

THE BOOK OF ACTS

CHAPTER 20

GREECE, TROAS, MILETUS

THE CHALLENGE OF CHAPTER TWENTY

Paul warns the pastors to “take heed” of themselves and all the “flock” God has made them overseers for. We may not be called to pastor, but the principle still applies to our daily lives. If we do not keep ourselves built up in the Word and in the Spirit, how can we be an influence over those God has entrusted to us, whether they are family members, friends, coworkers, or neighbors?

Each of us has been called to be an ambassador of the Lord, and to be a successful representative of His kingdom, we must not neglect our personal relationship with the Lord.

JOURNEYS IN GREECE (1-6)

Once the mob in Ephesus has been dispersed, Paul departs from Macedonia. After exhorting the Macedonians, Paul travels to Greece and remains for three months until a plot against him is revealed. He then travels through Macedonia and arrives in Troas.

This chapter begins the closing section of the book of Acts. It begins with Paul’s pastor’s conference, and the remainder of the book recounts Paul’s great failure in Jerusalem. He will begin to chart his own course and disregard the leading of the Holy Spirit. His desire to return to Jerusalem will become an emotional issue rather than a principle of the Word of God.

After the revival in Ephesus, Paul possibly develops an attitude of independence. He acts as if he has “arrived.” He will repent of this attitude while in prison in Caesarea, and he eventually meets up with the geographical will of God in Rome.

MACEDONIA

Act 20:1 After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.

The “uproar” is the mob of chapter 19. Paul calls together the converts and church leaders who have come to know the Lord and have become disciples during the previous three years. Paul embraces them and heads for the northern part of Greece. He will be there for almost one entire year.

On this trip, Paul travels to Troy where he will meet Titus (2 Corinthians 2:13; 7:13-14) and train him as a troubleshooter. Paul will then send him to Corinth. He will later bring back word that the trouble in the church has been solved (2 Corinthians 7:13-16). Paul writes 2 Corinthians and Romans during his year in Macedonia.

It is Paul's desire to visit Macedonia again because of the faithful brothers who have stood with him financially during his hardships in Corinth. Paul has become great friends with them and they are close to his heart.

GREECE

Act 20:2 Now when he had gone over that region and encouraged them with many words, he came to Greece

Paul travels again the path through Berea, Thessalonica, and Philippi. He exhorts the disciples this time because he had been unable to do so the first time he preached; he had been run out of town before he was able to. Now that the trouble has settled down, Paul returns to build up the members of the congregations he had helped begin. He is also able to thank them for their tremendous financial gifts brought to him by Timothy and Silas (18:5). After Paul leaves Macedonia, he heads to Achaia.

RETURN TO MACEDONIA

Act 20:3 and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

During the three months Paul is in Achaia, he writes the epistle to the Romans. Also during this time, the Jews make an assassination attempt on his life. The Jews are on board a ship Paul is to take to Syria. While on board, the Jews plot to kill him. Instead, Paul determines to go to Macedonia. Paul is being directed by the Spirit without his knowledge. Paul may have thought he was determining to do this himself, but he is being prompted by the Holy Spirit.

We will never know until we get to heaven how many times the Holy Spirit led us without our understanding. We have been protected and guided by angels and the Holy Spirit numerous times. This is all part of the walk of faith.

PAUL'S TRAVELING TEAM TO MACEDONIA

Act 20:4 And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

This verse lists Paul's traveling team and seminary into Macedonia. They will receive "on-the-job training." The calling and operation of the apostle will be both taught and demonstrated. Many will be left to establish churches along the way. Berea was where the Word was received with "readiness of mind" (7:4). This is the place where the believers were commended for searching out the scriptures to verify the teaching of Paul.

Sopater came from Berea and must have been a wonderful and strong believer. Aristarchus and Secundus were from Thessalonica. Aristarchus was almost killed in Ephesus (19:29) and will be with Paul in prison (Acts 27:2; Colossians 4:10; Philemon 1:24). Gaius, from Derbe, was

with Aristarchus in the Ephesian uprising against Paul (19:29). Tychicus is mentioned as being on Paul's team. He delivered the letters to Ephesus and Philippi from Paul who was in prison (Ephesians 6:21; Colossians 4:7; 2 Timothy 4:12; Titus 3:12). Trophimus will be the innocent party in a riot in Jerusalem (21:29). He later has an attack from Satan and cannot resist it. His faith becomes weak, and Paul leaves him sick at Miletus (2 Timothy 4:20).

