the word "approaching" in the following discourse from HEBREWS 10, which shows how we can ...take delight in approaching to God. HEBREWS 10:19 *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.* Here we see that Apostle Paul encouraging Saints to not waver in our faith; to provoke one another unto love and to good works, and to not forsake the assembling of ourselves together, but to more and more encourage each other to continue running the race; to come on and get with it as Brother Hill used to say; and the more so ...as ye see the day approaching. In other words Jesus is coming soon, don't get left behind by indifference or laziness. Don't get distracted by the everyday affairs of this world. JAMES 4:8 in part tells us: *Draw nigh to God, and he will draw nigh to you.* This is another way of expressing approaching, or coming near.

The day that is approaching is the coming of the Lord, a thought that was foremost in the heart and mind of the Apostle Paul. Here is some of what he wrote about the coming of the Lord. 1 CORINTHIANS 1:4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* 1 THESSALONIANS 3:11 *Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* 1 THESSALONIANS 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.* 1 THESSALONIANS 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* 2 THESSALONIANS 2:1 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.* These are but a few of the many scriptures the Apostle Paul encouraged each and every one of us with to be ready for that very soon approaching day when Jesus will appear in the sky to catch his Bride away!

ACTS 20:13 *And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene.* This all happened in one day.

Mitylene was the seaport and capital city on the southeast side of the island of Lesbos. The distance between Mitylene and Assos is about thirty miles. History records that Mitylene was famous for being the home of one of the seven Greek wise men, and philosophers named Pittacus, whom they made governor. All accounts record that Mitylene was a beautiful city. This is where Paul and his fellow ship mates spent the night. Certainly he must have been tired. Historians have figured out that the moon would have set a little after midnight that night, so it would have been a very dark night, and that is why the ship captain didn't want to sail any further until daylight.

Mitylene means: purity; cleansing. Here is what Brother Copley writes about this subject: "Wherein he (Paul) met us at Approaching (Assos), we took him in, and came to Purity (Mitylene)." "Grace is on the lookout for hearts who are coming near to the right way. Instantly such hearts take grace on board, they are brought to purity of doctrine and on to purity of practice and power." {End of quote from Brother Copley.} PSALMS 12:6 reads: *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* MALACHI 3:3, in part, tells us this about a refiner and purifier of silver: *And he shall sit as a refiner and purifier of silver:...*

Perhaps you have heard the following story entitled "The Story of the Silver Refiner." "There was a group of women in a Bible study on the book of MALACHI. As they were studying chapter three, they came across verse three which says: *he shall sit as a refiner and purifier of silver.*" This verse puzzled the women, and they wondered what this statement meant about the character and nature of God. One of the women offered to find out about the process of refining silver and get back to the group at their next Bible study."

"That week this woman called up a silver smith, and made an appointment to watch him at work. She didn't mention anything about the reason for her interest in silver beyond her curiosity about the process of refining silver."

"As she watched the silver smith, he held a piece of silver over the fire and let it heat up. He explained that in refining silver, one needed to hold the silver in the middle of the fire where the flames were hottest as to burn away all the impurities. The woman thought about God holding us in such a hot spot -- then she thought again about the verse, that he sits a refiner and purifier of silver. She asked the silver smith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. The man answered that yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. If the silver was left even a moment too long in the flames, it would be destroyed."

"The woman was silent for a moment. Then she asked the silver smith, "How do you know when the silver is fully refined?" He smiled at her and answered, "Oh, that's easy -- when I see my image in it." {End of "The Story of the Silver Refiner."}

As humans we often wonder why God takes us down the path He does, and tries us in the fire like He does. Perhaps the above story helps explain this to us a little better. Also 1 PETER 1:7 gives us further assistance in understanding such things: *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:...* . Certainly the Apostle Paul faced manifold trials throughout his life, but we know that The Master Silversmith watched tirelessly the whole time that this piece of silver was being refined, as He created another one of His many eternal pure Masterpiece works of faith. May such workings be going on in our own lives too! Truly the Apostle Paul learned like the Psalmist above wrote: *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* {PSALMS 12:6} Like wise we read in PROVERBS 30:5 *Every word of God is pure: he is a shield unto them that put their trust in him.*

