

1 Corinthians Chapter 16

1. Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

A. Now concerning the collection for the saints,

1. **collection**- Gr. **logia**- *to gather, collect; a collection, usually of money*

a. It is scriptural to receive offerings and collections in the New Testament church.

b. The Christians in Jerusalem were suffering from poverty. While the reason is unknown, it may have had to do with a famine, such as the one mentioned in [Act 11:28-29](#) when the believers in Antioch had sent help to the church in Jerusalem. That collection had been carried by Paul himself and Barnabas ([Act 11:30](#)). Apparently, the Jerusalem church was still suffering, so Paul continued to collect money from other churches to send to Jerusalem (see [Rom 15:25-31](#); [2Co 8:4](#); [2Co 9:1-15](#)). Paul advised the Corinthian believers to **follow the same procedures** that he had given **to the churches in Galatia**. This collection was a widespread effort involving many of the churches. -Life Application Commentary

c. Paul was set on taking a financial blessing from the Gentile churches to Jerusalem. It seems that this came out of a burden to minister to the Jews. This trip to Jerusalem did not end well. Paul got arrested by the Roman government and was sent to Rome on a prisoner ship. Paul was almost died in a shipwreck on the Mediterranean Sea.

2. **saints**- Gr. **hagios**- *holy ones*

a. Sixty times Christians are called saints in the N.T. They are holy ones.

B. as I have given orders to the churches of Galatia,

1. **given orders**- Gr. **diatasso**- *to arrange thoroughly*

2. **churches**- Gr. **ekklesia**

a. This was a multi-local church effort. It is great when churches work together on a project. This is very rare unfortunately however.

b. This large collection included churches in Asia minor, Macedonia, and Achaia where Corinth was. It even stretched as far as the church at Rome. [Rom 15:26](#)

3. Galatia

a. These were probably the churches of southern Galatia, which included Pisidian Antioch, Iconium, Lystra, and Derbe.

C. so you must do also

1. **must-** *not in Greek, omit*

a. This is a misfortunate translation. It is not found in the Greek. We never **must** give financially. We are to give as we purpose in our heart, not out of necessity or begrudgingly.

2. **do-** Gr. **poieo**

a. Just promising something does not actually benefit anyone. Doing something does!

2. On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

A. On the first day of the week let each one of you lay something aside,

1. **first day of the week-** Gr. **kata mia sabbaton-** *according to one of the sabbaths*

a. This is Sunday for the early Christians. They met on Sunday to commemorate the resurrection of Jesus which was on the first day of the week- Sunday. [Acts. 20:7](#) This is called the Christian sabbath. The Jewish sabbath was on Saturday.

b. However, one day is not more holy than any others. We can and should worship God every day!

2. **lay aside-** Gr. **tithemi-** *to put or place*

a. Paul teaches the Corinthians the commendable habit of continued giving to the Lord. He uses the present tense of the verb *to put aside* to indicate that every believer was to do so regularly. Paul fails to say where the “something” should be stored, but he implies that the individual believer should store these gifts “by himself” until Paul arrived to collect them. -

Bakers Commentary

B. storing up as he may prosper,

1. **storing up**- Gr. **thesaurizo**- *to gather treasure, treasure up*
 - a. True, the Corinthian church had administrators ([1Co 12:28](#)), and deacons were charged with administering funds and caring for the poor ([Act 6:1-6](#); compare [Php 1:1](#); [1Ti 3:8-13](#)). Undoubtedly, they gathered donations from the Christians to carry out their ministry to the needy. But the wording of the text seems to suggest that gifts for the Jerusalem Christians were kept by the individual at home. Paul tells the Corinthian believers to give on the first day of the week but he does not stipulate that their gifts be collected by church officials. The money was not for local needs, to be distributed by the deacons. It was a special gift set aside by the individual for the Jerusalem saints. -Baker Commentary
2. **prosper**- Gr. **euodoo**- *to have a good or prosperous journey*
 - a. We should trust God to prosper so we can have more to give!
 - b. You are not responsible to give what you don't have, but to give out of what you do have. [2 Cor. 8:12](#)

C. that there be no collections when I come.

1. **collections**-Gr. **logia**
 - a. This would alleviate any pressure by Paul's presence among them. We are to give willingly not under pressure.
 - b. This also alludes to Paul not wanting to prolong the collections.

