

10/7/12

1Cor. 16

Paul now is coming to the end of his letter, only to deal with one more area where the Corinthians were lacking, in the compassion and help of the poor saints at Jerusalem.

Their love was very self-centered.

1. They had splits and quarrels over various teachers, along with depending on worldly wisdom, instead of the wisdom of God through the gospel. Ch. 1-2
2. Their state was carnal, not recognizing man is a mere vessel, but God is the One doing the work and that each man would receive his own reward as a steward. Ch. 3-4
3. They were allowing the sin of fornication to exist in the church without correction, many were taking each other before the pagan courts and being one with the temple prostitutes. Ch. 5-6
4. They were denying their mates sexual union thinking this would make them more spiritual and had a wrong view about single life verses married life. Ch. 7
- * The principle being that each can serve the Lord in whatever state, according to the gift given.
5. They were flaunting their freedom and stumbling the weaker brother, without any concerns by their meat offered to idols. Ch. 8

6. Paul illustrated his freedom to receive wages and his willingness to forfeit them to not obstruct the gospel, as a servant of God. Ch. 9

7. They were given the example of Israel who exercised their freedom to such extent, that they became in bondage to sin again. Ch. 10

8. They were reminded that God has the order of authority in the creation of man and woman to warn women dishonoring their husbands by flaunting their liberty by refusing to wear their veil as well as warning them about their perversion at the love feast, not respecting the Lord's table, resulting in judgment. Ch. 11

9. They were exercising the gifts in a self-glorifying way that brought confusion to the body by not having Love as the motive. Ch. 12-14

10. They were rejecting and mocking the thought of the resurrection, which was the heart of the gospel. Ch. 15

The final thing the apostle Paul deals is the collection for the poor saints at Jerusalem, finishing on a high note because giving has to do with the heart, which God alone know! Ch. 16

The Corinthians were once again demonstrating their lack of love for others and only thinking of themselves by their procrastination of the promise to contribute to the poor saints.

A self-centered life is a very miserable life, without concern for anyone, least of all the less fortunate.

16:1-4 The collection for the poor saints.

16:1 The instruction for the mutual participation in the collection.

- 1) The matter had been asked by the Corinthians as many other question. 1Cor 7:1, 8:1, 12:1
- 2) The collection was for the poor saints at Jerusalem. Rom. 15:25-27; 2Cor. 8-9; Gal. 2:10
 - a) The word is only used two times in the New Testament. vs. 1-2
 - b) The word was used by the Greek for feast contributions, mutual relief and contributions for the poor.
- 3) The order Paul had given to the churches of Galatia was not of compulsion, but of love to the churches of Galatia.
 - a) Colosse, Hieropolis, the five of Revelation.
 - b) The Macedonian churches were also part of this collection, Philippi and Thessalonica and Corinth.
- 4) The Jerusalem church had become poor due to selling everything and putting it into a common purse to help the poor.

- a) Commendable as it might be, it resulted in now having to be helped themselves.
- b) It could have been they though Jesus was going to return in their life time?
- c) Christian communes are not really biblical, we are not to withdraw from the world, but to be a light to the world.
- d) We are to be insulated not isolated!

16:2 The method of taking the collection.

- 1) On the first day of the week, Sunday when the church met. Acts 20:7
 - a) This was the day the Lord Jesus rose from the dead. Matt. 26:17; 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1
 - b) The church gathered on Sunday as Paul taught them, not the Sabbath, Saturday. Acts 20:7
Perhaps due to the Resurrection of Jesus!
- 2) Everyone was to lay aside personally what was to be given, at their own choosing.
- 3) The measure was to be in proportion to their earnings, as God had blessed them.
- 4) The reason was that that the love gift be done in modesty and discrete, with no collection be taken when Paul arrived.

16:3 The supervision of the collection.

- 1) Paul would except the letters of commendation, regarding the men chosen by the Corinthians.
 - a) The word approved “dokimazo”, means tested and scrutinized by them.
 - b) Those men verified to be honest, honorable and full of integrity to be blameless.
- 2) Paul would then send them on their mission to Jerusalem.
 - * The word for gift is “charis” is grace!