The Apostle Paul expressed purifying thoughts in the following verses. PHILIPPIANS 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

The third recorded place that Paul journeyed near after leaving Troas was Chios. ACTS 20:15 *And we sailed thence, and came the next day over against Chios:...*

Chios is a very beautiful, and mountainous kidney shaped island in the Aegean Sea about sixty five miles south of Mitylene. Of the many islands in the Aegean Sea, Chios is the fifth largest. The tallest mountains on Chios go up to 4200 feet. The temperature on the island varies from the lower 50's in January to the 80's in the

summer. Chios is separated from the mainland by about five miles, and was only twelve miles away from the city of Smyrna. The island Chios is about 32 miles long, and its width varies from 8 to 18 miles. Chios was famous for producing marble, as well as wine, figs, and olives from its very fertile soil. It was one of the first places in the world to mint coins. Chios means: open, or an opening.

The Apostle Paul didn't visit the island of Chios on this journey, and it seems that the only reason that it was mentioned at all was because it gave shelter to the ship Paul and his companions were on. Obviously the ship captain didn't want to sail on the moonless nights.

ACTS 20:15 continues: *...and the next day we arrived at Samos, and tarried at Trogyllium;...* . Get a good map, and you will find that on this day Paul's ship sailed just to the west of Ephesus. No doubt the Apostle Paul recalled his nearly three years at Ephesus as they sailed by, but we read in ACTS 20:16 that *...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.* He would however get one more chance to see the elders of Ephesus in a couple of days. More on this later in ACTS 20.

The distance from Chios to the island Samos, and the port of Trogyllium was about eighty five miles. Samos means: a token; a sandy bluff; a height; full of gravel. Samos is an island about 27 miles long, and 8 miles wide. Samos is very fertile island famous for its wine and olives. Paul didn't stay there, but rather tarried at a place known as Trogyllium on the western projection of the mainland about a mile from the island of Samos, Trogyllium was probably a very small port where Paul and his company anchored. Trogyllium means a cache; in other words a hole in the ground for preserving food. Brother Copley notes: *"...Saints pass along the way of such enticements, and have to get the victory over the earthly receptacles of earth's treasures. And many a person has been snared by the contents of an outdoor cellar. Of course those Gospel soldiers "tarried at Trogyllium" long enough only to get their supper and breakfast, present necessities for these bodies of humiliation. Their objective was Miletus, the place of safety and plenty, purchased by the scarlet line, or blood of the Lamb." They were there before; for they all started by faith in the cross.*" {End of quote from Brother Copley.}

As Brother Copley just noted Paul's next stop after Trogyllium was Miletus. ACTS 20:15 *...and the next day we came to Miletus.* The distance from Trogyllium to Miletus was about 17 miles, an easy three hour sail. Paul's ship would have arrived there during the middle of the morning. Miletus is thirty-six miles south of Ephesus.

Miletus has two meanings, both which point us to Jesus. The meaning Brother Copley latched onto above is: red; or scarlet, and such were our sins that Jesus shed His blood and died for. In HEBREWS 9:12 the Apostle Paul references the red and scarlet blood of Jesus stating in part: *...but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.* The other meaning for Miletus is: "pure white fine wool." This too points us to Jesus, and reminds us of a couple of scriptures we have studied in lessons past. In REVELATION 1:14 we read this description of Jesus Christ the Righteous Judge: *His head and his hairs were white like wool, as white as snow;...* . His head and his hairs being white like wool, and being white like pure snow speak of His agelessness, or His eternalness, His heavenliness, and His deity. White symbolizes purity, innocence, and righteousness. Wool (undyed) symbolizes purity and whiteness. None could be purer than Lamb's wool from the Lamb of God. ISAIAH 1:18 mentions both the white snow, and wool, stating: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* These symbols of white snow, and white wool found in REVELATION 1:14 point us to the purity, and holiness, and the majesty of Jesus.

