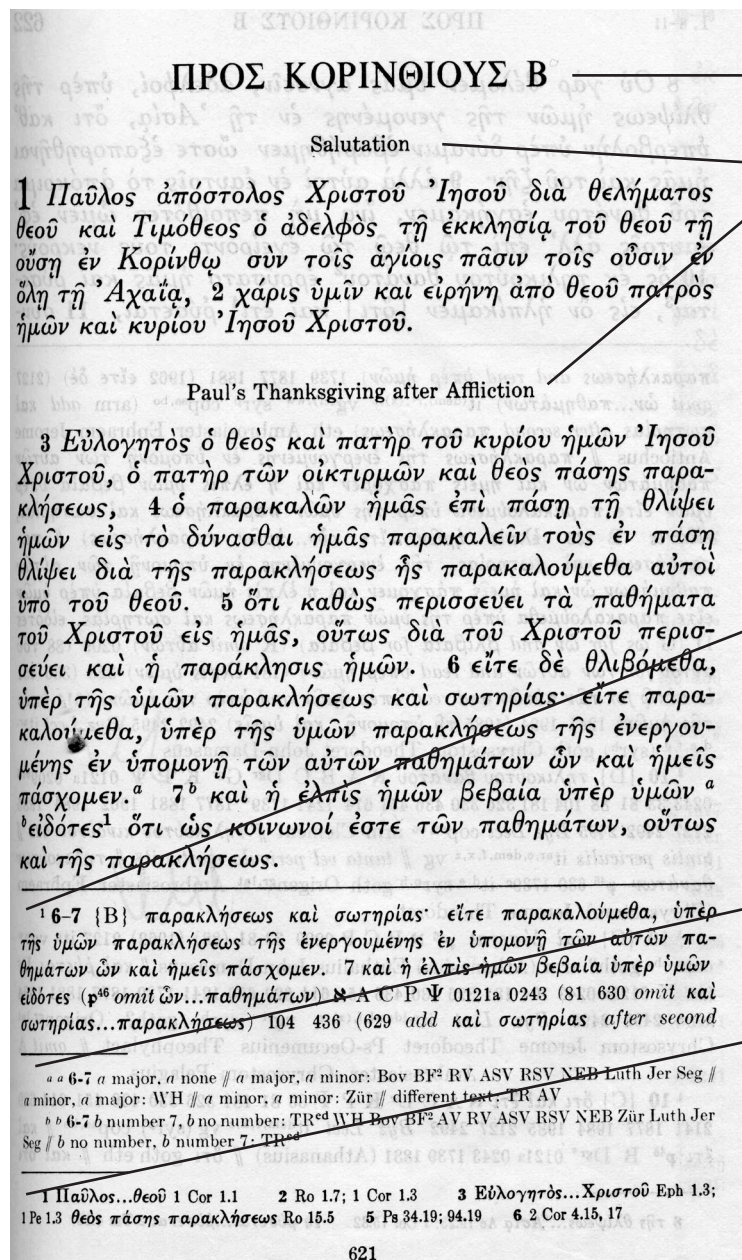


2 Corinthians 1.1-2

Here is a page from The Greek New Testament UBS 3rd edition corrected 1973. It is an up-to-date version of the Greek Text, used all over the world today.



This is the **Title**:
To the Corinthians B ie. 2 Corinthians

An English **paragraph sub-title**

Here follows the Greek text that the editors wish to print as their version of the current text as best as they think it can be presented.

This draws attention to a **textual variant** which is located at verse 6-7 in the text. The certainty of the Greek text printed is given a 'B' rating by the editors. Then the alternative is given // followed by some supporting manuscript evidence for each alternative reading.

Some **punctuation variants** are noted in other versions of the Greek and English texts

Lastly, at the bottom of the page various **expressions in Greek** are noted and a selection of other places where the New Testament uses these expressions are given for us, with their references. Sometimes just a reference is given for comparison.

A **textual variant** is a variation in the text noted as various manuscripts [MSS] are compared. Some of the variations are open to simple and obvious explanations as to how they came to be written; others are not.

The science of **textual criticism** is a whole field of study in itself. We shall look at this a little later in our studies, and observe actual difficulties and try to see how they may be sorted.

For the purpose of the reader of the Greek New Testament, it is vital to know [a] if there is variation in the mss witness, and [b] what are the alternatives, and then [c] how likely is each alternative? This is why, of course, they are noted, to alert the reader. It is also important to recognise that many of the variations are small and trivial; others are not. So, it is good to know when a significant deviation turns up, and what are the likely alternatives, as well as the likelihood of them being the best attested witness from the many mss which are available of the New Testament.

1 Corinthians 1.1-3

Greek Text UBS 3 corrected [1983]

1	Παῦλος	ἀπόστολος	apposition
2		Χριστοῦ Ἰησοῦ	
3		διὰ θελήματος	prepositional phrase
4		θεοῦ	
5	καὶ		conjunction [1,6]
6	Τιμόθεος	ὁ ἀδελφὸς	apposition
7		τῇ ἐκκλησίᾳ	
8		τοῦ θεοῦ	indirect object
9		τῇ οὔσῃ ἐν Κορίνθῳ	i.o. apposition
10		σὺν τοῖς ἁγίοις πᾶσιν	prep. phrase
11		τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ	
12	χάρις	ὑμῖν	
13	καὶ		conjunction[12,14]
14	εἰρήνη		
15		ἀπὸ θεοῦ πατρὸς ἡμῶν	
16		καὶ	conjunction[15,17]
17		κυρίου Ἰησοῦ Χριστοῦ.	

