

## Chapter Sixteen

In Chapter Sixteen Paul presents his final “now concerning” message, a discourse on grace logistics (1<sup>st</sup> Cor. 16:1-4). He goes on to detail his own travel plans (1<sup>st</sup> Cor. 16:5-9) and the travel plans of others (1<sup>st</sup> Cor. 16:10-12). A concluding charge defines the Christian Way of Life (1<sup>st</sup> Cor. 16:13-14) with a practical exhortation concerning the household of Stephanas (1<sup>st</sup> Cor. 16:15-18). Finally, the chapter and the epistle conclude with a prolonged benediction (1<sup>st</sup> Cor. 16:19-24).

### Grace Logistics

1. The collection for the saints (λογεῖα εἰς τοὺς ἁγίους) is a congregational gift for believers in Jerusalem (1<sup>st</sup> Cor. 16:3).
  - a. λογεῖα <sup>#3048</sup>: *collection*, money gathered for relief of the poor. Adolf Deissmann’s [Light from the Ancient East](#) provides an invaluable essay on λογεῖα. It is referenced in [BDAG](#) along with references to [BDF](#) and [MM](#).
  - b. ἅγιος <sup>#40</sup>: *holy one, saint* (Acts 26:10; Rom. 1:7; 12:13; 15:25,26; 16:2,16; 1<sup>st</sup> Cor. 1:2; 6:1,2; 14:33; 16:1,15; 2<sup>nd</sup> Cor. 1:1; 8:4; 9:1,12; 13:13; Eph. 1:1,15,18; 2:19; 3:8,18; 4:12; 5:3; 6:18; Phil. 1:1; 4:21,22; Col. 1:2,4,12,26; 1<sup>st</sup> Thess. 3:13; 2<sup>nd</sup> Thess. 1:10; 1<sup>st</sup> Tim. 5:10; Philem. 5,7; Heb. 6:10; Jude 3,14).
2. Paul restates the Galatian collection procedure for the Corinthians to follow (1<sup>st</sup> Cor. 16:1-2).
  - a. Paul travelled with Barnabas in a benevolence ministry to Jerusalem (Acts 11:27-30).
  - b. The Jerusalem “pillars” were burdened for the poor. Paul was in agreement with that burden and communicated that to the Galatian believers (Gal. 2:10).
  - c. Financial support is to be prioritized according to the opportunity:
    - 1) Bible teachers (Gal. 6:6).
    - 2) The household of the faith (Gal. 6:10b). Note: this may be a different local church from your own!
    - 3) All people (Gal. 6:10a).
  - d. Paul’s various practices were initially taught in various local churches but were subsequently disseminated to every local church under his apostolic authority (1<sup>st</sup> Cor. 4:17).
  - e. Pauline practices and procedures became Church Age precepts when God the Holy Spirit placed them in the New Testament.
3. The first day of each week was occasion for identifying prosperity and stocking the charity thesaurus.
  - a. This was an opportunity for each individual. ἕκαστος <sup>#1538</sup>.
  - b. Self deposit. Pres.act.imper. τίθημι <sup>#5087</sup>. A t.t. of commercial life (Demosth., Plut. etc.).
  - c. Saving. Pres.act.ptc. θησαυρίζω <sup>#2343</sup>. [BDAG](#) on [θησαυρίζω](#) and [θησαυρός](#).
  - d. That which what if he might prosper. ὅ τι (ὅτι) ἐὰν εὐοδῶται (subj.?, indic.?). εὐοδόω <sup>#2137</sup> (cf. 3<sup>rd</sup> Jn. 2<sub>x2</sub>). Prosperity is a consequence of diligent work (Eph. 4:28; 1<sup>st</sup> Thess. 4:11-12; 2<sup>nd</sup> Thess 3:12).
  - e. So that a collection might not come about on the occasion my coming.
4. The Corinthians were to approve a courier team (1<sup>st</sup> Cor. 16:3).
  - a. This team was to be examined for approval. δοκιμάζω <sup>#1381</sup>: *test, examine*.
  - b. The Corinthians will δοκιμάζω but Paul will do the sending. πέμπω <sup>#3992</sup>.
  - c. This congregational selection matches the congregational selection of the proto-deaconate (Acts 6:3,5) which still required apostolic ratification (Acts 6:3,6).
5. Paul himself might even lead the team if the Lord were to indicate the propriety of such a journey (1<sup>st</sup> Cor. 16:4).
  - a. The Apostle Paul based his geographic decisions on the will of God. ἄξιος <sup>#514</sup>: *worthy, befitting*.
  - b. Observe carefully the order of going and accompaniment.
    - 1) The Corinthian couriers are definitely going to Jerusalem.
    - 2) Paul might go to Jerusalem or he might not. The worthiness for him has not been determined.
    - 3) If Paul does go to Jerusalem, then he will not be going with the Corinthian couriers—the Corinthian couriers will be going with Paul.

