

The Second Missionary Journey Begins

Acts Chapter 16

Proverbs 16:9 “The mind of a man plans his way, but the LORD directs his steps.”

Act 16:1 **1) Timothy Joins Paul & Silas** vs 1-5

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,

Act 16:2 and he was well spoken of by the brethren who were in Lystra and Iconium.

- Paul and Silas travel over land to the churches Paul planted there in the cities from his first missionary journey. It has been some 5 years since Paul and Barnabas had been to these churches.
- They come to Lystra where Paul and Barnabas were worshiped as Gods one minute then Paul was stoned and left for dead the next. (Acts chapter 14)



- In Lystra there was a disciple named Timothy.
 - He was a believer
 - Well spoken of by the church
 - Grandmother (Lois) was a believer -- 2 Timothy 2:5
 - Mother (Eunice) was Jewish and a believer
 - Father wasn't a believer but Greek
 - Considered an apostate Jew (Mother was Jewish therefore he was Jewish but not circumcised)
 - Trained in the Scripture -- 2 Timothy 3:14-15 "You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned {them,} and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus."

Act 16:3 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.

- Paul wanted Timothy to journey with him. But there was a prerequisite.
- Paul wanted Timothy to be circumcised.
 - Not for Salvation (understood not a requirement for salvation Chapter 15)
 - But to avoid distraction from preaching the Gospel "1 Corinthians 9:19-20"
 1. Paul Always went to the Synagogue / to the Jew first
 2. Timothy and his family was known through out the region
 3. Paul didn't want to be dealing with that issue but to preach the gospel

Act 16:4 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.

Act 16:5 So the churches were being strengthened in the faith, and were increasing in number daily.

- It is interesting that they went through this region with the decision from the apostles in Jerusalem that the new believers do not need to be circumcised to be saved.
- Yet Paul required Timothy to be circumcised.

- There is a higher standard for those who desire to be used in ministry.
 - Timothy was circumcised
 - Paul followed a Nasserite Vow Acts 21
 - Stricter Judgment for teachers James 3:1
- The message from Jerusalem was delivered and this good news grew the church. If our message involves legalism our churches will not be effective in winning souls. Our message must be one of grace. It was to the disciple that legalistic standard was placed. It wasn't for his salvation but for ministry to others.

Act 16:6 **2) Forbidden by the Holy Spirit** vs 6-12

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

Act 16:7 and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

Act 16:8 and passing by Mysia, they came down to Troas.

- This is a very interesting passage. The team has travelled back through the churches encouraging and liberating them from ritual Christianity to relational Christianity. As they continued they desired to reach further into the Greek countries.
- They were forbidden by the Holy Spirit & the Spirit of Jesus did not permit them.
- The passage does not tell us how. (Prophecy?, Obstacles?, Visions?, Sickness?.)
- What we do see is that God is direction them
- Our outreach / Missions efforts need to be led by the Holy Spirit. You and I receive countless letters requesting support for missions work. Most all of these are good, needing support and God is truly sending people to these areas. But you and I need to seek God as to our support in the many requests. Saying no is not a judgment of God's leading the missionary. It is a leading of the Spirit as to our involvement.
- Asia, Bithynia & Mysia needed the gospel. It wasn't wrong for Paul to desire to go to Bithynia and Asia. It was a matter of control. It was the Holy Spirit that determined the direction of Paul's team.
- Paul was bouncing to the south then to the north. With obvious closed doors, Paul did not pack up and go home. He trusted the Holy Spirit. Closed doors are God's leading just as open doors are. Paul remained true to the calling. He saw closed doors to the left and the right as signs to keep moving forward.
- It could be somewhat unnerving when the leader seemingly doesn't know the entire plan. But hopefully what we seen in them is a yielding to the Holy Spirit and a following of His guidance.

Act 16:9 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."

- Paul has a vision (not a dream) and a man calls Paul to come and help.
- Missionaries use this passage as their appeal for support. Nothing wrong in that. But we have to remember that two times before the Spirit prohibited Paul from his team going and taking the gospel to two other needful areas. Again we must be lead of the Spirit with ministry.
- This is the first recorded entrance of the gospel to Europe.

Act 16:10 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.

- We see the responsiveness of Paul to the Spirit's leading "IMMEDIATELY" they had their direction. They were going to Macedonia.
- The word "WE" in this verse is the first time the author - Luke - includes himself.
- Luke hooked up with Paul in Troas and Luke will be with them off and on the rest of the journey.

