

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here in Corpus Christi, Texas, U.S.A.; furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

1 Corinthians 16:

Verses:

1-4: Regarding giving and the processing of money.

5-9: Paul's itinerary on the way to Corinth.

10-12: Some personnel problems.

13-18: Modus operandi for phase two.

19-24: Closing salutation.

16:1 Now concerning the collection for the saints, as I directed the churches of Galatia [Galatians 2:10], so, do you also.

Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

The principle of giving is the same for all local churches. All operate under the same principle regardless of their financial obligations, regardless of their budget, regardless of any other problem. The principle

is, don't ask for it. Don't pressurize the members of the congregation for funds and no gimmicks.

Giving:

Definition.

1. Giving is an expression of worship to commemorate the grace policy of God.
2. Giving in the Church Age is the legitimate function of the believer's royal priesthood in worship, both inside and outside of the local church.
3. Giving is the presentation of money or other valuable commodities which may be used in sustaining the ministry of doctrinal communication.
4. Christian giving may be extended to organizations other than the local church, for example missionary organizations, Bible schools, media ministries etc. Giving is designed to support communication-gifts.
5. Giving is the means of inculcating teamwork and coordination into the body of Christ.

The Motivation in Giving.

Motivation is the major issue in giving, not the amount given. Giving is a mental attitude based upon the Problem-solving Device called Grace-orientation. 2 Corinthians 9:7-12, "Each person to the degree he has determined [not a percent] by means of his right lobe [by means of his thinking from metabolized doctrine] so give, not from distress of mind [never give because you are pressured], not under compulsion of emotion [giving is worship; so, worship must be related to doctrine, not emotion.] for God loves a grace-oriented giver. (8) God is able to make all grace abound to you [provides extra funds for the grace-oriented believer] that

always having a sufficiency in everything [money to give to a grace cause] you may have an abundance for every good deed [the same concept as in Ephesians 4:28]. (9) Just as it stands written [a quote from Psalm 112:9], He scatters abroad [also has the meaning of being generous; God provides extra money to certain generous people]; He gave *it* [via these generous believers] to the poor. His righteousness abides forever [God's righteousness supports grace-oriented giving]. (10) Now, he who supplies seed [God providing the capital in an agricultural society] to the Sower and bread for food, He God will supply and multiply your store of seed [your capital] and increase the harvest of your righteousness [in context the Christian who is a grace-oriented giver]. (11) You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. (12) This service [giving is recognized as Christian service] that you perform is not only supplying the needs of God's people [logistical grace provision] but is also overflowing in many expressions of thanksgiving to God."

The Doctrinal Principles of Giving.

1. Giving is an expression of the royal family honor code. Romans 15:26, "For Macedonia and Achaia have decided with pleasure to make a special offering to the poor believers who are in Jerusalem." Galatians 2:10, "They only asked us to remember the poor; the very thing I was also eager to do." Charity is from God; socialism and welfare are from man.

2. Giving is an expression of free will, without gimmicks and without coercion. 2 Corinthians 8:3, "I testify on the basis of their ability and beyond their ability, they gave willingly." Their giving was a sign of their spiritual growth.

3. Giving is an expression of one's mental attitude in every circumstance of life. 2 Corinthians 8:2, "That in the midst of severe testing and great pressure, the superabundance of their happiness and their deep poverty overflowed in rich generosity." Even though under adversity, they shared

the happiness of God. And having that mental attitude, they gave even while in deep poverty.

4. Giving must express an attitude toward the Lord before it can express an attitude toward others. 2 Corinthians 8:5, “And they exceeded our expectations [not even as we anticipated]; they gave themselves first of all to the Lord, and then they gave also to us by the will of God.” They were occupied with Christ and had personal love for God the Father which motivated their giving.

5. Giving depends on the consistent intake of God’s Word and subsequent doctrine in the Stream of Consciousness. 2 Corinthians 8:7, “But just as you excel in everything in faith-rest and in doctrine and in knowledge and in all diligence and in love from you to us, you also excel in this grace giving.” Giving is associated with impersonal love, not with personal love!

6. Precedence for giving is derived from the dispensation of the hypostatic union and is predicated on grace. 2 Corinthians 8:9, “For you know the grace of our Lord Jesus Christ, that though He was rich [eternal God], yet for your sake He became poor [true humanity], so that you through His poverty [being judged for our sins] might become rich.”

7. Giving is a mental attitude related to an overt act. 2 Corinthians 8:12, “For if the willingness is there [the desire to give], the gift is acceptable on the basis of what one has [if you have nothing but survival funds, the willingness counts for giving], not on the basis on what one does not have [Since I don’t have any funds, I cannot give: not true].”

The principle of giving is related to two spiritual gifts: pastor-teacher and evangelism.

1. The pastor must make an issue out of two things as a recipient of support from believers: the gospel, and what is the Christian way of life

after salvation. If you are making an issue out of the gospel and Bible doctrine, then you cannot make an issue out of money.

2. The pastor must never make an issue out of money.

3. 2 Corinthians 11:7-9, “..., because I preached the gospel of God to you without charge? (8) I robbed other churches, taking wages from them to serve you; (9) and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia, they fully supplied my need in everything, and I kept myself from being a burden to you, and will continue to do so.” Paul was supported by other churches such as the Ephesians and Philippians while he was in Corinth. In this way he could make an issue out of the Gospel and doctrine. The Corinthians were very wealthy; and yet Paul did not make an issue out of money with them since they did not have the necessary spiritual growth.

4. The pastor-teacher exchanges spiritual blessing to the congregation for material blessing from the congregation, fulfilling the principle of mutual blessing by association. Philippians 1:3, 5, “I am giving thanks to God for every memory of you, ...because of your contribution from the first day until now for the purpose of spreading the gospel.”

5. Giving reflects the mental attitude of the congregation toward their pastor-teacher. Philippians 4:10, “I rejoice in the Lord greatly, that now at last you have revived your concern for me; indeed, you have been concerned, but you lacked opportunity to give.”

6. Giving establishes a partnership between the pastor and the congregation. The congregation provides the financial contribution as they are spiritually blessed by the pastor’s teaching. Philippians 4:14, “However, when you shared [by giving] and became partners with me in my adversity, you functioned honorably.”

7. Giving is the application of Bible doctrine on the part of the congregation. Philippians 4:15-16, “And you yourselves also recognize,

that in the beginning of my ministry with reference to the gospel, when I had departed from Macedonia, not one church contributed to me in the application of the doctrine of giving and receiving except you Philippians only; because even in Thessalonica you had sent an offering more than once for my needs.”

8. Giving is a grace production in Christian service. Philippians 4:17, “Not because I seek the gift, but I seek after the grace production of divine good which accumulates to your account.”

9. Giving to one’s right pastor is maximum blessing to the pastor and pleasing to God. Philippians 4:18, “Moreover, I have received in total all of your gifts, and I have an abundance; I have been filled with blessing, having received from Epaphroditus the things [money] from you, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.”

10. The responsibility for support of the pastor is the responsibility of the local church. The number one priority is support of the pastor, not the building.

The Grace Concept of Giving.

1. In the Old Testament, Proverbs 11:24-25, “There is the one who gives generously, yet he becomes more prosperous. There is also the one who [is stingy] holds back what is fitting, and he becomes impoverished. The generous person will be prosperous. He who gives water will also himself be caused to have water.” Those who hang on to their money impoverish themselves. Giving never impoverishes.

2. In the New Testament, 1 Corinthians 16:2. “On the first day of the week let each one of you put aside and save on the basis of his prosperity, that no collections be taken when I come.” You determine how much you can give from your prosperity. You don’t give if you are broke or if giving would place a hardship on your family.

The True Meaning of Tithing (Not Giving but Taxation).

