

## The Epistles to Galatia and Corinth

Did you know that the book of Acts is like unto the month of February? There are 28 chapters in the book of Acts and 28 days in February. We're going to give you the weather for the month of Acts.

On the first of Acts it was partly cloudy as a cloud received him up out of their sight. On the 2<sup>nd</sup> and 3<sup>rd</sup> a warm front moved into Jerusalem as they were all filled with holy spirit and the Word began to move out over the community of Jerusalem. On the 4<sup>th</sup> and 5<sup>th</sup> it reached an all time high in Jerusalem with highs in the upper 90's and lows in the mid 80's because of the persecution and yet the Word still living. On the 6<sup>th</sup> and 7<sup>th</sup> of Acts it became very humid as Stephen was stoned and some other things happened.

But on the 8<sup>th</sup> this warm front, because of that humidity in Jerusalem, began to move up into Samaria as the Word reached out to the Samaritans. On the 9<sup>th</sup> of Acts it was very sunny as a bright light shone down on the way to Damascus but it was hazy in Damascus for about 3 days. On the 10<sup>th</sup> of Acts a warm front moved over to the coast to Caesarea where Cornelius and his household received the Word. On the 11<sup>th</sup> they reached a record high in the community of Antioch which is up north. On the 12<sup>th</sup> the temperatures in Jerusalem dropped to the low 50's with rain until the death of Herod when the temperatures again rose to the 90's. On the 13<sup>th</sup> and 14<sup>th</sup> the front moved in a circular pattern stemming from Antioch across the Mediterranean Sea to the island of Cyprus and from there the front moved up into the Galatia area melting the ice.

On the 15<sup>th</sup> of Acts it was cloudy and cool back in Antioch of Syria because some were trying to cut through the heat wave. On the 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> this warm front moved over the sea into Macedonia and into Achaia. On the 19<sup>th</sup> and 20<sup>th</sup> they had an all time record high in Asia as the Word went over all of Asia and spread throughout Macedonia and Achaia and all these other areas from Illyricum all the way down to Jerusalem. On the 21<sup>st</sup> the temperature in Jerusalem dropped to the 30's and it became very cloudy. On the 22<sup>nd</sup> through the 27<sup>th</sup> there was much rain mixed with snow as Paul spent most of his time in jail. But on the 28<sup>th</sup> there was a clearing and it was again sunny with the temperatures in Rome reaching into the 70's.

Now the March forward forecast for the future: the temperatures in the 90's all over the world as the Word goes over the world, sunny and rain on the just and the unjust.

We finished Acts chapter 19 where Paul spent two years in the school of Tyrannus after which he had spent three months in the synagogue teaching the people. He spent about nine more months in Ephesus. On his return trip he stops at Miletus which is right near Ephesus. That is where he met with the leaders of the Asia fellowship. He's talking to these people in Asia and he says:

**Acts 20:31:**

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

How much time did he spend there ministering the Word? Three years.

**Acts 20:1:**

And after the uproar [of the union meeting] was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

He was down in Ephesus and now he's going up into Macedonia. From there he's going down to Achaia, Greece.

**Acts 20:2-3:**

And when he had gone over those parts [Macedonia], and had given them much exhortation, he came into Greece [Achaia],

And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

He came up from Ephesus to Macedonia, from there down to Achaia and there he spent three months. From Achaia he was going to sail over to Syria but there was a persecution plot that he found out about so he decided he'd better go back up through Macedonia. From Macedonia he goes over to Troas and he goes down the coast, stops for that leader meeting here at Miletus. From there he'll sail to Syria and then go down to Jerusalem. This is his return trip on this itinerary. He stayed in Achaia three months and goes back up to Macedonia.

**Acts 20:4:**

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

“accompanied him into Asia” – in other words; they went up to Macedonia, from there over to Troas, from there down to Asia again and from there they'll go on to Jerusalem.

Berea was very near Thessalonica in Macedonia. That's where Sopater was from. Derbe was in Galatia. It was one of his stops on his first trip. Timothy was from Lystra which was also in Galatia. Tychicus and Trophimus were from Asia, where Ephesus is. He had these travelling companions from all over. These were some of his men who travelled with him and helped him as he ministered to the people. They didn't only travel with him; he'd send them out to do special missions.

**Acts 20:5:**

These going before tarried for us at Troas.

“us” – Luke was there also. The other seven waited for Paul and Luke at Troas.

**Acts 20:6:**

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

“the days of unleavened bread” – this is in the spring, right after the feast of Passover.

Five days after the feast of unleavened bread is when they get to Troas. It takes them that long to get there. They stayed in Troas seven days.

