

1 Corinthians 16 (Conrad Bowman) (9-9-07)

There is just one thought right at the end of 1st Corinthians 15 that I want to cover, and then we're going to do chapter 16 and finish it. That will finish 1st Corinthians for us, and we'll finish that this morning. Now, you're not going to take that seriously, but I really do mean that. I've announced that three weeks in a row and we're still in chapter 15.

There is only one thought at the end of 15 that I wanted to pick up, because we kind of cut it off, and that's this; from verse 54 to verse 58. There's a discussion here that Paul is giving them, "when this perishable" (the body we're in), "will have put on the imperishable" (that's the eternal state body), "then this mortal" (which we are), "will have put on immortality, then will come about the saying that is written, death is swallowed up in victory," and that refers to the victory that Christ won over death when the Father drew Him out of the grave, declared Him to be righteous again, and resurrected Him. That was His victory over death. Is there any question remaining on that? Alright—because that same resurrection to new life that Jesus experienced is going to happen to us when we die.

Oh death where is your victory? Oh death where is your sting?

And then he explains what the sting of death is, and I want to make sure you don't miss that.

The sting of death is sin, and the power of sin is the Law.

Now, too many people today believe that by the Law comes righteousness. Not so. By the Law comes death. It was the Law that brought death to man, and it defined what killed him spiritually. So the Law equals Sin, the power of sin. When Christ died on the cross, and He defeated death, He broke the power of sin over the new man. So, when you were joined to Him in His death – that's what Romans 6 is all about (we studied that two years ago). When Romans 6 says you were joined to Christ in His death, you were joined to Christ in His victory over death, and the breaking of the power of sin over you. So, you are no longer subject in the new creation man to sin. It doesn't have any power over you. Now you can *act as if it does*. And, for all practical purposes, it accomplishes its power, because if you act or walk as if sin

THE LAW = SIN

**JOINED TO CHRIST
IN HIS DEATH TO SIN,
YOU DIED TO SIN!**

has encumbered you, then you've given it a place in this world that it does not in and of itself have. Is that clear?

That's what 1st John is all about.

If we say we have no sin, we lie and deceive ourselves, the truth is not in us. 1 John 1:8

Because we do see ourselves walking in sin from time to time, and the answer to that is the answer given to Marilyn a couple of weeks ago. Declare yourselves, therefore; reckon yourselves **to be dead to sin**. You see, **sin didn't die, we died**. **We are joined to Christ in His death; we died, and just like Christ died to the Law and to sin, so too did we die to the Law and to sin**. And that's what chapter 15, from verse 54 to verse 58, is talking about. If you want a week's worth of good prayerful meditation, I would suggest you take those four verses right there, write them down on a card, and take them into your prayer time this week for the whole week, and just let the Lord through the Spirit talk to you about the meaning of that and how to appropriate it in your walk and in your studies.

Chapter 16

Now we go to chapter 16. Chapter 16 begins with another thought altogether; "Now concerning the collection for the saints." These believers in Corinth, knew that Paul and his entourage were coming through there and that they were going to pick up a collection they intended to take, or to send, back to Jerusalem for the saints.

Now concerning the collection for the saints as I directed the churches of Galatia, so do you also.

And here's the endorsement of Pauline theology on New Testament giving. This is the Christian's way to tithe. Here it is. What the Jew did through tithing – he gave his 30% that's what the Jew did for tithing; here is what the believer is supposed to do in this age.

On the first day of the week [every week], let each one of you put along side of him [that's what the word "put aside" means, to lay along side of him] in store as he has been prospered, so that no collection needs to be made when I come.

