

Acts 16 - 2nd Missionary Journey; Macedonian Call; Slave Girl Healed; Philippian Jailer

III. Outreach to the remote parts of the earth (Acts 13:1–28:31)

- (B) Timothy joins team at Lystra (16:1-5)
- (C) Team divinely rerouted into Europe (16:6-10)
- (D) Philippi (16:11-40)
 - (a) Lydia's conversion (16:11-15)
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Acts 16

(B) Timothy joins team at Lystra (16:1-5)

Paul's Second Missionary Journey (15:36–18:22)

1 Now *Paul* also came 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,

1 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,

1 Paul also went to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish wife whose husband was a Greek.

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:

- "...Timothy" - from this time on, is closely associated with Paul (Rom 16:1)
- He was a convert from previous visit - 16 years old? (Acts 14:7)
- His mother Eunice as well as her mother, Lois, had instructed Timothy in Scriptures from infancy (2 Tim 1:5; 3:15)
- Timothy now took the place that John Mark had occupied on the first journey
- Two of Paul's letters are addressed to Timothy: "My own son in the faith" (1 Tim 1:2,18; 2 Tim 1:2)
- In six of Paul's Epistles, Timothy is joined in salutation. Timothy was with Paul on his 2nd missionary journey:

...at Ephesus during the days of strife
...with him on last journey to Jerusalem
...with him on his first imprisonment
...Paul sent for him in the loneliness of his 2nd imprisonment
...Timothy was his son, his child, his comrade in the fight

2 and he was well spoken of by the brothers *and sisters* who were in Lystra and Iconium.

2 and he was well spoken of by the brethren who were in Lystra and Iconium.

2 Timothy was highly regarded by the brothers in Lystra and Iconium.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Paul wanted this man to leave 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.

3 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.

3 Paul wanted this man to go with him, so he took him and had him circumcised because of the Jews who lived in that region, since everyone knew that Timothy's father was a Greek.

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.

- Iconium, Lystra, Derbe: they were worshiped as gods (Cf. 14:11-18); then stoned (to death? Cf. 14:19-20)...These were the Galatians of Paul's later letter.

- Paul obviously did not circumcise Timothy because he believed that it was required for salvation (Cf. 1 Cor 7:19); he did so because it was necessary for effective evangelism to the Jews (Cf. 1 Cor 9:20-22; Rom 14:13-15)

— Timothy was uncircumcised because his father was Greek. The Jews regarded an uncircumcised son of a Jewish mother to be an apostate Jew.

— Paul was being culturally sensitive by having Timothy circumcised, eliminating a stumbling block for those he intended to minister to

— Unbelieving Jews would not have listened to Paul if he traveled with an uncircumcised Gentile, even though Timothy was half Jewish. Timothy agreed with Paul that submitting to this ritual would settle his Jewish heritage so Jews might be willing to listen instead of rejecting him outright as a Gentile.

— Was Timothy's circumcision a concession to the Judaizers? No. It was a decision made so as not to cause offense and damage to the cause of Christ in spreading the Gospel (1 Cor 7:18-19; 9:20-21; Gal 5:6)

4 Now while they were passing through the cities, they were delivering the ordinances for them to follow which had been determined by the apostles and elders in Jerusalem.

4 Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe.

4 As they went from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for them to obey.

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.

- Part of Paul's ministry including acquainting the churches in Galatia with the decisions made at the Jerusalem Council

5 So the churches were being strengthened in the faith, and were increasing in number daily.

5 So the churches were being strengthened in the faith, and were increasing in number daily.

5 So the churches continued to be strengthened in the faith and to increase in numbers every day.

5 And so were the churches established in the faith, and increased in number daily.

- The fifth progress report, this one of the church's expansion into Asia Minor (Gentile territory, 12:25–16:5; Cf. 6:7; 9:31; 12:24; 19:20; 28:31)

Eight Numerical Progress Reports in Acts

(1) Acts 2:47: "...And the Lord was adding to their number day by day those who were being saved."

(2) Acts 4:4: "But many of those who had heard the message believed; and the number of the men came to be about five thousand."

