

## 44-Acts-Pt16-Transcript

one minute one minute please time thank  
you did you all please put down your  
pins and bring your papers oh I'm sorry  
you're too late  
grab your pen d40 was about time you  
failed sorry excuse me do you know who I  
am I have absolutely no idea good  
sorry for the sound they're just saying  
sometimes we have no idea who we're  
dealing with as you saw in the opening  
clip there they had you know in this  
chapter in fact chapter 16 people are  
gonna be dealing with the Apostle Paul  
and they have no idea who he is or what  
he is and I think it's gonna be a real  
lesson for us so let's get straight into  
Acts chapter 16 and certainly a welcome  
to everybody glad to see you back with  
me and ready to study the book of Acts  
continue the book lads let's begin with  
the word of Prayer Heavenly Father we  
come before you and just thank you so  
much Father that we have the opportunity  
to study the book of Acts together and  
to learn the lessons that are contained  
here we know father that these things  
are written for our admonition and we  
certainly live in interesting times and  
we need all the strength that we can get  
and we just pray father that you will  
help us to draw from the Scriptures the  
strength that we need we praise you  
father and ask your blessing on our  
study now in Jesus name so last week we  
were in Acts chapter 15 which is a  
really pivotal chapter if you missed  
last week I hope you'll go through the  
archive and get Acts chapter 15 where we  
were looking at the Jerusalem Council  
and the Brethren have come together to  
take a look at this issue of  
circumcision and that issue was then

resolved and maybe we'll just begin picking up with the last part of chapter 15 beginning in verse 36 after everything was resolved and that they wouldn't trouble the Gentiles to be circumcised it says here in verse 36 some days after that and so they were around in Jerusalem together for a while and then some days after a Paul said to Barnabas let us go again and visit our brethren in every city where we have preached the word of the Lord and see how they do and you almost get the impression here I certainly get the impression that that Paul is concerned of what impact this whole issue of the Judaizers may be having on these other congregations so great that you know they went from Antioch to Jerusalem sorted this out are going to go back to Antioch with letters but then Paul's thinking about what about the other congregations and we need to go and just make sure that they understand and they're solid in the faith and they're not troubled by these Judaizers in verse 37 and Barnabas was determined to take with them John so so Barnabas has been spending time with John Mark whose surname was mark and so he's determined we are taking John with us but Paul thought it wasn't a good idea to take him with them he departed from them in Pamphylia and went not with them to the work and the contention was so sharp between them these are two brethren these are leaders is that you know apostle and a nun Barnabas leaders in the church well-respected and they had this real contention this real incredible conflict they both felt very strongly barnabas on the one hand felt very strongly that you know maybe it's an opportunity for

John's development that he could vouch for John Mark and really John has to be with them on the other hand the Apostle Paul feels equally strong that under no circumstances should they be taking John Mark with them and so the contention was so sharp that they split apart one from the other they were so close they were doing everything together Barnabas was the one who vouched for Paul in the first place and extended the hand of fellowship to him and so now now this has separated them and so Barnabas took Mark as he was determined to do and sailed to Cyprus and Paul chose Silas you know a lot of times we come to this passage and certainly when we preach on it we preach about Barnabas and we say how Barnabas was this you know the comforter and Barnabas could see people could see potential in people and that's all great and good and it's important for us to see that in Barnabas but that's not the point that Luke is making Luke is not writing about Barnabas and I don't to say couldn't care less about Barnabas but that's not his point we remember as we opened up Luke is writing to Theophilus and he's writing to Theophilus to give him evidence and to give him support so that he can effectively defend the Apostle Paul and so clearly we see a personality conflict here but Luke's focus is on Paul's personality and Paul's perspective and he wants Theophilus to understand what kind of individual the Apostle Paul is so yes Barnabas we can see is into people he's into relationships and from this text what we can see is that the Apostle Paul is into results but that the heaven understands very clearly what's ahead he understands very clearly the danger they're going to

face and what he cannot afford to happen is for their mission to be shipwrecked for their mission to be compromised and so from reading this passage you get a very clear understanding of the Apostle Paul I think a couple of things one is he's results-oriented he sees the big picture and there's an end result that he's driving toward the other thing that I pick up from this passage about Paul's character is he deeply cares about the Brethren while barnabas cares about John Mark and John marks book development and the potential of John Mark