Now this is what Paul is saying. God prospers you on a regular basis daily. When He prospers you, you are to take a portion of that, as directed by the Spirit, and lay it along side of you. That's not storehouse giving. Storehouse giving was what the Jew practiced in the Old Testament. You took your tithes and you took your offerings and you took them with you to the storehouse and you gave them to the priest, and the priest kept them and used them as he saw fit. That's storehouse giving. This is personal giving. When you take as God gives you and you live – according to 1st Thessalonians:

You live quietly, tend to your own business, work with your own hands so that you can be self-sustaining, not being in any need, and live at peace with all men. 1 Thessalonians 4:11

That's frugal living. Paul endorses frugal living, through the Spirit. And he says, as God prospers you, you take out of that prosperity and you lay it aside over here. You don't spend it just because you have it. You lay it aside, because there are needs coming up; tomorrow, the next day, six months from now, or a year from now. You want to make sure you've taken God's provision and you have it available for those needs. It endorses savings, is what it's doing. So, when the need presents itself, you don't have to scramble around to take up an offering to meet the need. You ought to be living away from the excess of what God has made available to you, and you ought to be taking that excess and putting it aside, ready to meet the needs of others.

Now, that brings us back to this "others" thing. Didn't he tell us in Galatians that we are to live our life on the basis of what the other person may need? I like this approach to life to be oriented to the "others'" needs. We should be anticipating that on a regular basis. And when God brings us.....

[Conrad Bowman interrupted the class] – Holy smoke, Ms. Davis, [Phil Richman] there's plenty (of seats) up front. [Conrad] come on. You're caught now. See Dixie, you got caught right in the middle of that, because Irma came in and got spotted [Laughter]. [Banter]. Now we've got you recorded on tape that you were here, everything.

So in chapter 16, 1st Corinthians 16, what Paul is saying is, God gives you these assets, and He expects you to live, and to work, and to minister out of what He has put into your hand. Not out of what He is going to put into your hand. You don't live prospectively, you live on the basis of what God has provided for you.

That's the way He expects us to move and to live as believers, and as His Church. So, it begins on that basis in chapter 16.

And when I arrive" [he says I'm coming], and when I arrive, whomever you may approve [you make your approval], I'll send them with letters to carry your gift to Jerusalem.

So, we're going to send your gift to Jerusalem to minister to the saints there, and I'll send my letters with them – whoever you choose to send your gift by.

I shall come to you after I go through Macedonia, for I am going through Macedonia, and perhaps I shall stay with you, or even spend the winter, so that you may send me on my way wherever I go I don't wish to see you now that in passing for I hope to remain with you for some time if the Lord permits.

Now, what Paul has told them in Corinth is that he intends to come through there, but he doesn't intend to just come through for a weekend. His intention is to settle down with them long enough that he can instruct them in terms of the gospel that the Lord has revealed to him exclusively.

Now you remember how he told Timothy. You guard the gospel I taught you, and you do not by any means let that gospel slip away; because it's a gospel that is different than the gospel that Peter and James have been teaching. Their gospel is the gospel to Israelites who have been living under the Law rightfully and now are faced with making a change to living under the gospel of grace, and Peter wasn't taught the gospel of grace. He was taught the gospel of (1) freedom from the Law and (2) the Kingdom having been presented to Israel. That's what Christ did when He came. He came presenting the Kingdom as having arrived to Israel. Well, that wasn't true of these Gentiles. These Gentiles had never been under the Law, nor would they ever be. They weren't born Jewish. The first time they heard of Christ was after the cross. And now they hear about the crucified, resurrected, ascended Jesus, and that's the gospel of Paul; the Gospel that he is presenting to the Gentiles. So that's quite different. Now, he wants to stop long enough to make sure that these

Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"-- which some have professed and thus gone astray from the faith Grace be with you.
1 Timothy 6:20-21

Corinthian believers understand that thoroughly. That's exactly what he did in Galatia. [The letter of Galatians is both a presentation of the gospel of grace and a caution against letting anybody drag them back under the Law.](#) What did he tell the Galatians?

If I or an angel from heaven should come to you with any other gospel that that which I have already delivered unto you, let him be accursed.

