

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 1 : A Commentary on the First Epistle to the Corinthians

*A Commentary on the First Epistle to the Corinthians [C. K. Barrett] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This book has hardback calendrierdelascience.com-library, With usual stamps and markings, In fair condition, suitable as a study calendrierdelascience.com dust jacket.*

His apostolic authority, which was questioned by some in Corinth, is thus set out at the commencement of the Epistle. And Sosthenes our brother. From his name being thus joined with that of the Apostle, we may conjecture that he was his amanuensis in writing this Epistle, the salutation only 1 Corinthians Benson Commentary 1 Corinthians 1: Paul, called to be an apostle — There is great propriety in every clause of the salutation, particularly in this, as there was a faction at this time in the church at Corinth, which pretended to entertain doubts of his apostleship, 1 Corinthians 9: Through the will of God — Termed the commandment of God, 1 Timothy 1: This was, to the churches, the ground of his authority; to Paul himself, of an humble and ready mind. By the mention of God, the authority of man is excluded, Galatians 1: And Sosthenes — If, as most commentators think, this person be that chief ruler of the synagogue at Corinth, mentioned Acts And as it seems he had considerable influence among the Corinthians, it was prudence, as well as humility, in the apostle, thus to join his name with his own, in an epistle where he was to reprove so many irregularities. Sosthenes our brother — Probably this word is emphatical; as if he had said, Who, from a Jewish opposer of the gospel, became a faithful brother. But in the true church of God are all who are sanctified in Christ Jesus, called to be saints, and who call upon him as God manifest in the flesh, for all the blessings of salvation; who acknowledge and obey him as their Lord, and as Lord of all; it includes no other persons. Christians are distinguished from the profane and atheists, that they dare not live without prayer; and they are distinguished from Jews and pagans, that they call on the name of Christ. Observe how often in these verses the apostle repeats the words, Our Lord Jesus Christ. He feared not to make too frequent or too honourable mention of him. To all who called upon Christ, the apostle gave his usual salutation, desiring, in their behalf, the pardoning mercy, sanctifying grace, and comforting peace of God, through Jesus Christ. Sinners can have no peace with God, nor any from him, but through Christ. He gives thanks for their conversion to the faith of Christ; that grace was given them by Jesus Christ. They had been enriched by him with all spiritual gifts. He speaks of utterance and knowledge. And where God has given these two gifts, he has given great power for usefulness. These were gifts of the Holy Ghost, by which God bore witness to the apostles. Those that wait for the coming of our Lord Jesus Christ, will be kept by him to the end; and those that are so, will be blameless in the day of Christ, made so by rich and free grace. Through the will of God - Not by human appointment, or authority, but in accordance with the will of God, and His command. That will was made known to him by the special revelation granted to him at his conversion, and call to the apostleship; Acts 9. Paul often refers to the fact that he had received a direct commission from God, and that he did not act on his own authority; compare Galatians 1: There was a special reason why he commenced this Epistle by referring to the fact that he was divinely called to the apostleship. It arose from the fact that his apostolic authority had been called in question by the false teachers at Corinth. That this was the case is apparent from the general strain of the Epistle, from some particular expressions 2 Corinthians And Sosthenes - Sosthenes is mentioned in Acts He is there said to have been beaten by the Greeks before the judgment-seat of Gallio because he was a Jew, and because he had joined with the other Jews in arraigning Paul, and had thus produced disturbance in the city; see the note on this place. It is evident that at that time he was not a Christian. When he was converted, or why he left Corinth and was now with Paul at Ephesus, is unknown. Why Paul associated him with himself in writing this Epistle is not known. It is evident that Sosthenes was not an apostle, nor is there any reason to think that he was inspired. It is possible that Sosthenes might have been employed by Paul for this purpose. Thus, in Galatians 1: He had been the chief ruler of the synagogue there. His conversion would, therefore, excite a deep interest, and it is not improbable that he had been conspicuous as a preacher. All these circumstances would render it

## DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

proper that Paul should associate him with himself in writing this letter. It would be bringing in the testimony of one well known as concurring with the views of the apostle, and tend much to conciliate those who were disaffected toward him. The state of morals in it was notorious for debauchery, even in the profligate heathen world; so much so that "to Corinthianize" was a proverbial phrase for "to play the wanton"; hence arose dangers to the purity of the Christian Church at Corinth. That Church was founded by Paul on his first visit. He had been the instrument of converting many Gentiles. The converts were chiefly of the humbler classes. A variety of classes is also implied in 1Co 9: Those persons gave out themselves for apostles. The ground taken by them was that Paul was not one of the Twelve, and not an eye-witness of the Gospel facts, and durst not prove his apostleship by claiming sustenance from the Christian Church. Another section avowed themselves followers of Paul himself, but did so in a party spirit, exalting the minister rather than Christ. The followers of Apollos, again, unduly prized his Alexandrian learning and eloquence, to the disparagement of the apostle, who studiously avoided any deviation from Christian simplicity. In some of this last philosophizing party there may have arisen the Antinomian tendency which tried to defend theoretically their own practical immorality: The household of Chloe informed Paul of many other evils: Other messengers, also, came from Corinth, consulting him on the subject of 1 the controversy about meats offered to idols; 2 the disputes about celibacy and marriage; 3 the due exercise of spiritual gifts in public worship; 4 the best mode of making the collection which he had requested for the saints at Jerusalem. Such were the circumstances which called forth the First Epistle to the Corinthians, the most varied in its topics of all the Epistles. Probably in it he had also enjoined them to make a contribution for the poor saints at Jerusalem, whereupon they seem to have asked directions as to the mode of doing so, to which he now replies. It also probably announced his intention of visiting them on way to Macedonia, and again on his return from Macedonia. In the first Epistle which we have, the subject of fornication is alluded to only in a way, as if he were rather replying to an excuse set up after rebuke in the matter, than introducing for the first time [Alford]. Preceding this former letter, he seems to have paid a second visit to Corinth. For in 2Co 2: This second visit was probably a short one compare 1Co 9: His milder censures having then failed to produce reformation, he wrote briefly directing them "not to company with fornicators. The Place of Writing is fixed to be Ephesus. The subscription in English Version, "From Philippi," has no authority whatever, and probably arose from a mistaken translation of 1Co 16: He really did leave it about Pentecost. Thus the date of the Epistle is fixed with tolerable accuracy, about Easter, certainly before Pentecost, in the third year of his residence at Ephesus. The Epistle is written in the name of Sosthenes "[our] brother. He bears no part in the Epistle itself, the apostle in the very next verses 1Co 1: The bearers of the Epistle were probably Stephanas, Fortunatus, and Achaicus see the subscription, 1Co 1: Translate, literally, "a called apostle" [Conybeare and Howson]. In assuming the ministerial office a man should see he does so not of his own impulse, but by the will of God. Associated by Paul with himself in the inscription, either in modesty, Sosthenes being his inferior [Chrysostom], or in order that the name of a "brother" of note in Corinth should be given. Gallio had driven the Jews who accused Paul from the judgment-seat. The Greek mob, who disliked Jews, took the opportunity then of beating Sosthenes the ruler of the Jewish synagogue, while Gallio looked on and refused to interfere, being secretly pleased that the mob should second his own contempt for the Jews. Paul probably at this time had showed sympathy for an adversary in distress, which issued in the conversion of the latter. So Crispus also, the previous chief ruler of the synagogue had been converted. Saul the persecutor turned into Paul the apostle, and Sosthenes the leader in persecution against that apostle, were two trophies of divine grace that, side by side, would appeal with double power to the Church at Corinth [Birks].

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 2 : Best Commentary on 1 Corinthians | Best Commentaries Reviews

*Like most early commentaries in the Hermeneia series, Conzelmann's commentary on Paul's first epistle to the Corinthians was the English version of a work of European scholarship. This commentary was first published in Germany in ; the English translation appeared in*

