

Acts of the Apostles
Luke, the beloved physician
Discussion Session 5
Chapters 15:36-18:22
Cultural Backgrounds Study Bible (pgs. 1907-1917)

Outline:

- I. Home missions (Acts 1-12)
 - The witness to the Jews in Jerusalem, Judea, and Samaria.
 - Outstanding leader—Peter.
 - Important city—Jerusalem.
- II. Foreign missions (acts 13-28)
 - The witness to the Gentiles, to the “uttermost parts!”
 - Outstanding leader—Paul.
 - Important cities—Antioch, Ephesus, and Rome.

Things to do:

1. Read all of the Book of Acts.
2. Answer the questions and fill out the outline. Use your own words. Do not quote unless the questions asks for that.
3. Be able to locate on the map, the places mentioned in Acts 1-12.
4. Draw Paul’s first and second journeys on the map, and Paul’s third and fourth on the maps provided.
5. Memorize Acts 1:8, 4:12, 16:31 (Optional)
6. Make a report on the life of at least one great missionary.

Foreign Missions—ACTS 13-28
Introduction to Paul’s Life

Birth:

- A. Probably born about the same time as Jesus.
- B. In Tarsus, capital of the province of Cilicia, in Asia Minor.

Family:

- A. Jews from the tribe of Benjamin. (Saul may have been named for King Saul.)
- B. Roman citizenship—Paul was free born. This citizenship meant he could never be crucified or scourged and could appeal to Rome for justice.

Education:

- A. In Tarsus he would receive the benefits of Greek culture. Tarsus was a famous university town and commercial center.
- B. At Jerusalem under Gamaliel, he received the finest Jewish training and became an outstanding Pharisee.

Conversion:

- On the road to Damascus about 36 AD.

Trips:

- A. To Cyprus and Asia Minor.....First Journey
- B. To Europe.....Second Journey
- C. To Asia Minor and Europe (especially Ephesus)....Third Journey
- D. To Rome.....Fourth Journey

Writings:

- Thirteen or fourteen important New Testament Epistles

Imprisonments:

- A. Arrested and imprisoned in Jerusalem.
- B. Held as prisoner in Caesarea for two years.
- C. Taken to Rome where he remained in jail for two years.
- D. Temporarily released.
- E. In the Roman inner prison, he died a martyr under Nero.

Opening Prayer

I praise You, O God, for this sublimely simple truth and thank You that all I had to do to be saved was to believe on the finished work of the Lord Jesus on Calvary. There are many people in the world today and in my own family, that have not believed this simple truth. I pray that You will use me as your instrument today, to share the good news of the glorious gospel of Christ, in action, attitude, or prayer, so that others may come to a saving knowledge of this eternally wonderful truth. In Jesus' name I pray, AMEN.

“And brought them out, and said, Sirs, what must I do to be saved?”
(Acts 16:30)

Discussion Questions

PAULS SECOND MISSIONARY JOURNEY—
ACTS 15:36-18:22

A. Paul's companions (15:37-40)

1. _____ Barnabas, John Mark, Paul, Silas

What happened to Barnabas? _____ Barnabas took Mark and sailed to Cyprus _____

Which do you think was right, Paul or Barnabas?

2. _____ Paul came to Derbe, then Lystra. Where he wanted to take Timothy so he circumcised him. _____ (16:1-3)

3. _____ Luke _____ (the author of the book joins the party when he uses "we".) (16:10)

B. Purpose (15:36) _____ Paul and Barnabas went back to the towns they had already visited to check in on their believers to see how they were doing. _____

C. From Antioch in Syria by land to the churches in Syria and Cilicia.

D. Lystra (16:1-3) _____ Met timothy, circumcised him, and took him with on their journey. _____

E. Forbidden by the Holy Ghost/Spirit to go to Asia or Bithynia.

F. Troas (16:8-10) _____ They passed through Mysia, Paul had a vision of a man of Macedonia standing and begging him to come and visit. After Paul's vision, they packed up and headed towards Macedonia. _____

How has Paul's journey into Europe affected us?

G. Phillipi (having come by boat from Troas to Neapolis)

1. First European convert (16:12-15) _____ Lydia, a dealer in purple cloth. Her heart was opened by the Lord to Paul's message. She and her household were baptized. She became a believer or convert.