SEVEN DAYS IN TROAS

Act 20:5 These men, going ahead, waited for us at Troas.

Paul's team goes ahead and waits for Paul and Luke in Troas. Luke has rejoined the team and writes of "us," Paul and Luke.

Act 20:6 But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

And we sailed away from Philippi after the days of unleavened bread, and came unto them (via Samathrocia [16:11]) to Troas in five days; where we abode seven days.

The Feast of Unleavened Bread is a full week long. Paul desires to be in Jerusalem on Pentecost (verse 16) which will be fifty days later. The trip to Troas is usually two days. On the way, Paul apparently preaches for a while in Samathrocia.

PAUL IN TROAS (7-12)

Paul meets with disciples to break bread and speaks with them until midnight. A man sitting on a windowsill falls into a deep sleep and plummets from a third story window to the ground, and is "taken up dead." Paul falls on the man, embracing him and quiets the crowd by telling them the man is alive. Paul continues sharing with the disciples until daybreak.

PAUL PREACHES UNTIL MIDNIGHT

Act 20:7 Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

The early disciples meet together for worship and fellowship on Sunday, not Saturday. This was to celebrate the resurrection. On this day, it is their custom to celebrate communion. Communion is followed by the breaking of the bread of life, God's Word.

Act 20:8 There were many lamps in the upper room where they were gathered together.

Paul is preaching in an upper room as Jesus did. Upper rooms are located above restaurants or taverns and used for public meetings. They have many windows and oil lamps by each one for light at night. The windows are open onto the streets, three floors below.

EUTYCHUS'S FALL

Act 20:9 And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead.

This is a teenaged boy. While sitting in the room with the lamps, he becomes warm. He probably fights off sleep for a while but is finally overcome by slumber. He falls from the window and dies on the pavement below. When the disciples rush to the boy, Paul is right behind them.

Act 20:10 But Paul went down, fell on him, and embracing him said, "Do not trouble yourselves, for his life is in him."

And Paul went down, and fell on him, and embracing him said, Trouble not your selves (Wuest Translation: stop wailing); for his life is in him.

Paul falls on the boy as Elijah and Elisha had in their ministries. In Elijah's case, he had fallen three times on the son of a widow woman who had fallen ill and died. Afterwards, the boy had come back to life (1 Kings 17:21).

Similarly, Elisha had brought a boy back to life whose head began to hurt while reaping in a field with his father. The boy had been carried home and died. After Elisha had lain on the boy, life returned to the boy's body (2 Kings 4:34). This is a type of intercession, an exchange of life. Paul assures the crowd the boy who fell to the ground will live. The people around the young boy are in hysterics, so Paul quiets them.

PAUL CONTINUES HIS SERMON

Act 20:11 Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

When Paul goes back upstairs, he dines with the disciples and continues his sermon until dawn.

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

Apparently, the boy is well-known. The crowd was not only ecstatic over the miracle, but also relieved.

PAUL IN MILETUS (13-16)

Paul and his companions continued their travels to Assos, Samos, and Miletus.

Act 20:13 Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot.

Luke travels with the team by ship. Paul has decided to walk to Assos (about twenty miles south of Troas). Apparently Paul wants to be alone to pray for direction. He sends the disciples ahead and will meet them later.

During that time of solitude, the Lord will instruct Paul to have a pastors' conference for all the "shepherds" of Ephesus. Paul is also making up his mind to go to Jerusalem and preach to believers who have become legalistic. He had seen the condition of the church there (18:22) and has desired to return for some time. He had visited previously and was a blessing to the believers. He will go again, but this time it will be against the will of God.

Verses 14-15 describe Paul's voyage down the coast of Miletus. Paul will spend some time relaxing at some of the most famous resort spots of the Mediterranean.

Act 20:14 And when he met us at Assos, we took him on board and came to Mitylene.

Mitylene is the capital of the island of Lesbos, which is a short distance from Assos. Lesbos is a famous Roman resort island. The English word "lesbian" is derived from the name of this island.

Act 20:15 We sailed from there, and the next day came opposite Chios. The following day we arrived at Samos and stayed at Trogyllium. The next day we came to Miletus.

