

16:6 – “Help me on my way” is a request for personal support of Paul and help pay for Paul’s travels to his next location. And, also pay for his ministry team.

- Acts 20:3 – Paul stays three months in Greece according to Luke which would be the Roman province of Achaia in 57 AD -
 - Called Achaia in 27 BC when provinces were reorganized by Augustus
 - Achaia was reunited with Macedonia in 15 AD to reform Greece
 - But, Achaia again became its own province in 44 AD
- “perhaps” is ***tychon*** which means Paul is uncertain how things will develop concerning :
 - His ministry length in Ephesus
 - His travel itinerary
- “You” is emphatic which means his stress is on visiting the Corinthians and helping them, not the Macedonians.
- Paul’s uncertainty here and his need to adjust to circumstances later became a source of accusation in 2 Corinthians. See 2 Cor. 1:15

16:7 – Sailing from Ephesus to Corinth and then on to Macedonia would mean a short stay in Corinth.

- Paul uses “you” emphatically for the third time in 16:6-7.
- “If the Lord permits” – Paul has his plans, desire and will, but as a servant he submits to the Lord’s will.

16:8 – Stay in Ephesus until Pentecost (50 days after Passover) or springtime of 56 AD

16:9 – “Door” image is used by Paul in 2 Cor. 2:12 and Colossians 4:3.

- “Opposition” is seen in Acts 19:23-41 when Demetrius the silversmith instigates a riot.
- Note sequence in Acts:
 - Acts 19:22 – Timothy and Erastus leave for Corinth
 - Acts 19:23-41 – riot in Ephesus
 - Acts 20:1 – Paul leaves for Macedonia (on his way to Corinth)
- Servants of the Lord are opposed and face obstacles
- Door “has opened” is a verb in perfect tense which means the door “stands open now” with the anticipation it will continue to be open.
- “Opportunity” likely refers to the fact that churches throughout Asia were starting because of Paul’s work in Ephesus.

16:10 – “If Timothy comes” – Timothy has already been mentioned in 4:17 – (Read)

- According to Acts 19:22 Timothy went first through Macedonia
- Erastus went with Timothy
- Timothy was still referred to as “young” in 1 Timothy 4:12 around 62-63 AD, which was 7-8 years later
- Timothy was young then in 55 AD when he carried this letter or went to Corinth ahead of the letter to represent the Apostle Paul to this rebellious church.
- This was a difficult mission since Timothy appears to have had a timid personality.
- Timothy was sent to Corinth with a purpose and was to return to Paul in Ephesus once that purpose had been fulfilled.

16:11 – “No one should refuse to accept him”

- “refuse is ***exoutheneo*** means:
 - “make absolutely nothing of “ Timothy
 - “to consider (Timothy) as nothing”

- “send him on his way in peace”
 - “send him on his way” is the same verb Paul used in 16:6 which meant to pay for expenses and meet his needs.
 - Paul is planning on Timothy returning to Ephesus after having finished his short mission in Corinth

16:12 – “Now about” *peri de* is the last occurrence of this introductory phase

- Apollos
 - Paul urged Apollos to go with the brothers traveling back to Corinth
 - Apollos was accepted by many of the Corinthians
 - Corinth wanted Apollos and Paul wanted to send Apollos
 - But, Apollos seems to have felt committed to go somewhere else first
 - Since Apollos does not send a greeting along with everyone else who is with Paul in Ephesus in this letter to the Corinthians it would appear that Apollos has traveled somewhere else to minister.
 - It is likely that Apollos is somewhere else in Asia ministering. Possibly in Colossae or Laodicea?

16:13 – Five imperatives in the present tense, or commands to continually do these things now

1. “Be on your guard” – *gregoreite* – means not merely avoid sleep, but to be awake and alert. It is used frequently for perpetration for the Second Coming. Peter uses this to refer to being on guard against false teaching.
2. “Stand firm” - refers to grounded in solid truth. This is necessary to be able to remain “in the faith” or “in faith.”
3. “Be men of courage” is *andrizeithe* and refers to “men” which could mean do not act like children or youth. Instead, act like adults, solve problems like adults. “Manliness” here is not encouraging aggressive, warrior like self-will since that would be opposite of #5.
4. “Be Strong” –
5. “do everything in love” – 16:14

16:14 – “Do everything in love” refers to doing everything you do in the sphere of love

The Word produces → FAITH – HOPE – LOVE

1. Faith is for you
2. Hope is for you
3. LOVE in you is for others → LOVE is the greatest manifestation of being grounded firmly in **the Word**, mature men who are strong in faith and productive because of **the Word**
4. Conclusion: NO WORD = NO LOVE
5. Tolerance, permissiveness, confusion, lack of commitment, UNPROTECTED TRUTH, WEAK FOUNDATION, IMMATURE FAITH is NOT LOVE. Anyone who thinks these things are LOVE is deceived

