

9/16/07

## Acts 16

The second missionary journey began with Paul's desire to visit the churches that had been planted in the first journey and see how they were doing.

Acts 15:36

\* This would have been a better chapter break, but remember that chapter breaks were made by man not the Holy Spirit.

1. The event brought about a division between Paul and Barnabas over the decision of taking John-Mark.
2. The missionary effort was doubled through the tragic event and later in years Paul revealed that John-Mark was reconciled and useful for ministry.
3. Paul and Silas returned through Syria and Cilicia strengthening the churches, probably including the churches Paul had established during his three years in Arabia and the following nine years in Tarsus, till he came to Antioch.
4. Going through the Tarsus range they headed to Derbe and Lystra, approaching the trip in reverse order from the first.

### 16:1-5      Timothy joins Paul and Silas.

**16:1**      The home of Timothy.

- 1) The city of Lystra was where Paul was stoned to death. Acts 14:19

\* The time is probably about five years since the last trip to south Galatia.

- 2) Certain disciple "mathetes" a student of Jesus through the scriptures.

\* Through the stoning of Stephen Paul was marked for salvation, through Paul's stoning at Lystra, perhaps Timothy came to salvation.

- 3) Timothy means "one who honors God".
  - a) He was his son in the faith. Acts 14:8-20; 1Cor. 4:17; 1Tim.1:2
  - b) He was prophesied over regarding his call. 1Tim. 1:18
  - c) He was prophesied over by the elders and received gifts. 1Tim. 4:14
  - d) He was declared to be like-minded to Paul for ministry. Phil. 2:19-22
- 4) He was the son of a mixed marriage.
  - a) His mother was Jewish. 1Tim. 1:5, 3:14-15
  - b) He was raised in the Scriptures. 2Tim. 3:15

**16:2**      The reputation of Timothy in Lystra.

- 1) He had a good reputation among the brethren, the Christians.
- 2) This was the case in both cities, Derbe and Lystra, again by the Christians.

**16:3**      The joining of Timothy with Paul. reason for the ritual is given.

- 1) Paul wanted Timothy to go with him. vs. 3a
- 2) Paul circumcised Timothy, understanding that all the Jew knew his father was a Greek. vs. 3b-c
  - a) The reason for the ritual was that always went to the synagogue first and all the Jews would a object because Timothy was not circumcised, being a Jew through his mother.
  - b) His father was Greek, the tense indicates that he was already dead.
  - c) Paul and Barnabas had at the First Church Council rejected the attempt to make circumcision as a requirement for salvation, Titus being the test case. Jer. 15; Gal. 2:1-10

**16:4-5** The decree of the church council was delivered to the churches.

- 1) They delivered the decree of the cities plural, Gentiles did not have to be circumcised or keep the Law by the authority of the apostles and elders at Jerusalem. vs. 4
  - a) The letter to the Galatians was written shortly after the 1st or this 2nd visit, there are godly men on both sides.
    - \* It is on of the earliest, either the first or second to 1Thessalonians.

- b) It was written to exposed the Judaizers the dogged the steps of Paul.
  - c) Their motive was to convert Christians into Jewish proselytes.
- 2) The response to the decree is also given as a summary statement, the churches were edified. vs. 5
    - a) They were strengthened “stereo” a medical term, in the faith. vs. 5a
      - \* Used for the lame man’s healing, only found three times. Acts 3:7, 16
    - b) They increases in number daily. vs. 5b
      - \* Acts 6:7; 9:31; 12:24

**16:6-10**      **The Macedonian call.**

**16:6-7** The Holy Spirit forbade to preach the word.

- 1) Traveling through Phrygia and the region of Galacia, the Spirit of God prevented them to preach at Asia. vs. 6
  - a) Literally, having been forbidden, indicating they had received this command while they were still at work in the cities of southern Galatia.
  - b) Possibly Paul was heading to Ephesus but God would not have it till the 3rd journey.
- 2) Coming to Mysia, they attempted to go into Bithynia but the Spirit of God did not allow them.

- a) This was the north-east bordering the Black Sea
- b) The phrase appears 1time in the N.T.

**16:8-9** The Holy Spirit directed the men.

- 1) Troas was south-west of ancient Troy, a Roman colony and chief port in the N.W. of the Aegean Sea used for travel between Asia and Europe. vs. 8
- 2) The apostle Paul received a vision from God. vs. 9
  - a) A vision is not to be confused with a dream, when one is asleep, but when one is awake. vs. 9a
  - b) The vision was of a man of Macedonia, who stood pleading with Paul. vs. 9b
  - c) The message was a call to, “Come over to Macedonia and help us”. vs. 9c-d
    - \* Macedonia was conquered by Rome in 168 B.C. and was made a Roman province in 146 B.C.

**16:10** The obedience to the Holy Spirit.

- 1) Paul after the vision, sought means to get them there immediately. vs. 10a-b
  - a) The Holy Spirit was guiding and redirecting them at all times.
  - b) This is just like the First journey, the is the work of the Holy Spirit.

