



BIC Volume 11
Second Corinthians
Lorin L Cranford

San Angelo, TX
325 703 1664
clv@cranfordville.com
© All rights reserved

Letter Praescriptio:
Topic 10.2.1
2 Cor. 1:1-2

Quick Links to Study

10.2 Second Corinthians

[10.2.1 Praescriptio](#)

[10.2.1.1 Superscriptio](#)

[10.2.1.2 Adscriptio](#)

[10.2.1.3 Salutatio](#)

10.2 The Second Letter to the Corinthians

This second letter of Paul to the Corinthians is actually the [fourth and final letter](#) of the apostle to the church at Corinth. Coming also in the third missionary journey of the apostle, the letter was composed somewhere in Macedonia after Paul had left Ephesus hoping to make his way to Corinth. This puts the dating of the letter sometime in 56 AD a few months prior to his arrival in Corinth.

The [letter](#) follows the standard format adopted by the apostle from Greek letter writing patterns of that time: Praescriptio, 1:1-2; Proem, 1:3-11; letter body, 1:12-13:10; Conclusio, 13:11-13. In the history of interpretation the authenticity of the letter as coming from Paul has never been seriously challenged. But the unity of the letter has been rigorously debated in more modern times with 6:14-7:1 sometimes being linked as a fragment to the first letter mentioned by Paul in First Corinthians (cf. 1 Cor. 5:9). Also chapters 10-13 have on occasion been viewed as a major fragment of the "sorrowful letter" mentioned in 2 Cor. 2:4 and 7:8. But contention for the unity of Second Corinthians remains the increasingly dominant viewpoint among scholars today. These issues will be discussed at the appropriate points inside the text of Second Corinthians.

10.2.1 Praescriptio

The structure and format of the letter opening in the first two verses is standard [Pauline pattern](#). In following

Superscriptio

^{1.1} Παῦλος
ἀπόστολος
Χριστοῦ Ἰησοῦ
διὰ θελήματος θεοῦ
καὶ

Τιμόθεος
ὁ ἀδελφός

Adscriptio

τῇ ἐκκλησίᾳ
τοῦ θεοῦ
τῇ οὔσῃ ἐν Κορίνθῳ
σὺν τοῖς ἁγίοις πᾶσιν
τοῖς οὔσιν
ἐν ὅλῃ τῇ Ἀχαΐᾳ,

Salutatio

^{1.2} χάρις ὑμῖν καὶ εἰρήνη (ἔστωσαν)
ἀπὸ θεοῦ πατρὸς ἡμῶν
καὶ
κυρίου Ἰησοῦ Χριστοῦ.

the structure of the ancient Greek letter Paul introduces the letter as having come from him and Timothy. It is addressed to τῇ ἐκκλησίᾳ τοῦ θεοῦ, [the community of God](#), that existed in Corinth. But also a broader scope is added with σὺν τοῖς ἁγίοις πᾶσιν, [together with all the holy ones](#), who are in Asia. The bridge establishing Salutatio in v. 2 is very typical to Paul's letters. The formula nature of the Praescriptio is highlighted visually in the block diagram above.

10.2.1.1 Superscriptio

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός

[Paul, an apostle of Christ Jesus by the will of God,](#)

and Timothy our brother,

The apostle first introduces himself by popular name and then by title. This is followed by introducing Timothy who most likely stands as the writing secretary for this letter.

In interpreting these kinds of formula based statements it is important to note the use of a personal name, that is familiar to the intended recipients, which is virtually always followed by a title denoting the authority of the sender of the letter. Now in intimate family letters the title is seldom used but in more formal kinds of letters where the sender anticipates making demands upon his readers a title is rather universal in the Superscriptio section of the letter. Thus Παῦλος sends this letter to the Corinthians as an ἀπόστολος.

The Greek name Παῦλος probably reflected the Latin *Paulus* that was a part of the naming listed on his Roman citizenship certificate that he carried wherever he went.¹ Both the Greek and Latin names reflect the transliterated Hebrew form Σαούλ, reflecting King Saul who also came from the tribe of Benjamin.