## Travel Plans

1. Paul sequenced his anticipated travel from Ephesus to Macedonia to Corinth (1<sup>st</sup> Cor. 16:5).
  - a. Fut.mid.ind. ἔρχομαι #2064: *to come, go, take place.*
  - b. Adv.temp.conj. ὅταν #3752: *at the time that, whenever, when.* Used w/ aor.subj. (cf. 1<sup>st</sup> Cor. 16:2) when the action of the subordinate clause precedes that of the main clause.
  - c. Aor.act.subj. & Pres.mid.ind. διέρχομαι #1330: *to go through.*
2. Paul considered a couple of possibilities for his stay in Corinth (1<sup>st</sup> Cor. 16:6).
  - a. Aor.act.ptc.sing.acc.neut. τυγχάνω #5177: *to experience some happening, meet, attain, experience, happen.* [EDNT](#) has a good description of this accusative absolute used adverbially. [Louw-Nida](#) outlines ten ways to express possibility/impossibility.
  - b. Fut.act.ind. παραμένω #3887: *remain* (alongside). Used 4x (1<sup>st</sup> Cor. 16:6; Phil. 1:25; Heb. 7:23; Jas. 1:25). The possibility of staying in Corinth is dependent upon the propriety of not leading the λογεία mission to Jerusalem (1<sup>st</sup> Cor. 16:4).
  - c. Fut.act.ind. παραχειμάζω #3914: *to winter* (Acts 27:12; 28:11; 1<sup>st</sup> Cor. 16:6; Tit. 3:12). Also παραχειμασία #3915: *wintering* (Acts 27:12). Staying is possible, wintering is even better.
3. Paul's hopes and wishes were for an extended assignment in Corinth (1<sup>st</sup> Cor. 16:7).
  - a. οὐ θέλω #2309: *to have a desire for something, wish to have, desire, want.*
  - b. ἐλπίζω #1679: *to look forward with confidence about something coming to pass, hope, hope for.*
  - c. Our hopes and wishes must be consistent with the Lord's permission. ἐπιτρέπω #2010: *allow, permit, order, instruct* (only 3 Pauline usages: 1<sup>st</sup> Cor. 14:34; 16:7; 1<sup>st</sup> Tim. 2:12). Lat: *permitto.*
4. Paul's present circumstances do not allow for an immediate departure (1<sup>st</sup> Cor. 16:8-9).
  - a. A wide and effective door has opened for me. θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής.
    - 1) Perf.act.ind. ἀνοίγω #455: *to open.* Used 77x75vv. Opened doors are particularly featured (Acts 14:27; 1<sup>st</sup> Cor. 16:9; 2<sup>nd</sup> Cor. 2:12; Col. 4:3).
    - 2) Fem.sing.nom. μέγας #3173 (243x231vv.) & ἐνεργής #1756 (1<sup>st</sup> Cor. 16:9; Phlm. 6; Heb. 4:12).
  - b. Many adversaries. καὶ ἀντικείμενοι πολλοί. Pres.mid.ptc.masc.plur.nom. ἀντίκειμαι #480: *be opposed to someone, be in opposition to* (Used 8x8vv. Lk. 13:17; 21:15; 1<sup>st</sup> Cor. 16:9; Gal. 5:17; Phil. 1:28; 2<sup>nd</sup> Thess. 2:4; 1<sup>st</sup> Tim. 1:10; 5:14).
5. Timothy is also a possible arrival in Corinth (1<sup>st</sup> Cor. 16:10-11).
  - a. Cause for fear. ἵνα ἀφόβως γένηται. ἀφόβως #870.
  - b. Despising. ἐξουθενέω/όω #1848: *to show by one's attitude or manner of treatment that an entity has no merit or worth, disdain; to have no use for something as being beneath one's consideration, reject disdainfully; to regard another as of no significance and therefore worthy of maltreatment, treat with contempt (=ἐξουθενέω/όω #1847).*
  - c. Send him on his way in peace. προπέμπω #4311 (Acts 15:3; 20:38; 21:5; Rom. 15:24; 1<sup>st</sup> Cor. 16:6,11; 2<sup>nd</sup> Cor. 1:16; Tit. 3:13; 3<sup>rd</sup> Jn. 6).
  - d. Timothy is expected "with the brethren."
6. Apollos is not a possible arrival in Corinth any time soon (1<sup>st</sup> Cor. 16:12).
  - a. Paul encouraged Apollos' actions but did not order him to do anything.
  - b. Apollos would have come to Corinth "with the brethren."
  - c. Apollos pursued his own wishes but would minister in Corinth at an opportune time.
7. Principle for application: contingency planning and up in the air circumstances are not the end of the world! They're actually quite normal for temporally finite beings operating within eternal infinite ministries.