3. And when I come, whomever you approve by *your* letters I will send to bear your gift to Jerusalem.

A. And when I come,

1. **come**- Gr. **paraginomai**- *to come to be or present, i.e., to come, approach, arrive*

B. whomever you approve by your letters I will send to bear your gift to Jerusalem.

1. **approve**- Gr. **dokimazo**- *to test in order to approve and utilize*
 - a. Verses 3 and 4 give us very valuable insight into the care that should be taken with funds that are gathered in a

Christian assembly. It is noticeable, first, that the funds were not to be entrusted to any one person. Even Paul himself was not to be the sole recipient. Secondly, we notice that the arrangements as to who would carry the money were not made arbitrarily by the Apostle Paul. Rather, this decision was left to the local assembly. When they selected the messengers, Paul would **send** them **to Jerusalem**. -Believers Bible Commentary

2. letters- Gr. **epistole**

a. It was common in the early church to send people with your letter of recommendation to others so they could be received. [Act 18:27](#), [2Co 3:1](#) Here Paul wanted the Corinthian church to write letters of recommendation for the person[s] that they wanted to send to Jerusalem as proof of trustworthiness. We should not trust just anyone and everyone. They need to be proven and recommended.

3. send- Gr. **pempo**

4. bear- Gr. **apophero-** *to carry from*

5. gift- Gr. **charis-** *favor, gift*

a. NT giving should be given as grace. It is not forced but freely given out of love and generosity. God's grace to us is not forced from Him or is it an obligation. It is freely given. We also should give in grace!

6. Jerusalem- *means city of peace*

a. God named this city by faith! It has been everything but the city of peace since it was founded. However it will become the city of peace when Jesus comes to rule the earth from it.

4. But if it is fitting that I go also, they will go with me.

A. But if it is fitting that I go also,

1. fitting- Gr. *of equal value; worthy, estimable, worthy of, correspondent to, comparable, countervailing, suitable*

a. Paul will end up going with this offering to Jerusalem. It was not fitting for him to go but he went anyway! He actually was warned the whole way to not go, but he did anyway.

Apparently, he was set on ministering the Jews. He ended up arrested and sent to Rome.

2. **go**- Gr. **poreuomai**- *to travel on a journey*

B. they will go with me.

1. Paul did have men go with him to Jerusalem but no one from Corinth was mentioned. Maybe they did not end up giving anything in the offering?

5. Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

A. **come**- Gr. **erchomai**- *to come or go*

B. **pass through**- Gr. **dierchomai**- *go or come through*

C. **Macedonia**- *means extended land*

1. At the end of a three-year stay in Ephesus, Paul wrote his letter and probably gave it to Timothy to deliver ([1Co 16:10](#)). Paul originally planned to follow Timothy a short while after ([1Co 4:19](#)), visiting Corinth on the way to and from Macedonia ([2Co 1:15-16](#)). He had to change his plan and visit only after a longer stay in Ephesus ([1Co 16:8](#)), then on to Corinth after Macedonia, to stay for a while ([1Co 16:6-7](#)). -MacArthur Commentary

6. And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

A. **And it may be that I will remain,**

1. **remain**- Gr. **parameno**

B. **or even spend the winter with you,**

1. **spend the winter**- Gr. **paracheimazo**- *to winter besides*

a. We all go through winters [times of hardship] in our life. It is always comforting to do it beside other people of like faith.

C. **that you may send me on my journey,**

1. **send on my journey**- Gr. **propempeo**- *to send forth*

a. This means to furnish him with provisions or finances to travel with. This was wishful thinking with this bunch. They had not given Paul a denarius up until now!