And, he included himself in that. See what he said? He said to those charges of his in Galatia, and now in Corinth; "You heard the gospel just as the Spirit delivered it to me. Don't let anybody snatch it out of your hands. Especially, do not let them drag you back under the Law to which Christ died." And that's the point he was making in the previous chapter 15.

So, the first letter to the Corinthians is filled up with doctrinal instruction and practicality in how to apply it, and how to live according to those dictates.

When I arrive, whoever you approve I'll send them with letters to carry your gift to Jerusalem. And if it's fitting for me to go also, they'll go with me. But I'll come to you after I go through Macedonia for I am going through Macedonia. Perhaps I shall stay with you, or even stay the winter, that you may send me on my way wherever I may go. For I do not wish to see you just in passing, for I hope to remain with you for some time if the Lord permits. But I shall remain in Ephesus until Pentecost, for a wide door for effective service has opened to me, and there are many adversaries.

So it's not his fear of adversarial pressure that's going to keep him there, but the opportunity for effective service. Now how many of us can say that we order our lives according to the opportunities that God has given us to minister the gospel effectively to those around us. That's a rare thing to find today. We order our lives today, and I'm including myself in this, we order our lives today according to the dictates of where the company sends us. We order our lives today according to where our financial opportunity might be, or to be closer to our kids, or to – one thing or another. We've got a boat in the back yard. We need to be next to a shore. I have a gun rack in the den, so I need to be where I can hunt. I like venison, so I need to be close to Colorado.

Phil Richman. Boy, you're really meddling right now. [Laughter].

Conrad Bowman. I'm sorry, I ought to go on to something else. You did tell me to stick to the text, and every time I wander I get in trouble.

But, you see what I'm talking about. We don't order our lives where the ministry of the gospel is most effective.

Norma Bowman. [Comment re Conrad] "or to be near a bookstore." [Hearty Laughter].

Conrad Bowman. That's a case of your sins will find you out. That was a huge "gotcha."

But I shall remain in Ephesus until Pentecost, for a wide door for effective service has opened to me, and there are many adversaries. Now, if Timothy comes, see that he is with you without cause to be afraid, for he's doing the Lord's work as I also am.

Apparently, there was in Timothy from time to time, since he was a very young man, there was a sense in Timothy of being intimated by older men, because Paul told Timothy in other places, don't let those people despise your youth. Don't let them put you down just because you are young. You are next to the source of God's instruction of the gospel for this New Testament Church, and you hold your ground on that. In other words, the gospel is the shield in front of us, and all we're doing is providing muscle. But the gospel is what's out there in front of us, and is the most important element of our walk, and our life, and our service. And, that has not changed. That has not changed, nor will it change. We live to push the gospel ahead of us. Actually, we live to walk in the steps that the Lord has made in promoting the gospel to the lost, in His steps; because it's the Spirit of God who is the evangelist, not us. It's the Spirit of God who is doing the work of conviction of sin, of righteousness, and of judgment (John 16:8). We don't do that. You can beat some lost guy over the head for years trying to give him something that he desperately needs, and he will not take it until the Spirit of God moves into his heart and just massages that thing in ways that we don't know anything about. And the guy like a sponge will open up and just drink it in. And, we're amazed by that. And **our job is to walk into the footsteps that the Spirit of God has already laid down pushing the gospel in the world**

around us, and just step in His steps. Isn't that walking in the works of God before the foundation of the world? That's Ephesians 2:10.

We are His workmanship created in Christ Jesus for the purpose of good works which He hath before performed that we should walk in them. Ephesians 2:10

We don't really get that do we? We want to take that as a charter and then accomplish **big** things for God. Well, **He did them already**. We're to walk in those footsteps, and just point to those big works that He's done. That's our job.