16:15 – Household of Stephanos first converts in Achai

- Mentioned first in 1 Cor. 1:16
- “First converts” is *aparche* or “first fruits”
- Household of Stephanos has devoted themselves to the service of the saints
- “Service is *diakonia* and may refer partly to the fact the church met in the house

16:16 – “Submit to such as these and everyone who joins in the work”

- Does not mean submit like to a government official but to honor, respect, make room for their gift and position in the church
- Eph. 5:21 submit to one another
- “submit” is **hypotasso**
- In 16:15 the household of Stephanos is said to have “**tasso**” themselves to service. Greek text is **etadzan** aorist indicative active of **tasso** which means”
 - To appoint
 - Stephanos household had:
 - Appointed themselves to service
 - Submitted themselves to serve
- Now everyone is to **hupotasso** or “to subject oneself to serves each other
- Same as 1 Peter 5

16:17 – The delegation would return with Timothy

- Stephanas
- Fortunatus – is Latin meaning “Lucky”. It was a personal name often used of slaves. This may indicate he was a freed slave of Stephanas’.
- Achaicus – name comes from the same name of the Province of Achaia. This may also indicate he was a servant who merely had the name of his land of origin. Potentially a servant in the household of Stephanas.
- Remember that a delegation from Chloe’s household had also come along with Stephanas’ household according to 1 Corinthians 1:11
 - 1:16 the household of Stephanas is also mentioned
 - 1:15 may mention the “households” of Crispus and Gaius

16:18 – “Refreshed”

- Used in Matthew 11:28 – Jesus promises “rest” (same word) for those who labor and are heavy burdened.
- Lack of news from Corinth had caused Paul to be restless and weary

16:19 – Aquila and Priscilla

- Aquila was from Pontus in northern Turkey on the south shore of the Black Sea
- Aquila and Priscilla fled Rome in 49 AD when Claudius ordered Jews to leave Rome
- Aquila and Priscilla settled in Corinth
 - They had a business in Corinth and hired Paul
 - They had a house in Corinth
- Aquila and Priscilla returned to Rome after this letter (55 AD) was written, but before Paul wrote the letter to the Romans from Corinth in 57 AD because in Romans 16:3 Paul greets Aquila and Priscilla saying:
 - They risked their lives – likely in the Ephesus riot
 - They helped secure the Gentile churches
- “The church that meets at their house”
 - The Ephesian church met in Aquila and Priscilla’s home in Ephesus
 - Roman Church met in their home in Romans 16:5

- Homes of this time were limited in room and limited in the number of people who could meet
- The main room in most Roman homes could hold up to 30 people
-

16:20 – Holy kiss is requested here and in 2 Cor. 13:12, Rom. 16:16 and 1 Thess. 5:26

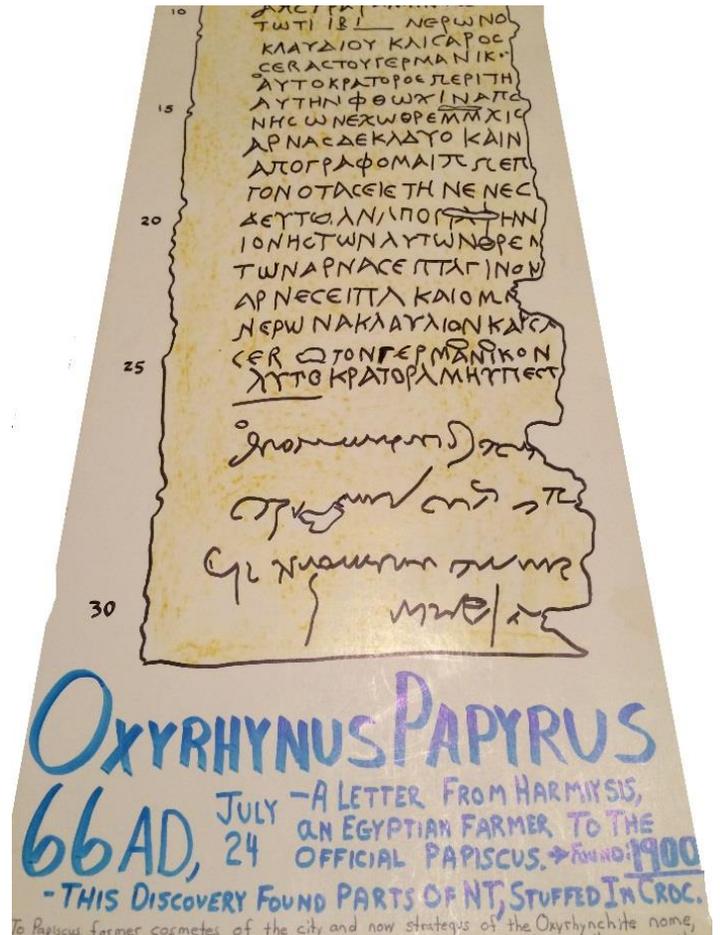
- This practice is still common today in the Middle East
- It was common throughout the ancient world
- It was even used as a sign of submission to the ruler, king or emperor
- This kiss would promote equality, instead of superiority and separateness.