I think the Apostle Paul is looking at the big picture and looking at all the brethren in these congregations and considering the impact that John marks example of another defection could have on these brethren and I say that because all of the decisions that the Apostle Paul makes there are always geared towards the impact of the body of Christ and so I think that you get a very clear sense of what kind of man

the Apostle Paul is unfortunately you know they both felt so strong about this that it led to a very sharp conflict and and to them separating from each other but our focuses were going through this book is to have the same focus that Luke has and the focus is on the Apostle Paul's ministry so we pick up from this then are the kind of men that the Apostle is and the kind of vision and results orientation and care for the for the body of Christ that he has and so because of that he chose Silas and we learned that he was Silas as a prophet or was a prophet and so he chose Silas a man that he could absolutely depend on and that would have the right example to the Brethren as they go through these congregations so he chose Silas and left

and being recommended by the Brethren unto the grace of God and they went through Syria and Cilicia confirming the churches so just making sure that all the brethren are solid and then confirmed and understand the judgment in the decision that was made in Jerusalem then coming into chapter sixteen now then he came to Derbe and Lystra and just remember where those are in Galatia Derbe and Lystra in the center of the map they're coming out of Cilicia and so now they're in a Derbe and Lystra these are congregations that they had visited previously and behold a certain disciple was there named Timothy the son of a certain woman so these is the woman seems to be a notable woman which was a Jew s and Timothy believed but his father was a Greek so so this seems to be an issue so his mother and himself are believers but his father was a Greek and and that and it's but his father was a Greek so it seems to be an issue there which was well reported of by the Brethren that were at Lystra and Iconium so everybody knew you know people talk so Timothy seems like a man above a young man of some reputation people knew about and people spoke about it and spoke about the brilliant young man that he was but then there's always people that say oh yeah did you know his father was a Greek and and the the the Greek text here is past tense so he was a Greek so this is telling us that the father's is most likely deceased we don't know how the gist us and this Gentile came together it could be that she had elapsd and got involved in this with this man but any case he's now deceased and everybody knows that his father was a Greek and that that seems to be the talk now him would Paul have

to go forth with him so Paul liked what he saw in this young man wanted to bring him along  
he's sort of in the opposition to to John mark but this young man he wanted to take and he took and circumcised him this is really confusing now so so he took and circumcised this young man why did he circumcise him because of the Jews which were in those quarters so so the the quarters that he's planning to visit he knows the Jews are there he knows what they're like and so he takes this young man and he subjects him to circumcision because they all knew that his father was a Greek so this is a bit problematic because we're just coming out of chapter 15 where the decision was made that we will not trouble the Gentiles with circumcision that there were the four things that we wanted to them to take specific and immediate attention to the rest they could learn on the Sabbath days and the synagogues but in this case now immediately after that as soon as he leaves Jerusalem it looks like Paul's gone backward and and he's now forcing Timothy - or subjecting Timothy to this painful process as a young man of being circumcised and the reason is because of the Jews who knew that he his father was a Greek and this is now getting into what they call Metrolina allottee whereas previously the being Jewish was based on patrilineal T which is your father's lineage but at this time now they've switched to matrilineal T so that they can be sure that you're agreed because there's no doubt who your mother is there may be some doubt or some question around your father so based on the Metra linearity of Timothy they all know that he's Jewish but his father was