The paragraph:

Lines 1-17 record a
verbless sentence such
is used in a shorthand
'memo' style of construc-
tion:

[a] A and B

[b] to C

[c] Greeting

This verbless form of
construction is typical
for Salutations, greetings,
introduction and the like.

A stiff, formal, grammatical translation

1 *Paul an apostle*
2 *of Christ Jesus*
3 *through the will*
4 *of God*
5 *and*
6 *Timothy the brother*
7 *to the church*
8 *of God*
9 *being in Corinth*
10 *with all the saints*
11 *in the whole of Achaia*
12 *Grace to you [pl]*
13 *and*
14 *peace*
15 *from God our father*
16 *and*
17 *the Lord Jesus Christ*

Apposition: We see three examples in this section.

[1] line 1 where Paul is renamed, or re-stated as the apostle

Notice here that there is no article before the word apostle [we say that “apostolos” is anarthrous]. This is significant, because Paul is “an apostle” among a number of them. He is not designating himself as “the” apostle; a term which is properly only applied to Jesus Himself, as the authorised messenger of God. Both Paul and Timothy, connected by the conjunction “and”, make up the two persons from which the letter comes.

[2] line 6 where Timothy is re-stated as “the brother”. Notice here the definite article “the”. We might simply translate it as ‘brother Timothy’; however, it may convey as a joint pair of senders of the letter, two distinct functions. One of them is an apostle, the other is the brother [who the Corinthians know]. Paul writes as an apostle, Timothy co-sends the letter as the brother known to the recipients.

[3] lines 7 and 9 use the dative case to express that the letter is sent to the church of God, but this is the same church, further delineated as the one that is at Corinth. The use of the prepositional phrase of lines 10-11 tells us further that the church at Corinth has around it a wider area than Corinth itself, all the saints in the province of Achaia. Paul obviously writes to all the Christians around, but designates the “church” as being in Corinth, not the province.

Conjunction - “and”

[1] At line 5, “and” connects lines 1 and 6; thus forming a compound of Paul and Timothy as the two persons from whom the letter comes.

[2] At line 13, “and” connects lines 12 and 14, joining together “grace and peace”.

[3] At line 16, “and” connects lines 15 and 17 together; God the Father and the Lord Jesus Christ.

These three uses of the conjunction indicates that we need to treat Paul and Timothy, grace and peace, God the Father and Jesus, as three units of two, each of which has been joined together. The impact of this is that we take grace and peace together, both of which are from God the Father and the Lord Jesus Christ.

Prepositional phrases

[1] line 3 “through the will of God”

[2] line 10 “with all the saints”

[3] line 11 “in the whole of Achaia”

[4] line 15 “from God the Father and the Lord Jesus Christ”

Apostle

In earlier history an apostle [ἀπόστολος] meant a messenger. It could be used of any group of men sent out by others on a particular mission; such as the dispatch of a fleet. However, the way Paul is using the word here is much more influenced by what the Hebrew language means by a **shaliach**. This was a man sent out by his master with a legal authority to engage his master in contracts. The shaliach required a very clear idea of his master's wishes, and a resolute desire to be only obedient to him within the limit of his given authority.

Within the New Testament there are different groups of people, who are called "apostles" who carry out this authoritative task for those who send them.

1. The word is used of **Jesus Himself**. He is our apostle and High-priest [Hebrews 3.1]. Significantly the characteristic which is emphasized in the action of Jesus is his faithfulness to the One who appointed him.

2. The word is used of **the apostles of Christ** [2 Cor. 1.1, 11.13] where it refers to that small group of twelve men who followed Jesus throughout his earthly ministry. When was Matthias being elected to fill the place of Judas Iscariot [Acts 1.26], the requirement set out there, at that time, [Acts 1.21-22], was that the person would have accompanied them all the time of Jesus' ministry from the baptism of John until the ascension of Jesus. It was required that such a person should become, with the rest of the apostles, a witness to the resurrection.

3. We can also add to the Twelve the immediate number of Paul, James and Barnabas, [Gal. 1.19ff, 1 Cor. 9.33f] and perhaps we should also count Andronicus and Junias [Romans 16.7] .

4. We notice that the word is used in 2 Cor. 8.23 and Phil 2.25 of persons who are delegated by a **local church** to execute a particular mission for that church.

By calling himself an apostle, Paul is making clear his authority, his commission, and his faithfulness to the One who commissioned him. He is establishing why he ought to be listened to by a church in a city to which he had never personally been. Later, towards the end of the letter, Paul does acknowledge that he has written boldly to the church at Rome [15.15]; and he states that this boldness arises from the grace of God given him. So he is aware of his authority and also in what he is doing in writing to the believers at Rome.

Bishop Handley Moule gives us the following explanatory paraphrase of our section:

1.1 Paul an apostle of Christ Jesus, His commissioned representative-messenger, **through God's will**, and therefore commissioned by nothing less than His *fiat*, **and Timotheus the brother**, the fellow-Christian and fellow-worker known to all, **to the Church of God** - the Community of Christians who enjoy the prerogatives of God's ancient Ecclesia in Israel - **which is even in Corinth**, and finds there its own local expression and unity and representative member of the great whole, together **with all the holy ones who are** to be found, in different places and under differing circumstances, **in the whole province of Achaia**:

1.2 Grace to you and peace, free and benignant divine favour, and its fair resultants of reconciliation with the Holy One, and inward rest through His presence in the heart, **from God our Father** - that name of infinite nearness and love, revealed to us in the beloved Son, who has made us His own brethren - **and from the Lord Jesus Christ** - known within living memory, as dwelling with men in Palestinian villages and towns, spending human life and dying human death in uttermost literal experience, yet now, in the Spirit's power, marvelously resident in the Church of God with an eternal and transcendent glory which cannot be hid.