

# Acts 16 - 2nd Missionary Journey: Macedonian Call; Philippian Ministry; Lydia Converted; Slave Girl Healed; Paul & Silas Beaten & Jailed; Philippian Jailer Saved

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)
  - (b) Paul casts out the demon (16:16-18)
  - (c) Jailer's conversion (16:19-34)
  - (d) Team departs for Thessalonica (16:35-40)

## Acts 16

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

**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:

- "...Derbe and to Lystra" - two cities that Paul visited (twice) in his first missionary journey (Cf. 14:6-21)

- "...Timothy" - here called a "disciple" meaning he was saved and was walking with Christ. He either came to faith in Christ during Paul's original visit on his first missionary journey, or he was saved at some point prior through his mother and grandmother.

— 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, and with him on his first imprisonment in Rome. Paul sent for him in the loneliness of his 2nd imprisonment in Rome.

- "...a Jewish woman who was a believer" - Timothy's mom (Eunice) and grandmother (Lois) were both saved (Cf. 2 Tim 1:5) and taught Timothy the Word of God since infancy.  
- "...his father was a Greek" - this seemingly insignificant note about his father's heritage is actually very important in understanding what happened here with Timothy's circumcision.

— According to Dr. Arnold Fruchtenbaum, if an offspring's Jewishness came from the father (meaning the father was Jewish), circumcision was mandatory. But if a person's Jewishness came through their mother, circumcision was optional.

— Everyone around him was aware the Timothy was Jewish, and that his mother was Jewish and father was Greek (Cf. v3). Paul reasoned that if he were to bring Timothy along on his second missionary journey while it was known that he wasn't circumcised, it would've been a stumbling block to his Jewish evangelism.

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.

- Not only was Timothy's Jewishness known in this area, but he had a great reputation in this area as well.

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.

- "...this man" - Timothy; when Paul met Timothy (again?), he wanted to bring him along on the rest of his missionary journey to replace John Mark (Mark), who quit and returned to Jerusalem during the first missionary journey. Silas had earlier replaced Barnabas.

— It appears that Paul liked to have at least two other ministers with him on these missionary journeys.

- "...because of the Jews who were in those parts" - the fact that Paul circumcised Timothy was not for salvation (he was already saved, v1). He did not have Timothy circumcised so that he could grow in Christ (sanctification) as he was already a "disciple" (v2). Paul is clear in Gal 5:2-11 that circumcision has no bearing on one's salvation/justification.

— The reason Paul had Timothy circumcised was because he was Jewish, and if the Jews in the vicinity, who already knew Timothy, knew that he was uncircumcised, there would be an immediate offense and encumbrance on both Paul and Timothy preaching the gospel to them (Cf. 1 Cor 9:20).

— 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).

— The only offense Paul wanted while preaching the gospel was the gospel itself. Gal 5:11 states that the gospel of faith alone in Christ alone is an offense or a stumbling block to those who hear it, especially those in legalism. The gospel is the greatest blow to the pride of man ever invented.

— This interpretation is further justified when you read in Gal 2:3 that Paul didn't have Titus circumcised because he was a Greek. This demonstrates that the reason why Paul had Timothy circumcised here is because he was Jewish, through his mother's line, and all of the Jews in the vicinity knew of his Jewish heritage.

— Since circumcision of Jewish children who were Jewish through their mother's line was optional, Paul decided to have him circumcised anyway so as to completely take the issue of circumcision off the table as a topic for those who Timothy would be evangelizing.

— This is one of a few instances documented in Acts where Paul voluntarily places himself under the Mosaic Law. In 18:18, he takes a Nazarite Vow (Cf. Num 6). In 21:26, Paul offered an animal sacrifice in the temple.

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.

- When Paul and Silas arrived in Derbe and Lystra, they delivered the message of the Jerusalem Council, along with the four recommended abstentions (Cf. 15:23-29).

— Effectively, what Paul and Silas delivered to them was the decision by the apostles and elders that a believer in Jesus Christ did not need to adhere to the Mosaic Law in order to be justified, sanctified, or to join the church.

— The Mosaic Law, which had been in effect for 1500 years, was being set aside in favor of a direct relationship with Jesus Christ, through the power of the Holy Spirit.

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.

