SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

1 Corinthians 16

Stand Firm, and Do All in Love — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-15 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The resurrection hope of chapter 15 comes down to Monday in chapter 16: money set aside for the poor, plans held under God, younger brothers protected, servants honored. Stand firm like a man, do everything in love, love Jesus from the heart — and live looking for Him to come.

00 The Text

1 CORINTHIANS 16 (NASB95), MARKED

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

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.

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.

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.

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.

Marked in the text

- **v1** “the collection for the saints” — Command / instruction
- **v2** “On the first day of every week” — Time / place / contrast
- **v2** “each one of you is to put aside and save” — Command / instruction
- **v2** “as he may prosper” — God — His character & actions
- **v3** “to carry your gift to Jerusalem” — Promise / blessing
- **v7** “if the Lord permits” — God — His character & actions
- **v7** “if the Lord permit” — God — His character & actions
- **v8** “I will remain in Ephesus until Pentecost” — Time / place / contrast
- **v9** “a wide door for effective service has opened to me” — Promise / blessing
- **v9** “there are many adversaries” — Sin / warning
- **v10** “he is doing the Lord’s work” — God — His character & actions
- **v11** “let no one despise him” — Sin / warning
- **v12** “he will come when he has opportunity” — Time / place / contrast
- **v13** “Be on the alert” — Command / instruction
- **v13** “stand firm in the faith” — Command / instruction
- **v13** “act like men” — Command / instruction
- **v13** “be strong” — Command / instruction
- **v14** “Let all that you do be done in love” — Command / instruction
- **v15** “the first fruits of Achaia” — Promise / blessing
- **v15** “devoted themselves for ministry to the saints” — Command / instruction
- **v16** “be in subjection to such men” — Command / instruction
- **v17** “they have supplied what was lacking on your part” — Promise / blessing
- **v18** “they have refreshed my spirit and yours” — Promise / blessing
- **v18** “acknowledge such men” — Command / instruction
- **v19** “the church that is in their house” — Time / place / contrast
- **v20** “Greet one another with a holy kiss” — Command / instruction
- **v21** “in my own hand” — Time / place / contrast
- **v22** “If anyone does not love the Lord, he is to be accursed” — Sin / warning
- **v22** “Maranatha” — Time / place / contrast
- **v23** “The grace of the Lord Jesus be with you” — Promise / blessing
- **v24** “My love be with you all in Christ Jesus” — Promise / blessing
- **v11** “brethren” — Key repeated word (every occurrence)
- **v19** “greet” — Key repeated word (every occurrence)
- **v2** “come” — Key repeated word (every occurrence)

