

- A Study in Acts -

Chapter Eighteen – Second Journey of Paul Continued

**ACTS 18:6-11:**

Upon arrival in Athens, and while he is waiting for Silas and Timothy, he begins to speak in the city's synagogue and marketplace (Paul is uniquely moved by the city being given over to idolatry); his preaching soon gains him an audience with the city's philosophers. Paul's sermon to these philosophers finds some limited success and from Athens he will now come to **Corinth**.

Please use the map provided.

**Text #1:**

**Acts 18:6-10** “But when they opposed him and blasphemed, he shook *his* garments and said to them, “Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.”<sup>7</sup> And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.<sup>8</sup> Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

<sup>9</sup> Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; <sup>10</sup> for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

In our previous lesson, when Silas and Timothy arrived in Corinth, Paul had already been reasoning with the Jews in the synagogue concerning the Christ; however, compelled by the Spirit, he then named the Christ to be Jesus. It is at the naming of Jesus as the Christ that the Jews are going to stop listening and instead become antagonists of both Paul delivering the message and the Lord Jesus Christ (“**blasphemed**” as Luke records it).

**Your Blood be upon Your Own Head:** The Gospel has been fairly offered and then deliberately rejected. Neither the Lord nor Paul was to blame for their being unworthy of everlasting life; remember the words of Paul in Antioch:

**Acts 13:46** “Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.”

As they opposed the Gospel of Jesus as the Christ, they were truly opposing themselves, as they were rejecting the only means of reconciliation and salvation available.

**Acts 4:10-12** “let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.<sup>11</sup> This is the ‘stone which was rejected by you

**builders, which has become the chief cornerstone.’ <sup>12</sup>Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”**

**Justus:** This is the surname of Titus of Corinth (also known as *Titius Justus*, a Latin name); who would open his home to Paul and the disciples with him.

**Crispus:** This name is from the Greek, “*Krispos*”; which means, “Curled”. Luke records that he was the ruler of the synagogue in Corinth. What does Luke mean when he states that he “**believed on the Lord**”? Is this any different than the rest of the Corinthians in **verse 8**? The answer is, ‘exactly the same as the rest of the Corinthians’, and the process is beautifully recorded by Luke; “**hearing, believed and were baptized.**”

This is additionally confirmed by rightly dividing the word, note:

**1 Corinthians 1:14 “I thank God that I baptized none of you except Crispus and Gaius”**

**1 Corinthians 12:13 “For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.”**

Also review this list of conversions that we have covered in this series of lessons thus far: **Acts 2:38-41; 3:19-20; 8:12-13, 35-37; 9:18; 10:48; 16:15, 33; and now 18:8.**

**Vision:** The Lord is going to appear to Paul to comfort Him. The Lord is going to do this several times in our monitoring of Luke’s record of Paul’s work. It would seem that the same man who was stoned and left for dead, who walked right back into the very city that had done this to him, was fearful in Corinth, note:

**1 Corinthians 2:3 “I was with you in weakness, in fear, and in much trembling.”**

**Text #2:**

**Acts 18:11 “And he continued *there* a year and six months, teaching the word of God among them.”**

As we now note the length of Paul’s stay, having been comforted by the Lord, he will labor here in Corinth for a good amount of time. Time enough, in fact, for Silas and Timothy to return to Thessalonica, deliver the letter Paul wrote them, assess the effect of the letter, and return back to Paul to report.

It is here in your Bibles that you will want to make a note that Paul is going to write the second letter to the Thessalonians. It is believed; and I find no evidence to discount this time frame, that the second letter is about five or six months after the delivery of the first.

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**2 Thessalonians –**

**Theme:** “Be counted worthy of your calling” – 1:11; and “Be steadfast” – 2:15. Once again, the theme is the universal answer to all their problems and needs (as well as any that may come our way, present day).

**Problems:** Uniquely enough, the problems of the second letter are the same as the first. They are still dealing with the adversity of persecutions from their countrymen, and they still misunderstand the return of the Lord.