(3) Acts 6:7: "The word of God kept spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith."

(4) Acts 9:31: "So the church throughout Judea, Galilee, and Samaria enjoyed peace, as it was being built up; and as it continued in the fear of the Lord and in the comfort of the Holy Spirit, it kept increasing."

(5) Acts 12:24: "But the word of the Lord continued to grow and to be multiplied."

(6) Acts 16:5: "So the churches were being strengthened in the faith, and were increasing in number daily."

(7) Acts 19:20: "So the word of the Lord was growing and prevailing mightily."

(8) Acts 28:30-31: "Now Paul stayed two full years in his own rented lodging and welcomed all who came to him, preaching the kingdom of God and teaching things about the Lord Jesus Christ with all openness, unhindered."

The Extension of the Church to the Aegean Shores (16:6—19:20)

The ministry in this section took place in major cities along the Aegean coastline, connected by major Roman roads.

The rapid expansion of Christianity among the Gentiles, especially in the three great provinces of the empire (Macedonia, Achaia, and Asia), and their respective capitals (Thessalonica, Corinth, Ephesus) embraced the northern, western and eastern coasts of the Aegean Sea, and all were part of the Roman Empire.

The foundation of the churches in these provinces was Paul's greatest achievement (16:11-19:19), and the record of his life's work. It filled a period of five years (49-54 AD).

(C) Team divinely rerouted into Europe (16:6-10)

6 They passed through the Phrygian and Galatian region, after being forbidden by the Holy Spirit to speak the word in Asia;

6 They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia;

6 Because they had been prevented by the Holy Spirit from speaking the word in Asia, Paul and Timothy went through the region of Phrygia and Galatia.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

- Luke does not record how the Holy Spirit closed the door to Asia at this time; his emphasis was on the One who directed Paul, not how He did it

- Iconium, Lystra and Derbe were located in the province of Galatia

- Phrygia was a geographical region, part of both Galatia and Asia

7 and after they came to **Mysia**, they were trying to go into **Bithynia**, and the Spirit of Jesus did not allow them;

7 and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

7 They went as far as Mysia and tried to enter Bithynia, but the Spirit of Jesus did not permit them,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

- "...Mysia" - a geographical region (like Phrygia) in northwest Asia

- "...Bithynia" - southeast shore of Sea of Marmara, south shore of Black Sea; it contained many Roman cities and Jewish colonies
- Other, unidentified Christians missionaries evangelized Bithynia (Cf. 1 Peter 1:1)

8 and passing **by** Mysia, they went down to **Troas**.

8 and passing by Mysia, they came down to Troas.

8 so they bypassed Mysia and went down to Troas.

8 And they passing by Mysia came down to Troas.

- "...by" - *parelthontes*, "through"

- "...Troas" - Alexandreia Troas, a port on the coast of Mysia, 30 miles south of the Dardanelles

— It was one of the main seaports from which travelers entered Asia Minor from the west, or departed toward provinces farther west

— It was 25 miles south of ancient Troy and 585 miles from Antioch

— Macedonia is across the Dardanelles in Greece (Europe). The Dardanelles is the classic dividing line between Asia and Europe.

9 And a **vision** appeared to Paul in the night: a man of Macedonia was standing and pleading with him, and saying, "Come over to Macedonia and help us."

9 A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us."

9 During the night Paul had a vision. A man from Macedonia was standing there and pleading with him, "Come over to Macedonia and help us!"

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

- "...vision" - Cf. 9:10; 10:3,17,19; 11:5; 12:9; 13:4

10 When he had seen the vision, **we** immediately sought to leave for **Macedonia**, concluding that God had called us to preach the gospel to them.

