



Acts Chapter 20, “The Elders of Ephesus and Paul the Watchman”

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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.

Here in Acts chapter 20 I would like to begin in verse 7. We are going to pull some things together from the previous teachings that we have received this week. Do you remember in Matthew chapter 5, how the disciples went up with Jesus into the mountain? They made the extra effort and they received the teaching from Jesus in Matthew chapters 5-7. And when he came down from the mountain in chapter 8 verse 1, the multitudes were still there and they still followed him as they did at the end of chapter 4.

Here in Acts 20:7 it says, “the disciples came together”. It says they came together to break bread, to share a meal and to eat. Remember we saw this in Acts 2:42 and I said that the principles of this verse and following frame the doings of the Church in the Book of Acts. Here we see Acts 2:42 again in Acts 20:7.

This verse also said that Paul “preached unto them”. Was Paul an apostle? Yes. Paul the Apostle. Remember Acts 2:42, the apostles doctrine, or “teaching”. So here we have Acts 2:42 again, you have the apostles teaching and fellowship around breaking of bread. As I said, Acts 2:42 frames the Church and really Acts 2:42-47 frames the Church. But here we see it again. It says that Paul preached unto them “ready to depart on the morrow and continued in his speech until midnight”.

This would be like if I were ready to leave tomorrow and you all were so excited about the Word of God that you would be willing to sit here and hear the Word of God taught until midnight. Remember we talked about the ministry of Jesus Christ last night. In the Book of Luke we saw that he taught in the temple during the day, then went into the mount of Olives to sleep and he was back in the temple early in the morning to teach again (Luke 21:37 and 38). And not only was he willing to teach early, but also the people were in the temple early in the morning “for to hear him”. Remember Acts 28? Paul the

Apostle from morning until night was teaching the Word of God (Acts 28:23). Here in Acts 20:7 we see the same pattern of the apostles teaching. For people to continue in the apostles teaching, the leaders in the Church must be teaching on a regular basis. It must be more than just once every week for one hour. The devil loves the system of teaching once a week for one hour. He loves that the ministers limit themselves to this pattern, that it is normal in the Church to only hear teaching once a week for one hour.

Acts 20:8:

And there were many lights in the upper chamber, where they were gathered together.

So this shows that they had the meeting thought through. He is teaching and they are having a fellowship and they are going to continue until midnight. Somebody was smart enough to say, “we need to meet in a place where there are many lights”.

Acts 20:9:

And there sat in a window a certain young man named Eutychus, 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.

Here it says that Paul was “long preaching”. Paul was not ashamed or did not feel bad for teaching for long periods of time. You know sometimes people teach for long periods of time and you get sleepy. It is ok I see you. It is ok. I look over at you, I look away, I look back at you, it’s ok, I see you sleeping. Paul was “long preaching”. This boy got tired. The only problem was, he was not sitting in a chair. He was sitting in a window. And the window was on the third floor. He fell asleep, he fell out the window, he hit the ground, and he died.

Imagine if you were the minister and doing a long teaching in a service and a boy falls asleep in a window. You are teaching, you don’t see that he is sleeping. I am sure if you were teaching and saw a boy sleeping in a window you would say, “somebody get that boy out of that window!” Because you have to be sensible. When you see something that is not good or safe, it is not sensible, you must make adjustments and make the change.

Acts 20:10-11:

And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

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.

So Paul raised him from the dead. Paul fell on him, he wrapped the boy in his arms and whatever happened in that moment of embrace, when he took him in his arms, his life came back in him. And Paul looked up at all of the people watching the situation, he said to them as they watched, “trouble not yourselves because his life is in him”.

The people thought it was bad when Paul said he was going to teach until midnight. Then the boy dies and is raised from the dead and they come back inside. Then they eat again together after midnight and Paul continues to teach until the sun rises in the morning. Do you see the point I am trying to make to you today? You don't have to hate long teaching. You don't have to despise long teaching. It is like a medicine. You may not want to take it but it is the only thing that will make you better. People shy away from long teaching, even in the United States. They say if you want to keep people's attention, keep the teaching to 20 or 30 minutes. I say people should just pay attention. If they want to get up and leave, let them leave. No one is chained to their chair. If they want to get up and get a drink, go get a drink. They are free to do whatever they want. Just because two people in a room are tired doesn't mean that God wants me to stop. People need to learn to, get used to, and get excited about long teaching. Let me tell you, as a teacher, it takes you awhile to get in the zone. But once you get in the zone, you want to stay there as long as possible. Paul was the type of man who could stay in the zone teaching until midnight and then until morning. Now to teach for that long you must have a lot to say.

