

**Acts 16****Lesson 15**  
**Starting the Second Journey****Outline****I. Churches of the First Journey Revisited** (vv. 1-5)

- A. *Timothy joined Paul and Silas* (vv. 1-3)
- B. *The churches were doing well* (vv. 4-5)

**II. From Antioch (of Pisidia) to Philippi** (vv. 6-12)

- A. *From Antioch to Troas* (vv. 6-8)
- B. *From Troas to Philippi* (vv. 9-12)
  1. *The call to Macedonia* (vv. 9-10)
  2. *The move to Philippi* (vv. 11-12)

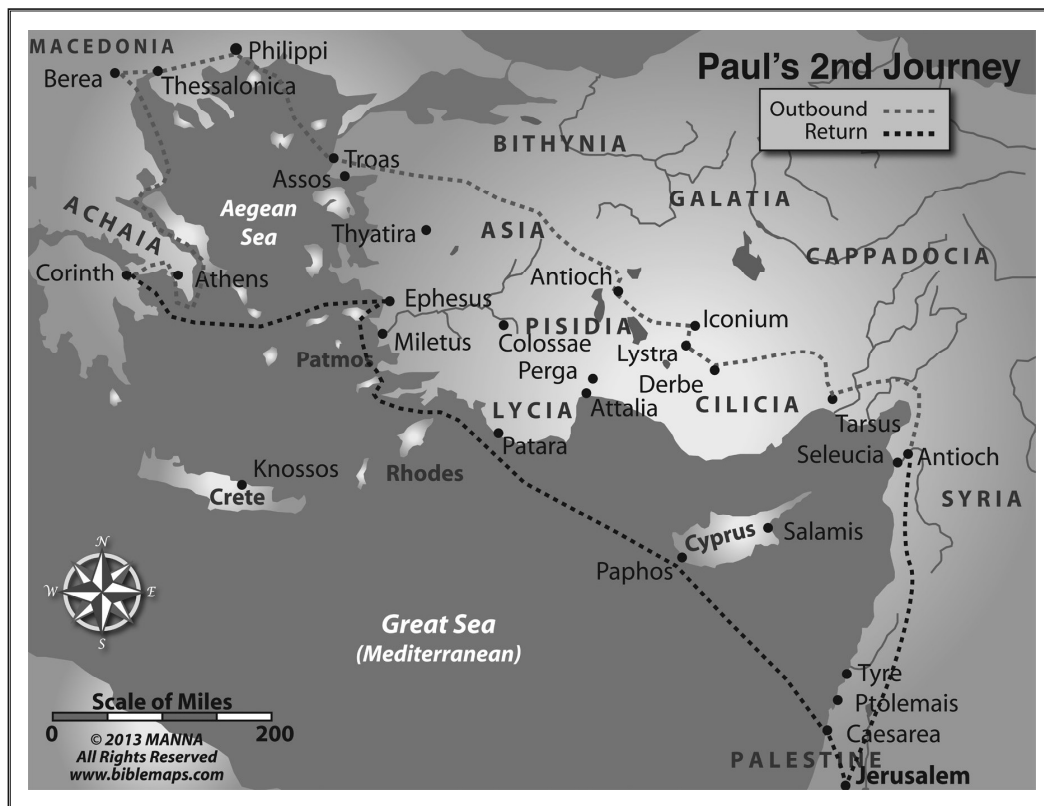
**III. At Philippi** (vv. 13-40)

- A. Conversion of Lydia (vv. 13-15)
- B. Damsel with spirit of divination (vv. 16-18)
- C. Paul and Silas imprisoned (vv. 19-24)
- D. Conversion of the jailor (vv. 25-34)
- E. Released from jail and departure (vv. 35-40)

**Key Verse that Summarizes the Chapter****Acts 16:10**

*Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.*

The second missionary journey is found in Acts 16-18. The trip actually begins at the end of the previous chapter (15:36-41). Before this chapter begins, remember Paul and his new traveling companion, Silas, have journeyed through Syria and Cilicia. Chapter sixteen covers revisiting the churches established on the first journey and the beginning of the work in Macedonia.