10 When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.

10 As soon as he had seen the vision, we immediately looked for a way to go to Macedonia, because we were convinced that God had called us to tell the people there the good news.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

- The Macedonian vision, and Paul's subsequent obedience, moved the gospel westward, and ultimately Europe and the western world were evangelized

- Christian response to the call of God is never a trivial thing...
- "...we" - Luke changes the pronoun from "they" to "we"
- This is the first time in Acts that the writer includes himself. Was Luke the man in the vision?
- "...Macedonia" - a Roman province that comprised the northern half of Greece
- Its name honored Philip of Macedon, the father of Alexander the Great

This passage has become popular because in it, God gave Paul definite guidance concerning where He wanted him to minister. Anyone who wants to propagate the gospel has questions about this kind of guidance. Notice that Paul was actively ministering, and was seeking to do what appeared to him to be the wise thing, when God said "no" or "yes" to his efforts. In providing positive direction, God brought new information to Paul that impressed the apostle with a particular need that God wanted him to meet. It seems to me that we should not concern ourselves mainly with the methods God uses to guide people. These methods varied in Acts, and were not Luke's primary concern. We should, however, concentrate on where we can be of most use as the Lord's servants. This was Paul's dominant concern. If our choices for places of ministry are equally acceptable to God, He probably will not steer us away from any of them, as was true in Paul's first missionary journey. We can go wherever we please. However, if He does not want us in one or more of these places, I believe He will shut one or more doors for us as He did for Paul. God often guides us by bringing information to our attention that enlightens our judgment when we need to make decisions.

The Triune God Led Paul

- Holy Spirit (v6)
- Spirit of Jesus (v7)
- God the Father (v10)

Macedonia (Acts 16:11–17:15)

The Macedonians were a distinct national group, though they had strong ties to the Greeks. They had offered the most stubborn resistance against Rome's efforts to extend its influence. In an attempt to break down their strong nationalistic spirit of independence, Rome divided Macedonian territory into four districts, each of which had its own local government under Rome. We see this stubborn character in the Macedonians' reaction to Paul's preaching. Nevertheless once won over, the Macedonian converts became just as loyal to Paul as they had been hostile to him at first.

(D) Philippi (16:11-40)

(a) Lydia's conversion (16:11-15)

11 So after setting sail from Troas, we ran a straight course to **Samothrace**, and on the following day to **Neapolis**;

11 So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis;

11 Sailing from Troas, we went straight to Samothrace, the next day to Neapolis,

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

- "...Samothrace" - highest in elevation of northern Aegean islands, midway between Troas and Philippi

- "...Neapolis" - modern Cavalla; harbor of Philippi, 10 miles inland

12 and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were spending some days in this city.

12 and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were staying in this city for some days.

12 and from there to Philippi, an important city of the district of Macedonia and a Roman colony. We were in this city for several days.

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

- Paul always focused on strategic centers (he arrived in Philippi about 20 years after the foundation of the church at Jerusalem.)

— Luke devoted more space to Paul's ministry in Philippi than any other location on his second and third missionary journeys, even though Paul was in Philippi only briefly

— Philippi was the first European city where Paul preached the gospel

Strange Guidance?

Paul must have been puzzled: Quarreling with Barnabas, he parted from him. He wanted to preach the Gospel, so he passed through Syria and Cilicia, and came to Derbe and Lystra, and there he met Timothy. He wanted to go on to proconsular Asia, and he could not do it. He was sick, he was ill, an infirmity of the flesh was upon him and he could not go.

It was necessary to that he should take another direction and he went into Galatia and preached there. Then he turned back again. There was no reason that he could understand. It is a picture of cross currents, of difficulty, perplexity and darkness.

Then he felt the lure of Bithynia; he would go there. No, he must go west and on he went, perplexed. Then came the vision of the man of Macedonia (and when he talked it over with Luke in later days, Luke would write the story with the advantage of hindsight). The Spirit forbade him preaching in Asia. The Spirit of Jesus drove him ever and ever on toward

Troas. The guidance of the Holy Spirit is validated by the results: Philippi, Thessalonica, Berea, Athens, and Corinth.

The guidance of the Spirit was subsequently recognized by these men...not always by flaming visions...not by words articulate in human ears; but by circumstances, by commonplace things, by difficult things, by dark things, by disappointing things. The man the Spirit will guide is the man who is in an attitude in which it is possible for the Spirit to guide him...an attitude of life, of loyalty to the Lord, faith in the guidance of the Spirit, and constant watchfulness. It is the watcher for the Lord who sees the Lord.

