SMITH FOR CHRIST

TEACHING THE WORD · LIVING IN THE LIGHT



DEEP DIVE

1 Corinthians

Chapter Sixteen, Verses 1–24

Stand Firm, and Do All in Love — money, plans, people and a last word of love

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Paul closes his hardest letter with ordinary business — a weekly offering, a travel plan held loosely, a word for a timid young pastor — and every line of it shows the gospel at work in money, plans and people, until the letter ends with a warning, a prayer for the Lord's coming, and love. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Paul's key words.

THE PASSAGE

1 Corinthians 16:1–24

the gift · the plans · the stand · the farewell

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from "the collection for the saints" to "my love be with you all"

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"for a wide door for effective service has opened to me, and there are many adversaries." — 1 Corinthians 16:9

SECTION I · THE PASSAGE

1 Corinthians 16:1–24

Stand Firm, and Do All in Love — A collection, a travel plan, a roll of names — and a call to stand like men and do everything in love

† How to Read This Study

This study walks 1 Corinthians 16 in 4 movements, in Paul's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the argument so you can see where Paul is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
R.C. SPROUL · Ligonier Ministries
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · 1 CORINTHIANS 16:13

"Be on the alert, stand firm in the faith, act like men, be strong."

† Before the Passage

Chapter 15 ended at the top of the mountain: "Death is swallowed up in victory … thanks be to God, who gives us the victory through our Lord Jesus Christ" (15:54, 57), and then a command — "be steadfast, immovable, always abounding in the work of the Lord" (15:58). Chapter 16 is what abounding looks like on Monday. Paul goes straight from the resurrection of the body to the collection plate. Spurgeon noticed it: Paul "did not consider it at all unseemly" to close that glowing chapter with "a few words upon 'the collection.'" The hope of the resurrection does not lift a Christian out of ordinary life; it sends him back into it with open hands.

"Now concerning" (v. 1, again in v. 12) is the formula Paul has used to answer the Corinthians' letter (7:1, 25; 8:1; 12:1). They had asked about the collection Paul was gathering among the Gentile churches for the poor believers in Jerusalem — a work Paul had promised the apostles he would not forget (Galatians 2:10) and would later describe in Romans 15:26 and 2 Corinthians 8–9. Paul is writing from Ephesus (v. 8), most likely in the spring of his long stay there (Acts 19:10; c. A.D. 54–55; Henry dates it A.D. 57). The KJV's closing note that

the letter "was written from Philippi" is a later scribal subscription; Henry himself argues against it from verses 8 and 19.

The chapter is crowded with people. More than a dozen names and groups pass through twenty-four verses: the churches of Galatia, the saints in Jerusalem, Timothy, Apollos, the household of Stephanas, Fortunatus, Achaicus, the churches of Asia, Aquila and Prisca with the church in their house, and "all the brethren." Many of them are old friends from Acts 18–19: Aquila and Priscilla met Paul in Corinth and moved with him to Ephesus; Apollos watered where Paul planted (3:6); Timothy was sent ahead (4:17; Acts 19:22). A letter that began with factions — "I am of Paul," "I of Apollos" (1:12) — ends with these same men working together and greeting one another.

Read it in four movements: the gift (vv. 1–4), the plans and the workers (vv. 5–12), the stand (vv. 13–18), and the farewell (vv. 19–24). Two verses hold the whole letter together. Verse 13 gathers Paul's warnings into four soldier's commands; verse 14 — "Let all that you do be done in love" — gathers chapter 13 into one line. And the last word before the Amen is love: "My love be with you all in Christ Jesus" (v. 24).