The title ἀπόστολος, *apostle*,² carried with it the special authorization from Christ that had also been given to the Twelve disciples. Their authorization to carry the Gospel message was unique and distinct inside Christianity, as Lk. 6:13 asserts:

καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους

¹In Acts 13:9 Luke refers to Paul as Σαῦλος δέ, ὁ καὶ Παῦλος, ‘Saul, who is also [known as] Paul.’ Σαῦλος, the Greek form of the Hebrew *šā’ul* (‘asked [of God]’), transliterated Σαούλ, was Paul’s Jewish birth name (like King Saul, he belonged to the tribe of Benjamin, Phil. 3:5), while Παῦλος was his Greco-Roman name and his cognomen (Lat. *Paullus*) as a Roman citizen. Jews who adopted Greek names generally assumed names similar in sound to their original Hebrew or Aramaic names; thus Σαῦλος became Παῦλος and Σιλᾶς became Σιλουανός.³⁷ [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 128.]

²ἀπόστολος as a title in the epistolary Superscriptio of Paul’s letters is used 9 times: Gal. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Rom. 1:1; Col. 1:1; Eph. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1. The primarily other term of authorization is the LXX prophetic based label δούλος, *servant*: Rom. 1:1 and Phil. 1:1. The roughly equivalent term δέσιμος is used in Philm. 1. Only 1-2 Thessalonians carry no title after Paul’s name in the Superscriptio of all of Paul’s letters. The title of δούλος also applies to Timothy in Phil. 1:1. Rom. 1:1 lists both titles ἀπόστολος and δούλος.

How Paul frames his title signals something about his relationship with the targeted readers. But one should note that the titular use in the personal letters of Philemon, First and Second Timothy, and Titus assumes a public reading of these letters before the various house church groups in the city of the recipients. Thus the title is more for the benefit of the listeners in the gathered Christian communities than for the individuals who are the stated recipients of the letters.

ὠνόμασεν. And when day came, he [Jesus] called his disciples and chose twelve of them, **whom he also named apostles**:

The complete phrase, ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, fleshes out the fuller concept: **an apostle commissioned by Christ Jesus through God’s will**. The subjective genitive function of Χριστοῦ Ἰησοῦ signals the agent of sending Paul out as an apostle. The framework of this apostleship is διὰ θελήματος θεοῦ, **by the will of God**. Thus both Christ and God the Father are behind Paul’s commissioning as an apostle. What this meant was not special privilege but a unique authorization to carry the Gospel message to the world.³ The true Gospel was entrusted to the apostles by Christ and God. This was intended to be the conceptual foundation for the Christian religion. Deviation from it meant a non-divine source of understanding. This part of the Superscriptio is virtually identical to the one in First Corinthians: Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, **Paul, a called apostle by Christ Jesus through God’s will**.

Timothy is listed as the second sender of the letter: καὶ Τιμόθεος ὁ ἀδελφός, **and Timothy our brother**. This associate of Paul had joined Paul and Silas in ministry when the two missionaries passed through Lystra in Galatia on the second missionary journey (cf. Acts 16:1-5). This was about 50 AD and now with the writing of this letter in 56 AD several years of ministry together **had transpired**.⁴ Timothy became one of the apostle’s

³Apart from 1 and 2 Thessalonians, Philippians, and Philemon, Paul always begins his letters with a reference to his apostleship. Such a reminder to his addressees was never more needed than at Corinth and never more timely than when serious doubts about his apostolicity were being sown in the fertile soil of the Corinthians’ minds by the interlopers from Judea (2 Cor. 11:4-5, 12-13; 12:11-12). Now it is true that the term ἀπόστολος appears only five other times in 2 Corinthians (8:23; 11:5, 13; 12:11-12) and never in direct reference to Paul himself, but the heart of 2 Corinthians 1-7 is Paul’s description of the apostolic ministry (2:14-7:4), while chs. 10-13 are essentially his defense of his apostolic authority.⁴⁷ [Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 128.]