- c) Remember Silas was a prophet. Acts 15:32
- 2) Paul concluded that God had called them to preach the gospel. vs. 10c
  - a) The plural pronoun “we” appears for the first time in the narrative, indicating the joining of Luke with them and it runs till verse seventeen. Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16
  - b) Some believe that Luke was the man in the vision but there is no direct evidence of this.
  - c) Others think Paul was hindered by God through sickness to direct him to Europe and Luke attended to him there at Troas, again an opinion.
    - \* Tarsus had the third greatest medical school Athens and Alexandria.

**16:11-15** The ministry at Philippi.

**16:11-12** The journey from Troas to Philippi.

- 1) They sailed from Troas straight to Samothrace. vs. 11a-c
- 2) The trip took them only two days, arriving at Nicapolis. vs. 11d
  - a) This was a distance of about 130-40 miles.

- b) The winds must have been favorable for the same trip took five days. Acts 20:6
- 3) They came to Philippi. v. 12
  - a) The city was the foremost or first city meaning of the division of four districts in 168 B.C. and then in 146 B.C, it was reduced to a provincial province. vs. 12a-b
    - \* Philippi was captured by Philip of Macedon, fortified it as a stronghold and developed it's gold mines then naming it after himself.
  - c) It was a Roman colony therefore they were citizens of Rome. vs. 12c
    - 1) To used them for fortified outposts.
    - 2) To provide for the poor of Rome.
    - 3) To settle veterans soldiers.
    - 4) They had as autonomous government, exempt from taxes and had all the privileges of citizens in Italy.
    - 5) The decay of Philippi was due to malaria, stated Beacons Commentary.

**16:13** The encounter with women praying at the river.

- 1) The day was the Sabbath, the usual gathering for the Jews in the synagogue. vs. 13a

- 2) They gathered at the riverside, as their custom to pray. vs. 13b
  - a) The gathering meant that there was not enough men to establish a synagogue which was ten men.
  - b) The practice probably began at Babylon as they mourned over the destruction of Jerusalem. Ps. 137:1

**16:14-15** The woman Lydia is saved.

- 1) She heard the Gospel with an attentive ear. vs. 14a
- 2) She was a seller of purple which was famous and expensive as it was extracted from shellfish and was the official color for the Toga at Rome. vs. 14b
- 3) She worshipped God as a proselyte. vs. 14c
- 4) She was touched by the Lord, Who opened her heart to believe the Gospel. vs. 14d
  - \* The same word is used when Jesus opened the Scriptures to the men on the road to Emmaus. Lk. 24
- 5) She was baptized and her household by their individual conviction, not because she believed. vs. 15a
- 6) Her gratitude was evident by her begging them to lodge at her house, if they had counted her faithful in the Lord and by her constraining. vs. 15b-f

**16:16-24    The imprisonment of Paul and Silas.**

- 16:16**    A demon possessed girl came to the believers.
- 1) At the time of prayer, at the river. vs. 16a
  - 2) A girl with a spirit of divination met them. vs. 16b
    - a) This phrase is the ancient title for the propheticess of Apollo Phytheus, the slayer of the serpent Python at Delphi.
    - b) It came to mean a person possessed by a spirit of divination and sometimes used for a ventriloquist.
  - 3) She brought her master much money by fortune-telling. vs. 16c

- 16:17**    The demon possessed girl attempted to give the appearance of being one with the believers.
- 1) She followed Paul and the rest around. vs. 17a
  - 2) She acted like she was promoting them. vs. 17b-d
    - a) She cried aloud. vs. 17b
    - b) She said they were the servants of the Most High God. vs. 17c
    - c) She said they proclaimed to us the way of salvation. vs. 17d
      - \* The girl was making herself one with them by the word “us”.

- d) Satan will always try and join himself to the work of God if he can.

- 16:18**    The apostle Paul cast out the demon from the girl.
- 1) This went on for many days, till Paul became greatly annoyed. vs. 18a-c
    - a) The word annoyed means worn out or distressed, to work up. Acts 4:2
    - b) Paul waited for the right timing.
  - 2) Paul spoke to the demon and cast him out of the girl. vs. 18c
    - a) Paul spoke to the demon, not the girl.
    - b) Paul commanded it in the name of Jesus Christ.
    - c) The demon came out the very hour.
  - 3) Paul saw the demon release her that very hour. vs. 18d
    - \* Demons cannot possess a believer, for greater is He that is in you than he that is in the world and light and darkness can not occupy the same vessel. 1Jn. 4:4

- 16:19-21** The response of the masters to the casting out of the demon.
- 1) The men who were exploiting this slave girl were outraged when they saw their means of gain was destroyed. vs. 19a
  - 2) The men dragged them into the marketplace to the authorities. vs. 19b

- 3) The men accused Paul and the Silas before the magistrates. vs. 20-21
  - a) They identified them as being Jews. vs. 20a-d
  - b) They were exceeding troubling the city. vs. 20e
  - c) They were teaching customs unlawful for them to receive or observe, being Romans. Vs. 21

**16:22-24** The carrying out of Roman justice.

- 1) The crowds turned against Paul and Silas. vs. 22a
- 2) The magistrates tore their clothes off and commanded them to be beat them with rods. vs. 22b
  - \* Paul mentions some of his sufferings. 2Cor. 11:25, 1Thess. 2:2
- 3) They delivered them in prison. vs. 23
  - a) After they had laid many stripes on them, the put them in prison. vs. 23a-b
  - b) They charged the Roman jailor to keep them secure. vs. 23c
- 4) The Roman jailor carried out his orders. vs. 24
  - a) He put them into the inner prison. vs. 24a-b
    - 1) There were three levels, the upper flat where light and fresh air was available.