2. Possessed a girl restored (16:16-19) _____ Female servant who was possessed. Paul exorcised her. After her exorcism she could no longer

- hear the voice of the demon who was calling her. _____
3. In jail at Phillipi (16:20-40) _____ The jailer was baptized, after he took them cleanup their wounds. Then after his baptism he fed them. _____
- H. Thessalonica (17:1-9) ___ Jason was baptized, and he welcomed them into his house. Which defied the King's decree. _____
- I. Berea (17:10-14) _____ Converted Berean Jews, upon their conversion he sent for Timothy and Silas.
-
- J. Athens (17:15-34) _____ This was a city of idols, converted Jews and God fearing Greeks, He claimed them as ignorant of towards everything they worship. He Paul preached on the resurrection, and they began to believe. Along with Damaris. _____
- K. Corinth
Converted a Jew named Aquila, Priscilla, and Claudius, Titus Justius, and Crispus.
- L. By boat to Ephesus in Asia Minor (18:18-21) _____ Paul stayed in Corinth for a while, then he sailed to Syria with Priscilla and Aquilla. But promised that he would come back if it were God's will.
-
- M. Caesarea, Jerusalem, Antioch in Syria.
Letters written on second journey: 1 and 2 Thessalonians were written by Paul from Corinth to the church a Thessalonica.

Prayers of the People-

Alexis, Uncle David, Lee and Family, Deb, any suffering hardships, anyone suffering anxiety or worry, those who suffer oppression or are victims of war, anyone suffering from addiction, Mickey the Cat, any animals in our lives that bless us.

Closing Prayer

Heavenly Father, thank You that my sins were judged at the Cross and that there is now no condemnation for me because I am in Christ. But I realise that there are many that remain dead in their sins. I pray that You will use me to tell those that You place in my path, that Christ died for their sins, that He was buried, and rose

again, so that all who believe on Him will not perish, but have everlasting life. This I ask in Jesus' name, AMEN.

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

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(Acts 16:30)**

Acts 1-7- Video- Bible Project

<https://www.youtube.com/watch?v=JQhkWmFJKnA>

Acts 8-12- Video- Bible Project

<https://www.youtube.com/watch?v=oiVAbkINtRU>

Second Mission, Asia Minor and Europe

Acts 15:36-18:22

The beginning of the second missionary journey recorded by Luke evinces the principles that building up new converts in faith is important. Jamieson, Fausset, and Brown in their commentaries observe: “The stability of the first Christian missions, as well as their rapid progress, must be ascribed in a large degree to the wise union of the conservative with the aggressive principle on which the apostle conducted them. The first Gentile converts must have been extremely rude in knowledge, and all inexperienced in the management of a Christian Congregation, even of the smallest dimensions. But besides instructions which they would receive at the first reception of the Gospel, it will be remembered that they were revisited on the apostle’s return, confirmed in faith, exhorted to steadfastness, and faithfully warned of the cost of discipleship; that elders were ordained over every cluster of believers; and on that parting with them they were solemnly commended to the Lord with prayer and fasting (Acts 14:21-23). Then, after a long interval, during which the hearts of the missionaries yearned after them, a fresh journey was projected and carried out, for years the express purpose of revisiting their converts; and doubtless this visit would contribute largely to the consolidation and growth of those young churches.

In like manner, the churches which were afterward gathered out of Corinth, Ephesus, etc. were revisited once and again, and to them were addressed those Epistles which, they though have become the heritage of all the Churches of Christ, were designed in the first instance for the instruction and directions of the churches whose names they bear.

The first great missionaries of the Cross watched over them anxiously, and cherished the work of their hands,' lest in any way the tempter should have tempted them, and their labor have been in vain (1 Thessalonians 3:5) and if one would see into the very heart of those model missionaries, as they 'travailed' in birth again' for their converts, let him read the second and third chapters of the First Epistle to the Thessalonians.

The rupture between Barnabas and Paul over their disagreement to take along Mark, however, marred or impaired the good intention of the apostles. However, Luke only speaks of "a sharp disagreement." Neither of the men wanted to give in, as their individual passions held strong.

There has been much speculation among scholars about the meaning of the issue that divided the two men. We do not know why Mark left Paul and Barnabas in Pamphylia. Some have suggested that Mark, as a Jew, had reservations about the conversion of the gentiles. Others believe that he was homesick, or was unwilling to leave his mother uncared for in Jerusalem. None of this can be substantiated. The NIV states that Mark had "deserted" them. The Greek word used is *aphistemi*, which does not have a favorable meaning.