Act 16:11 So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis;

- They left Troas and went to Neapolis
- The term "ran a straight course" is a nautical term meaning that the winds were blowing from straight behind the ship to fill the sails. This made for favorable travel. Here we see them making the journey in one day.
- Acts chapter 20:6 the return trip took them 5 days. There the weather wasn't favorable.
- A friend Randy Hays would always cross at the corners of intersections and wait for the "walk" light

to appear. He believed that God controlled his timing and if he patiently waited for the proper instructions he would be at the right place at the right time speaking to the right people.

Act 16:12 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.

- The team traveled from Neapolis to Philippi.
- "Philippi" was named after a Macedonian King Philip in 358 BC. This city was a natural land route from Europe to Asia and is positioned to protect the eastern frontier of Macedonia. Philip fortified the city. Another benefit was the gold mines there. These mines were a great means to develop his army but also for his own wealth and bribery.
- "a Roman Colony" in 146 BC Philippi fell into Roman hands. The mines were mined out and Philippi remained a small settlement until 31 BC the colony was reinforced by partisans of Anthony and the colony received "*ius italicum*". This meant that this community was now Italian soil and those who were born there were Roman Citizens, answered to Rome not provincial governors and enjoyed exemption from certain taxes.
- Being Roman soil, the Jewish population was very limited. Claudius had expelled all Jews from Rome.
- Paul's group stayed there for some days. It implies that there was no welcoming party or clear direction once they got there and they were simply present but with little direction.

Act 16:13 **3) Change of Plans** vs 13-15

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.

- It was the custom for a synagogue to be established there must be 10 Jewish men.
- "*No number of women would compensate for the absence of even one man necessary to make up the quorum of ten*" (Bruce)
- The women seeking a place of worship would find a place to follow prescribed washings. A place where there is flowing water. Thus by the river.
- Paul was looking for a synagogue to fit with the pattern he had established in his evangelism. First enter the synagogue and preach there then to the gentiles. Well here he found no synagogue. Paul presses forward to the place that the Lord would have him preach.

Act 16:14 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.

- Lydia was one of the Jewish women gathered. We see that she is a business woman. She was from Thyatira which was in Asia that Paul was forbidden to go to. Thyatira was known for the trade guilds especially the coppersmiths and those that dyed fabrics. Thyatira was known for extracting a color from the root of the Madder plant. This pigment would be used to turn fabrics purple. Cheaper garments used a dye from a shell fish that would fade rather quickly. But the fabrics from Thyatira were rich in color and resistant to fading. Possibly Lydia exported purple fabric from Asia to Europe.
- More than that Lydia was a worshiper of God.
- More than that, she was listening
- More than that, the Lord opened her heart.
 - Jesus said, "*no one can come to Me unless the Father who sent Me draws him*" John 6:44.
- It is the Lord that opens the heart of a person to believe.
- Again, more she responded.

Act 16:15 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.

- Lydia and her entire household were baptized there at the river.
- Lydia invites Paul's team to stay at her house.
- She prevails. - She seems to be quite persuasive.

Man plans his ways but the Lord directs his steps. Proverbs 16:9

- Timothy a believer, good reputation, doing well.
 - The Lord's step was a call to a higher standard.
- Paul the Lead Missionary, taking the gospel to Gentiles.
 - The Lord's step was to trust the Holy Spirit in Closed doors or to trust the answer "No" from the Lord.
- Lydia a confident successful Jewish Business woman who knows what she wants.
 - The Lord's step is to take her from trusting in her religion to a relationship with the Lord

Act 16:16 **4) A Devil Attempts to Infiltrate** vs 16-24

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.

- Paul had found the place of meeting for the team to first reach Philippi. They were headed there and a young girl met them
 - She was young (girl)
 - She was a slave owned by some that used her to benefit financially. A prized asset for her owners.
 - She had a spirit of divination. The Greek word is "python" Serpent or Dragon.
- Take caution here not to be swayed by the image of a "slave girl" We tend to lighten up what is happening because we see a little girl exploited by slavery and have pity for her. Yes she is young and being manipulated by greedy men.
- But we can miss completely a more hideous image. This young girl, a picture of innocence is demon possessed and attempting to infiltrate and discredit/destroy the ministry of these missionaries.
- CAN DEMONS PREDICT THE FUTURE?
 - "Because demons are created beings, not "gods" themselves, we surmise that they can not read minds, nor actually foretell the future. But they can read and predict human behavior, and can attempt to steer events towards a previously predicted conclusion." (Guzik)
 - EXAMPLE: Go to someone you know and tell them that you can make them smile. They will immediately smile. Is that telling the future? No. it is knowing human behavior and manipulating people to it's predicted conclusion.