⁴The placing of Timothy’s name alongside that of Paul is not intended to connote a shared responsibility for authorship. To be sure, the following letter oscillates between the use of the singular (‘I’) and the plural (‘we’); and this feature has been discussed at some length.¹¹ But there is no suggestion that Paul consciously looked to Timothy to lend support to his apostolic convictions or that Timothy was a coauthor.

“On the contrary, it is more probable that Timothy is mentioned in the letter’s prescript because he needed Paul’s endorsement of all he had sought to do as he undertook an intermediate mission between the visits of Acts 18:3 and 20:4. In that interim we may postulate (on the basis of Acts 19:22) a visit made by Timothy subsequent to the sending of 1 Corinthians. Paul may well have dispatched him to report on the Corinthian crisis, inferred from 1

closest friends and co-workers. He stayed with Paul until the very end of Paul's life in the mid 60s. His name shows up as a co-sender in several of Paul's letters: in 1-2 Thess, along with Silas; 2 Corinthians; to Philemon, the Colossians, and the Philippians. Then he is the recipient of two of Paul's letters while helping the church at Ephesus toward the end of Paul's life.

Here he is designated as ὁ ἀδελφός, *our brother*. Timothy was well known by the members of the Christian community in Corinth. He had been a part of the initial evangelization of the city (cf. Acts 18:3; 19:22; 20:3). He had made at least one trip from Ephesus to Corinth in behalf of Paul during the apostle's lengthy ministry there (1 Cor. 4:17-21). In this context, ὁ ἀδελφός signifies a Christian brother who is loved and respected, particularly by Paul.

The significance of listing Timothy as a co-sender of the letter has been vigorously debated over the years.⁵ At minimum, it stands as an endorsement of Timothy who probably accompanied Titus in carrying the letter to Corinth (7:6, 13-14; 8:6, 16, 23; 12:18). Beyond this, Timothy most likely stands as the writing secretary who did the actual composition of the letter. The same reference ὁ ἀδελφός is given to Timothy in Philm. 1 and Col. 1:1. while in Phil. 1:1, Timothy is mentioned as a δοῦλος Χριστοῦ Ἰησοῦ. In 2 Cor. 1:19, Timothy is included with Paul and Silas as having been of the highest integrity in their previous Gospel ministry to the Corinthians.

10.2.1.2 Adscriptio

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ,

To the church of God that is in Corinth, including all the saints throughout Achaia:

Although similar, the designation of the Corinthians in the Adscriptio of First Corinthians 1:2 is slightly different:

Cor 4:17–21, where v 17 is an example of an epistolary aorist, 'I am sending to you Timothy.'¹²

[Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 134–135.]

⁵“Paul often includes Timothy (Phil 1:1; Col 1:1; Phlm 1), Timothy and Silvanus (1 Thess 1:1; 2 Thess 1:1), and others (Gal 2:2) in his greetings.⁷ Timothy is mentioned to endorse the letter, but other options for his role include a scribe, the letter bearer, a co-author, or a co-sender. The issue of Paul's use of his own name and that of his colleagues is considered in Byrskog, and more broadly it is the theme of Richards.⁸ In the latter book, Richards argues that ‘the named co-senders of Paul's letters were contributors to the letter's content, that is, they were coauthors. Material from the coauthors was non-Pauline but not un-Pauline.’⁹ This is improbable, in our view.¹⁰” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 134.

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, **κλητοῖς ἁγίοις**, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, **called to be saints**, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

The core specification is identical, but the expansion elements go distinctly different directions. Only the reference to τοῖς ἁγίοις, *the saints*, is common between the two segments. In First Corinthians, τοῖς ἁγίοις is used in reference to the Corinthians, while in Second Corinthians it refers to all the believers in the Roman province of Achaia, of which Corinth was the capital city at this point in time.