### Churches of the First Journey Revisited (vv. 1-5)

*Timothy joined Paul and Silas* (vv. 1-3). Paul and Silas revisited churches in Derbe and Lystra that were established on the first journey. There<sup>1</sup> they connected with a disciple named Timothy.<sup>2</sup>

His mother was a Jew and his father a Greek. He was well known and well respected by the brethren at Lystra and Iconium. Paul wanted Timothy to travel with him and help in the work. So, he had him circumcised. This would allow Timothy to have influence among the Jews who knew his father was Greek.<sup>3</sup>

*The churches were doing well* (vv. 4-5). As they continued to travel and preach, they delivered the decrees that were determined by the apostles and elders (cf. 15:22-29). Through their work, the churches were strengthened and increased in number. Here is another progress report.

- 1 We can safely assume Lystra since it was the last city just mentioned.
- 2 He was probably converted on Paul's first missionary journey. Paul calls him his son in the faith (1 Tim. 1:2, 18; 2 Tim. 1:2).
- 3 In this case, he was merely meeting social customs to have greater influence. However, in the case of Titus, when pressure was put on by Judaizing teachers, Paul refused to have him circumcised (Gal. 2:3-5).

## From Antioch (of Pisidia) to Philippi (vv. 6-12)

*From Antioch to Troas* (vv. 6-8). The text doesn't specifically mention Antioch however, we assume that it was visited since it was Paul's intent to revisit the churches established (cf. 15:36). They traveled through Phrygia<sup>4</sup> and regions of Galatia<sup>5</sup> but were forbidden to preach in Asia.<sup>6</sup> How they were forbidden we are not told.

They came to Mysia<sup>7</sup> and tried to go to Bithynia,<sup>8</sup> but the Spirit of God did not permit them. God had other plans so they went to Troas.

*From Troas to Philippi* (vv. 9-12). At Troas, Paul received the call to go to Macedonia (vv. 9-10). He had a vision of a man from Macedonia saying, "Come over to Macedonia and help us" (v. 9). He concluded that the Lord had called him to preach the gospel there. Luke began using the word "we" at verse 10. Thus, he has now joined Paul, Silas, and Timothy in their travels. They traveled from Troas to Philippi (vv. 11-12).

## At Philippi (vv. 13-40)

*Conversion of Lydia* (vv. 13-15). On the Sabbath day Paul and company went to the riverside where some women regularly met for prayer (v. 13).<sup>9</sup> There they met a woman named Lydia. What do we know about her?

**She was from Thyatira**<sup>10</sup> (v. 14). It was located in Asia Minor some 250 – 300 miles away from Philippi. Perhaps she had traveled to Philippi on business selling her purple.

**She sold purple** (v. 14). She sold a very expensive dye used by the rich (cf. Luke 16:19). She seems to have a successful business.<sup>11</sup>

**She was religious** (vv. 13-14). The fact that she had gathered with other women for prayer tells us how religious she was (v. 13). She worshiped God (v. 14).<sup>12</sup> She was also receptive to the gospel (v. 14).

**The Lord opened her heart** (v. 14). What does that mean? How did the Lord open her heart? The Lord operated on the heart through the gospel (Rom. 1:16). The message preached pricked the heart (Acts 2:37). The context tells us how this was done with Lydia. Notice that the text says she "heard us" (v. 14). This is prior to the text saying "The Lord opened her

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4 A region in West Central Asia Minor.

5 Commentators differ over whether this refers to the Northern or Southern region of Galatia. It most likely refers to the Southern region (which would include Antioch of Pisidia, Iconium, Lystra, and Derbe). For a more thorough discussion see Gareth L. Reese, *Acts*, 567-569.