2 Timothy 2:15 and 16:

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

But avoid worldly *and* empty chatter, for it will lead to further ungodliness.

The Books of Timothy and Titus are written to leaders. The people in the Church can learn from what is written, but the leadership in the Church are required to keep these commandments. So if you are a leader in the Church you need to know Timothy and Titus. You need to take the time to read them. You need to understand their meaning. And you have to allow these commandments to guide you. Not the culture around you or what other pastors do, but what God has commanded in the Books of Timothy and Titus.

This verse in 2 Timothy 2:15 and 16 is our responsibility. Verse 16 says that people who talk, teach, and do nonsense in the Church, we know that it doesn't help, but to say that it doesn't hurt is wrong. The verse says that this “increases ungodliness” or “leads to further ungodliness”.

1 Timothy 4:13:

Till I come, give attendance to reading, to exhortation, to doctrine.

These verses are in First Timothy and in Second Timothy. We are commanded to read and to study so that we can give exhortation and teaching, so that we can discern and then shun vain babblings and nonsense in churches, so we can stop the increase of ungodliness. This is a great responsibility that has been given to those who are called of God as ministers in His Church.

Acts 20:17:

And from Miletus he sent to Ephesus, and called the elders of the church.

Here we see how Paul addressed elders in the Church. Here in Acts 20 Paul does a little bit of traveling between verses 13-16. As ministers we must not be afraid to travel. You are not limited to your local Church. We know from Acts 20:17 that what Paul is about to say is addressed to “elders”. Just like Timothy and Titus is written to the Church leadership, this section here is addressed to elders and Church leadership. Now anybody can read this section in Acts 20, anybody can read Timothy and Titus. They can learn from it, they can enjoy it and they can be inspired by it. But we know that these sections are specifically for the commandments to the leaders in the Church.

As we read this section in Acts 20 I want you to think about yourself. I want this to be a time where God speaks to you about yourself. How you can elevate yourself and how we can be more like the apostle Paul in his life and his 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.

A minister must be consistent. He says, “from the first day that I came to you and at all seasons”. We will later see in this record that this was for a period of three years. What he is saying here is that for a period of three years I have consistently behaved myself as a minister from the first day until now. So what did this look like? What is this “manner” that he speaks of in verse 18:

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 very first thing he mentions is “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”. It took humility, all humility of mind, to make it through the difficulties that made him cry, to make it through the temptations to want to quit because of the persecutions. The all humility of mind is that regardless of what is going on you say, “Lord I am serving you and you will take care of me”. The humility is that you recognize that you have a limited ability, but that the Lord has all ability and that you are serving him and because you are calling him Lord, as your Lord you know that he is going to take care of you, his servant. You see Jesus Christ is not the type of Lord that neglects his servants.

Acts 20:20:

And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house.

Now there is a lot to this verse. This verse goes very deep in terms of how you can pattern your own ministry after the life of Paul himself. He “kept back nothing” that would be profitable to the Church. And he did this by “shewing” them with his own behavior and his own actions how we are to conduct ourselves. This is why he says, I have “shewed you” and “have taught you”. Paul also kept back nothing that was profitable to them by teaching them everything they needed to know. Many things are profitable for people to know. If Paul kept back nothing that was profitable through teaching, then that is a lot of teaching. He taught them publicly and from house to house.

He had meetings in his Church. He had meetings in his tent. But this was not enough. To not hold back anything that was profitable he went into the house, to the house, to the house and visited with people individually. And he didn’t just visit them to be with them and drink tea. He said, “I taught you house to house”. He was in their house to teach them God’s Word in their own home. That the blessing of God would be upon them in their own home. That they could talk about things with him that were more personal, that they may not have wanted to speak about in the Church. That he could speak with them and teach to them on a very personal level, in a way he was not able to do in a public setting. This is how he served the Lord with all humility. The very first way that Paul expresses his service to the Lord with all humility is keeping back nothing, but everything that was profitable, he gave.

