

***“Paul’s Second Letter to Timothy —  
The Great Transition, The Glorious Sweep of God’s Abundant Grace — Part 34  
Similarities and Differences in Pauline Teaching, Pre- and Post-Acts 28:28  
Conclusion***

**Review:**

- ***Paul’s Final Words in Rome — Their Spiritual Context and Significance***
- ***Paul’s Teaching Before Acts 28:28 — The Details of the Great Transition***
- ***Paul’s Teaching Before Acts 28:28 — The Details of the Great Transition***

***There are many contrasts between the record of Paul’s ministry and message before Acts 28:28 and after. Although some of his teaching covers both periods. That teaching never changes. But there are differences that stand out as we seek to Rightly Divide the Word of Truth and know well what God is doing today. Today we have the opportunity to consider well some of those differences. In doing so we will see that as we Rightly Divide the Word of Truth many of the issues of our day are resolved.***

- ***The Issue of “Jewish” Ministries:***
  - ***To the Jew first [in Antioch of Psidia — Saul first called Paul here!]***

***[READ ] Acts 13:42-48***

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

**46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.**

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

- *An agreement was made with James in Jerusalem (Acts 15 & 16), and Paul carefully attempted to abide with this agreement in its restrictions to Christian liberty although he did not agree with the doctrines being taught in Jerusalem (see Gal. 2:11-12). Paul did keep the accord, but later James did not!*

*Acts 15:18-29 [The council and its ruling]*

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

...

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye *must* be circumcised, and keep the law: to whom we gave no *such* commandment:

...

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

- *“Because of the Jews”: That some might be saved: No unnecessary stumbling block - Paul became all things to all*

***men that some might be saved, even to the apparent extreme of circumcising his son in the faith, young Timothy:***

***For example: Acts 16:1-4***

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:  
2 Which was well reported of by the brethren that were at Lystra and Iconium.

**3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.**

**4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.**

- ***So within the realm of Christian liberty, Paul circumcised Timothy “because of the Jews”, that some might be saved. This characterized Paul’s ministry to the Gentiles greatly throughout this Transitional period.***

***1 Cor. 9:19-22***

**19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.**

**20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;**

**21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.**

**22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.**

- ***So this same principle of Liberty applied throughout Paul’s ministry even to the end of the Transition period, the end of the book of the Acts. Whether it was for the sake of the Jews, or the Gentiles, he applied the same principle. The challenge of this should be understood by us living in such comparatively simple circumstances today. See for example Acts 18:18; 21:23.***

○ ***The Issue of “Spiritual Gifts”:***

- ***Gifts were given to make them jealous - to prove that God could (and would, for these are promises) work independently of the covenants if the covenants which were conditional in many cases were broken and God’s mercy had expired:***

***Rom. 10:19*** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you. ***[reference is to Deut. 32:21]***

***Rom. 10:20*** But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. ***[reference is to Is. 65:1-2]***

***Summarizing, Rom. 11:11*** I say then, Have they stumbled that they should fall? God forbid: ***but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.***

○ ***The Issue of Feast Days and the Jewish Ceremonial Calendar:***

- ***We saw much about this earlier — the great burden of the Law cannot be overestimated, for it touched every area of life for it was a central part of the ceremonial Mosaic Legal System according to Leviticus and Deuteronomy.***

- ***Keeping of holy days and the Jewish calendar of worship:***

***There were three traditional pilgrimage Feasts, the Feast of Unleavened Bread (and Passover the first day of the seven), the Feast of Weeks (Pentecost, seven weeks after Passover), and the Feast of Tabernacles (in the Fall as the others are in the Spring and early Summer). Acts 18:21 and Acts 20:16***

- ***But today, liberty reigns:***

***[READ ] 1 Cor. 5:6-8 [See also 1 Cor. 10:27]***

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; **but with the unleavened bread of sincerity and truth.**

### **TODAY'S OUTLINE**

- ***Paul's Teaching Before Acts 28:28 — The Details of the Great Transition, Final***
- ***Paul's Teaching After Acts 28:28 — What It All Means for Us Today***
- ***A Short Note on "Rightly Dividing the Word of Truth"***

#### ***I. Paul's Teaching Before Acts 28:28 — The Details of the Great Transition, Final:***

- ***The Issue of Signs and Wonders: I have left this until the end of our overview of the Great Transition and for when we have a little more time to review this teaching again — for we have already studied the id some detail, you will recall. Signs and wonders were part of the Transitional Period. They were given for several reasons:***
  - ***The signs of an apostle: Many differences before Acts 28:28 and afterward are seen in the Acts and the letters of Paul, for example with the manifestations of signs and wonders. Some were signs of an apostle, which were for both Jews and Gentiles:***