Career people in public service should be supported by money collected from taxes, Romans 13:6-7, “So, for this reason [an inference from the above verse] also keep on paying taxes, for they are public servants of God who make a career out of this same thing [This applies to leadership and administrative function in the national entity, as well as public servants such as the mayors, governors, firemen, , police, garbage men, and those providing utility services etc.] (7) Therefore, discharge your obligations to all: to whom taxes, taxes, to whom custom, custom, to whom respect, respect, to whom honor, honor.”

Tithes in the Mosaic Law referred to taxation of believer and unbeliever ordained by God for the function of the Laws of Divine Establishment. Each person paid the same percentage, 10%. Each person thus participated in the Laws of Divine Establishment. (A ten percent flat tax is considered fair by God whereas, graduated income taxation is in effect redistribution of wealth, which is evil and destroys the economy. Those entrepreneurs who have the ability to make wealth provide the jobs for those without this ability.)

Tithes in the Mosaic Law were taxes ordained for the function of the nation. Three types of taxes existed, each being a ten percent tax.

1. There was a ten percent annual tax for maintenance of the Levites. This was a 10% tithe for all Jewish citizens, both believers and unbelievers, for the maintenance of the Levites and their service before the Lord. Numbers 18:21, 24, “To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. (24) For the tithe of the sons of Israel, which they offer as an offering to the Lord, I have given to the Levites for an inheritance; therefore, I have said concerning them, ' They shall have no inheritance among the sons of Israel [The tribe of Levi was not given a portion of the

land].” In the United States, since we operate on the concept of the separation of church and state, this tax is not pertinent.

2. There was an annual 10% tax for the function of government, including the feasts and sacrifices, Deuteronomy 14:22, “Be sure to set aside a tenth of all that your fields produce each year.” Leviticus 27:30, 32, “Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s; it is holy to the Lord. (32) For every tenth part of herd or flock, whatever passes under the rod, the tenth one shall be holy to the Lord.”
3. Every third year, Israel required the payment of a charity tithe of 10% for those who legitimately needed help, Deuteronomy 14:28-29, “At the end of every three years, bring all the tithes of that year’s produce and store it in your towns (29) so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in all the work of your hands.” This was a 10% charity tax every third year.

In the time of apostasy in Israel, both believers and unbelievers failed to pay their taxes; and believers were not fulfilling their spiritual obligations in giving as well. Malachi 3:8-10 talks about income tax and spiritual offerings, “Will a person defraud God, yet you have been robbing Me. Yet you say, ‘How have we robbed You?’ ‘In tithes [income taxes], and offerings [spiritual giving]. (9) To the entire nation, you are cursed with a curse, for you are defrauding Me. (10) Bring your entire tithe [taxes] to the treasury, so that there may be food in My house,’ says the Lord of the Armies. ‘See if I will not open for you the windows of heaven [prosperity] and pour out blessings for you until there is not room enough [to store it].’”

In Summary, tithing was not spiritual giving, rather it was a system of income tax for the national entity. Every year the Jews gave two tithes.

They gave one tenth of their income to the Levites for maintenance. Secondly, they also gave a tithe for the function of government, including all feasts and sacrifices. Then, every third year they had another tithe for the poor of the land.

In application, it is your Christian duty to pay taxes. In this way the believer renders to Caesar that which is Caesar's. Regarding responsibility, there should be equal taxation based on the same percentage best accomplished through a sales tax.

16:2 On the first day of every week, each one of you is to put aside [funds that which you intend to give], as he [God] has prospered, in order that no collections be made when I come.

κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρὶ ἐαυτῷ τιθέτω θησαυρίζων ὃ τι ἔαν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνονται.

“Upon the first day of the week” was Sunday because it was the assembly worship day, because it was the day on which the church began [Pentecost always occurs on Sunday]. Since the believers are gathered on Sunday it is probably easier to take offerings at that time.

16:3 When I arrive, whomever you may approve [ones with administrative gifts], I will send them with letters [of recommendations] to carry your grace gift to Jerusalem;

ὅταν δὲ παραγένωμαι, οὓς ἔαν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·

In other words, they were to organize a committee to handle the funds to be delivered to Jerusalem. Paul himself is not going to be involved in the administration. This verse is very important because it gives a clear division between the responsibility of a communicator of God's Word and those who have administrative gifts within a congregation.

16:4 and if [3rd class condition: he doesn't know if he should go or not] **it is fitting for me to go also** [if the Holy Spirit will allow it], **they will go with me** [to Jerusalem].

ἐὰν δὲ ἄξιον ᾦ τοῦ καὶ με πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

Paul's greatest sin is foreshadowed in this verse. Paul puts this in the 3rd class condition to indicate that he doesn't know at this point whether he should go or not to go to Jerusalem. Paul obviously was not needed in distributing the money in Jerusalem, but he went anyways.

God's Will for Paul in 58 A.D.

It was God's will for Paul to go to Rome. In 58 A.D., Paul intended to go to Rome as he should have since they wanted and needed his teaching. However, he becomes emotional over his countrymen who were neither interested in the gospel nor in learning the spiritual life. Due to emotionalism which led to an irrational decision to postpone his trip to Rome that he might go to Jerusalem. This resulted in the Lord punishing Paul with 2 years of incarceration in Caesarea and 2 years of house arrest in Rome.

Though Paul knew it was the will of God for him to go to Rome in 58 A.D., he in emotional revolt of Reversionism went in the opposite direction. Instead of going to the unbelievers in the West who wanted the gospel, he went to those who had already rejected it in the east namely Judea. Instead of going to the Christians in Rome who were waiting eagerly for his teaching, he went to the Jewish legalists who had no desire to listen to Paul's grace messages.

Until 58 A.D., Paul had to start many churches in Asian Minor and in Greece. Furthermore, he had to stabilize these Christians in these churches through the teaching of the spiritual life. By 58 A.D. he not only had accomplished this, but he has also appointed pastors for these churches. Now, finally, he is free to move westward to Rome. Paul started in

Antioch, Syria and had been moving westward, and by going to Rome he would have been continuing his westward ministry.

Paul as a Roman citizen was the apostle to the Gentiles, but unfortunately, he was burdened for his brethren. In this case, Paul's burden and his desire to have a ministry with the Jews was not God's will. Only after spending four years in prison did Paul sort out God's destiny for his life.

1. God's timing is perfect. Until now, the Roman believers were not even ready for Paul's ministry, though they didn't know it.

2. While Rome was now open, Jerusalem and Judea were closed.

3. This Roman epistle was to be an introduction to Paul's teaching in Rome.

4. While writing the Roman epistle, Paul became emotional about his brethren in Judea. Paul faced choosing between doctrine and emotion. When you have a choice to make between doctrine and how you feel, never go with how you feel.

5. It was Paul's erroneous decision to go to Jerusalem which resulted in his reversionism and incarceration.

16:5 But I will come to you after I go through Macedonia, for I am going through Macedonia;

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι



Paul should have gone to the Roman Church at the end of his 3rd missionary journey as per Romans 15:19-24, “By the power of signs [to the Jews] and by miracles [to the Gentiles] in the power of the Holy Spirit, so that from Jerusalem, I Paul, on a circuit as far as Illyricum, have fulfilled the Gospel of the Christ. [Paul had finished his work in both Asia Minor and in Greece as far west as Illyricum.] (20) In fact, my standard operating procedure: I consider it a point of honor to proclaim the Gospel not where Christ has been mentioned [but he does when he decides to go to Jerusalem at the end of his 3rd missionary trip], in order that I might not build on a foundation belonging to another [but he attempted to do this when he decided emotionally to go to Jerusalem rather than to immediately sail for Rome]. (21) And not only this but just as it stands written [a quote from Isaiah 52:15], ‘They [the Gentiles] shall see, that is,

those to whom it was not reported concerning Him [Jesus Christ], and they [gentiles who have not heard] shall understand.’ (22) For this reason, I also have been hindered many times from coming to you [because he was busy ministering to the gentiles in Asian Minor and Greece], (23) But now, no longer having a place of ministry in those regions [had established local churches with native pastor-teachers in Asian Minor and in Greece], and having a desire to come to you [in Rome] for many years, (24) Whenever I go to Spain for I expect to see you when passing through, and by you be assisted to that place [Spain], if first I am satisfied with you in part [Paul planned on ministering to the Romans before going on his 4th missionary journey to Spain],”



16:6 and perhaps I will stay with you [to teach], or even spend the winter [If there is great response and the need to teach more.], so that you may send me on my way wherever I may go [At this point, he was in doubt as to whether he would go east or west. Emotionally he wants to go to Jerusalem, but at the same time he knows that Christians are eager for his teaching in Rome].

πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἂν πορεύωμαι.

Paul probably remained in Corinth during the winter for three months as per Acts 20:1–3, “After the uproar had ceased [in Ephesus], Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. (2) When he had gone through those districts [as far as Illyricum] and had given them much exhortation, he came to Greece [Corinth], (3) and there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria [It appears that the Judaizers intended to assassinate him on the ship leaving the Corinthian port for Syria], he decided to return through Macedonia.”

16:7 For I do not desire to see you now and will make only a passing visit; for I hope to remain with you for some time [in the future: indefinite], if the Lord permits.

οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ.

16:8 But I will remain in Ephesus until Pentecost [he has Pentecost on his mind];

ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

16:9 for a wide door for effective service has opened to me [in Ephesus], but there are many adversaries.

θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

Paul will spend a lot of time in Ephesus because there is tremendous interest in the Word of God. Much more so than in Corinth.

16:10 Now, if Timothy comes, see that he is with you without cause to be afraid [Paul anticipates some problems because the Corinthians are a congregation of bullies and unfortunately Timothy will not survive; It takes a tough pastor to deal with this type of believers], **for he is doing the Lord's work, as I also am.**

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ ἐγώ.

Profile of Timothy:

1. He was the son of an unbelieving Greek father and a Jewess. Acts 16:1-3, “Paul came also to Derbe and to Lystra [on his 2nd Missionary Journey]. And a disciple [already a believer] was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, (2) and he was well spoken of by the brethren who were in Lystra and Iconium. (3) Paul wanted this man to go with him; and he took him and circumcised him [so as not to hinder Jewish evangelism] because of the Jews who were in those parts, for they all knew that his father was a Greek [and so knew that Timothy though a Jew was probably not circumcised].

2. He possessed a spiritual heritage from his understanding of the Old Testament. 2 Timothy 3:15, “And that you [as a believer] have known from childhood the sacred Scripture [Old Testament], which is able to teach you with reference to salvation through faith which is in Christ Jesus.” [It appears that Timothy became a believer through his understanding of the Old Testament Scriptures]

3. He was ordained to the ministry upon recognizing his spiritual gift. 1 Timothy 4:14, “Stop neglecting the spiritual gift within you [given at

salvation by the Holy Spirit], which was bestowed on you for the sake of the prophetic messages [This is also brought out in 1 Timothy 1:18] associated with the laying on of hands [laying on of hands represents the principle of identification with like kind] by the presbytery [a group of pastors recognized his spiritual gift].” 2 Timothy 4:5, “But you, be self-disciplined in all things [subordinate everything in life to study], endure hardship [means to endure opposition from evil], do the work of one who proclaims the good news [present the gospel], fulfill your ministry [as a pastor].”

4. He went to Philippi with Paul, Silas and Luke. Acts 16:3, 11, 12, “Paul wanted this man [Timothy] to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. (11) So, putting out to sea from Troas, we [Luke at this point is with Paul, Silas and Timothy] ran a straight course to Samothrace, and on the day following to Neapolis; (12) and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days.”



5. The Pauline team [Paul, Silas, and Timothy with the exception of Luke who remained in Philippi] after leaving Philippi, passed through Amphipolis, Apollonia and then to Thessalonica where they established a church. Because of the danger there, the brethren sent Paul and Silas by night to Berea where they had a great ministry. Timothy remained in Thessalonica [to teach], but later joined Paul and Silas in Berea [the entire team is now in Berea]. Then, religious Jews from Thessalonica came to Berea and stirred up crowds against the Pauline team, but mainly against Paul. So, the believers sent Paul out of the city and then escorted him to Athens while Silas and Timothy remained behind in Berea as per Acts 17:14, 15. When Paul arrived in Athens, he sent word that his team left in Berea were to join him as soon as possible as per Acts 17:15, 16. After Silas and Timothy arrive in Athens, Timothy delivers a report about the Thessalonians to Paul. From Athens, Timothy is sent back [apparently with Silas] to the Thessalonians possibly with 1 Thessalonians circa 52 A.D. to encourage them through his teaching. Paul having left Athens, goes to Corinth [alone]. While in Corinth, Timothy and Silas arrived bringing some funds from the Philippian Church and a report regarding the Thessalonian Church. After hearing the report, Paul wrote 2nd Thessalonians circa 53 A.D. from Corinth.

6. For the next five years of his life, we have no record of Timothy. Then, we hear of Paul sending him [from Ephesus] to Macedonia. Acts 19:22, “And having sent into Macedonia two of those who ministered to him [Paul], Timothy and Erastus, he [Paul] himself stayed in Asia [Ephesus] for a while [longer during his 3rd Missionary Journey].

7. Explaining why Timothy was sent to Corinth: Apollos goes to Corinth: Quoting from the New Unger’s Bible Dictionary. “After this he [Apollos] preached in Achaia [southern Greece] and especially at Corinth (Acts 18:27–28; 19:1), having been recommended by the brethren in Ephesus (18:27). On his arrival at Corinth, he was useful in watering the seed that Paul had sown (1 Cor. 3:6). Many of the Corinthians became so attached to him that a schism was produced in the church, some saying, “I am of Paul”; others, “I am of Apollos” (1 Cor. 3:4–7). That this party feeling

was not encouraged by Apollos is evident from the manner in which Paul speaks of him and his unwillingness to return to Corinth (1 Cor. 16:12). Apollos was, doubtless, at this time with Paul in Ephesus.” [Apollos had abandoned the Corinthians for Ephesus, and Paul could not persuade him to return.]

8. Paul in Ephesus during his 3rd Missionary Journey: Certain members from the Corinthian church came to Paul in Ephesus to report to him the terrible situation in Corinth and this resulted in the Corinthian epistles. 1 Corinthians 16:17, “I rejoice over the coming of Stephanas, Fortunatus and Achaicus because they have supplied what was lacking on your part [they provided a ministry of refreshment and also would have given Paul a report].” As a result of this report, Paul wanted to send Apollos back to Corinth, but Apollos would not return as per 1 Corinthians 16:12.

9. Since Apollos was unwilling to return to Corinth, Paul reluctantly sent Timothy. 1 Corinthians 16:10-11a, “Now if Timothy comes, [that is if I am not able to persuade Apollos to return to you] see that he is with you without cause to be afraid [Timothy is easily intimidated], for he is doing the Lord's work, as I also am. (11) So let no one despise him [because he is young and not tough], but conduct him forth in peace, [go with him, accompany him, make things peaceful],” The Corinthians were the toughest group of believers in the early church. Since Timothy was raised by his gentle mother and grandmother, he was not equipped to deal with these rough and tough dock workers etc. The Corinthians tossed Timothy around like a football and punted him through the exit door. So, that ministry for Timothy was a failure.