At this time, Chios is famous for wine, and Samos is located in the Aegean region further down from Chios. It is also a famous resort for the Romans, especially the military. It is close to Ephesus and a free state under Rome. It is also the location of the temple of Hera, and the worship of this goddess is similar to that of Diana.

Paul and his team stay at Trogyllium, a major city on Samos. Paul and his men rest at each of these cities. They do not preach, witness, or evangelize. These cities have great need, but Paul and his team know they need the rest to complete what God has called them to do.

They finally arrive in Miletus, the place where God instructed them to hold a conference for the pastors of Ephesus. This will be Paul's first contact with the ministers since the disassembling of the rioting mob at Ephesus and Paul's departure.

Act 20:16 For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

Paul is trying to "fit in" the will of God by speaking in Ephesus before departing for Jerusalem. Miletus is in the will of God, and Jerusalem is out of God's will. Paul has determined he will be in Jerusalem for the feast of Pentecost and will squeeze Miletus in as quickly as he can. He has reasoned that if he did go to Ephesus, he would have to remain longer than he wants to. Miletus will make it easier for Paul to leave quickly. Paul is in a hurry. This is always an indication you are not on solid ground. When you feel pressured by time, this is Satan's trap; "Act now or you will miss God's will." Until this moment, Paul has been thinking about going to Jerusalem and has been casually traveling from city to city and relaxing. Now he is in a hurry. Verse 16 is an extreme contrast to the preceding verses. At Miletus, Paul is in a hurry because he has now determined to go to Jerusalem.

PAUL'S PASTORS CONFERENCE (17-31)

From Miletus, Paul invites the elders from the church at Ephesus to Miletus where he makes a deposit into their lives. He holds his first “pastors conference.” While the elders are with Paul, he expresses his determination to travel to Jerusalem and assures them he has not kept back anything from them concerning the gospel.

In verses 17-30, Paul calls the pastors from Ephesus to join him thirty miles away at the seaside town of Miletus. The pastors are called elders. This particular word is frequently used when referring to the office of the pastor.

GREEK WORDS REFERRING TO THE OFFICE OF THE PASTOR

1. Presbuteros: elder, the one or ones in authority.
2. Episcopov: bishop, overseer, superintendent.
3. Diakonov: minister.
4. Poimhn: pastor, shepherd.

Act 20:17 From Miletus he sent to Ephesus and called for the elders of the church.

And from Miletus he sent to Ephesus, and called the elders (presbuteros: elder; the one or ones in authority) of the church .

Paul calls for the elders (plural) because there is more than one local church in Ephesus. There are many churches meeting in homes throughout the city. The word “elder” here refers to the pastors of those churches.

The Greek word *presbuteros*, shows the authority of the pastor. His authority lies in his teaching ministry. He does not rule lives, he rules the teaching of “the whole counsel of God.” A minister cannot teach without authority. The authority is not given by men, but by the Holy Spirit (verse 28).

The Greek word *episkopov* emphasizes the work of the minister. He is an overseer, a bishop. He observes and watches over God’s heritage, the congregation.

The Greek word for pastor, *poimhn* is his title, shepherd. There are functions within a local church of administration called *diakonov*, or deacons. They are taken from the congregation and carry out authority in their own realm of service to the people.

PAUL’S MESSAGE

Act 20:18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,

Paul begins his message to the ministers, the pastors of Ephesus. They have seen Paul’s lifestyle since the day he had arrived over three years before. He has been with them through “all seasons.” They had watched Paul handle struggles and turmoil. They have watched him rise above troubles he knew about and others he did not. The seasons of the ministry range

from good to bad, pleasant to difficult, and calm to stormy. There are times when people are for you and your message and other times when you are opposed.

Act 20:19 serving the Lord with all **humility**, with many tears and trials which happened to me by the plotting of the Jews;

Serving the Lord with all humility of mind (*tapeiphrosune*: grace thinking), and with many tears, and temptation, which befell me by the lying in wait of the Jews:

The first attribute any minister needs is grace thinking. This is freedom from inheritance. The first step into greatness in God's kingdom is to realize you are nothing, and God is everything. This way, God can build your ministry and not you.

