there, owing to the machinations of those  
who had caused the uproar in ch. xix.  
Another reason has been given: “He  
seems to have feared that, had he run up  
the long gulf to Ephesus, he might be detained in it by the westerly winds, which  
blow long, especially in the spring.” But  
these would affect him nearly as much at.  
Miletus.

**17.**] The distance from  
Miletus to Ephesus is about thirty miles.  
He probably, therefore, stayed three or  
four days altogether at Miletus.

**the elders**] called, ver. 28, **bishops**. This circumstance began very early to contradict  
the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus (Cent. 2), “He  
called together at Miletus the *bishops and  
presbyters* (elders), who came from Ephesus  
and the rest of the churches near.” Here  
we see (1) the two, *bishops and presbyters*,  
distinguished, as if *both* were sent for, in  
order that the titles might not seem to  
belong to the same persons,—and (2) other  
neighbouring churches also brought in, in  
order that there might not seem to be  
*bishops* in one church only. That neither  
of these was the case, is clearly shewn by  
the plain words of this verse: “he sent *to  
Ephesus*, aud summoned the *elders of the  
church*.” So early did interested and disingenuous interpretations begin to cloud  
the light which Scripture might have  
thrown on ecclesiastical questions. The  
A. V. has hardly dealt fairly in this case  
with the sacred text, in rendering the  
designation *episcopous*, ver. 28,‘ *overseers*:’  
whereas it ought there, as in all other places,  
to have been bishops, that the fact of  
*elders and bishops having been originally  
and apostolically synonymous* might be apparent to the ordinary English reader,  
which now it is not.

**18**.] The evidence furnished by this speech as to the  
literal report in the Acts of the words  
spoken by St. Paul, is most important. It  
is a treasure-house of words, idioms, and  
sentiments, peculiarly belonging to the  
Apostle himself. See this shewn in my  
Greek Test. The contents of the speech  
may be thus given: *He reminds the elders  
of his conduct among them* (vv. 18—21):  
*announces to them his final separation  
from them* (vv. 22—25): *and commends  
earnestly to them the flock committed to  
their charge, for which he himself had by  
word and work disinterestedly laboured* (vv.  
26—35).

**from the first day**] These  
words hold a middle place, partly with  
“*ye know*,” partly with “*after what man-  
ner I was with you*.” The knowledge on  
their part was coextensive with his whole  
stay among them: so that we may take the  
words with **ye know**, at the same time  
carrying on their sense to what follows.

**I was with you**] So 1 Thess. i.  
5, ii.10. See 1 Cor. ix. 20, 22.

**19. serving the Lord**] With the sole exception  
of the assertion of our Lord, ‘ Ye cannot  
serve God and mammon,’ Matt. vi. 24;  
Luke xvi. 13, this peculiar verb (*“ to be a  
bond-servant to”*), for ‘serving God,’ is used  
by *Paul only*, and by him seven times, viz.  
Rom. vii. 6, 25; xii. 11; xiv. 18; xvi.18;  
Phil. ii, 22; Col. iii. 24;1 Thess. i. 9.

**with all humility of mind**] Also a  
Pauline expression, 2 Cor. viii. 7; xii. 12.

**temptations**] See especially Gal. iv.  
14.

**20. I kept back nothing**] So  
again ver. 27. The sense in Gal. ii. 12 is  
similar, though not exactly identical—  
‘*reserved* himself,’ withdrew himself from