16:4 The possible accompaniment by Paul.

- 1) Paul himself would accompany the gift, if it so required it.
 - a) The word fitting “axios” means weighing, having weight, having the weight of another thing of like value or worth as much.
 - b) In other words, if the collection was of substantial worth, then it might be worth his while and his duty to accompany it to Jerusalem.
 - c) The reason was to be blameless. 2Cor. 8:18-20
- 2) Paul indicated he would lead the mission, “they will go with me”.
 - a) He was the one responsible for the collection from the Gentiles.

- b) He did and was accused of bringing Gentiles into the temple and arrested. Acts 21

16:5-12 **The future and present plans of Paul.**

16:5 The route was to be through Macedonia.

- 1) Paul left Ephesus in to Greece and was there three month and the Jews persecuted him, then he decide to go to Syria, but instead went through Macedonia to Troas. Acts 20:1-3, 5-7; 2Cor. 2:12-13
- 2) Paul’s original plan was to go to Corinth then to Macedonia and back to Corinth, but instead he went to Macedonia first from Ephesus to Corinth, then to Jerusalem, according to the leading of God not his own will. 2Cor. 1:15-17

16:6-7 The plans for his visit to Corinth.

- 1) Paul’s desire was to spend some duration of time with them, even winter, probably in view of all the problems and opposition by the “some” or difficulty in traveling in the winter. vs. 6
 - * Paul’s flexibility to God’s redirection is a key to the servant of God!

- 2) Paul would then depart from Corinth wherever God might send him, with the aid of the Corinthians. vs. 6
- 3) Paul did not see the present time right to see them and placed all of these plans under the Lord's will! vs. 7, Acts 21:14

16:8-9 The present plans at Ephesus.

- 1) Paul would stay till Pentecost, which is in June, marking the giving of the Holy Spirit to the church in fulfillment of the Law given at Sinai. vs. 8
* Paul sailed from Philippi after the days of Unleaven Bread. Acts 20:6
- 2) Paul found himself in Ephesus with great opportunity for the gospel. vs. 9
 - a) He described it as a great and effective door that had opened to him.
 - 1) Jews. Acts 20:9
 - 2) Occults. Acts 20:13, 19
 - 3) God opens doors. Rev. 3:7
 - b) He confirmed it by having many adversaries.
 - 1) Gentiles. Acts 20:27
 - 2) From within. Acts 20:30
 - 3) The riot at Ephesus was over the craft of the goddess Diana and how it had been affected by the preaching of the gospel. Acts 19
 - 4) Paul departed from Ephesus after the riot. Acts 20

16:10-11 The council to receive Timothy on his arrival.

- 1) The Corinthians were to welcome Timothy in all love. vs. 10
 - a) They were not to make him fearful. vs. 10a-b
 - 1)) Paul had already told them of Timothy's coming. 1Cor. 4:17
 - 2)) Timothy and Erastus had been sent by Paul into Macedonia, then to Corinth, so Timothy did not know about this letter. Acts 19:22; 1Cor. 4:17
 - 3)) Timothy had joined Paul on second journey and served him as a son, faithfully, having no one like-minded. Acts 16:1-3
 - 4)) Timothy was timid and suffered from stomach trouble. 1Tim. 4:12; 5:23
 - b) They were to acknowledge him as doing the work of the Lord, as Paul. vs. 10c-d
 - 1)) Paul brings Timothy up to his level, "as I also do".
 - 2) He told the Philippians he had no one likeminded as he, regarding ministry and Paul had a lot of helpers. Phil. 2:19-20; 25-30

- 2) They were to do two things regarding young Timothy. vs. 11
- a) They were not to despise him, as they had done Paul. vs. 11a
 * The word despise “exoutheneo”, means to make of no account, see him as contemptible.
- b) They were to send him back in peace to Paul, for he was waiting for him with the brethren. vs. 11b-d
 * Timothy was Paul’s trouble-shooter!

16:12 The information about Apollos.