I
MOVEMENT

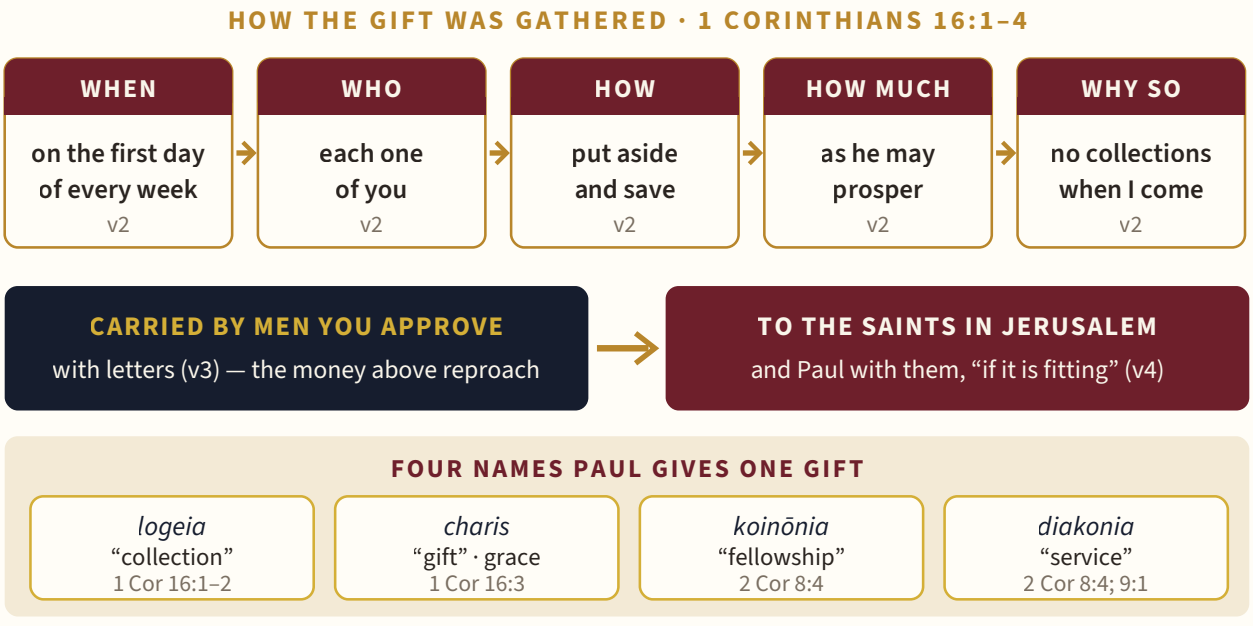
1 CORINTHIANS 16:1–4

The Collection for the Saints

Weekly, personal, proportionate, accountable — grace in the shape of money

> [1] *Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.* [2] *On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.* [3] *When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;* [4] *and if it is fitting for me to go also, they will go with me.*
>
> 1 CORINTHIANS 16:1–4

FIGURE · HOW THE GIFT WAS GATHERED



Read left to right: weekly, personal, set aside at home, in proportion, without pressure — then carried by trusted men to Jerusalem; the bottom row shows the four words Paul uses for one offering.

λογεία

LOGEIA · "COLLECTION" · G3048

The word appears in the New Testament only here — "the collection" (v. 1) and "collections" (v. 2). Guzik takes it as "an extra collection," one that is not compulsory: "This was not a 'tax' upon the Christians of Corinth." Paul uses other words for the same offering in 2 Corinthians 8–9 — *koinōnia*, a sharing (8:4), and *diakonia*, a service (8:4; 9:1) — so the money is never only money. It is fellowship between Gentile and Jewish believers made visible.

εὐοδόω

EUODOŌ · "PROSPER" · G2137

From *eu* (well) and *hodos* (a road): first "to have a good journey," then "to succeed, prosper." Paul uses it in Romans 1:10 of "succeeding" in coming to Rome, and John in 3 John 2. Here it is passive — literally "as he may be prospered." Henry: *ti an euodotai*, "as he has been prospered, namely, by divine Providence." The KJV supplies the Subject: "as God hath prospered him." Giving is measured by what God has given, not by a fixed sum.

χάρις

CHARIS · "GIFT" · G5485

In verse 3 the NASB's "your gift" is *tēn charin hymōn* — literally "your grace." Guzik: Paul calls it "a charis – a grace, a gift freely given." It is the same word Paul writes in verse 23, "The grace of the Lord Jesus be with you," and in 2 Corinthians 8:9 — "you know the grace of our Lord Jesus Christ." The grace that came down to the Corinthians is meant to go out from them.

DAVID GUZIK · Enduring Word

Guzik notes that "Now concerning" marks another answer to the Corinthians' own questions (7:1; 8:1; 12:1), and that the gift was for the poor saints in Jerusalem (Acts 11:27–30; Romans 15:26). The church had to take the offering — they could not say, "money is unspiritual. We will just pray for them" — yet each person gave as God put it on his heart. Giving on the first day was meant to be "systematic, not haphazard." Laying it aside means preparing the gift at home: "This makes one seek the Lord more in their giving, and helps them resist any manipulation to give." "As he may prosper" means proportion. And Paul let Corinth choose its own couriers "to be above reproach in financial matters."

R.C. SPROUL · Ligonier Ministries

Sproul did not preach this chapter, but his Tabletalk articles on giving speak to it. In "Stewardship, Tithing, and Giving" he starts plainly: "Christian ministry depends upon Christian giving," and "The most important investment we can ever make is in the kingdom of God, because it has eternal returns." Proportion was built into Israel's giving: "everyone gave the same percentage but not the same amount" — the principle of "as he may prosper." In "Will Man Rob God?" he calls the tithe "the base minimum from which we progress," given "from the top," and he names the excuse: "Everything else in their living costs has been adjusted to inflation except their giving." Sproul openly assumes "that the tithe continues in this new covenant era"; Guzik stresses freewill proportion. Paul's verse sets no percentage.