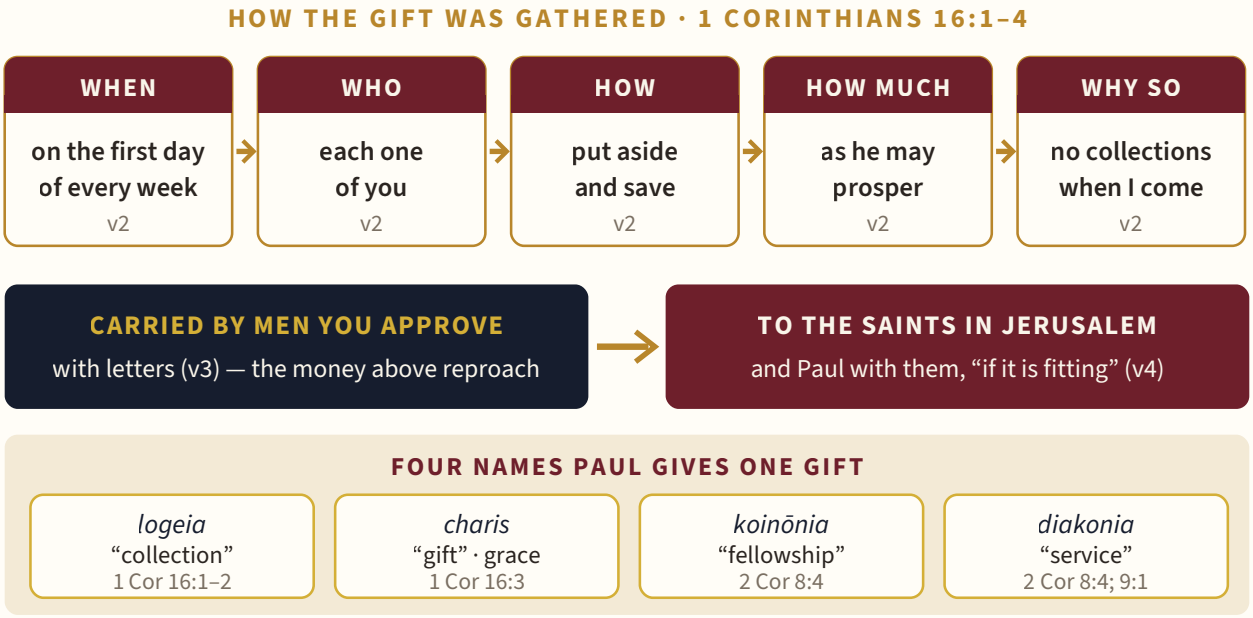
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · 1 CORINTHIANS 16:2

"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."

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.

Setting. Paul is in Ephesus (v8), near the end of his long stay there (Acts 19:10), and he is finishing the letter the Corinthians sent questions for. "Now concerning" (v1, and again v12) is the same formula that opened his answers in 7:1, 7:25, 8:1 and 12:1. Stephanas, Fortunatus and Achaicus have come from Corinth (v17) and will most likely carry this letter home. Chapter 15 ended, "be steadfast, immovable, always abounding in the work of the Lord" (15:58); chapter 16 shows what that work looks like.

Structure:

- vv1–4 — **the gift:** the collection for the saints, as Paul directed in Galatia. On the first day of every week each one puts aside and saves, as he may prosper, so there are no collections when Paul comes. The church approves its own couriers, with letters; Paul may go with them to Jerusalem.
- vv5–9 — **the plan:** through Macedonia to Corinth, perhaps for the winter; not a visit "just in passing" — "if the Lord permits." But Paul stays in Ephesus until Pentecost: a wide door for effective service, and many adversaries.

- vv10–12 — **the workers:** if Timothy comes, let him be with you without cause to be afraid — he is doing the Lord's work; let no one despise him; send him on in peace. Apollos was urged to come, was not willing now, and will come when he has opportunity.
- vv13–14 — **the charge:** be on the alert, stand firm in the faith, act like men, be strong. Let all that you do be done in love.
- vv15–18 — **the servants:** the household of Stephanas — first fruits of Achaia, devoted to ministry to the saints; be in subjection to such men. Stephanas, Fortunatus and Achaicus supplied what was lacking and refreshed Paul's spirit — acknowledge such men.
- vv19–24 — **the farewell:** greetings from the churches of Asia, Aquila and Prisca and the church in their house, all the brethren; a holy kiss; Paul's own hand; "If anyone does not love the Lord, he is to be accursed. Maranatha." Grace, and Paul's love, to all in Christ Jesus.

