

1. Welcome
2. Worship w/Prayer Board
3. Announcements -
4. Handouts: 1. Rylie Study Bible End Time Notes 2. Death – Sheol/Hades/Hell

Next week:

This we know:

There was a letter sent previous to 1 Corinthians reply (Could it be 2 Corinthians 6:14-7:1?).

At the end of 2nd Corinthians, Paul mentions wanting to pay the Corinthians a THIRD visit...when did the 2nd visit happen? (1st = Acts 18).

Another very stern letter that Paul wishes he never sent (could it be 2 Corinthians 10-13?).

If it is, we can operate by this time frame:

- i. The 'Previous Letter', which *may* be contained in 2 Corinthians 6:14 – 7:1 (N.B. 6:13 runs very smoothly into 7:2).
- ii. 'Chloe's people' (1 Cor. 1:11_ bring Paul at Ephesus news of divisions at Corinth.
- iii. 1 Corinthians chapters 1-4 were written in reply and Timothy is about to take it to Corinth (1 Cor. 4:17).
- iv. Three men (Stephanas, Fortunatus and Achaicus: 1 Cor. 16:17) arrive with more news and a letter from Corinth: Paul immediately writes chapters 5 and 6 and pens chapters 7-16 in reply to this letter. Timothy then takes the whole of 1 Corinthians to Corinth.
- v. The situation gets worse and Paul makes a disastrous visit to Corinth after which things get even more painful for Paul (cf. 2 Cor. 2:1).
- vi. He then sends the 'Severe Letter' (2 Cor. 10-13) by the hands of Titus (2 Cor. 2:13; 7:13).
- vii. Paul is so worried that he cannot wait for Titus to return; he sets out to meet him in Macedonia (2 Cor. 7:5-13), and then writes 2 Corinthians 1-9, the 'Letter of Reconciliation'.

("Message of 1 Corinthians", David Prior, pg. 18. The Bible Speaks Today, IVP 1985)

Begins to answer the letter that was written to him (Chloe)& delivered to him by Fortunatus & Achaicus:

Chpt 7 – Marriage

Chpt 8 – Idols (your freedom causing another to stumble)

Chpt 9 – Give Up your rights, run the race

Chpt 10 – ²³You say, "I am allowed to do anything"^[a]—but not everything is good for you. You say, "I am allowed to do anything"—but not everything is beneficial. ²⁴Don't be concerned for your own good but for the good of others.

Chpt 11 – Public Worship/Lord's Supper

Chpt 12 – Spiritual Gifts

Chpt 13 – Love

Chpt 14 – Tongues, Prophecy, Worship

Chpt 15 – Resurrection of Christ, The Dead, The Body [Teach on Last Things?]

Chpt 16 – Final Greetings

Allen Shawna Bergeron

10 hrs ·

So Dominic has a brain arteriovenous malformation. It is a tangle of abnormal blood vessels connecting arteries and veins in the brain. When he hit his head it ruptured it and caused a leak. So tomorrow they are going to do an Angiogram, which will be an 7-8 hour procedure and then discuss surgery options to remove it. They say he will most likely be here at least 1-2 weeks. Prayers for the hospital team working with us and for my son's anxiety and pain. Pray that the procedure tomorrow goes smoothly and the Holy Spirit work through everyone here. Thank you everyone for all your prayers we are feeling them and God's incredible peace. God is good all the time! In the valleys I will lift my eyes, on the mountains I will bow my life.

- Oh, BTW.... [What were your going to bed routine words...Or heading out words...]
- IN SUMMARY (an account of the main points),
- One more thing, Before I forget,
- **THIS IS WHAT I WANT YOU TO THINK ABOUT UNTIL I SEE YOU AGAIN**

1 Corinthians 16 NLT

The Collection for Jerusalem

16 Now regarding your question about the money being collected for God's people in Jerusalem. You should follow the same procedure I gave to the churches in Galatia. ²On the first day of each week, you should each put aside a portion of the money you have earned. Don't wait until I get there and then try to collect it all at once. ³When I come, I will write letters of recommendation for the messengers you choose to deliver your gift to Jerusalem. ⁴And if it seems appropriate for me to go along, they can travel with me.

Paul's Final Instructions

⁵I am coming to visit you after I have been to Macedonia,^[a] for I am planning to travel through Macedonia. ⁶Perhaps I will stay awhile with you, possibly all winter, and then you can send me on my way to my next destination. ⁷This time I don't want to make just a short visit and then go right on. I want to come and stay awhile, if the Lord will let me. ⁸In the meantime, I will be staying here at Ephesus until the Festival of Pentecost. ⁹There is a wide-open door for a great work here, although many oppose me.