10. However, Timothy was a great Bible teacher and taught successfully in Philippi, Thessalonica, Berea and finally in Ephesus where he eventually remained as their pastor. As Paul was approaching his death, he recognized that Timothy was a great pastor if not the best qualified. It would be Timothy who would build on Paul's ministry in Ephesus. The last person Paul wrote to was Timothy. Among his last recorded words, Paul expressed his desire to see him [Timothy] again. 2 Timothy 4:9-13,

“Make every effort to come to me soon; (10) for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. (11) Only Luke is with me. Pick up *John* Mark and bring him with you, for he is useful to me for service. (12) But Tychicus I have sent to Ephesus. (13) When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.” 2 Timothy 4:21, “Make every effort to come before winter. Eubulus greets you [Timothy], also Pudens and Linus and Claudia and all the brethren.”

Verses 10-12 present some personnel problems. Since Apollos had left Corinth Paul is now sending Timothy to take up the slack. However, Timothy will also fail in Corinth. Eventually, Paul will send Titus, his greatest trouble shooter.

16:11 So, let no one despise him [Timothy for his youth and gentleness], **but conduct** [go with him] **him on his way in peace** [make things peaceful for him], **so that he may come to me** [to give a report after having taught them]; **for I expect him with the brethren.**

μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

Even though Paul gave this mandate to respect Timothy, it will be ignored. Furthermore, Paul also mandated that they were not to bully him. In other words, don't put any pressure on him as you did with Apollos especially since Timothy is not used to being around rough and tough people. Timothy will have to learn that no pastor should ever permit a congregation to push him around or to push around anyone in his congregation. The pastor has to keep the upper hand and at times, he has to get tough. This lesson Timothy will have to learn.

16:12 But concerning Apollos [who resigned dramatically] **our brother,** **I encouraged him greatly to come to you with the brethren** [certain

believers were coming from Ephesus to Corinth]; **and it was not at all his desire to come now, but he will come when he has opportunity** [Although Paul was optimistic that Apollos would eventually return to the Corinthians, he never did.].

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

Elaboration:

1. Apollos was not disposed to go back to Corinth. He has had enough of bickering, strife, tension and the total lack of authority orientation.
2. Paul asked Apollos to go, but when Apollos said no that was it. You cannot force a person into Christian service nor determine the will of God for someone else.
3. So, he neither condemns nor commends Apollos in this passage for refusing to return to Corinth.
4. He reveals the decision of Apollos to the Corinthian church without censor or praise. How to be happy though saved: Stay out of other people's affairs and don't take sides in a dispute. In so doing, one keeps the atmosphere relaxed.
5. If this congregation of Corinthians was unpleasant, unruly and nearly impossible to deal with for pastors like Apollos and Timothy how would it have been for an unbeliever to walk into such church where there is so much tension?
6. Paul is not guilty of the long proboscis. He does not seek to superimpose his own volition on Apollos. He recognizes that Apollos has a right to live his own life before the Lord and so he doesn't insist that he go back.

7. Every believer must be encouraged to live his own life as unto the Lord and not unto people, Colossians 3:17, “All things, whatever you do, in word or in deed, do it all in the person of the Lord Jesus, giving thanks to God the Father through Him.”

16:13 Be on the alert [for application], **stand firm** [be stabilized] **in the sphere of faith, behave like nobility** [aristocracy, a noble man], **be strong** [function under the Two Power Options].

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε·

Living by Faith, a Drill producing Tranquility:

Walking by faith is a drill which must be practiced. This drill of applying God's word to one's difficulties and pressures produces tranquility in the soul. When the believer lives by faith, he applies biblical promises, principles and doctrines by faith to his experience. Living by faith is trusting in God's thinking, not one's own false thinking. If the believer is able to trust God regarding all matters in his life, his soul will be in a state of tranquility, namely a soul free of mental agitation caused by emotional sins.

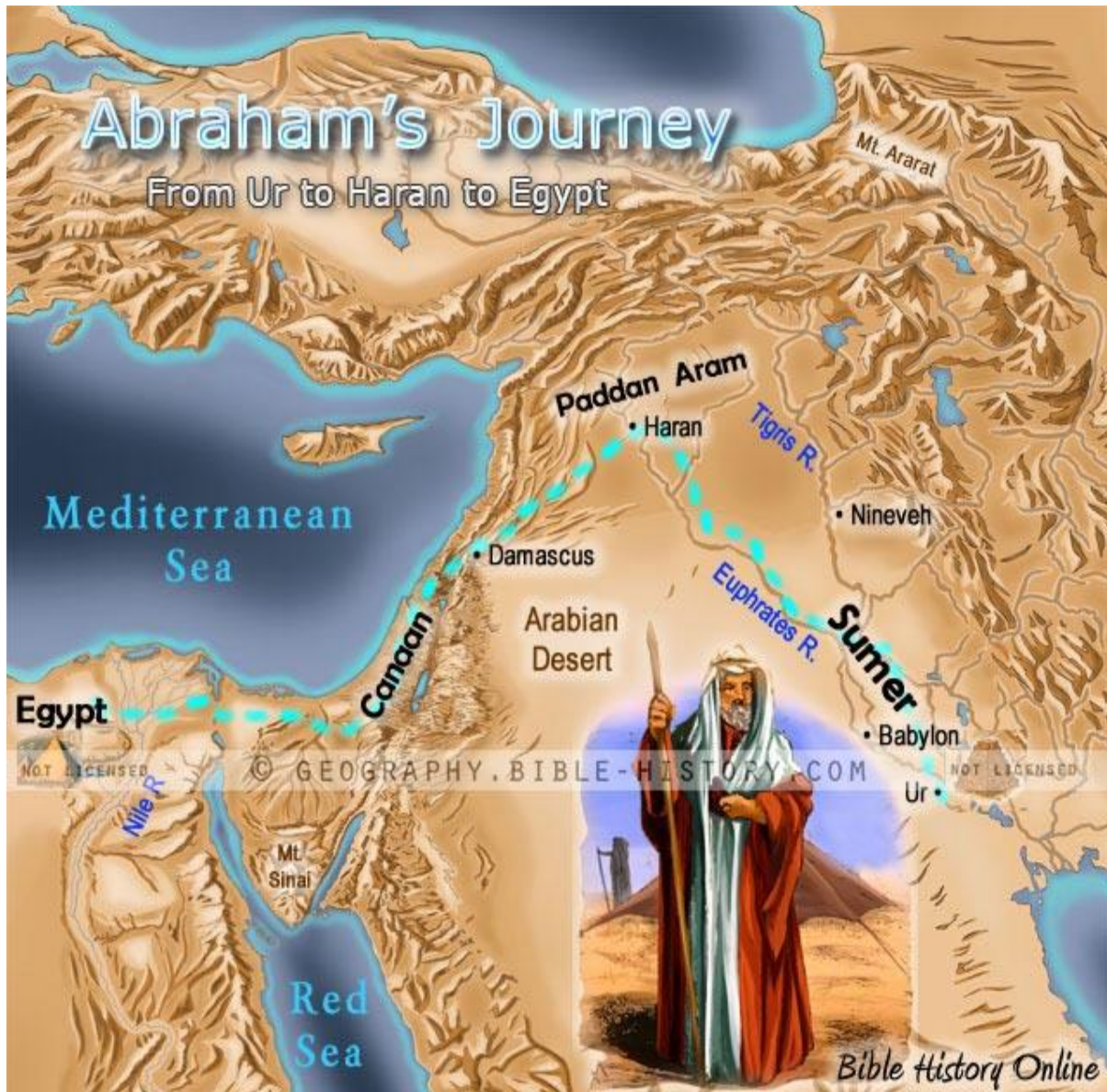
For example, God is perfect justice and as such he can only be perfectly fair to all of his creatures. Moreover, he is perfectly fair to them all the time. If this is true and it is, then God is perfectly fair to you every second of every day. If that is the case, then why do you say, in your self-pity, "People and life are unfair to me?" Don't you realize that if a person treats you unfairly, God can discipline that person and provide extra blessing for you?