Repeated words, with counts (NASB95):

- "come / comes / coming" ×8 — vv2, 5, 10, 11, 12 (×3), 17; plus "arrive" v3. The chapter is full of travel.
- "I" ×17 — vv1, 2, 3 (×2), 5 (×3), 6 (×2), 7 (×2), 8, 10, 11, 12, 15, 17. Paul is personal here, more than anywhere in the letter.
- "greet / greeting" ×5 — vv19 (×2), 20 (×2), 21.
- "Lord / Lord's" ×5 — vv7, 10, 19, 22, 23; "Jesus" ×2 — vv23, 24; "Christ" ×1 — v24.
- "brethren" ×4 — vv11, 12, 15, 20; "brother" ×1 — v12 (Apollos).
- "with you" ×5 — vv6, 7, 10, 23, 24 — Paul wants to be with them, and ends wishing grace and love to be with them.
- "go" ×4 — vv4 (×2), 5, 6; "send" ×3 — vv3, 6, 11.
- "love" ×3 — vv14, 22, 24 (Greek *agapē*, *phileō*, *agapē*).
- "saints" ×2 — vv1, 15; "such men" ×2 — vv16, 18; "work" ×2 — vv10, 16; "remain" ×2 — vv7, 8.

Contrasts: a wide door ⟷ many adversaries (v9). "Not … just in passing" ⟷ "remain with you for some time" (v7). Paul urged ⟷ Apollos not willing (v12). Firm, manly, strong (v13) ⟷ all in love (v14). What was lacking on your part ⟷ what they supplied (v17). A holy kiss (v20) ⟷ accursed (v22). Accursed (v22) ⟷ grace (v23) and love (v24).

Shape of the chapter: business (1–12), a battle cry (13–14), honor for servants (15–18), farewell (19–24). It starts with money for the poor and ends with the Lord's coming; in the middle stands one verse that sums up the letter — "Let all that you do be done in love."

Chapter theme (my words): The gospel that raises the dead also reorganizes a man's wallet, his calendar and his friendships. Stand firm, do it in love, and love Jesus until He comes.

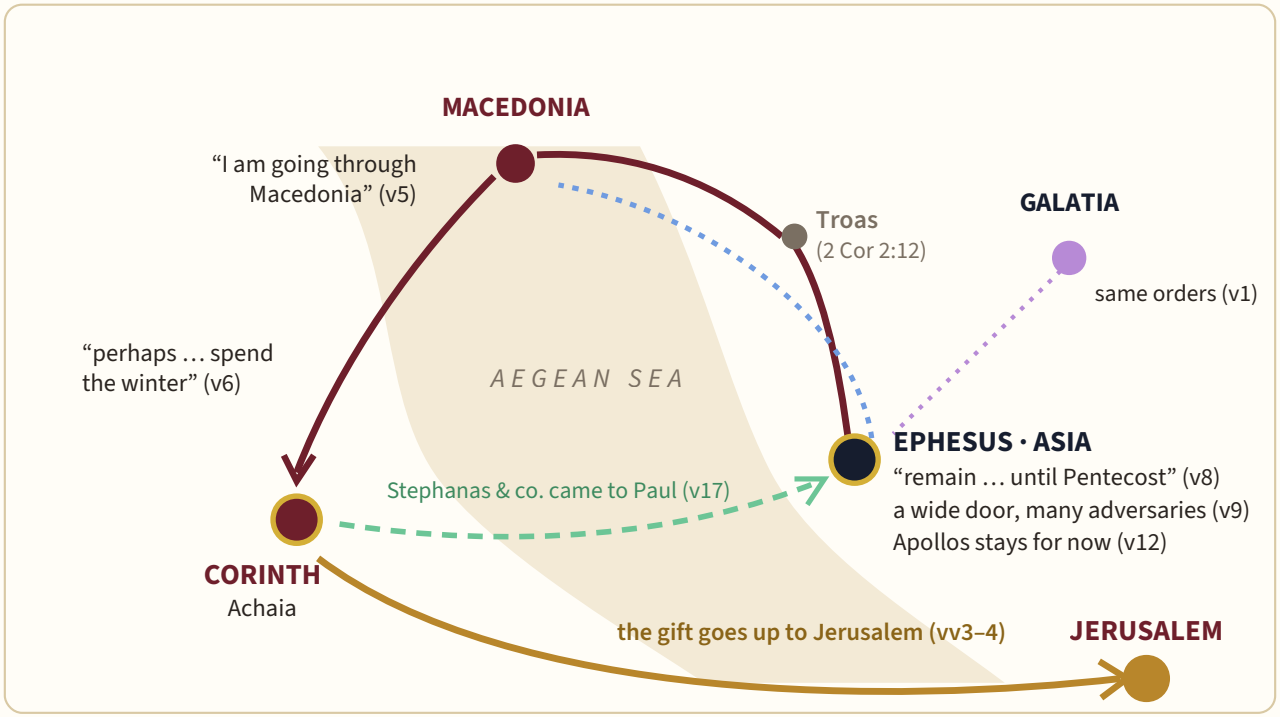
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 1 CORINTHIANS 16:22