13 And on the Sabbath day we went outside the gate to a riverside, where we were thinking that there was a place of prayer; and we sat down and began speaking to the women who had assembled.

13 And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

13 On the Sabbath day, we went out the city gate and walked along the river, where we thought there was a place of prayer. We sat down and began talking to the women who had gathered there.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

- Ten adult male Jews were required to make a synagogue (a "minion"); otherwise, they usually met near a body of water for prayer, fellowship, worship, ritual washings, etc.

— They met by the Gangites River, 1.5 miles west of town

- The fact that Paul, a former Pharisee, would preach to an audience of women reveals how much his attitude and beliefs had changed

— Pharisees commonly thanked God that they were not Gentiles, slaves, or women (Cf. Gal 3:28)

— *It was through a women's prayer group that the Gospel entered Europe!*

First Convert in Europe

14 A woman named **Lydia** was listening; *she was a seller of purple fabrics* from the city of Thyatira, and a worshiper of God. **The Lord opened her heart** to respond to the things spoken by Paul.

14 A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.

14 A woman named Lydia, from the city of Thyatira, a dealer in purple goods, was listening to us. She was a worshiper of God, and the Lord opened her heart to listen carefully to

what was being said by Paul.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

- "...Lydia" - Paul's first convert in Philippi (the first believer in Europe)
- Normally Paul would go first to the synagogue, but there was no synagogue in Philippi, so he went by a river and found Lydia
- Lydia was in Philippi on business, attended the prayer meeting, listened to Paul, and trusted Christ
- Since purple was considered the most precious of all colors (laws restricted who could wear clothes dyed purple), Lydia worked with an exclusive and affluent clientele
- It was not the right time for Paul to evangelize Asia (v6), but God brought a woman who lived there to him in Macedonia
- "...seller of purple fabrics" - celebrated purple dye was made from the murex, a shellfish; Thyatira was famous for its purple fabrics, dye and cloth (Cf. Rev 2:18-29)
- "...The Lord opened her heart" - this is how a conversion takes place: Paul gives the gospel, the Lord opens hearts through the convicting ministry of the Holy Spirit, and the person whose heart is open believes.
- "opened" - the Greek refers to "opening the eyes to make understanding possible and enable perception"
- So God opened "the eyes of Lydia's heart" as if removing a mental veil to the gospel (Cf. 2 Cor 4:3-4), so that she would understand and respond. God enabled her to understand Paul's message so that she could exercise her own faith, believe, and be saved.
- Calvinism uses this verse to argue that Lydia was given the gift of faith so that she could respond to the gospel. But that's not what the verse says. But "opening her heart" is not the same as giving her the gift of faith. Giving a person the ability to understand is much different than giving a person the gift of faith.
- This verse doesn't say that the Lord believed for her, or that He infused faith into her in order for her to believe. He simply "opened her heart" which, again, is the convicting ministry of the Holy Spirit.
- The Lord opened Lydia's heart for what? So that she could respond. Lydia was the person responsible for responding to the gospel message. God enlightened (a type of drawing) Lydia so that she could believe, but it was still her own faith, not God's gift of faith.

15 Now when she and her household had been baptized, she urged *us*, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

15 And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

15 When she and her family were baptized, she urged us, "If you are convinced that I am a believer in the Lord, come and stay at my home." And she continued to insist that we do so.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

- Water baptism immediately followed conversion, as is the pattern in Scripture (Matt 28:19; Acts 8:12; 10:45-47; 16:30-34)

- Lydia offered her home to Paul and his companions, as their headquarters while they remained in Philippi; this was a common practice in the Roman world

— This is where the first church in Philippi met. Luke stayed with Lydia to build up the church when Paul, Silas and Timothy moved on.

— When the Philippians sent money to support Paul, much likely came from Lydia's wealth (Phil 4:15,18)

(b) Paul casts out the demon (16:16-18)

16 It happened that as we were going to the place of prayer, a slave woman who had **a spirit of divination** met us, who was bringing great profit to her masters by fortune-telling.