C.H. SPURGEON · Metropolitan Tabernacle

In his short notes on 1 Corinthians, Spurgeon is struck that Paul, after "that glowing chapter upon the resurrection," did not think it unseemly to close "with a few words upon 'the collection.'" Giving to the poor or to Christ's cause, "if done in a right spirit," is "one of the highest acts of worship" — "a deed of love which angels might envy us our power to perform." He marvels that God should stoop to receive a gift at His creatures' hands. Verse 2 is "the true Christian custom": lay by the Lord's portion weekly "and then give from the Lord's purse." "Weekly storing is a most healthful Christian practice." "From the oldest to the youngest let us all be cheerful givers."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry calls this a matter "of less moment," yet "all profitable for our instruction." Paul mentions Galatia "to excite emulation": "The good examples of other Christians and churches should excite in us a holy emulation." The method is to lay by little by little — "It is a good thing to lay up in store for good uses." The measure is God's blessing: "Our prosperity and success are from God and not from ourselves," and "God expects that our beneficence to others should hold some proportion to his bounty to us" — yet "He is no tyrant nor cruel taskmaster, to exact brick without straw." The time is the Lord's day, for "works of charity should always accompany works of piety." And Paul "no more pretended to lord it over the purses of his hearers than over their faith."

II
MOVEMENT

1 CORINTHIANS 16:5–12

Plans, Open Doors and Fellow Workers

A travel plan held loosely — and how to treat a timid Timothy and an unwilling Apollos

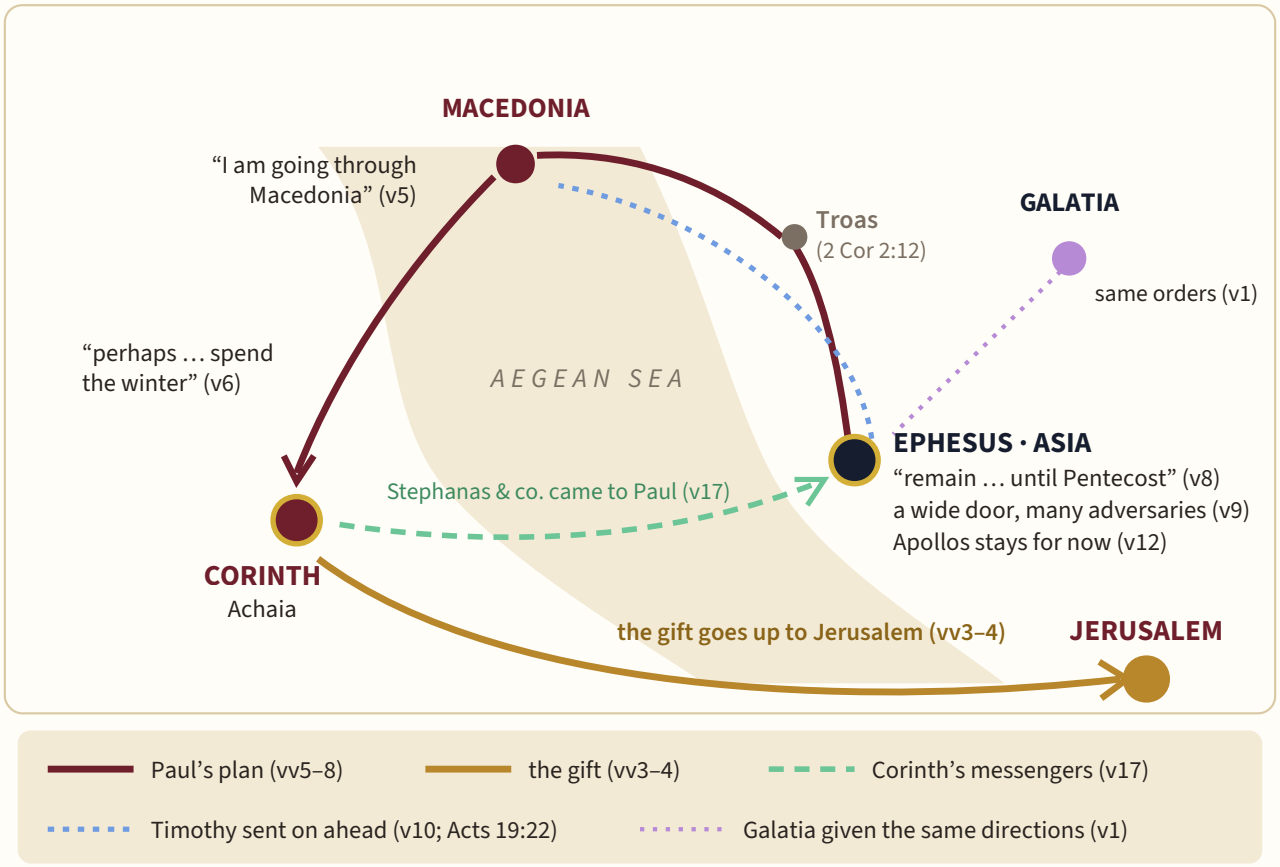
5 But I will come to you after I go through Macedonia, for I am going through Macedonia; 6 and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. 7 For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits. 8 But I will remain in Ephesus until Pentecost; 9 for a wide door for effective service has opened to me, and there are many adversaries. 10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. 11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren. 12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

1 CORINTHIANS 16:5–12

"Now after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, 'After I have been there, I must also see Rome.'"

