

**“Paul’s Second Letter to Timothy —  
The Great Transition, The Glorious Sweep of God’s Abundant Grace — Part 30  
Onward in the Book of Acts to the End of the Great Transition**

**Review: Grace Reigns! Chapters 3-4**

- ***Grace Reigns: In Human Relationships (Col. 3:18-25, 4:1)***
- ***Grace Reigns: As the Fundamental Principle of Life (4:2-6)***
  
- ***Grace Reigns: In Human Relationships (Col. 3:18-25, 4:1)***

***Col. 3:18-21***

**18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.**

**19 Husbands, love *your* wives, and be not bitter against them.**

**20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.**

**21 Fathers, provoke not your children *to anger*, lest they be discouraged.**

- ***A very short summary of human relationships is given here — but it is extensive in its implications. And we have been here before, you will remember, when we were surveying the letter to the Ephesians. There are different emphases in the two prison letters but they have a similar focus. These truths are so very glorious, with verse 18 here summarizing the longer teaching in Ephesians chapter 5, verses 31 through 33 in particular. There the Body of Christ is revealed as the model for our marriages, prompting this question: “if we knew well these truths, would our marriages be even glorious, like the relationship between Christ and his church? And would there be any end in sight as the horizons of this life merge into life eternal”? The ever deepening relationships in a truly godly and Christian marriage are without limit, at least as far as the word of the living God is concerned, for his finished work has empowered it all! Amen.***

***Then in Col. 3:22-25 and 4:1 the apostle widens his focus to include all external relationships with master, slave, relationships highlighted. In the ancient world that was perhaps the most difficult of all. This is an amazing exhortation, even somewhat otherworldly perhaps considering that it is about slavery and the strained human relationships found there. He boldly proclaims that the master-slave relationship must also bow before another master-slave relationship***

*that must dominate now under grace. And that is our relationship with our heavenly Father. These verses are all about that heavenly relationship and that relationship which we must all know much about already being his dear children, must dominate even the earthly and human relationship of slavery. 4:1 restates that so powerfully. “Masters, give unto your servants [slaves] that which is just and equal; knowing that ye also have a Master in heaven”.*

- *So Paul makes this appeal the dominant one here since slavery was present **EVEN IN THE COLOSSIAN CHURCH!!** For consider the membership in this assembly as chapter 4 reveals it: Philemon and his runaway but now recovered (in more ways than the one obvious, Onesimus! The letter to Philemon and this letter as well has been delivered to the church in Colosse by none other than a slave!!*

- **Grace Reigns: As the Fundamental Principle of Life (4:2-6)**

**Col. 4:2-6**

**2 Continue in prayer, and watch in the same with thanksgiving;**

**3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:**

**4 That I may make it manifest, as I ought to speak.**

**5 Walk in wisdom toward them that are without, redeeming the time.**

**6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.**

- *This is a beautiful and unforgettable statement of how grace is working in our individual lives day by day and hour by hour. Continuing in prayer, letting thanksgiving dominate always, personal outreach even in prayer with other's needs, speaking boldly the mystery as our universal privilege, prerogative and priority, and the wrapping of it all in kind and gracious speech that is wise to reach others in their need, whether of comfort or of instruction in the mystery.*
- *Do not forget the parallel passages in the letter to the Ephesians, probably written at the same time and (I think) called the letter to the Laodicians here in this letter (explain).*

**Eph. 5:15-16**

**15 See then that ye walk circumspectly, not as fools, but as wise,**

**16 Redeeming the time, because the days are evil.**

- *And it is all in the context of prayer our lives are to be lived. If we lived like this many of the issues of life would quickly disappear and become irrelevant to us..*
- **Grace Reigns: Even In Paul's Final Words (4:7-18)**
  - *This is such a wonderful list of names beginning with the bearer of the letter, Tychicus. These names have gone down in history. AND THEN THERE IS BROTHER ONESIMUS. PRAISE GOD! A sinner (and runaway slave “belonging” to Philemon — we should remember him from Paul’s letter to him). His name also has gone down in history. And, according to tradition at least, he and Tychicus are the bearers of this letter to the Colossians. God’s wonders in ordering our affairs are so intimate and so wonderful indeed. Praise his holy name!*
- **Again, why have we again today been looking at Ephesians and Colossians? Do you know? It is for these reasons:**
  - *To see the fullness of grace revealed as Paul, now a prisoner, and after Acts 28:28, writes of the grace of God revealed to him for the churches. This is all about how God is working today.*
  - *To see the changes after the Transition period ended and the full revelation of grace had been given to Paul for our sakes.*
  - *To see in proper contrast how the Book of Acts is an historical account and not a source of fundamental grace teaching. The teachings found there must always be place in their historical setting and considered in the light of the Dispensational significance of the Transition Period. As long as Paul is going to the Jew First, he is ministering often for the sake of the Jews.*