- 2)) The lower flat shut off by with strong iron gates, bared and locked.
- 3) The lower dungeon for the condemned to die, dark, damp and filthy.
- b) He fastened their feet in the stocks. vs. 24b
  - \* Wooden planks with hole in them to the feet and hands of the prisoners to be inserted to be shackled.

**16:25-34** **The jailers conversion.**

**16:25-26** The attitude and response of Paul and Silas.

- 1) Paul and Silas were praying and singing as the prisoners were all listening. vs.25
  - a) The word “but” marks the sharp contrast between their treatment and their response.
  - b) The prisoners had to have been amazed.
- 2) The jail was shaken by an earthquake. vs. 26
  - a) This was no small tremor but a great “megas” a big one. vs. 26a
  - b) The evidence was the foundation of the prison were shaken, three levels down. vs. 26b

- c) Immediately all the door opened and the prisoners chains came off. vs. 26c  
\* God took this opportunity to give meaning to what they were singing about and the person of Christ.

**16:27-28** The reaction of the jailor.

- 1) The Roman prison, awaking from sleep saw all the prison doors open. vs. 27a-b
- 2) The jailor supposed the prisoners had fled. vs. 27c
- 3) The jailor drew his sword and was about to kill himself, committing suicide, for he would have to pay with his life.. vs. 27d
- 4) Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” vs. 28  
\* The word “but” again marks the sharp contrast between the two!

**16:29-31** The salvation of the jailor.

- 1) He called for a light, ran in and fell trembling before Paul and Silas. vs. 29
  - a) His response demonstrated that he was very aware that God was at work.
  - b) He knew why they were put in jail, the gospel and overcoming the power of Satan.
- 2) He brought them out of the cell and asked, “What must I do to be saved?” vs. 30

- a) The pagan understanding of having to do something, works.
- b) The Roman world was very religious.
- 3) He was told to simply believe. vs. 31
  - a) He would be saved.
  - b) His household would be saved.  
\* Belief in the lord is individually not by household as some teach.

**16:32-34** The jailor and his house enjoyed fellowship with Paul and Silas.

- 1) They ministered the word of God to them, having been saved by it. vs. 32
- 2) The jailor washed the strips of Paul and Silas. vs. 33a
- 3) The jailor and his family were baptized. vs. 33b
- 4) He brought them into his house and fed them . vs. 34a-b
- 5) He rejoiced, having believed in God with all his whole household. vs. 34c-d  
\* He rejoiced by the Holy Spirit.

**16:35-40** **The attempt to release them from prison.**

**16:35-36** The authorities dispatched messengers to the jailor.

- 1) At daybreak officers were sent to order their release. vs. 35a-b
  - a) The magistrates were the praetors.

- b) The officers “rhabdouchos” were the sergeants or lectors, literally the “rod-bearers” who beat them.
- 2) The jailor was commanded to let them go. vs. 35c-d
- 3) The jailor communicated the order to Paul and Silas. vs. 36a-c
- 4) The jailor told them, “depart and go in peace”. vs. 36d-e

**16:37** The objection of Paul regarding the order.

- 1) Paul refused to leave, charging them with breaking the law, beating uncondemned Roman citizens and thrown them in prison. vs. 37a-d  
\* The word beaten “dero” means to flay, thrash the skin.
- 2) Paul charged them with attempting to quietly dismiss them, “And now do they put us out secretly?” vs. 37e
- 3) Paul refused and commanded they come themselves to release them, “No indeed! Let them come themselves and get us out.” vs. 37f-g

**16:38** The magistrates were stuck with fear.

- 1) They were very afraid hearing they were Romans.
- 2) Knowing the severe penalty of touching a Roman.

- 3) Paul for whatever reason didn’t reveal his citizenship as at other times. Acts 22:25

**16:39** The magistrates went to the prison.

- 1) They pleaded “parakaleo” begged them and brought them out, knowing their failure. vs. 39a
- 2) They asked them to depart from the city, attempted to get rid of them ad quietly and quickly as possible. vs. 39b

**16:40** The departure of Paul and Silas.

- 1) They went out of the prison and went to the house of Lydia. vs. 40a
- 2) They seeing the brethren, they encouraged them and departed. vs. 40b-c
  - a) Some believe Luke stayed because he doesn’t appears again till the plural “we”. Acts 20:5-6
  - b) The persecution is mentioned in Phil. 1:27-30
  - c) They cared for Paul much and gave to him financially twice. Phil. 4:10-16