6 This is not the continent but the Roman Province in the western part of Asia Minor.

7 A Province in Northwestern Asia Minor.

8 In the northern part of Asia Minor.

9 To reach others with the gospel, they went to where the people were rather than (as we often expect) expect that people were going to come to them if they were interested.

10 Revelation 1:11.

11 Success and spirituality are not enemies. Business (work) and spirituality are not enemies.

12 She was either a Gentile who was God fearing (like Cornelius) or a convert to the Jewish religion.

heart" to "heed the things spoken" (v. 14). The Lord did not open her heart so she would listen, for she had already heard! This simply means that the gospel (that she willingly heard) pricked her heart so that she willingly obeyed.<sup>13</sup>

**What she did in her conversion** (vv. 14-15). She heard (v. 14). She believed (v. 14). She was baptized (v. 15). Here again is a progress report.

**Her household was baptized** (v. 15). The fact that her household (family) was baptized shows the influence she had on her family. This passage is used by those who teach infants can be baptized. They contend that her household included infants. They assume Lydia was married.<sup>14</sup> They assume she had children. They assume if she had children they were infants. They also assume that if she had infant children they were with her. Those who are to be baptized are sinners (Acts 22:16), who believe (Mark 16:16), and repent of their sins (Acts 2:38).

*Damsel with spirit of divination* (vv. 16-18). A slave girl who was demon possessed had been used by her masters to make them money. They claimed she was a fortune teller.<sup>15</sup> For several days she followed Paul and his companions saying they were servants of God proclaiming salvation (v. 17). Being annoyed<sup>16</sup> at her, Paul cast the demon out of her (v. 18).

*Paul and Silas imprisoned* (vv. 19-24). When the masters of the slave girl saw that they could no longer use her to make money, they were upset. They had no sense of joy over the girl's restoration. They ignored the fact a miracle had been performed. So, they captured Paul and Silas and brought them to the authorities claiming that these men troubled the city teaching things that were unlawful for Romans to receive or observe (vv. 20-21).<sup>17</sup> So, they stripped Paul and Silas, beat them, cast them into the inner prison and fastened their feet in stocks.

*Conversion of the jailor* (vv. 25-34). The imprisonment of Paul and Silas led to the conversion of the jailor himself. Consider the following about his conversion.

**The background** (vv. 25-29). Having been arrested, beaten, thrown in the inner prison, and confined in stocks, Paul and Silas were praying and singing praises to God (v. 25). They were not bitter or filled with self-pity. Their lack of despair demonstrated their Christianity was real to them.<sup>18</sup> There was an earthquake (caused by God) that opened the doors and loosed everyone's chains. When the jailor saw what had happened, he took his sword and was going to kill himself, thinking all the prisoners had escaped.<sup>19</sup> Paul stopped him saying that all the prisoners were still there, thus there was no need to do himself harm (v. 28). The jailor ran in and fell down trembling before Paul and Silas (v. 29).

13 The opening of the heart is not an arbitrary opening of one heart and not another by God. If so, God would be a respecter of persons (Rom. 2:11), the gospel would be powerless (Rom. 1:16), man would not have free will (Rom. 6), and the unopened heart would be God's fault.

14 If she was married, Luke makes no mention of her husband.

15 Luke doesn't state that she actually could tell the future, but merely states that was the claim.

16 Paul didn't want to be associated with one who was demon possessed. There are some people you don't want in your camp. Furthermore, he no doubt felt sorry for such a person who was possessed and misused.

17 This charge was untrue. They seem to be trying to appeal to the rulers that these men are a real threat to society.

18 How one handles his faith has everything to do with reaching others (cf. Rom. 3:24).

19 Under Roman law he would be held accountable if the prisoners escaped.

**The question** (v. 30). When he brought them out he asked, “Sirs, what must I do to be saved?” No doubt the jailor had some knowledge of the work these men had been doing in the city. He noted their great faith as they sang and prayed. He had to connect the earthquake with what these men were doing – thus realizing that what these men believed and taught was real. His question was sincere. He realized that he was lost and had a need. He understood that there was something he must do.<sup>20</sup> He was in search of the most important thing – the salvation of his soul (cf. Matt. 16:26).