Paul points out that many sufferings are found in the Christian life, especially in the ministry. A minister is a special target to the devil. When a minister falls, the rest of the congregation will probably not be far behind. With humility comes true godly exaltation (Proverbs 3:34; Philippians 2:8-9; James 4:10; 1 Peter 5:6). God's protection also comes (Isaiah 54:17). Often there are tears when you discover what people are really like. Temptation comes from the religious, legalistic people. The worst type of persecution comes from the religious crowd.

20:19 humility, *tapelinophrosune* (tap-eye-nof-ros-oo-nay); Modesty, lowliness, humble-mindedness, a sense of moral insignificance, and a humble attitude of unselfish concern for the welfare of others. It is a total absence of arrogance, conceit, and haughtiness. The word is a combination of *tapeinos*, "humble," and *phren*, "mind." The word was unknown in classical nonbiblical Greek. Only by abstaining from self-aggrandizement can members of the Christian community maintain unity and harmony.

Act 20:20 how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

And how I kept back (*hupostello*: did not furl the sails, cower, shrink, conceal) nothing that was profitable unto you, but have shewed (*anaggelia*: announce or teach again and again) you, and had taught you publicly, and from house to house.

The revival at Ephesus meets in the school of Tyrannus, a public building. Then as churches begin to form, they moved into houses. Paul has been with them from the early days of the revival to the later days when they are meeting from house-to-house or church-to-church. Churches met in homes in many of the cities where Paul preached (Acts 12:17; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15).

Paul teaches by example three principles of ministry. These are important areas pastors need to know about:

1. Paul holds nothing back.
2. What he teaches is profitable.
3. He repeats the teaching again and again.

Act 20:21 testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

Testifying both to the Jews, and also to the Greeks, repentance (metanoeo: reversal of decision, to change the mind) toward God, and faith toward our Lord Jesus Christ.

Repentance and faith are two sides of the same coin. When you exercise faith toward Jesus Christ, you are automatically repenting to God for your attitude toward His Son. Repent means to change the mind (metanoeo). You do not change your mind about sin, although that is part of it. You change your mind (your attitude) about Jesus Christ. You have been rejecting Him, and now you are accepting Him.

PAUL'S PROPHECY OF FUTURE EVENTS

Act 20:22 And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall (confront) me there:

In his own heart, Paul's senses the warning of the Holy Spirit. He feels bound in his own spirit because he will be bound in his own body when he arrives in Jerusalem. The Holy Spirit says "no," but Paul will rationalize it into "yes." Paul probably thinks since he will face suffering in Jerusalem, it must be God's will. Some people think if they are not suffering, they are out of God's will. Paul even says in this verse that he does not know what will happen there. Paul is usually "confident," "always confident," "knowing," etc. (2 Corinthians 5:1, 6, 8, 11).

Act 20:23 except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

Save (except) that the Holy Ghost witnesseth (diamarturomai: makes a solemn warning, protest earnestly) in every city, saying that bonds (imprisonment) and afflictions abide (await) me.

Paul has been visiting many places on the way to Miletus trying to relax. Since that time he has been determined to go to Jerusalem, yet he has been warned by the Holy Spirit and believers in every city not to go.

Act 20:24 But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

Paul is simply saying, "I am hard-headed!" Although he knows he will ultimately be thrown in prison, he is stating he is willing to die for the gospel. This is noble but stupid. All of the things Paul is saying he is willing to do are right and commendable, but if you are out of God's will, you can have all the right attitudes and still be wrong.

Paul is prepared to go to jail and suffer persecution yet still plans to preach the gospel. He will go to jail, and he will be persecuted, but he will be unable to preach the gospel in Jerusalem. Specifically, he will be unable to preach the gospel of grace. He will take a legalistic vow to preach the gospel of grace. In essence, he will sin that grace may abound.

PAUL FULFILLS HIS RESPONSIBILITY

Act 20:25 "And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

Act 20:26 Therefore I testify to you this day that I am innocent of the blood of all men.

Paul is pure from their blood. He is free from responsibility. Their blood is now on their own hands because Paul has done with them what God has commanded.

Act 20:27 For I have not shunned to declare to you the whole counsel of God.

For I have not shunned (hupostello: did not furl the sails, cower, shrink, conceal [verse 20]) to declare (anaggello: announce or teach again and again) unto you all the counsel (boule: plan, will, purpose) of God.

Paul's responsibility is to teach the Word to these men. He is free from their blood (responsibility for them); if they fail, they are responsible, not Paul. He has given them the Word. They are now responsible for their own decisions and the consequences of those decisions.