It doesn’t say that he taught everything that he knew. It doesn’t say that he taught because he wanted to show people his intellectualism. He said he taught what was profitable.

Acts 20:21:

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

You remember the man who came in and sat here? Why do you think I told him, “you need to change”. What is repentance besides change? Repentance literally means “change”. So I have no problem looking a man in his eye and saying, “brother, you need to change”. I am not asking him to change for me. That is why it is called repentance “toward God”. We know what the faith towards our Lord Jesus Christ is - that part is not complicated.

Acts 20:22 and 23:

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

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

Now if you go back to verse 16, it says that Paul had determined to sail by Ephesus because he wanted to be in Jerusalem by Pentecost. Verse 22 and 23 are referring to this. Previous to Acts chapter 20 in this section, there were many that told Paul by the Holy Spirit and by revelation, “if you go to Jerusalem, there are bad things that will happen to you. You will be imprisoned”. Paul wanted to go anyway. And this is why, verse 24.

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 said in verse 22, “I do not know all that is going to happen to me in Jerusalem”. He said in verse 23, “But I do know that the Holy Spirit has said that I will be imprisoned and I will face hardship”. But Paul had the mentality and he was the type of apostle that these things did not move him. He wanted to go to Jerusalem to show them that the Gentile churches and the Jewish churches were one in Christ. And this ministry that he received from the Lord Jesus himself was more important to him than his own life.

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.

He had been with these pastors for three years, these elders of Ephesus. Whether they were prophets, teachers or evangelists, these elders he had been with for three years. But he knew that they would never see his face again. These were men that he had been with preaching the Word of God for three years. So this is not only a sad time, but this is his final word. Even though he would later write to them the Book of Ephesians, they still would not have seen his face.

Acts 20:26:

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

How was he pure from the blood of all men? How was it that no matter what bad things would happen and whatever blood would be shed that it could not be put on the man, Paul? The only way we will know is by the Word of God.

Acts 20:27:

For I have not shunned to declare unto you all the counsel of God.

“What God told me to say I have said faithfully. I have done everything I can to help you. Everything I know about God’s counsel, His wisdom, His planning, how He sets things in order, I have said these things unto you and therefore, I am pure from the blood of all men”. This is the only way that we will be able to say that we are pure from the blood of all men is if we declare all the counsel of God to the extent of our understanding. And I say to the extent of our understanding because Paul did not know everything about everything about God. But all the counsel of God he understood, he shared.

1 Samuel 12:1-2:

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

Samuel is one of the greatest prophets in the Word of God. He transitioned Israel from the time of judges to the time of kings. This here is a great section of Scripture for leadership. In verse 2, do you see the similarity to Acts 20 where Paul said “from the first day until now how I have been with you”? And we know this was a period of three years.

Samuel here says the same, but it was from his childhood to the time he was old and gray headed. What a greater period of time! Samuel had been ministering since he was child, you can read of it in chapter 2 and 3 of First Samuel.

1 Samuel 12:3-7:

Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

Here is verse 7 it is like we read in Acts 17, how Paul “reasoned with them” out of the Scriptures. This is also seen as you continue in chapter 12 here and you follow this teaching of Samuel. You see Samuel was pure from the blood of all men. He did not hold back what was profitable to them. I encourage you (since you are going to be doing more studying and reading anyway) to read 1 Samuel chapters 1-12. Have you ever said to yourself, “I want to read the Word of God right now”? And you sit down to read, and everything is perfect, you open the book, and then you say, “I don’t know what to read? Where do I start?” And you turn the pages for a while and then you say, “This isn’t going anywhere. I am going to go do something else.” Now you don’t have to say that again! At least for the next time, because you can read 1 Samuel chapters 1-12!

Paul was “pure from the blood of all men”. Samuel was blameless. And just like Paul was pure from the blood of all men because he declared unto them all the counsel of God, we will also see this in Ezekiel.

Ezekiel 33:1 and 2:

Again the word of the LORD came unto me, saying,

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman.

So this record is about “the watchman”. The watchman is the guard, he is in the tower and can see afar off. He can see a situation and know that evil is coming.