a Greek and and now you know his is Paul  
confused is he gone back on his word and  
again I think what I said earlier about  
his decision not to take John Mark is  
he's always thinking of the  
congregations and in this case when it  
says the Jews in those quarters these  
would be Jewish believers that he's  
taking the Jew which is Timothy and he's  
going himself a Jew to these different  
congregations where there are Jews who  
are also Christians and and he's  
concerned about them and the noise that  
it would create if he's no going to  
announce that the Gentiles don't have to  
be circumcised and now he's also showing  
that Jews don't either and the very  
fears that the Jews have that their  
traditions are being compromised would  
be triggered and it would compromise the  
the effectiveness of his mission and his  
ability to preach the gospel so if you  
look now in in Galatians you see him  
with an opposite view with Titus and  
then 14 years after Galatians 2 verse 1  
I went up again to Jerusalem with  
Barnabas and took Titus with me also and  
when I went up by revelation so he had  
the revelation to go there and  
communicate it unto them that gospel  
which I preach among the Gentiles so he  
was there preaching the gospel that he  
had learned from Christ  
when  
in Damascus in Arabia and he hadn't come  
to Jerusalem yet so now he comes to  
Jerusalem and he shares with them the  
gospel that he had learned from Christ  
and which he was preaching among the  
Gentiles but he did it privately to them  
which were of reputations those who well  
known in the Jerusalem congregation lest  
by any means I should run or had run in  
vain so he really wanted to make sure

that his gospel did in fact match the gospel that they were given and what ends oh he's reconciling the messages here but neither Titus who was with me notice being a Greek so Titus is a Gentile and so Titus being a Greek I didn't compel him to be circumcised so he's very clear Gentiles don't have to be circumcised yet he compelled Timothy to be circumcised because he was a Jew and so notice now the reason why he didn't compel Titus to be circumcised because false brethren unawares brought in who came in privately to spy out our Liberty which we have in Christ Jesus were free in Christ Jesus that they may bring us into bondage so they want every all these Gentiles to be circumcised they want them to be bound by the ceremonial civil laws of Moses and he's saying this is unnecessary we don't need anything for salvation except Christ Christ is our salvation and they're trying to make it necessary to be circumcised in order to be saved and Paul won't have any of it and so he's saying you know because of this and these are false brethren who are trying to bring us into bondage there's no way to whom we gave place by subjection no not for an hour that the truth of the gospel might continue with you so Paul is not confused he's very very clear that circumcision is unnecessary Christ is what's necessary Christ's blood is what's necessary Christ is all we need for salvation now the reason why Timothy had to be circumcised was he's concerned about the noise that him being a Jew not being circumcised would create and the obstacle that would create for the Jewish believers and so to remove that obstacle and you know chapters 8 9 and



10 of first Corinthians deal with this whole issue of meat sacrificed to idols and and and Paul not taking any money from the Corinthians in order not to put an obstacle in front of them and that's the sort of thinking that's here and if you look in first Corinthians 7 verse 19 he makes it very clear circumcision is nothing but uncircumcision is also nothing so one way or the other this is nothing but the keeping of the commandments of God this is what matters so once we accept Christ we're going to obey Christ we're going to call him Lord and we're gonna do the things that he says and the ten commandments are his moral eternal law and we're going to keep those commandments and so he's very clear that you know let's not get confused here if he's asking Timothy to be circumcised it's not because circumcision is something it's not because Timothy salvation depends on his circumcision it's because he's thinking of the Brethren and the same way he says to the Corinthians you know you're right meat sacrificed to idols is nothing and sure go ahead and eat it just don't even don't even ask just eat it but if you're with brethren who are weak and this could damage their faith then don't eat it the the higher issue here the higher priority is the salvation and and the the the conscience of our brethren and so you can see very clearly Paul's reasoning now in acts 9 remember that Christ says the Lord said unto him go your way for he is a chosen vessel to me to bear my name before the Gentiles so he is the apostle to the Gentiles and kings and we're gonna see him of kings but also and a lot of people miss this he's also a chosen vessel to the children of Israel and so he's very

careful about the impact of his mission and his example and the example of those men he chooses to be with him on the children of Israel in addition to the Gentiles he's not just concerned about the Gentiles