¹⁰When Timothy comes, don't intimidate him. He is doing the Lord's work, just as I am. ¹¹Don't let anyone treat him with contempt. Send him on his way with your blessing when he returns to me. I expect him to come with the other believers.^[b] ¹²Now about our brother Apollos—I urged him to visit you with the other believers, but he was not willing to go right now. He will see you later when he has the opportunity.

¹³Be on guard. Stand firm in the faith. Be courageous.^[c] Be strong. ¹⁴And do everything with love.

¹⁵You know that Stephanas and his household were the first of the harvest of believers in Greece,^[d] and they are spending their lives in service to God's people. I urge you, dear brothers and sisters,^[e] ¹⁶to submit to them and others like them who serve with such devotion. ¹⁷I am very glad that Stephanas, Fortunatus, and Achaicus have come here. They have been providing the help you weren't here to give me. ¹⁸They have been a wonderful encouragement to me, as they have been to you. You must show your appreciation to all who serve so well.

Paul's Final Greetings

¹⁹The churches here in the province of Asia^[f] send greetings in the Lord, as do Aquila and Priscilla^[g] and all the others who gather in their home for church meetings. ²⁰All the brothers and sisters here send greetings to you. Greet each other with a sacred kiss.

²¹HERE IS MY GREETING IN MY OWN HANDWRITING—PAUL.

²²If anyone does not love the Lord, that person is cursed. Our Lord, come!^[h]

²³May the grace of the Lord Jesus be with you.

²⁴My love to all of you in Christ Jesus.^[i]

ESV

The Collection for the Saints

16 Now concerning^[a] the collection for the saints: as I directed the churches of Galatia, so you also are to do. ²On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

VS 2

2 Corinthians 8:3

³For they gave ^(A)according to their means, as I can testify, and beyond their means, of their own accord,

Acts 24:17

¹⁷Now after several years I came to bring alms to my nation and to present offerings.

Romans 15:25-28

²⁵At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷For they were pleased to do it,

and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. ²⁸When therefore I have completed this and have delivered to them what has been collected,^[a] I will leave for Spain by way of you.

³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.

Plans for Travel

⁵ I will visit you after passing through Macedonia, for I intend to pass through Macedonia, ⁶ and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go. ⁷ For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits. ⁸ But I will stay in Ephesus until Pentecost, ⁹ for a wide door for **effective** work has opened to me, and there are many adversaries.

POWERFUL. (Heb. 4:12) *energes* (en-er-gace); Strong's #1756: Comparable in meaning to the English word "energetic," which stems from this word. *Energes*, used elsewhere only in 1 Corinthians 16:9 and Philemon 6, denotes something at work, active, and effective. It is the opposite of *argos*, "idle," "inactive," "ineffective."¹

Hebrews 4

¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

Philemon

⁶ and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.^[a]

¹⁰ When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. ¹¹ So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

Final Instructions

¹² Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will^[b] to come now. He will come when he has opportunity.

¹³ Be watchful, stand firm in the faith, act like men, be strong.

Vs 13

1 Samuel 4:9

Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been...

2 Samuel 10:12

Be of good courage, and let us be courageous for our people, and for the cities of our God, and...

Isaiah 46:8

"Remember this and stand firm, recall it to mind, you transgressors,

Ephesians 3:16

that according to the riches of his glory he may grant you to be strengthened with power through...

Ephesians 6:10

Finally, be strong in the Lord and in the strength of his might.

Colossians 1:11

being strengthened with all power, according to his glorious might, for all endurance and...

¹ Hayford, J. W., Thomas Nelson Publishers. (1995). [Hayford's Bible handbook](#). Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

¹⁴ Let all that you do be done in love.

¹⁵ Now I urge you, brothers^[c]—you know that the household^[d] of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—¹⁶ be subject to such as these, and to every fellow worker and laborer.

Vs 16

1 Thessalonians 5:12

We ask you, brothers, to respect those who labor among you and are over you in the Lord and...

Hebrews 13:17

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who...

Philippians 2:29

²⁹ So ^(A)receive him in the Lord with all joy, and ^(B)honor such men,

Hebrews 13:17

¹⁷ Obey ^(A)your leaders and submit to them, ^(B)for they are keeping watch over your souls, as those who will have to ^(C)give an account. ^(D)Let them do this with joy and not with groaning, for that would be of no advantage to you.