ACTS 19:21

FIGURE · PAUL'S MAP IN 1 CORINTHIANS 16



Paul writes from Ephesus, plans to go north through Macedonia and down to Corinth for the winter, and then send (or take) the gift to Jerusalem — while Timothy goes ahead and Stephanas' party carries the letter home.

θύρα … ἐνεργής

THYRA … ENERGĒS · "A DOOR … EFFECTIVE" · G2374, G1756

Literally "a door has opened to me, great and effective." *Thyra* is a plain door; Paul uses it for an opportunity God opens for the gospel (2 Corinthians 2:12, at Troas; Colossians 4:3; compare Acts 14:27; Revelation 3:8). *Energēs* — our "energy" — means working, active, effective; elsewhere only Philemon 6 and Hebrews 4:12 ("the word of God is living and active"). The perfect tense "has opened" (*aneōgen*) says the door stands open. The KJV's "a great door and effectual" keeps Paul's word order.

ἀντίκειμαι

ANTIKEIMAI · "ADVERSARIES" · G480

A present participle, "those who are lying against" — set in opposition. Paul uses the word of the "man of lawlessness, who opposes" (2 Thessalonians 2:4) and of the flesh that "sets its desire against the Spirit" (Galatians 5:17). He does not say "but there are many adversaries"; he says "and." The open door and the opposition come together, and both are reasons to stay. Acts 19:23–41 tells what the adversaries in Ephesus did.

ἐξουθενέω

EXOUTHENEŌ · "DESPISE" · G1848

To count as nothing, to treat with contempt (*ouden*, "nothing"). Paul used it of the Corinthians' contempt for the weak (6:4, "those who are of no account") and of what his critics said about his speech (2 Corinthians 10:10, "contemptible"). Timothy was to come *aphobōs* (G870), "without cause to be afraid," and be "sent on his way" — *propempō* (G4311), the word for outfitting a traveler with what he needs for the road, used also in verse 6 of Paul himself.

DAVID GUZIK · Enduring Word

"If the Lord permits": Guzik says Paul leaves all his plans with the Lord — and things went differently than planned, including "a soon, painful visit." He quotes Morgan: "let us leave room, at any rate, for the interference of God." Paul stayed in Ephesus because God had opened a door there; "Paul knew the secret of directed service," and he knew "that opposition often accompanies opportunities" (Acts 19). On Timothy: if the Corinthians did not respect Paul, what might they do to a young man? Timothy "suffered from both a lack of confidence and a lack of respect" (1 Timothy 4:12). On Apollos: Paul was no "commanding officer" — "It was not a hierarchical relationship and Paul did not dictate his will to Apollos."

R.C. SPROUL · Ligonier Ministries

Sproul's article "What Is Providence?" (from *Everyone's a Theologian*) gives the ground under Paul's "if the Lord permits." The word comes from the Latin *videre*: "to see beforehand, a prior seeing, a foresight." A provident head of a house must "consider tomorrow," and Paul does — Pentecost, Macedonia, the winter — yet Christians have "an acute sense that this is our Father's world," and "the affairs of men and nations, in the final analysis, are in His hands." For Apollos, Sproul's Tabletalk piece "What Is the Judgment of Charity?" fits Paul's tone: "We don't impugn people's motives and don't assume the worst of them when we disagree with them." Paul urged, Apollos declined, and Paul calls him "our brother."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's notes on the chapter catch Paul's pastoral courtesy. Timothy "was young, and therefore some might slight him"; "it is pleasing to see how the apostle thus protects him, and requests respect for him." The lesson is short: "The old should be considerate for the young." And of Apollos, who said no to Paul's request: Paul "does not blame Apollos for declining," but "puts a kind construction upon his action, and is sure that he will visit them when he can." Spurgeon draws the rule for every church quarrel: "Always think the best you can of others." In a church split by "I am of Paul" and "I of Apollos," that is the cure.

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry argues from verses 8 and 19 that Paul wrote from Ephesus, not from Philippi as the old subscription says. A passing visit "would rather raise the appetite than regale it." On "if the Lord permit": "All our purposes must be made with submission to the divine providence" (James 4:15). The open door and the adversaries go together: "Great success in the work of the gospel commonly creates many enemies," and "True courage is whetted by opposition." Timothy was sent to reprove a proud church, and "Proud spirits cannot easily bear reproof." Apollos stayed away, Henry thinks, because "He would not go to be set at the head of a party"; "Apostles did not vie with each other, but consulted each other's comfort and usefulness."