There he remained for 18 months for the Lord "had much people in this city" Acts As usual Paul began his ministry of preaching the gospel in the synagogues of the Jews. Quite a few came to believe in the Lord Jesus. But when other Jews refused the message Paul withdraw from them and spoke to Greeks also. Corinth was a large seaport and commercial city on the Isthmus of Northern Greece and the Peloponnese with two well-known seaports Cenchrea and Lech-ion. Its central location made Corinth to a centre of trade, culture and philosophy but also of entertainment, immorality and idolatry. The immorality of the Corinthians was proverbial. The assembly in Corinth which consisted of Jews and Greeks was exposed to the influences of the surrounding world, in two ways: We learn by the epistle that the sexual immorality of the city of Corinth had influenced some of the assembly 1 Corinthians 5: Some believers saw nothing evil in eating meat that had been offered to idols 1 Corinthians 8; 1 Corinthians Others had no problem even to enter an idol temple 1 Corinthians There were problems among the Christians, too: During this journey he remained in Ephesus for three years. This is probably when he came to know more details than the ones mentioned earlier on. From the First Epistle to the Corinthians we learn that his information was based on two sources. Firstly he had heard of the contentions among the Corinthians by them which were of the house of Chloe 1 Corinthians 1: Secondly, the Corinthians had written a letter to Paul asking various questions which had been in their minds 1 Corinthians 7: Based on 1 Corinthians 5: Earlier expositors had not thought so. It is very possible the Apostle referred to the Epistle to the Romans when saying "I wrote to you in an epistle" see Romans According to teaching and style this epistle is typical of "Paul". He mentions himself as author at the beginning and end of the epistle 1 Corinthians 1: By this he means that he has led the Corinthians to a living faith in God and this agrees fully with the facts in Acts, as we have already seen. By the end of his three-year-stay in Ephesus while on his third missionary journey - 1 Corinthians First and Second Corinthians are the only two epistles in the NT directed to "the assembly of God" as such. Not only is the assembly addressed but also "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" 1 Corinthians 1: This would stress the overall importance of this epistle for all Christians professing to belong to the Lord Jesus. This is probably why the title "Lord" appears much more in First Corinthians than in any other epistle of the NT nearly 70 times. First Corinthians contains the most precise instructions for the inward order and corporative comportment of the church of God under the guidance and in the power of the Holy Spirit. Accordingly the responsibility of the believers is spoken to over and over again for example by the words "know you notâ€? The first part of the epistle chap. In this house of God godly order must rule. With the body of Christ the main thought is unity. This unity is not contrary to the diversity of members and their functions but rather shows a living polarity. At his table the members of his body express communion with Him and with each other. Both passages stress the responsibility of the ones partaking. Chapter 10 stresses the collective and chapter 11 the personal responsibility of the believer. Two more paragraphs need special mention: Chapter 14 mentions the gift of prophecy and the gift of speaking in tongues. This last gift was over-estimated by the Corinthians. The second paragraph is the detailed essay on resurrection in chapter This ends with the revelation of the mystery of the transformation of the living saints at the rapture of the church. Peculiarities Relation between Paul and the Assembly at Corinth Out of both Epistles to the Corinthians modern science has reconstructed a complicated but in no way uniform picture of the relation between the Apostle Paul and the assembly at Corinth. Reading 1 Corinthians 5: The epistle however has been lost and part of this epistle against fornication would be contained in 2 Corinthians 6: Yet this very epistle was not understood and resulted in the epistle mentioned in 1 Corinthians 7: Upon this, one says, Paul wrote the First Epistle to the Corinthians and then

## DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

made the "visit in heaviness" 2 Corinthians 2: Nowhere in the NT do we find another mention of this visit. After this visit Paul is supposed to have written another epistle with tears 2 Corinthians 2: And only after that Paul is supposed to have written the Second Epistle to the Corinthians as "epistle of reconciliation". Yet another assumption connected with this theory is that 1 Corinthians 5 does not speak of the same person as 2 Corinthians 2; 2 Corinthians 7. The question as to whether Paul thinks of an earlier yet no longer existent epistle in 1 Corinthians 5: And yet the NT and especially the epistles to the Corinthians furnish a much easier picture. Paul wrote the First Epistle with a very burdened heart for he continuously had in mind the very sad events and conditions in this assembly 1 Corinthians 3: Paul had intended to visit a second time 1 Corinthians 4: But because he knew that such a visit would lead to hardship he refrained from it in order to spare the Corinthians 2 Corinthians 1: He instead sent Titus to Corinth. When Paul wrote in anguish of heart and in much affliction according to 2 Corinthians 2: There he especially thought of chapter 5 regarding the serious case of fornication. It is therefore not necessary to think of another epistle "in between" the two existing ones. The person mentioned in 2 Corinthians 2; 2 Corinthians 7 must be seen as identical with the adulterer of the first epistle. The Holy Spirit does not lead his inspired writer to introduce a new, hitherto unknown person without any explanation. The Holy Spirit rather refers to the facts already known to the reader. In 2 Corinthians According to Acts For during this time Paul wrote the Epistle to the Romans from Corinth. In it he speaks of his forthcoming journey to Jerusalem Romans He also mentions Phebe, a sister from Cenchræa who was a servant at the church there Romans Overview of Contents I. Greetings and Thanks II.