**Acts 20:7:**

And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

“first *day* of the week” – The first day of the week was the last of the seven days so he arrived on the first day of the week also, if he stayed there seven days. Actually, he’s going to depart on the morrow, so he arrived on the second day of the week. From that you can pretty well judge when the feast of unleavened bread ended that year and when the feast of the Passover was and when the feast of Pentecost would be. I’m not going to do that for you. I’m going to let you figure it out yourself.

After Paul had been in Ephesus three years, he goes to Macedonia. Then he goes to Achaia and spends three months there. Then he goes back through Macedonia. After the feast of unleavened bread he goes to Troas. It took him twelve days from the feast of unleavened bread until he left Troas.

You have three years at Ephesus. Then he’s in Macedonia for an undetermined time. Then he goes to Greece. Remember, he doesn’t spend years in Macedonia. He’s just travelling through, building up the brethren. Maybe it was a month or two or three, I don’t know. Then it tells you he was in Greece for three months. After that there are twelve days he’s in Macedonia and Troy. Troas is Troy.

That is supposedly where the Trojan War took place. That battle got started because some goddess got jealous because she wasn’t invited to a party. So she threw a golden apple into the party that said, “To the most beautiful.” The queen of the gods thought she ought to have it. Athena thought she ought to have it and Aphrodite, the goddess of love, thought she ought to have it. Those three each thought they ought to have it. Zeus was the head god. He decided he was real shrewd and wasn’t going to be the judge. So they picked a shepherd named Hermes and he’s the one who decided. Aphrodite promised him the most beautiful woman in the world if he’d pick her. They all bribed him. That woman was Helen of Troy. He steals Helen then you have a big war, The Trojan War.

Those twelve days followed the feast of unleavened bread. The feast of unleavened bread would be around March. These three months then would be December to March, more or less. It would be winter, in other words. So he went to Macedonia sometime in the fall. That tells you, if this is three years, that he must have arrived in Ephesus in the fall in Acts 19:1. You can trace a few other dates back from that, as far as seasons. In Corinthians, when he writes to the Corinthians which are in Achaia, Paul says, "I'm going to winter with you." We'll follow this as we go along.

We're working on when Romans, Corinthians and Galatians were written. In order to establish that, you have to keep in mind these sequences of events, from Ephesus to his return trip.

Starting with Ephesus, he goes to Macedonia, from there to Greece for three months and then back through Macedonia, to Troy and so-on. After that he goes to Miletus and those other places I mentioned.

It's in that section, after that, that Paul has been told not to go to Jerusalem. But what's Paul's head saying? Go to Jerusalem; he says, "I know the Holy Spirit told me not to go to Jerusalem, but I'm going anyway." Men along the way start telling him, "Paul, don't go to Jerusalem." But Paul says, "I'm going to Jerusalem," so he goes to Jerusalem. He never got a whole lot accomplished after he made that decision and after he was on the road there. He never wrote any great epistles during that time.

You do have to keep these facts in mind that we read in chapter 20. And you need to understand that in chapter 19 after the Word mightily grew and prevailed verse 21.

**Acts 19:21:**

After these things were ended, Paul purposed in the spirit [his mind], when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

He wanted to go down to Jerusalem and from there he wanted to go up to Rome. He might have been able to go to Jerusalem and spend a day there privately but not Paul. He goes into the temple, spends seven days in purification and other stuff. Then they grab him toward the end of the days of purification. That's how he got in jail. If he wanted to go there so bad for the feast, he should have gone and then gotten out. God told him in other places, "Get out of here. They won't receive you. I'll send you far hence unto the Gentiles."

**Acts 19:22:**

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

He stayed there at Ephesus in Asia but he sent Timothy and Erastus to Macedonia ahead of him. We'll also see he sent them as far as Greece. Toward the end of the three years at Ephesus, before he goes to Macedonia, he sends Timothy and Erastus. Why did Paul

send Timothy and Erastus to Macedonia? It doesn't say here. I'm sure God had a good reason for it.

**I Corinthians 4:17:**

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

There's the purpose; why he sent Timothy to Corinth. He didn't just send him down to Macedonia but also unto Corinth. Erastus was from Corinth. That's one reason that he sent Erastus but he also sent one of his top men, Timothy. Timothy was going to stir them up again. In II Corinthians chapter 8 you see that he not only sent Timothy and Erastus, but he also sent Titus.

**II Corinthians 8:16-23:**

But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

And we have sent with him the brother [this may be Luke, I don't know], whose praise *is* in the gospel throughout all the churches;

And not *that* only, but who was also chosen of the churches to travel with us with this grace [money; contribution], which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

Avoiding this, that no man should blame us in this abundance which is administered by us:

Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

He also sent Titus. He sent Timothy and Erastus and he sent Titus a little later. You'll see this a little later because certain problem had developed in that Corinthian church and he needed to send a specialist in there. He sends Titus a little bit later to do a "fire up" job.

