



**1 CORINTHIANS**  
**Chapters 16**  
**July 8, 2009**

**Chapter 16**

- 1 Now about the collection for God's people: Do what I told the Galatian churches to do** - Paul is referring to a collection he was gathering to help the poor Christians in Jerusalem (Acts 11:27-30, 24:17, Romans 15: 26, 2 Corinthians 8:13, 9:9-12). (cf. 2 Cor. 8:1-5; 9:12-15; Phil. 4:14-16; Gal 6:10).
- 2 On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made** – This gentile church worshipped on Sunday! By the time John wrote the book of Revelation (in the last decade of the first century), the first day of the week was referred to as “the Lord’s day” (Rev. 1:10). Paul had planned to go straight to Corinth from Ephesus, but he changed his mind (2 Corinthians 1–2). When he finally arrived, (on his third missionary journey) he took the gift and delivered it to the Jerusalem church (Acts 21:18; 24:17).
- 3 Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem** - Paul called giving a *koinonia*, which means “fellowship, sharing” (2 Corinthians 8:4; 9:13; Romans 15:6). Paul called giving a *diakonia*, which means “a practical service or ministry” (2 Corinthians 8:4; 9:1, 12-13). Then he speaks of their *charis* or “grace( vs 3).
- 7 I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits** - *“I know the fascination of having a program, and having everything in order, and knowing where we are going; but let us leave room, at any rate, for the interference of God.” G. Campbell Morgan Cf. Proverbs 19:9; 19:21;*
- 8 But I will stay on at Ephesus until Pentecost, <sup>9</sup>because a great door for effective work has opened to me, and there are many who oppose me** – Paul viewed the opposition as an open door for effective work. *“If you have no opposition in the place you serve, you’re serving in the wrong place.” G. Campbell Morgan Cf. Acts 19:20.*
- 13 Be on your guard; stand firm in the faith; be men of courage; be strong** - “be men of courage” is literally, “Act like a man” (*andrizomai*).
- 15 You know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints** - Paul baptized him personally (1 Cor. 1:16).

- 19 The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house** - Paul first met Priscilla and Aquila when he arrived in Corinth on his second missionary journey (Acts 18:2) and worked with them at their trade of tent making. They had come to Corinth from Rome because of Claudius’ decree that all Jews must leave Rome. They accompanied Paul when he left Corinth (Acts 18:18), but stayed in Ephesus when the party stopped briefly (Acts 18:19). There they ministered to Apollos (Acts 18:26) and undoubtedly to Paul during his stay in Ephesus on his third journey, because they sent greetings to the Corinthian Christians (1 Cor. 16:19). Shortly after that, they must have moved back to Rome and still later returned to Ephesus (2 Tim 4:19). They are always mentioned together as a team.

Homes Were Used:

- for eating together (Acts 2:46);
- for teaching and preaching (5:42);
- for pre-evangelism and evangelism (10:23, 27-48);
- for worship and preaching (20:7); and
- for witnessing and discussion (28:23).

- 22 If anyone does not love the Lord—a curse be on him. Come, O Lord!** - *μαρὰν ἀθά Maranatha!* An Aramaic phrase which literally means: *maran* = Lord and *atha* = come. Lord Come! A curse be on him is the Greek word **anathema**.

*Anathema*: A solemn curse.  
*Maranatha*: Our Lord Come!

*Anathema* was the third of three levels of discipline among the ancient Jews.

- The first level was a simple separation for a man from the synagogue for thirty days.
- If one did not repent in the thirty days, he was under the second degree of discipline, giving him still an undefined time to repent, but warning him of the dire consequences to come.
- The third level was the *anathema*, and with that all hope of reconciliation and repentance was cut off. The man could never be reconciled to the synagogue, and was no longer accounted as a Jew at all.

- 23 The grace(charis) of the Lord Jesus be with you. <sup>24</sup>My love(agapē) to all of you in Christ Jesus. Amen.**