The question as to who was right in this dispute cannot be solved either. It is true that Paul's attitude toward Mark changed in later years, but that may be due to the fact that Mark had changed also. We find Mark in Paul's company when the latter is in prison. In his letter to the Colossians, Paul writes: "My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas."³⁴² And shortly before his death, Paul writes to Timothy: "Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry."³⁴³ Probably after Paul's death, Mark joined Peter, who may have been his spiritual father. Peter mentions Mark in his First Epistle: "She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark."

The Antioch church evidently approved of Paul's choice of Silas as a partner, because we read that the brothers commended them to the grace of God before they set out on their missionary journey, which was Paul's second. The fact that we do not read anything about a commissioning of Barnabas and Mark does not necessarily mean that the church disapproved. Since Luke joins Paul's

company in the next chapter, it is logical that the narrative focuses on that team in the rest of his book.

Since Silas was new at this, Paul was clearly in the lead as they set out on their travel. Luke indicates this by using the third person singular “he went through.” Traveling from Syria to Lystra, Paul passed by his native Tarsus, but nothing is mentioned about his visit there.

The main focus in Luke’s narrative at the beginning of this journey is on Paul’s encounter with Timothy, who would play such an important role in Paul’s future ministry.

Paul’s circumcision of Timothy is a clear indication of the apostle’s pragmatic attitude toward the problem that had been the topic of discussion at the Jerusalem synod. The Wycliffe Bible Commentary comments: “Because Timothy was half Jew, to make him acceptable as a traveling companion to the Jews to whom they would minister, Paul circumcised him. Although the young man had been brought up by his mother in the faith of the Old Testament (2 Tim 3:15), the Jews looked upon him as the uncircumcised son of a Greek. On the other hand, Gentiles would have regarded him as a Jew because of his religion. As a man professing adherence to the Jewish religion but who remained an uncircumcised Gentile, Timothy would have been offensive to the Jews Paul met in city after city and to whom he first preached the Gospel. Paul circumcised him as an act of expediency and not of religious principle.

No conflict exists in the fact that Paul steadfastly refused to circumcise Titus (Gal 2:3); for Titus was altogether a Gentile, and there was no cultural reason to circumcise him. Timothy was circumcised therefore not as a Christian but as a Jew. This is an application of the principle that Paul expressed in 1 Cor 9:20: ‘And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law that I might gain them that are under the law.’ Where no essential principle was involved, Paul applied the principle of expediency and of conciliation in a way that many later Christians cannot understand or appreciate. It was probably at this time that Timothy was set aside for his mission by the elders in Lystra (1 Tim 4:14).”

Paul’s team at this time must have consisted of himself, Silas, and Timothy; if there was anyone else, Luke does not mention it. We are told that they “traveled throughout the region of Phrygia and Galatia.” This has given

rise to a “North Galatia theory” and a “South Galatia Theory.” The name Asia may refer to the northern part of the province, which Paul and his companies were prevented from entering at this time. Historians tell us that Gauls who had inhabited the region, had invaded the place in the 3rd century B.C. It is generally supposed that Paul established the church in Galatia to which he later addressed his epistle by that name.

The Apostle Paul states: “As you know that was due to illness that I first started to preach the Gospel.” The apostle’s health may have been the reason for the change in plans. We could expect, though Luke, the physician, would have given more details if a sickness were the reason that prevented Paul from traveling. The details are too scant to build theology of health in the ministry upon them.

The efforts of the apostles were thwarted by the “spirit of Jesus.” It’s interesting to observe that spiritual guidance can take a negative form, as it did in this case. This shows us that even God gets frustrated from time to time and leads his apostles through frustration to where they need to be. Paul and Silas must have been frustrated in seeing the doors they meant to enter close one by one. The team prayed for guidance as to where the Lord wanted them to go; it could be, however, that they had taken guidance for granted and ceased to look to the Lord for every next step they had to take, so that the Holy Spirit had to slam doors in their faces. The negative experiences took them to Troas. This city was an important port city at the time, and in his travel Paul visited this city many times.

Although we are not sure how long they were in Troas, we get the impression that Paul had the vision of the Macedonian beggar, begging for him to come to Macedonia, shortly after their arrival. This was in a period of frustration, but then things began to move very fast for them.