Another scripture you need to understand is addressed to the Romans

**Romans 16:3:**

Greet Priscilla and Aquila my helpers in Christ Jesus:

That tells you that he sent them back to Rome sometime. Remember, they had left Rome and come over to Corinth. That's where he met them and took them over to Ephesus. They spent all that time in Ephesus there with him and sometime from Ephesus, he sends them back to Rome because when he writes this epistle he says, "Greet them." When you see all the scriptures that we're going to look up this had to be after Timothy and Erastus and Titus had been sent that Priscilla and Aquila went.

## **Galatians**

Galatians was the first book to be written of these epistles that we're discussing now.

I & II Thessalonians were the first books to be written. They were written on Paul's 2<sup>nd</sup> itinerary from Corinth to the Thessalonians. The subject of I & II Thessalonians is the hope of the return. Romans, Corinthians and Galatians were all written at approximately the same time. They all deal, more or less, with the legal aspects of our redemption and salvation. Ephesians, Philippians and Colossians deal with our grace aspect; the mystery. They were all written at a later time.

Now he's writing these epistles. Corinthians corrects the practical error that crept in through the miss use of the revelation given in Romans. Galatians corrects the doctrinal error that crept into the church through the miss use of the revelation given in Romans. The first one written was Galatians because there was a need for it not because you correct doctrinal error before you get to the original doctrine. Over in Galatia, they had gotten into doctrinal error and there was a need. That's why it was written first. Then problems crop up over in Corinth so he writes the correction of practical error to the Corinthians. Then he writes the great doctrine to the Romans where he has never been yet. That's the order. Of course, I Corinthians was written before II Corinthians and you'll see why as we get into it.

**Galatians 2:1:**

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

What record does this parallel in the book of Acts? Acts 15, the Jerusalem council, when he went up by revelation to Jerusalem. He took Titus with him.

**Galatians 2:11:**

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

If this is Antioch in Syria, then this could very possibly be Acts 15:1-2.

**Acts 15:1-2:**

And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

It could be Acts 18:22 if it's Antioch in Syria.

**Acts 18:22:**

And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

It could be Acts 18:23, where he passes through Galatia, if it's referring to Antioch in Pisidia.

**Acts 18:23:**

And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

If it's Antioch in Syria then it could be Acts 15:1-2 or Acts 18:22. If it's Antioch up in Pisidia which is in Galatia, then it could be Acts 18:23. We really don't know. More than likely it was a later time.

**Galatians 4:13:**

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

“the first” – the first visit implies a second visit. That's the implication at any rate; that he may have been to Galatia a second or a third time.

**Galatians 1:6:**

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

“so soon” – could be a matter of weeks, it could be a matter of years. Whenever anybody “trips-out” or gets into doctrinal error it's too soon. It could represent a number of years.

This is all facts and circumstantial evidence. You can't set the book of Galatians as closely as you can the other epistles. Keep that in mind. These are only pointers. Technically you can go with a much earlier date than this. One thing in favor of Galatians being written about this time is that all the epistles dealing with that same subject matter were written around the same time; Galatians, Corinthians and Romans. That's the indication.

**Galatians 6:6-9:**

Let him that is taught in the word communicate [that's in finances as well as everything else] unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

These are some of the great keys of sharing out of your abundance; giving and receiving. That's the only record I know of in Galatians that deals with abundant sharing.

**I Corinthians 16:1:**

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

“collection” – this term is used of financial things like taxes etc. Here it's used of the collection in the church; the abundant sharing. They would collect it as people would share out of their abundance to be taken to Jerusalem or distributed where it was needed.

He had already given order to the churches of Galatia.

**I Corinthians 16:2-3:**

Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

These verses sort of imply that the epistle to the Galatians was written shortly before the epistle to the Corinthians. At any rate they in Galatia had already been given this information. That's about all the evidence and it's not much. That's why it's difficult to

set it. The neat thing about it is that it appears that all these epistles were written about the same time. Because of their nature, that's sort of neat.

## **I Corinthians**

If we can establish when I Corinthians was written, and if this evidence is true, then you know pretty much when Galatians was written.

### **I Corinthians 1:1-2:**

Paul called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

It's addressed to those at Corinth specifically. Also it says that Sosthenes was with him. In Acts 18 after Crispus, the chief ruler of the synagogue believed they must have appointed another chief ruler to the synagogue named Sosthenes and that's the one who took Paul before the judgement seat of Gallio and Gallio "cared for none of these things."

### **Acts 18:17:**

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

Sosthenes was the one that persecuted Paul on this occasion. If that was the same Sosthenes, then he was a lot like the apostle Paul.