Ezekiel 33:3 and 4:

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

If the watchman is in the tower and he is not asleep, and he sees afar off that the sword is coming, if he does his job and blows the trumpet but the people do not listen, the blood is not upon the watchman, but is upon those who did not listen.

Ezekiel 33:5:

He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

For those who do not take the warning, the consequences are their own. But for those who hear the warning and move in the other direction, they have delivered their own soul. You remember the other night when I stood here and I said, “this is a warning to you”?

Ezekiel 33:6:

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

The sword was coming because of iniquity and the men died because of iniquity, but they could have been saved if the watchman would have done his job. So the blood is still required at the watchman's hand. Again, the man that was sitting here, he received a warning. My responsibility is to warn him, whatever happens may be because of his own iniquity, but just because someone is bound in iniquity does not mean that we are not to warn them. If someone is hurt because of their own iniquity and we have not warned them, it is still upon our own head. Do you understand what I am saying?

Ezekiel 33:7:

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

This verse is where this illustration becomes literal. Verses 1-6 were figurative and literary, like a parable. God then says literally to Ezekiel, “you are the watchman and I will tell you when you need to warn the people. You will hear it from My mouth, and it is your responsibility to blow the trumpet, to warn them”. Do you see that when the watchman warns the people and they do not listen he is clean from the blood? This is what Paul meant when he said, “I am pure from the blood of all men for I have not shunned to declare unto all the counsel of God”. Because Paul was a watchman.

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.

You remember the watchman? He is saying, “I have warned you, I am pure from your blood. But it is still your responsibility to heed the warning”. “Take heed unto yourself”. “Remember all the counsel of God I have declared unto you”. It is not enough to hear all the counsel of God, they then had to “take heed” to the counsel. These elders could have sat and listened to Paul for years, but if they would not allow that counsel to change their lives it would be for nought.

They were made elders by the Holy Spirit. They were called of God. It says, the Holy Spirit has made you overseers “to feed to church of God”. It doesn’t say “to do miracles in the Church of God”, “celebrate with music in the Church of God”, because the responsibility of the elders are “to feed the Church of God” with the Word and miracles and the music and everything else comes next.

He purchased the Church with His own blood. It cost Him something. It cost you nothing. You are standing in someone else’s property. You do not pay the rent in the Church. You are standing in the Church because someone else bought it and invited you in. So run it the way the man who bought it wants it to be run. And he says right here that he wants you to “feed the Church of God”. That means you have to take the time to study the Word of God so you have something to feed them. And if you do not want to take up this responsibility, then step down, then go home, let someone else do it who is going to do it right. I can’t emphasize this enough, “He purchased the Church with His own blood”.

Acts 20:29:

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

Paul says, “we have been able to keep this thing together pretty good while I have been here. And the devil knows I am a travelling man. He knows I want to go to Jerusalem by Pentecost. And in any strategy this would be the best time for the enemy to hit me.” Now you remember Paul is a watchman. He hears, and then he warns. We already established this because he is pure from the blood of all men. And here you see it again, you see him again being a watchman. He hears, and he warns them. “When I depart there will be wolves that come in, and they are not going to spare the flock, and this is how they are going to do it.”

Acts 20:30:

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

So this is an all-out attack. The grievous wolves are coming in from the outside. And the men from the inside are going to rise up and they will say, “I want the power that Paul had.” Because when Paul leaves, who will they follow? Men are going to see the opportunity to taste the power. It says, “they want to draw disciples away and after themselves.”

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.

Paul is a watchman himself. He gives them the warning and then he tells them, “Now you must be the watchman.” When you receive the warning, you yourself must watch. Paul also asked them to “remember”. Verse 31 says, “remember by the space of three years I ceased not to warn everyone night and day with tears.” These warnings were not just once a year. These warnings “ceased not”, “every one”, “night and day”, “with tears”.

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.

