



MESSAGE/SERIES:

Restoration Series-“KOINONIA”

1 Corinthians 16:1-24

DATE: June 21, 2020

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

1 Corinthians 16:1-24, Galatians 2:9-10 (Challenge of the Apostles to remember the Poor), 2 Corinthians 8:7-9, 9:1(Excel in this Act of Grace/Offering), Acts 19:22 (Paul sends Timothy, Erastus into Macedonia), Acts 20:35 (More blessed to give than receive), Romans 15:25-26, 31, Philippians 3:2-4:1 (Paul in danger), Colossians 4:3 (Opportunity to Preach/teach), Acts 2:42 (Koinonia the mark of the early Church)

OPENING SCRIPTURE:

[1 Corinthians 16:1-24]

*“16 Now concerning **the collection for the saints**: as I directed the churches of Galatia, so you also are to do. ² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.*

*⁵ I will visit you after passing through Macedonia, for I intend to pass through Macedonia, ⁶ and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go. ⁷ For I do not want to see you now just in passing. **I hope to spend some time with you**, if the Lord permits. ⁸ But I will stay in*

Ephesus until Pentecost, ⁹ **for a wide door for effective work has opened to me, and there are many adversaries.**

¹⁰ When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. ¹¹ So **let no one despise him.** Help him on his way in peace, that he may return to me, for I am expecting him with the brothers. ¹² Now concerning our brother **Apollos**, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

¹³ **Be watchful, stand firm in the faith, act like men, be strong.** ¹⁴ **Let all that you do be done in love.**

¹⁵ Now I urge you, brothers—you know that the household of **Stephanas** were the first converts in Achaia, and that they have devoted themselves to the service of the saints— ¹⁶ be subject to such as these, and to every fellow worker and laborer. ¹⁷ I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence, ¹⁸ for they refreshed my spirit as well as yours. **Give recognition to such people.**

¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. ²⁰ All the brothers send you greetings. Greet one another with a holy kiss.

²¹ I, Paul, write this greeting with my own hand. ²² If anyone has no love for the Lord, let him be accursed. Our Lord, come! ²³ The grace of the Lord Jesus be with you. ²⁴ My love be with you all in Christ Jesus. Amen.”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), 1 Co 16:1–24.

BACKGROUND & OTHER STUDY HELPS:

(v1) [COLLECTION FOR THE SAINTS] “The specific campaign which Paul led to collect funds to relieve the poverty of the Jerusalem church is commonly called “the collection for the saints.” While on the surface the general notion of the collection is quite simple, the question of Paul’s purpose leads to some complex issues. Paul calls the collection a “fellowship” (*koinōnia*, Rom 15:26; see Hainz), “service” (*diakonia*, Rom 15:25, 31; 2 Cor 8:20; 9:1, 12, 13), “gift” (*charis*, 1 Cor 16:3; 2 Cor 8:6, 7, 19), “generous gift” (*eulogia*, 2 Cor 9:5), “collection” (*logeia*, 1 Cor 16:1), “liberal gift” (*adrotēs*, 2 Cor

8:20) and “service that you perform” (*hē diakonia tēs leitourgias*, 2 Cor 9:12). 2 Corinthians 8:4 uses three terms at once: “they urgently pleaded with us for the *privilege* (*charis*) of *sharing* in this *service* to the saints” (on the terms, see Dahl, 37–38).

Scot McKnight, “Collection for the Saints,” ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 143.

[KOINONIA] (FELLOWSHIP, COMMUNION, SHARING) “The relationship of believers to one another in the common experience of salvation is chiefly presented in Paul by several Greek word groups (including *koinōneō* and its cognates, together with the verbs *metechō* and *merizō*), along with several words having the prefix *syn-* and a number of images (e.g., the body) which express the idea of common participation. The focus of attention in this article will be the *koinōnia* (“fellowship”) word group. Much of the key NT teaching on fellowship is found in Paul who uses the verb *koinōneō* five times out of a total eight occurrences, and the noun *koinōnia* thirteen times out of nineteen instances (as well as five examples of *syngkoinōneō* and its cognate noun). *Koinōnia*, which was used so expansively in the Greek world as to lose much of its shape (it covered all types of common enterprise, including a marriage union and bonds of human friendship), had to do with “having *something* in common with *someone*” and was rendered in the NT by “association,” “communion,” “fellowship,” “close relationship,” “generosity,” “sign of fellowship,” “gift,” “contribution” and “participation.” The NT emphasis is on the participation “in something,” particularly objective realities outside and independent of one’s existence”

Peter T. O’Brien, “Fellowship, Communion, Sharing,” ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 293–294.