### **Galatians 1:23:**

But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

This is the same way, if this is the same Sosthenes, because now he's with Paul. Sosthenes was beaten at Corinth. Now he's over in Ephesus (you're going to see this a little bit later) working with Paul where Paul writes to Corinth and says, "Paul and Sosthenes, who was the chief ruler of your synagogue at one time, to the church at Corinth." Why did he include Sosthenes? I sort of think it was him.

I Corinthians 16:19 tell you where it was written from.

### **I Corinthians 16:19:**

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Where was he? Ephesus, in Asia. Who was with him? Pricilla and Aquila. It had to have been before Pricilla and Aquila went to Rome and it had too have been while he was in Asia with Pricilla and Aquila. We can narrow it down more than that.

**Acts 18:1-2:**

After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

**Acts 18:18-19:**

And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

**Acts 19:1:**

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

These verses give you a wrap up of Paul when he was with Pricilla and Aquila in Corinth and then over to Ephesus.

**I Corinthians 16:19:**

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Why do you think he said Pricilla and Aquila greet you? They had been to Corinth. They knew Pricilla and Aquila. Also you have to keep in mind that; that was Paul's last time in Asia, outside of a day or two he spent at Miletus and you don't write to many epistles this long in a day. That was the last time he was in Asia before he went to Rome.

**Romans 1:1:**

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

**Romans 1:7:**

To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

**Romans 1:13:**

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

He hadn't been to Rome yet. He had purposed to come there but hadn't been there yet.

**Romans 1:14-15:**

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

That's another thing you have to keep in mind. This was Paul's last time in Asia, when he was at Ephesus in Acts 19, outside of that meeting at Miletus which was just a day or so, before he went to Rome. From there he goes down to Jerusalem and from there he goes up to Rome.

I Corinthians had to have been written sometime during Acts chapter 19 while Paul was at Ephesus with Priscilla and Aquila. It was also in Acts 19:21 where it said that Paul purposed to go to Jerusalem and then to Rome.

**Acts 19:21:**

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

When he writes Romans, it must have been after he purposed to go there. Romans must have been written at least some time after he purposed it in Acts 19:21.

Paul had been to Corinth at least once.

**I Corinthians 15:1:**

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; "which I preached unto" – he preached it unto them when he was there, so he had been to Corinth at least once. He was in Corinth in Acts chapter 18.

Apollos had also been to Corinth. We read these scriptures earlier.

**Acts 19:1:**

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

**I Corinthians 1:11-17:**

For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

**I Corinthians 3:4-7:**

For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

**I Corinthians 4:6:**

And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

**I Corinthians 16:12:**

As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Apollos had been to Corinth after Acts 19:1 and was there awhile and then went someplace else, maybe back to Ephesus. Now Paul wants him to go back to Corinth. You see, it's late in this three year period. It's after Apollos had spent some time in

Corinth and then he had come back to Ephesus or maybe some other place and Paul now wanted him to go back to Corinth. It's late in this three year period. It's before Pricilla and Aquila go and it must have been after Acts 19:21 when Paul purposed to go which was right before Timothy and Erastus left.

**I Corinthians 4:17:**

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

**I Corinthians 16:10:**

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

He sent timothy but he had not come. Timothy may even have been the one who carried the epistle or perhaps Erastus was the one who carried this first epistle to the Corinthians, being that Erastus was from Corinth. I Corinthians must have been written about this time when Timothy and Erastus left for Macedonia which was sometime shortly before Paul goes to Macedonia. If I was betting, I would say Erastus would be the more likely one to carry it but I don't know if either one did because it doesn't say.

This is about the time then that I Corinthians was written which was before the fall when Paul left; sometime maybe in the early fall or late summer that Paul wrote this epistle in his last year at Ephesus.

**I Corinthians 16:1-5:**

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality [abundant sharing] unto Jerusalem.

And if it be meet that I go also, they shall go with me.

Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

When was he going to come to them? When he passed through Macedonia, so had he gone to Macedonia yet? No, he's still at Ephesus.

**I Corinthians 16:6-7:**

And it may be that I will abide, yea, and winter [remember, he was in

Greece in winter] with you, that ye may bring me on my journey whithersoever I go.

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

“by the way” – means; in passing. How long did he stay? Three months. He said, “I’m not going to pass by you real quick. I’m going to stay there a little while.” He stayed three months.

**I Corinthians 16:8-9:**

But I will tarry at Ephesus until Pentecost.

For a great door and effectual is opened unto me, and *there are* many adversaries.

See how all that patterns together? It must have been written at this time when Timothy and Erastus were sent. That’s the approximate time and as near as you can get it as far as when I Corinthians was written.