**2 Cor. 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.**

#### ***Rom. 15:15-19***

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

**17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.**

**18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,**

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

- *So these gifts were also given to benefit the Gentile outreach in the early days of the Church the Body of Christ.*
- *The teaching in 1 Cor. 12-15, that God gave within the Body Church certain “spiritual enablements” providing miraculous effects, is that they were at that time real but were only for that time; they would at the appointed time cease or pass away. They were “for the sake of the Jews” for as Paul wrote in 1 Cor. 1:22, and this was according to Old Testament prophecy: “For the Jews require a sign, and the Greeks seek after wisdom”.*
- *The spiritual enablements or gifts were given as signs also and to make the Jews jealous. That God would give to Gentiles what had been expected by the Jews as a part of his covenant promises to be fulfilled in the coming Kingdom — that was unacceptable to a Jew.*

**Rom. 15:18** “... to make the Gentiles obedient, by word and deed”

- *The timing of it is most important and is discussed incessantly in current Christian groups. But the fact of it should be clear, however, for he writes three times here of it, using the words “fail”, Gk. ἐκπίπτω, “cease”, Gk. παύω, “vanish away”, Gk. καταργέω and “be done away”. There are three different words here probably distinguishing the three different modes of passing away, all the way from becoming undesirable to becoming no longer useful. In all cases though these spiritual enabling simply would in due time disappear.*
- *But they were to be given only for that present time, perhaps very short indeed, as Paul wrote to the Corinthians:*

**[READ ] 1 Cor. 13:8-13**

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

- *Especially though we have seen that these gifts were to make the Jews jealous but there was also a benefit at the time for the Gentile outreach of the gospel as Paul had written in Rom. 15:18. But apart from these verses teaching that the Corinthian church assembly would be experiencing the cessation of these, there is no reason for Paul writing this. For the common view that these gift. would not continue into eternity has little to no value regarding the near future for these Corinthian believers. But that is the very purpose of his letters to the churches, to encourage, admonish, and teach doctrine for the benefit of believers in the present day.*

## **II. Paul's Teaching After Acts 28:28 — What It All Means for Us Today:**

- *Much teaching is the same before and after Acts 28:28, for those truths are foundational for the Body of Christ throughout this Dispensation of the Grace of God. Those include the gospel of the grace of God itself, salvation by grace through faith in our risen savior, the One Body composed of Jew and Gentile without distinction, the completed and perfect forgiveness of our sins, and many more. For example, in Romans, written during the Transition Period, Paul writes this:*  
  

**Rom. 1:16.** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **And there are many more in Acts and in Paul's letters (his practice throughout the book of Acts (14:1; 17:1, 10; 18, many; 19:8; 28, many) and in his teaching whether in the Acts or in the pre-Acts 28:28 epistles.**
- *The full scope of the Dispensational teaching, from Transition to the Completion of this Word of Truth is revealed after Acts 28:28. However, in Ephesians, Colossians, Philippians, Philemon, and 2 Timothy we find the full revelation of the truth to feed our spirits and*

*hearts today. I will summarize that full truth in relation to the previous teaching of the apostle during the Transition:*

- ***The Contrasts are Many — here are a few:***
  - ***The promise on the road to Damascus - fulfilled***
  - ***To the Jew first — no longer, Acts 28:28***
  - ***An agreement with James — James and even Peter with the others of the Twelve move “off stage”, as it were, during the Transition period. Peter is mentioned in the Acts many times until chapter 13 where Paul is raised up as apostle of the Gentiles. Then he is not found at all except at the Jerusalem counsel in Acts 15. Acts 12:18: “Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter”. For James, it is similar. He is mentioned four times in the Acts, once in each of these chapters, 1, 12, 15, and 22. So like Peter he is not a major participant in the Acts account. But Paul is everywhere in the Acts! Gal. 2 has the Pauline commentary on all of this and both James and Peter are there severely reprimanded by Paul for their failures to uphold the standard we live under today, grace.***
  - ***In general, “because of the Jews” and “for the sake of the Jews”:***
    - ***That some might be saved: No unneeded stumbling block - all things to all men that some ...gospel of grace makes no difference - as sinners needing salvation***
    - ***Gifts were given to make them jealous - to prove that God was working independently of the covenants - no more proofs needed***
    - ***Blessings were given again to make them jealous - same - that work completed - just a few years before the Romans in A.D. 69 & 70 destroy the city of Jerusalem and its temple and the surviving Jews were scattered.***
    - ***Evidence the the wonders and miracles of healing had passed:***



- **2 Tim. 4:20** Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
- **1 Tim. 5:23** Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
- ***Then, perhaps most important of all, the teaching in Col. 1:23, that the word was completed or “fulfilled” - as promised in 1 Cor. 13:10 in reference to the ceasing of spiritual and miraculous enablements. The so-called “sign gifts” were to authenticate the revelation, the message given, by God’s appointed spokesmen during the Transition. In Paul’s letters he “fulfilled” or “filled full to completion” the Word of God for this Dispensation of His Grace”. So we have it all!***

***Will we believe it or turn to “Jewish fables”? Paul asks the same:***

***1 Tim. 1:4*** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith [*or, better, “the dispensation of God, the one which is by faith”*]: so do.

