

# 1 Corinthians

## Doctrine and Judgment

### Class #14 Chapter 16

#### John: Doctrine or Judgment? 16:1-4

Judgment .....

**16:1** Now concerning (1<sup>st</sup> since 7:1, this too may have been concerning the things they wrote to him about) the collection for the saints,

-They knew from previous communications who the collection was for, and Jerusalem in v.3 is probably a strong indicator as well.

**v.1 cont. ...** as I have given orders (see Luke 17:9-10 for our attitude) to the churches of Galatia, so you must do (imperative) also:

-Fee: Since Paul had just recently come through Galatia on his way to Ephesus (Acts 18:23), most likely at that time he also informed them of the collection and how they could best go about laying it aside. And since he did not plan to return to Jerusalem by way of these churches, the contribution was probably to be brought to him by one of their own.

#### Here are the Orders, Vs. 2-4

**2** On the first day of the week

-Remember the last day of the week was the only named day of the week in the Jewish world, Sabbath Day. The rest have only numerical designations.

-‘First day of the Week’ is used 6 times in the Gospels referring to the Day of Christ’s resurrection.

-It is the primary reason that the church under grace meets primarily on Sundays.

-BUT it is not commanded.

**-Rom. 14:5** One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

**v.2 cont. ...** let each one of you (individually) lay something aside (above and beyond your giving to your local church & let there be no group pressure), storing up as they prosper (do not give on credit! Or future pledges), that there be no collections when I come.

**3** And when I come, whomever you approve by your letters

-For accountability purposes you can pick the carriers and security team

I will send to bear your gift to Jerusalem.

**4** But if it is fitting that I go also, they will go with me.

-Why all of the precautions? A Dangerous world? Certainly

-But it is more than that. It is as he said in **2Cor. 6:3** We give no offense in anything, that our ministry may not be blamed.

#### Joey: Doctrine or Judgment? 16:5-12

Judgment ...

**5** Now I will come to you (speaking with a great measure of certainty) when I pass through Macedonia (for I am passing through Macedonia).

-Two statements that stand alone as certain: ‘I will come’ and ‘I am passing thru Macedonia’.

-Paul did not come to them and they did not set aside the gift.

-How do we know? See 2Cor. 1:13-2:1 .... and it seems they were not completing their pledge, perhaps using Paul’s not coming as their excuse. See 2Cor. 8:1-8

**6** And it may be (*not so certain*) that I will remain, or even spend the winter with you, that you may (*subjunctive*) send me on my journey, wherever I go.

**7** For I do not wish to see you now on the way (*to Macedonia*);

-He is, as Joey pointed out from v.9, in the midst of a great work of the Spirit.

-It is one thing to recognize the ongoing work of God and not leave it presumptuously and quite another to 'not wish to see you now'.

-Was there something more going on here in Paul's thinking?

-Was he giving them and the H.S. space to think about his inspired letter?

**And just as quickly he adds ....**

**v.7 cont. ...** but I hope to stay a while with you, **if the Lord permits** (*here he is not so certain, but if the Lord wills, gives permission*).

-James reminds all when we make plans of any kind: James taught his readers that we ought to say, "If it is the Lord's will, we will live and do this or that" (Jas. 4:15).

-**Morgan**: "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."

-'**If the Lord permits**' at the end of v.7 does it cover all of his plans from 5-7 or just his stay in Corinth in v.7?

**8** But I will (*certainty*) tarry in Ephesus until Pentecost.

-Written with certainty and purpose ...

**9** For a great and effective door has opened to me,

-A wide and promising opportunity for winning souls to God. The metaphor of "a door," perhaps suggested by our Lord himself, was common among Christians (2 Cor. 2:12; Col. 4:3;; Rev. 3:8).

-How does Jesus being the door in John 10:9 effect your view of our verse 9? How about in conjunction with Acts 14:27?

**v.9 cont. ....** and there are many adversaries.

-(Acts 19:1, 8, 9, 19, 20). These verses give a picture of what the open door looked like and what the response of the adversaries was.

**10** And if Timothy comes, see that he may be with you without fear;

-In **4:17** says this about Timothy: **17** For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

-Some among you have contempt for me and by extension Timothy is me. He is like minded with me as he says in **Phil. 2:19-20**

**19** But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.

**20** For I have no one like him who is like-minded (*equally souled*), who will sincerely care for your state.

-Timothy was still young and in 1Tim. 4:12 Paul tells Timothy to stop letting others despise his youth. He was a timid yet faithful, hard working young man, for the Lord.