When the believer applies God's word to his problems and pressures, he will possess tranquility in his soul. Tranquility means two things: complete confidence in God and freedom from mental agitation caused by emotional sins. When the believer is controlled by such emotional sins as fear, worry, anger, hatred, jealousy, bitterness, self-pity etc., he will

have stress in his soul. For example, if he worries about his family problems, stress will occur (problems + emotional sins = stress). Stress produces an agitation in the soul, whereas living one's life by faith produces a phenomenal tranquility in the soul (problems + walking by faith = tranquility).

Living by Faith has always been a part of the believer's spiritual life. Abraham was promised a great progeny by God through his wife, Sarah who was at the time barren. At first, Abraham did not have the spiritual strength to believe this promise and in discouragement assumed that his progeny would come through Eliezer (Gen. 15:2, 3). Even when Abraham was 86 years old, he still did not believe that God could manufacture a progeny through his wife, Sarah (Genesis 16:1-3, 16). The Lord certainly would not have encouraged Abraham to produce his progeny through adultery (Gen. 12:2; 13:16).

This promise was initially given to Abraham when he was still residing in his hometown, the 3rd Dynasty of Ur (Ur of the Chaldees) for Genesis 12:1-2 states, "Now, the Lord said to Abram, 'Go forth from your country [the 3rd Dynasty of Ur], and from your relatives, and from your father's house to the land which I will show you, and I will make you a great nation [obviously through his wife since God does not condone adultery], and I will bless you.'" Then, though he was commanded to go to a new land in Canaan he went instead to Haran, a city to the east of Carchemish on the Euphrates. After his father died [a forced separation], he at age 75 departed Haran (a city his father Terah had named after his son, Haran who had died in the 3rd Dynasty of Ur) for the new land which God had promised him. (Genesis 12:4). After arriving in the new land, it still took Abraham more than 24 years in the Levant, in Canaan to accumulate enough Bible doctrine in his soul to believe that he would have a son through Sarah.



“And so not becoming weak in that faith, he completely understood his own body which had become [sexually] dead when he was approximately one hundred years old likewise, he completely understood the deadness of Sarah's womb [passed the menopause]. He [Abraham] staggered not at the promises of God through unbelief, but was strong in faith giving glory to God and being fully persuaded that what God had promised [a son through Sarah], God is able also to perform.” (Romans 4:19-21)

You see, as Abraham learned more and more about God, his confidence in God increased. Romans 10:17 states, "So faith comes from hearing, and hearing by the word of Christ." The believer listens to the Word of God today, and a little faith is developed. Then he listens tomorrow, and a little more faith is developed, and then the following day, and he continues to do so for his entire life. In this way his faith becomes stronger and stronger.

This stage-by-stage development of faith is illustrated by one of the Hebrew words for faith, "*Qawah*." *Qawah* is a strong rope that does not break even under great pressure and is used to illustrate the strong faith of the mature believer waiting on the Lord (Isaiah 40:31). In order to make this strong unbreakable rope, one begins with a single strand of rope which would easily break under pressure. However, when this single strand is twisted around a second strand and then around another and another until it becomes thick, a strong rope is developed. The principle is as follows: as more and more strands are twisted together, the stronger the rope becomes. This process involved in making a strong rope depicts how faith is developed in stages. The first strand of faith is extremely weak. However, as the believer twists more and more strands of faith together, he will eventually have a strong faith. As baby believers, our faith is like a single fine thread. It has no strength at all. However, as the believer learns more and more doctrine, he develops a strong ropelike faith. At that point he can walk by faith and not by sight (2 Corinthians 5:7).

Before the Church Age, the spiritual life of the believer emphasized living by faith. For example, the Jews of the Exodus generation were taught how to walk by faith while they were still in Egypt. They were all taught about the promise which God had made to Abraham namely that God would give the Jewish people a country of their own, a prosperous land, "a land flowing with milk and honey." Before Joseph died, He made the Jews promise to take his bones out of Egypt and bury them in the promise land. So, when Joseph died, he was embalmed and placed in a vault above ground. So, every time a Jewish family living in Egypt would pass by the

vault of Joseph, the Jewish Father would relate this story to his children. The story of how God had promised the Jews a promised land. In this way they learned to trust in the Lord. They were taught that their spiritual life was to trust in the promises and doctrines of God just as Joseph believed the promises and doctrines of God.

When God gives a spiritual life to the believer, he is going to test him regarding that life. Therefore, the Jews were tested regarding their spiritual lives as they were leaving Egypt at the Red Sea. As the pillar of fire by night and the cloud by day, God the Son, the only manifest person of the Trinity, led them deliberately into a trap. He led them into a cul-de-sac at the Red Sea. There were mountains to the north and south and the Sea was to their front. Suddenly, behind this great multitude of Jews, arose a great cloud of dust. Pharaoh Amenhotep II was leading the greatest military force in the world at that time. Facing this great military force were over a million untrained Jewish slaves. The only Jewish people with any military training were Moses and possibly Joshua and Caleb. This was a hopeless situation from the human viewpoint. However, nothing is impossible with God (Luke 1:37). All the Jews had to do was to believe what God had promised them.

God's promise of a land of their own: Exodus 3:7-10, "Then the Lord said, 'I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, (8) and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and spacious land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. (9) And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. (10) Come, I will send you [Moses] to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt.'"

God also promised the Jews of the Exodus that they would worship him at Mount Sinai (Mount Horeb).

Now Moses was pasturing the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the west side of the desert, and came to Horeb, the mountain of God. (Exodus 3:1)

And he said, certainly I [God] will be with you [Moses], and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain [Mount Horeb, Mount Sinai]. (Exodus 3:12)

How did the Jews of the Exodus respond to these promises stated above? Exodus 14:9-12, "The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army and overtook them [the Jews] encamped at the sea, by Pi-ha-hi'roth, in front of Ba'al-ze'phon. (10) When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after [pursuing] them; and they were in great fear. And the people of Israel cried out to the Lord [help, help]; (11) and they said to Moses, "Is it because there are no graves in Egypt [apparently they were cremated] that you have taken us away to die in the desert? What have you done to us, in bringing us out of Egypt? (12) Is not this what we said to you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the desert."

Although there were more than one million Jewish adults, only Moses and possibly Joshua and Caleb had the spiritual strength to apply the promises of God to this hopeless situation. While the majority of Jews were immersed in fear and screaming about dying [no faith application of the promises of God], Moses said, "Do not fear. Stand still and watch the deliverance of the Lord. The Lord will fight for you today" (Exodus 14:13). The Jews should have passed this test, but they kept concentrating on the problem namely the advancing Egyptian military, rather than the solution, trusting in God's promises. Initially, Moses concentrated on the advancing Egyptians in order to understand the situation, but when he realized that their situation was militarily hopeless, he concentrated on a divine solution, a solution based on his confidence in God and the

promises which God had given him. So, he walked by faith and remained very calm in this tense situation.

Now, after God had delivered the Jews from the Pharaoh, they sang beautifully praising him for their deliverance (Exodus 15:1-18) but singing does not imply spiritual strength. These believers were not praising and singing because they respected and loved God. They were expressing their appreciation to God for having delivered them. Their appreciation was based on their emotional relief from being delivered, not on their appreciation for the Lord. To these Jews the most important priority in their life was their safety, not a harmonious relationship with God. Praising God and singing hymns has meaning if one has a close relationship with God based on knowledge. However, if the believer is ignorant of God and God's plan, his relationship with God will be related to emotion. An emotional relationship has no strength!

One can relate to a hymn cognitively or emotionally or both since a hymn contains both lyrics and melody. The purpose of the lyrics is to stimulate thought whereas the purpose of the melody is to stimulate one's emotions pleasurably. If the believer understands and appreciates the lyrics of a hymn only then can he benefit from his singing and at the same time enjoy the melody. However, if the believer does not understand and appreciate the lyrics of a good hymn, his singing becomes a meaningless emotional activity related only to the melody as the following few verses will illustrate.