The phrase τῇ ἐκκλησίᾳ τοῦ θεοῦ, *to the church of God*, is not intended as a title of the group. Used some 9 times in Second Corinthians (2 Cor 1:1, 8:1, 18–19, 23–24, 11:8, 28, 12:13), ἐκκλησία specifies the different house church groups in the city as a collective designation of the Christian community. The addition of τοῦ θεοῦ, *God's*, distinguished the Christian community from an assembly of citizens of the city that would also be labeled τῇ ἐκκλησίᾳ.⁶ The possessive genitive case use of τοῦ θεοῦ denotes this community as belonging to God -- a point contested by the Jewish synagogues of the city who claimed this as a label for themselves.

The geographical designation τῇ οὐσῃ ἐν Κορίνθῳ,

⁶“In the Greek city-state, ἐκκλησία denoted ‘a summoned assembly’ (from ἐκ-καλέω) of all citizens called out to carry on legislative or judicial business. In the Greek Pentateuch συναγωγή generally renders both *qāhāl* (‘assembly,’ the people of Israel convened in assembly) and ‘*edā* (‘congregation,’ the people of Israel constituting a national entity). Elsewhere in the LXX ἐκκλησία regularly translates *qāhāl* and συναγωγή generally renders ‘*edā* (and sometimes *qāhāl*). On the Jewish preference for συναγωγή to denote a local congregation and the Christian preference for ἐκκλησία, E. de W. Burton makes the perceptive observation that the common use of ἐκκλησία in the Greek-speaking world to designate a civil assembly (cf. Acts 19:39) led the Jews as they spread through that world and established their local congregations to prefer what had previously been the less used term, συναγωγή. On the other hand, when, in the same regions in which these Jewish συναγωγαὶ existed, the Christians established their own assemblies they, finding it more necessary to distinguish these from the Jewish congregations than from the civil assemblies, with which they were much less likely to be confused, chose the term ἐκκλησία, which the Jews had discarded.²⁴

“The possessive genitive τοῦ θεοῦ distinguishes the Christian ἐκκλησία from secular political assemblies: the church belongs to God, having been brought into existence by him and being sustained by his power.”

[Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 132.]



The province of Achaia within the Roman Empire, c. 117 AD that is in Corinth, gives location to this group of believers. The city in the mid first century was prosperous and large.⁷ It was a highly multi-cultural city with numerous

⁷“First-century Corinth was the leading commercial center of southern Greece.¹ Its favorable geographical situation contributed to this, for it was located on the isthmus connecting northern Greece with the Peloponnese, and it boasted two harbors, Lechaëum to the west and Cenchrëa to the east.² It thus became an emporium for seaborne merchandise passing in either direction, and a considerable number of roads converged on it.³ Sailors were able to avoid the dangerous route around the Peloponnese, and a more northerly trip across the Aegean Sea, away from storms, was made possible. Tribute to Corinth’s topographical position, which made unnecessary the voyage around Cape Malea, is given in Strabo: ‘To land their cargoes here was a welcome alternative to the voyage to Malea for merchants from both Italy and Asia.’⁴

“Like most seaports throughout history, Corinth took on an international reputation. Of this fact Cicero’s treatise⁵ *De republica* is cognizant: ‘Maritime cities also suggest a certain corruption and degeneration of morals; for they receive a mixture of strange languages and customs, and import foreign ways as well as foreign merchandise, so that none of their ancestral institutions can possibly remain unchanged.’ There must have been considerable intermixing of races in its population, and this resulted in a variety of religious cults. Corinth’s chief shrine was the temple of Aphrodite, the Greek goddess of love and life.⁶ In Corinth her cult appeared in a debased form, because of the admixture of certain oriental influences. This meant a low moral tone and sexual perversion in a possibly attested cult of sacred prostitution. According to Strabo, ‘the Temple of Aphrodite was so rich that it owned more than a thousand temple-slaves, courtesans, whom men and women had dedicated to the goddess.’⁷ But Conzelmann doubts the relevance of this description to the city of Paul’s day on the ground that Strabo’s reference to ‘prostitutes in the temple service’ (of Aphrodite)—*ιεροδούλους ἐταίρας*—is anachronistic because he is referring to the city in the pre-146 B.C. period, not the city he visited in 29 B.C.;⁸ and Pausanias is silent on the issue. J. Murphy-O’Connor notes that sacred prostitution was never a Greek custom, and — if Corinth was an exception — it becomes impossible to account for the silence of other ancient Greek authors.⁹ Because of the luxury and vice of Corinth the word ‘corinthianize’—*κορινθιάζεσθαι*—(i.e., to fornicate) was coined as an infamous sign of the wealth and immorality for which the city was renowned in the ancient world. But Aristophanes (ca. 450–385 B.C.) may have invented the verb as part of Athenian disdain for the region in southern Greece

