they were sleeping: stand, for that they  
were wavering: quit you like men, be  
strong, for they were shewing themselves   
cowards: let all you do be done in  
love, for that they were in strife.’ Chrysostom.

**15–18.**] *Recommendation of the family  
of Stephanas to their honourable regard:  
and by occasion, expression of his own joy  
at the presence of Stephanas and his companions.*

**15.**] **the firstfruits**; see  
Rom. xvi. 5: *the first Achæan converts.*  
This family were among the few *baptized*  
*by Paul*, see ch. i. 16.

**to minister  
unto the saints**] or, **to service for the  
saints:** in what way, does not appear: but  
perhaps, from the fact of Stephanas being  
at that time in Ephesus,—for journeys and  
missions.

**16.**] **ye also,** you in your turn,  
—in return for their self-devotion.

**submit yourselves**] viz. in honouring their  
advice and being ready to be directed by  
them: there is an allusion to “*have set  
themselves*” above.

**unto such**] *to  
such persons,* meaning the individuals of  
Stephanas’s family, whom they knew.

**17.**] Perhaps Fortunatus and Achaicus  
were members of the family of Stephanas.  
The Fortunatus mentioned by Clement at  
the end of his Ep. i. to the Corinthians  
may be the same.

**the coming**] viz.  
to Ephesus.

**that which was lacking  
on your part**] or, **the want of you;** i.e.  
of your society.—Grotius interprets it,  
“What all ought to have done, they have  
done, viz. have given me information about  
your defects:” and holds them to have  
been “*those of* (the house of) *Chloe,*” mentioned   
in chap. i.11. But it is very improbable   
that he should mention thus a  
family so distinguished as this: he names  
them just after, ch. i. 16, as the household  
of Stephanas:—and still more improbable  
that one of so fine feeling should add of  
the bearers of such tidings, **they refreshed  
my spirit and your’s**, which would on that  
hypothesis be almost ironical.

**18.  
and your's**] This is a beautiful expression  
of true affection used in consciousness of  
the effect of this epistle on them: as if he  
had said, ‘it is to their presence here that  
you owe much of that in this my letter  
which I know will refresh and cheer your  
spirits.’

**acknowledge therefore**] i.e.  
recognize, hold in honour.

**19, 20.**] *Salutations*.

**19. in  
the Lord**] See note, Rom. xvi. 2. On  
**Aquila and Priscilla**, see Rom. xvi. 3, 4;