The Lord is my strength and song, and he has become my deliverance. This is my God, and I will praise him. My father's God; I will extol him. (Exodus 15:2)

The chiefs of Edom were dismayed; the leaders of Moab, trembling grips them; all the inhabitants of Canaan have melted away. (Exodus 15:15)

Then Moses led Israel from the Red Sea, and they went into the Desert of Shur. For three days they traveled in the desert without

finding water. When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So, the people grumbled against Moses, saying, ‘What are we to drink?’ (Exodus 15:22-24)

Three days after the Jews sang “the Lord is my strength,” they demonstrated that they had no spiritual strength at all for they immediately began complaining under this simple pressure. Then, one year later after singing how brave they would be in combat, and how fearful the Edomites, Moabites and the inhabitants of Canaan would be of them, the Jewish army refused to enter the land and wept all night in their fear of the Canaanites. So, the Edomites, Moabites and the inhabitants of Canaan didn't need to worry about that generation of Jews for those men were too cowardly to fight their way into the land (Num. 14:1-11). You see, a believer can sing and praise God until he passes out from exhaustion, but all of this is meaningless unless that believer has strength in his soul from knowledge of God and rapport with God through his understanding and appreciation of God's plan.

These Jews produced sinful emotion on one side of the Red Sea and non-sinful emotion on the other side of the Sea. They swung from one end of the emotional spectrum (fear) to the other end (relief from being delivered). Only Moses and possibly Joshua and Caleb had divine thought in their souls and true capacity for life. So, when they sang, it had meaning.

During their first year in the Sinai Peninsula, every time they had a pressure situation, they would worry and fear about their safety and never even once considered God's provision and plan for their lives. So, they continued to complain and complain until they died in the desert for the majority of these Jews never learned to apply the Word of God by faith to their experience.

For we also have been evangelized as they had been [evangelized: the Jews of the Exodus generation were believers.], but the word

they heard [after salvation] did not profit them, because those who heard it [God's word taught by Moses and others] did not mix it [knowledge of the Word] with faith [no faith perception]. For we who have believed (in the promises, principles and doctrines of God's word) enter into the rest (of contentment and tranquility from trusting in God). (Hebrews 4:2, 3)

The Jews used faith in salvation; now they needed to apply God's promises by faith to this pressure situation at the Red Sea. If one does not use faith for salvation, it is hopeless, so also if one does not use faith in the spiritual life, it is hopeless. Colossians 2:6 states, "Therefore, as you have received Christ Jesus your Lord [a metaphor for believing in Jesus Christ as one's savior], so be walking in him [the spiritual life after salvation]." We used faith for salvation, now we must use faith for the spiritual life. The only difference is the object of faith. In salvation, the object of faith is the Lord Jesus Christ. In the spiritual life, the object of faith is the thinking of Jesus Christ.

To the Exodus generation security was more important than applying Bible doctrine. As a result of their false priority, they became involved in the emotional sin of fear. Fear is not only an irrational state of emotion, but it is also a destructive sin. God does not answer prayer when the believer is out of fellowship and controlled by his sin nature. The Jews should not have prayed the prayer of "help, help." Rather, they should have prayed to the Father thanking him for this opportunity to watch the Lord's power in delivering them at the Red Sea. Fear however destroyed their perspective of the situation.

Principles related to fear:

1. It is possible to learn a lot of doctrine and yet fall apart in a sudden pressure situation.
2. Sudden disaster often places the believer in a panic situation resulting in a failure to apply doctrine to that situation.

3. The difference between fear and courage is important in a crisis situation. The courageous person is able to think under great pressure, whereas the person with fear is not able to think rationally under pressure. The difference is the ability to concentrate under pressure. Now, if you have a problem concentrating in normal situations, you will surely have a problem concentrating under pressure in an abnormal situation.

4. A coward is a person who cannot think under pressure, whereas a courageous person can think under pressure.

5. Concentration is not only required in learning Bible doctrine, but even to a much greater extent in applying Bible doctrine. This is especially true when historical disaster occurs, because in historical disaster one has two categories of pressure namely personal and national and sometimes even international.

6. Adversity and great pressure can easily cause stress when the believer fails to apply to that situation. When a believer is under stress, he is not able to think objectively.

7. Many disasters come suddenly and with great intensity. So, these disasters can easily hinder the believer from concentrating on the promises and doctrines of the Word of God.

Now, let's go back to Exodus and their failure in the Faith-rest Drill. Quoting again Exodus 14:11a, "They said to Moses, 'Was it because there were no graves in Egypt that you brought us to the desert to die?'" Now keep in mind that these Jews did not have to leave Egypt. Moses did not force them to leave. Arrogant people never take responsibility for their decisions. Furthermore, Moses was only God's agent. It wasn't his idea to bring the Jews out of Egypt; it was the command of God. God was going to remove the Jews from Egyptian slavery in order to make them a special nation (client nation) in history. (Exodus 3:6-8)

A coward dies many times, but a brave man dies only once. Under fear emotion controls the soul. When emotion is in control, the believer becomes irrational. In a state of irrationality, he assumes that he is already dead. This was true of the Exodus generation. In a state of irrationality, they possessed a false view of their situation. Their false viewpoint was that they were already dead. The true view was that God would deliver them.

Is this not the word which we spoke to you in Egypt? Let us alone that we may be slaves to the Egyptians because it is better for us to be slaves to the Egyptians than to die in the desert. (Exodus 14:12)

Initially, when the Jews heard that God was going to remove them from slavery, they welcomed the idea.

And when they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshiped. (Exodus 4:31)

However, once the Egyptians started to give them a hard time, they changed their minds about going.

And they said, may the Lord look upon you and judge you [Moses and Aaron]! You have made us a stench to Pharaoh and his officials [through the Plagues] and have put a sword in their hand to kill us. (Exodus 5:21)

And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord. Moses reported this to the Israelites, but they did not listen to him because of their discouragement and cruel bondage. (Exodus 6:8, 9)

PRINCIPLES OF STRESS:

1. Adversity is outside pressure of life; stress is inside pressure of the soul.
2. Stress is caused by oneself; adversity is caused by self, by others or circumstances.
3. Adversity is inevitable; stress is optional.
4. Stress destroys the spiritual life of the believer. Therefore, the believer must name his sins to God the Father as soon as possible.
5. There is a definite relationship between stress and cognition, namely stress lowers cognition.
6. Stress makes a person forgetful and impairs the memory. Therefore, stress impairs the ability to learn.
7. Stress affects a person's perception of reality. At the Red Sea, the Jews with stress in their souls considered themselves already dead.
8. If a person remains in a stress-situation too long, all of his cognitive ability will be destroyed, and he will enter into a psychotic state.

People controlled by emotion and possessing false priorities easily succumb to fear when pressure occurs. Only the stable Christian with doctrine in his soul is able to handle the pressures of life. If the Faith-rest Drill or some other problem-solving device is not used when the believer faces a difficult problem or pressure, he will easily enter into a state of fear. In a state of fear and stress, he cannot solve his problems rationally.

Develop spiritual aristocracy by advancing spiritually in time and you will be aristocracy forever. Christianity has its aristocracy, those who know doctrine, those who are Filled with the Spirit a maximum amount of time, those who mature as believers.

Aristocracy in the Millennium and the Eternal State:

On this earth we have a tremendous difference among believers. Believers who are positive, advance to maturity; believers who are negative or cosmic believers are failures; they have flunked the Christian life; they have failed to utilize the tremendous capital made available by the grace of God, logistical grace support. So, we have vast differences in time, but these differences are going to be dramatized in the Millennium and in the eternal state where there will be even greater differences. In the eternal state, there will be mature believers who will have the Order of the Morning Star; they will have various crowns, and various other decorations; they are going to become famous as rulers of nations in the Millennium; they are going to be famous in the permanent historical record center in the temple of heaven; they will have the coat of arms and the heraldry of the winner “emblazon on him the title of My God and the name of the city of My God, the New Jerusalem.”