**We're testifiers to the work of God;
the work that He's ordained since
before the foundation of the world,
for which purpose we have been drawn together.**

Now I'm excited about what's happening here at BridgePoint Bible Church. I'm excited because of so many new people who are coming in here that can hear what we have to say as a Body. They can hear the Pauline gospel, and can fall in with us, stepping into the works of God which He did in eternity past and purposed as our walk in our path. That's what I'm looking for; that and just watching Him explode in our whole community around us. How is He going to do it? I don't know. Can we get in the way of it? We absolutely can. It starts with understanding what He's doing, because if He's not in it, people, we're pushing a brick wall, and it will not move. But, if He's moving the wall, it will not stand. I just want to be there when the breach happens, and we can walk, in His work, and in His steps, as He reaches the lost around us. That's what Paul was doing in Ephesus, and he wasn't willing to leave it, as long as those opportunities (and he could see those cracks in that wall) were happening, he was going to stay there. For a wide door.....

Lady asked Conrad to explain what the condition was in Ephesus that Paul was facing as adversaries.

Conrad Bowman. Yes. You remember what Ephesus was like from our study of Ephesians. It was in Ephesus that we found the temple of Diana. Ephesus was an intellectual center of Greece. It was a town that was given to appreciation, almost to worship, of the intellect. So, surrounding Paul in Ephesus was a lot of human viewpoint adversaries; just tons of them. They were presenting him

everything under the sun as an alternative to the gospel. If that doesn't describe us nationally today, I don't know what does. I mean, we are eaten up with it today. The schools are institutions dedicated to corrupting our kids from the time they're six years old right on through post-grad school. We're surrounded by it in the national media. We are exactly where Paul was in Ephesus. We don't need to run from that. We need to confront that mindset from behind the gospel. We need to walk exactly where God is walking, right behind His presentation of the gospel to these people, and pray with expectation that the Spirit of God will open them up. BetiJean prayed this morning that our leadership in our country will be led by and open to the Spirit of God. George Bush is a believer. I think he's just inside the door, because he's a President before a believer – in terms of his time and his dedication and his studies - he's preoccupied as he must be with the Presidency. It's going to take the Spirit of God in an unusual way to cut through that dedication of his time to keep him centered on the true gospel. That won't happen without the prayers of believers. We can pray that into being. We're going to have to do that, because with out prayer comes our commitment to follow. And that's where we have to be. We have to be willing to pursue our prayers with our walk, but with our lives searching for the footsteps of God as He pushes the gospel into the public arena. We can't do it. We can applaud him, like his association with Billy Graham; we can applaud that. That's not our job, and it's dangerous, because men fall. Better to keep our eyes on Christ, and watch where the Father's at work, and pursue His footsteps behind the gospel rather than behind any man. Any man, whether local or national.

Billie Wales: I see that there are open doors in the public schools that we are not taking. There are schools where Child Evangelism Fellowship has the right to go in after school, and they didn't have enough people to do it. That right now they have found two principals that are strong Christians that are really backing them..... [Inaudible].

Conrad Bowman: And probably the work of the adversary is quiet because it is not that much of a priority for Christians. The moment we become effective in flowing into those gaps, you can expect the pressure to come, can't you. The enemy is shrewd on that too.

Phil Richman: Regarding the point on the adversaries, in Acts 19, probably referring to his experiences here in Ephesus, speaking of the similarities of today, but in verse 8 it says, "he entered the synagogue and spoke there for **three months.**" These are not religious guys in Ephesus. These are Jews. And he's arguing there, and they refuse to believe, and so Paul leaves them and goes

down to this school of Tyrannus for two years. [Inaudible] They were adversaries, but God paved the way, just as He did with the Corinthians where he said, God said, look, I have many people here, don't worry about it. For a year and a half he preaches in that place. That's what I think he is referring to in the midst of the adversaries, he's having a flourishing ministry and many are coming to the Lord.

Conrad Bowman: And it lasted over two years.

Phil Richman: And it lasted a long time. Yes. Which, after our position, a lot of times after our position we just shrink into the corner. Now, God provided another spot for him to be and to preach the Word.

Betijean Kennerly: As far as Paul was concerned, adversaries was like a red flag in front of a bull. He had one ear, and that was for the Lord, and that was it.