## Concluding Charge

1. Paul closes his longest epistle (to date)<sup>1</sup> with a powerful five point charge (1<sup>st</sup> Cor. 16:13-14).

Γρηγορεύετε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

- a. 2P.Pres.act.imper. γρηγορεύω <sup>#1127</sup>: *be watchful, be on the alert*. Used 22x22vv. (Mt. 24:42,43; 25:13; 26:38,40,41; Mk. 13:34,35,37; 14:34,37,38; Lk. 12:37; Acts 20:31; 1<sup>st</sup> Cor. 16:13; Col. 4:2; 1<sup>st</sup> Thess. 5:6,10; 1<sup>st</sup> Pet. 5:8; Rev. 3:2,3; 16:15). 2 AF refs (IgnPol. 1.3; Did. 16.1).
- b. 2P.Pres.act.imper. στήκω <sup>#4739</sup>: *stand, stand firm* (be firmly committed in conviction or belief). ἐν τινι *in someth.*: ἐν τῇ πίστει 1<sup>st</sup> Cor. 16:13. ἐν κυρίῳ Phil. 4:1; 1<sup>st</sup> Thess. 3:8. ἐν ἐνὶ πνεύματι *in one spirit* Phil. 1:27. w/ dat.: Rom. 14:4; Abs. 2<sup>nd</sup> Thess. 2:14; Gal. 5:1. στήκω is a late present tense from ἕστηκα (the perfect tense of ἵστημι <sup>#2476</sup>). Doctrinal studies of “standing” or “standing firm” must include a wide range of related terms and expressions.
- c. 2P.Pres.mid.imper. ἀνδρίζομαι <sup>#407</sup> <sub>Hapax</sub>: *conduct oneself in a courageous way*. LXX refs. Dt. 31:6,7,23; Josh. 1:6,7; 2<sup>nd</sup> Sam. 10:12; Ps. 27:14; 31:24. AF refs. MPol. 9:1.
- d. 2P.Pres.mid./pass.imper. κραταιόω <sup>#2901</sup>: *be strengthened, become strong*. Used 4x4vv. (Lk. 1:80; 2:40; 1<sup>st</sup> Cor. 16:13; Eph. 3:16). LXX ref: 1<sup>st</sup> Sam. 4:9.
- e. 3s.Pres.mid./pass.imper. γίνομαι <sup>#1096</sup>: *to become*. 1<sup>st</sup> Cor. uses pres.mid./pass.imper. of γίνομαι 11 times (out of 32 NT usages) (4:16; 7:23; 10:7,32; 11:1; 14:20<sub>x2</sub>,26\*,40\*; 15:58; 16:14\*). \* subj. πάντα., v.3s.pres.imper.
  - 1) 1<sup>st</sup> Cor. 14:26: “Let all things be done for edification.”
  - 2) 1<sup>st</sup> Cor. 14:40: “Let all things be done properly and in an orderly manner.”
  - 3) 1<sup>st</sup> Cor. 16:14: “Let all of your things be done in love.”

