

## A note about Titus and Timothy

- Why was Titus not circumcised and Timothy was?
- When Paul took Titus with him to the Council at Jerusalem, he felt no obligation to be circumcised.
- When Paul took Timothy with him on the second Missionary Journey he had him circumcised.
 

**Galatians 2:1—3** <sup>1</sup>Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup>It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. <sup>3</sup>But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

**Acts 16:1—3** <sup>1</sup>Paul came also to Derbe and to Lystra And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, <sup>2</sup>and he was well spoken of by the brethren who were in Lystra and Iconium. <sup>3</sup>Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.
- Titus was a Greek. It was Paul's assertion (because of God's revelation directly to him) that it was not necessary for non Jews to be circumcised for doing so would put Gentiles under the Law that the Jews were unable to keep themselves. If Titus were to get circumcised, it would only serve to disprove Paul's teachings.
- Timothy, on the other hand, was a Jew born under the Law. His mother was living contrary to the Law by marrying a Gentile. Timothy was a reflection of his family and would not be considered a practicing Jew. He was saved through the ministry of Paul (**1 Timothy 1:2** To Timothy my true son in the faith...) Jews saved before Paul were still under the Law. Timothy, however, would be saved into the Body of Christ and would therefore not have been under the Law but put himself under Law so as not to hinder the ministry of proclaiming Christ to the Jews.
  - The Gospel of the Kingdom was proclaimed beginning with John the Baptizer. The Gospel of the Grace of God was proclaimed beginning with the Apostle Paul.
  - Luke 16:16** "The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

## Acts 17:1—9 Paul at Thessalonica

- After Philippi Paul, Silas and Timothy traveled through Amphipolis and Apollonia then stopped at Thessalonica.
- It was Paul's custom, not command, that he go to the synagogue to preach Christ.
  - This was a good place to find Jews who knew about God and be able to explain further about their Messiah and also a gathering place for God-fearing Gentiles and proselytites.
- He was able to teach for three Sabbaths. The Scripture he taught from would obviously be the Old Testament; passages such as Psalms 22 and Isaiah 53.
- Paul's message included Christ and His resurrection. Not included was a call to repentance for the killing of Christ and water baptism because theses were Kingdom precepts. He also did not offer the Kingdom if they would only believe as Peter did.
- Some of the Jews and many of the Greeks believed along with some of the leading women.
 

**1 Thessalonians 1:9** For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,
- The unbelieving Jews got a mob together to run them out of town.
  - This fulfills again the picture of the blindness of the Jews and the acceptance of the Gentiles as seen with Bar-Jesus and Sergius Paulus in Acts 13
- While in Thessalonica Paul found a job to support himself so as not to be a burden to the believers.
 

**1 Thessalonians 2:9** For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.

- It would be only a few months later that Paul would write letters to the Thessalonians from Corinth. We know from these writings that the Thessalonians suffered greatly for their beliefs.
  - 1 Thessalonians 2:14** For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews,
  - 2 Thessalonians 1:5** This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

### Acts 17:10—15 Paul at Berea

- Paul and Silas then went to Berea—less than 50 miles WSW of Thessalonica and immediately went to the synagogue.
- They had a completely different reception than in Thessalonica for the Bereans received the Word and studied the Word to see if what Paul taught lined up with Scripture. For this they were called “noble-minded”, well-breed, upper class in a spiritual sense, not physically.
- The Bereans are example for all of us. We too need to never trust in anything man says but always hold it up to Scripture. There is nothing higher or more solid than the rock of God’s Word.
- When the Jews from Thessalonica found out Paul was in Berea, they went to stir up trouble.
- Paul left Berea and set sail for Athens leaving behind Silas and Timothy for carry on the work.
- When Paul arrived in Athens he called for Silas and Timothy to come and meet him.