¹⁷ I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence, ¹⁸ for they refreshed my spirit as well as yours. Give recognition to such people.

Vs 18

Philippians 2:29

So receive him in the Lord with all joy, and honor such men,

1 Thessalonians 5:12

We ask you, brothers, to respect those who labor among you and are over you in the Lord and...

Greetings

¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. ²⁰ All the brothers send you greetings. Greet one another with a holy kiss.

²¹ I, Paul, write this greeting with my own hand. ²² If anyone has no love for the Lord, let him be accursed. Our Lord, come!^[e] ²³ The grace of the Lord Jesus be with you. ²⁴ My love be with you all in Christ Jesus. Amen.

Paul reminds us that the church is people. We are the Body of Christ.

Ephesians 4:12 Their responsibility is to equip God's people to do his work and build up the church, the body of Christ.

Wherever they reside:

- Vs 1 Galatia
- Vs 3 Judea
- Vs 5 Macedonia
- Vs 15 Achaia
- Vs 19 Asia

What made this First Century church so mobile?

The Roman Roads and The Roman legions that ensured safety (pax Romana = the peace of Rome) and a very efficient postal service. Add to this, the Greek language (lingua franca).

Taking full advantage of their age, their location, their technology, their income, their education, their trade, their history...**taking FULL advantage.**

Paul is emphasizing their INTERDEPENDENCE. **Sharing resources: \$, Resources, Time, Personnel.**

(Not using our resources to beat one another up. Excellent tool to create US between the Gentile and Jewish church.)

Church of Jerusalem = Mother church

(Not a very wealthy area. Not the same resources as other churches.)

Agabus' prophecy

Acts 11:27-30

²⁷ Now in these days prophets came down from Jerusalem to Antioch. ²⁸ And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius). ²⁹ So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. ³⁰ And they did so, sending it to the elders by the hand of Barnabas and Saul.

Paul created a system (gift of administration) for this sharing of resources to happen.

***16** Now concerning^[a] the collection for the saints: as I directed the churches of Galatia, so you also are to do. ² **On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.** ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.*

Organize your resources and set aside.

EACH one of us. Do what you can. Give what you can of your physical resources.

As Paul is summarizing his communication, he list examples of Sharing/Interdependence:

- Young Timothy (1 Cor. 16:10–11), who needed acceptance and affirmation (see Timothy's profile at the Introduction to 2 Timothy).

- Priscilla and Aquilla(19) = Co-founders of the Corinthian work. (Helped in Rome, in Corinth, in Ephesus) Owned their tentmaking business (Acts 18:3), Traveled, Had church in their home, Discipled.
- Household of Stehpanas (vs 15-16) who Paul baptized
¹⁵ Now I urge you, brothers^[c]—you know that the household^[d] of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—¹⁶ be subject to such as these, and to every fellow worker and laborer.
(Corinth was the capital city of Achaia. Stephanas and his family were seen as leaders in the church because of how they dedicated themselves to service. IS THIS THE SAME TODAY?)
Matthew 20:26
But whoever would be great among you must be your servant
- Apollos (vs 12) former leader at Corinth and will return with the other brethren. (Remember some of the Corinthians liked Apollos better than Paul because Paul was too ‘blue collar’, per se. Apollos was a Grecian trained speaker.)
- Corinth sent Stephanas and Fortunatus and Achaius (17-18) to Ephesus to help Paul. Fortunatus & Achaius delivered the letter written by Chloe that 1 Corinthians answers.
(Vs 9). The Ephesus church was the center of the missional church (Acts 19:20). Paul was there 2.5 years. Great open door for ministry along with great opposition.
Opposition:
 1. Evil powers
 2. Local business owners who lost income due to salvations (Demetrius, the silversmith).Ja 2:6-7
 3. Jewish Hierarchy (religious opposition)

What does it take to stand up to this type of opposition?

Acts 20:17-24

Paul Speaks to the Ephesian Elders

¹⁷ Now from Miletus he sent to Ephesus and called the elders of the church to come to him. ¹⁸ And when they came to him, he said to them:

“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, ¹⁹ serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; ²⁰ how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, ²¹ testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.^[c] ²² And now, behold, I am going to Jerusalem, constrained by^[d] the Spirit, not knowing what will happen to me there,²³ except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. ²⁴ But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

1 Cor 15:32-34

³² What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” ³³ Do not be deceived: “Bad company ruins good morals.”^[a] ³⁴ Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

James 2:6-7

The Sin of Partiality

2 My brothers,^[a] show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. ² For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, ³ and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," ⁴ have you not then made distinctions among yourselves and become judges with evil thoughts? ⁵ Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? ⁶ But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court?⁷ Are they not the ones who blaspheme the honorable name by which you were called?