III
MOVEMENT

1 CORINTHIANS 16:13–18

Stand Firm — and Do It in Love

Four soldier's commands, one foundation, and the men who refreshed Paul's spirit

13 *Be on the alert*, *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, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),* 16 *that you also be in subjection to such men and to everyone who helps in the work and labors.* 17 *I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.* 18 *For they have refreshed my spirit and yours. Therefore acknowledge such men.*

1 CORINTHIANS 16:13–18

FIGURE · FOUR WATCHWORDS ON ONE FOUNDATION

FOUR WATCHWORDS ON ONE FOUNDATION · 1 CORINTHIANS 16:13–14

BE ON THE ALERT	STAND FIRM	ACT LIKE MEN	BE STRONG
γρηγορεῖτε	στήκετε	ἀνδρίζεσθε	κραταιοῦσθε
grēgoreite · G1127	stēkete · G4739	andrizesthe · G407	krataiousthe · G2901
stay awake, like a sentry on the wall	in the faith — hold your ground, keep ranks	show courage — the only time in the NT	passive: be made strong — by God

"LET ALL THAT YOU DO BE DONE IN LOVE" (v14)

ἐν ἀγάπῃ · en agapē · G26 — the ground under all four, and the whole of chapter 13 in one line

All five verbs are present imperatives: keep watching, keep standing, keep at it — and keep loving.

Four soldier's commands stand on one footing: firmness without love is only hardness, so verse 14 sits under verse 13.

ἀνδρίζεσθε

ANDRIZESTHE · "ACT LIKE MEN" · G407

From *anēr* (G435), a man: "show yourselves men, be brave." It occurs only here in the New Testament (Guzik: "Literally, it means, 'to act like a man'"; KJV "quit you like men"). It is a favorite of the Greek Old Testament for courage in battle — Thayer cites its frequent Septuagint use, and the Greek of Psalm 31:24 pairs it with the very next verb here: "Be strong and let your heart take courage, All you who hope in the LORD" (Brenton: "Be of good courage, and let your heart be strengthened"). Paul's call is for courage in the whole church, women and men alike, and its Old Testament root is hope in the LORD, not swagger.

κραταιοῦσθε

KRATAIOUSTHE · "BE STRONG" · G2901

Present passive imperative of *krataioō*: "keep on being made strong." Luke uses it of John and of the child Jesus, who "grew and became strong" (Luke 1:80; 2:40); Paul prays that believers would be "strengthened with power through His Spirit in the inner man" (Ephesians 3:16). The strength is received, not manufactured. With *grēgoreite* (G1127, "keep awake" — the word of Gethsemane, Matthew 26:41) and *stēkete* (G4739, "stand firm," as in Philippians 4:1), all four commands are present tense: a way of life, not a single stand.

ἀναπαύω

ANAPAUŌ · "REFRESHED" · G373

To give rest, to refresh — the word of Matthew 11:28, "I will give you rest." Stephanas, Fortunatus and Achaicus did for Paul a small version of what Christ does for the weary. Verse 15 adds two words: they were the *aparchē* (G536), "first fruits," of Achaia — the word Paul has just used of the risen Christ (15:20, 23) — and they *etaxan heautous* (*tassō*, G5021), "appointed themselves," "devoted themselves" to serve the saints. No one assigned them; they put themselves in line. Paul then says *hypotassēsthe* (G5293), "be in subjection," to such men: the ones who line up under service are the ones the church should line up under.

DAVID GUZIK · Enduring Word

Guzik reads verse 13 as one picture: Christians "like strong soldiers, on guard, watching for their Lord's return." He quotes Adam Clarke: "The terms in this verse are all military" — keep your ranks, do not flinch, strengthen the weak division. Then verse 14 governs it all: "All the watching, all the standing fast, all the bravery, and all the strength the Corinthian Christians might show meant nothing without love." Stephanas, Fortunatus and Achaicus brought the church's questions to Paul. Guzik thinks the two with the common names may have been household slaves or freedmen of Stephanas, the family Paul baptized (1:16). "They did what the Corinthian church should have, but did not."

R.C. SPROUL · Ligonier Ministries

Sproul's "Love Beyond Performance," an excerpt from his book *What Is Love?*, explains 1 Corinthians 13:3 — giving everything, even the body to be burned — and it is the commentary verse 14 needs. Paul's point, Sproul says, is that "these things can be done without love"; "A person can even be a martyr for the wrong reasons." The trouble is not the outward act: "something was wrong inside." So watchfulness, firmness, courage and strength are all performance, and "They're worthless without love because love is the sine qua non of all virtue." Love is "higher than the gifts and more important than performance" — and "Only God can read the heart and know whether the performance is motivated by love."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's note on verses 13–15 calls Paul's charge "one of the best cures for the disorders which had marred their church!" He also takes verse 16 seriously: "Watchful pastors are necessary to churches," and he faults those who would set up "assemblies in which all rule, and none submit." On the first command he had preached years earlier, from 1 Thessalonians 5:6, in "Awake! Awake!" (No. 163, 1857): "To sleep in war-time is utterly inconsistent." "Oh! sleep not, soldier of the cross!" A church at war with itself is in no state to sleep.

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry walks the four commands. Watch: “A Christian is always in danger, and therefore should ever be on the watch.” Stand fast: “it is by faith that we stand.” Act like men: “show yourselves men in Christ, by your steadiness, by your sound judgment and firm resolution.” Then love: “When the apostle would have us play the man for our faith or religion, he puts in a caution against playing the devil for it.” “There is a great difference between constancy and cruelty, between Christian firmness and feverish wrath.” Of Stephanas: “It is an honourable character to any man to be early a Christian, betimes in Christ.” His household, though of rank, “willingly offered themselves to this service,” and the three refreshed Paul by giving a truer account of the church than rumor had.