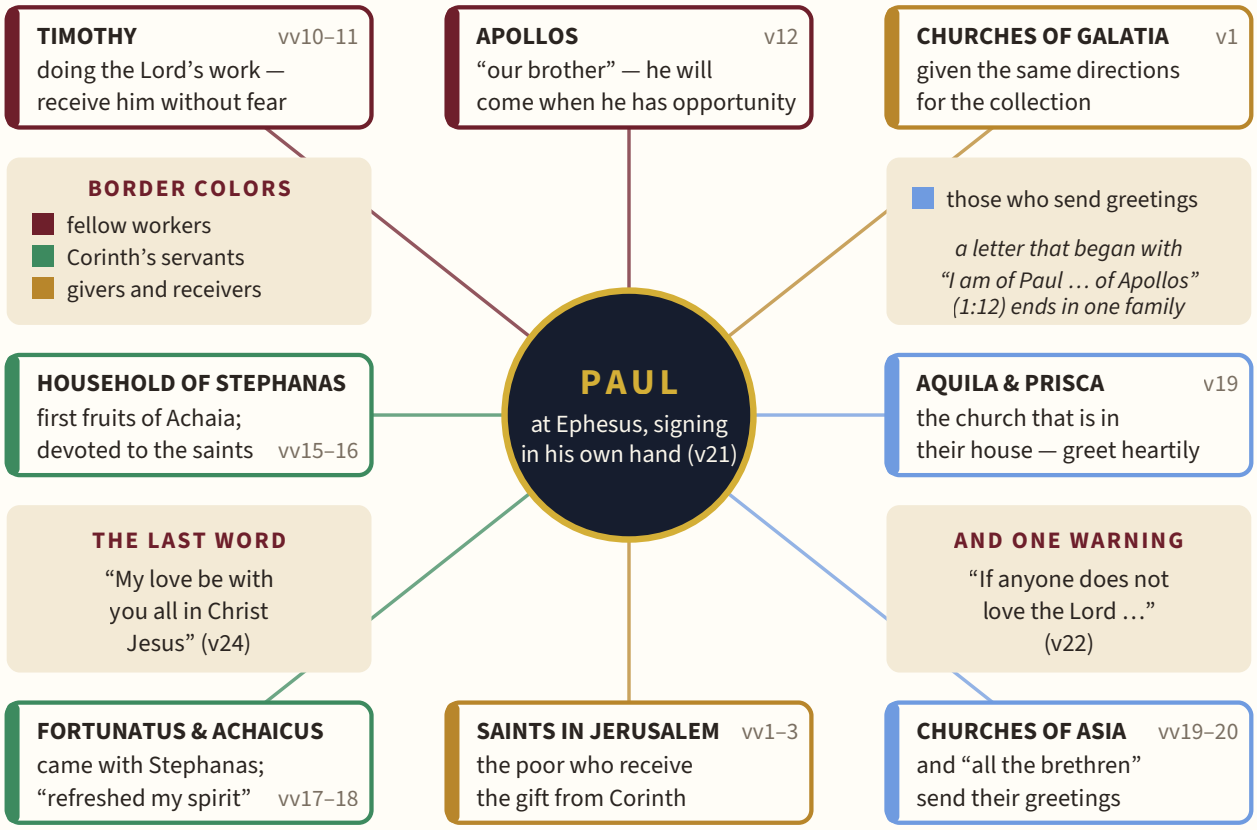
"⚠ If anyone does not love the Lord, he is to be accursed. ◷ Maranatha."