***1 Tim. 4:7*** But refuse profane and old wives' **fables**, and exercise thyself rather unto godliness.

***2 Tim. 4:4*** And they shall turn away their ears from the truth, and shall be turned unto **fables**.

***Tit. 1:14*** Not giving heed to Jewish **fables**, and commandments of men, that turn from the truth.

***[READ ] 1 Cor. 13:10*** But when that which is perfect is come, then that which is in part shall be done away.

***[READ ] Col. 1:23-29***

23 If [since] ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for **his body's sake, which is the church:**

**25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;**

**26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:  
 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:  
 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:  
 29 Whereunto I also labour, striving according to his working, which worketh in me mightily.**

***This is such an important passage and its trust must be understood well:***

***Verse 24 — Paul (not the Twelve) suffers for Christ and his Body Church***

***Verse 25 — Paul is the servant regarding this dispensation, he is the administrator of the Dispensation of the Grace of God.***

***Verse 26 — He is the purveyor of the dispensational truth today. It was hidden but is now revealed to his saints. It is not found in the rest of scripture.***

***Verse 27 — Christ dwells in us, not in a temple made with hands. The Holy Spirit and the Father do as well.***

***Verse 28 — Christ in us is our hope of glory! It is this Christ we preach and none other. And this is the truth that matures the saints! Amen.***

- ***So Israel did not have the completed Word of God but we do. Paul completed it. Only in Paul do we find the truths of this grace including his finished work for Jews and also even Gentile sinners. The word of Paul who communicated the word of the Lord spoken to him from heavenly glories is the standard for our doctrine and obedience today. What are some of these doctrines?***
- ***Fundamental doctrines did not change between pre- and post-Acts 28:28. For example:***
  - ***Christ Jesus, dead, buried, and risen again — and ascended. All depends of this glorious truth, whether the gospel itself or any other teaching. 1 Cor. 15:***

***1 Cor. 15:1-4***

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

- ***Salvation by grace through faith alone in the completed work of our Lord Jesus Christ.***

***Rom 3:23-24***

**23 For all have sinned, and come short of the glory of God;**

**24 Being justified freely by his grace through the redemption that is in Christ Jesus:**

- ***Christ's imputed righteousness:***

***[READ ] Rom. 3:25-26***

**25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;**

**26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

- ***Works and grace do not mix today — one or the other, not both:***

***Rom. 11:6 And if by grace, then is it no more of works:***

***otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.***

- ***The Body of Christ doctrine:***

***Rom. 12:4-5***

**4 For as we have many members in one body, and all members have not the same office:**

**5 So we, being many, are one body in Christ, and every one members one of another.**

- ***Then, finally, there is the matter of our hope and expectation in this life? What should that be?***

- *Our hope is Heavenly and not earthly, praise God, and the next event on our “calendar” is the upward calling, the Rapture of the Church which is his Body. 1 Cor. 15, 1 & 2 Thess., 2 Tim., Titus. This is so very, very important. We can REST therefore, and not be anxious.*
- *But other doctrines are not found in the Transitional letters or in the Acts. For example:*
  - *The teachings concerning the Mystery, the Sacred Secret delivered to Paul for us: Eph. 3, Col. 1, Rom. 16, 1 Tim. 1*
  - *The principles of grace living in contrast to Law and Pentecost, without reference to Israel and the Law:*
    - *Keeping legal requirements but not under the Law, rather in-lawed to Christ*
    - *Resting in his grace was then and is today always sufficient*

### **III. A Short Note on Rightly Dividing the Word of Truth:**

#### ***Acts 28:28-29***

**28** Therefore let it be known to you that the salvation of God has been sent to the Gentiles; they will listen!"

**29** And when he had said these things the Jews went their way, having a great dispute among themselves.

#### ***Eph. 3:1-7***

**1** For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

**2** If ye have heard of the dispensation of the grace of God which is given me to you-ward:

**3** How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

**4** Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

**5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

**6** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

**2 Tim. 2:14-19**

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

**Conclusions & Applications:**

- *Here in the record given by Luke in the Acts, Paul's testimony of the Risen Christ is central. It is not about the glorious doctrines of our redemption through Christ's completed work on Calvary's cross though sometimes that message breaks through. Rather, it is the Resurrection of Christ that is the central focus since Jews MUST believe on the Resurrected Christ as their Messiah. If they do not, they cannot be saved.*
- *So we see the differences, the contrasts, with the teaching in Ephesians and Colossians and the POST-PRISON letters. It is all so clear.*
- *Next time - 2 Timothy's closing teachings where we will see how Paul's ministry ends and therefore where we are today still in the Dispensational plan of God. The next event prophetically is the beginning of the Great Tribulation — but before that we know from Paul's letters is our calling into heaven's glory.*