

Corinthians was written in AD 59 from Ephesus (v8) by The Apostle Paul as a spiritual Father to address a communication from the household of Chloe ch 1.11 and six questions from the Assembly itself, presumably the elders.

We can divide the Epistle quite simply as follows

Ch 1 - 4	Divisions
Ch 5 - 6	Difficulties
Ch 7 -10	Disorders
Ch 11 - 15	Doctrines
Ch 16.	Duties

*In ch 1-6, Paul addresses communications from the Household of Chloe.

- 1) Contentions among them. Ch 1 v 11
- 2) Fornication among them. Ch 5
- 3) Going to Law against each other. Ch 6

In the next ten chapters, he deals with the six questions from the Corinthian Church

- 1) Marriage relationships* ch 7
- 2) Virgins* Ch 7.25
- 3) Things offered to idols* ch 8
- 4) Spiritual gifts* Ch 12
- 5) Offering for the saints* Ch 16
- 6) Apollos*. Ch 16 v 12

Note:- * 'peri de'. Used in all these instances

Some of the other indirect issues covered by Paul

- 1). Paul's Apostleship and the right for living off the gospel. Ch 9
- 2). To flee idolatry. Ch 10
- 3). Headship. Ch 11
- 4). Love. Ch 13
- 5). Tongues and Prophecy. Ch 14
- 6). Resurrection. Ch 15

Note:- In ch 9 Paul strongly defends his Apostleship. If proved false, so would all the doctrines he had taught. He taught about God and Christ and the Holy Spirit, he taught about the Local Church and its order, he taught the fundamentals of salvation through Christ alone, he taught about Christ risen from among the dead and the promise of His return. As Paul states in ch 15. We would be of all men most miserable if these were wrong.

In ch 16 Paul enumerates Six Duties for the Corinthians

- a) Collections*
- b) Care of Paul
- c) Care of Timothy
- d) Concerning Apollos*
- e) The house of Stephanus
- f) The coming of Stephanus, Fortunatos, Achaicus

*As noted above he also addresses two of the six questions from the church

OUTLINE

- v1-4. Response to Question No 5
Directions for the Collection for the afflicted and impoverished churches in Judea Ref:- Rom 15.26. 2 Cor 8.9. Acts 24.17
- v5-9. Paul's Itinerary, his possible presence and opportunities in the gospel
- v10-11. Paul's recommendation of Timothy
- v12. Response to Question No 6. Paul Advises about Apollos coming
- V13-14. Paul gives an Exhortation for watchfulness, constancy and charity
- v15-16. Paul's Commendation of The house of Stephanas
- v17-18. Paul writes about the Coming of Stephanas and Fortunatus and Achaicus:
They Probably brought letter from the Corinthian Church.
- v19. Salutation from the Churches of Asia
- v19-20. Salutation of Aquila and Priscilla. Greetings from the brethren
- v20 How to greet one another
- v21-24. Paul's salutation
- v22. Love for Christ. True test of believers
- v23 Grace of Christ
- v24 Love of the Apostle

People :- Paul; Timothy; Apollos; Stephanus; Fortunatos; Achaicus; Aquila; Priscilla.

Churches:- Churches of Asia; Churches of Galatia; Church in house of Priscilla and Aquila

Places:- Jerusalem; Macedonia; Ephesus; Achaia.

Times:- Pentecost

v1-4 Collection for the saints

v1 **Collections:- logeia.** Here a collection of money gathered for the relief of the poor. Similarly from the Churches of Galatia

v2 **Prospered. euodoō.** Prosper. Successful. Gatherings:- **logeia**

See Rom 15:26 and in Judea (Act 11:29,30 24:17; comp. 2Co 8:4 9:1,12).

Towards the close of the national existence of the Jews, Judea and Jerusalem were harassed with various troubles, which in part affected the Jewish Christians. The community of goods which existed among them for a time gave temporary relief but tended ultimately to impoverish all by paralyzing individual motivation to work. (Act 2:44), and hence was soon discontinued.