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.

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.

Is the collection a tax or a gift? Guzik takes *logeia* as "an extra collection," not compulsory: the church had to take the offering, but each person gave as God put it on his heart. Paul himself later says "not grudgingly or under compulsion" (2 Cor 9:7). Paul calls it *charis*, "grace" (v3), and elsewhere *koinōnia* and *diakonia* (2 Cor 8:4). The method protects both giver and church: weekly, prepared at home, carried by men the church approved — Guzik: "to be above reproach in financial matters."

Does this verse teach the tithe? — where our teachers differ. Sproul's Tabletalk articles hold that "the tithe continues in this new covenant era" and call it "the base minimum from which we progress." Guzik and Henry stress proportion — "as he may prosper" — without naming a percentage; Henry: "He is no tyrant nor cruel taskmaster, to exact brick without straw." Paul's verse gives a pattern (regular, personal, proportionate), not a number. All four agree on the heart of it: God has prospered us, so we give.

The first day of the week (v2). Paul ties giving to the day the church gathered (Acts 20:7). Guzik: early Christians met on Sunday, the day Jesus rose, and "knew that all days were alike to the Lord" (Col 2:16–17). Henry calls it "the Lord's day, the Christian holiday" and a day of holy rest, and Spurgeon speaks of "every Sabbath." Those are different convictions about the Lord's Day as Sabbath; the text itself only shows that Sunday was the church's day and giving belonged to it.

"If the Lord permits" (v7) and the change of plans. Paul planned well and held it loosely. Guzik notes that things went differently — he made "a soon, painful visit" (see 2 Cor 1:15–2:1). Sproul: providence is God's "foresight," and

"the affairs of men and nations, in the final analysis, are in His hands." Henry: "All our purposes must be made with submission to the divine providence."

Door and adversaries (v9). Paul says "and," not "but." Henry: "Great success in the work of the gospel commonly creates many enemies," and "True courage is whetted by opposition." Acts 19 tells the story: two years of teaching, all Asia hearing the word (19:10), then the riot of the silversmiths (19:23–41).

Timothy and Apollos (vv10–12). Timothy was young and probably timid (Guzik: "a lack of confidence and a lack of respect"), sent into a proud church; Henry: "Proud spirits cannot easily bear reproof." Apollos — the man one faction claimed (1:12) — refused to come now. Henry thinks he would not be "set at the head of a party." Paul does not command him; Guzik: "It was not a hierarchical relationship." Spurgeon: Paul "puts a kind construction upon his action." Sproul calls this the judgment of charity.

"Act like men" (v13). *Andrizomai* is used only here in the New Testament. Guzik: "to act like a man," and the KJV "quit you like men" is accurate. The Ligonier devotional on these verses notes that Paul is calling the whole church, women and men alike, to courage in the truth. For the men I serve, I won't water it down: it is a call to grow up, hold your post, and not run. But its Old Testament home (Ps 31:24) is courage that hopes in the LORD — and "be strong" is passive. Real manhood is received strength, under orders, in love.

Submitting to such men (vv15–16). The household of Stephanas "devoted themselves" — *etaxan heautous*, put themselves in line — to serve the saints, and Paul says, be in subjection (*hypotassō*) to such. Henry reads it as voluntary honor, "not … subjection to proper superiors"; Spurgeon presses the need for "watchful pastors" against "assemblies in which all rule, and none submit." Either way, the church should follow the servants, not the talkers.