Phil Richman: Well, he could handle it (the adversaries).

Betijean Kennerly: Well, it was an opportunity, he uses the word "opportunity."

Phil Richman: Let the Lord do it.

Conrad Bowman: Cost him too, didn't it from time to time.

Phil Richman: Bunch of beatings, as we know.

Conrad Bowman: Alright, back to the text. Verse 10.

Now if Timothy comes, see that he is with you without cause to be afraid, because he is doing the Lord's work, as I also am doing the Lord's work. Let no one therefore despise him but send him on his way in peace so that he may come to me for I expect him with the brethren. [with the group that is coming]. But concerning Apollos, our brother, I encouraged him greatly to come to you with the brethren, but it was not at all his desire to come now but he will come when he has opportunity. Be on alert. Stand firm in the faith. Act like men and be strong.

There is an article before faith. Stand firm in "the faith." It is just so important that we recognize these small things. If it said stand firm "in faith," it would be

stand firm in your own personal faith, and trust. But that's not what it says. It says, "stand firm in *the faith*." And that calls attention to the content of the faith, which is the gospel that he's been teaching. That's what "the faith" is. "The faith" is not your personal faith, in which you're standing firm. That's your action. "*The faith*" is the content of the gospel. So it's centered on a doctrinal position in "the faith."

Act like men and be strong. [So, standing firm and being strong are your actions. "The faith" is what you're standing on]. Let all that you do be done in love. And now I urge you brethren you know the household of Stephanas, and they were the firstfruits of Achaia, and they have devoted themselves for ministry to the saints.

Firstfruits is a term he borrows from Judaism, because Christ was the firstfruit out of the grave. You remember when He was resurrected and drawn out of the grave, what came out of the grave with Him was all of the Old Testament saints that were held in Abraham's bosom. And they were resurrected at the same time Christ was. But Christ Himself was the firstfruits of all the Old Testament saints. And they were the rest of the Old Testament harvest out of Judaism out of the Law, and they were resurrected with Christ. They were on earth and ministered and walked with Him, and that's covered for us in Acts, for those 40 days between the cross and the ascension, which happened 10 days before Pentecost. So Christ was the firstfruits, and all of those in Abraham's bosom, the Old Testament saints that resurrected with Him, were seen of many, and so firstfruits incorporate that. Now he uses it with the household of Stephanas who were the firstfruits of Achaia, so he says out of this geographical area, the house of Stephanas were the first one's to become believers and they've devoted themselves as believers to the saints, that you also be in subjection to such men and everyone who helps in the work and labors. So Stephanas was from a very young Christian family. They had not been laboring in the Lord for a long time, and they had not labored under the Law. They came to Christ and accepted the Pauline gospel and went right to work ministering to the saints that were ministering to them.

"That" in verse 18 always introduces a purpose clause

For this purpose that you also be in subjection to such men and to everyone who helps in the work and labors. And I rejoice in the

coming of Stephanas and for Fortunatus and Achaicus because they have supplied what was lacking on your part.

With these men, it was in the sense of the body being made complete. What I lack, John has. What we lack, Woody has. And it rolls right on through to each one of us. We supply what the others lack to the ministry of the body of Christ from this location.

For they have refreshed my spirit and yours. Therefore, acknowledge such men.

The word "acknowledge" is the same word we use for "to lay hands on." It means to recognize such men.

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord with the church or the assembly of the ecclisia that is in their home. All the brethren greet you, greet one another with a holy kiss. The greeting is in my own hand. Paul.

So he signs that greeting at the end of the letter, so the rest of the letter may have been written by a scribe or one of the gentlemen that were with him. Paul signs the greeting in his own hand. He does that because if you remember earlier, there were people who were counterfeiting letters from Paul. They were passing letters from Paul around and were saying that Paul recommended me to you, I'm assigned here for a while, lets take up an offering. [Laughter]. So that's what they did, for their own aggrandizement and enrichment.