Act 16:17 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."

Act 16:18 She continued doing this for many days.

- This young girl cried out TRUTH.
- She was drawing attention to them so they could preach the gospel. A GOOD THING?
- Something wasn't right.
 - The worldly or demonic method of getting attention came to Paul. Paul didn't seek a worldly/demonic method and use it.
 - Jesus didn't put up with the demonic speaking even if it was the truth. He silenced them. (Matthew 8:28-34; Mark 3:11-12)
- For some days Paul put up with this until the Lord gave him the wisdom to deal with it. Why?
 - God's timing to allow the gospel preached before casting the devil out. He knew that prison would be the reprisal.
 - Possibly Paul was wrestling with the issue of "this sounding good but something's wrong"
- Paul commanded the spirit of divination out of her in Jesus Name. It came out.

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.

Act 16:19 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,

Act 16:20 and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,

Act 16:21 and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans."

- The masters of the slave girl saw their revenue source destroyed. They were not happy.
- This shows they cared nothing for the girl but for their profits.
- The masters attacked. But it couldn't come from the reason that their ability to spiritually prostitute this girl was ruined. So they attacked with an acceptable bias of the day. Racial Prejudice.
- Remember the Jews have been kicked out of Rome. Philippi was Roman soil. Romans had guarded civil rights that a non-citizen did not have. It was not proper that a non-citizen (a Jew) would harass a roman citizen. It was an easy fight and they would have the people and magistrates on their side.
 - the residence of Philippi were very proud of their Roman citizenship as evidenced by the reaction of the owners and the magistrates and their quick and sever punishment against those who were not.

- As we will see the attack is levied against Paul and Silas because they looked Jewish. Timothy (a ½ Jew and Luke (Greek) were not attacked.

Act 16:22 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.

Act 16:23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely;

Act 16:24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

- The Beating was different than the traditional Jewish legal measured limits. The Romans had no limits and their beatings were more for example and crowd appeasement. As the crowd was pleased the Romans would continue until they were satisfied.
- They were thrown into the inner prison. The Roman prison's has three levels. The first on ground level and the second lower and the third the lowest. The inner prison referred to this third level reserved for those worst offenders who were awaiting the death penalty. Originally this was a cistern with a runoff for the prison sewage. It was Servius Tullius (6th king of Rome) who began using this area for the lowest dungeon.
- The stocks were wooden blocks with holes that the feet would be fastened through and these blocks would be spread apart stretching the prisoner in torment. The prisoner would not be able to stand and we are left with this picture of open wounds from beatings, thrown in the lowest dungeon lying in the open sewer.

Act 16:25 **5) Freedom from Inner Prison** vs 25-34 "1 Thess 5:18"

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

- At midnight they Prayed and Sang "Hymns of Praise" to God (They were not grumbling)
- The prisoners were listening. Do you know that the prisoners in this world are listening to you?
- **Job 33:13-30** "Why do you complain against Him That He does not give an account of all His doings? *"Indeed God speaks once, Or twice, {yet} no one notices it. "In a dream, a vision of the night, When sound sleep falls on men, While they slumber in their beds, Then He opens the ears of men, And seals their instruction, That He may turn man aside {from his} conduct, And keep man from pride; He keeps back his soul from the pit, And his life from passing over into Sheol. "Man is also chastened with pain on his bed, And with unceasing complaint in his bones; So that his life loathes bread, And his soul favorite food. "His flesh wastes away from sight, And his bones which were not seen stick out. "Then his soul draws near to the pit, And his life to those who bring death. "If there is an angel {as} mediator for him, One out of a thousand, To remind a man what is right for him, Then let him be gracious to him, and say, 'Deliver him from going down to the pit, I have found a ransom'; Let his flesh become fresher than in youth, Let him return to the days of his youthful vigor; Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man. "He will sing to men and say, 'I have sinned and perverted what is right, And it is not proper for me. 'He has redeemed my soul from going to the pit, And my life shall see the light.' "Behold, God does all these oftentimes with men, To bring back his soul from the pit, That he may be enlightened with the light of life."*
- **Psalm 119:50-62** "This is my comfort in my affliction, That Your word has revived me. The arrogant utterly deride me, {Yet} I do not turn aside from Your law. I have remembered Your ordinances from of old, O LORD, And comfort myself. Burning indignation has seized me because of the wicked, Who forsake Your law. Your statutes are my songs In the house of my pilgrimage. O LORD, I remember Your name in the night, And keep Your law. This has become mine, That I observe Your precepts. The LORD is my portion; I have promised to keep Your words. I sought Your favor with all {my} heart; Be gracious to me according to Your word. I considered my ways And turned my feet to Your testimonies. I hastened and did not delay To keep Your commandments. The cords of the wicked have encircled me, {But} I have not forgotten Your law. At midnight I shall rise to give thanks to You Because of Your righteous ordinances."