-In **2 Tim. 1:6-7** He stirs up Timothy's mind in order to stir up Timothy's ministry:

**6** Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands (which was confirmation that Paul saw his gift and ministry as well).

**7** For God has not given us a spirit of fear, but of power and of love and of a sound mind.

**v.10 cont. ....** for he does the work of the Lord, as I also do.

**11** Therefore let no one despise him (*treat contemptuously*).

-In 1 Tim. 4:12 Paul commands Timothy to let no one despise him or look down on him because he is so young. In other words don't let other people dictate your worth or value. Don't let them get you down.

And do everything within your power to not let them have reasons for looking down on you.

**v.11 cont. .... But send him on his journey in peace** (*the opposite effect of 'fear'*),

- 'send him along on his journey in peace' also suggests- make him complete with everything he needs provision wise for his journey.

-The idea of sending away with provisions is clearer in **Titus 3:13**

13 **Send** Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.

**v.11 cont. ....** that he may come to me; for I am waiting for him with the brethren.

**12** Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient *or better opportune time.*

-Apollos was one the named super leaders in chapter 1, along with Paul and Peter and the Jesus only faction.

-It is interesting that Paul mentions him here. Why does he mention Apollos and talk about his unwillingness to see them now, but he will visit them when he has opportunity?

## **John: Doctrine or Judgment? 16:13-18**

Judgment ....

### **v. 13 Four Commands which follow fifteen and a half chapters of Judgments and teachings**

**13 Watch,**

-Jesus said watch and pray lest you enter into temptation. Why The spirit is willing but the flesh is a very weak partner (paraphrasing), Matt. 26:41

-Jesus said watch therefore, for you know neither the day nor the hour in which the Son of Man is coming, Matt. 25:13.

**v.13 cont. .... stand fast or firmly** ..... where? .... **within the faith,**

-Not your faith but the truth as delivered by Paul from the H.S. to you Corinthians

-Your faith is exercised by standing fast, not being moved out of the circle of what you have been taught by faithful brothers.

-We are to stand fast in the liberty by which Christ has made us free, Gal. 5:1

- 'Stand fast in the faith': in such a way that according to Phil. 1:27 your conduct may demonstrate what it is you stand fast in!

-Stand fast' ultimately boils down to standing fast in the Lord according to Phil 4:1

**v.13 cont. .... be brave** (only here),

-Used in LXX often and often translated as be of good courage

-How? It is a command which implies we may not want to. As step or speak forward the sense of courage comes forth.

-How? Recall His past faithfulness

-How? recall the examples of those who were as afraid as you are, but stepped into obedience and experienced the courage of the Lord.

-How? the first time was by faith with feeling, the second is often by faith and that accompanying feeling is lessened or greatly diminished and what was fear has turned to 'humble excitement'.

**v.13 cont. .... be strong** *be strengthened.* And start all over again

**14** Let all *that you do be done with* or *in an atmosphere, an attitude of love.*

## **Vs. 15-18 Here are some examples .....**

**15 I urge you, brethren—you know** (*from the past to now*) **the household of Stephanas, that it** (*the household is*) #1- **is the firstfruits of Achaia, and #2- that they have devoted themselves to** (*determined as a priority*) **the ministry of the saints—**

**16 that you also submit to such** (*as these, and not to knowledgeable only*), **and to everyone who works** (*works alongside*) **and labors** (*toils*) **with us.**

-**Fee:** This strong commendation of Stephanas implies that he had been loyal to Paul in the present tensions within the community. The language of v. 16 further makes certain that he is a leader in the church. Very likely he is also a source of further information about the condition of the church, quite apart from their letter.

**17 I am glad about the coming of Stephanas, Fortunatus** (*Latin for blessed, fortunate*), **and Achaicus** (*one who is from Achaia*), **for what was lacking on your part they supplied** (*what you did not supply, when I left*).

-Either the other two were members of his household or they fall into the category of ‘**such**’ that they are to **submit to** in v.16.

-**Fee:** If they belonged together in some way, as members of Stephanas’s household, then they might very well have been traveling together to Ephesus, perhaps on business, in which case the church would have asked them to carry their letter to Paul. In that sense the three together would become a kind of “official delegation” from the church.