- 1) Paul had strongly asked him to come to Corinth.
 * Paul wanted them to know once again that Apollos and himself were co-laborers.
- 2) Apollos was unwilling to do so at the time and would come at a more convenient time.
- a) He was one of the parties at Corinth. 1Cor. 1:12, 2:6
- b) He arrived at Ephesus and Priscilla and Aquila expounded unto him the way of God more perfectly. Acts 18:24, 26

16:13-14 The Five imperatives for the Christian.

- 1) Watch “gregoreo”, means give strict attention, keep watch, don’t sleep, be vigilant and don’t be careless or indifferent.
- 2) Stand fast “steko”, in the faith, means be stable, steadfast, stationary, without wavering in what you believe.
- 3) Be brave “andrizo”, means to show oneself as a man, courageous as opposed to a child in the warfare
- 4) Be strong “krataioo”, means to increase in strength through experience in their spiritual life.
- 5) The motive and attitude for all things to be meaningful and effective “agape” love.
 * The Corinthians had love for self and not for others. Jn. 13:35; 1Cor. 8:1; 13:1-8a

16:15-16 The commendation of Stephanas.

- 1) Paul desires for the brethren to recognize the household of Stephanas. vs. 15a
 * Paul baptized them. 1Cor. 1:16
- 2) Paul tells them he was the firstfruit of Achaia, the first to be saved through the gospel. vs. 15b

16:13-18 The closing exhortations.

- 3) Paul wanted them to honor them by making known that they had addicted themselves to the ministry. vs. 15c
- 4) Paul wanted all to submit to such examples and all others who labored with them. 1Thes. 5:12; Heb. 13:17; 1Tim. 5:17
* The word submit “hupotasso”, is a military word, to line up under, in view of authority.

16:17-18 The commendation of the three visitors from Corinth.

- 1) Paul was very glad for the coming of Stephanes, Fortunatus and Achaicus, these men were the bearers of the letter. vs. 17a-c
- 2) Paul acquired further information regarding the Corinthian problem from them. vs. 17d
* The house of Chloe had already written to Paul. 1Cor. 1:11
- 3) Paul received a great benefit by their coming and the church of Corinth, so he commended them as the house of Stephanas. vs. 18

16:19-24 **The closing salutations and benediction.**

16:19 The general church greetings.

- 1) The churches of Asia greeted the church of Corinth. vs. 19a
* The churches of Greece, Ephesus, Colosse, Hieropolis, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, etc.
- 2) Aquila and Priscilla, the married team. Acts 18:2, 18; Rom. 16:3-5
 - a) Were at Ephesus and had a home church.
 - b) Paul first met them at Corinth, then they were expelled from Rome by Claudius.
 - c) Later they moved to Rome.

16:20 The greetings from those at Ephesus.

- 1) The salutation was from all the Corinthians.
- 2) The common holy kiss between men and men and women and women. Rom. 16:16; 2Cor. 13:12; 1Thess. 5:26; 1Pet. 5:14

16:21 The personal salutation by Paul.

- 1) Paul took up the pen from the amanuensis and signed it with his own hand.
- 2) This is seen in his letters. Gal. 6:11; 2Thess. 3:17

16:22 The strict warning by Paul, in view of the lack of love in the Corinthian church.

- 1) This can not refer to the unbeliever, for God is seeking to save him.
 - * Unless the unbeliever sins against the light sufficiently enough and long enough, so that they commit “the blaspheme of the Holy Spirit”.
- 2) This has to refer to one who has the capacity, but refuses to yield love and chooses to live a life of self-centeredness as the Corinthians.
 - a) The context is at the end of a very severe letter to a group of Christians who were loveless!
 - b) The word love is “phileo” friendly affection.
- 3) The word accursed, “Anathema” means that which is devoted to the destruction of God. 1Cor. 12:3; Gal. 1:8
- 4) Maranatha means the Lord comes in Aramaic.
 - * The affirmation of His coming closes the canon! Rev. 22:20

16:23-24 The personal benediction by Paul.

- 1) He commends them to the grace of the Lord Jesus Christ. vs. 23
 - * The beginning, process, and end of the believers life is by grace from Jesus!
- 2) He expressed his love for them “in Christ Jesus”.

- * The word is “agape”, which has it’s source in the grace of God.
- 3) Amen, so be it, affirming his words!