A few more points:

1. The aristocracy of the Millennium and the eternal state is not based on physical birth or anything thereafter in the life, it is based on regeneration, the new birth, which occurred at the moment you believed in the Lord Jesus Christ.
2. The aristocracy of the Millennium and the eternal state is not based on human ability, human wisdom or human attractiveness, but on spiritual advance inside the divine power system.
3. Those who entered on the lists of eternal aristocracy will rule with Christ in the Millennium and they will have special privileges, rewards, decorations for all eternity that other believers will not have.
4. The final aristocracy of history is the greatest aristocracy that will ever exist, the only one which avoids any concept of snobbery since it is not based on class distinction, racial distinction, human achievement, or personal attractiveness.

5. Neither race nor nationality has anything to do with the aristocracy of the Millennium and the eternal state.

6. Included in the new order of chivalry will be humble folk, famous folk, the attractive and the unattractive of this life; they will all have one thing in common namely maximum exploitation of logistical grace inside the divine power system.

7. Though being born again gives every believer opportunity, it does not guarantee every believer knighthood forever. It gives opportunity to use your free will, your volition, to achieve spiritual maturity and form that eternal and lasting aristocracy which glorifies our Lord Jesus Christ by its very existence in heaven.

8. While we today associate knighthood and chivalry as a mode of feudal tenure or a personal attribute of integrity, or a scheme of good manners, the aristocracy of eternity is associated with the plan of God for the Church Age believer.

9. Therefore, the election to privilege in the Church Age is the greatest opportunity for becoming part of the order of chivalry in the Millennium and the knighthood for the eternal state. And not only at the judgment seat [Evaluation Platform] of Christ will there be the knighting of those who achieve maturity in the Church Age, but with that new knighthood comes a coat of arms. When a person is made a knight, he takes up a coat of arms which he wears on his shield and on his breastplate based on some achievement in his life. The mature believer, the winner, will be awarded an eternal escutcheon, a coat of arms in addition to the uniform of glory.

16:14 Let all that you do be done in love.

πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

Impersonal Love as an Obligation:

1. Impersonal love is the only perpetual debt of the Christian, a debt which he pays as the need for impersonal love arises.
2. The debt of love denotes a duty, a responsibility on the part of all the royal family of God.
3. Remember that impersonal love has two sides; one side is possessing a relaxed mental attitude; the other side is not to harbor any mental sins toward others such as anger, jealousy, bitterness, etc. Hence, love is a freedom from mental attitude sins and if one is free of mental sins, he will be free of verbal sins which destroy the privacy of the priesthood.
4. While the believer is able to close-out his monetary debts through the necessary payments, he is to perpetuate his obligation of impersonal love both toward the unbeliever and believer. Thus, the obligation of love is a debt which the believer is always making instalments, but never retires the instalments until he retires from this life.

Impersonal love is explained in 1 Corinthians 13:4-7, “Love is not swayed by emotion [is forbearing], love is kind [merciful], love is not jealous; it does not brag [is not shamelessly disrespectful in thought, speech and behavior, insulting, presumptuous], is not inflated with arrogance [the advance stages of arrogance]. (5) does not behave dishonorably [indecently, or unmannerly], is not self-seeking [self-promoting; preoccupied with self, self-indulgent, irrationally ambitious]; it is not provoked [does not become irritated, bitter, angry, petty, hypersensitive], does not react to evil [is not mindful of wrongs, does not react to the injustices or wrongs that comes into his life, does not think in terms of retaliation, does not react to hatred or antagonisms], (6) does not rejoice over injustices [violation of truth], but joyfully sides with the truth [rejoices in the truth]. (7) It covers all things [keeps all things confidential: true love respects the privacy of another; it literally means to throw a cloak of silence over all things: avoids gossip, maligning, judging, vilification], always believes [advanced function of the faith-rest drill] always has confident expectation [regarding one’s personal destiny both in time and

in eternity], always perseveres [always maintains his relationship with God in a state of happiness under the testing of the three stages of the adult spiritual life],”

16:15 Now, I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia [Southern Greece], and that they have devoted themselves for ministry with reference to the saints),

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·

16:16 that you also be in subjection to such men [as Stephanus until a pastor arrives] and to everyone who helps in the work and labors.

ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

The principle is that you can't have a local church without authority. So, if a church should lose its pastor, some advanced believer must assume the authority. In this case, Paul suggests that they should accept the authority of Stephanus until a pastor has taken control.

16:17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,

Three came to Ephesus to provide information regarding the Corinthian situation and to refresh Paul's spirit through the greatness of their souls.

16:18 For they have refreshed my spirit [his human spirit] and yours [through their great spiritual lives]. Therefore, acknowledge such men.

ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

Refreshment:

It is a great encouragement to any teacher when a student succeeds. Many Christians fail in their spiritual lives and this fact tends to be discouraging for those who faithfully teach God's word. However, when Christians in a local church learn and apply God's word well, it encourages the communicator in his teaching ministry.

While refreshment usually connotes restoring physical strength with food and drink, in the Bible it refers to the restoration of the spiritual strength of a person, to revive divine viewpoint and capacity for life. The ministry of refreshment is not only the ministry of the pastor-teacher who refreshes the souls of believers through his teaching, but also the ministry of all mature believers providing refreshment through their generosity, kindness, unconditional love, divine viewpoint and wisdom.

Philemon 7, 20, "For I have come to have much happiness [from you] and encouragement because of your [Philemon's] love, because the tender affections [emotions responding to the doctrine in the believer's soul] of the saints have been refreshed [*anapauo*] through you, brother [Philemon treated Christians with unconditional love]. (20) Okay, brother, I wish to have benefit from you in the Lord [experiential sanctification should reflect positional truth]; refresh [*anapauo*] my tender affections [emotions respond to correct application of doctrine] because of [our relationship with] Christ."

If Philemon passes this test and refreshes Paul's inner being through his forgiveness of Onesimus, and continues to advance to the point of maximum glorification of God, then Paul would have received much benefit from having taught Philemon. In the New Testament, two different Greek words are used to reveal the doctrine of refreshment. When Paul mentions refreshment both in Philemon 7 and verse 20, (see also 1

Corinthians 16:18 and 2 Corinthians 7:13) he uses the verb *αναπαυω* (*anapauo*). ‘Anapauo’ is a compound verb meaning to cease, for example to cease work or take a break from strenuous activity. Christ brings this into the spiritual context when he says in Matthew 11:28, “Come unto me all that are heavy and laden [with the burden of trying to work for salvation], and I will give you rest [the Greek word *anapauo*].” In terms of refreshment for the believer, this occurs when he is given a break from tiring human viewpoint, and regains new strength in the divine viewpoint expressed by the mature believer.

Paul also reveals the doctrine of refreshment in 2 Timothy 1:16 using the word *αναψυχο* (*anapsucho*) which has the literal meaning to revive the soul, "May the Lord grant mercy to the house of Onesiphorus, because he frequently refreshed me and was not ashamed of my chains." The more advanced a believer is in the spiritual life, the greater is his capacity for life, love and happiness, and so greater is his ministry of refreshment.

The Greek word ‘*splanchnon*’ has as one of its meanings, tender affections, an emotional response to some worthiness in another. A doctrinal believer will appreciate the doctrinal application of other believers. So, the Colossian believers were able to appreciate Philemon’s wisdom, compassion and unconditional love. This appreciation produced a good emotional response which refreshed their souls.