- Jessica Beamond (Communications Director @ Maranatha) = Video

SMALL GROUP DISCUSSION QUESTIONS:

What else does faith lead us to do:

What does opposition mean we are to do?

What of physical resources can be given to the work of the Lord? (This one involves \$)

What of physical resources can be used for the work of the Lord? (This one involves stuff. i.e. house)

What of personal talents (resources) can be used for the work of the Lord? (i.e. graphic arts)
(Spiritual Gift Inventory?)

Does anyone in the group have a testimony to share that covers one of the areas above where they gave monies or used/gave physical items or engaged their talents for the work fo the Lord and HOW THEY SEEN THAT ADVANCE GOD'S WORK.

WHAT IS MY FAITH ACTION?

How can I/do I share in the operation of the Body of Christ? What is MY plan?

How do I use the money God has blessed me with?

FAMILY

NOTES:

MONEY: COMPASSION AND INTEGRITY

16:1–4 Money is powerful. It can bring out the best or the worst in a person. In our drive to gain lots of it or use it for personal comfort and convenience, we can become very cold and manipulative (1 Tim. 6:10). But that ought not to be the way for God's followers.

In 1 Cor. 16, we see that Paul was coordinating a fund-raising drive to help some needy believers. He could have focused on the plight of the recipients. They were Christians in Jerusalem, perhaps suffering from persecution or famine. But instead he concentrated on how the Corinthians should initiate a **regular pattern** of giving to meet the need (1 Cor. 16:2). **Their participation would be an act of loving worship as they met together on the first day of the week.**

Paul also pointed out that the transfer of the funds would be carried out by responsible people chosen by the Corinthians themselves (16:3). That guaranteed accountability and integrity. Apparently, Paul was quite realistic about the human tendency toward manipulation and greed.

How are you using your money to alleviate suffering and meet the needs of others?

God is as interested in what Christians do with the money they keep as He is in the money they give away. See "Christians and Money" at 1 Tim. 6:6–19.

1 Corinthians 16:9

16:9–20 ENEMIES BECOME FAMILY AND FRIENDS

Paul had once been a dangerous enemy to the followers of Christ. But his dramatic encounter with the Savior and subsequent change of heart brought him into the family of God (Acts 9:1–30). Courageous Christians such as Ananias (see Acts 9:10) and Barnabas (see Acts 4:36–37) began to nurture and aid the new believer. He had become a brother.

In the same way, Christ makes believers today into a new family. Having experienced the same gift from God—forgiveness and hope—we are now brothers and sisters in Christ.

Paul acknowledged several of his family of faith as he closed 1 Corinthians:

- Young Timothy (1 Cor. 16:10–11), who needed acceptance and affirmation (see Timothy's profile at the Introduction to 2 Timothy).
- Gifted Apollos (16:12), one of the Corinthians' former leaders (1:12) who was unable to go to them at that time (see "Apollos" at Acts 18:24–28).
- Stephanas (16:15–16), baptized by Paul in the early days of the Corinthian church; the Corinthians needed to respect him.
- Fortunatus and Achaicus (16:17–18), encouragers of Paul who may have delivered to him the letter from the Corinthians that he was answering with 1 Corinthians; like Stephanas, they too needed recognition.
- Priscilla and Aquila (16:19), co-founders of the Corinthian work and business partners with Paul (Acts 18:1–4); they now were leading a similar work at Ephesus and sent warm greetings to their brothers and sisters across the "wine dark" Aegean Sea (see "Priscilla and Aquila" at Rom. 16:3–5).

Once an enemy, Paul became a true friend, partner, and advocate of other believers. Just as others had once cared for him and his needs, he wrote to the Corinthians of the needs and concerns of his brothers and sisters in Christ.