D. wherever I go

1. **go-** Gr. **poreuomai-** *to travel on a journey*

7. For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

A. For I do not wish to see you now on the way,

1. **wish-** Gr. **thelo-** *will or desire*
2. **see-** Gr. **eido**
3. **way-** Gr. **in parodos-** *beside the path*

a. Paul did not want a short token visit with them. He did not just want to say hi and bye to them. He wanted to spend quality time with them.

B. but I hope to stay a while with you,

1. **hope-** Gr. **elpizo**
2. **stay-** Gr. **epimeno-** *to remain upon*
3. **a while-** Gr. **tis chronos-** *some time*

a. Quality time is also quantity time! Many only give their kids a few minutes a day and call it quality time. It is not quality if there is not quantity was well.

C. if the Lord permits

1. **permits-** Gr. **epitrepo-** *to allow*

a. Paul kept his schedule and plans in the Lord's hands. James tells us it is evil to boast in what you will do today or tomorrow. We should say, "If the Lord wills we will go here and do this or that." [Jas 4:15](#)

8. But I will tarry in Ephesus until Pentecost.

A. will tarry- Gr. **epimeno-** *to remain upon*

B. Ephesus

1. It is from this verse we know that this letter was written from Ephesus.

C. Pentecost- *means fiftieth*

1. The feast of weeks, or of harvest, which was fifty days from the

Passover; which though abrogated at the death of Christ, was observed by the Jews, and is mentioned by the apostle, not as a festival that the Christians were obliged to regard, or did regard, but as pointing out the time he intended to stay at Ephesus: and we elsewhere read, that he was greatly desirous of being at Jerusalem on the day of Pentecost, [Act 20:16](#) not to keep it, but because there would then be abundance of people from all parts there, to whom he should have an opportunity of preaching the Gospel. -Gill Commentary

a. Ministering to the Jews was not God's call for Paul. He was sent to the Gentiles not to the Jews. It did not go well in Jerusalem. We need to stay in our lane assigned to us by the Lord.

9. For a great and effective door has opened to me, and *there are* many adversaries.

A. For a great and effective door has opened to me,

1. great- Gr. **megas**

a. A "mega" opportunity had opened for Paul in Ephesus to preach the gospel to the **Gentiles**.

2. effective- Gr. **energes-** *active, powerful, effective, adapted to accomplish a thing*

3. door- Gr. **thura**

a. An open door speaks of access and opportunity.

4. opened- Gr. **anoigo**

a. The Lord opens up doors no man can shut. [Rev. 3:8](#)

B. and there are many adversaries.

1. adversaries- Gr. **antikeimi-** *those set against*

a. These were doubtless in part Jews, who excited opposition to him, and in part the friends of Demetrius the silversmith; see [Acts 19](#).

b. He probably would have had less problems with the Jews if he had not tried to go to them first instead of going to the Gentiles first as God directed him to do.

10. And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also *do*.

A. And if Timothy comes,

1. **Timothy-** *means one who honors God*
2. **comes-** Gr. **erchomai**

B. see that he may be with you without fear;

1. **see-** Gr. **blepo**
2. **fear-** Gr. **aphobos**

a. It is apparent that Timothy dealt with fear in his life and ministry. Paul addresses this fear in [2 Tim. 1:7](#). Timothy's frequent stomach ailments may have been caused by this. [1 Tim. 5:23](#)

C. for he does the work of the Lord,

1. **does-** Gr. **ergazomai-** *works*
2. **work-** Gr. **ergon-** *work*

a. Timothy worked the work. Many just talk about the work. Timothy worked the work.

D. as I also do.

1. **do-** Gr. **poieo**

11. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

A. Let no man therefore despise him:

1. **man-** Gr. **tis-** *anyone*
2. **despise-** Gr. **exoutheneo-** *to make light of, set at naught, despise, treat with contempt and scorn*

a. This despising would be in reference to his young age. Paul in his letter to Timothy told him not to allow any to despise him for his youth. [1Ti 4:12](#)

b. You can be young in age but mature in the faith if you started walking with Christ from your earliest childhood like Timothy did. [2 Tim. 3:15](#)

c. We should not despise people for the age, sex, or color.