He is leaving and he tells them, “I give you to God. God is going to be the One Who has to carry this through because I will not be here.” He not only commends them to God, but he commended the Church over to the “word of his grace”. The only thing that was going to change and save this Church from this situation was God Himself and the Word of His Grace. It does not say that miracles are going to save you from this division that is

coming. It does not say that music is going to save you from this division that is coming. Paul said it was God Himself and the Word of His Grace. And you have to have both. Many people want God but don't want the Word. They want to have God but they do not want to put the work into having the Word. They don't want to have the time to study. They don't want to save the money to buy a Bible. They don't want to sit and listen to teaching as it goes on and on and on. They want God but they don't want the Word of His Grace.

And then there is the opposite. And it is sad, but I have seen this in my life more than anything else. They want the Word of His Grace and they don't want God. They separate the Word from God, they read the Word and study the Word and they make the Word their God. They think that studying is the solution. Paul said it this way, "ever learning and never able to come unto the knowledge of the truth" (2 Timothy 3:7). They are in the Word so much that they forget the God that the Word is supposed to take us to. They have "a relationship" with the Word but they lack a relationship with the God Who lives and moves among His people. You can identify this very easily. They have a great knowledge but they have lost touch with people. Jesus never lost touch with people. Paul said in verse 32, "I commend you to God and to the word of his grace". Now why would Paul do this?

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.

"Which is able to build you up and to give you an inheritance among all them that are sanctified". So the Word of His Grace builds you up. You can not just say "I want God" and think you will be strong. It is the Word of His Grace that builds you up. And it also gives you an inheritance. The work that you put in now with the Word of His Grace gives you an inheritance in the future kingdom. Too many people are focused on this life. Yes this life is important and it cannot be avoided. But this life is of no comparison to the future life that we have in Christ Jesus. The life that we see in the future gives us the endurance and the energy to continue in this life right now.

Acts 20:33:

I have coveted no man's silver, or gold, or apparel.

Speaking from inheritance from the Word of His Grace, he immediately begins to contrast this reality with the present in verse 33. You know how many preachers ask me for

money? It seems like everyone I meet. Paul said, "I never coveted anyone's gold. I don't covet silver or clothing." Now, if someone has a need, they can express their need. But coveting is not expressing need. Now why did Paul have to covet?

Acts 20:34:

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

Paul while he was in Ephesus for these three years, he worked to support himself. He was not sitting in a fancy room collecting money from the Church and living off that money. He was working himself. And it says he supported himself AND them that were with him. Now doesn't that turn the current standard on its head. Instead of not working and receiving money because of his ministry responsibilities, he is working while doing his ministry responsibilities and, in addition, supporting others around him with his own money. He is giving his own money.

Acts 20:35:

I have shewed you all things, how that so labouring 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.

Remember verse 20, "I have kept back nothing that is profitable", verse 27, "I have not shunned to declare unto you all the counsel of God", here in verse 35, "I have shewed you all things". Remember here he is talking to the elders, and he said, "I work and support myself and those that are with me. I have showed you by my living example that you too should labor and support the weak."

Do you remember in verse 20 it says, I kept back nothing that was profitable "but have shewed you", and the showing and the teaching are two separate categories. He showed them by his life and he taught him by his words. And this is an example of this here. "I have showed you by my life that you are yourself to labor and support those that can't support themselves".

Acts 20:35:

I have shewed you all things, how that so labouring 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.

We are to remember these words. How many of you have heard this quoted before, “it is more blessed to give than to receive”? These words of the Lord Jesus are not written anywhere but here. You will not find them in any of the gospels. They were handed down by oral tradition. Now many of you have heard these words spoken before. But the true meaning of these words are in light of ministers working to support themselves and giving to those who have need in their churches. It is more blessed to give than to receive.

Acts 20:36 and 37:

And when he had thus spoken, he kneeled down, and prayed with them all.
And they all wept sore, and fell on Paul's neck, and kissed him.

They were not sad because he was just leaving. They were not crying because he was just leaving.

Acts 20:38:

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.

1 Corinthians 4:9-14:

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved sons I warn *you*.

I want to help you to understand that the life of the apostle Paul was not easy. I want to specifically draw your attention to the fact that his life financially was not comfortable. These men who live with great comforts and with great riches are not living how Paul the apostle lived. Even as he wrote the letter to the Corinthians they did not have basic necessities of life. Here again we see they were “working with their own hands” in verse 12. He as says in verse 14 “I warn you”. Again, Paul as a watchman.