### Acts 17:16—34 Paul at Athens

- While waiting for Silas and Timothy, he went to the synagogue and taught the Jews and God-fearing Gentiles and also to the outdoor market area.
  - It seem that Timothy met Paul in Athens and was sent back to Thessalonica to help them deal with the suffering they were experiencing.
    - 1 Thessalonians 3:1—4** <sup>1</sup>Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone, <sup>2</sup>and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith, <sup>3</sup>so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this. <sup>4</sup>For indeed when we were with you, we kept telling you in advance that we were going to suffer affliction; and so it came to pass, as you know.
- Paul seemed most impressed with the number of idols and gods worshipped in Athens. There were thousands of gods to choose from.
- There were two main groups of philosophy in Athens; the Epicureans and the Stoics.
  - Epicurean beliefs:
    1. God was distant and not interested in man and therefore they did not believe in a resurrection or a judgment.
    2. God did not create the world.
    3. Since god was not interested in the affairs of man, man could do as he pleased with no eternal ramifications.
    4. Pleasure was their god and self-gratification was their goal.
  - Stoic beliefs:
    1. God was in everything and everything contained god. They were pantheists.
    2. They were fatalists and had no control over their circumstances.
    3. They could control their emotions and they were always to be suppressed in both pain and pleasure.
    4. Their goal was a self-created righteousness resulting in pride.
- When Paul preached on Mars Hill, he subtly attacked both groups.
  - The unknown God was declared by Paul to be the creator of all things (against the Epicureans and Stoics) and can not be contained in things made by human hands (against all idol worship). He gives all people life and controls who lives where (against the Epicureans).
- Verse 30 says that all men everywhere need to repent.

- Since repentance is merely a change of mind, the very act of believing is repentance. We are not now told to repent as the Jews were by Peter in early Acts, we are told to believe. The Jews were told to change their minds about who the Messiah was.
- Some believed and many others had their minds expanded philosophically.

### Acts 18:1—17 Paul at Corinth

- We are not sure how long Paul stayed in Athens but it appears to have been several months.
- He next traveled to Corinth, about 50 miles west of Athens.
- It is from Corinth that Paul wrote 1 & 2 Thessalonians to encourage them in the faith and help them endure the suffering they were going through. It was probably written after Silas and Timothy joined him from Macedonia and after his message was rejected by the Jews (Acts 8:6)
- Paul met up with Aquila and Priscilla, tent makers who were believers who were on the run because the Jews had been banished from Rome by Claudius.
  - God was able to use Aquila and Priscilla because of their problems. If they had not been cast out of Rome, Paul would not have met up with them in Corinth.
  - They traveled with Paul on this Second Missionary Journey and are greeted in letters to the Romans, Corinthians and Timothy. They also gently guided Apollos in helping him understand the way of God more accurately.
- When Silas and Timothy finally came down from Macedonia they brought a gift from other churches so Paul no longer needed to earn money making tents but concentrated fully on preaching the gospel.
 

**2 Corinthians 8:1—3** <sup>1</sup>Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, <sup>2</sup>that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. <sup>3</sup>For I testify that according to their ability, and beyond their ability, they gave of their own accord,

**2 Corinthians 11:9** and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.
- He was preaching that Jesus was the Christ in the synagogue but that message was rejected by the Jews and they left and declared that the message would now go to the Gentiles.
  - They now meet in a building next door to the synagogue and having a common wall so those in the synagogue could hear what was going on next door.
  - Through the ministry next door, Crispus was saved as was Sosthenes both leaders in the synagogue.
  - The letter to the Corinthians deals with the speaking in tongues going on in the church. These things were for the benefit of the unbelieving Jews next door. Speaking in tongues was reminiscent of the events at Pentecost and would be understood as a sign to Israel.
 

**1 Corinthians 14:22** So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.
- They stayed in Corinth for at least 1-1/2 years after supernatural encouragement by God.
 

**Acts 17:9—10** <sup>9</sup>And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; <sup>10</sup>for I am with you, and no man will attack you in order to harm you, for I have many people in this city."

### Acts 18:18—22 Last of the Second Missionary Journey

- Paul wraps up his second missionary journey by traveling to Cenchrea (just SE of Corinth) then sailed across the Aegean Sea to Ephesus, across the Mediterranean Sea to Caesarea, 50 miles SE to Jerusalem then north to Antioch.

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