Paul has a dream, and this marks a momentous point in European history, maybe even world history. It is not distinguished whether this was a dream or a vision. Paul found no difficulty in interpreting what he saw. The words “Come over to Macedonia and help us” did allow for the interpretation to be more literal. There is debate as to whether the person that Paul saw was a human being, or an angel.

In verse 10, we start to hear pronouns change as the narrative continues to unfold. Instead of hearing the pronoun “they,” we start to hear the pronoun “we.” This implies that Luke has joined the Mission Journey of Paul and Silas at Troas. He traveled with them to Philippi and then he stopped until the apostle Paul returns in his third missionary journey. We find him with the apostle Paul at Achaia, Jerusalem, Caesarea, and all the way to Rome which is the last place we hear of him accompanying them.

The description that Luke gives us about his travels suggests that he was a seasoned traveler. He says that they sailed straight, but later we find that they became shipwrecked, the narrative at this point starts to use technical terms, indicating Luke’s knowledge of seafaring.

The team traveled from Neapolis to Philippi, which is called the leading city of the district of Macedonia. Historically Philippi was not the capital of Macedonia, but Amphipolis was. Later we find that Philippi took its name Philippi II.

The adversary outdid himself in efforts to discourage the apostolic team at the onset of their European campaign. Paul’s vision of the Macedonian man would have given one the impression that the people of Macedonia were spiritually starved, and that Paul and his companions would be given a warm welcome. But the sight of only a few women as his first audience did not discourage the apostle. Neither would the satanic attack that came in the form of the fortune-telling girl or the subsequent imprisonment dampen the spirit of the team.

We read in Chapter 16:6-34,

Paul’s Vision of the Man of Macedonia

⁶ Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. ⁷ When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. ⁸ So they passed by Mysia and went down to Troas. ⁹ During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” ¹⁰ After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

Lydia’s Conversion in Philippi

¹¹ From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. ¹² From there we traveled to Philippi, a Roman colony and the leading city of that district^[a] of Macedonia. And we stayed there several days.

¹³ On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. ¹⁴ One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message. ¹⁵ When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

Paul and Silas in Prison

¹⁶ Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. ¹⁷ She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." ¹⁸ She kept this up for many days. Finally, Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

¹⁹ When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. ²⁰ They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar ²¹ by advocating customs unlawful for us Romans to accept or practice."

²² The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. ²³ After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. ²⁴ When he received these orders, he put them in the inner cell and fastened their feet in the stocks.

²⁵ About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. ²⁶ Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the

prison doors flew open, and everyone's chains came loose. ²⁷ The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. ²⁸ But Paul shouted, "Don't harm yourself! We are all here!"

²⁹ The jailer called for lights, rushed in and fell trembling before Paul and Silas. ³⁰ He then brought them out and asked, "Sirs, what must I do to be saved?"

³¹ They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." ³² Then they spoke the word of the Lord to him and to all the others in his house. ³³ At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. ³⁴ The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.

Lydia was a convert to Judaism, as were the other women who attended the prayer meeting. The fact that God opened Lydia's heart does not simply imply that she had no part in this herself. The expression fits in the same category as the one in Exodus where we read that God hardened Pharaoh's heart. Before God hardened Pharaoh's heart, Pharaoh had already hardened his own. This is in the same way that Lydia opened her heart to the Lord earlier and the Lord made this a permanent condition for her when she responded to the Gospel. Paul describes this interaction as he writes in Romans: "The Spirit himself testifies with our Spirit that we are God's children." It is also true that no one is able to respond to the Word of God without the help of the grace of God administered by the Person of the Holy Spirit. This confirms the following passage: "No one can come to me unless the father draws him, and I will raise him up at the last day." It is written in Prophets: "They will all be taught by God.' Everyone who listens to the father and learns from him comes to me."

There is no indication of how much time had passed between Lydia's confession of faith and her baptism and the baptism of the members of her household, however there is a strong implication that the rite was performed during the first meeting. The presence of the river certainly facilitated this. The Book of Acts does not indicate whether or not the apostles required a lengthy period of instruction between the moment of confession and baptism. The second baptism mentioned was later in this same chapter, confirms this, and that was the baptism of a person, or persons, who had never been exposed to God's revelation of Himself through Judaism. There is no reason to think

from the mention of Lydia's household, and later to the jailer's that the baptism of infants was practiced.