[ANATHEMA] (v22) “Let him be accursed...” “ANATHEMA Greek translation of Hebrew *cherem*; booty taken in a holy war that must be thoroughly destroyed (Lev. 27:28; Deut. 20:10–18). The total destruction of this booty showed that it was being completely turned over to God. In the NT, “anathema” has two seemingly opposite meanings. It means gifts dedicated to God (Luke 21:5 HCSB) as well as something cursed. Paul invoked such a curse on those who did not love the Lord (1 Cor. 16:22) as well as one who preached another gospel other than the gospel of grace (Gal. 1:8–9). It is from these uses that anathema has come to mean banned or excommunicated by a religious body.”

Chad Brand et al., eds., “Anathema,” *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 65.

OUTLINE: KOINONIA- A deeper level of fellowship

I. (v1-4) GIVING

A. The Why for the collection for the saints in Jerusalem

1. *The Church at Jerusalem was poor and in need*
2. *This offering was a pledge of solidarity with the Jewish brothers and Sisters in Christ*
 - a) **Galatians 2:9-10** ⁹ *and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, **they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.*** ¹⁰ *Only, they asked us to remember the poor, the very thing I was eager to do.*

(1) The circumcised of heart (true believers and followers of Christ/part of the family of God)

(2) The Gentile church should see to the poor

(3) The poor in 1 Corinthian 16:1-4 was also the Church in Jerusalem (who were Jewish believers)

B. The When for the collection for the saints in Jerusalem

1. *Taken on Sundays as part of the worship service (as is worship to minister to those in need)*
2. *Taken immediately to be ready for the need and delivery*

C. The Amount for the collection for the saints of Jerusalem

1. *Store it up out of the abundance each member of the Corinthian church had*
 - a) On top of their tithe
 - b) Was to be generous
 - c) God would bless them in order that they may be able to give (God supplies for the needs of others through His church)

D. The Who would deliver the collection for the saints in Jerusalem

1. *The church would qualify the men who would handle the money/deliver it to the church in Jerusalem*
2. *Paul welcomed the accountability in the delivery*
 - a) **1 Timothy 3:2** *“So a church leader must be a man whose life is above reproach.”*

b) **1 Thessalonians 5:22** *“Abstain from all appearance of evil.”*

= Koinonia is **Fellowship, Contribution, and Share** reflected between God and Followers of Christ.

= Koinonia is reflected through **both Spiritual and material blessings**

= Koinonia is **Participation in the body of Christ as Family/** deeper than an acquaintance level relationship

= Koinonia is reflected **in how** we Fellowship, Contribute, and Share (wisdom in protecting our testimony and His church in how we contribute and share)

II. (v5-9) OPPORTUNITY

(v8-9) *“I will stay in Ephesus until Pentecost, ⁹ for a wide door for effective work has opened to me, and there are many adversaries.”*

- A. Opportunity often comes with necessity- Paul wanted to visit with the Corinthians and spend time with them however the need to go to Macedonia was more urgent and needed due to the treat to the church by the Judaizers
- B. Opportunity is often guided by God given desire- Paul did not desire a short or fleeting visit but rather a quality visit that would benefit the church and give opportunity to grow relationships
- C. Opportunity always comes as the Lord prepares the hearts before His word- Paul was God’s messenger and the message was given where the Lord went before (We cannot force the Gospel on people)
- D. Opportunity to minister will likely be accompanied by adversity and will draw much fire from the enemy of the Gospel

= Koinonia **drives ministry** (God in fellowship with His minister) causes us to follow His leadership and direction

=Koinonia **grows a great love and greater fellowship**, desire to contribute, and share all that the Lord has given us Spiritually and Materially