B. but conduct him forth in peace,

1. **conduct forth**- Gr. **propempeo**- *to send forth*

2. **peace**- Gr. **eirene**

a. This means doing him no harm in any way.

C. that he may come unto me:

1. **come**- Gr. **erchomai**

D. for I look for him with the brethren.

1. **look**- Gr. **ekdechomai**- *to look for, expect, wait for, await*

a. Paul is showing his special care for his beloved son in the faith.

2. **brethren**- Gr. **adelphos**

a. Fellow believers

12. Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

A. Now concerning our brother Apollos,

1. **brother**- Gr. **adelphos**

2. **Apollos**- means *destroyer*

B. I strongly urged him to come to you with the brethren,

1. **strongly urged**- Gr. **polus parakaleo**- *much exhortation*

a. This showed the humility and selflessness of Paul. Although there were some in the church at Corinth that preferred Apollos over him, he still thought it was best that Apollos go and minister there.

b. Ministers are not in competition with each other. We all are on the same team!

c. The fact that Paul did not command Apollos to go shows Apollos was not on Paul's ministry team under him. He was a separate ministry. We have no right to command those who are not under our authority.

2. **come**- Gr. **erchomai**

3. **brethren**- Gr. **adelphos**

a. This refers to Timothy and other brothers Paul would send with him.

C. but he was quite unwilling to come at this time,

1. unwilling- Gr. **pantos ou-** *all no*

a. Apollos' reply to Paul's request was a complete no. This may have been because Apollos knew that there were divisions in the church that ran between him and Paul and he did not want to be some cult hero for some in the church. I hope this was the reason.

b. If there was no a godly reason for Apollos not wanting to go there it seems like Paul kind of threw Apollos under the bus here by telling them he did not want to go to them.

2. come- Gr. **erchomai**

3. time- Gr. **chronos**

D. however,

E. he will come when he has convenient time.

1. come- Gr. **erchomai**

2. convenient time- Gr. **eukaireo-** *good season*

a. It was not a good season for Apollos to go when there was division in the church and some of it had to do with his ministry in relation to Paul's.

13. Watch, stand fast in the faith, be brave, be strong.

A. Watch- Gr. **gregoreuo-** *metaphorically give strict attention to, be cautious, active*

B. stand fast in the faith,

1. stand fast- Gr. **steko-** *stationary, fixed*

a. Sometimes you need to drive a "steko" into the Word and hang on!

2. faith- Gr. **pistis-** *firm persuasion*

a. The Word of God

C. be brave,

1. brave- Gr. **andrizomai-** *to act manly*

a. Don't allow yourselves to be swayed by the peer pressure of

man or give in to those peddling false doctrine. We need to be delivered from the fear of man. When you fear God you will fear no other.

D. be strong

1. **strong-** Gr. **kratoo-** *to exercise ruling power*

1. We need to have self-control. This is something the Corinthians were sadly lacking in.

14. Let all *that* you *do* be done with love.

A. **all-** Gr. **pas**

B. **done-** Gr. **ginomai-** *come to be, start being done*

C. **love-** Gr. **agape**

1. This is a great principle for church and personal life. The actions that Paul corrects in this letter were not done out of love for others but out of selfishness.

15. I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints—

A. **I urge you,**

1. **urge-** Gr. **parakaleo-** *to exhort*

a. The NT is based upon loving exhortation, not harsh commands.

B. **brethren-** Gr. **adelphos**

1. This is the last of the many times he uses this term in introduction to an exhortation. He does it 27 times in this book!

C. **you know the household of Stephanas,**

1. **know-** Gr. **eido-** *see, to know by seeing*

a. Paul now points out an example of what he just said about doing all things in love. The household of Stephanas was a living example before them of doing all things with love and humility. Paul is saying to follow their lead.

2. **household-** Gr. **oikia**

3. **Stephanas-** Gr. **crowned**

a. We rule by serving. [Matt. 23:11](#)

b. We win by serving.