Who are some of your friends in the faith? Who among them needs support or advocacy right now? To whom can you appeal on their behalf? ♦

Chapter 16

Aquila and Priscilla

16:19 *Aquila and Priscilla (1 Cor. 16:19) were old friends of the Corinthians. In fact, they had been instrumental in starting the church at Corinth (Acts 18:1–11). To find out more about these valuable coworkers, business partners, and friends of Paul, see their profile at Rom. 16:3–5*

Corinth

CORINTH

- A major city of Greece situated on the Isthmus of Corinth between the Ionian Sea and the Aegean Sea.
- In New Testament times, perhaps the most celebrated city of the Roman Empire, second only to Rome.
- Less than 100 years old at the time of Paul.
- A “planned” city rebuilt from ashes by the Roman emperors.
- A transportation hub for both land and sea travel. Though not a seaport, its location on an isthmus linked two seaports and two bays. To save time and avoid potential disasters of sailing around Greece, shippers transported passengers and their goods across the isthmus and reloaded them onto ships on the other side.
- Greece’s leading commercial center for trade, agriculture, and industry.
- Host city to numerous athletic events, gladiatorial contests, theater productions, and the Isthmian Games, one of four major athletic festivals of the Greeks.
- A major center for pagan religions. More than twelve temples have been excavated at Corinth, including the magnificent temple of Apollo, with its 38 Doric columns 24 feet high. The temple of Aphrodite, goddess of love, employed at least 1,000 temple prostitutes. The city had a widespread reputation for gross immorality.
- A city of diverse peoples and cultures, including Greeks, Roman colonists (mostly retired army veterans and freedmen), and Jews, some of whom migrated there during persecution under the emperor Claudius (Acts 18:1).

The Corinthians were first-century Christians but they struggled with a number of twenty-first-century problems. See the Introduction to 1 and 2 Corinthians.²

6:6–19

CHRISTIANS AND MONEY

Paul ridicules the idea that God is in the business of dispensing material gain in exchange for spiritual cooperation (1 Tim. 6:5). That launches him into a discussion of money that modern believers do well to study carefully, give the emphasis on money in our culture. He speaks to three categories of people: those who want to get rich (6:6–10), those who want to honor God (6:11–16), and those who are rich and want to honor God (6:17–19).

Contentment Versus Covetousness (1 Tim. 6:6–10)

Paul warns us strongly against “the love of money” (6:10). But let’s be sure we interpret his words correctly. He does not say that money itself is evil (nor does any other Scripture). Neither does he say that money is *the* fundamental root of evil, or that money lies at the root of *every* evil. Rather, the *love* of money (something inside people, not money itself) can be a root (but not the only root) of all *kinds* of evil (but not of all evil).

But don’t let those qualifications soften the blow: people who love money are vulnerable to all kinds of evil, the worst of which, Paul points out, is straying from the faith (see “Do-It-Yourself Idolatry” at Col. 3:5).

² [*Word in life study Bible*](#). (1996). (electronic ed., 1 Co 16:1–9). Nashville, TN: Thomas Nelson.

Given that danger, believers should by all means avoid greed. Jesus gave a direct, unequivocal command to that effect. He didn't tell us to guard against it in others, but in ourselves (see "Watch Out for Greed!" at Col. 3:5).

Paul offers the alternative to greed, or covetousness, as contentment (1 Tim. 6:6–8). However, his description of contentment—food and clothing—sounds incredibly spartan in our own culture that extols self-made millionaires and entertains itself by paying video visits to those who live in opulent, even decadent lifestyles. Are believers required to take vows of poverty like Franciscan monks (see "A Prayer of the Laity" at Matt. 10:7–10)?

No, but Paul does remind us in this passage what poverty really is: lack of food, clothing, and shelter adequate for survival where one lives. If we have these, we ought to be content. If not, then we are truly destitute and dependent on the charity of others for survival. The biblical concept of poverty is not merely having less than the average income, or some percentage of it, in one's society, as contemporary sociologists and economists tend to define it (see "Who Are the Poor?" at 2 Cor. 9:9–10).

Can Paul be serious? Is it really possible to be content, at least in our society, with merely the basics—food, clothing, and shelter? Paul should know. He experienced firsthand the wealth and privileges of prominence in the Jewish community and of Roman citizenship. Yet he also suffered extraordinary hardships in his work. Through it all he learned a secret that helped him maintain contentment. What was it? See "A Lifestyle of Contentment" at Phil. 4:10–13.

A Charge to Timothy (1 Tim. 6:11–16)

Paul's example was especially important to Timothy, his protégé in the faith (see the Introduction to 2 Timothy). He challenges the young pastor to pursue a lifestyle that values character over cash (1 Tim. 6:11). The words are addressed to Timothy, but they apply to anyone who wants to honor God in life. Timothy needed to watch out for greed just like any other believer (see "No Greedy Leaders!" at 1 Tim. 3:1, and "No Greedy Leaders!" at 1 Tim. 3:3).