With some serious questioning of the ships captain the Apostle Paul figured out that he probably had time to meet with the Ephesian elders. Paul's line of thinking is explained like this in 16 & 17. 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. 17 And from Miletus he sent to Ephesus, and called the elders of the church.*

Let's consider here how it would be possible for the Apostle Paul to reach Jerusalem with this boat load of money he was taking to the poor Saints of Jerusalem, and arrive there before the day of Pentecost. There are fifty days from Passover to Pentecost. The days of unleavened bread succeeded the Passover, and we find the Apostle Paul staying at Philippi at least seven days at Philippi after the Passover (ACTS 20:6). In ACTS 20:6 we also find that Paul and Luke spent five days on the passage to Troas. Twelve days out of the fifty have passed so far. Seven more days were spent at Troas, and four more days were occupied on the voyage from Chios to Miletus (verses 13-15) bringing to twenty three days accounted for up to this point in time of ACTS 20:16. Two to four days were spent at Miletus, making the total now as long as twenty seven days since Passover. From Miletus in three days Paul went from Coos, to Rhodes, and Patara (ACTS 21:1). Two more days would suffice for the voyage to Tyre (ACTS 21:2 & 3). Thirty two days from Passover. In ACTS 21:4 we find Paul at Tyre for seven days, making it thirty nine days since Passover. ACTS 21:7 Indicates that one day was spent in Ptolemais making it forty days since Passover. The next day Paul came to Caesarea and spent many days at the house of Philip the evangelist. And from Caesarea it was about a days journey to Jerusalem, meaning that Paul could have very easily have been in Jerusalem by the day of Pentecost, and he probably arrived there two or three days before Pentecost.

Here is an explanation as to why the Apostle Paul would want to be in Jerusalem by the day of Pentecost. In LEVITICUS 23 we find that there were three feasts a year which the children of Israel observed: (1) the Passover feast, which was followed by the seven days of unleavened bread spoken of in ACTS 20:6; (2) the feast at Pentecost, and (3) the feast of tabernacles. As time progressed from the days of Moses to when the children of Israel came into the land of Caanan, which became Israel, they celebrated these feasts at Jerusalem, collectively as a nation. Recall back in LUKE 2:41 how we are told that *Jesus ...parents went to Jerusalem every year at the feast of the passover.* Again in JOHN 7 we find that Jesus disciples, and Jesus went to the feast of tabernacles at Jerusalem, (Judaea), because that is where the majority of the Jews gathered to celebrate this feast. In ACTS 2:5-11 on the day of Pentecost recall that there were Jews dwelling at Jerusalem *...out of every nation under heaven...* (verse 5); *...Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,...* (verse 9-11). The reason there were so many Jews at Jerusalem on the day of Pentecost was that the Jews came from all over the world to be at Jerusalem to celebrate this feast of Pentecost. A tremendous amount of Jews from all over the world got to witness the out pouring of the Holy Ghost at Jerusalem as Jesus had promised. This happened on the day of Pentecost in ACTS 2. All of the events of ACTS 2:1-41 take place at Jerusalem on the day of Pentecost. The reason the Apostle Paul wanted to be in Jerusalem, if possible, on the day of Pentecost was to be a part of this Jewish celebration, and if at all possible, to preach unto his fellow Jews. Recall in ROMANS 1:16 the Apostle Paul had recently written this statement: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* In ROMANS 10:1-4 Paul wrote: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.* Paul would have liked to preach unto his fellow Jews there at Jerusalem about the salvation of Jesus. In ACTS 24:11 the Apostle Paul stated that the reason he went up to Jerusalem at this time of Pentecost was *"for to worship."* Again in ACTS 24:17 the Apostle Paul stated another reason he came to Jerusalem at this time of Pentecost was *...to bring alms to my nation, and offerings.* All of the above reasons factored in as to why ACTS 20:16 reads like it does: *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.*