### **Outline:**

**Chapter One:** Greeting; and then comfort to those being persecuted by non-believers.

**Chapter Two:** Re-visiting the second coming of the Lord; this time putting some comprehension of time to it by describing that it would not come till a great apostasy came first (not giving specifics of time, but that they should not be distracted from their foundations by it any longer - 1-12). In the face of this information, they should simply “Stand fast” in the oral instruction and the written instruction they have received to every good word and work (13-17).

**Chapter Three:** Paul asks for prayers from these brethren for his work in Corinth and hopes that this will help these brethren establish themselves in the Lord, knowing they are not alone in Paul’s work of the Gospel (1-5). He then gives the first instruction concerning collective discipline towards the disorderly (6-15). Then he gives his heartfelt farewell (16-18).

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In addition to 2 **Thessalonians**, we will have a second letter written during this time.

### **Galatians –**

#### Introduction to the Letter –

The term “Galatia” is used in ancient times in two different senses, geographical and political. Geographically, it is used of an upper plateau in North Central Asia Minor (touching Paphlagonia and Bithynia North, Phrygia West and South, Cappadocia and Pontus Southeast and East, about the headwaters of the Sangarios and the middle course of the Halys), settled by Gaul’s from Thrace.

Politically, a name used to describe a large province in the Roman Empire in Asia Minor (including not merely the country Galatia, but also Paphlagonia and parts of Pontus, Phrygia, Pisidia, Lycaonia and Isaura).

The letter of Paul is addressed to the churches of Galatia (1:2). These churches are mentioned in **1 Corinthians 16:1**, as having received orders concerning the collection for the saints in Judea. In **Acts 20:4**, we see Gaius of Derbe, traveling with Paul back to Jerusalem (representing the Body of Christ he is from in the political use of the term Galatia). This along with the internal evidence of **Chapter 4:13** “**You know that because of physical infirmity I preached the gospel to you at the first.”**

In the past, I have only used the geographical understanding of the term Galatia, even used by Luke in **Acts 16:6** and again in **Acts 18:23**. Thus thinking the letter to be written later, closer to the writing of Romans. However, based on the previous paragraph, and the political understanding of the use of term Galatia, it is far more probable that the letter was written shortly after the Jerusalem decrees that Paul had with him as he began the second journey (**Acts 16:4**), plus the mention of the events in Jerusalem from **Acts 15** in Galatians **chapter 2**, and finally there is the shock of Paul that they are “**turning away so soon**”, **Galatians 1:6**.

So, the churches of Galatia are in fact the churches established during the first journey. We see in **Acts chapter 14**, the powerful influence that the Jews in these regions were able to bring to bear, even in the idolatrous city of Lystra. We also see that Paul speaks of Peter and Barnabas as if they are known by these brethren.

This would in turn place the writing of this letter, sometime after Paul would visit Lystra and Derbe for the second time, **Acts 16**, probably during his lengthy stay in Corinth (**Acts 18**).

The theme to this letter is, “**Liberty Vs. The Law**”.

As I have already mentioned, Paul writes this as if these brethren are familiar with Peter and Barnabas (**2:11-13**), and they are included in this writing due to the pressing issue of Judaism. Judaism is best described by internal commentary:

**Acts 15:5** “**But some of the sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command them to keep the law of Moses.”**”

From the time that the Gospel began to be preached in **Acts chapter two**, until the destruction of Jerusalem, this was undoubtably the greatest doctrinal problem that the early church would face. It still seems to be a problem in the life of ‘Christ serving people’ to this day (as in the inability to rightly divide the Old from the New). This letter is going to focus on the proper relationship that a child of God in Christ should have with the Law of Moses, Abraham, and with our King.

These problems with Judaism would exist very shortly after the Jerusalem decree would be brought through this region, and as it would seem, despite them. See decree – **Acts 15:22-29**.

As I also mentioned earlier, Paul is surprised at their defection from the gospel, via perversion. He also reports that all of them are suffering from this perversion of the truth (**1:6-7; 3:1**).

Outline:

**Chapters 1-2:** Personal Problems and Paul’s Apostolic Authority.

**Chapters 3-4:** Purely Doctrinal.

**Chapters 5-6:** Practical Exhortations.