- "...were being strengthened" - *stereoō*, to make strong or firm, like muscles in a body; it's in the imperfect tense, meaning continual or repeated action. The churches were continually and repeatedly growing in strength. It's in the passive voice, meaning the churches were the recipient of the strengthening, but it was God who was doing the strengthening.

- "...increasing in number daily" - as their faith was strengthened, they were evangelizing the lost so that new converts were coming into the church on a daily basis

— This again demonstrates Paul's ministry philosophy. He wasn't just a seeker-friendly minister who would get people saved, then move on to the next city. He was also concerned and focused on strengthening the churches, helping those converts grow in their faith to the point that they would become evangelists.

### **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,

- "...the Phrygian and Galatian" - when you study this in Greek, there's one definite article followed by two nouns with a conjunction ("and") in between the nouns. This is called the Granville-Sharp Rule, which means the two nouns are equal.

— By saying they are "equal" in the sense that Phrygia was ethnic and Galatia was a province where this ethnic community was located.

- "...forbidden by the Holy Spirit to speak the word in Asia" - the Holy Spirit forbid Paul and Silas from traveling through Asia, which is the westernmost end of modern day Turkey, along the Aegean Sea.

— No explanation is given as to why the Holy Spirit forbade them from traveling there. The likely reason is that the omniscient Holy Spirit knew there would be a third missionary journey, where Paul would reside in Ephesus (in Asia) for three years. Two of those years, Paul lectured in the School of Tyrannus in Ephesus, and everyone who lived in Asia heard the word of the Lord (Cf. 19:10).

— So the Holy Spirit knew that Asia was going to be reached with the gospel on Paul's third missionary journey, so He guided Paul and Silas into Europe to preach the gospel on the second missionary journey.

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" - northwestern Turkey, to the south of the Dardanelles Strait and Sea of Marmara

- "...Bithynia" - extreme northern Turkey, bordering the Black Sea

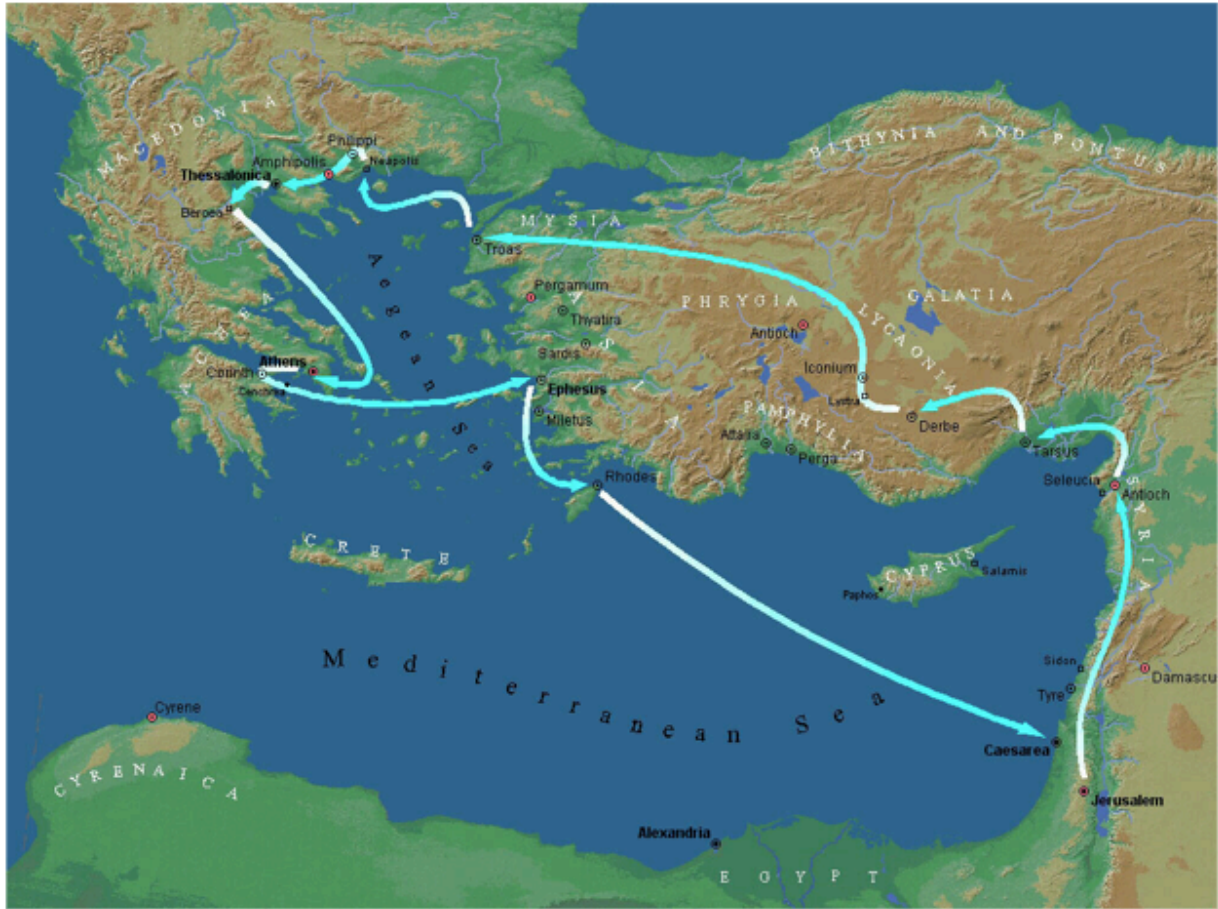
- "...the Spirit of Jesus" - called the Holy Spirit in v6, now called the Spirit of Jesus in v7.