Anathema and Maranatha (v22). Guzik describes *anathema* as the final, no-return level of synagogue discipline; whether or not that background is exact, Paul's own uses (Rom 9:3; Gal 1:8; 1 Cor 12:3) make it a curse before God. Sproul's T4G message shows its weight: Christ bore "the anathema of a Father" at the cross. Notice the verb is *phileō*: the warning is for the heart that has no affection for Jesus. Henry: "Many who have his name much in their mouths have no true love to him in their hearts." *Maranatha* can be read "Our Lord, come!" (Guzik) or "The Lord cometh" (Henry); either way, the coming Lord makes the warning real and the prayer sweet.

Word study (Greek):

- **collection — *logeia* (G3048):** only vv1–2 in the NT; an extra, voluntary gathering (Guzik).
- **first day … of the week — *mia sabbatou* (G1520, G4521):** "one of the week" — the day of the resurrection (Luke 24:1).
- **prosper — *euodoō* (G2137):** to have a good road; passive — "as he may be prospered."
- **gift — *charis* (G5485):** grace; the same word as v23 and 2 Cor 8:9.
- **send on my way — *propempō* (G4311):** to outfit a traveler for the road (vv6, 11).
- **passing — *parodos* (G3938):** a passing-by visit (v7).
- **door — *thyra* (G2374):** an opportunity God opens (2 Cor 2:12; Col 4:3).
- **effective — *energēs* (G1756):** working, active (Heb 4:12).
- **adversaries — *antikeimai* (G480):** those who lie opposite, set against.
- **without fear — *aphobōs* (G870):** with no cause to be afraid.
- **despise — *exoutheneō* (G1848):** to count as nothing.
- **be on the alert — *grēgoreō* (G1127):** stay awake (Matt 26:41).

- **stand firm — *stēkō* (G4739):** hold your ground (Phil 4:1).
- **act like men — *andrizomai* (G407):** show courage; only here in the NT.
- **be strong — *krataioō* (G2901):** passive — be made strong (Eph 3:16).
- **love — *agapē* (G26):** v14 and v24 — self-giving love.
- **first fruits — *aparchē* (G536):** the first of the harvest; Christ in 15:20.
- **devoted themselves — *tassō* (G5021):** appointed, put themselves in line.
- **be in subjection — *hypotassō* (G5293):** to line up under.
- **refreshed — *anapauō* (G373):** to give rest (Matt 11:28).
- **love (the Lord) — *phileō* (G5368):** affection; only here and Titus 3:15 in Paul.
- **accursed — *anathema* (G331):** devoted to destruction (Josh 6:17; Gal 1:8).
- **Maranatha — *marana tha* (G3134):** Aramaic, "Our Lord, come!"

Key insights to carry (from the Deep Dive):

1. **From resurrection to offering plate** — the hope of chapter 15 makes ordinary giving holy (Spurgeon).
2. **Paul's gift has four names** — collection, grace, fellowship, service.
3. **Weekly, personal, proportionate, accountable** — and no pressure at the door (Guzik).
4. **"If the Lord permits" is not a shrug** — careful plans, held under providence (Henry, Sproul).
5. **Open doors come with adversaries** — "and," not "but" (v9).
6. **Paul did not boss Apollos** — think the best you can of others (Spurgeon).
7. **"Act like men" is courage in the Lord** — and "be strong" is passive.
8. **Firmness without love is only hardness** — play the man, not the devil (Henry).
9. **The test is affection for Jesus** — *phileō*, the love of the heart (v22).
10. **The last word is love** — "it was all in love" (Spurgeon).

Cross-references: Josh 6:17; Ps 31:24; Matt 11:28; 26:41; Luke 24:1; John 21:15–17; Acts 11:27–30; 18:1–3, 18–28; 19:8–10, 21–41; 20:7; Rom 1:10; 9:3; 15:25–27; 16:3–5; 1 Cor 1:12, 16; 4:17; 12:3; 13:1–7; 15:20, 58; 2 Cor 1:15–2:1; 2:12; 8:4, 9; 9:1, 7; 10:10; Gal 1:8–9; 2:9–10; 6:11; Eph 3:16; Phil 4:1; Col 4:3; 2 Thess 3:17; 1 Tim 4:12; Titus 3:15; Philem 2; James 4:15; Rev 22:20.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · 1 CORINTHIANS 16:14

"Let all that you do be done in love."