There is no mention of Lydia's husband, which leaves us a bit clueless as to her status. There are possibilities as to why this may be: she may have been widowed, or even divorced. If her husband was not present because he was not a convert, we would begin to think that he would yet have to say something about who would be invited to stay at his house. We see a touch of humor in Lydia's invitations. If the apostles had not considered her a believer, they would not have baptized her. She had a strong desire to learn or entertain the Gospel team is proof of her understanding of Christian hospitality and also for a hunger for more teaching.

In their time in Philippi, they encounter a demon possessed slave girl. It is proposed that this must have occurred at least one week after Lydia's conversion and baptism. The prayer meetings were probably only on the Sabbath. It is written that the girl who announced who Paul and his companions were and what their message was and that "she kept this up for many days."

The girl's performance in announcing people that Paul and the Gospel team were proclaiming the way of salvation constituted a very clever strategy by the devil to counteract the work of the Holy Spirit. Some thought that the apostle may have welcomed this behavior, but Paul recognized this as the source and understood the danger. We read in connection with Lydia's conversion that the Lord opened her heart, however, Satan is unable to open anyone's heart in a way that would save them. This demonic propaganda would lead people into a dead-end alley. However, the girl's words, although objective, were true. It is important to note that when Satan speaks the truth that is much more dangerous than when he lies. Satan's proclamation of the Gospel was not meant for the salvation of souls, but rather the opposite.

Paul may have had this incident in mind when he decided to exorcise the girl. This is the only instance we know of that Paul casts out an evil spirit in the name of Jesus. The demon left the girl immediately.

After her deliverance, she was, no longer able to fall into a trance and the demonic voice was no longer heard.

After she was exorcised, her owners realized that they could no longer make money, and they drug Paul and Silas to the magistrates and had them tried. All the people in the crowd also joined in the attack on the two apostles. It is not mentioned whether or not they were given an opportunity to defend themselves.

They were brought into the market square, stripped, and beaten with rods, and then imprisoned. They were put in the inner part of the jail, put under close watch, and their feet were put into shackles where they could barely move.

Around midnight of that same day, while Paul and Silas were praying and singing hymns, praising God, the other prisoners were listening to them also. Out of nowhere a strong.

The singing of Paul and Silas was an act of defiance, a counter attack. There was no human reason for singing under those circumstances. The condition of their bodies as well as their surrounding were hardly conducive to this. Paul could have easily concluded that, if this was the result of giving in to the invitation by the man from Macedonia: "Come over to Macedonia and help us," it was not worth the effort. But the apostles understood that what they experienced was an effort by Satan to prevent them from carrying out God's plan for Europe and the world. Their hymn singing was their counter attack upon the satanic empire. The praise of God disarms the enemy and it heals the human spirit. The apostles did not sing because they felt happy but because they were miserable. They sang because they believed that God was in control. They praised God because Satan considered them enough of a threat to his power to direct all the batteries of his firepower upon them. As circumstances press upon us and we feel tempted to surrender to gloom and despair, it is a good principle to praise God, even if our better judgment argues against it.

Luke specifically mentions that the other prisoners heard the singing and listened to it. To hear the sound of music coming from the deepest dungeon in the darkest hour of the night must have been a ray of light in the darkness of their souls. They must have understood that these men were not living in the same kind of world as they. It was obvious that these two were not in prison for the same reason as the others. The fact that they felt bound to their cells in spite of the fact that the powerful earthquake had loosened their chains proves the compelling testimony of the apostles' prayer and praise.

A forceful earthquake shook the entire jail, and parts of the city, breaking the floor and foundation of the jail loosening or breaking the shackles, and flinging the doors of all the cells open. This all happened while the jailer was asleep, however, when he awoke, he reached for his sword to strike down the prisoners. He called for lights, rushed into Paul and Silas, fell before them trembling. He then brought them out, and asked “Sirs, what must I do to be saved?”

When the earthquake awakened the jailor, he drew the only logical conclusion that could be drawn under the circumstances, which was that all the prisoners for whom he was responsible with his own life, had escaped. Rather than facing court marshal and subsequent execution, he decided to take his own life. Guards in the Roman Empire paid with their own lives for prisoners who escaped. When Peter supernaturally escaped from Herod’s prison, the king had the guards executed.³⁵⁴ Paul must have been able to see the man as he drew his sword, and his shout saved his life.

