

Notes on the Greek New Testament
Day 237 – August 25th – 1 Corinthians 16:1-24

Works frequently referenced in these notes on 1 Corinthians

John Drane	<i>Paul</i> , Lion Publishing, Berkhamstead, 1976
Leon Morris	<i>The First Epistle of Paul to the Corinthians</i> , Tyndale New Testament Commentary, 2 nd Ed., IVP, Leicester, 1985
Anthony C Thistleton	<i>The First Epistle to the Corinthians</i> , The New International Greek Testament Commentary, Eerdmans, Grand Rapids, 2000

1 Corinthians 16:1

Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

On περι δε cf. 7:1, 25; 8:1; 12:1

λογείας Noun, gen s λογεια, ας f
contribution, collection

This word is found only in papyri and inscriptions and here in the NT.

Thistleton writes, "As Collins observes, each of Paul's longer or major epistles makes reference to giving, finance, and collecting contributions (1 Cor 16:1-4; Rom 15:25-28; 2 Cor 8-9; Gal 2:10). In Gal 2:10 it expresses tangibly a recognition of mutual care, responsibility, and sharing on the part of the different ethnic or economic statuses within the worldwide church (Jew and Gentile). This 'sealed' the agreement with James of Jerusalem, Peter and John about the Gentile mission (Gal 21-10)." Having surveyed the various references to the collection in Paul's letters, particularly 2 Corinthians, he concludes, "In this light, it is theologically entirely appropriate to speak of 'the collection' not as a mundane chore of 'maintaining' the church in any routinised mechanistic sense, but of 'maintaining' (in the sense of *nurturing*) others by passing on *freely received grace*, *χαρις* ...; by tangibly and publicly expressing mutuality and reciprocity in *κοινωνία* or *partnership*; and by *serving* (*διακονία*) others, even as Christ has yielded up his riches *to serve*. All of this brings *blessing* (*εὐλογία*) alike to the one who gives and the one who receives."

ὥσπερ as, even as

διέταξα Verb, aor act indic, 1 s διατασσω
command, give instructions

Verse 2

κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐδοῦται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

σαββατον, ου n (often in pl) the seventh day, Sabbath, week; μιαν σαββατον first day of the week

Cf. Mk 16:2; Lk 24:1. "This is the first piece of evidence to show that Christians observed that day, though there is no reason to doubt that it was their custom from the first (cf. Jn 20:19,26; Acts 20:7; Rev 1:10)." Morris

ἕκαστος, η, ου each, every

παρ ἑαυτῶ τιθετω let him put by himself, i.e. let him store up.

θησαυρίζω store up, save, put aside

ὃ τι ἐὰν whatever

εὐδοῦται Verb, pres pass dep subj, 3 s
εὐδοομαι have things go well (for oneself) [literally 'to journey well'], earn, gain money

"The meaning is that one's giving should be in direct proportion to the way one prospers; it should be determined as a matter of principle, not something done on impulse." Morris

ὅταν when

ἔλθω Verb, aor act subj, 1 s ἔρχομαι

τοτε then, at that time

λογεια cf v.1

Verse 3

ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·

παραγένωμαι Verb, aor midd dep subj, 1 s

παραγινομαι come, arrive, appear

οὓς ἐὰν whomever

δοκιμάσητε Verb, aor act subj, 2 pl δοκιμαζω
approve

"Paul is alluding to the *trusted integrity* of those who can serve on behalf of a potentially suspicious congregation in which there are already 'splits' and perhaps competing patrons. His directive will work without back-firing only if these representatives who carry delegated responsibility for substantial funds amidst the hazards and perils of a long journey are utterly approved as 'tried and true.'"

Thistleton

δι ἐπιστολῶν who is to write these letters? It could be the church who both commends and writes the letters of commendation, but Morris thinks that these words go with πεμπῶ – the church commends but Paul sends those whom they have chosen with letters of commendation/introduction written by himself.

πεμπῶ send

ἀπενεγκεῖν Verb, aor act infin ἀποφέρω
carry, carry away

Note that Paul is careful at no time to take the money himself.

χαρις, ἰσος f here = gift

"Its use to denote God's *grace* would hardly escape the awareness of the readers."

Thistleton

Verse 4

ἐὰν δὲ ἄξιον ἦ τοῦ κάμει πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

ἄξιος, α, ον worthy, fitting

Morris follows Moffatt in thinking ἄξιον here refers to the gift. In the translation of Moffatt "If the sum makes it worth my while to go, they will accompany me." (So also NIV.) Others see the reference merely to Paul's uncertainty regarding his timetable, or regarding circumstances at Jerusalem. "By the time he wrote 2 Cor 1:15-16, Paul had firmly decided to accompany the party, and according to Rom 15:26-27 'the collection' was duly made ready." Thistleton

ἦ Verb, pres subj, 3s εἰμι

κάγω a compound word = και ἐγώ

ἐμοὶ Pronoun, dat s ἐγώ

Verse 5

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,

ἐλεύσομαι Verb, fut midd dep indic, 1 s
έρχομαι

ὅταν see v.2

διέλθω Verb, aor act subj, 1 s διέρχομαι
pass through, go through

The plan to 'go through' Macedonia would allude primarily to Thessalonica and Philippi. The present διέρχομαι has the force of 'imminent purpose' (Findlay) or 'firm intention' (Barrett).