— Luke calls the Holy Spirit the "Spirit of Jesus" in this verse because in the Upper Room, when Jesus was telling His disciples that He was leaving but that the Holy Spirit would come to them and indwell them forever. Then Jesus says, "I will come to you" referring to the Holy Spirit (John 14:16-18; Cf. Rom 8:9; Phil 1:19).

- "...did not allow them" - again, the Holy Spirit prohibited them from entering a region they had planned to visit. The likely reason for the Spirit's guidance away from the area of Bithynia is because the gospel had already penetrated that area.

— At Pentecost (see map below), people came from the areas of Pontus and Cappadocia, which are included and near to the area of Bithynia (Cf. 2:9-11). The gospel was already present in this region; the Holy Spirit really wanted to get the gospel into Europe.

— In addition, Peter would later minister to the Jewish people in these areas (Asia, Bithynia, Pontus, Galatia, and Cappadocia, Cf. 1 Peter 1:1).



## THE NATIONS OF PENTECOST ACTS 2:9-11

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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" - Alexandria 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.

- After arriving in Troas, Paul did not minister there. Why? Because on his third missionary journey (see map below), Paul would be there a week. After ministering for a week, on the last night of his visit, he preached a sermon that lasted until midnight.

— Paul's sermon lasted so long that a young man named Eutychus, who was sitting on a window sill, fell asleep, fell out of the third story window, hit the ground, and died. Paul ran outside, embraced him, and raised him from the dead (Cf. 20:9-12).

— Since the Holy Spirit knew that Paul would visit Troas on his third missionary journey, He continued to push Paul and Silas toward Europe, which was the Holy Spirit's main intent for Paul's second missionary journey.



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.

- Here, instead of vague references to being denied going into certain regions by the Holy Spirit, now Paul received a specific vision of where the Holy Spirit wanted him to go: Macedonia (Europe).

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

- "...we...us" - Luke changes the pronouns now from "they/them" to "we/us". This is the first time in Acts that the writer includes himself along with Paul and Silas.

— The "we" sections of Acts are: 16:10-39; 20:5—21:18; 27:1—28:16. In these sections, you have four members of the missionary journeys (Paul, Silas, Timothy, and Luke).

### **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;

- "So" - *de*, same Greek word often translated as "Therefore." After seeing the vision of the Macedonian man pleading with Paul to come to Macedonia (v9), Paul made a beeline there.

- "...Samothrace" - modern day Samothraki, a small island in the Aegean Sea; it's the highest in elevation of the 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.

- "...Philippi" - the first city Paul visited in Europe

- "...a *Roman colony*" - this fact is important to keep in mind to understand Paul's epistle to the Philippians. A person who lived in a Roman colony were automatically given Roman citizenship, and therefore lived under the same laws and rights as the citizens of Rome.

— A Roman colony meant that essentially the city was a piece of Rome. It was as if part of Rome was "transplanted" abroad. It became settled by Romans, mostly retired or active military men.

— Other Roman colonies in the NT include Antioch of Pisidia, Lystra, Troas, Ptolemais, and Corinth.

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.