16 It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling.

16 Once, as we were going to the place of prayer, we met a slave girl who had a spirit of fortune-telling and who had brought her owners a great deal of money by predicting the future.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

- "...a spirit of divination" - *pneuma pythona*, the demon knew of Paul and announced through her who he was and what he was doing (Cf. Mark 1:24; 3:11; 5:7; Luke 4:34; 8:28)

17 She followed Paul and us and cried out *repeatedly*, saying, "These men are bond-servants of the Most High God, who are proclaiming to you a way of salvation."

17 Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation."

17 She would follow Paul and us and shout, "These men are servants of the Most High God and are proclaiming to you a way of salvation!"

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

- The demon-controlled slave girl was Paul's self-appointed herald, announcing them wherever they went
- The occult is always motivated by self-interest
- Even "truth" is used to "suck them in"; soon it is mixed with error, etc.
- On each previous occasion (in Mark & Luke), Jesus commanded the acknowledging demon to silence

18 Now she continued doing this for many days. But Paul was **greatly annoyed**, and he turned and said to the spirit, "I **command** you in the name of Jesus Christ to come out of her!" And it came out at that very moment.

18 She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment.

18 She kept doing this for many days until Paul became annoyed, turned to her and told the spirit, "I command you in the name of Jesus the Messiah to come out of her!" And it came out that very moment.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

- "...greatly annoyed" - grieved, deeply troubled
- Paul did not want the slave girl to continue announcing for them because her presence implied that the missionaries were affiliated with the demon that people knew indwelt her (Cf. Mark 1:24-25)
- This was also probably one reason why Jesus forbade the demoniacs from making Him known: that His mission would be polluted by someone with a tainted reputation of demon possession
- "...command" - *paraggello*, same word used by Jesus when He charged another unclean spirit to come out (Luke 8:29; Acts 1:4)

(c) Jailer's conversion (16:19-34)

19 But when her masters saw that their hope of profit was *suddenly* gone, they seized Paul and Silas and dragged them into the marketplace before the authorities,

19 But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities,

19 When her owners realized that their hope of making money was gone, they grabbed Paul and Silas and dragged them before the authorities who met together in the public square.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

- The actions of the girl's masters was revenge against Paul and Silas for causing them financial loss (Cf. 19:24-27), not for preaching the gospel

— The lucrative slave girl had suddenly become valueless, but the law had no remedy for property depreciated by exorcism

20 and when they had brought them to the chief magistrates, they said, "These men, Jews as they are, are causing our city trouble,

20 and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,

20 They brought them before the magistrates and said, "These men are stirring up a lot of trouble in our city. They are Jews

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

- Outright violence demonstrates that one of the enemy's strongholds was being attacked (2 Cor 10:4; Eph 6)

21 and they are proclaiming customs that are not lawful for us to accept or to practice, since we are Romans."

21 and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans."

21 and are advocating customs that we're not allowed to accept or practice as Romans."

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

- Note that her statements were true. The occult is always motivated by its own self-interests (here, her owners' monetary gain)

— Even more insidious is that the occult is an arm, an agency, an organization which is under Satan's command

— The damage here is taking a bit of truth and slowly turning off course

Paul and Silas Imprisoned

22 The crowd joined in an attack against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be beaten with rods.

22 The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be beaten with rods.

22 The crowd joined in the attack against them. Then the magistrates had Paul and Silas stripped of their clothes and ordered them beaten with rods.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

- The crowd sided with the accusers

- The charges seemed so clear that the magistrates did not even investigate, but proceeded directly to punishment by beating, and imprisonment (2 Cor 11:23,25)

- The lictors (police officers) who attend on the praetors carried rods or staves for that purpose, and were called rod-bearers (2 Cor 10:3-4); they carried out the beatings

Acts records only two instances where Gentiles threatened or harmed Paul (Cf. 19:23-41). In both cases, people were losing money in vested interests, and in both cases, a Roman official vindicated Paul. On a third occasion, Paul appealed to his Roman citizenship to escape a beating (22:25).