he's concerned about the children of Israel as well and I was talking about that section of 1st Corinthians 8 9 and 10 which is a great passage to read to really understand Paul's thinking and his intentions and how he sees the church and how he hopes the church will interact with each other but here I think really spells out the sort of heart of his thinking in 1st Corinthians 9 verse 15 beginning in verse 15 but I have used none of these things that is he's not asking for any support from the Brethren

neither have I written these things that it should be so done unto me for it would it would were better for me to die than that any man should make my glorying boy so he really his whole thrust was to bring the church as a chaste virgin before Christ and that was his crown and his glory and he didn't want anything interfering with that mission so he doesn't want anything to interfere with his his boast and his glorying that he has brought these children to to Christ for though I preached the gospel I have nothing to glory of there's nothing for necessity is laid upon me yes woe is them to me if I preach not the gospel so so he's not asking for money from the Corinthian brethren because he has to preach the gospel and even if they don't want to help him he's still gonna preach the gospel and he's not gonna do anything to interfere with his success in preaching the gospel now if I do this thing

willingly I have a reward but if against my will so he has to do it but if it's against his will a dispensation of the gospel is still committed unto me so I have to do this what is my reward then verily that when I preach the gospel I may make the gospel of Christ without charge

that I abused not my power in the gospel so he's really really careful here even though he has a right to ask for support from the Brethren if he gives them spiritual things it's reasonable for him to ask from them physical things to support him on his mission but because of all the the weakness in the congregation and the accusations that sounds in the congregation were leveling against him he's like I don't want your money and so he's working on making tents at night to support himself and not to ask now look at this verse 19 for though I be free from all men so I don't have to answer to anybody yet have I made myself servant unto all that I may gain the more and unto the Jews I became as a Jew he was sensitive to their sensitivities he was sensitive to their sensibilities he was sensitive to their conscience and so knowing that he's going in among the Jews and he knows what Jews are there and and they're there is their conscience he becomes as a Jew to them that are under the law as under the law that I might gain them that are under the law so I'm not gonna offend them so they don't listen to me I'm gonna get so that I can have a relationship with them I'm gonna work with them slowly slowly I'm gonna bring them along so that they can come to understand the Liberty that we have in Christ but I can't offend them right out of the gate and then they're not

listening to me so to the Jew I became  
as a Jew now to them that are without  
law as without law and this is not  
speaking of the ten commandments he's  
not saying oh so I went ahead like I  
killed somebody to show them that I'm a  
thug like them no he's not talking about  
the moral law he's talking about the the  
ceremonial law so so to the Gentiles  
that are without law I'm without law  
being not without law to God but under  
the law to Christ so he's making it  
clear I haven't rejected the Ten  
Commandments that I might gain them that  
are without law his whole focused is how  
can I gain

brethren for Christ - the weak became I  
as weak so those that are hung up about  
circumcision our weak and so Paul with  
his party come in to be able to deal  
with those that are weak those that  
think that eating meat sacrificed to  
idols is a big deal okay we're not gonna  
eat meat sacrificed to idols so that we  
can have a relationship and build trust  
and then educate within that bond of  
trust to the weak I became as weak that  
I might gain the weak I am made all  
things to all men that I might be by all  
means save some

so he knows he can't get them all but  
he's gonna use all means at his disposal  
to gain whatever brethren he can for  
Christ and this I do for the Gospels  
sake that I might be partaker thereof  
with you and I think at this point I'll  
just mention that we do have a great  
booklet that is free of charge and you  
can just go to our website CGI'd org and  
this is a picture of the website here  
when you click on free store you can  
just search and find this book the  
assurance of salvation and it will just  
make it very clear to you what why why