Act 16:26 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.

- This earthquake is not a normal earthquake:
 - This prison was violently shaken and yet walls and ceilings were not collapsing upon men.
 - The doors were all shaken open.
 - The chains and stocks were shaken off the men.

- Act 16:27 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.
- Act 16:28 But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!"
- The jailer assumed that the prisoners had all escaped. In that day the penalty for not keeping the prisoners was part of a performance motivator. The penalty for a prisoner escaping was that the jailer was to serve out the remaining sentence.
 - Some commentators suggest this is another piece of evidence that Paul and Silas were awaiting an execution.
 - Paul remaining there in prison and not escaping showed Paul's concern for others before himself.
 - *"In not escaping, they showed tremendous discernment. The circumstances said, "escape." But love said, "Stay for the sake of this one soul." They were not guided merely by circumstances, but by what love compelled."* (Guzak)
- Act 16:29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas,
- Act 16:30 and after he brought them out, he said, "Sirs, what must I do to be saved?"
- As the prisoners were listening to Paul and Silas, the jailer was watching. In this crisis this jailer who thought of killing himself for his problems had seen possibly these men deliver a little girl, be beaten for this good deed, thrown in the lowest dungeon and be singing praises to God, and witnesses a miraculous earthquake and benefited from their integrity to stay and not escape.
 - Who is watching your life?
 - The power to be witnesses was upon Paul and Silas. And this brought the jailer to humbly ask, "What must I do to be saved?"
- Act 16:31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."
- BELIEVE *Greek = pistis* (not to acknowledge as truth but to trust completely to rely on completely)
- Act 16:32 And they spoke the word of the Lord to him together with all who were in his house.
- The promise that his entire household would be saved wasn't simply because the Jailer believed, but because the Word of the Lord was spoken and they too believed.
 - Our entire households too can be saved, not because mom & dad are saved but because the Word of the Lord is spoken in the home.
- Act 16:33 And he took them that {very} hour of the night and washed their wounds, and immediately he was baptized, he and all his {household.}
- Act 16:34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.
- This shows the repentance of the jailer. He saw no reason not to wait to be baptized. Also, the jailer took care of their wounds and fed Paul and Silas.
 - There is evidence that this jailer was saved.
- Act 16:35 **6) Freedom from Outer Prison** vs 35-40
- Now when day came, the chief magistrates sent their policemen, saying, "Release those men."
- Act 16:36 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."
- The magistrates with their jail broken and possible hearing that Paul and Silas were Romans wanted them to leave, and leave quietly.
- Act 16:37 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."
- Paul sees the advantage leaning his way. He has the magistrates at his mercy.
- Act 16:38 The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans,
- Act 16:39 and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city.
- Because Paul and Silas were Roman citizens, they *had* recognized civil rights, which were grievously violated by the Philippian magistrates. Upon learning this, the magistrates are filled with fear, because it was a grave offense to treat Roman citizens as Paul and Silas had been treated.

- Why didn't Paul and Silas reveal their Roman citizenship earlier? It is possible that they didn't have the opportunity, but it is more likely that the Holy Spirit was directing them to not reveal it until a certain time.
 - Our *rights* are not as important as our *obedience* to the will of God. God may ask us to lay down our rights for the good of another (in this case, for the good of the Philippian jailer).
 - How could Paul and Silas have proved their Roman citizenship? "They may each have carried a copy of his *professio* or registration of birth, in which his Roman status would have been recorded. These were convenient in size . . . To claim Roman citizenship falsely was punishable by death." (Williams)

Act 16:40 They went out of the prison and entered {the house of} Lydia, and when they saw the brethren, they encouraged them and departed.

- Paul and Silas decided to leave Philippi but first wanted to gather the church and encourage them before they leave.
- Luke writes no longer "we" but "they" Luke is not with them

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