influences politically, culturally, and religiously. Acts 18:1-11 describes the founding of the Christian community in the city under Paul’s evangelizing leadership. It was comprised of a mixture of Jewish and Gentile converts.⁸

during the Peloponnesian War, or else the term reflects the rivalry of Athens, whose trade was jeopardized by Corinth. Yet the term was widely popular. Plays such as *Korinthiastēs* (Κορινθιαστής, i.e., ‘The Harlot’) were written by Philetaerus (4th cent. B.C.) and Poliochus, according to Athenaeus.¹⁰ Plato¹¹ uses *Korinthia korē*, ‘a Corinthian girl,’ to mean a prostitute (ψέγεις ἄρα καὶ Κορινθίαν κόρην; ‘you would frown then on a Corinthian girl?’).

“In such a place, by the grace of God and the ministry of his servant Paul, a church was formed. A large proportion of its members must have been drawn from the pagan world, with its heterogeneous standards of life and conduct. Yet they would be familiar with Jewish teaching as converts to the faith of the synagogue (Acts 18:4).¹² Not surprisingly, issues of Christian morality and behavior dominate the first epistle to the Corinthians; and in 2 Cor 6:14–18 a strong warning is issued against association with unbelievers. ‘Also, the tendencies to factiousness and instability have a real psychological basis in both the blend and the clash of racial character to be found in such a cosmopolitan city.’¹³

“A section of the church belonged to the Jewish colony, the so-called Dispersion, that was naturally represented in such a commercial center.¹⁴ Jewish exiles from Sicyon (to the northwest of Corinth) may have fled when their city was destroyed in 146 B.C. There were common trade links to draw them.¹⁵ Murphy-O’Connor remarks that after A.D. 67, when Vespasian sent six thousand young men to work on the Corinth canal, the nucleus of Jewish communities in Corinth would have been augmented.¹⁶ Jewish legal rights in such situations include the right to assembly, permission to send the temple tax to Jerusalem, and exemption from any civic activity that would violate their Sabbath observance. Smallwood¹⁷ suggests that by Paul’s time the Jewish presence at Corinth would be considered a *politeuma*, i.e., a corporation of resident aliens with permanent rights of domicile and empowered to manage its own affairs through self-appointed officials. Hence we read of a synagogue ruler (Acts 18:8, 17), and a debated inscription [SYN]AGOGĒ HEBR[AIŌN], ‘Synagogue of the Hebrews,’ may testify to the site of their meeting place.¹⁸”

[Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 30–31.]

⁸“Corinth had attained eminence as a city much earlier than Paul’s arrival there, owing to its commercial advantages, but it had been destroyed by the Roman conqueror L. Mummius about two hundred years before the apostle’s visit.²⁰ After lying in ruins for about a century, it was reconstructed by Julius Caesar in 46–44 B.C. and peopled as a Roman colony. Our authority here is Appian.²¹ He supplies the datum that Julius Caesar sent in a band of colonists. His statement that those colonists were sent ‘to Carthage and some to Corinth’ links the repopulating of the two cities and provides a fixed point of chronology. Appian concludes: ‘Thus the Romans won the Carthaginian part in Africa, destroyed Carthage, and repopled it again 102 years after its destruction.’ The two cities of Carthage and Corinth fell in 146 B.C., so their rebuilding is dated 44 B.C. Possibly this occurred sooner, since Julius Caesar was assassinated on the Ides of March in 44 B.C. and Augustus (Octavian) was in no position to execute the plan to reestablish the colonies before the end of 43 B.C. at the earliest.²² It may be