**18 For they refreshed my spirit and yours** (*as they often have refreshed yours in the past*)

-What was lacking perhaps was spiritual, relational with Paul.

-**Fee:** By their coming to be with Paul, “they have supplied what was lacking from you.” The words “to fill up your lack” mean that Paul’s absence from Corinth had left a gap in his life; in these three men, therefore, he has in effect welcomed the whole congregation, of whom they are the representatives, even if they do not in themselves truly “represent” the various elements and points of view in the community.

**v.18 cont. ... Therefore acknowledge or recognize such men.**

-Recognize as in honoring them? Yes. Recognize as leaders? Probably Yes

-Recognize them upon their return, probably with Paul’s letter?

## **Joey: Doctrine or Judgment? 16:19-24**

**19 The churches of Asia greet you.**

-**Fee:** One cannot tell from such language, of course, how much of the province this entails. We know from Rev. 2–3 that by the end of the first century there were churches in many of its cities. The implication of Acts 19:10 and 26 is that this had already begun with Paul’s ministry.

**V.19 cont. ... Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.**

-**Fee:** The greeting from Aquila and Prisca probably reflects a twofold reality. First, these were former Corinthians (cf. Acts 18:2–3), who now join Paul in “warmly” greeting old friends; second, this is most likely the house church<sup>9</sup> in Ephesus to which Paul himself is attached. Hence the greeting comes not only from their friends, but from the church as well.

-they first met Paul in Corinth (Acts 18:1–3). They then accompanied him to Ephesus, where they led Apollos to Christ (Acts 18:18–26), and where they still are at the time of this writing

**20 All the brethren greet you. Greet one another with a holy kiss.**

-Paul turns to encourage them to “greet one another,” and to do so “with a holy kiss.” This is the second of five such appeals in the NT

**21 The salutation or greeting with my own hand—Paul’s.**

-**Fee:** “This greeting is in my own hand, Paul.” This means that the letter to this point has been inscribed by someone else, probably Sosthenes (see on 1:1), and that the rest, from here through v. 24, would be in Paul’s own “large print” handwriting. This means of authentication was a common feature in letters and reports in antiquity.

**22** If anyone does or remains in a state of **not love(ing) the Lord Jesus Christ, let him be (in a state of being) accursed. 'O Lord, come' (one word: Maranatha)!**

**-Fee:** The clue to its meaning (*accursed*) lies in two places: (1) Paul's own usage of a similar "curse" in Gal. 1:8-9, where it is pronounced on those who deviate from the gospel that Paul preached. There is no good reason to think it means otherwise here, especially in light of the frequent warnings of this letter, some of which take even stronger expression than this. (2) The similar warning that moves toward exclusion in 2 Thess. 3:14-15, where the warning is precisely for those who "do not obey our instructions in this letter."

-Tares among the wheat. If they remain tares they will be cursed eternally.

**23** The grace of our Lord Jesus Christ *be with you.*

-This is Paul's standard 'code signature' which is at the end or near the end of every one of his letters. It is also at the end of Hebrews, 13:25, which among other evidence, suggest Pauline authorship..

**24** My love *be with or accompany you all in Christ Jesus. Amen.*

# 1 Corinthians

## Doctrine and Judgment

Class #14  
Chapter 16

**John:** Doctrine or Judgment?

**Ending with practical matters.** Chapter 15 ends with ...

### 1 Corinthians 15:58

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

- The next verse is a practical way to abound in the work of The Lord

**16:1** Now concerning the *financial* collection for *relief of the saints*, as I have given orders to the churches of Galatia, so you must do also: *(command) do what they did!*

The words “now about” indicates that this was another topic about which the Corinthians had asked Paul about (SEE 7:1; 8:1; 12:1). Paul must have spoken or written to them earlier about this, so that they knew they would be giving and to whom. Their questions apparently focused on how to go about collecting the funds. They apparently wondered how to handle the money being collected for the Christians in Jerusalem.

The Christians in Jerusalem were suffering from poverty. It may have had to do with a famine, such as the one mentioned in Acts 11:28–29 when the believers in Antioch had sent help to the church in Jerusalem. That collection had been carried by Paul himself and Barnabas (Acts 11:30).

The Jerusalem church was still suffering, so Paul continued to collect money from other churches to send to Jerusalem (see Romans 15:25–31; 2 Corinthians 8:4; 9:1–15). Paul instructed the Corinthian believers to follow the same procedures that he had given to the churches in Galatia. This collection was a widespread effort involving many of the churches. Help those who are in need!