If anyone does not love the Lord, let him be accursed. Maranatha" "If anyone does not love the Lord, let him be accursed *anathema*.

It doesn't get much stronger than that, does it. That's what it comes down to, doesn't it.

I like us to be focused and built upon our love for the Lord we serve. When that happens, the Spirit of God within us keeps us growing and continuing to focus on the Lord and the Father.

And we've talked about this before. How many times Paul emphasizes in his letters, all the way across the epistles, how we should be focused on **praying to**

and worshipping the Father, just as the Lord Jesus Himself did. It is not a bad thing to direct our prayers to Christ. It's a disordered thing. It's not bad, but we lose something. As Christ said, when you pray, you address your prayer to the Father. He's your Father, He's my Father, He's our Father, and that's where we direct our prayers, because that's the source of every blessing we have. And, if you don't do that, you lose something. If you start letting your prayers get directed to the Son, the Son did the work that gave you your standing before the Father so that you could access the Father directly. Don't throw that away lightly.

Small thing, isn't it. But it constitutes what we say to ourselves about who it is we worship, and who it is we express our appreciation to. And, when you let one little thing get away, you weaken your standing just a little bit before the God of heaven. We are related to the Son by being adopted by the Father of Him, and of us. We don't want to lose any of that, absolutely none of that. Our Father is a jealous God, and he wants to hold us close. And our standing is with Him, and that's what the Son has won for us, and that's what the Spirit reveals to us.

If anyone does not love the Lord, let him be accursed. The grace of the Lord Jesus be with you. My love with you all in Christ Jesus. Amen.

I can't see that clock from here so I don't know what time it is.

John Young: You did it. You finished the chapter.

Conrad Bowman: Well, we're in good shape.

Lady: The comment and question was to the point of whether prayer to Jesus is not still prayer to God (i.e. The Father)?

Conrad Bowman: Listen, here's what we don't want to lose sight of. When the Lord Jesus, in eternity past, accepted the appointment of the will of the Father, which He did, He became the Only Begotten Son of God; God the Son. When the Divine Trinity in the Person of the Father expresses the word *logos* God the Son became the Son of God. He then accepted the position and title of the Only Begotten Son of God, which is His name relative to man. When He became born as a man, the son of Mary, He laid aside His prerogatives as deity. He did not give up His deity. He laid aside His choices as deity. Hebrews says in chapter 5,

Though He were a son, learned He obedience by the things which He suffered and thereby became the author of our salvation, the finisher of our faith.

That's Hebrews 5. In Hebrews 6, it says we're going to move on from this. And, in Hebrews 7, he says we're not going to lay again Jewish foundations, we're going to move on from that.

You see when Christ laid aside his prerogatives as deity, and chose to live as a man, just like us, He did that in order to demonstrate that the Father was empowering Him with the Spirit within Him to meet every challenge man would ever need. And, Christ then became the last Adam, the last Man. Adam the first fell, Adam the second (and last) delivered us as the Kinsman Redeemer. He never, ever, puts that mantle of deity back on. Though He never lost one scintilla of His divinity, He took on the persona of humanity and as a Man He will rule over all creation in heaven and earth as the King of Kings and Lord of Lords, and the Only Begotten Son, Jesus, the husband of the Church. He does not go in reverse order and become God the Son again. He is in heaven the ascended man, glorified.

You see how important that is? Christ, in heaven and on the Father's throne today, is the ascended Man. What He did on earth, He can expect us to do, because the Spirit is the one who does the work, and the same Spirit that fills us filled Him. When we recognize that, we pray to the Father in appreciation of that, and thanksgiving for that Spirit within us. The minute we start to pray to Jesus instead of the Father, we start to pray to Jesus as God the Son, a position which he laid aside the privileges of in order to become a man and stand along side of us and petition the Father together with us, which in fact is what He is doing as a man. As a Man, He is the great high priest, standing before the Father, and He takes our prayers directed to the Father, wraps them up in His life and His blood and His broken body and presents them to the Father on our behalf. And God the Father responds to Him as the redeemed Man that He is. And, he accepts us in that.