But the letter is also addressed to a wider audience than just the house church groups inside the city itself: *σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὕσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, together with all the saints who are in the whole of Achaia.*⁹ This has some resemblance to the Adscriptio expansion in First Corinthians: *σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours* (1:2b). But Second Corinthians limits the designation to the believers in the Christian communities all over the [Roman province](#)¹⁰ of Achaia. The inclusion of this wider audience stresses the importance of this letter being read and discussed by Christians outside the city of Corinth. Additionally, after some five or six years from the beginning of Christianity in Achaia.¹¹ at both Athens

preferable to keep the date flexible and allow the time of Corinth's rebirth by the Romans to fall between 46 B.C., when Julius Caesar was engaged in his Africa campaign, and his death two years later. He may well have grasped the strategic importance of Corinth as a commercial center.²³ This historical background may account for Roman names that appear in the Corinthian letters (1 Cor 1:14: Crispus, Gaius; 16:17: Stephanas, Fortunatus, Achaicus).” [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 32.]

⁹“A Greek region which twice gave its name to all of Greece before its Achaean League (280–146 B.C.) fell to the Romans (Polyb. 2.41; Thuc. 1.111, 115). All relevant NT references involve Corinth, Achaia's capital (Acts 18:12, 27; 1 Cor 16:15; 2 Cor 1:1).” [Jerry A. Pattengale, “Achaia (Place),” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 53.]

¹⁰“Although Achaia aligned with Rome in 198 B.C., it lost its autonomy in 146 B.C., when, after years of disputes, the Romans razed Corinth. Julius Caesar turned Rome's attention again to Achaia in 46 B.C. and rebuilt its former isthmian city, which became the Roman capital of Achaia in 27 B.C. (Apul Met. 10.18). Achaia now included all of the southern half of the Greek peninsula (Paus. 8). In this same year the Romans made the northern part of (former) Achaia into Macedonia, with a southern border stretching from the Eubian gulf west-northwest to around Actium. This division prefaces the reference ‘Macedonia and Achaia’ which generally implied all of Greece (Acts 19:21; Rom 15:26; 1 Thess 1:8). The Romans often just used ‘Achaia’ to define the parameters of Greece, excluding Thessaly. The early Christians recognized Macedonia and Achaia as one of the thirteen major Roman provinces (MCBW, 218). By A.D. 65 the provinces of Thessaly and Epirus were clearly defined and constituted Achaia's northern border; Actium, and the coastal territory to its immediate south, became part of Epirus.” [Jerry A. Pattengale, “Achaia (Place),” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 1:53.]

¹¹“The name of Achaia has a slightly convoluted history. Homer uses the term *Achaeans* as a generic term for Greeks throughout the Iliad; conversely, a distinct region of *Achaea* is not mentioned. The region later known as Achaia is instead referred to as Aegialus.^[1] Both Herodotus and Pausanias recount the legend that the Achaean tribe was forced out of their lands in the Argolis by the Dorians, during the legendary Dorian invasion of the Peloponnese.

and Corinth, the assumption behind this statement is that numerous churches are located in towns across the province. As a senatorial province, rather than an imperial province, the region was free from large contingents of Roman military and its governorship was a prized trophy for Roman senators who received one year appointments as governor usually as a reward of some kind by the senate in Rome. Thus Christianity had freedom to spread during these decades with interference from the emperor.

Again it should be noted that *τοῖς ἁγίοις πᾶσιν, all the saints*, is a label for Christians on earth who are committed to Christ as believers.¹² It is in no way designating a sub-category of individuals inside Christianity.