The procedures given to the churches in Galatia are outlined in the following verses. Paul explained that the Corinthians would be asked to follow the same plan.

He suggested that the believers set aside a certain amount each week and give it to the church until he arrived to take it on to Jerusalem. Paul had planned to go straight to Corinth from Ephesus, but he changed his mind (2 Corinthians 1–2). When he finally arrived, he took the gift and delivered it to the Jerusalem church (Acts 21:18; 24:17).

- Giving financially is a practical expression of our faith.

Principles of giving...

**2** On the first *day* of the week (Sunday) let each one of you *individually lay something aside (command), storing up as he may prosper or in proportion to your prosperity, that there be no need of collections when I come.*

- Giving should be a regular and consistent part of our lives.
- Giving shouldn't be last minute or an after thought

### **Malachi 3:8-11 Do Not Rob God**

**8** “Will a man rob God?

Yet you have robbed Me!

But you say,

‘In what way have we robbed You?’

In tithes and offerings.

**9** You are cursed with a curse,

For you have robbed Me,

*Even this whole nation.*

**10** Bring all the tithes into the storehouse,

That there may be food in My house,

And **try Me now in this,**”

Says the Lord of hosts,

“If I will not open for you the windows of heaven

And pour out for you *such* blessing

That *there will not be room enough to receive it.*

**11** “And I will rebuke the devourer for your sakes,

So that he will not destroy the fruit of your ground,

Nor shall the vine fail to bear fruit for you in the field,”

Says the Lord of hosts;

God will be faithful...He will provide for you when you obey His Word!

God tells us that we have robbed Him! We are not robbing the church we go to, but Him!

- I don't want to rob Him! That's why I tithe. I want to give and I want to obey what He says in these verses. Giving frees my heart from greed.
- I don't do it because of Malachi 3:10-11, but they are wonderful promises from God that are benefits to us!

### Proverbs 3:9-10

Honor the Lord with your possessions,  
And with the firstfruits of all your increase;  
10 So your barns will be filled with plenty,  
And your vats will overflow with new wine.

- What's the first bill you pay with your paycheck?
  - Do you view tithing as a bill?
    - It is a have to or get to?
- Generosity can also be demonstrated by the commitment to give regularly to ongoing needs.

3 And when I come, whomever you approve by *your* authorization letters I will send to bear your *financial* gift to Jerusalem. 4 But if it is fitting (*appropriate*) that I go also, they will go with me.

Financial accountability...this gift is going to travel from Corinth to Jerusalem. Paul wants to make sure that they know he is not dipping his hand into the "financial cookie jar."

- Paul didn't want to collect the money nor did he want to deliver it, but if it is proper for him to go, someone from the Corinthian church will go as well for accountability.
  - A great principle to follow for all of us. Have someone else with you for accountability. Not just regarding internal financial accountability.
  - Having a witness with you is a good thing

**Joey:** Doctrine or Judgment?

Paul lays out his travel plans in this section. He'll make statements of certainty and other statements that are tentative.

- He prayed and The Lord showed him where to go.

He plans to have opportunities to either build up other believers or help someone become a believer through evangelism.

- Is it good to make plans? To think ahead?
  - We will never hit what we don't aim for!

Do you have a filter for the plans you make?

- What are your plans motivated by?

**Ephesians 5:15-16 says...**

**See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil.**

Paul was careful in how he used time and how he used money. Someone has said that killing time is the chief occupation of modern society, but no Christian can afford to kill time or waste opportunities.

**5 Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).**

Paul wrote this letter in Ephesus (**vs 8**). He planned to pass through Macedonia. Then he hoped to move south to spend some time with the believers in Corinth.

- For How long?

**6 And it may be that I will remain with you *for a while*, or even spend the winter with you, that you may send me on my journey, wherever I go...*depending on what God's will is for me.***

- He takes God's plans seriously, but holds things so loosely!
  - God is allowed to intervein in Paul's plans.
    - Can He intervein in my plans or your plans?
      - We don't want to be rigid with our plans like Jonah was.
        - Then the Lord has to break you down

***Hold your tentative plans loosely, but God's definite plans tightly!***

- We flip flop those at times don't we
- God has editing rights over our lives. He's the director...