When a minister gives his people the Word of God and leaves nothing out, he is free from responsibility over them. The pastor can walk away from the pulpit knowing he has delivered all God has required him to share. When a minister finally leaves this earth and enters into heaven, he can do so with the assurance that he has preached all the Word of God and Left nothing out (Colossians 4:12).

Paul walks away from these ministers knowing he has given them everything God has told him to share. Paul has a free conscience toward God and these ministers. When the congregation opens their hearts to the teaching of the Word, this makes a pastor's job even easier. Not only is the pastor free from responsibility, so are the people (see 2 Corinthians 6:11-13).

PAUL ENCOURAGES PASTORS

Act 20:28 Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Take heed (beware) therefore unto yourselves, and to all the flock, over the which the Holy Ghost (not men) hath made (tithemi: appointed) you overseers (episkopos: bishops), to feed

(poimaino: pastor or feed the flock; pastor the older sheep) the church of God, which he hath purchased with his own blood.

Paul tells pastors to first take heed to themselves before they take heed to the flock. If a minister does not take care of himself and his own personal life, he will not be in any condition to take care of the flock of God. He must spend time with his family, take days off and holidays. Without these things, he will not live long enough to take the congregation to the level they need to go. Moses also faces this issue, and his father-in-law tells him to delegate the responsibilities so he will live long (Exodus 18: 17-23).

Paul then tells these men they have been placed into their positions by the Holy Spirit. The office of pastor is God-given and not man-appointed (Galatians 1:1; Ephesians 1:1). The Holy Spirit put these men into the positions of bishops (overseers). Peter reminds the pastors to “take the oversight (bishopric)” (1 Peter 5:2). Once the position has been given by God, it is up to the minister to fully accept the responsibility and boldly exercise the authority given.

Paul then confirms that the main responsibility of a pastor is to “feed the flock.” Peter tells the pastors under his authority to do the same thing (1 Peter 5:2). The word for “feed” in this passage (poimaino) means to pastor the flock. Peter knew these words well because of the Lord Jesus Christ spoke them to him (John 21:15-17). It is the pastor’s responsibility to hand feed (basko) the newborn sheep and feed (poimaino) the older sheep. The mature sheep need only to be led to the grass, and they will eat what is before them. The pastor is to prepare sermons and lead the sheep to the finest food available. The sermons should be prepared days or weeks in advance.

Finally, Paul reminds them the sheep (the congregation) belong to the Lord Jesus. He purchased them with His own blood; therefore He owns them. Whoever purchases is the owner. This sheep actually belong to God. The pastor does not own the sheep. He is tending another man’s flock. Moses watched over Jethro’s sheep and David watched over Jesse’s sheep. This shepherd is hired by the owner to watch over the sheep. The responsibility for food and finances is not the shepherd’s, but the owner’s. The pastor does not provide for the sheep, God does.

The pastor is not to force the sheep to do anything. He can only teach them. Where they go to church and how often they attend is between them and God, not the pastor. The pastor can instruct, but not force. Peter tells the pastors not to be “lords” (dictators), but “examples to the flock” (1 Peter 5:3). Paul told Timothy to “exhort with patience and teaching” (2 Timothy 4:2).

When people leave to go to another church, the pastor cannot demand they stay or pronounce curses over them for leaving. If they are going to a church that is wrong or filled with false doctrine, the pastor can warn and leave an open door for return. If they are attending a good church, the pastor must release them as seed sown. The sheep are God’s property.

PAUL WARNS PASTORS

Act 20:29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

For I know (eido: perceive, understand) this, that after my departing shall grievous (barous: vicious) wolves enter in among you, not sparing the flock.

Wolves represent unbelievers (Matthew 7:15; 10:16; Luke 10:3). They come from the outside (Colossians 4:5) and desire to destroy the work of God. They do not seek people to follow after them, they only desire to destroy God's work in the earth.

Act 20:30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Also of (ek: out from) your own selves shall men arise, speaking perverse (diastrepho: distorted, twisted, corrupt) things, to draw away disciples after them.

This is the worst group. They "rise up" in arrogance from within the church. They know the correct teaching, but twist and pervert it to draw people away and after themselves. They are looking for an audience, a congregation they do not have to raise up for themselves. They prefer taking an existing congregation, dividing it, and drawing their own followers from that existing congregation. They are looking for a unique teaching to create their ministry from. They take good doctrine (a sound teaching) and confuse people with perversions.