Interesting to note that he who had by persecutions robbed many of their all (Act 26:10), should become the foremost in exertions for their relief.

- v2. 1. The selfless giver (2 Corinthians 8:2-7)
2. The hilarious giver (2 Corinthians 9:7-8)
3. The regular giver (1 Corinthians 16:2)
4. The sharing and hospitable giver (Romans 12:13)

We therefore learn:-

When we give	First day of the week
Who gives	Everyone
How we give	Lay by in store
What measure we give	As he has prospered

Qualification for giving

2 Corinthians 8:12 - *For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not.*

True stewardship.

1 Cor 4:2 *'Moreover it is required in stewards, that a man be found faithful.'* Example:-

- (a) Surrendering every area of our lives to Jesus (giving ourselves first, like the Macedonians (2 Corinthians 8: 1-7)
- (b) Applying His ownership in relation to our stewardship of our possessions
- (c) Praying continually to seek direction in our stewardship

v3-4 Fellowship to be sent to Jerusalem

v3 **Approve.** (*dokimazō.*) a) to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals. b) to recognise as genuine after examination, to approve, deem worthy.

Liberality. (*charis*). A material gift characterized by Grace

v4 **Meet.** (*axios*) the sense of what is proper,

v5-7 Macedonia

v5 Macedonia. See Paul's reason for the change in his plans in 2 Cor 1.15

v6 Abide. (*paramenō*). To remain beside

Bring me on my journey. (*propempō*) to set one forward, fit him out with the material requisites for a journey

Romans 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled (satisfied) with your [company].

2 Corinthians 1:16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

3 John 1: 6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

v8-9 Ephesus

Great door. Opportunities in gospel

Effectual. Possibility of results. Acts 19 v10-12. v17-20

Adversaries. See Acts 19.v9. v23-41

v10-11 Timotheus. Ref Acts 19.22

v10 **Timotheus.** Honouring God. From Lystra. Saved through Paul's preaching. Eunice, his Jewish mother, and his grandmother Lois taught him the Scriptures from the time he was a young boy.

Without fear :- *cp 2Tim 1. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* Shepherd.

Timothy :-

Evangelist. 2.Tim 1

Shepherd. Phil 2

Teacher. 2 Tim 2

Apollos. (given by Apollo)

Acts 18. 24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus. v25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. v26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly. v27 And when he was disposed to pass into Achaia, the

brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: v28 For he mightily convinced the Jews, [and that] publicly, shewing by the scriptures that Jesus was Christ.

See problem of factions in 1Cor 3

v4 For while one saith, I am of Paul; and another, I [am] of Apollos; are ye not carnal? v5 Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man? v6 I have planted, Apollos watered; but God gave the increase. v7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. v8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. v9 For we are labourers together with God: ye are God's husbandry, [ye are] God's building.

v13 -14 Exhortation

v13 **Watch.** *grēgoreō. Pres act imperative.*

Vigilance

v13. **Stand fast.** *stēkō. Pres act imper.*

Perseverance

v13 **Quit.** *andrizomai. Pres mid imper..*

Endurance. *To make a man of, Or make brave. To show one's self a man, Be brave*

v13. *Be strong. krataioō. Pres pass imper.*

Strength. *To strengthen, make strong. to be made strong, to increase in strength, to grow strong*

v14. *Charity. agapē.*

Affection. *Atmosphere of love*

v15-16 House of Stephanas

v15. Stephanas. a Christian convert of Corinth whose household Paul baptized as the "first-fruits of Achaia." (1 Corinthians 1:16; 16:15). (A.D. 53)

1 Corinthians 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other

v15 **First fruits.** (*aparchē*). "to take away". The firstfruits of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time."