10.2.1.3 *Salutatio*

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from God our Father and the Lord Jesus Christ.

Instead of the very common greeting, both orally and in letter *salutatio*, in the Greek speaking world of Paul as simply *χαίρειν*, *Hello*, Paul adopts a special form that is reflected here with *χάρις*, *grace*, and *εἰρήνη*, *peace*.¹³

Note the etymological link of *χάρις* to *χαίρειν* as the Greek hello. But *χάρις* shifts the focus from the individual feeling happiness as in *χαίρειν* to God's favor.^[2] Consequently, the Achaeans forced the Aegialians (now known as the Ionians) out of their land.^[3] The Ionians took temporary refuge in Athens, and Aegialus became known as Achaia.^{[4][5]} It was supposedly for this reason that the region known as Achaia in Classical Greece did not correspond to Homeric references.

“*Under the Romans, Achaia was a province covering much of central and southern Greece.* This is the Achaia referenced in the New Testament (e.g., Acts 18:12 and 19:21; Romans 15:26 and 16:5). However, Pausanias, writing in the 2nd century AD, devotes one of the books of *Description of Greece* to the ancient region of Achaia, showing that the name, locally at least, still preserved the use from the Classical period.^[6] The name, Achaia, was later used in the crusader state, the Principality of Achaia (1205–1432), which comprised the whole Peloponnese, thus more closely following Roman use. The modern Greek prefecture of Achaia is largely based on the ancient region.” [“Achaia (ancient region),” wikipedia.org]

¹²“The substantive adjective *ἅγιος*, ‘saint,’ as a title for Christians has its roots in the OT. It derives from a Hebrew word meaning ‘to separate’ (שָׁדַף, *qds*), and the LXX renders the root by *ἅγιος*, ‘holy,’ in its adjectival form. The saints are the separated ones in a double sense; negatively, there is separation from evil, and, on the positive side, dedication to God and his service.²⁸⁹ [Ralph P. Martin, *2 Corinthians*, ed. Ralph P. Martin, Lynn Allan Losie, and Peter H. Davids, Second Edition., vol. 40, Word Biblical Commentary (Grand Rapids, MI: Zondervan, 2014), 137.]

¹³Note the pattern of grace and peace dominating [the salutatio](#) in all of Paul's letters: Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Phlm 3; Titus 1:4. In 1 and 2 Timothy it is modified to *χάρις, ἔλεος, εἰρήνη*.

and blessing, as referenced by χάρις. Then added is the Hebrew standard greeting of *שלום* (*šālôm*), equal to εἰρήνη in Greek. The Hebrew idea of peace, especially as a greeting, referenced not the negative aspect as does the English word 'peace,' i.e., the absence of conflict. But instead the focus was on the positive side of the fullness of God's blessings. Think the Garden of Eden before the fall in order to get the richer view of the Hebrew *שלום*. Paul's adoption of a Christian greeting stresses out of both the Greek and Jewish worlds the blessings of God being wished upon the individual, rather than the person finding a way to conjure up some happiness in their life.

The distinctly Christian aspect of this greeting is further stressed by ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, *from God our Father and the Lord Jesus Christ*. Note the dual 'balancing' of χάρις, *grace*, and εἰρήνη, *peace*, with God the Father and the Lord Jesus Christ. The source of all divine blessing comes from God through Jesus Christ. This Paul asserts in this greeting. Paul's greeting in Second Corinthian exactly matches the one in First Corinthians.

The epistolary function of the salutatio in an ancient letter was 'bridge building' for a positive relationship between the sender and recipients of the letter. Instead of it being predicated upon human joy as was the typical case in the secular greeting χαίρειν, Paul's Christian version bases a positive relationship upon the common blessings of God and Christ. This is what links us together as believers in the family of God. Further, Paul's framing of the greeting points to what he is going to say to his readers as reflecting the bestowal of divine blessing by their hearing and heeding his words as an apostle of Christ. His desire is for what he is going to say in the letter to bring them into a greater experience of that divine blessing.