- When entering a new city, Paul would always go to the synagogue and begin evangelizing them about Jesus from the OT (Hebrew Bible). In Philippi, there was no synagogue for Paul to go to, so he went to the river.

- "...outside the gate to a riverside" - the reason why Paul went outside the city to a river is because by Jewish law, at least 10 Jewish men of at least age 13 were required to maintain a public synagogue and worship. If there were not enough Jewish men, then worship must take place outside the city, preferably by a river.

— So Paul going outside the gate of the city to a riverside was a search for a possible budding synagogue because he knew that this is where Jewish worship would be taking place on the Sabbath. Since there was no synagogue inside the city, he knew that if he went outside the city, by a river, he might find a Jewish prayer meeting.

- The river referred to here is the Gangites, also known as Angites; it is located about 1.5 miles outside the city gates of Philippi

### **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.

- A perfect picture of conversion...she heard the gospel, the Lord opened her heart to understand and convinced her that the message was true, and she, of her own volition and faith, responded through belief by faith.

- "...listening" - she heard the gospel; she was already a worshiper of God, but she had not yet placed her faith in Christ (Cf. Rom 10:17; 2 Tim 3:15)

- "...a seller of purple fabrics" - she was entrepreneurial; she had a business selling purple fabrics, which were used to make Roman togas

- "...The Lord" - the convicting ministry of the Holy Spirit (Cf. John 16:7-11). Upon hearing the gospel, the Holy Spirit "convinced" Lydia that she needed to place her faith in it.

- "...opened" - *dianoigō*, refers to the opening of the eyes to make understanding possible and enable perception

- "...her heart" - *kardia*, many NT occurrences of *kardia* refer to the mind, as it does here. God opened the "eyes of Lydia's heart" as if to remove a mental veil (Cf. 2 Cor 4:3-4) so that she would understand and respond.

— So God opened "the eyes of Lydia's heart," enabling her to understand Paul's message so that she could believe and be saved. But this "opening the eyes of Lydia's heart" is not the same as Calvinism's gift of faith in order for her to believe. Instead, God enabled her to *understand* so that she could exercise faith.

— God was already drawing Lydia to Himself (Cf. John 6:44-45) before Paul arrived. Giving a person the ability to understand differs from giving them the gift of faith to believe. God enlightened (a type of drawing) Lydia so that she could believe, but it was still *her* faith, not God's gift of faith.

- "...respond to the things spoken by Paul" - notice that Lydia is the one, upon receiving the conviction of the Holy Spirit, who responded to the gospel message given by Paul. The Holy Spirit convinced her that the message was true, but did not believe for her. It was Lydia's responsibility to believe or not believe.

- 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. There is no way that "opening her heart" is 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*.

- "...baptized" - an external symbol of an internal reality; baptism doesn't save anybody. The pattern throughout Scripture, every single time bar none, is salvation then water baptism. Baptism never once in Scripture precedes salvation.

- Matt 28:19: **Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,**
- Acts 8:12: But when **they believed** Philip as he was preaching the good news about the kingdom of God and the name of Jesus Christ, both men and women were being **baptized**.
- Acts 8:37-38: [And Philip said, "If you believe with all your heart, you may." And he answered and said, "**I believe that Jesus Christ is the Son of God.**"] And he ordered that the chariot stop; and they both went down into the water, Philip as well as the eunuch, and **he baptized him**.
- Acts 10:43,47: All the prophets testify of Him, that through His name **everyone who believes in Him** receives forgiveness of sins." "Surely no one can refuse the water for these to be **baptized**, who have received the Holy Spirit just as we *did*, can he?"
- Acts 16:14-15: 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**. 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.
- Acts 16:30b-31,33: "Sirs, what must I do to be saved?" They said, "**Believe** in the Lord Jesus, and you will be saved, you and your household." And he took them that *very* hour of the night and washed their wounds, and immediately **he was baptized**, he and all his *household*.
- Acts 18:8: Crispus, the leader of the synagogue, **believed** in the Lord together with his entire household; and many of the Corinthians, as they listened *to Paul*, were **believing** and being **baptized**.

- "...she prevailed upon us" - Lydia apparently wouldn't take no for an answer. She clearly was given the spiritual gift of hospitality and began exercising it immediately after she came to faith in Christ.