Vine:-

(a) To the presence of the Holy Spirit with the believer as the **firstfruits** of the full harvest of the Cross, Rom 8:23;

(b) To Christ Himself in resurrection in relation to all believers who have fallen asleep, 1Cr 15:20, 23;

(c) To the earliest believers in a country in relation to those of their countrymen subsequently converted, Rom 16:5; 1Cr 16:15;

(d) To the believers of this age in relation to the whole of the redeemed, 2Th 2:13

v15 **Addicted.** *Vine :- Verb. Greek: tasso. Set. "to arrange, assign, order," is translated "set (under authority)" in Luk 7:8. In 1Cr 16:15, RV, "have set (themselves)," AV, "addicted."*

This was a deliberate exercise on their part

v15 **Ministry.** *diakonia.* the ministrations of those who render help to others in Christian affection.

Notes on v16. **Submit** (*ὑποτάσσω*.) to obey, be subject. This word was a Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

See use in Luk 2:51. And he went down with them, and came to Nazareth, and was **subject** unto them: but his mother kept all these sayings in her heart.

Helpeth. (*synergeō*.) Means:- to work together, help in work, be partner in labour to put forth power together with and thereby to assist

Mar 16:20. *And they went forth, and preached every where, the Lord **working** with them, and confirming the word with signs following. Amen.*

Rom 8:28. *And we know that all things **work** together for good to them that love God, to them who are the called according to his purpose.*

1Co 16:16. *That ye submit yourselves unto such, and to every one that **helpeth** with us, and laboureth.*

2Co 6:1. *We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*

Laboureth. (kopiaō). To grow weary, tired, exhausted (with toil or burdens or grief)
To labour with wearisome effort, to toil, Of bodily labour

v17-18 Stephanas and Fortunatus and Achaicus:

v17 **Stephanas** stef'-a-nas (Stephanas): The name occurs only in 1Co 1:16; v15-18.

Stephanas was a Christian of Achaia; his household is mentioned here as the first family won to Christ in Achaia, and in 1Co 1:16 as among the few personally baptized by Paul at Corinth.

Fortunatus for-tu-na'-tus (Phortounatos): A Roman proper name turned into Gr; same as Latin adjective fortunatus, meaning "blest," or "fortunate." Found only here

Achaicus. According to Spiros Zodhiates (The Complete Word Study Dictionary New Testament) the name Achaicus means "belonging to Achaia," and Achaia (Αχαΐα) is the name of the Roman province that covered the southern part of modern Greece — the northern part was called Macedonia. The city of Corinth was situated in Achaia.

The name Achaia and thus Achaicus comes from the Greek noun αχος (achos), meaning grief:

The name Achaicus literally means Man Of Anguish. It can not be estimated to which extent people were conscious of this meaning, but the parallel with 'Man Of Sorrows' is striking.

v18 **Refreshed** "anapauō". to cause or permit one to cease from any movement or labour in order to recover and collect his strength. To give rest, refresh, to give one's self rest, take rest To keep quiet, Of calm and patient expectation

Acknowledge. epiginōskō. to become thoroughly acquainted with, to know thoroughly to know accurately, know well

The churches of Asia

v19 Asia. (orient). The passages in the New Testament where this word occurs are the following; Acts 2:9; 6:9; 16:6; 19:10; 19:22; 19:26; 19:27; 20:4; 20:16; 20:18; 21:27; 27:2; Romans 16:5; 1 Corinthians 16:19; 2 Corinthians 1:8; 2 Timothy 1:15; 1 Peter 1:1; Revelation 1:4; 1:11. In all these it may be confidently stated that the word is used for a Roman province which embraced the western part of the peninsula of Asia Minor and of which Ephesus was the capital.

Asia--not all Asia Minor, but Lydian Asia only, of which Ephesus was the capital.