"Paul does not know when he will come to them but it will be after he has gone through Macedonia, visiting the churches there." Morris suggests that the repetition of his intention to go through Macedonia is to emphasise this part of the plan which was something previously unknown to them: "They evidently knew that he was planning to visit them (even if some of them said he would never make it). But they had not known of Paul's plan for Macedonia. Now he tells them what he hopes to do, and they can see just where his visit to their own city fits in. His use of the present tense for future action is not uncommon; it lends an air of greater definiteness to the plan."

Verse 6

πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἕαν πορεύωμαι.

τυχὸν Verb, aor act ptc, n nom/acc s τυγχάνω

receive, experience; τυχον or εἰ τυχον

if it should turn out that way, perhaps

παραμενῶ Verb, fut act indic, 1 s παραμενω

stay, remain

ἢ or

παραχειμάζω spend the winter

"Paul hopes that he may combine a pastorally productive period with waiting for appropriate weather to travel." Thistleton

προπεμπῶ send on one's way, help on one's way, escort, accompany

Help on one's journey, i.e. with food, money, companions etc.

οὗ ἕαν whenever

Note the uncertainty with which Paul speaks of the plans.

"It is worth noticing that, while Paul had evidently to change his plans more than once, and was accused of fickleness accordingly (2 Cor 1:15ff), the plan outlined here was the plan eventually adopted: he went from Ephesus to Macedonia, then to Greece, where he stayed three months (Acts 20:1-3)." Morris

Verse 7

οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψη.

θέλω wish, will

ἄρτι now, at the present

παροδος, ου f passage; εν π. in passing
 'just in passing.'

ἰδεῖν Verb, aor act infin ὄραω see
 ἐλπίζω hope, expect
 χρόνος, ου m time, period of time
 ἐπιμενω remain, stay
 ἐπιτρεπω let, allow, permit

On *if the Lord permits* compare 4:19; Acts 18:21; Heb 6:3; James 4:13-15. "He is the Lord's servant. He must go where the Lord wills. All his plans must therefore be subject to the proviso (expressed or not) that the Lord may intervene and direct him elsewhere." Morris

Verse 8

ἐπιμενω δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·
 ἕως until, while

Confirms that this letter was written from Ephesus, sometime around the middle of spring.

Verse 9

θύρα γάρ μοι ἀνέφγεν μεγάλη καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.

θυρα, ας f door, gate
 ἀνοιγω open

The perfect has the force 'it stands open.' For this metaphor cf. 2 Cor 2:12; Col 4:3.

μεγας, μεγαλη, μεγα large, great
 ἐνεργης, ες active, effective
 ἀντικειμαι oppose, be against

"Paul's abrupt reference to them [opponents] reminds us that the Christian is not usually left to pursue his work unhindered. It is part of the condition under which we serve God that when we have great opportunities of service we have also serious difficulties." Morris
 See Acts 19 for the opposition to Paul at Ephesus, also reference in this epistle at 15:32.

Verse 10

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ ἐγώ·

ἐὰν δὲ ἔλθῃ Τιμόθεος "Conzelmann, Fee, and Collins rightly point out that since Paul explicitly states that he has sent Timothy to Corinth (4:17), the indefinite construction refers to the uncertainty not of the event, but of his time of arrival. With some support from BAGD they propose 'Whenever Timothy comes,' which is surely right." Thistleton

βλεπω see, see to it
 ἀφοβως without fear
 γένηται Verb, aor subj, 3 s γινομαι

"From this very letter we may infer that there were some among the Corinthian believers who were confident and self-willed. Paul evidently feared that Timothy might not be adequate for a confrontation with such people, a fear which subsequent events were to show was well-founded." Morris. Since Timothy would come as Paul's representative and would continue Paul's work (cf. also 4:17), "any hostility toward Paul would be likely to rub off on Timothy as Paul's 'delegate,' 'representative' or co-worker. They may perhaps have preferred to welcome Apollos rather than Timothy." Thistleton

ἐργαζομαι work, do, perform

Verse 11

μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

ἐξουθενεω despise, treat with contempt
 προπεμπω see v.6
 εἰρηνη, ης f peace
 ἐκδεχομαι wait for, look forward to