IV
MOVEMENT

1 CORINTHIANS 16:19–24

Greetings, a Curse and Grace

A holy kiss, a signature, a warning, a prayer for His coming — and the last word is love

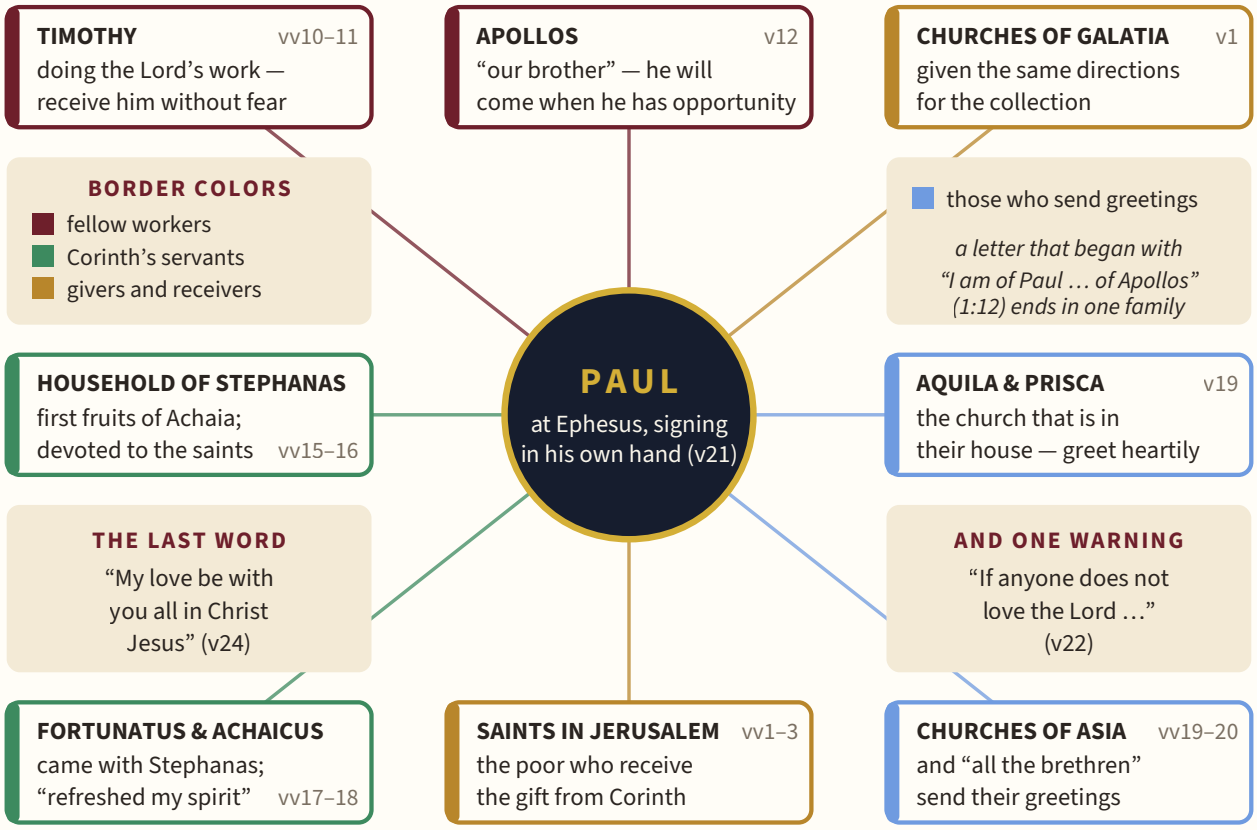
19 *The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.* 20 *All the brethren greet you. Greet one another with a holy kiss.* 21 *The greeting is in my own hand—Paul.* 22 *If anyone does not love the Lord, he is to be accursed. Maranatha.* 23 *The grace of the Lord Jesus be with you.* 24 *My love be with you all in Christ Jesus. Amen.*

1 CORINTHIANS 16:19–24

“and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.”

ACTS 18:26

FIGURE · EVERY NAME IN THE CHAPTER



Eight people or groups stand around Paul in twenty-four verses; the border color shows what each one is doing — working, serving, giving or greeting.

φιλεῖ

PHILEI · "LOVE" · G5368

Paul does not use *agapaō* here but *phileō* — the love of affection, of a friend, of the heart drawn to someone. Paul uses it only twice in his letters: here and Titus 3:15 ("those who love us in the faith"). It is the root of *philēma* (G5370), the "kiss" of verse 20: "Greet one another with a holy kiss ... If anyone does not love the Lord." The test is not doctrine alone but whether the heart is warm toward Jesus. Verse 14 and verse 24 use *agapē* (G26); the chapter needs both words.