Joe Morris: Conrad give us a thumb-nail of what you are going to teach in the next few weeks.

Phil Richman: You don't want to, I don't think he knows yet. I think you're going to be surprised. One thing, Evelyn and I won't be here.

Conrad Bowman: We'll start with those letters to the seven churches in Revelation 2 and 3.

Phil Richman: It's very possible we'll do the beginning of the seven churches. Give that a shot.

Conrad Bowman: Yes.

Phil Richman: The Revelation letters to the seven churches. So, you'll want to be here. This is tough ground, so you might pray for Conrad that he will really be lead into truth. That's really the goal here. And, we appreciate any challenges that come along, if anyone has anything to say about these things. Just going back to this chapter 16, verse 2, you know, that's a departure from the way this verse is interpreted. I just want you to know that. And, there's no reason to believe that this is storehouse giving. In verse 2, it says, save your money, be frugal, and be looking for those needs. It doesn't say give it to the priest. OK. Just save it up and give it. OK.

Jackie Parks: Storehouse giving is gone.

Phil Richman: I would say it is. I'll give you my personal view on that. I think tithing for funds is gone. Yes. OK. I know that's preached a lot (tithing). That doesn't mean you shouldn't pay for your digs, like this place, or the people serving you. It doesn't mean that. But the – you must do this, this is the way God wants you to do it [Inaudible]. Pass the plate as many times as it takes. You know. But that (tithing) is not a biblical dictate, in my opinion.

John Young: Was tithing part of the Law?

Phil Richman: Yes.

John Young: We are dead to the Law?

Phil Richman: Exactly. Yes. And you will see in this verse misinterpreted in context, I'm convinced. But this says, put it aside and save, as he may prosper. Save your money, don't put it on a credit card. It says to be frugal here. Set it aside, not credit – they didn't have big time credit in those days. Wouldn't work. Especially among the Jews.

[Comments back and forth. Inaudible].

Phil Richman: Who knows? Paul's the man. He loved those Jews. He could not detach from that, even though he was told to take the gospel to the Gentiles. So, Paul was taking up a collection so that he could go help those Jews that were being persecuted in Jerusalem. That's what this is about. But I think the principle is, set it aside, look for those opportunities, be frugal, that's the message here, not tithing.

[Comments back and forth about tithing].

Jackie Parks: Something about setting it aside. [Inaudible]. But to have it so that when others were in need, especially the Church in Jerusalem, because at that particular time they were in need.

Phil Richman: Yes. It's just like if you wanted to set it aside for a church in Russia. You might want to do that. But it may be someone that you know that's in need. It may be a neighbor. It may be, who knows, a family member. It doesn't have to be to an ecclesiastical entity. Very important. It doesn't have to be a tax deduction.

Jackie Parks: Well, that brings me to my next question about pledge funds or building funds. What about pledge cards?

Phil Richman: If you wish to look at it that way, I think it's OK. I don't think you have to pledge. I mean, we do it, for the organization. That doesn't mean you have to. Give as God has prospered you, and as He's leading you. Now, bearing in mind, you want to have a place to meet and for things to do, and ministry thrusts. Those cost money. We have a staff here. We have buildings. It's important that these be somewhere on your priority lists.

Someone: And, we can't all be missionaries either.

Phil Richman: We can't all be missionaries. Some of us are cash cows, and should be. That's the way, that's what we do, or, prayer warriors. He says love the Lord. And how do you do that? I would say look at Romans 12. Romans 12 is loaded with how to do that, how to love the Lord. And I would read that. Spiritual gifts, and it has everything. It's loaded. How your response should be to your enemies. Present your body as a living and holy sacrifice. Those are the kinds of things, that's what the Lord is looking for. And, your ministry may not be in a local church. It may be in your work place. It may be in your neighborhood. Who

knows. You have to follow those opportunities because He has those works outlined for you before the foundation of the world. And I tell you, as I begin to look at things that way rather than the other way, I feel like the Lord is blessing me. And maybe He's the same with you. In other words, it doesn't have to all emanate from the "local church." You have a ministry out there that's beyond us. This is an equipment place to help you do those things. It may be in the schools where you volunteer with something like child evangelism fellowship and do stuff that is far beyond the walls of this place. And that's another supported organization. They need money because they have full time people. They have a place to be. It's the same kind of thing.