D. that it is the firstfruits of Achaia,

1. firstfruits- Gr. **aparche**

a. Epaphroditus could have been in this house. Paul mentions in Romans that he is of the firstfruits of Achaia. [Rom 16:5](#)

2. Achaia

a. This is the region of Greece that Corinth was located.

E. and that they have devoted themselves to the ministry of the saints.

1. devoted- Gr. **tasso-** *to appoint oneself, to arrange*

a. Many appoint themselves to take charge over people. This household appointed themselves to serve others. If everyone appointed themselves to serve others the church would be a wonderful place to be. However, many appoint themselves to lord it over others.

b. I love the KJV translation of this. It says they "addicted themselves" to serving! If you will make it a habit to serve people God will support your addiction!

2. ministry- Gr. **diakonia-** *servicing, deaconing*

a. This is called servant leadership. It is leading by example, not commanding.

3. saints- Gr. **hagios-** *holy ones*

16. that you also submit to such, and to everyone who works and labors with us.

A. that you also submit to such,

1. submit- Gr. **hupotasso-** *to arrange oneself under, to appoint*

a. We see that the house of Stephanas arranged themselves in a servant's position. Here the Corinthians were to arrange themselves under those servant leaders.

b. The kingdom of God is to be run by servant leaders. We are to submit to those who are focused on serving others. This is a hallmark of maturity- serving others. Immature believers seek to be served and ministered to.

c. We are to submit to leadership over us and not cause them

grief in the process! [Heb 13:17](#)

2. **to such**

a. Servant leaders

B. and to everyone who works and labors with us.

1. **everyone**

a. This was everyone that was on Paul's ministry team, including Timothy who he is about to send to them.

2. **works-** Gr. **sunergeo**

a. Ministry is spelled W-O-R-K!

3. **labors-** Gr. **kopiaio-** *hard tiring work*

a. Ministry is hard work. If you don't have a mind to work, then don't go into ministry!

17. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

A. I am glad about the coming of Stephanas,

1. **glad-** Gr. **chairo-** *joy, gladness, to rejoice*

a. It would have been very refreshing to see these friendly faces bearing gifts and supplies, especially, since he was facing such opposition in Ephesus.

2. **coming-** Gr. **parousia-** *arrival, appearance*

a. This word connotes that this was a surprise visit that Paul had not expected. It does not say they were sent by the church or that Paul had summoned them.

b. Apparently, these men just wanted to surprise Paul by visiting him. They might have felt bad that the church had not blessed him financially and they decided to go and make up for that by bringing an offering from among them.

3. **Stephanas-** *crowned*

a. This man was one of the most trusted men in Corinth.

B. Fortunatus- *means fortunate, one blessed*

1. If he was according to the meaning of his name, he was well off and blessed. He just wanted to bless Paul.

C. Achaicus-*means one that comes from Achaia*

D. for what was lacking on your part they supplied

1. lacking- Gr. **husterema**

a. This was a gentle rebuke because the Corinthians had given Paul nothing while he was with them.

2. on your part

a. They should have done their part when Paul was there, but they did not. These good hearted men made up for that.

b. Some people will not respect or bless you for your work, but there will be a few that will that often make up for those who do not.

3. supplied- Gr. **anapleroo-** *to fill up*

a. The Philippian church did this as well. [Phil. 4:18](#)

b. Paul exhorts this church to love and service. He uses the house of Stephanas and these two other men as examples in order to follow and emulate.

18. For they refreshed my spirit and yours. Therefore acknowledge such men.

A. For the refreshed my spirit and yours

1. refreshed- Gr. **anapauo-** *repose, to refresh*

a. These three men who came to minister to Paul remind me of three of David's mighty men who heard his request for water from the well at Bethlehem and fought their way through enemy lines and returned with the water. [2 Samuel 23:15-17](#)

b. These three mighty men took it upon themselves to come and bless Paul when he needed it the most!

c. Paul also says this of on other man: **Onesiphorus** [2 Tim. 1:16](#)

2. spirit- Gr. **pneuma**

a. This is used as we would use it when you say something lifted your spirit.