This is how the Philippian church began...with Paul, upon his arrival in Philippi, searching out Jews to evangelize. Since the city did not have a synagogue, he went to the next best place: a river near the city, where he found a small group of Jewish women having a prayer meeting. From there, Paul simply presented the gospel, the Lord opened the heart of Lydia to respond (and likely some of the other women as well), and she became the first Christian convert in Europe.

(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:

- As soon as the Lord begins to work in Philippi, Satan brings opposition. Just as the Holy Spirit was active earlier in this chapter (v6-7,14), the demonic realm was also active.

- "...the place of prayer" - the Gangites River (v13), where Jews would gather for prayer since there were not 10 Jewish men over 13 years old to start a synagogue

- "...of divination" - *pythōn*, an actual demonic being inside of this slave girl empowering her to foretell the future

- "...bringing great profit to her masters" - the slave girl's demonic power to predict the future was bringing in huge revenue to her masters

— Throughout Acts, it's always the unbelieving Jews who were causing trouble for Paul and attempting to hinder the spread of the gospel through persecution. In the few instances where Gentiles are involved, as here, it always somehow affected their pocketbook.

**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.

- It's interesting that the demon inside of this girl recognized Paul and his entourage, and identified them correctly as servants of the Most High God. The demon also recognized their mission of proclaiming the way of salvation.

**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.

- "...was greatly annoyed" - *diaponeomai*, troubled, displeased, offended, worked up

— The reason why Paul got so annoyed at this slave girl is because Paul wanted the witness of his ministry to come from him, not from a demon. He wanted his ministry to stand on its own, with God's approval, not with Satan's approval.

— His annoyance also had to do with the distraction that this girl provided away from his ministry and message. Satan is very good at distracting people away from hearing the Word of God or the gospel. In Matt 13:4, in the Parable of the Sower (interpreted in Matt 13:19), the seed was sown by the road, but the birds came and ate them up. The seeds never had a chance to germinate because Satan came in right away to distract from, and blind the hearer to, the gospel.

- "...command" - *paraggello*, same word used by Jesus when He charged another unclean spirit to come out (Luke 8:29; Acts 1:4)

- "...you" - notice that Paul did not address the slave girl or her behavior; he addressed the demon possessing her, who was the source of the problems she was causing

— Jesus did the same thing when He interacted with Peter, who was trying to talk Jesus out of going to the cross (Matt 16:22-23). Jesus didn't address Peter directly, but rather Satan, who was using Peter's mouth to distract Jesus from His mission.

- "...come out of her!" - Paul cast this demon out of the slave girl, which leads to the question, Are Christians today are called to cast out demons?

— Nowhere in the NT epistles, or anywhere in the NT, are Church Age believers instructed or commanded to cast out demons. Rather, we are instructed and commanded to be in a defensive posture against Satan and his schemes, put on the whole armor of God, and do not give place to the devil (indulge the sin nature).

— When we "give place to the devil" he does not possess us as believers, but we give him influence over our life. If you as a believer want to keep Satan out of your life, the best thing you can do is to not cater to the sin nature.

- Resist the devil and he will flee from you (James 4:7)
- Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. Resist him (1 Peter 5:8b-9a)

- Be angry but do not sin. Do not let the sun go down on your anger and do not give the devil an opportunity (Eph 4:26-27)

(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,

- Gentiles only engage Paul negatively when their pocketbook is affected by something that Paul says or does. In this case, Paul casting out the demon from the slave girl meant that she could not foretell the future, thus people stopped paying her.

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,

- "...Jews as they are" - a hint of anti-Semitism is included in their accusation (Cf. 18:2).

The Jews, rightfully so, are not portrayed well in the Book of Acts because they are constantly countering the spread of the gospel, often violently. But there was also budding anti-Semitism during this time, which was part of the basis of this charge against Paul & Silas.

- "...causing our city trouble" - their real reason for bringing Paul and Silas to the authorities was that they interrupted their revenue by casting a demon out of the slave girl. But this wasn't the accusation that these people brought against Paul and Silas. The accusation they used was that they were breaking Roman law by proselytizing people outside of Israel.

— The Jews had freedom of religion within the land of Israel but not outside of it. If a Jew was elsewhere in the Roman Empire, he could not evangelize.

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.

**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 joined in an attack against them" - further evidence of the anti-Semitism involved here. Not everyone in this crowd lost money because the slave girl could not foretell the future any more. Many joined in the attack simply based on racism.