2. Paul praises the household of Stephanas and uses them to illustrate his concluding five point charge (1<sup>st</sup> Cor. 16:15-18).

- a. Stephanas’ ministry was a “household” (οἰκία <sup>#3614</sup>) ministry (v.15 cf. Mt. 13:57; Mk. 6:4; Jn. 4:53; Phil. 4:22). His wife, children, slaves, and other household members were involved in serving the saints (οἱ ἄγιοι <sup>#40</sup>).
- b. The Stephanas household devoted/appointed (τάσσω <sup>#5021</sup>) themselves. Appointments and self-appointments are noteworthy applications with (Mt. 28:16; Acts 13:48; 15:2; 22:18; 28:23; Rom. 13:1; 1<sup>st</sup> Cor. 16:15).
- c. This ministry reflects a practical illustration of server/minister (διακονία <sup>#1248</sup> v.15) and shows how fellow workers can join the exhaustive labor (v.16).
- d. This exhaustive labor on behalf of men requires an alert, firm, manly, strong, and sacrificial loving attitude towards God. Stephanas household is the illustration for the fivefold imperative of vv.13-14.
  - 1) Server/ministers must be on the alert to opportunities for blessing the saints (Gal. 6:10a).
  - 2) Standing firm in the faith provides objectivity for the server/minister (Gal. 6:10b).
  - 3) The server/minister acts like a man when their devotion to the saints requires a prerequisite courage (Heb. 10:34; 13:3).
  - 4) Server/ministers require the strengthening that comes through spiritual maturing and a mature paterological prayer life (Matt. 23:11).
  - 5) Server/ministers express a sacrificial loving attitude through their ministries for the glory of Jesus Christ (2<sup>nd</sup> Cor. 8:7-8,22-24).
- e. Stephanas, Fortunatus, and Achaicus supplied the lacking refreshment (ἀναπαύω <sup>#373</sup>) that all of Corinth failed to supply to the Apostle Paul (vv.17-18a cf. 2<sup>nd</sup> Cor. 7:13; Phlm. 7,20; Mt. 11:28,29).
- f. Server/minister ministries are entitled to appropriate subjection (ὑποτάσσω <sup>#5293</sup> v.16) and acknowledgement (ἐπιγινώσκω <sup>#1921</sup> v.18).
  - 1) Subjection in local churches is reciprocal (Eph. 5:21; Gal. 5:13; Phil. 2:13; Heb. 13:17).
  - 2) Acknowledgment (ἐπιγινώσκω <sup>#1921</sup>) is a familiarity and intimacy on par with God the Father and God the Son (Mt. 11:27) and appropriate for these server/ministers’ benefaction (Phil. 2:29-30; 1<sup>st</sup> Thess. 5:12).

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<sup>1</sup> 1<sup>st</sup> Corinthians has four more verses than Romans, but 77 fewer words. 1<sup>st</sup> Cor. (NASB) contains 9652 words in 437 verses (1406 different words). Romans contains 9729 words in 433 verses (1466 different words).

## Benediction

1. Six important verses close this epistle. They are inspired and profitable for our instruction (Rom. 15:4; 2<sup>nd</sup> Tim. 3:16).
2. The key theme in the benediction is greetings. ἀσπάζομαι <sup>#782</sup> (1<sup>st</sup> Cor. 16:19<sub>x2</sub>, 20<sub>x2</sub>), ἀσπασμός <sup>#783</sup> (1<sup>st</sup> Cor. 16:21 cp. Col. 4:18; 2<sup>nd</sup> Thess. 3:17). [These 4 uses of the verb are *nothing* compared to the 21 in Rom. 16!]
3. The only LXX use of ἀσπάζομαι is Ex. 18:7 in translation of שָׁאַל לְשָׁלוֹם, “to ask concerning the peace (welfare).”
  - a. This passage vividly illustrates the honor, affection, and genuine interest of well-being that a full personal greeting entails. The fullness of this greeting may set the table for a full exchange of fellowship in relating the things of the Lord.
  - b. Epistolary greetings are a meager substitute for what will be properly achieved in person at the soonest possible time.
4. The Pharisees lusted after formal greetings (Mt. 23:7; Mk. 12:38; Lk. 11:43; 20:46).