23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely;

23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely;

23 After giving them a severe beating, they threw them in jail and ordered the jailer to keep them under tight security.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

24 Having received these orders, he put them into the inner cell and fastened their feet in leg irons.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

- The jailer treated his prisoners as dangerous criminals; his treatment reflected his own attitude rather than the seriousness of the charges

25 Now about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;

25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;

25 Around midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

- Evidence of being filled with the Spirit...adoration and worship, not, "deliver your servants", etc.) (Cf. Ps 113; 115:11; 116:3,4,15,17; 118:6,29; 114:7)

— A concert that was so successful that it brought the house down! Other prisoners were "attentively listening"; some of these may have become believers and part of the Philippian church

— Suffering is part of the program (Phil 1:29)

— Again, God miraculously freed His servants from prison (Cf. 5:18-20; 12:3-11)

The world is watching Christians, and when they see Christians shaken by circumstances as they themselves, they conclude that after all there is very little to Christianity; but when they find Christians rising above circumstances and glorying in the Lord even in deepest trial, then even the unsaved realize the Christian has something in knowing Christ to which they are strangers. [Ironside]

26 and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened.

26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened.

26 Suddenly, there was an earthquake so violent that the foundations of the prison were shaken. All the doors immediately flew open, and everyone's chains were unfastened.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 When the jailer awoke and saw the prison doors opened, he drew *his* sword and was about to kill himself, thinking that the prisoners had escaped.

27 When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

27 When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he thought the prisoners had escaped.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

- In Roman law, a guard who allowed his prisoner to escape was liable to the same penalty the prisoner would have suffered

— To avoid the shame of a public execution, he was about to commit suicide

- God miraculously restrained the other prisoners from escaping, possibly out of fear or in respect for Paul and Silas

28 But Paul called out with a loud voice, saying, "Do not harm yourself, for we are all here!"

28 But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!"

28 But Paul shouted in a loud voice, "Don't hurt yourself, because we are all here!"

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

- The love and concern that Paul and Silas had for the jailer, by remaining in prison when they could have escaped, prevented his suicide and likely won him to Christ

29 And *the jailer* asked for lights and rushed in, and trembling with fear, he fell down before Paul and Silas;

29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas,

29 The jailer asked for torches and rushed inside. Trembling as he knelt in front of Paul and Silas,

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

- The love shown by Paul and Silas, in contrast to the hatred they received from the magistrates, the police, and even the jailer himself, transformed the jailer's attitude

— Evidently the jailer had heard the gospel from Paul and Silas previously, or at least heard what they were preaching, but hardened his heart against it

— After his brush with death, he humbled himself and asked *how* he could be saved

30 and after he brought them out, he said, "**Sirs**, what must I do to be saved?"

30 and after he brought them out, he said, "Sirs, what must I do to be saved?"

30 he took them outside and asked, "Sirs, what must I do to be saved?"

30 And brought them out, and said, Sirs, what must I do to be saved?

- The jailer's question probably meant: "Is there a way to escape God's reaction to the injustice in which I have played a role?"

- "...Sirs" - "Lords"; the jailer is the first male convert in Philippi, first in Europe [Was he the Macedonian in the vision?]

The Jailer Converted

31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

31 They answered, "Believe on the Lord Jesus, and you and your family will be saved."

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

- The jailer had previously appealed to Paul and Silas as "Sirs" ("Lords," *kyroi*, v30). Here, Paul clarified that there was only one Lord (*kyrion*) that he needed to believe in: Jesus
- "...Believe" - *pisteuō*, the sole condition given by Paul here (and around 150x elsewhere in the NT) for our justification

— The verb is in the aorist active imperative, meaning it's speaking of a one-time belief, in contrast to an on-going belief. The active voice means that Paul and Silas believed the jailer could make this decision. The imperative mood means that it is a command.

— The Bible consistently puts the responsibility to believe on man, not on God (Cf. 1:12-13; 3:16,36; 5:24; 6:47; Acts 16:31; Rom 3:21-22,25-26; 4:3-6; Eph 2:8. The Bible also consistently puts the responsibility for not believing on man (Cf. 3:18; 5:40).