- "...beaten with rods" - Paul later recounted the fact that he had been beaten with rods (Cf. 1 Thess 2:2). He was actually beaten with rods three times during his ministry (Cf. 2 Cor 11:25).

— 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:

- Once the prisoners were incarcerated, they became the responsibility of the jailer. If one of them happened to escape, the jailer would be held responsible and likely killed (Cf. v27; 12:19; 27:42).

24 and he, having received such a command, threw them into the **innerprison** 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.

- "...inner prison" - a Roman public prison had a vestibule, followed by the outer prison. The inner prison was a dungeon with no light or air except what came through when the door was opened. Confinement in the inner prison would make escape virtually impossible.

- In those days, a jailer was responsible for the security of the prison and the confinement of the prisoners. If a prisoner escaped, the jailer would be held responsible, often giving up his life because of it.

- "...fastened their feet in the stocks" - to further guarantee that Paul and Silas could not escape, he fastened their feet in stocks. This treatment was both unnecessary and cruel.

— Stocks were made from a piece of wood, such as a cross or a log, some of which had five holes: two for the wrists, two for the ankles, and one for the neck. Some stocks had only two holes for the feet, which appears to be the case here.

— Paul and Silas' feet were shackled after being stretched apart. This was a very painful enclosure in the stocks, and meant that they spent a very uncomfortable night, while their backs were still bloody and sore from being beaten with rods.

**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.

- "...singing hymns of praise to God" - the average Christian today goes to church and complains about the music. Paul and Silas, on the other hand, have their feet locked in stocks, their backs bloodied from a beating, in a cold, dark prison cell, at midnight, and they are singing hymns of praise to God.

— 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

— 10 years later, while imprisoned in Rome and writing to the church in Philippi, Paul instructed them to "rejoice in the Lord" (Phil 3:1; 4:4). Paul practiced what he preached.

— In Eph 5:19, Paul links spiritual maturity and being filled with the Holy Spirit to "making melody with your heart to the Lord." Just prior to that, Paul instructed the Ephesians to not be drunk with wine, but be filled with the Spirit.

— Just as being drunk causes you to do things that you wouldn't normally do, being filled with the Spirit also causes you to do things you normally wouldn't do, such as singing praises to God after being beaten and thrown in a jail cell.

*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. [Ironsides]*

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.

- "...everyone's chains were unfastened" - the chains were not necessarily removed from the prisoner's hands, but the inmates were no longer chained to the walls. They were free to flee, but did not do so because of the influence of Paul and Silas.

— Paul and Silas did not flee because they were under the guidance of the Holy Spirit. A regular person would've fled, but someone under the influence of the Holy Spirit does things that people don't normally do. In this case, they remained in their jail cell.

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

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.

- "...was about to kill himself" - see note on v23

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 (v30).

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?

- "...be saved" - *sōzō*, the Philippian jailer is not asking how he can be saved from execution, since Paul and Silas, or any of the other inmates, escaped.  
— He is asking Paul and Silas what he must do to escape God's judgment/reaction for his role in the injustice of imprisoning Paul and Silas

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*, when asked a direct question, Paul delivers a direct answer. Belief (trust/reliance) in Jesus Christ is the sole condition for eternal salvation and is indicated as such about 160x in the NT.

— 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).

- Notice that "belief" in the Lord Jesus is the sole condition of salvation that Paul gives this Philippian jailer. But what about repenting from sin? What about confession with his mouth? What about praying a prayer, filling out a card, walking forward to talk to a pastor, admit that he was a sinner? What about making Jesus "Lord" of your life?

— Did Paul hold out from this Philippian jailer part of the gospel? I mean, he didn't even as the prison to bow their head and close their eyes. Every head bowed and every eye closed, raise your hand if you say "Yes to Jesus." Paul preached the gospel better and more clearly than anyone. He clearly articulated to this Philippian jailer the full and complete gospel, wrapped up in what the jailer had to do to accept it and be saved...belief in Jesus Christ.

— This is a beautiful summation of the gospel. There is only one verb that must be met by mankind in order to be reconciled to God, forgiven of every sin, receive the Holy Spirit, and enter heaven one day.

- "...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.

- "...your household" - often misinterpreted to mean that if one person in a family is saved, the others will be saved sooner or later as well. But Paul is not promising that the jailer's family would be saved unless they, too, believed in Jesus Christ.