"The fact that he looks for Timothy to return shows that Paul had sent him on a specific task, not with a roving commission. The reference to *the brothers* is not clear. Acts 19:22 mentions only Erastus as being with him, though, of course, there may have been others. Paul may mean that he expects Timothy to come back with some brothers from Corinth. It is also possible that the brothers are with Paul, and that together they await Timothy's return." Morris

Verse 12

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

The περι δε suggests that the Corinthians had asked that Apollos should come. In the light of the existence of an Apollos 'party' at Corinth (cf. 1:12) Paul is at pains to stress that he has not sought to keep Apollos from them but has encouraged him to visit along with others. The πολλα may either mean 'many times' or be intensive 'earnestly.'" Thistleton

παρακαλεω exhort, encourage, urge
 παντως by all means, surely; οὐ π. not at all, by no means
 θελημα, ατος n will, wish, desire

Opinions differ as to whether it is the will of God that is spoken of here or that of Apollos.

ἐλεύσεται see v.5

ὅταν see v.5

εὐκαιρεω have time, have opportunity

Either Apollos was currently too busy, or he did not believe that this was an opportune time for him to visit. He may have been sensitive to the divisions at Corinth and have thought that a visit at this time might only exacerbate the difficulties.

Verse 13

Γρηγορείτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

γρηγορεω be or keep awake, be alert

The present imperatives demand continuing action, 'keep alert, stand firm...'

στήκετε Verb, perf act indic & imperat, 2 pl
ἵστημι stand, stand firm, hold ground.

πίστει Noun, dat s πιστις

ἀνδρίζεσθε Verb, pres midd/pass dep imperat,
2 pl ἀνδρίζομαι act like a man

"May refer to courage (as NIV ...), but more probably is meant to counter the immaturity so manifest in some of the Corinthians." Morris

κραταιοῦσθε Verb, pres midd/pass dep
imperat, 2 pl κραταιοομαι become
strong

Verse 14

πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

γινέσθω Verb, aor midd dep imperat, 3 s
γίνομαι

"In manliness Paul is not looking for aggressiveness or self-assertion, but the strength that shows itself in love." Morris.
"As Paul has argued earlier, *childishness* often takes the form of self-centred concern and short-term gratification. Hence he pleads that whatever the Corinthian Christians do, the motivation and attitude should be that of 'love', i.e., a concern for the good of 'the other' which embodies *respect* and seeks to *build them* up in the long term (cf. 8:7-13; 13:1-13)." Thistleton

Verse 15

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·

παρακαλεω exhort, encourage, urge

Here 'ask.' "Bjerkelund shows that in many examples of contemporary Greek it serves to introduce a request on the basis of a specific personal or institutional relationship between the sender and addressee, sometimes of friendship, sometimes of commerce, often of some official standing (see further above under 1:10)." Thistleton

οἰκία, ας f house, home, household
ἀπαρχη, ης f firstfruit, first portion

Cf. 1:16. The meaning is not simply 'first' in order of time (first converts), maybe not *even* first in this sense, "*firstfruits*, derives its main significance not primarily from being *first* in a sequential sense, but *first* in the sense of contributing a *sample, pledge or promise of 'more to come'.*" Thistleton

διακονία, ας f ministry, service

τασσω appoint, designate, set aside

The verb τασσω expresses the fact that the household of Stephanus had chosen to take on this task – of 'ministering to the saints'. They willingly devoted themselves to Christian service. I.e. "*those* whose loyal work and witness holds *promise of more believers* 'to come.'" Thistleton

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Verse 16

ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι.

ὑποτασσω put in subjection; pass. be
subject, submit to

τοιουτος, αυτη, ουτον correlative pronoun and
adjective such, of such kind

συνεργεω work with, work together with
κοπιαω toil, work hard, labour

"Authentic leadership and service entail 'hard toil' (κοπιωντι), which in turn deserves respect and honour." Thistleton

Verse 17

χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,

χαίρω rejoice, be glad

'I am delighted.'

παρουσία, ας f coming, arrival, presence
ὑμετερος, α, ον possessive adj of 2 pl your
ὑστερημα, τος n what is lacking

"He does not spell out the meaning of *what was lacking from you*, but it seems that Paul was feeling his separation from the Corinthians; 'my lack of you' is the sense of it." Morris. "In modern English idiom Paul seems to say that they *compensate* for his 'missing' his dear Christian brothers and sisters there." Thistleton

ἀναπληροω fill up, meet (the requirements)

Verse 18

ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιοῦτους.

ἀναπαυω give relief, refresh

'they have raised my spirits.'

ἑμος, η, ον 1st pers possessive adj my, mine

και το ὑμων 'just as they do yours.'

ἐπιγινώσκω perceive, recognise

Show appreciation for.

τοιουτος see v.16

Verse 19

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.
ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ
Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησία.