*Once that period has ended, the limitations to his teachings are removed and the fullness of grace is revealed. There is no longer a need to speak and act in a special way “because of the Jews”. They have been set aside and now it is all grace to the Gentiles!! What a difference.*

**REVIEW: Paul speaks to the Ephesian Elders in Miletus:**

**[READ ] Acts 20:17-38**

**17 And from Miletus he sent to Ephesus, and called the elders of the church.**

**18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,**

**19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:**

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

**26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.**

**27 For I have not shunned to declare unto you all the counsel of God.**

**28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

**29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.**

**30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**

**[READ ] 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.**

**32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*

**36 And when he had thus spoken, he kneeled down, and prayed with them all.**

37 And they all wept sore, and fell on Paul's neck, and kissed him,  
38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

- *My favorite words here, I have always thought, are the ones in verses 31 and 32, where the apostle exalts the grace of God and clearly states that it is through the word of that grace that we may all be made mature in the faith — and in nothing else. Later Paul would write his letters to these same believers and I can only wonder what they thought when they read those letters with their emphasis, in ways and words they had never heard before, of God's abundant grace. Surely they must have then have lost at least some of their love of that grace with false teachers from their own group leading the way.*
- *So begins a series of imprisonments and interrogations by Romans and their local deputies in the Holy Land. The chapter outlines following are from the "Authorized King James Version, 1769 Edition, w/Chapter Headings, Translator's Notes v1.3"*
- *But, rather than simply review the sacred history recorded here in these chapters, let's look at the chapters more thematically to understand better what Paul's testimony was in those days of his imprisonments before reaching Rome where he wrote the letters we recently studied, Ephesians and Colossians. Then it will be clear how much his message changed after Acts 28 and the setting aside of Israel had occurred.*

*But the history is important because it is the history of Paul's testimony before the Jews (and the Greeks) and that is specifically regarding the Risen Christ! And that is the issue for these Jews: Would they receive their own Messiah? BUT "BECAUSE OF THE JEWS" PAUL WAS NECESSARILY LIMITED IN HIS TEACHINGS. YES, HIS TAUGHT BOLDLY OF HOW GRACE HAS SUPPLANTED LAW AS GOD'S RULING PRINCIPLE. BUT HIS MAIN FOCUS IS ON CHRIST RESURRECTED, SINCE FOR THE JEWS THAT WAS THE STUMBLING BLOCK ABOVE ALL. HE WAS NOT TEACHING OR PREACHING HERE IN THE ACTS GRACE TO SINNERS IN GENERAL, BUT RATHER TESTIFYING TO THE JEWS PRIMARILY OF HIS RISEN SAVIOR. WHEN HE DOES SPEAK DIRECTLY TO GENTILES (AS WITH THE EPHESIAN ELDERS OR TO KING AGRIPPA (AN ARAB BY BIRTH ON HIS FATHER'S SIDE AND JEWISH ON HIS MOTHER'S) AND HIS ASSEMBLY IN CHAPTER 26 HERE IN THE ACTS.*

***I. An Overview of Acts 21-27 — Paul Under Roman Protection & Judgment***

○ ***Chapter 21 — Paul travels from Miletus to Jerusalem & Meets the Jewish Brethren***

- ***“1 Paul calls at the house of Philip, whose daughters prophesy.***
- ***10 Agabus, foretelling what should befall him at Jerusalem,***
- ***13 he will not be dissuaded from going thither.***
- ***17 He comes to Jerusalem;***
- ***27 where he is apprehended, and in great danger, but by the chief captain is rescued;***
- ***37 and requests, and is permitted to speak to the people. “***

***Acts 21:17-21 [He travels to Jerusalem where unbelieving Jews promote a rebellion over his presence and assume that he is unclean ceremonially due to his close association with Gentiles]***