Aquila and Priscilla

Aquila, a native of Pontus, by occupation a tent-maker, whom Paul met on his first visit to Corinth (Act 18:2). Along with his wife Priscilla he had fled from Rome in consequence of a decree (A.D. 50) by Claudius commanding all Jews to leave the city. Paul stayed with him at Corinth, and they worked together at their common trade, making Cilician hair-cloth for tents. On Paul's departure from Corinth after eighteen months, Aquila and his wife accompanied him to Ephesus, where they remained, while he proceeded to Syria (Act 18:18,26). When they became Christians we are not informed, but in Ephesus they were (1Cr 16:19) Paul's "helpers in Christ Jesus." We find them afterwards at Rome (Rom 16:3), interesting themselves still in the work of Christ. They are referred to some years after this as being at Ephesus (2Ti 4:19). This is the last notice we have of them.

v20. **holy kiss.** Generally men with men and women with women. See 2Cor 13:12. 1Thess 5:26. Cp 1Peter 5:14. "A kiss of love"

Vine:- The "kiss" took place thus between persons of the same sex. In the "Apostolic Constitutions," a writing compiled in the 4th century, A.D., there is a reference to the custom whereby men sat on one side of the room where a meeting was held, and women on the other side of the room (as is frequently the case still in parts of Europe and Asia), and the men are bidden to salute the men, and the women the women, with "the kiss of the Lord."

Salutation

v22 **Anathema.** which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person devoted. Any object so devoted to Jehovah was irredeemable. If an inanimate object, it was to be given to the priests (Numbers 18:14) if a living creature or even a man, it was to be slain (Leviticus 27:28-29). The word anathema frequently occurs in St. Paul's writings, and is generally translated accused. An examination of the passages in which it occurs shows that it had acquired a more general sense as expressive either of strong feeling (Romans 9:3) or of dislike and condemnation (1 Corinthians 12:3; 16:22; Galatians 1:9)..

*Act 23:14. And they came to the chief priests and elders, and said, We have bound ourselves under a great **curse**, G331 that we will eat nothing until we have slain Paul.*

*Rom 9:3. For I could wish that myself were **accursed** from Christ for my brethren, my kinsmen according to the flesh:*

*1Co 16:22. If any man love not the Lord Jesus Christ, let him be **Anathema Maranatha**.*

*Gal 1:8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be **accursed**.*

Maranatha. The Lord cometh or will come

Vine:- Greek: maran-atha. is the Greek spelling for two Aramaic words, formerly supposed by some to be an imprecatory utterance or "a curse reinforced by a prayer," an idea contrary to the intimations conveyed by its use in early Christian documents, e.g., "The Teaching of the Apostles," a document of the beginning of the 2nd cent., and in the "Apostolic Constitutions" (vii. 26), where it is used as follows: "Gather us all together into Thy Kingdom which Thou hast prepared. Maranatha, Hosanna to the Son of David; blessed is He that cometh, etc."

The first part, ending in 'n,' signifies "Lord;" as to the second part, the Fathers regarded it as a past tense, "has come." Modern expositors take it as equivalent to a present, "cometh," or future, "will come." Certain Aramaic scholars regard the last part as consisting of 'tha,' and regard the phrase as an ejaculation, "Our Lord, come," or "O Lord, come." The character of the context, however, indicates that the Apostle is making a statement rather than expressing a desire or uttering a prayer.

As to the reason why it was used, most probably it was a current ejaculation among early Christians, as embodying the consummation of their desires.

"At first the title Marana or Maran, used in speaking to and of Christ was no more than the respectful designation of the Teacher on the part of the disciples." After His resurrection they used the title of or to Him as applied to God, "but it must here be remembered that the Aramaic-speaking Jews did not, save exceptionally, designate God as 'Lord'; so that in the 'Hebraist' section of the Jewish Christians the expression 'our Lord' (Marana) was used in reference to Christ only" (Dalman, The Words of Jesus).

v23. *The grace of the Lord Jesus Christ*

v24. *The love of the Apostle*