**7 For I do not wish to see you now on the way *in passing to or out of Macedonia*);**

- giving them space to think about his letter
  - allowing The Spirit to help them digest this letter and make corrections

**; but I hope to stay a while with you, if the Lord permits.**

- Take your plans and lay them before The Lord

- Being in His will should be more important to us than achieving our plans.

### **Proverbs 16:9**

*A man's heart plans his way, as he journey's through this physical life  
But the Lord directs his steps by establishing them*

### **James 4:13-16 Do Not Boast About Tomorrow**

*Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; 14 whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. 15 Instead you ought to say, "If the Lord wills, we shall live and do this or that." 16 But now you boast in your arrogance. All such boasting is evil.*

- Pastor Chuck used to say, "Blessed are the flexible, for they will not be broken"

**8 But for now because of the Lord's will I will tarry in Ephesus until Pentecost.**  
(May 20<sup>th</sup> this year)

Paul was planning to stay through the spring in Ephesus, travel through the summer in Macedonia (16:5), and then spend the winter in Corinth (16:6).

- As long as that was cool with The Father

Paul is not master of his future. He is certain of only one thing, that he will remain in Ephesus until Pentecost.

- He could not go on to something else until he had done all the Lord wanted him to do where he was. Paul was a finisher.
  - Are we asking Him what He wants or making and following our own plans?

**9 For a great and effective door (a wonderful opportunity) has opened to me,**

### ***Warren Wiersbe***

Paul had an open door of ministry in Ephesus, and this was important to him. He wanted to win the lost in Ephesus, not go to Corinth to pamper the saved. Paul was neither an optimist nor a pessimist; he was a realist. He saw both the opportunities and the obstacles. God had opened "a great door for effective work" and Paul wanted to seize the opportunities while they were still there.

and there are many adversaries.

- If God opens up a door for you...expect adversity; not defeat!
  - We have to discern what doors The Lord is opening
    - There will be open doors, but not one's that The Lord is opening
      - Jonah...a boat sailing away from his mission was open
        - There is boat to take you to do almost anything you want to do...
          - A boat to leave your spouse
          - A boat to give up on people
          - A boat to abandon the faith
            - What's the cost of that boat ride?

**“Many adversaries”**...Persecution can be an indicator of a spiritual opportunity

### ***G. Campbell Morgan***

If you have no opposition in the place that you are serving, you're serving in the wrong place.

- Don't let persecution or opposition create fear and defeat you

### **1 John 4:4**

You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

Paul wanted to go to Corinth, but he had pressing work in Ephesus and knew that he needed to be there to take advantage of a great door for effective work that had been opened to him.

Paul wanted to stay in Ephesus because of many who were opposing him. Acts 19 gives a clear picture of the opposition he faced in Ephesus and how Paul handled  
**10 And if Timothy comes, see (command) that he may be with you without fear of being excepted; for he does the work of the Lord, as I also do.**

Timothy was Paul's son in the faith and his young protégé

- Paul met him on his 1<sup>st</sup> missionary journey
- He took him along on his 2<sup>nd</sup> missionary journey and trained him in ministry
- Now...he is dispatching him.

Timothy was very special to Paul. His son in faith and co-laborer in Christ. He used a word to describe Timothy that he didn't use with anyone else.

### **Philippians 2:20**

**For I have no one like-minded (equal-souled), who will sincerely care for your state. (equal-souled)** when it come to the ministry and caring for people

- We see it the same way

### ***MacArthur:***

Paul had sent **Timothy** and Erastus to Macedonia (Acts 19:22), and Timothy was to go on down to Corinth, perhaps carrying this epistle, to remind the Corinthians of Paul's "ways which are in Christ" (1 Cor. 4:17). The apostle was concerned that Timothy might be ignored or mistreated. The Corinthians were proud, self-sufficient, and strong-willed. If they had so strongly resisted Paul's authority, they likely would pay much less attention to Timothy.

Timothy was a timid leader. He did not have the command authority that Paul did. That's why Paul wrote to him in 2 Timothy.

### **2 Timothy 1:7**

**For God has not given us a spirit of fear, but of power and of love and of a sound mind.**

Since the Corinthian Christians didn't always respect Paul's authority as an Apostle and as a minister of the gospel, how are they going to treat young timid Timothy?