Paul was especially on the lookout for greed. Interestingly, one of his main strategies for avoiding it was to earn his own living as a tentmaker, rather than live off the generosity of others (see "I Have Not Coveted!" at Acts 20:33–38).

Commands for Rich Christians (1 Tim. 6:17–19)

Apparently there were wealthy believers in Timothy's church at Ephesus. The city was extraordinarily prosperous. In fact, its tourist trade brought in so much revenue that the town leaders opened the first world bank. Paul had penetrated this vibrant economic life with the gospel, winning many converts (see "The Ephesus Approach" at Acts 19:8–41). No doubt some of the rich Christians he addresses here brought their money with them into the faith—just like many in the modern church.

The question, then, especially in light of the teaching in 1 Tim. 6:6–10, is, What should people with money do if they want to honor God? Paul says they should start by examining their attitudes. Money has incredible power to create feelings of pride, superiority, and self-sufficiency (1 Tim. 6:17). So people of means have to learn to look beyond their money to God, the ultimate source of wealth.

But attitude is only half the battle. Sooner or later rich Christians need to take conscious, decisive action with their wealth. They need to put it into play serving God and others (6:18).

What About You?

What is your deepest desire? Is it to be rich rather than righteous? If so, beware! Longing for wealth leads to many dangers—even to death. God wants you to grasp something far more permanent and satisfying—eternal life (1 Tim. 6:12, 19). ♦

The ultimate model for how Christians, rich or poor, should handle wealth is Jesus, who practiced "downward mobility." See Phil. 2:5–8. Additional articles on wealth and poverty are listed in the Themes to Study index in the back matter.

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³ [*Word in life study Bible*](#). (1996). (electronic ed., 1 Ti 6:6). Nashville, TN: Thomas Nelson.

16:1 These rather ordinary remarks sparkle with spiritual vitality. Paul deals with questions about the collection (v. 1) and about Apollos (v. 12); he touches on events and personalities that affect the Corinthians' future.

16:1 According to Rom. 15:26, 27, the Gentile Christians owed the Jews a material debt of love for sharing their spiritual blessings. No doubt Paul hoped to heal the gap between the two (Acts 21:20, 21). The collection was to be systematic, individual, proportionate, and carefully administered.

16:5 Paul delays plans to visit Corinth because of the success of the ministry in Ephesus (vv. 8, 9), because he first wants to travel **through Macedonia** (v. 5) to strengthen the work there, and because he desires a prolonged stay in Corinth rather than an immediate visit **on the way** or merely in passing (v. 7). The grave problems at Corinth required unhurried time. His plans, however, depended on God's will (v. 7).

16:10 Paul had already sent Timothy on a mission to Corinth (4:17). Timothy later reported to him in Macedonia prior to the writing of 2 Cor. (2 Cor. 1:1).

16:12 Apollos ministered in Corinth after Paul had established the church there (3:5, 6). He was emphatic in refusing to return there **at this time** perhaps because of the party dissensions that made him appear to be a rival of Paul or perhaps because he was for now too busy.

16:13 The unsettling situation at Corinth could work havoc without vigilance, courage, and love.

16:15 Stephanas and his **household** were among the first converts in southern Greece and were also among the few baptized by Paul himself (1:16). He and his family engaged in a loving ministry to others, and deserved the church's obedient loyalty.

16:17 These visitors from Corinth probably carried the letter written by the church. All three are models of comfort and cheer.

16:19 Aquila and Priscilla were the husband and wife who accompanied Paul to Ephesus from Corinth and who instructed Apollos (Acts 18:18-26). Wherever they went they turned their home into a meeting place for Christians (Rom. 16:3-5).

16:20 Greeting **with a holy kiss** was an affectionate act fostered by the spirit of Christ and not by the culture. Paul sometimes validated his letters by personally signing his own name (see Gal. 6:11; 2 Thess. 3:17).

16:22 O Lord, come translates an Aramaic phrase, *marana tha*, meaning either "Our Lord, come" or "Our Lord has come." The context seems to express a heartfelt desire for Christ's immediate return.

16:23 Despite the problems caused by their spiritual immaturity, and even though he had severely rebuked them, Paul assures the Corinthians of his sincere affection.