the Ten Commandments is necessary but that our assurance for salvation does not come from keeping the law and just clarify this whole issue around the law that a lot of Christians are confused with I think the law is done away think they can do whatever they want and then others are confused and think that you know we earn our salvation and we need the law in order to earn our salvation so neither of those positions are true and this booklet the assurance of salvation will really clarify that for you and you just have to go to our website CGI'd org and go to free store and you can find that there and just click Add to bagging and we'll be glad to send that out to you so continuing now in X 16 continuing in verse 3 where we were so him Paul would have to go with him and he took him circumcised him because of the Jews which were in those quarters for they knew all they all knew that his father was a Greek and again was past tense his father's obviously deceased and as they went through the cities they delivered them to decrees for it to keep so those are the decrees that they came to at the Jerusalem Council and that they were not going to put a circumcision on the Brethren that were ordained of the apostles and elders which were at Jerusalem and so and so where the church is established in the faith and increased in number daily now when they had gone through four gia and the region of Galatia they were forbidden of the Holy Spirit to preach the word in Asia so again we just look at the map here and you can see that they were in in the middle of the map where they started in Antioch they will start a derby then Lystra and Iconium then they came to Antioch and for Gia

now they're there trying to go into pith  
Ania and they're forbidden and trying to  
go into Asia in there for business let's  
just go back to the scripture here to  
see what what it says so now when they  
had gone throughout Phrygia and the  
region of Galatia they were forbidden of  
the holy spirit to preach the word in  
asia so they couldn't get into asia  
somehow we don't know what that means  
maybe there were certain circumstances  
they couldn't get passage or whatever  
the case is but they were blocked they  
couldn't get into Asia and after they  
would come to Maya they tried to go into  
Bethea mia but the spirit wouldn't allow  
them to go there either so they're  
trying to get into Asia they can't  
they're trying to get into petha Nia  
they can't and so they're just blocked  
and I think sometimes we have to be  
without being spooky but sometimes we  
have to be sensitive in fact one of our  
elders recently made a move and it was  
clear that the spirit was not allowing  
him to be effective in one country and  
yet there was a door open a very clear  
door open in another country and so we  
sort of looked at this  
Jenna said I think this is what's  
happening that the holy spirit is not  
allowing you to work here but it has a  
work for you in another country and I  
think we have to be sensitive to this  
sometimes we're trying something and  
it's just not working and I've certainly  
had this where I thought that I was  
needed in one area and it just wasn't  
working doors were closed and yet a door  
opened somewhere else  
and so that's sometimes how the Spirit  
works we're not sure exactly what  
happened here but in some way it was  
clear to paul and silas and timothy that

when they came to tunisia that they were not to go into both iniya and clearly they were not to go into asia so they came down to to troll us and again you can see where they are now intro ass and a vision appeared to Paul in the night so so now first doors are closed and now he has this vision in the night and there stood a man of Macedonia and and you know Paul and Silas and Timothy had no intention of going to Macedonia they were they were about going to the churches that they had previously been to and now this man from Macedonia prayed begging him saying come over into Macedonia and help us and after he had seen the vision immediately we endeavored to go into Macedonia and so again you can see in the map now where Macedonia is across the the sea and so now they're there endeavoring now to get to Macedonia based on this vision that that Paul had and he says here after he had seen the vision that's Paul immediately we endeavour to go into Macedonia assuredly gathering so we came to the conclusion that the Lord had called us for to preach the gospel unto them and this is kind of subtle in verse 10 where all of a sudden we see this personal pronoun we and us so Luke now enters the story up to this you Luke has been invisible and now clearly he's in the party and so we get to see or Theophilus now understands Luke has first-hand knowledge from this point forward it's not just biographical knowledge is actually autobiographical Luke has first-hand knowledge of of their journey so therefore leaving from Troas we came into we came with a straight course to Samothrace iya and so we can get a sense now where as Samothrace iya is it's an