**The answer** (vv. 31-32). He was told to believe on the Lord Jesus Christ (v. 31). Then they spoke the word of the Lord to him and his family (v.32). This does not mean that he would be saved by faith alone. James said it is not by faith only (Jas. 2:24). If salvation is by faith alone, then repentance is not essential (cf. Acts 2:38; 17:30-31). The term “believe” or “faith” can stand for obedience.<sup>21</sup> After he was told to believe, he demonstrated his repentance (v. 33), and was baptized (v. 33). Then the text describes him as “having believed” (v. 34).

**The response** (vv. 33-34). He believed what he heard.<sup>22</sup> Else why take the actions he took? He repented as evidenced by washing their stripes (v. 33). Immediately, he and his family were baptized (v. 33). Here again is a progress report.

**The urgency** (v. 33). The jailor obeyed the gospel the same hour of the night even though the hour was already late (v. 25). Why was this so urgent? Life is uncertain. No one knows when he or she may die (Jas. 4:14). The day of the Lord would come as a thief in the night (2 Pet. 3:10).

*Released from jail and departure* (vv. 35-40). When morning came, the officials sent officers to the jailor saying, “Let those men go” (v. 35).<sup>23</sup> The jailor reported the good news to his new brethren, telling them to “go in peace” (v. 36). Paul refused to go without the officials coming themselves and publicly releasing them (v. 37). The beating was open and public with no trial. The beating and imprisonment without a trial was unlawful for Roman citizens.<sup>24</sup> The public release would acknowledge that their treatment of Paul and Silas was wrong. Furthermore, it would encourage the new converts in Philippi. When the officials heard that they were Romans, they came and pleaded with them to leave the city (v. 39).

They didn’t leave town immediately. They first went to the house of Lydia and encouraged the brethren (v. 40). Then they departed from the city.

Notice that Luke reverts to using “they” instead of “we” as Paul and Silas leave Philippi (v. 40). Thus, Luke stayed at Philippi for a while and would join Paul later on the third journey (Acts 20:6).

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20 He understood the necessity of obedience (Heb. 5:8-9; Matt. 7:21; 1 Pet. 1:22).

21 In Romans 10 Paul states that some have not “obeyed” (v. 16). In proof of that he quotes an Old Testament passage that says they did not “believe”. Thus, “believe” and “obeyed” are the same in this context.

22 He must have heard preaching about the resurrection of Jesus Christ. Other sermons in Acts focused on the resurrection. Furthermore, how could he believe without the evidence?

23 Why they decided to let them go we are not told. Some think that they associated the earthquake with Paul and Silas. It may simply be that they felt one night in jail was sufficient to punish them.

24 Paul and Silas were Jews by nationality, but Roman citizens because of where they were born.

## Questions

1. What two companions joined Paul and Silas on this trip? \_\_\_\_\_

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2. What do we know about Timothy? \_\_\_\_\_

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3. Why did Paul have Timothy circumcised and didn't have Titus circumcised? \_\_\_\_\_

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4. What progress reports are given in this chapter? \_\_\_\_\_

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5. What does it mean that the Lord opened Lydia's heart? \_\_\_\_\_

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6. How do you answer the contention that Lydia's household being baptized means that infants were baptized? \_\_\_\_\_

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7. Why were Paul and Silas arrested and put in prison? \_\_\_\_\_

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8. What practical things can we learn from the fact that Paul and Silas were praying and singing in prison? \_\_\_\_\_

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9. How would you prove that verse 31 is not teaching salvation by faith alone? \_\_\_\_\_

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10. Why did Paul refuse to leave prison when the jailer said they could leave? \_\_\_\_\_

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