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 3 : 1 Corinthians: A Commentary on the First Epistle to the Corinthians | Fortress Press

*The First Epistle to the Corinthians by New Testament scholar Gordon D. Fee brings his years of exegetical skill and expertise in textual criticism to bear on the first letter of Paul to the church at Corinth.*

Since its appearance a full generation has elapsed. Gordon Fee is fully abreast of these issues and is well qualified to give the required help. He is best known in the world of New Testament scholarship for his expertise in textual criticism, but his exegetical gifts have been continuously exercised during his years of teaching at Wheaton College, Gordon-Conwell Theological Seminary, and now Regent College, Vancouver, as well as in his commentary on the Pastoral Epistles. He treats the successive sections of 1 Corinthians with an eye to the place of each in the overall development of the letter and its argument; he treats the letter itself in the context of the epistolary exchanges between Paul and the Corinthian church as well as in its historical, cultural, and social setting. This is a real letter not a literary composition disguised as a letter: Readers who try to use it as a manual of church order, a directory of public worship, or a digest of canon law for today will miss its point; but under Dr. It began with my teaching a course in 1 Corinthians at Wheaton College in , something I have done almost every year since, first at Wheaton and then at Gordon-Conwell Theological Seminary. Close work with the text and the literature over the years made me think that there might be a place for yet another commentaryâ€™ of a slightly different kind and from a slightly different point of view from others. As I wrote the Study Guide for the college level course through the International Correspondence Institute Brussels during the summer of the dream became more real, and I hinted at my desire to write such a commentary in the preface of that work. But it was at the annual meeting of the Studiorum Novi Testamenti Societas in Toronto in August that the dream began to move toward reality. Since the publisher of the present series was in the process of replacing some of its earlier volumes, I approached Professor Bruce at that meeting with the suggestion of replacing the second volume in the series, Professor F. That conversation resulted in an offer from Wm. A word about the commentary itself. My basic assumption is that it is primarily for pastors, teachers, and students. Commentaries that are more difficult to understand than the English translation on which they are based are anathema. At the same time, however, I am well aware of the scholarly community, to whom I am greatly indebted and who hopefully will also find it worthwhile to consult this work. Since I have been engaged in this enterprise for so many years, I have interacted considerably with much of the literature; that dimension of the enterprise is found in the footnotes. I have consciously tried to incorporate the best elements of both of these works. The present commentary displays several unique features. Since my own exegetical urgencies lie here, and since the lack of such contextual exegesis has been my complaint with commentaries in general, one will find here a tendency to err on the other side. Second, and related to the first, is a concern to exegete the whole book from a consistent perspective as to the historical situation. This perspective is the key to much of my understanding of the letter and will be found in the Introduction under the section "The Church and Its Apostle. Finally, in addition to dropping hints from time to time within the exposition itself, I have concluded almost every paragraph with some observations about application. My own deep concern that the Word of God be a living word for today is reflected in these notes. I have based the entire exposition on my own exegesis and my class notes which were often full of notations of what others had said. But only a fool would not regularly consult the work of others. What I thought at times were new insights were usually found somewhere in the literature before me; and frequently, of course, I had to rewrite sections in light of that work. A complete bibliography would include over 2, items. I have tried to call attention to the most significant of these works by way of the footnotes. Since the commentary is intended for an English-speaking readership, the bibliography, which includes items up to June , is heavily weighted in that direction. One will need to consult the "Index of Authors" for this material, since a volume of this size could not sustain a more complete bibliography as well. The items found in the "Select Bibliography" include commentaries and specialized works that deal in whole or in part with 1 Corinthians. Besides the two

## DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

commentaries already mentioned, I found the older works by Godet, Findlay, Parry, and Weiss full of insight. I apologize in advance to those whom I have overlooked—a problem that will undoubtedly lead to some embarrassment on my part. Perhaps I should also apologize to those with whom I have disagreed. I do not apologize for disagreeing, but some trial runs with the material have given me a great concern lest at times I have not represented opposing views as adequately as I should have. At this point I should make two further remarks about assumptions. First, I have believed for many years that a former generation of scholars had a more plausible understanding of the order of Pauline letters than many—especially evangelical—scholars do today. This is particularly true with regard to Galatians. After writing the commentary, this has become a settled conviction. As I argued in my commentary on the Pastoral Epistles, despite the acknowledged difficulties involved, I think those letters also come ultimately from Paul himself. That position, too, is reflected in the notes. Second, since exegesis cannot be done in a vacuum, I note without apology that I am a believer whose theological tradition is both pentecostal and evangelical. Like many others before me I have written out of my own tradition. Each of these traditions has insights to offer that are sometimes neglected by others. Nonetheless, I have done my best to keep those viewpoints from intruding on the exegesis itself. In particular these traditions have in common the deep conviction that this Epistle is the Word of God written. I have brought that conviction to this work with great passion. Why else write such a commentary, unless it is to help the church better to hear the word of the living God and thereby to be better equipped for obedience in the present age? It is impossible to thank the many others, besides the scholarly community, who have helped to make this work become a reality. Above all I must mention my dear friend Wayne Kraiss, president of Southern California College, who overheard my moaning a couple of years ago that I had the contract to write but no time in which to do it. Through the generous auspices of a special fund from the college, I was enabled to take a leave of absence from Gordon-Conwell for the academic year. Thanks also go to the seminary for granting the leave, and for the generous use of its facilities throughout the year, even though, as it turned out, this was to be my final year there. Yet she was a constant source of encouragement and frequently engaged in helpful discussions on the meaning of some of the truly difficult texts. Two other groups of people deserve special mention. First, several members of my local church community, Church of the Redeemer in Hamilton, Massachusetts, took it upon themselves to pray for me and this work on a daily basis. To them, and especially to Bob McManus, who headed this project, I am eternally grateful. Second, several friends and colleagues read sections of the commentary to make sure it was heading in the directions outlined above. The indexes were prepared by my teaching assistants at Regent College, Gary Thomas, who carried the bulk of the task, and Steve Tompkins. I express my appreciation here to the Zondervan Corporation for allowing me to use the NIV and to make my own "corrections" at several places where I personally found the NIV not fully adequate. Finally, a word of thanks to the series editor, F. Bruce, for inviting this commentary into the series, and to my editor at Eerdmans, Milton Essenburg, whose encouragement both early on and toward the end were of inestimable help—and to both of them for allowing changes in the format of the series so that I could fit in my own deep concerns. Apocalypse of Abraham Apoc. Apocalypse of Moses Appian Maced. Macedonian Affairs History of Rome Aristot. Babylonian Talmud, tractate Aboda Zara Abot. Biblical Archaeology Review F. Most of these will be discovered through use of the Index of Authors. Section III is a list of "short titles" for two authors R. Der erste Brief des Paulus an die Korinther 3d Aufl. A Commentary on the First Epistle to the Corinthians 3d ed. Commentary on the First Epistle to the Corinthians, 2 vols. ET, Edinburgh, ; repr. The Interpretation of St. Notes on the Epistles of St Paul from unpublished commentaries London, ; repr. Die Korintherbriefe Stuttgart, First-Century Slavery and the Interpretation of 1 Corinthians 7: Wisdom and Spirit, An Investigation of 1 Corinthians 1. Prophecy and Hermeneutic in Early Christianity: New Testament Essays Grand Rapids, The Gift of Prophecy in 1 Corinthians Washington, The Origin of I Corinthians 2d ed. Paradise Now and Not Yet: The Spirit and the Congregation: Studies in 1 Corinthians Grand Rapids, Introductory Thanksgivings in the Letters of Paul Leiden, The Social Setting of Pauline Christianity: Essays on Corinth ET, Philadelphia, The Text of the Epistles London, Its strategic location as sentry of the

## DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

four-and-one-half-mile Isthmus that bridged the Peloponnese and the mainland and separated the Saronic and Corinthian gulfs insured for it a long and illustrious history. It controlled both the overland commercial traffic and that between Italy and Asia, which for the most part found it safer and more convenient to take this "inland" route than to go around the Peloponnese. As a Greek city-state it flourished both before and after the golden years of Athens 5th c. But as leader of the Achaean League in the mid-second century B. The site lay dormant for one hundred years, until it was refounded in 44 B. The reason for its 1 2 3 1 It is located on a terrace at the southern gate of the Isthmus, about two miles from the Gulf of Corinth and at the foot of the 1,foot meter -high Acrocorinth. For descriptions of the city, see esp. For the history of Corinth during the Roman period one should consult J. Wiseman, "Corinth and Rome I: And also the duties on what by land was exported from the Peloponnesus and what was imported to it fell to those who held the keys" Loeb, IV,

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 4 : A Selected Bibliography Of 1 And 2 Corinthians | calendrierdelascience.com

*The landmark commentary *The First Epistle to the Corinthians* by this generations leading authority on the biblical hermeneutics is now available in paperback. Few, if any, commentaries obtain the scope, the depth, or the sheer penetration of the biblical text as this work by Anthony Thiselton.*

**Doctrine of Resurrection** He would first conclude with his paraenesis and wish them peace by including a prayer request, greet them with his name and his friends with a holy kiss, and offer final grace and benediction: Now concerning the contribution for the saints: Greet one another with a holy kiss I, Paul, write this greeting with my own hand. The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Illumination from Beatus de Facundus , Some time before 2 Corinthians was written, Paul paid them a second visit 2 Cor. They had also been visited by Apollos Acts Paul wrote this letter to correct what he saw as erroneous views in the Corinthian church. Several sources informed Paul of conflicts within the church at Corinth: Paul then wrote this letter to the Corinthians, urging uniformity of belief "that ye all speak the same thing and that there be no divisions among you", 1: Titus and a brother whose name is not given were probably the bearers of the letter to the church at Corinth 2 Corinthians 2: In general, divisions within the church at Corinth seem to be a problem, and Paul makes it a point to mention these conflicts in the beginning. Specifically, pagan roots still hold sway within their community. Paul wants to bring them back to what he sees as correct doctrine, stating that God has given him the opportunity to be a "skilled master builder" to lay the foundation and let others build upon it 1 Cor 3: Later, Paul wrote about immorality in Corinth by discussing an immoral brother, how to resolve personal disputes, and sexual purity. However, the Greek word for "wife" is the same word for "woman". The letter is also notable for mentioning the role of women in churches , that for instance they must remain silent 1 Cor. Their silence was unique to the particular situation in the Corinthian gatherings at that time, and on this reading, Paul did not intend his words to be universalized for all women of all churches of all eras. He states that Christ died for our sins, and was buried, and rose on the third day according to the scriptures 1 Cor. Throughout the letter, Paul presents issues that are troubling the community in Corinth and offers ways to fix them. Paul states that this letter is to "admonish" them as beloved children. They are expected to become imitators of Jesus and follow the ways in Christ as he, Paul, teaches in all his churches 1 Cor.

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 5 : First Epistle to the Corinthians - Wikipedia

*New Testament Commentary: Paul's First Epistle to the Corinthians* Author Richard D. Draper, Author Michael D. Rhodes, Of all of Paul's epistles, First Corinthians may resonate the most with Latter-day Saints.