— The phrase "believe in the Lord Jesus" applied to both the jailer and his household. Both needed to believe to be saved (Cf. v32,34).

— In this day, fathers were authoritarian in strict Roman families, so much so that a father's decision to believe would then free the others in his family to believe as well.

### **What Comes First: Faith or Regeneration?**

This verse teaches 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.
- Paul and Silas preached the gospel to the jailer's entire 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 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.

- "...washed their wounds" - the immediate compassion the Philippian jailer had on Paul and Silas—he washed the wounds they had from the beating (v22-23; Cf. Luke 10:34)

- "...immediately he was baptized" - just another example of belief, then baptism. It's never the other way around. There are exactly zero examples or commands in the Bible to baptize infants, or any type of baptism before a person is saved.

— Water baptism is nothing more than an external display of an inward change. Baptism by itself does nothing, other than provide an external illustration, picture, or symbol of what God has already done inside of me.

— The jailer washed Paul and Silas' wounds, then Paul and Silas "washed" him with the water of baptism

— For other examples, in Acts and elsewhere, of belief preceding water baptism, see notes on 16:15.

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.

- After being baptized, the Philippian jailer immediately began exercising his spiritual gifts. Obviously one of these gifts was hospitality, as he welcomed Paul and Silas into his home and had a meal with them.

- Notice the fact that his entire household believed. This illustrates that what Paul meant when he said "you and your household" (v31) was that the jailer would be saved if he believed, and anyone in his household who also believed would also be saved.

(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.

- "...when day came" - the next morning. Paul and Silas were praising the Lord at midnight, then the earthquake happened and they were released (unbound), then they preached the gospel to the jailer and his household and they were saved. After all this occurred, the sun rose the next day.

- Either due to the earthquake or some other reason, all of a sudden the chief magistrates (city council) decided that they had wrongly imprisoned Paul and Silas, and ordered the jailer to release them (v36).

**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.

- The jailer, likely very relieved at this decision by the chief magistrates, communicated to Paul and Silas that they were free to go

**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.

- "...No indeed!" - Paul says, "Not so fast!" They were beaten and imprisoned without due process—a no-no for a Roman colony to do to Roman citizens (which Paul and Silas were).

— What they did to Paul and Silas was illegal according to Roman law, which exempted Roman citizens from shameful forms of punishment, such as whipping, beating, or crucifixion.

— 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.

— It was a crime to inflict blows on a Roman citizen, and the law protected a Roman citizen from scourging for any reason whatsoever. Roman law also guaranteed that Roman citizens had the right to appeal any decision.

— Notice that Paul did not hold a philosophy that a Christian must obey the government not matter what they say. However, this is not a contradiction to what he would later write to the Romans in Rom 13:3-5.

— Paul used his rights as a Roman citizen to further the cause of the gospel. This is the first time he avails himself of this strategy, but it's one he'll use many times to eventually get himself to Rome.

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.

- When the leaders learned that Paul and Silas were Roman citizens, they realized that they had broken the law by flogging and imprisoning them. Now what they had done was about to become public, and they were afraid.

— The fear came because they realized that their own lives were now at stake for what they had done to two Roman citizens

— Emperor Claudias once deprived the city of Rhodes of its freedom because they crucified a Roman citizen. So there was precedent for punishment for authorities who mistreated Roman citizens.

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.

- "...they" [3x] - the chief magistrates (city council)

— The magistrates wanted them to leave the city because they wanted this whole ordeal to just go away. They realized what they did was wrong, and they wanted to keep it under wraps as much as possible.

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.

- "...they" [3x] - Paul and Silas

— Notice the pronouns change from "we/us" (Cf. 16:10-39, esp v11,17) to third person ("they/them") (v40), meaning Luke likely stayed in Philippi when Paul and Silas left for Thessalonica. He likely stayed in Lydia's home and ministered to the believers there. This was the beginning of the church at Philippi.

— The "we" sections of Acts include: 16:10-39; 20:5—21:18; 27:1—28:16)

- "...brothers *and sisters*" - the nucleus of the infant church at Philippi. This obviously included Lydia, the Philippian jailer and his household, and maybe a few others who had heard and accepted the gospel, as well as Luke, who stayed behind to minister to them.

— This church would forever afterward be a source of joy for Paul and a source of encouragement to other believers (Cf. Phil 1:3; 4:10-16).