A greeting is given on the street when בְּרִיךְ אֱלֹהֵינוּ is first addressed to the one who is to be honored. In their desire for a greeting, the rabbis want to be greeted first and therefore publicly recognized as superiors (cf. Alexander and the high-priest in Jos. Ant., <a href="#">11.331</a> ) Kittle TDNT, Vol. 1, p.498
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5. The Apostles in their ministry to Israel prior to the Church (Mt. 10:12–15; Lk. 10:4–12) expressed a certain power in their greetings. In the Church, every believer should extend appropriate greetings but the power rests in the Body itself.
6. The churches of Asia included Ephesus, Philadelphia, etc. This greeting represents the honor, affection, and genuine interest of well-being that local churches should possess toward other local churches of like mind.
7. Aquila and Priscilla were residents of Corinth and worked with Paul when Corinth was founded (Acts 18:2). They travelled to Ephesus with Paul during his second missionary journey (Acts 18:18) and were a blessing to Apollos (Acts 18:24–26). This greeting represents the honor, affection, and genuine interest of well-being that believers should possess toward previously attended local assemblies.
8. All the brethren represents every companion of Paul’s who are aware of his Scripture composition to the Corinthians and desire to express their honor, affection, and genuine interest of well-being to the saints in Corinth. Even believers who have never met the Corinthians have likely been engaged in intercessory prayer ministries on their behalf and would naturally desire to communicate their affection.
9. The Corinthians are reminded that they have daily opportunities to express their honor, affection, and genuine interest of well-being towards one another. This is the holy kiss (φιλημα <sup>#5370</sup>) of the NT (Rom. 16:16; 1<sup>st</sup> Cor. 16:20; 2<sup>nd</sup> Cor. 13:12; 1<sup>st</sup> Thess. 5:26; 1<sup>st</sup> Pet. 5:14) and the early Church fathers (Athenagoras [32.3](#); Just.Apol.1,[65](#)).
  - a. The holy kiss is not patterned after Judas (Lk. 22:48) or Joab (2<sup>nd</sup> Sam. 20:9–10). All joking aside, the intimacy of Christian fellowship is a personal vulnerability.
  - b. In person this can be done in a physical gesture beyond the verbal aspect of the epistolary greeting.
  - c. In person this can be expressed in any manner consistent with local cultural practices and Biblical propriety.
  - d. Holy kiss greetings are expressions of (φιλέω <sup>#5368</sup>) rapport-love for the Lord Jesus Christ (1<sup>st</sup> Cor. 16:22).
    - 1) The absence of this rapport-love for the Lord is Anathema. ἀνάθεμα <sup>#331</sup> (Acts 23:14; Rom. 9:3; 1<sup>st</sup> Cor. 12:3; 16:22; Gal. 1:8,9). Fr. אָנָּתְמָא <sup>#2764</sup> (Num. 21:3; Deut. 7:26; Josh. 6:17ff.; 7:11ff.).
    - 2) The essence of this rapport-love for the Lord is Maranatha. μαράνα θά <sup>#3134</sup><sub>Ἠπαξ</sub> (Aram. מְרַנָּא תְּאָ <sup>#3134</sup>) (1<sup>st</sup> Cor. 16:22 cf. Did. [10:6](#) cp. Rev. 22:20).
  - e. Paul’s personal greeting took the form of his own hand-written name (1<sup>st</sup> Cor. 16:21 cp. Gal. 6:11; Col. 4:18; 2<sup>nd</sup> Thess. 3:17; Philem. 19).
10. Paul’s final bestowments to the Corinthians are grace and love from the Lord and from Paul in the Lord (1<sup>st</sup> Cor. 16:23–24).