TRUTH-IN-ACTION through 1 CORINTHIANS

Letting the LIFE of the Holy Spirit Bring Faith's Works Alive in You!

Truth 1 Corinthians Teaches

Guidelines for Growing in Godliness
Godliness is transparent, selfless, replete in integrity and excellent character. The godly person views personal relationships as one of believer. *Commit* yourself to keeping your life's highest priorities and sees failure in this

Action 1 Corinthians Invites

3:17 *Recognize* that your body is God's temple. *Refuse to defile* this house of God.
6:1-11 *Never* go to the law against a fellow marriage healthy and intact.

area as most serious. In order to maintain peace within the church, the godly will refuse to enter legal action against a fellow believer. The godly person seeks reconciliation and healing in the family rather than divorce. He honors and supports those God has set in authority in the church. The godly person accepts any loss in order to secure or maintain right relationships in the family or the church and commits them to God for His restoration and reparation.

Steps to Holiness

Holy living calls for us to rely totally on God for spiritual wisdom, rejecting the wisdom of the world. Holiness devotes time and energy to knowing the Lord, choosing to associate with other believers rather than be unduly influenced by the world's values.

Steps to Dynamic Devotion

Devotion makes full use of the key resources God has made available for that purpose: the Scriptures and spiritual gifts. Both the OT and NT are important for the believer. Employing spiritual language (tongues) as a private devotional discipline results in a holy self-education. The devoted disciple knows that the Lord's Table is an important means to nurture spiritual life and growth.

Vital Keys to Dynamic Church Life The body life of the church, not the independent believer, is the key to understanding God's dealings in the NT. We should not presume that the apostles thought with a predisposition toward rugged individualism. God deals with the church as a body and with individuals as parts or members. Individual members ought to put the body's or congregation's concerns above their own.

7:10-16 *Do not divorce* an unbelieving spouse if he/she wants to stay with you or restrain him/her if he/she wishes to dissolve marriage bonds. (This does not mean that a believer must accept brutal neglect, abuse, or immoral treatment.)

9:11-14 *Recognize* and *honor* the devoted minister's right to support from those he serves.

13:1-8 *Discipline yourself* in the practice of agape love in every attitude, thought, word, and deed.

1:25-29 *Acknowledge* that there is no spiritual dynamic in mere human abilities. *Understand* that God uses that which without His presence is ineffectual.

2:13-16 *Recognize* that the natural mind cannot understand or receive from the Holy Spirit. *Know* that only the spiritually alive can discern spiritual wisdom.

7:29-31 *Remember* that earthly values are transient, and *embrace* the eternal.

15:33 *Recognize* that evil associations influence your conduct toward evil.

10:6-12 *Recognize* that the OT is an example for the church. *Submit yourself* to the wisdom of the OT. *Read, study, and apply* the OT.

11:20-29 *Celebrate* the Lord's Supper frequently. *Receive* Jesus' life from it through faith. *Approach* Communion humbled and cleansed through confession of sin.

14:13-22 *Employ* both spiritual and natural language in worship and devotion. *Desire* prophetic utterance. *Differentiate* between prophetic utterances and the prophetic office.

1:10 *Know* that believers are to be unified in their devotion to the gospel of Christ. *Acknowledge* where you fall short, and *repent*.

3:1-4 *Recognize* that division in the church is sin.

5:1-8 *Do not neglect* church discipline. *Understand* that such neglect emboldens unrestrained and undisciplined living.

12:12-27 *Promote* unity within the body of Christ. *Believe* that God places every member in the body as will best serve His purposes.

This will open our understanding to dynamic truth God has intended for the church. **14:26–40** *Maintain* order in church gatherings. *Allow* no “tongue” to go uninterpreted. *Allow* no prophetic utterance to go unjudged.

Guidelines for Growth in the Spirit
Learning how to employ the spiritual gifts is vital, because they are the means God has given us to nurture growth. This occurs in the congregation through edification and beyond it through evangelism. **12:4–11** *Understand* that God works through spiritual gifts to reproduce the ministry of the Lord Jesus Christ in His church. *Recognize* the importance of these gifts for dynamic ministry. **14:1–5** *Accept* the importance of tongues for holy self-edification.

Key Lessons in Faith
Faith believes and focuses on proclaiming God’s Word without reservation. **4:20** *Recognize* that kingdom ministry involves signs, wonders, and miracles that demonstrate the power of God. *Humbly call* for God to restore the miraculous dimension to the church. **15:58** *Never give up! Continue steadfastly* in faith and abound in service to God. *Know* that nothing done in Jesus’ name is in vain.

