

## Closing Comments | 1 Corinthians 16:5-24

---

- Verses 5-6 –
  - Part of the doctrine of inerrancy is realizing that not everything Paul personally intended to do came to pass. It is likely that Paul did *not* come to Corinth when he passed through Macedonia. This is based on two pieces of information:
    - The book of Acts does not contain a mention of going to Corinth after leaving Ephesus. Acts 20:16 says that he was hurrying back to Jerusalem to be there by the day of Pentecost.
    - The book of 2 Corinthians 1:15-17 Paul explains why he never showed up.
  - The doctrine of inerrancy is not that the *author* is an inspired man, but that the *words* are inspired.
  - Note that the words of Paul do not contain prophecy, but intent, and even that is with words of hesitancy, such as **it may be** in v. 6 and **if the Lord permit** in v. 7.
  - *Note: the clarity of Paul's journeys is not strong enough to know for certainty where Paul went and when. The discussion above is given because some use this passage as testimony against the doctrine of inerrancy.*
- Verses 7-8 –
  - Paul again expresses his desire to stay with them for a time, through the **winter** (v. 6) until **Pentecost** (fifty days after Passover, thus late spring).
  - Paul, a Jew, never gave any indication that he gave up his practice of Judaism.
    - See Acts 20:16 for evidence that Paul observed Pentecost.
    - Pentecost was not a Christian observance, but a Jewish observance. The instructions are found in Leviticus 23:15-21 and involve a **meat offering unto the Lord** consisting of leavened bread, seven lambs, one young bullock, and two rams, along with sin offerings, peace offerings, and a **holy convocation** in which no work is done on that day.
    - Paul never repudiated these for his own observance, for these were observances of the Jews by the Jews and were a perpetual reminder of the giving of the Law.
    - While he did not refute these nor ignore them in his own life, he also fought vigorously to show that they are unrelated to the Christian experience and will *not* provide justification or sanctification before God.
- Verse 9 - Almost every **great door and effectual** is accompanied by **many adversaries**. Never judge the rightness of a matter by the fact that there is not unity present in carrying out the work.
- Verses 10-11 –
  - There was a possibility that Paul would send **Timotheus** (the Greek for of the name *Timothy*), and Paul commended him in advance.
  - It is not fully known why some might **despise him** other than perhaps his **youthfulness** (1 Tim. 4:12, where a different Greek word is used regardless of the same English translation).
  - Timothy was a great partner with Paul in ministry and working in apprenticeship under him.
- Verse 12 - Remember that Apollos was (like Peter) a Jewish evangelist teaching the Kingdom gospel to the Jews, while being fully aware of (and embracing) the Gospel which Paul preached. As a minister to the Jews, it was not in Paul's *jurisdiction* to give orders to Apollos as he might to Timothy.

- Verses 13-14 - Paul gives some direct commands:
  - **Watch** - the word is related to *rising up* and *pay attention*.
  - **Stand fast in the faith** - a command not to waiver.
  - **Quit you like men** - a single Greek word that means, "be a man." Why did the KJV use the word **quit**? Because in 1611 it had the meaning of discharging a duty. According to [www.etymonline.com](http://www.etymonline.com) the sense "of 'stop' (doing something) is from 1640s."
  - **Be strong** - a command that is needed in the face of *open doors* and *adversity*.
- Verses 15-16 –
  - Paul encouraged the **brethren** to recall and understand that **the house of Stephanas was the firstfruits of Achaia**.
  - This family was baptized by Paul himself (1 Cor. 1:16), likely led to Christ by Paul, and were the first converts in **Achaia**, the region in which Corinth was located.
  - This family had also **addicted themselves to the ministry of the saints**.
    - The word **addicted** is the same root as **submit yourselves** in v. 16. Both bring the idea of total commitment.
    - In context, Paul was raising an offering for the saints (vv. 1-4) and this family was **addicted** to this **ministry**.
    - Paul asked the Corinthians to be *addicted* to those who are *addicted to the ministry of the Saints*.
- Verses 17-18 –
  - Paul further rejoices in **Stephanas**, adding **Fortunatus and Achaicus** to the list.
  - When Paul speaks of what was **lacking on your part** he is not criticizing them.
    - Rather, he says that these three came *from them* bearing *their gifts* which they had previously promised would be delivered at a *later* date.
    - The word **lacking** is from the Greek word υστερος [*hysteros*] which means *later*.
- Verses 19-24 - Paul gives closing greetings, salutations, and encouragements.