ἀνάθεμα

ANATHEMA · "ACCURSED" · G331

Literally "something set up" — in the Greek Old Testament, a thing devoted to God for destruction, as Jericho was "under the ban" (Joshua 6:17). Paul uses it of himself in Romans 9:3 ("accursed, separated from Christ"), of false gospels in Galatians 1:8 ("he is to be accursed!"), and in this letter of the worst thing a mouth can say — "Jesus is accursed" (12:3). Here the curse falls on the one who will not love Jesus. It is a solemn word written in Paul's own hand.

μαράνα θά

MARANA THA · "OUR LORD, COME!" · G3134

Aramaic, left untranslated in a Greek letter to Greeks — a word the earliest believers prayed in Jesus' own language. Divided *marana tha* it is a prayer, "Our Lord, come!" (Guzik: "O Lord, come!"); divided *maran atha* it is a statement, "Our Lord comes" (Henry: "The Lord cometh"). Either way it calls Jesus "Lord" in Aramaic and looks for His return. Revelation ends the Bible with the same prayer in Greek: "Come, Lord Jesus" (22:20).

DAVID GUZIK · Enduring Word

Guzik notes that Aquila and Priscilla had served with Paul at Corinth (Acts 18) and now greeted it from Ephesus, and that churches met in houses — Morris reckons a well-to-do home's room held about thirty, so a city had many house churches. Of the holy kiss he cites Trapp: "Not hollow, as Joab and Judas." Paul signed in his own hand (Galatians 6:11). "Accursed" is *anathema*, which Guzik describes as the third and final level of synagogue discipline, after which "all hope of reconciliation and repentance was cut off." How can we tell love for Christ? Poole: "Love is an affection of the heart, but discernible by overt acts." *Marana tha* was "one of the earliest words of the Christian vocabulary," and Paul's last word before the Amen is Jesus.

R.C. SPROUL · Ligonier Ministries

Sproul's 2008 Together for the Gospel message, "The Curse Motif of the Atonement" (quoted at length by Tim Challies), shows why verse 22 is not too strong. The modern church, he said, believes "in a God who is infinitely capable of blessing people, but is utterly incapable of cursing them." Sproul read the curse as the reverse of the Aaronic blessing (Numbers 6) and found it poured out on Christ at the cross: "All blessedness is removed from his Son whom he loved" — "To be under the anathema of a Father." Anyone not covered by Christ's righteousness "right this minute draws every breath under the curse of God." That is why "the grace of the Lord Jesus" (v. 23) is the only hope.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's notes treat the farewell warmly. The holy kiss is "Not with a hollow kiss of hypocrisy, or an unholy kiss of wantonness"; in the West, "a good hearty shake of the hand is a noble sign of Christian fellowship." Paul signed "to prevent imposture." *Anathema, Maranatha* means "accursed when the Lord comes." And the end: "A sweet conclusion. He had been obliged to write sharply, but it was all in love." In "Romans, but Not Romanists" (No. 1113) he says of Aquila and Priscilla's home church: "It is a great privilege when a Christian family can accommodate the Church of God" — and "the best room in the house is none too good."

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry: "Christianity does by no means destroy civility and good manners," and "Christian salutations are not empty compliments." The church in a house teaches that "Every Christian family should in some respects be a Christian church." The holy kiss is "a tacit reproof of their feuds and factions." On verse 22: "Many who have his name much in their mouths have no true love to him in their hearts" — "What, not love the most glorious lover in the world!" *Maranatha* "signifies The Lord cometh." Then grace: "The most solemn warnings are the result of the tenderest affection and the greatest good-will." Paul "had dealt very plainly with them," but "he parts with them in love."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the promise to remember the poor to the last prayer of the Bible — where 1 Corinthians 16 reaches

> *"They only asked us to remember the poor—the very thing I also was eager to do."*
>
> GALATIANS 2:10

> *"For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem."*
>
> ROMANS 15:26

> *"Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."*
>
> 2 CORINTHIANS 9:7

> *"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich."*
>
> 2 CORINTHIANS 8:9

> *"On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight."*
>
> ACTS 20:7

> *"Instead, you ought to say, 'If the Lord wills, we will live and also do this or that.'"*
>
> JAMES 4:15

> *"Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe."*
>
> 1 TIMOTHY 4:12

> *"He who testifies to these things says, 'Yes, I am coming quickly.' Amen. Come, Lord Jesus."*
>
> REVELATION 22:20

DAVID GUZIK · Enduring Word

Guzik ties the collection to Paul's promise in Galatians 2:9–10 and to the famine relief of Acts 11:27–30, and he hears an echo of verse 11 in Paul's later charge to Timothy himself: "Let no one look down on your youthfulness" (1 Timothy 4:12).