- They might try and eat his lunch.
- "Teacher's pet"

So, Paul commands the Corinthian Christians to treat Timothy well when he comes. **see that he may be with you without fear of being excepted; for he does the work of the Lord, as I also do.**

Timothy often traveled as Paul's emissary, going ahead or staying behind in order to help the churches (see Acts 17:10–15; Philippians 1:1; 2:19; 1 Thessalonians 3:2). Paul stated that Timothy should be accepted by the churches in the same way that they would accept Paul himself

**11 Therefore let no one despise him.** Why would the Corinthians despise him?

He's not Paul...they wanted Paul to come visit them.

- Timothy was young and not well known among them
- How come Paul didn't come see us and sent us this timid teacher's pet?

God doesn't limit His work to age.

- David as a young boy, Joseph, Shadrach, Meshach and Abed-nego, Daniel, Joshua, Jeremiah
- Charles Haddon Spurgeon became a pastor at the age of 16. By the age of 20 was pastor of the largest church in England.

**But send (*command*) him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.**

- Paul was looking forward to being reunited with Timothy and with the brethren. We have that opportunity at every service we attend

**12 Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was (*imperfect tense: repeatedly and continually*) quite unwilling to come at this time; however, he will come when he has a convenient time. (*opportune time*)**

Apollos, who had preached in Corinth, was doing evangelistic work in Greece (Acts 18:24–28).

Apollos was not at all willing to go to Corinth right away, but he would go when he had the chance. Perhaps Apollos's reluctance had to do with the factions in the Corinthian church and he didn't want to make the problem any worse.

Notice...A good leadership quality from Paul.

- He doesn't lord over Apollos and pull rank on him.
  - **I strongly urged him, but he will come when he can**

**John:** Doctrine or Judgment?

**13 Watch (*command*), stand fast (*don't give up ground*) within the faith, be brave (*command*), be strong. (*command*)**

They were to *be on guard*. They were to be constantly watchful or alert for spiritual enemies that might slip in and threaten to destroy them, whether it be divisions, pride, sin, disorder, or flawed theology.

- They needed to *stand true to what* they believed—that is, the gospel that they had been taught in the beginning, the gospel that they had accepted, the gospel that had brought them salvation (15:1–2).
- They had to *be courageous* so that they could stand against false teachers, deal with sin in the congregation, and straighten out the problems that Paul had addressed in this letter.
- They should *be strong* with the strength given by the Holy Spirit.

It was hard to be a Christian in Corinth

- It is hard to be a Christian today, so Paul exhorts us...
  - **Watch, stand fast in the faith, be brave, be strong!**

**14 Let all *that you do* be done with love. (command)**

- The ultimate filter for EVERYTHING we do as followers of Jesus Christ!

**15 I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that they have devoted (addicted) themselves to the ministry of the saints—***

- An addition that has a great effect in your life and on the lives of others

**16 that you also submit to such, and to everyone who works and labors with *us*.**

- The world system has a huge submission problem
  - Christ followers should not

**17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. 18 For they refreshed my spirit and yours.**

- Are people refreshed when they spend time with us?

**Therefore acknowledge (command) such men.**

### ***MacArthur***

Paul was grateful that his three friends **Stephanas and Fortunatus and Achaicus** had come from Corinth to be with him. They had ministered to the apostle in specific ways. They had **supplied what was lacking** on the **part** of their fellow Corinthians. But more than that they genuinely befriended Paul, by being with him, by encouraging him, and by identifying with His ministry. In so doing they **refreshed** Paul's **spirit** and the spirit of the Corinthian church that had sent them.

One of the finest compliments we can be paid is for our Christian friends to say that we are refreshing to be around.

That is a mark of true companionship, just as companionship is a mark of true love. Companionship builds up God’s family. Companionship can help heal our wounds even before our friends know we hurt; it can comfort us even when those around us are not aware of our sorrow; it can encourage us even when we ourselves hardly realize that we are discouraged.

This letter was designed to pave the way for Paul’s next visit to Corinth. But Paul didn’t present himself as God’s sole faithful messenger. These verses mention five others—Timothy, Apollos, Stephanas, Fortunatus, and Achaicus—who, in one way or another, served the Corinthians and Paul. Paul was eager to receive help from others who were genuine servants of God.

**Joey:** Doctrine or Judgment?

**19 The churches of Asia greet you.**

“the churches in the province of Asia” would have referred to the Roman province of Asia located in what is now part of Turkey. There were churches in Ephesus (Ephesians 1:1), Colosse, Laodicea, and Hierapolis (Colossians 1:2; 4:13, 16).

**Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.**

Love for the body of Christ compelled this married couple to open their home for God’s use

- The community group “welcome wave” from Ephesus
  - If only they had Facetime :)

The early churches would meet in homes. Because of persecution and the expense involved, church buildings were not constructed in this day and time

- (church buildings were not built until the third century).

Many congregations were so small that the entire church could meet in one home.

- At other times, especially in large cities such as Ephesus or Rome, smaller groups of believers would meet regularly in various private homes

## “Aquila and Priscilla”

A married couple who came from Italy to Corinth after emperor Claudius ordered Jews expelled from Rome. They became Christians, and assisted Paul in his ministry.

- They were tentmakers by trade (2 Tim. 4:19) as was Paul
- Paul stayed in their home on his first missionary journey. They came into contact with Paul, who was a tentmaker, in Corinth (Acts 18:1-3).

We don't know whether they became Christians before or after meeting Paul, but they became workers in the gospel and accompanied Paul to Ephesus (Acts 18:19).

- There, they instructed Apollos in the Christian faith (18:25).
- A church met in their home, and they joined Paul in writing to the Corinthian church (1st Corinthians 16:19).
- Aquila and Priscilla were influential among the “Gentile churches” (Romans 16:3).
- Paul thanked Aquila and Priscilla for risking their own lives for him (Romans 16:4).

Their names appear 6 times in 6 verses. Always linked together in scripture!

- A couple that serves The Lord together stays linked together
- I'm blessed to get to be in ministry with my wife
  - Just as I've been called, she's been called...we get to share it together
    - We spend a lot of time together in ministry

## 20 All the brethren greet you. Greet one another (*command*) with a **holy kiss**.

- A kiss on the cheek or forehead
  - An outward, visible sign of affection and love for each other
    - It's our bro hug or handshake in the church today
      - Side hugs for the opposite sex
        - Keep the greeting holy :)

## 21 The salutation with my own hand—Paul's.

Usually Paul would dictate his letters to a scribe, and often he would end with a short note in his own handwriting

- This is similar to adding a handwritten postscript (P.S.) to a typewritten letter. This greeting with Paul's own hand assured the recipients that false teachers were not writing letters in Paul's name (See 2 Thessalonians 2:2; 3:17).
- It also gave the letters a personal touch.

The ending of 1<sup>st</sup> Corinthians is in two different parts: a stern warning and an affectionate affirmation of love.

**22 If anyone does not love the Lord Jesus Christ, let him be accursed.**

– “*Anathema*” devoted to destruction or dammed to hell

**O Lord, come!** One of the greetings in the early church

– “*Maranatha*” ...*Come quickly Lord!*

**23 The grace of our Lord Jesus Christ be with you.**

As Paul began this letter (1:3), he ends with it. Paul’s final prayer was for the grace of the Lord Jesus to remain with them.

Paul often ended his letters this way, asking his readers to continue to experience God’s undeserved kindness and love every day of their lives and then to pass along that grace to others.

Grace is free to us, but it cost God everything. Don’t take his grace for granite. Don’t live your life like these carnal believers. Learn from them, grow in the grace and abide in the Lord Jesus Christ!