My son, if your heart [soul] is wise then my heart [soul] will be happy; my reins [emotions] will rejoice when your lips speak what is right. (Proverbs 23:15, 16)

This passage in Proverbs explains how refreshment works. The father’s soul and emotions are refreshed by his wise son who communicates what is right. Happiness enters the father’s soul when his son also possesses wisdom in his soul, with the father’s emotions responding to his son’s integrity.

Verses 19-24: The Closing Salutation.

1. Paul's salutation comes at a time when he has thoroughly rebuked the Corinthians for their carnality.
2. This severe rebuke and declaration of punishment does not indicate that Paul carries any personal grudge, but rather he is fulfilling his responsibility before the Lord as an apostle.
3. Paul executes his leadership responsibility without personal prejudice and without pettiness.
4. Paul is strictly impartial and loves all of the believers who have been rebuked. (This does not mean that he is intimate with all of them)
5. Spiritual leadership must exercise impartiality.

16:19 The churches of Asia [Asia Minor: today Turkey] **greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.**

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατὶ οἶκον αὐτῶν ἐκκλησίᾳ.

16:20 All the brethren greet you. Greet one another [of the same kind: believers] **with a holy kiss** [a fervent greeting: In those days, the women kissed the women and the men, the men].

ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

Today, we would just warmly shake hands, a recognition that we are fellow members of God's royal family.

16:21 The greeting is in my own hand, Paul [has no personal grudge].

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

16:22 If anyone [any Church Age believer] **does not love the Lord** [Jesus Christ], **he is to be accursed. Maranatha** [Aramaic: cursed until the Lord comes].

εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαράνα θα.

There is no happiness in life for the Christian who does not develop a love for God the Father and occupation with Christ. Love and happiness go together for the Christian. Ephesians 6:24, “The grace with all those who constantly love our Lord Jesus Christ with incorruptibility [incorruptible love for the Lord Jesus].” 1 Peter 1:8, “and though you have not seen Him, you love [occupation with Christ], and though you do not see Him now, but believe [faith perception to maintain their love], you greatly rejoice with joy inexpressible having received glory [from the execution of the spiritual life].” Until the end of the Church Age, all Christians who fail to execute the spiritual life, will be cursed all of their lives with unhappiness since happiness for the Christian only comes with love for God.

16:23 The grace of the Lord Jesus be with you.

ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθί ὑμῶν.

The Grace Plan of God:

God’s plan is based on grace, not some philosophical system of human works. Grace means freely given and undeserved. God does all the giving; we undeservedly reap all this giving. For example, in grace God provides for all believers the same spiritual I.Q. (Human I.Q. plus the Filling of the Spirit equals spiritual I.Q.) Any Christian who implies or states that he, the one with a high human I.Q. alone is able to learn the deep matters of God is in a state of arrogance and does not understand God’s system of grace.

1 Corinthians 15:10a, “By the grace of God I am what I am.”

2 Corinthians 13:14, “The grace of the Lord Jesus Christ [the greatest act of grace took place on the cross] and the love of God [the Father the author of reciprocal love] and the fellowship of the Holy Spirit [the enabling power of the Spirit].” When we believed in the Lord Jesus Christ as our Savior, we became the recipients of the greatest possible endowment of grace, and grace pursues the advancing believer his entire life.

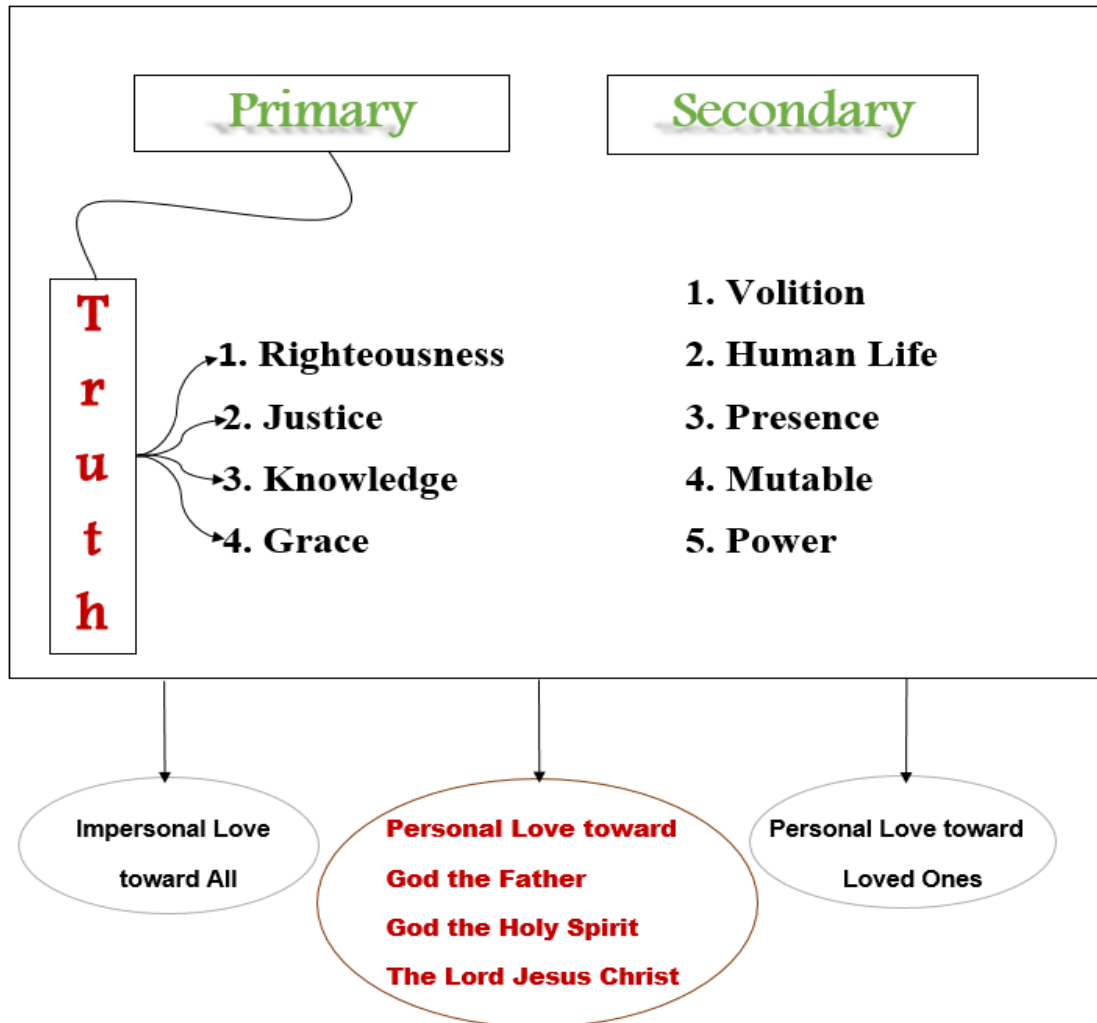
The axioms of grace:

1. God is perfect; therefore, His plan must be perfect.
2. A perfect plan can only originate and function from a perfect God.
3. If man can do anything meritorious in the plan of God, it is no longer perfect.
4. A plan is no stronger than its weakest link. For this reason, grace excludes all human merit, all human ability and talent.
5. Legalism (human good produced outside of the plan of God) is the enemy of grace.
6. Therefore, the works of human righteousness have no place in the plan of God.
7. All good produced outside of God’s plan is motivated by human self-righteousness and arrogance.

16:24 My love be with you all in Christ Jesus. Amen.

ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

COMPONENTS OF TRUE HUMAN LOVE



Paul's love for the Corinthians is based upon true human love which has as its primary components the following: righteousness, justice, knowledge and grace. Paul treats the Corinthians impersonally, from his tremendous sense of integrity and responsibility. Because of his grace orientation, he harbors no antagonism toward the Corinthians although they have demonstrated just how low-down they were. Furthermore, he is able to respect them as fellow members of the Royal Family of God (in Christ Jesus).

1 Corinthians 16

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org