**[READ ] 17 And when we were come to Jerusalem, the brethren received us gladly.**

**18 And the day following Paul went in with us unto James; and all the elders were present.**

**19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.**

**20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:**

**21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. [...**

***Acts 21:27-40 [Paul is delivered from death but brought to judgment ...]***

**27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,**

**28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.**

**29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)**

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

- *So he was taken into custody by the Roman soldiers hoping to protect him AND secure the peace in Jerusalem, AND, also wondering if perhaps he was truly a really evil person as the Jews seemed to be saying everywhere in the city.*

[READ ] 33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

- *Chapter 22 Paul is brought to judgment before the council in Jerusalem — This is the longest and most detailed of the apostle's testimony. We will focus pretty exclusively on this testimony of Paul here before his Jewish accusers today, and next time on chapter 26, Paul's testimony before the Romans and their deputy's. Apart from chapter 28, those are the most important chapters here remaining before us in the Acts of the Apostles:*

- *"1 Paul declares how he was converted to the faith,*
- *17 and called to his apostleship.*

- *22 At the very mentioning of the Gentiles the people exclaim on him.*
- *24 He would have been scourged;*
- *25 but claiming the privilege of a Roman, he escapes.”*

***[READ ] Acts 21:40, 22:1-5 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,***

***...***

***[Paul's defense before Jerusalem magistrates but more importantly, his Jewish accusers including the High Priest himself]***

***22:1 Men, brethren, and fathers, hear ye my defence which I make now unto you.***

***2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)***

***3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.***

***4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.***

***5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.***

- ***Note: He spoke in Hebrew to them! Translated here for us by Luke unless he also spoke in Greek that day.***
- ***He was himself a Jew as well, of curse. He was taught at the feet of Gamaliel, the greatest teacher of the day, even here in Jerusalem. So Saul was in line himself as a great teacher of his day ...***
- ***But as such he had acted accordingly, as a leading persecutor of those believing in a risen Jesus Christ! He was instrumental in Stephen's death as verse 20 will show. SO HE WAS JUST LIKE THESE JEWS TO WHOM HE IS HERE SPEAKING!!! THEY OR THEIR FATHER'S WOULD HAVE KNOW SAUL WELL, HAVING BEEN IN LEAGUE WITH HIM YEARS BEFORE. This is so interesting, isn't it. We feel like***



*we are right there with him as he speaks in such a direct and compelling way to his accusers.*

**[READ ] Acts 22:6-10**

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?**

8 And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.**

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.**

- *The risen Christ himself had intersected with Paul on the road to Damascus telling him that he was persecuting he himself - quite a revelation no doubt to Saul, and commanding him to go to Damascus to await a messenger that the Lord would send to reveal his future course of service to the Risen Christ Jesus.*

**[READ ] Acts 22:11-15**

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

- *Saul was blinded literally by the great light of the Risen Lord. He receives his sight by the word of Ananias and is told that he is being sent forth by Christ Jesus to be a witness "to all" of what he had seen and heard.*

**[READ ] Acts 22:16-21**

**16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**

**17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;**

**18 And saw him saying unto me, *Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.***

**19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:**

**20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.**

**21 And he said unto me, *Depart: for I will send thee far hence unto the Gentiles.***

- *Most amazingly here Saul is now told that these very Jews or their ancestors who were living at that time would not be willing to receive what he would preach about Christ Risen.*
- *Saul responds that he is unworthy for any of this since he was involved in Stephen's martyrdom, but the word is given that he must now prepare to travel far and wide for the sake of Christ, even to the Gentiles! Amen.*
- *All of this would so offend these Jews and indeed it did as the next verses indicate. Even the Romans are partially convinced and want to torture Saul to get the whole truth — but he appeals to Caesar as a Roman citizen...*

**[READ ] 22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.**

**23 And as they cried out, and cast off *their* clothes, and threw dust into the air,**

**24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.**

**25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?**

**26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.**

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

- *There is so much here, but Paul's speech and what happened afterwards is indicative of how it would go for him as he is kept in bondage and interrogated by other Roman's afterwards, Ruler after ruler and kept in chains for years as we will learn more of next time, Lord willing.*

#### **Conclusions & Applications:**

- *Here 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. But the Resurrection is central since Jews MUST believe on Christ as their Messiah. If they do not, they cannot be saved. And amen.*
- *So we see the differences, the contrasts, with the teaching in Ephesians and Colossians, the POST-PRISON letters. It is all so clear.*
- *I HAVE TRIED TO OPEN UP THESE VERSES OF SACRED HISTORY. I HOPE THEY WERE A BLESSING.*