16:21 – “Write greeting in my own hand”

- According to 1 Corinthians 1:1, Sosthenes wrote the letter for Paul or with Paul.
- Similar to the closing of these other letters:
 - Romans 16:22 – Paul’s scribe was Tertius who writes his own words at the end:
 - *“I, Tertius, who wrote down this letter, greet you in the Lord.”*
 - Galatians 6:11 – Paul signs the letter that had been written by his scribe.
 - Colossians 4:18 – Paul writes the closing greeting and asks the church to remember his chains.
 - 2 Thessalonians 3:17 – *“I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write.”*
 - Philemon 19 – *“I, Paul, am writing this with my own hand.”*
- The practice of the author of a letter taking the pen from the scribe at the end of the letter is seen in some of the remaining papyri from 50 AD.

16:22 – “If anyone does not love the Lord a curse be on him. Come, o Lord.”



- “love” is the verb **phileo** “to love”
 - This “love” is not **agapao** “to love” as in 1 Cor. 13
 - Paul uses **phileo** in Titus 3:15 – “Greet those who love us in the faith.”
 - These two words (**phileo** and **agapao**) are used either as synonyms or as a contrast by Jesus and Peter in John 21:15-17.
 - Jesus seemed to make a distinction and wanted Peter’s **phileo** and not merely his **agapeo**
- As soon as the pen is in Paul’s hand he curses, or **anathema**, those who do not have an intimate, friendly relationship with Jesus
 - **Anathema** means to dedicate something or someone for total destruction. It means to be cursed.
 - Paul is passionate!
- “Come, O Lord” is written in Aramaic with the word **maranatha**.
 - **Maranatha** indicates this greeting comes from the Judean culture not Greek
 - **Mar** = “lord”
 - **-an- (-ana-)** = “our”
 - **-atha** = “to come”
 - Translation:
 - “Our Lord, come!”
 - “Come, our Lord!”

16:23 – “Grace of the Lord Jesus be with you”

- Similar to the end of:
 - Romans 16:20
 - 2 Cor. 13:14
 - Phil. 4:23
 - Philemon 2:5
- This is Paul’s style of saying farewell

16:24 – “My love to all of you in Christ Jesus

- Here “love” is **agape**
- Paul closes the letter with love

Events between 1 Corinthians and 2 Corinthians:

1. 55 AD Paul sends delegation back to Corinth with the letter 1 Corinthians and Timothy as a representative. They seem to correct many of their mistakes since many are not mentioned again in 2 Corinthians
2. False-apostles and Judaizers arrive from Israel (2 Co. 11:4, 22) and the church in Corinth is sent into turmoil again.
3. 55 AD - Paul leaves Ephesus for a “painful visit” mentioned in 2 Cor. 2:1; 12:14, 21 and 13:1. (Ephesus to Corinth and back to Ephesus across the Aegean Sea.
4. Timothy is insulted by anti-Paul group (2 Cor. 2:3, 4, 6, 9; 7:8, 12). Timothy returns to Ephesus.
5. Paul sends Titus to Corinth with the “severe letter”. (2 Cor. 2:3-4; 7:8, 9, 12) Titus carries this letter and stays to fix the church.
6. 56 AD fall Paul leaves Ephesus for Troas after the riot (Acts 20:1).

7. Paul evangelizes Troas (2 Cor. 2:12, 13) and may have faced some affliction here (2 Cor. 1:8-11)
8. Paul goes into Macedonia (2 Cor. 2:13; 7:5)
9. Paul meets Titus who says the Corinthians responded positively to the “severe letter” (2 Cor. 7:5-16). Paul sends Titus back to Corinth with the letter 2 Corinthians (2 Cor. 8:17, 18). Also, Luke traveled with Titus.
10. Paul travels the Egnatian Road to Illyricum (Rom. 15:19-21)
11. Paul sails to Corinth to spend 3 months in Greece and writes Romans before leaving in for Jerusalem in the spring of 57 AD.