ἀσπάζομαι greet, welcome, say goodbye

αἱ ἐκκλησίαι τῆς Ἀσίας. Paul uses Ephesus as a centre for ministry to the entire province of Asia, cf. Acts 19:10,26.

πολλά here of intensity – 'warmly.'

The authentic Pauline reading Πρίσκα occurs in κ B 33 (and as Πρείσκας in p⁴⁶) while many other MSS read Πρίσκιλλα, the diminutive form familiar from the book of Acts.

οἶκος, οὐ m house, home, household

For Aquila and Priscilla, see Acts 18 and Rom 16:4,5. "Barrett suggests that their various moves (Rome to Corinth, Corinth to Ephesus, and probably Ephesus back to Rome, when Claudius's edict was relaxed in AD 54) imply 'that they were not without money.' Travel was either for the wealthy or for those with productive business prospects. Hence it is by no means surprising that around late AD 52 or AD 53 they had acquired a house large enough to accommodate meetings for worship. In 'Aquila and Prisca' we see a combination of true Christian devotion and sacrifice, a vision for the spread of the gospel, deep affection for Paul, and affection for communities of Christians in a network of location that was growing into a worldwide church. F F Bruce observes that it was probably during this period of the Ephesian ministry that Prisca and Aquila 'risked their necks' for Paul's life (Rom 16:4). Bruce points out that this corrects the picture of an 'unlovable' Paul so often promoted in modern secular mythology, as well as the mistaken notion that Christian faith simply serves self-affirmation." Thistleton

Verse 20

ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

ἀλλήλων, οἷς, οὐς one another

φιλημα, τοῦς n kiss

Cf. Rom 16:16; 2 Cor 13:12; 1 Thess 5:26 also 1 Peter 5:14. Drawing on the work of Klassen, Thistleton says, "In Graeco-Roman society the role of the kiss varies with geographical location and one's place or level in society: 'Graeco-Roman society treated the public kiss ... with considerable reticence,' although in some cases it 'serves ... as confirming reconciliation.' ... We conclude that it constituted a physical sign in the public domain of respect, affection and reconciliation within the Christian community, and that its distinctive use among fellow believers *underlined and nurtured the mutuality, reciprocity, and oneness of status and identity which all Christians share across divisions of race, class and gender*: It was clearly open to abuse, as patristic sources demonstrate, and a counterpart is needed today that offers an effective sign in the public domain that accords with these aims." Thistleton

Verse 21

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

ἀσπασμος, οὐ m greeting

χειρ, χειρὸς f hand, power

"It was Paul's custom to dictate his letters to an amanuensis who wrote them down. But as his letters draw to a close the apostle would take the pen and write a few words himself. His handwriting, he says, 'is the distinguishing mark in all my letters' (2 Thess 3:17)." Morris See also Gal 6:11; Col 4:18; Philem 19. It was also probably a mark of affection.

Verse 22

εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.

Μαράνα θά.

φιλεω love, have deep feeling for, kiss

ἦτω Verb, pres imperat, 3 s εἰμι

ἀνάθεμα, τοῦς n cursed, under the curse of God

See 12:3. Paul's call for love towards God is placed in a covenant setting of blessing and curse. He has set out throughout the letter the demands of the Gospel and is now in effect saying, "are you 'in' or are you 'out'?" The question is posed in the light of the prospect of Christ's coming who will say either 'go from me you who bear the anathema' or 'come to me, you who bear the blessing' (cf. Matt 24:34,41).

μαρανα θα (in Aramaic) our Lord, come!

or μαραν αθα our Lord has come!

"Being Aramaic, the expression cannot have originated among the Greeks, but must have expressed a sentiment that the early church regarded as very important, else the foreign word would never have been taken over in this way by Greek-speaking Christians... Probably the best way of taking it is to divide the expression as *Marana tha* and take the verb as imperative, 'Our Lord, come' (a prayer like that in Rev 22:20, 'Come, Lord Jesus'). It would then express the eager longing felt by the church in those early days for the speedy return of the Lord." Morris

Verse 23

ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

Many MSS read Ἰησοῦ Χριστοῦ

Verse 24

ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

"Notice the *all*. He has some doughty opponents at Corinth, and there were some whom he had had to rebuke sharply. But he bears no malice. He sends love to all of them, a love in Christ Jesus." Morris

"Paul wishes to assure his readers that whatever have been the stresses and strains within a vibrant, articulate, overly self-centred church, he never doubts the work of God's grace within them (cf. 1:4-9), and he holds them in his heart with genuine 'love.'... He loves 'all' of them, not simply 'the weak' nor the most gifted, nor 'Paul's group' (1:12). It is as he sees them as One Body ἐν Χριστῷ Ἰησοῦ that he sends them his genuine 'love' to be 'with' them 'all'." Thistleton