FIGURE · FOUR WATCHWORDS ON ONE FOUNDATION



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

Command to obey — give on a plan. "On the first day of every week each one of you is to put aside and save, as he may prosper." Most of the men around my table don't have much. Paul didn't ask for a number; he asked for a habit — every week, each one, in proportion. For a man rebuilding his life, setting aside even a little on Sunday is a declaration: God provides for me, and I am not only a taker anymore. This week I will decide at home, in prayer, what I will give — before anyone asks.

Example to follow — plans in pencil. Paul planned Pentecost, Macedonia and the winter, and wrote "if the Lord permits" over all of it. I make plans — the job, the move, the release date, the next step in recovery — and then grip them like a fist. I want to hold them open. When a door opens, I will walk through it even if adversaries are standing on the other side, because Paul stayed for both reasons.

Sin to confess — despising the young, and assuming the worst. It is easy for an older man to look down on the new guy, or to take a brother's "no" as an insult. Paul protected Timothy and called Apollos "our brother" after Apollos turned him down. I confess the times I have treated a younger man as nothing and judged a brother's motives without knowing his heart.

Command to obey — stand like a man, in love. Watch. Stand firm in the faith. Act like a man. Be strong. I will not soften this for the men I serve — we are called to stop running and hold our post. But verse 14 is underneath it: let all that you do be done in love. Firmness without love is just a hard man; love without firmness is a soft one. Jesus was neither. And "be strong" is passive — I don't generate this strength; I receive it.

Example to follow — the household of Stephanas. Nobody assigned them; they put themselves in line to serve the saints, and they refreshed Paul's spirit. I want to be that kind of man in my church — the one who shows up, fills what is lacking, and leaves the pastor refreshed instead of drained.

Warning to heed — love the Lord. "If anyone does not love the Lord, he is to be accursed." Not "if anyone gets his doctrine wrong," but if his heart is cold toward Jesus. I can know the right answers and still have no affection for Him. I want my love for Christ to be warm, and I want it to show in overt acts.

Questions for the table (from the Deep Dive):

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? (16:1–2; 2 Cor 9:7) *Weekly, personal, proportionate — prepared at home, not squeezed out at the door.*
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? (16:7; James 4:15) *Henry: all our purposes made with submission to providence.*
3. What open door is in front of me right now — and am I reading the opposition as a reason to leave? (16:8–9; Acts 19:8–10) *"A wide door … and there are many adversaries."*
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"? (16:10–11; 1 Tim 4:12) *The old should be considerate for the young.*
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? (16:13–14) *Firmness is not feverish wrath; all of it in love.*
6. Is my love for Jesus warm or only correct? What overt acts would show it this week? (16:22; John 21:15–17) *Phileō — affection of the heart, discernible by overt acts.*

Worship. The Lord Jesus became poor so that I might become rich (2 Cor 8:9); He bore the curse so that I could receive the grace of verse 23. He opens doors no one can shut, gives strength I don't have, and He is coming. Maranatha — our Lord, come.

Prayer. Lord Jesus, thank You that Your grace is with me, and that the letter that rebuked the Corinthians ends in love. Teach me to give on purpose, as You have prospered me. Hold my plans in Your hand; open the doors You want me to walk through, and give me courage when the adversaries show up. Make me watchful, firm in the faith, a man, and strong with strength You supply — and let everything I do be done in love. Warm my heart toward You. Make me a servant like Stephanas who refreshes others. Keep me, and the men I walk with, until You come. Maranatha. Amen.

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