MATTHEW HENRY · Commentary · 1 Cor. completed after 1714

Henry sets "if the Lord permit" beside James 4:15 — "We should say, If the Lord will, we shall live, and do this and that" — and the curse of verse 22 beside John 3:36: "The wrath of God abides on every one who believes not on the Son."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers on a chapter of business and farewells. Guzik reads it as a pastor — money handled above reproach, plans held loosely, leaders who are not bosses. Sproul never preached it, so his column comes from articles and a conference message on the same truths; Spurgeon's is mostly from his short notes on the chapter; Henry gives the fullest exposition. They differ on the tithe and on the Lord's Day — say so at the table.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The gift	An extra, voluntary collection; prepared at home; couriers above reproach.	Ministry depends on giving; the tithe as the floor, proportion as the principle.	Giving is high worship; weekly storing; give from the Lord's purse.	Holy emulation; proportion to God's bounty; charity beside piety on the Lord's day.
II · Plans and workers	Leave room for God's interference; doors bring adversaries; no hierarchy with Apollos.	Providence is God's foresight; the judgment of charity toward a brother who says no.	The old should be considerate for the young; think the best you can of others.	Plans submit to providence; success breeds enemies; Apollos would not head a party.
III · The stand	Soldier's terms; all of it nothing without love; Stephanas did what the church did not.	Performance without love is worthless; love is the sine qua non of virtue.	Paul's charge cures their disorders; watchful pastors; sleep not, soldier.	Play the man, not the devil; firmness is not feverish wrath.
IV · The farewell	House churches; not a Judas kiss; anathema; love shown by overt acts.	A God who curses; Christ under the Father's anathema; grace the only hope.	A hearty handshake; written sharply but all in love.	Courtesy is Christian; every home a church; solemn warning from tender love.

1 CORINTHIANS 16:1–24 · A COMPARATIVE READING

† Key Insights to Carry

- **From resurrection to offering plate.** Paul moves from "Death is swallowed up in victory" (15:54) straight to "Now concerning the collection." Spurgeon: he "did not consider it at all unseemly." The hope of the resurrection makes ordinary giving holy. SPURGEON
- **Paul's gift has four names.** *Logeia* (collection), *charis* (grace, v. 3), *koinōnia* (fellowship) and *diakonia* (service, 2 Cor 8:4). Money given in Christ is never only money. THE GREEK
- **Weekly, personal, proportionate, accountable.** Every week, each one, set aside at home, as God has prospered, carried by men the church approved. Guzik: it helps believers "resist any manipulation to give." GUZIK
- **"If the Lord permits" is not a shrug.** Paul plans carefully — Pentecost, Macedonia, the winter — and holds every plan under God. Henry: "All our purposes must be made with submission to the divine providence." HENRY
- **Open doors come with adversaries.** Verse 9 says "and," not "but." Opportunity and opposition arrived together in Ephesus, and Paul treated both as reasons to stay. THE TEXT
- **Paul did not boss Apollos.** He "encouraged him greatly," Apollos said no, and Paul still calls him "our brother." Guzik: "It was not a hierarchical relationship." Spurgeon: "Always think the best you can of others." GUZIK
- **"Act like men" is a call to courage in the Lord.** *Andrizomai* appears only here in the New Testament; its Old Testament home is courage that hopes in the LORD (Ps 31:24). And "be strong" is passive: be made strong. THE GREEK
- **Firmness without love is only hardness.** Verse 14 stands under verse 13. Henry: Paul would have us "play the man for our faith," but not be "playing the devil for it." HENRY

- **The test is affection for Jesus.** Verse 22 uses *phileō*, the love of the heart — the same root as the "kiss" of verse 20. Paul's curse falls not on the confused but on the cold. THE GREEK
- **The last word is love.** A letter of rebuke ends "My love be with you all in Christ Jesus." Spurgeon: "He had been obliged to write sharply, but it was all in love." SPURGEON

† Questions for the Table

1 **Do I give on a plan, or only when I'm pressed? What would "each one … as he may prosper" look like in my budget this month?**

Weekly, personal, proportionate — prepared at home, not squeezed out at the door.

16:1-2; 2 Cor 9:7

2 **Where am I holding a plan with a closed fist? How would saying "if the Lord permits" change the way I talk about next year?**

Henry: all our purposes made with submission to providence.

16:7; James 4:15

3 **What open door is in front of me right now — and am I reading the opposition as a reason to leave?**

"A wide door … and there are many adversaries."

16:8-9; Acts 19:8-10

4 **Who is the Timothy in my life — the younger or newer brother who could be despised? How will I make him "without cause to be afraid"?**

The old should be considerate for the young.

16:10-11; 1 Tim 4:12

5 **Which of the four commands — watch, stand firm, act like a man, be strong — is weakest in me, and where have I been firm without love?**

Firmness is not feverish wrath; all of it in love.

16:13-14

6 **Is my love for Jesus warm or only correct? What overt acts would show it this week?**

Phileō — affection of the heart, discernible by overt acts.

16:22; John 21:15-17

1 Corinthians ends the way the Christian life is lived: an offering set aside on Sunday, a plan written in pencil, a young pastor protected, a tired apostle refreshed, a handshake, a warning and a prayer — "Maranatha." Stand firm, and let all that you do be done in love, because the grace of the Lord Jesus is with you.

Teaching the Word. Living in the Light. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry died in 1714 having reached Acts; his *Commentary* on 1 Corinthians was completed after his death by Simon Browne from his notes

and method, and is cited under his name as it is published. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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