= Koinonia **presses through the opposition** because God will see His mission through (Attitude & faith of the minister)

III. (v10-18) ACKNOWLEDGE

A. (v10-11) Timothy

1. *Respond to Timothy with consideration that he may be free of fear*
 - a) Our care for one another puts us at ease (the battle is easier when we fight alongside instead of against)= at peace
2. *Respond to Timothy with consideration that he may be show value as a minister of the Gospel (As God's minister and Paul's representative as well)*

B. (v12) Apollos

1. *Apollos had determined not to go to Corinth because of groups who had used his name but were not aligned with Apollos*
2. *Paul pleaded and urged Apollos to go anyways but in the end respected Apollos' decision to not go to Corinth*
3. *Paul advocates that although he counseled Apollos to go (Koinonia- deep fellowship) determines that Paul minister to Apollos in this instance trusting and giving room to heal in the matter*

C. (v13-14) All Believers in Corinth

1. *"Be watchful"- keep alert to your surroundings and for the benefit of one another*
2. *"Stand firm in the faith"- Speak the Gospel as truth*
3. *"Act like men"- be courageous, be mature= mature courage*
4. *"Be strong"- Increase in strength to minister*
5. *"Let all that you do be done in love"- love and respect one another*

= Koinonia **encompasses love and respect for all of his fellow brothers and sisters in Christ** as revealed in his conversations about Timothy and Apollos

D. (v14-18) Stephanas

1. *Be devoted like Stephanas and his family*

2. *Be subject to all believers as Stephanas has illustrated in his own life*
3. *Be an encourager as Stephanas, Fortunatus, and Achaicus were to Paul*
4. *Give recognition to those who serve so generously amongst the people of God (be thankful for them publicly)*

= Koinonia causes us to be close enough to one another to **see the Value of our brothers and sisters in Christ**

= Koinonia Causes us **to love and respect one another**

=Koinonia Causes us **to be stronger together**

IV. (v 19-24) LONGING

- A. (v 19-21) Paul **sends his love** to his friends and **shares the love of other churches** he is currently ministering to with the church in Corinth
 1. *“Greet one another with a holy kiss”- a public display (in that culture) of honor and respect, oneness and solidarity with one another in the body of Christ*
 - a) Was not erotic or sexual in any way
- B. (v 22-24) Our love and longing for one another is anchored in our love for the Lord
 1. (v 22) *“If anyone has no love for the Lord, let him be **accursed**”*
 - a) “Accursed”- [**ANATHEMA**] cursed and excommunicated from the church
 2. (v 22) *“our Lord come”- an imperative that the Lord will soon return as well as marks the need to devote ourselves to Him and His church until He returns*
- C. (v 23) “Grace of the Lord be with you”- Paul understood that without God’s blessings and provisions the church was inept and powerless to accomplish anything meaningful
- D. (v 24) “My love be with you all in Christ Jesus”- Paul’s love was sourced in Christ and Koinonia is fueled by love

[Interactive Application]

1. **G**iving in the body of Christ is material and Spiritual... How have you seen an unselfish giving in your own life that reflects Koinonia?

2. **O**pportunity comes as we seek the Lord as individuals... How have you seen the opportunity to see Koinonia take place in your own life? (to minister love and fellowship)

3. **A**cknowledgement is natural when we are looking for the Lord to work in our Church... Have you been thankful for Koinonia in our church family and if so what ways are you currently showing it?

4. **L**onging is a Christian desire for one another- to be together.... Have you seen Koinonia affect your sense of togetherness and love and if so discuss how it is connected to God's grace:

-----Message from Pastor Michael-----

Church,

The GOAL of restoration is KOINONIA (fellowship, communion, sharing, and participation). God's church can only be effective if we love Him and one another. Jesus will grow this church as we fellowship and share in our individual material and spiritual blessings. In order for us to take the next steps in growth here at Renfrew we must grow in desire to share and participate in a deeper than an acquaintance type of relationship with one another. See we think it's either a romantic love or friendship, but in Christ and His family there is a love that provokes a deep and holy kiss that is God honoring and God empowered mode of operation in His church! Can you see Koinonia at Renfrew?

Love in Christ,
Pastor Michael