The same men are setting before Paul as he speaks. Paul prophesies they will rise up and split congregations for their own selfish desires. Peter also mentions these types of ministers in 2 Peter 2:10.

Act 20:31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

Therefore watch (be alert), and remember, that by the space of three years I ceased not to warn (admonish) everyone night and day with tears.

Paul is concluding his teaching and instruction to the pastors at Ephesus. He wants them to remember his own teaching and examples from the previous three years. They must also use the Word for themselves and set an example before their own people. They have seen Paul at his best and worst and know of his love for the Lord and for the people.

PAUL COMMENDS THE PASTORS TO GOD (32-38)

Paul exhorts the pastors to take care of themselves and the flock which has been entrusted to them. He warns them about "wolves" in their midst and those who would pervert the truth. Paul prays with the elders gathered and then bids them farewell.

Act 20:32 "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

And now, brethren, I commend (paratithemi: deposit, commit) you to God, and to the word of his grace, which is able to build you up (epoikodomeo: build upon), and to give you an inheritance among all them which are sanctified.

Paul deposits these men with the Lord and His grace after he holds back nothing. Their blood is not on his hands, and he can trust them with God (verse 26). The keeping of these men also lies in the Word of God as well as the grace of God. The Word alone does not build you up; faith is necessary for this to occur. Paul is like a father turning his sons over to God before they go into the world or into marriage (Proverbs 18-9; 6:20-23).

SEVEN DEPOSITS OF THE NEW TESTAMENT

1. Salvation, life deposited with the Lord (2 Timothy 1:12).
2. The Word in us (2 Timothy 1:14).
3. Our cares and problems with the Lord (1 Peter 4:19; 5:7; Psalm 55:22).
4. The gospel with unbelievers (Romans 1:14).
5. The Word with other believers by the pastor (2 Timothy 2:2).
6. Finances with God (Philippians 4:15-19).
7. The results of your labors in others lives (Acts 20:32).

By studying and applying the Word, these pastors will receive an inheritance from the saints. The main function of a pastor is to study the Word. Pastors not only have rewards from God in heaven (1 Peter 5:4), but also from the changed lives of believers on earth.

PAUL'S MOTIVATION FOR THE MINISTRY

Act 20:33 I have coveted no one's silver or gold or apparel.

Paul has received many offerings during his travels. He has often received gold, silver (money), and clothing (1 Thessalonians 2:3-6). However, Paul is not in the ministry for money. If money is his motivation, he would have quit in Corinth when it was necessary for him to make tents to support himself. Paul covets souls, maturity, and spiritual blessings.

Pastors should not covet the riches of those in their congregation. No matter how much you may own, there is always someone who will possess more.

Act 20:34 Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

The money Paul made in ministry and during the time of tent making went toward supporting him and his team.

Act 20:35 I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to **give** than to receive.' "

I have shewed (revealed) you all things, how that so laboring ye ought to support the weak (astheneo: spiritually and physically impotent, sick, weak [James 5:14]), and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Paul has given everything he knows to these pastors. Paul makes an issue of the Word, not money. He is telling the ministers that if the church does not bring in enough financially to support them as pastors, they should go to work. Even if you are a pastor just beginning in the ministry, it is not wrong to work with your hands to give to the poor. The last phrase about being more blessed to give was not recorded in the four Gospels but handed down by Paul's followers (John 21:25).

20:35 give, didomi (did-oh-mee); Granting, allowing, bestowing, imparting, permitting, placing, offering, presenting, yielding, and paying. *Didomi* implies giving an object of value. It gives freely and is unforced. Acts 20:35 indicates that the giver takes on the character of Christ, whose nature is to give. Jesus did not say it would be more natural or easier to give than to receive, but that it would be more blessed.

Act 20:36 And when he had said these things, he knelt down and prayed with them all.

This is Paul's final prayer with these pastors, many of whom he has personally instructed and watched move into spiritual maturity. They feel close to Paul like he is their own earthly father.

Act 20:37 Then they all wept freely, and fell on Paul's neck and kissed him,

This is the weeping of gratitude, love, and respect. They know they will not see him again. He has been close to them for three years and will now go on to Jerusalem.

Act 20:38 sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.