The spiritual state of the Corinthians was so bad that Paul had to write a further letter following his first, very stern one. The first letter is addressed to all Christians in every place, but the second one Paul addresses to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia, the Greek area in the northern part of the Peloponnesus. Thus the salutation already signals the different character of these two epistles. Paul mentions his own name eight times in his first epistle to the Corinthians but only twice in the second one 1: Allusion to this letter is made early on by Polycarp c. However, possibly due to Timothy having by then returned to Paul 1 Corinthians 4: Titus was to check the further development of the assembly in Corinth as well as to prepare the collection for the poor brethren in Judaea and Jerusalem 2 Corinthians 8: In the meantime Paul had left Ephesus possibly because of the tumult described in Acts First he preached the gospel in Troas, then, not having had peace of mind to stay in Troas, he moved on to Macedonia where he met with Titus 2 Corinthians 2: Following his partly good, partly not so good reports Paul then wrote the second letter to the Corinthians from Macedonia 2 Corinthians 9: It is estimated this second letter was written at the end of the same year the first letter to the Corinthians had been written, i. Subject and purpose of writing The Second Epistle to the Corinthians is considered one of the most difficult letters of the New Testament. It is one of the most personal testimonies of the Apostle Paul in conjunction with the Epistle to the Philippians. Unlike the First Epistle to the Corinthians it contains next to no instructive passages but many expressing the personal feelings of Paul. When Paul met Titus he learned that many things had changed for the better in Corinth since his first letter 2 Corinthians 7: The meeting had grievously excluded the sinner mentioned in 1 Corinthians 5 2 Corinthians 7: Paul therefore exhorted them to show him grace as he had now come to repentance 2 Corinthians 2: In the first seven chapters he writes much on the motives of his actions of which the Lord Jesus Christ was the source of strength 2 Corinthians 1: In the second part of the letter 2 Corinthians 8; 2 Corinthians 9 Paul deals at length with the collection for poor brethren in Judaea already mentioned in 1 Corinthians 16 which was an important concern for him see also Galatians 2: Here also he continues in his endeavour to reach the hearts and feelings of the Corinthians. In the third part chapters 10 to Then there had been doubts in relation to his apostolic authority but now he has to deal with the strong resistance of a party, i. They requested that Paul identify himself in writing as apostle and servant of Christ 3: Paul does not discuss his apostleship based on visible proof but rather tries again to reach the hearts of these badly influenced Corinthians by telling them about his life and his service for his beloved Lord Therefore this part of the letter is written in a much more severe and harder style than the other parts. The general subject of the second epistle to the Corinthians is therefore the service and the authority of the apostle Paul in relation to the Corinthians. Peculiarities a Titus The apostle Paul calls Titus "my own child according to the faith common to us" Titus 1: Titus would have found faith in the Lord Jesus through Paul. He became a close co-worker of the apostle. However, it is peculiar that Luke does not mention his name in Acts at all. But nine times out of thirteen the name Titus is found in the New Testament occur in the Second Epistle to the Corinthians 2: Titus is first mentioned in Galatians 2: Paul and Barnabas took Titus with them from Antioch to Jerusalem when they met there with the other apostles and elders for discussions concerning the law. Here we learn that Titus was of Greek origin. Shortly after they meet again in Macedonia after Paul had waited in vain for Titus at Troas 2 Corinthians 2: Then Titus with two other brothers travelled once more to Corinth bringing them the second letter 2 Corinthians 8: At that time Titus dwelled in Crete and he received several instructions concerning the order in those local assemblies. Titus had by then gone to Dalmatia. Until the end he was a faithful servant of the apostle Paul. Overview of Contents I. Paul explains his service for the Lord Chapter 1 Affliction and comfort Chapter 2 Restoration of a sinner Chapter 3 The service of the new covenant Chapter 4 The source of

## **DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS**

strength of the service Chapter 5 The motives of the service Chapter 6 The characteristics of the service Chapter 7 The purpose of the service II.

# DOWNLOAD PDF A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS

## Chapter 6 : 2 Corinthians Overview - Adam Clarke Commentary

*The First Epistle to the Corinthians, Revised Edition: New International Commentary on the New Testament [NICNT] () by Gordon D. Fee Hear about sales, receive special offers & more. You can unsubscribe at any time.*

Fee is an acknowledged master of commentary writing. In other words, he knows how to argue his points and be interesting in every passage. Though the bibliography is greatly expanded, the Introduction has not changed much since the original edition. He begins by describing the city and its people and transitions beautifully into the problem the Corinthian church faced. He covered critical questions in two paragraphs. In one power-packed paragraph, he completely dismantles many of the critical theories floating around about the Corinthian letters today. From there, he dives into theological issues and begins with eschatology. He discusses the gospel and ethical life, and ends with the church itself. I found more editing and updating in the commentary proper. The overall conclusions are unchanged, but it is spiced up a bit. Even with those caveats, this is a top-flight commentary. At minimum, this is a top-three commentary among all commentaries on the Book of First Corinthians. In any event, every pastor needs it at hand. I received this book free from the publisher. I was not required to write a positive review. The opinions I have expressed are my own. This is everything a good commentary should be- academically intense, but not dry or inaccessible for pastors and students. This is the yardstick by which commentaries should be evaluated. The updates and responses to his critics are incisive and direct without being calloused. He provides plenty without getting bogged down. His analysis of the text itself is phenomenal, and the sourcing in the footnotes covers the details of debate without the body being overwhelmed with every argument over each detail.