So, we're not saying, hey, you just get along as the lone ranger out there. I think there's real value in having, I think we filled almost all the seats today, there are around 40 folks in here, I mean this is an equipping place. We're privileged to have such a wonderful audience. And, thank you Conrad.

Conrad Bowman: My pleasure.

Phil Richman: Alright, I'm going to close in prayer. Yes?

Evelyn Wamble: I have one quick question. Patty was asking about praying to God through Christ. And it's not a question as regards prayer. Have you ever heard one direct Satan in your prayer to God, direct him personally. I've never felt good about that, I've never done it, I don't feel right about it.

Phil Richman: So your question is?

Evelyn Wamble: My question is, what is your attitude about anyone who directs a prayer directly to Satan, like Satan, just get out of the way, you know, that type thing?

Phil Richman: I don't do that. I don't do that. I personally don't do that.

Betijean Kennerly: It's more a command than anything else.

Norma Bowman: I think there is one thing here. Satan is not omnipresent. He's not everywhere. He does not have that power.

Phil Richman: That's correct.

Betijean Kennerly: I don't think we go to him. I think we go directly to God and ask God to bind him.

[More comments back and forth Inaudible].

Phil Richman: Pray to the Father in the name of the Son. Yes Jackie.

Jackie Parks: Yes, I have a question about, OK, we worship the Lord, but do we worship Christ, or do we just worship the Father?

Phil Richman: Yes we do. We worship the triune God.

Jackie Parks: And the Holy Spirit?

Phil Richman: Sure.

Phil Richman: Well yes. I don't have a problem with the triune God. They are co-equal Beings. Different in function. That's the difference between Them. When we talk about praying to the Father, that is what is really taught in Scripture. And, we ought to do it. We shouldn't be praying to Jesus in the name of Jesus. I don't think – He's always exalting His Father. I think it's just following the form here. We don't know everything. You know, it's so, some of this is cloudy.

Conrad Bowman: A problem ensues when we read the English text. And, it doesn't matter whether we're using the New American Standard, the Old King James, New King James, Scofield, or whatever. The word "Lord," spelled with a capital "L," and lower case "ord," and the word "LORD" may be spelled with all caps in a smaller size, but all caps, one is referring to God the Father. One is referring to God in terms of God, just the Trinity. But the use of the word "Lord" is in all the texts, and we lose the distinction, of when it's talking about the Father, and when it's talking about God as God, or the triune God. And that's a deficiency in the English. In the front pages of all your translations, it explains what each one of those means. Read the preface to your Bible. Now, I don't want that to sound like a rebuke. But read the preface to your Bible so you will know what your translation is saying when it uses the word "Lord." One's a translation of Elohim or YHWY or Jehovah (Hebrew) or dios or kurios, (GREEK) one's the translation, which is the triune God, one's the translation of Yahweh, and one's the translation of Jehovah. So, it has to do with His title over Israel, His title over all mankind, or His relationship to mankind, and those prefacing pages will tell you what that is in the translation that you're using.

[Comment]. Some knowledge of the original languages does help, doesn't it?

Conrad Bowman. Yes, it sure does clarify, doesn't it. It helps a great deal.

Phil Richman: We appreciate that.

Closing Prayer by Phil Richman: "Father we thank you, we are so grateful for Your Word. We are grateful for Conrad. Lord, help us to help you. And we love you according to passages like Romans 12...." [Remaining prayer inaudible].