It is worthy of note to see that the jailor was more shaken by the earthquake than anybody else. He fell before the feet of the apostles, still trembling. His question: “Sirs, what must I do to be saved?” can easily be misconstrued as an inquiry about the salvation of his soul, but it is highly unlikely that this is what the man meant. He knew that he would still be held responsible for the condition of his prison caused by the earthquake and the potential of escape of all the prisoners. As he had not taken his own life, he would still face a court martial. The salvation he asked about was probably how to face his dilemma. Most commentators, however, believe that the man’s question pertained to his spiritual salvation, since he was informed about the charges against the apostles and the events that preceded it. Yet, I believe that we must be careful not to interpret the question in the light of our knowledge of salvation, which this man could hardly have grasped.

There can be no doubt about it whether this man’s soul was saved or not. The question is how he came to this point of spiritual enlightenment. I believe that the apostles met him at the point of his need as he felt it at that moment. His concern at this point was probably not the fires of hell, but the loss of his physical life by the sword of a Roman executioner. To this fear, the apostles replied that, if he recognized Jesus as the Lord of his life, his new Master would save his life and that of his whole family. The next step in the man’s understanding was, undoubtedly, an awareness of sin and the application of God’s atonement by the blood of Jesus. This truth was explained to him and his

family as the apostles explained the Word of God to them, prior to their baptism that same night. The first assurance the Holy Spirit gave this man was that his life was no longer in jeopardy. The experience of being delivered of his fear prepared his heart for the understanding of his deepest need and the accepting of the real salvation, of which salvation from the Roman sword was only a shadow.

Paul and Silas replied with the following answer: “Believe in the Lord Jesus, and you will be saved—you and your household.” They spoke the word of the Lord to him and all others of his household. At that hour the jailer took them and washed their wounds. After that they baptized him and his entire household. The jailer then took them to his home and set a meal before them (broke bread), he was filled with joy because he had come to believe in God—he and his entire household.

The transformation of the jailer’s heart is evinced in what he did for the prisoners. Although it not mentioned what happened to the inmates’ chains. It is possible that they were secure once again later.

Paul and Silas were taken into the jailer’s house and fed. The physical condition of the apostles at this time may have been rather pitiful. They were beaten within inches of their lives, spent hours of misery in a painful prison with their legs in stocks. Although their joy in the Lord may have lessened their suffering, but it had not healed their bleeding wounds.

Seeing this condition triggered pity in the heart of the jailer, although he may have been used to seeing people in this state.

The magistrates sent an officer to release Paul and Silas. The jailer told them the news and said “Now you can leave. Go in Peace.”

Paul was not happy with this answer, and he protested by stating that they publicly beat them without a trial although they were Roman citizens, and they put them in prison, and now they want to throw us out. He said: “No! Let them come escort us out themselves.”

The officers reported to the magistrates that Paul and Silas were Roman citizens, and this alarmed them. They then came and escorted them from prison, requesting that they leave the city. Upon leaving the city they went back to Lydia’s house, encouraged the family, and then left.

One of the reasons for the apostle's assertion of his rights may have been for the benefit of the young church they would leave behind. The realization that the magistrates had been wrong would give a certain legality to the church and lift the veil of suspicion that was upon them.

On the next big leg of the journey, Paul was in Corinth and back in the synagogue, "trying to persuade the Jews and Greeks" (18:1-17). Paul's focus was "testifying to the Jews that Jesus was the Messiah" (v. 5). Again, meeting stiff opposition from the Jews, Paul left the synagogue and moved to the house next door to continue his teaching (v. 7). Having received encouragement from the Lord in a vision, Paul remained teaching in Corinth for a year and a half. (v.9-11).

Luke gives only a summary of Paul's return to Antioch (v.18-22). He stresses, however, that Paul's primary focus remained the synagogue, where he "reasoned with the Jews" (v. 19).

Acts 13-20- Video- The Bible Project

<https://www.youtube.com/watch?v=fglsbcGSr3A>

Closing Prayer

Heavenly Father, thank You that my sins were judged at the Cross and that there is now no condemnation for me because I am in Christ. But I realise that there are many that remain dead in their sins. I pray that You will use me to tell those that You place in my path, that Christ died for their sins, that He was buried, and rose again, so that all who believe on Him will not perish, but have everlasting life. This I ask in Jesus' name, AMEN.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