- "...you will be saved" - *sōzō*, future passive indicative, meaning God is the one who would save the jailer

— Note that "believe" is in the active voice but the saving is in the passive voice

— "...household" - Paul did not mean that the jailer's entire household would be saved simply because the jailer believed

— Other members of his household believed individually, and were saved, just like he believed and was saved

— Personal salvation always depends on personal belief

What Comes First: Faith or Regeneration?

This verse seems to teach that faith logically precedes regeneration, not the other way around. Paul and Silas did not say to the Philippian jailer, 'Be saved, and you will believe on the Lord Jesus Christ!' They said, 'Believe on the Lord Jesus Christ, and you will be saved!' However, elsewhere regeneration seems to precede faith...for example, Rom 8:8. This is one of the clearest texts teaching that an unbelieving man cannot please God until a work of the Spirit has been performed on his inner being. It seems to teach that regeneration must precede faith.

Clearly "a work of the Spirit must be performed on his inner being" before "an unbelieving man" can "please God," but "pleasing God" is not the same as being saved, thus is not regeneration. It is simply giving the gift of faith.

Lordship Salvation

This verse (v31) raises the question of Lordship Salvation: must a person make Jesus the Lord (Master) of their life in order to become a Christian? Those who hold the Lordship view insist on the necessity of acknowledging Jesus as Master of one's life in the same act of receiving Him as Savior. According to them, these are not two separate, sequential acts or successive steps, but one act of faith. A few expressions of the Lordship Salvation view include:

The astonishing idea is current in some circles today that we can enjoy the benefits of Christ's salvation without accepting the challenge of His sovereign Lordship. [John R.W. Stott]

In most instances the modern 'evangelist' assures his congregation that all any sinner has to do in order to escape Hell and make sure of Heaven is to 'receive Christ as his personal Savior.' But such teaching is utterly misleading. No one can receive Christ as His Savior while he rejects Him as Lord. Therefore, those who have not bowed to Christ's sceptre and enthroned Him in their hearts and lives, and yet imagine that they are trusting Him as Savior, are deceived. [A.W. Pink]

When we teach (whether it is Matthew, or Romans, or any other book in the New Testament—even in comparison to the Old Testament), we teach that when a person comes to Christ, he receives Him as Savior and Lord, and that genuine salvation demands a commitment to the lordship of Christ. [John MacArthur]

Many excellent scholars believe it is not necessary to fully commit one's life to Jesus when one trusts in Him as Savior, in order to experience salvation:

The importance of this question cannot be overestimated in relation to both salvation and sanctification. The message of faith only and the message of faith plus commitment of life cannot both be the gospel; therefore, one of them is false and comes under the curse of perverting the gospel or preaching another gospel (Gal 1:6-9). [Charles Ryrie]

The Christian's liberty to do precisely as he chooses is as limitless and perfect as any other aspect of grace. [Lewis S. Chafer]

A faithful reading of the entire Book of Acts fails to reveal a single passage where people are found to acknowledge Jesus Christ as their personal Lord in order to be saved.

[Everett F. Harrison]

If discipleship is tantamount to salvation, then one must continue in the Word in order to be saved, for John 8:31 says, 'If ye continue in My word, then are ye My disciples indeed.' Continuance is absolutely demanded for discipleship. If discipleship and salvation are the same, then continuance is demanded for salvation. Yet the NT clearly teaches that salvation is by faith and it is a gift (Eph 2:8-9). You have eternal life at the point of faith (John 3:36). Continuance is not a requirement for salvation. [G. Michael Cocoris]

It is an interpretative mistake of the first magnitude to confuse the terms of discipleship with the offer of eternal life as a free gift. 'And whoever desires, let him take the water of

'life freely' (Rev 22:17), is clearly an unconditional benefaction. 'If anyone comes to me and does not...he cannot be my disciple' clearly expresses a relationship which is fully conditional. Not to recognize this simple distinction is to invite confusion and error at the most fundamental level. [Zane C. Hodges]

I am not a lordship salvation person. I preach the importance of dedication to Jesus Christ. I talk about the works that follow faith. But I believe eternal life is a gift and that I receive it not by anything I do, or am, or promise to become. I take the gift that God offers. [Chuck Swindoll]