4

SECOND CORINTHIANS

Theme. Of all Paul’s epistles, 2 Corinthians is the most personal. It is a revelation of his heart, of his innermost feelings and deepest motives. This baring of his heart was not a welcome task to the apostle, but rather a reluctant one. The presence of false teachers at Corinth, who were questioning his authority, impugning his motives, and undermining his authority, had made it necessary for him to defend his ministry. In making this defense, he was compelled to relate experiences about which he would rather have been silent; and through his epistle he is careful to inform his readers of this fact. Bearing in mind that 2 Corinthians is Paul’s personal vindication of his ministry, we will sum up its theme as follows: Paul’s ministry, its motives, sacrifices, responsibilities and effectiveness.

OCCASION FOR WRITING

1. After writing the first letter at Ephesus, Paul went to Troas, where he waited for Titus to bring him an answer from Corinth (2 Cor. 2:13).

⁴ Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., 1 Co 16:1–23). Nashville, TN: Thomas Nelson.

2. Disappointed in his expectation, Paul went to Macedonia where he met Titus who brought him news that the church as a whole had responded to his exhortations, but that there was a small minority that refused to acknowledge his authority.

3. To comfort and encourage the former, and to threaten the latter, Paul wrote his second letter.

WHY WRITTEN

1. To comfort the repentant members of the church.
2. To warn the rebellious minority.
3. To warn against false teachers.
4. To resist the attacks made on his ministry by these false teachers.

Where Written. Probably at Philippi, during the third missionary journey.

CONTENTS. The book is exceedingly difficult of analysis. As one writer puts it, “It is almost impossible to analyze this letter, as it is the least systematic of Paul’s writings. It resembles an African river. For a time it flows smoothly on, and one is hopeful of a satisfactory analysis, then suddenly there comes a mighty cataract and a terrific upheaval, when the great depths of his heart are broken up.” We shall divide the book into four sections, as follows:

- I. Backward Glance. 1:1 to 2:13.
- II. The Dignity and Effectiveness of Paul’s ministry. 2:14 to 7:1–16.
- III. The Collection for the Jewish Saints. Chaps. 8; 9.
- IV. Paul’s Defense of His Apostleship. 10:1 to 13:14.

I. The Backward Glance. Chaps. 1:1 to 2:13

1. God sustains Paul in tribulation in order that he may in turn comfort others. 1:1–11.
2. My motives are pure! 1:12–14.
3. Why Paul delayed his visit. 1:15 to 2:11.
4. Paul’s anxious waiting for news from Corinth. 2:12, 13.

II. The Dignity and Effectiveness of Paul’s Ministry. Chaps. 2:14 to 7:1–16

1. Paul’s triumphs in the Gospel. 2:14–17.
2. Paul defends himself against the Judaizers and shows that the New Covenant is better than the Old. 3:1 to 4:6.
3. In sickness, danger, and persecution Paul’s strength comes from the power of God and the hope of eternal life. 4:7 to 5:10.
4. The secret of Paul’s earnestness is his sense of responsibility to Christ. 5:11–21.
5. Paul defends his faithfulness in preaching the Gospel. 6:1–13.
6. Be ye separate! 6:14 to 7:1.

7. Paul pleads with his converts to ignore the malicious and untruthful reports about him. 7:2–4.
8. Why Paul waited for Titus. 7:5–16.

III. The Collection for the Jewish Saints. Chaps. 8 and 9

1. Remember the example of the poor Macedonians and above all the example of Jesus! 8:1–15.
2. Paul commends the bearers of the funds. 8:16–24.
3. Be ready to give liberally and so reap God’s blessing! Chap. 9.

IV. Paul’s Defense of His Apostleship. Chaps. 10 to 13

1. Paul contrasts himself with false teachers. 10:1–18.
2. Bear with one who loves you! 11:1–6.
3. Why Paul did not ask for support. 11:7–15.
4. Divine signs and visions, and faithful service and sufferings, prove Paul’s right to apostleship. 11:16 to 12:13.
5. Please do not make it necessary for me to use my power to discipline you! 12:14 to 13:10.
6. Conclusion. 13:11–14.⁵

⁵ Pearlman, M. (2012). [*New Testament: Romans to Revelation*](#) (Vol. 4, pp. 20–22). Gospel Publishing House.