



The Standard of Ministering—Part II

Part I of The Standard of Giving ended with me providing a literal of 2 Corinthians 9:7a. Part II will continue with the rest of this verse. The following is a repeat of the closure of Part I's teaching.

Literal:

(2 Cor 9:7a KJV) Each and every one, just as they make a preferred choice in their heart, . . .

Please note that the literal for the third part of this verse will follow in next month's Artios Letter.

I would like to encourage each and every one of you to personally re-establish this standard of giving. Use this standard as the right way to make your abundant sharing choices. These choices *just* need to come from the depth of your heart as acts of love to God, and then, to others.

(2 Cor 9:7 KJV) Every man according as he purposeth in his heart,



so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

The words, aptly in italics, 'so let him give,' are not in the text. You can read right over them and not disturb God's word in the slightest. Let's do just that.

(2 Cor 9:7 KJV) Every man according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver.

Right away, its easy to see that the characteristics of being grudging, or acting out of necessity refer back to the 'preferred choice' made in

the heart. Regarding Abundant Sharing, making any choice is an act of the will; one must decide upon available options and then carry through with the one chosen. 'One' is quite literally *every man* as stated at the beginning of this verse. The will must not be disturbed by a grudge, so to speak, or by acts of necessity. But before I go too deeply into this, I need to dig out each of these two words and define them.

Grudgingly

The complete phrase is translated from the Greek phrase un ek lupes. Un means, 'not.' Ek means, 'from' or 'out of.' It often precedes another word and denotes origin. In our case, it precedes lupes. Simply put, lupe means, 'sadness, grief, heaviness, or grievous.'

Lupe

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We find lupe defined in Luke 22, a reference you are probably familiar with.

(Luke 22:45 KJV) And when he rose up from prayer, and was come to his disciples, he found them sleeping for **sorrow** [lupe],

Jesus' disciples fell asleep because they were grieving over Jesus' upcoming ordeal. Can you imagine how sad they must have been for they loved him so much.

The following verse captures the disciples' sorrow.

(John 16:20 KJV) Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be **sorrowful** [lupeo], but your **sorrow** [lupe] shall be turned into joy.

The only reason I can contrive for someone to have such grieving sorrow when making a preferred choice to abundantly share is that they love money.

Philarguria

(1 Tim 6:10 KJV) For

the love of money [philarguria] is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Philarguria means, 'love of money.' One of its root words is phileo, a true biblical love form. In a profound sense, phileo is the only type of love mentioned in the Bible. Its second root is arguros meaning, 'fond of silver (money).' Its root, Argos means, 'shining,' in reference to the metal in articles or coins.

Arguros, 'silver,' can be found in Matthew 10:9, specific instructions from Jesus for his disciples.

(Mat 10:9 KJV) Provide neither gold, nor silver [arguros], nor brass in your purses,

The shine of silver is powerful and can be corrupted. Jesus told them to not bring any along with them.

(Acts 17:29 KJV) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like

unto gold, or silver [arguros], or stone, graven by art and man's device.

Silver can have such a powerfully persuasive effect on man that he will make a preferred choice in his heart to craft a 'god' out of it. Today, we don't exchange, merchandise or barter using raw metals; long ago, people did. We don't face the allure of shining metals like they did, but, not too long ago, that wasn't the case. The First Century Christians were tempted with this as is indicated by Paul's message to the contrary.

(1 Cor 3:12-15 KJV) Now if any man build upon this foundation gold, silver [arguros], precious stones, wood, hay, stubble; {13} Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {14} If any man's work abide which he hath built thereupon, he shall receive a reward. {15} If any man's work shall be burned, he shall suffer loss: but he

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himself shall be saved;
yet so as by fire.

Those who choose to serve the shine (so to speak) will suffer loss. They shall be saved, but their shiny works will be destroyed by God.

(James 5:3 KJV) Your gold and silver [arguros] is cankered; and the rust [ios – venom of a snake] of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Another message, by James, about serving the shine. He told us about the deadly risk of serving the shine. The shine produces a venom, herein called ‘rust,’ that will burn in your veins as it were fire. That’s enough warning for me.

Perhaps now you can see why someone might experience the sorrow of departure. If one serves the shine, loving it so much that they can’t depart with it, another could come along and try to convince him to give some of it up for abundant sharing. There’s great risk in this ‘coercion’ because of the

risk of forming a grudge. One must reach this pinnacle of free will on his own. He must make this ‘preferred choice’ in his heart on his own—without a grudge.

Necessity

The complete phrase ‘or of necessity’ is translated from the Greek phrase n ex anagkes. N ex means, ‘or of.’ Anagkes means, ‘distress, must needs, needful.’

(2 Cor 9:7 KJV) Every man according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver.

Anagkes

‘Distress’ conveys this word’s strength.

(Luke 21:23 KJV) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great **distress** [anagkes] in the land, and wrath upon this people.

(Luke 23:15-17 KJV) No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death

is done unto him. {16} I will therefore chastise him, and release him. {17} (For of **necessity** [anagkes] he must release one unto them at the feast.)

Can you imagine? Custom and law are persuasive powers. In other words, ‘necessity’ demanded that Herod produce ‘results.’

(Rom 13:4-5 KJV) For he is the minister of God to thee for good. But if thou do that which is evil [anything bad], be afraid; for he beareth [wears the burden like clothing] not the sword in vain [without a cause]: for he is the minister of God, a revenger [one who carries out justice] to *execute* wrath [vengeance] upon him that doeth evil [anything bad]. {5} Wherefore ye **must needs** [anagkes] be subject, not only for wrath [vengeance], but also for conscience [moral consciousness] sake.

Must needs: Christians are to be subject to both the minister’s good, and the revenge exacted by him. The

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believer 'must needs' be **subject** [be in subjection] to these life-saving attributes in order to maintain order in the Church and to allow him to do his job.

One must reach Abundant Sharing's pinnacle of free will on his own. He must make this 'preferred choice' in his heart on his own—without distress.

Literal - 2 Corinthians 9:7b:

. . . without a sorrowful grudge, or without distress, . . .

In both cases, holding a grudge and being distressed, could be results of coercion. Regarding beginning with Abundant Sharing, nothing of this sort ought to be present in the Christian Church. *Every man* must be allowed to exercise free will choices from the heart. Only then will the final part of verse seven come to pass.

The final part of verse seven will be covered in the next Artios.

Much Love in Christ.

Jerry D. Brown