32 And they spoke the word of God to him together with all who were in his house.
32 And they spoke the word of the Lord to him together with all who were in his house.
32 Then they spoke the word of the Lord to him and everyone in his home.
32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*.
33 And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*.
33 At that hour of the night, he took them and washed their wounds. Then he and his entire family were baptized immediately.
33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.
- The jailer washed Paul and Silas' wounds, then Paul and Silas "washed" him with the water of baptism

34 And he brought them into his house and set food before them, and was overjoyed, since he had become a believer in God together with his whole household.
34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.
34 He brought Paul and Silas upstairs into his house and set food before them. He was thrilled, as was his household, to believe in God.
34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
- The jailer no longer needed to keep his prisoners under lock and key, he only needed to deliver them as the required time
— He believed they would not try to escape, so he brought them into his house and treated them as beloved brothers instead of lawbreakers

(d) Team departs for Thessalonica (16:35-40)

35 Now when day came, the chief magistrates sent their officers, saying, "Release those men."

35 Now when day came, the chief magistrates sent their policemen, saying, "Release those men."

35 When day came, the magistrates sent guards, who commanded, "Release those men."

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

- Evidently the magistrates only intended to teach Paul and Silas a lesson for disturbing the peace, not incarcerate them and bring them to trial

36 And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent word that you be released. So come out now and go in peace."

36 And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent to release you. Therefore come out now and go in peace."

36 The jailer reported these words to Paul, and added, "The magistrates have sent word to release you. So come out now and go in peace."

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said to them, "After beating us in public without due process—men *who* are Romans—they threw us into prison; and now they are releasing us secretly? No indeed! On the contrary, let them come in person and lead us out."

37 But Paul said to them, "They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out."

37 But Paul told the guards, "The magistrates have had us beaten publicly without a trial and have thrown us into jail, even though we are Roman citizens. Now are they going to throw us out secretly? Certainly not! Have them come and escort us out."

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

- The Roman government guaranteed citizens a public trial and freedom from degrading punishments such as beatings

— Paul and Silas should never have been beaten or imprisoned without due process

— Paul was now able to use his (and Silas') citizenship to their advantage: it resulted not only in his own protection from further mistreatment, but also in the authorities looking on his fellow believers with favor, rather than abusing them

— Paul undoubtedly demanded what he did for the progress of the gospel, not for personal glory or revenge (Cf. Phil 1:18)

38 The officers reported these words to the chief magistrates. And they became fearful when they heard that they were Romans,

38 The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans,

38 The guards reported these words to the magistrates, and they became afraid when they heard that Paul and Silas were Roman citizens.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

- Roman officials charged with mistreating Roman citizens faced discipline

39 and they came and pleaded with them, and when they had led them out, they *repeatedly* asked them to leave the city.

39 and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city.

39 So the magistrates came, apologized to them, and escorted them out. Then they asked them to leave the city.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

- The magistrates meekly appealed to Paul and Silas not to file a complaint

— They requested Paul and Silas to leave the city because popular opinion was hostile to them (for healing the slave girl) and the magistrates did not want to have to protect Paul's party of foreigners from irate local residents

40 They left the prison and entered *the house of Lydia*, and when they saw the **brothers and sisters**, they encouraged *them* and departed.

40 They went out of the prison and entered *the house of Lydia*, and when they saw the brethren, they encouraged them and departed.

40 Leaving the jail, Paul and Silas went to Lydia's house. They saw the brothers, encouraged them, and then left.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

- "...brothers and sisters" - this group formed the nucleus of the church in Philippi, which forever afterward was a source of joy for Paul and a source of encouragement to other believers (Cf. Phil 1:3; 4:10-16)

— Where these “brethren” other prisoners who were listening? The results of the women witnessing?

Paul left Luke behind here; he rejoins in Acts 20. We get these inferences from the use of pronouns, but it doesn't show in the English.

How God Guides

<u>Problem</u>	<u>Solution</u>
Understanding doctrine?	Unanimous agreement
No sense of direction?	Persistent obedience
Relations with others?	Responsible concern
Irreconcilable differences?	Cordial separation
Customs, rituals?	Important principles
Directions to take?	Sense of Peace
Major change?	Vision or call