**24 My love be with you all in Christ Jesus. Amen.**

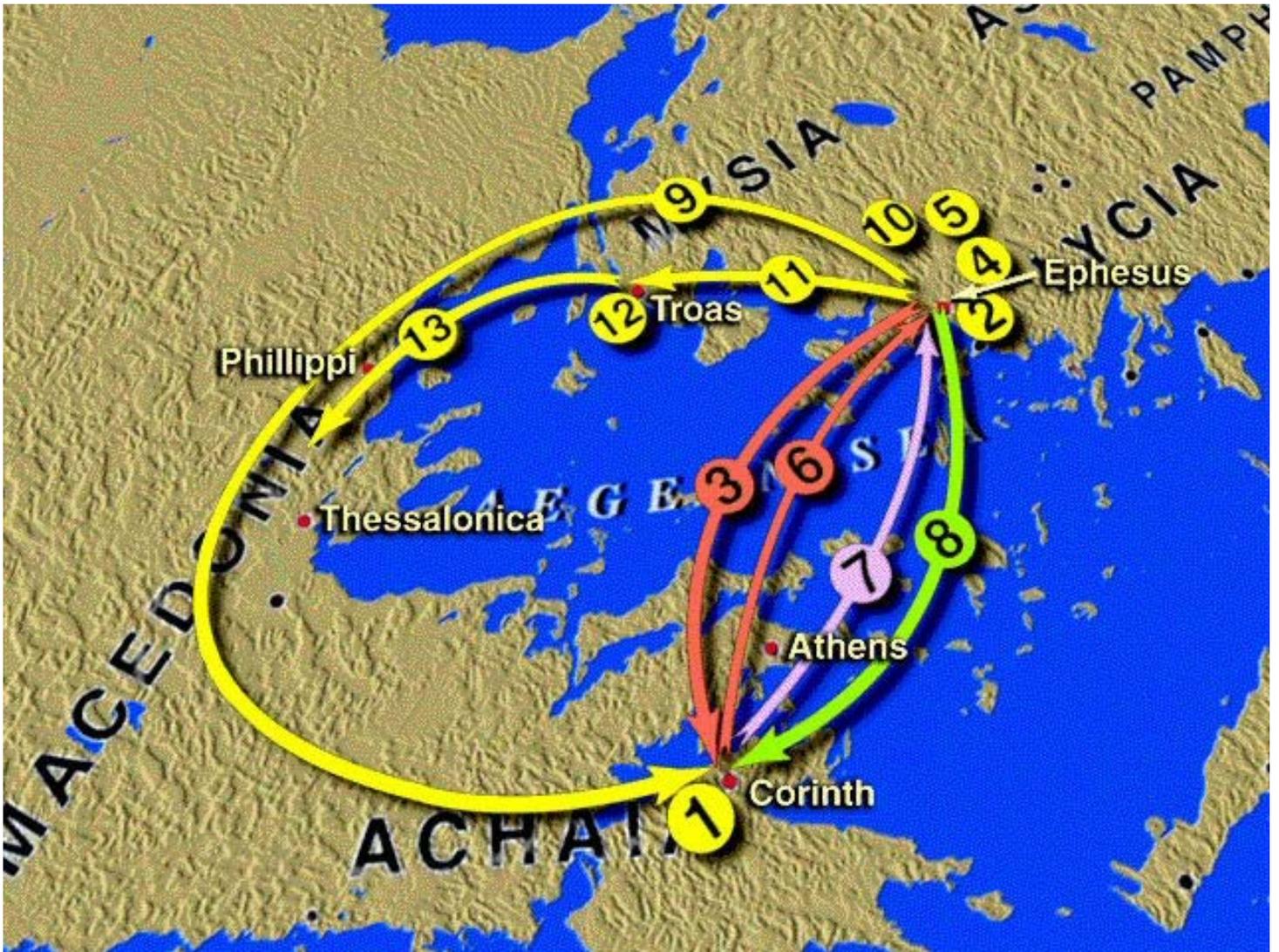
I know I confronted and corrected you because of all the problems going on amongst you, but don’t forget that I love you .

- They needed to hear that!
  - So do the people that we lovingly correct!
    - Your kids need to hear it.

Paul loved these believers, cared for them, prayed for them, and longed to see them.

- May our fellowship with each other look increasingly familiar!

## Map Addendum



1-Paul establishes church at Corinth during second missionary tour. Acts 18:1-18

2-Apollos comes to Ephesus, is taught by Aquila and Priscilla. Acts 18:24-26

3-Apollos goes to Corinth. Acts 18:27-28

4-Paul's 3<sup>rd</sup> missionary journey, 3 years in Ephesus (Acts 19:1-10), paying a visit to Corinth. 2Cor. 12:14

5-Paul writes 'lost letter' to Corinth not to keep company with the immoral. 1Cor. 5:9

6-Apollos returns to Ephesus after rise of dissensions; declines going back to Corinth. 1Cor. 16:12.

7-Members of Chloe's household bring report of factions in Corinth. 1Cor. 1:11-12

8-Paul sends Titus to Corinth. 2Cor. 12:17-18, cf. 2Cor. 2:12-13; 7:6

9-Paul sends Timothy to Corinth via Macedonia. Acts 19:22; 1Cor. 4:17; 16:10

**10-Paul writes 1 Corinthians from Ephesus. 1Cor. 16:8.**

**11-Paul leaves for Macedonia after an uproar in Ephesus. Acts 19:22-20:1**

**12-At Troas Paul hopes to meet Titus and learn of the effects of his letter to Corinth. 2Cor. 2:12-13**

13-Paul meets Timothy and Titus in Macedonia; Titus gives favorable report from Corinth.