3. yours

a. The Corinthian church

B. therefore acknowledge such men

1. acknowledge- Gr. **epiginosko-** *to make a thing a subject of*

observation; to have one's character discerned and acknowledged

a. Such men should be noted and praised publicly.

2. **men-** Gr. **toioutos-** *such ones*

19. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

A. The churches of Asia greet you.

1. churches of Asia

a. This would include the church of Ephesus and possibly the other churches found in [Rev. 1-3](#).

2. **greet-** Gr. **aspazomai-** *to embrace*

B. Aquila and Priscilla greet you heartily in the Lord,

1. **Aquila-** *means an eagle*

2. **Priscilla-** *means ancient*

a. These two were helpers of Paul and actually taught Apollos the way of the Lord more perfectly. [Acts 18:26](#)

3. **heartily-** Gr. **polus-** *much*

C. with the church that is in their house.

1. **church-** Gr. **ekklesia**

a. House churches were prevalent in the early church. One of the reasons was because there was a lack of public building available to be used for larger gatherings.

2. **house-** Gr. **oikos**

a. Some teach that the only scriptural form for a church is a house church. This is not the case. Paul met publicly and from house to house. [Acts 20:20](#)

20. All the brethren greet you. Greet one another with a holy kiss.

A. All the brethren greet you.

1. **all the brethren**

a. This is all the church members in Ephesus.

2. **greet-** Gr. **aspazomai-** *to embrace*

B. Greet one another with a holy kiss.

1. holy- Gr. **hagios**

a. This is a key word here. Because unholy kissing became a problem this practice ceased to be used later in church history.

2. kiss- Gr. **philema**

a. The “holy kiss” ([1Co 16:20](#)) was a common mode of greeting, the men kissing the men and the women kissing the women ([Rom 16:16](#); [2Co 13:12](#); [1Th 5:26](#); [1Pe 5:14](#)). If Paul were writing to Western churches, he would say, “Shake hands with one another.” -Warren Wiersbe

b. This was a cultural thing like wearing head coverings were for women. In our culture this would not be appropriate or received well! A handshake will do.

21. The salutation with my own hand—Paul's.

A. The salutation with my own hand

1. **salutation-** Gr. **aspasmos-** *a greeting*

2. **hand-** Gr. **cheir**

a. In his own handwriting

B. Paul's

1. Paul is clarifying that he is the author of this letter although others penned it. He added his own salutation in his own handwriting to authenticate it as coming from him.

22. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

A. If anyone does not love the Lord Jesus Christ,

1. **love-** Gr. **agape**

2. **the Lord Jesus Christ**

a. Using both His divine name and earthly name. One must love Jesus Christ as both divine and as a man in order to be saved.

B. let him be accursed

1. **accursed-** Gr. **anathema-** *given up or devoted to destruction for God's sake* (Sept.: [Num 21:1-3](#); [Deu 13:16-18](#)); therefore, given up to

the curse and destruction, accursed

- a. Those who teach universalism teach that all people will be saved whether they believe or accept Jesus. This verse debunks this thought. Those who don't love the Lord Jesus Christ will be cursed and destroyed.

C. O Lord,

1. This is a divine title.

D. come- Gr. **maranatha-** *from two Aramaic words meaning "our Lord comes." (1Co 16:22), an exclamation uttered in connection with the approaching judgment when the Lord returns*

23. The grace of our Lord Jesus Christ *be* with you.

A. grace- Gr. **charis**

B. *be* with you- lit. *is with you*

1. This letter started out with a proclamation of grace and ends with it.
2. God's grace is with those who have believed.
3. The grace of God is with us all the time. We have grace to live out the Christian life in serving others and doing the will of God.

24. My love *be* with you all in Christ Jesus. Amen.

1. love- Gr. **agape**

- a. Paul loved this group so he corrected them in this letter.

2. Amen- Gr. **amen-** *so be it*