island they're going from trois they're trying to get into Macedonia and they're stopping at this island of Samothrace iya and the next day to Neapolis so again they're gonna cross now and enter into Macedonia in the appleís and they're on their way to Philippi which is right next to Neapolis and from there to Philip I which is the chief city of that part of Macedonian of course this would be named after Alexander the Great's father Philip who was a great leader and so Philip is named after him which is the chief city of that part of Macedonia and a colony so it's a Roman colony and we were in that city abiding certain days and on the Sabbath we went out of the city by a Riverside where prayer was want to be made and we sat down and spoke to the women which resorted there so a couple of things here one is it's the Sabbath so we know that whenever Paul enters a city on the Sabbath day he gathers with other brethren usually he goes straight to a synagogue in this case there seems to be no synagogue in this colony so he goes to a place where he knows the Jews will gather for prayer and for some reason I don't know why there are only women here so the way he speaks to the women that are gathered there and now he's he's this is the gospel has now entered into Europe so up until now it's all been in Syria Turkey Judah and now the of this vision and the spirit closing doors in Asia and in both in iya now Paul has taken the gospel into Europe and again that was the instruction that they would be witnesses for Christ not just in Jerusalem not just in Judea not just in Samaria but to the ends of the world and so now we see Paul that's apostle to the Gentiles taking the



gospel into Europe and so the Sabbath day he finds these things and the other thing I wanted to mention here as well is to focus on prayer and I think sometimes our churches get away from prayer congregations get away from prayer and it's a lot of praise a lot of worship in some congregations in other congregations a lot of teaching a lot of teaching but awful an unlawful lot of Prayer and here on the Sabbath day he went to her prayer was going to be made and a certain woman named Lydia a seller of purple what that means is this was a very wealthy woman so purple was very rare color in fact was very expensive and purple was very rare something that Kings would wear so our customers would be very wealthy individuals and then that's who she was selling - so she was a seller of purple of the city of Thyatira so she came out of Thyatira which is in Turkey where the seven churches of Revelation are one of those seven churches and she's come over now into Macedonian to Philippi and she's a seller of purple and she worshiped God so yeah I don't I don't think she's a Jew here she's a Gentile but she is worshiping the true God so she's either a convert or she's a God fear but she only knows Yahweh that the true God she heard us whose heart the Lord opened that she attended unto the things which were spoken of by Paul so God is driving Paul and his party into Europe and he meets now this woman a very influential woman Lydia and God opens her heart to the things that Paul is preaching so he opens her heart and then she was baptised with her whole household so again you can get the sense that this woman is very influential her whole

household is baptized she besought us saying if you have judged me faithful to the Lord come into my house with the household and abide there and she constrained us so so Paul did in fact stay with her and just this whole interaction with with a woman a Gentile woman even though she is a believer and this willingness to stay in her home you can see that Christianity is flexible and Paul is not bound by Jewish custom which if he was bound by that custom he probably would have nothing to do with her publicly like this so and the other thing I want to point out her the whole household was baptized and this this is unusual we you know baptism is an agreement that one is making a covenant that one is happening with having with their Lord and we don't typically see whole households at once do this it's you know individuals would have to come to this decision but again this is a the beginning of the gospel in Europe and and God has guided Paul and his party into Europe to this woman and he has opened the woman's heart to the gospel and no doubt opened the hearts of her household to the gospel so they were highly receptive and this is the beginning of the church in Europe the beginning of the gospel reaching Europe it begins with this woman and I think that's notable as well the gospel Christianity begins the door opens for Christianity in Europe with a woman and so God clearly has a very high opinion of women and a lot of Jews a lot of Christians certainly Muslims and other faiths see women as second-class citizens and and Christianity sees a man and a woman as equal and partners and and the woman symbolizing the church and the man

symbolizing Christ so God has very high honor for women and you can certainly see the honor that is given to women by the gospel that the door for the gospel being opened by a woman here in Europe and so she's baptized with her household even agrees to stay and it came to pass as we went to prayer and again they went to prayer I want to highlight that I think having the Feast in Jamaica certainly the Brethren are praying brethren and I think there's some example that they have there that we could benefit from here in North America came to pass as we went to prayer that a certain damsel possessed with a spirit of divination met us which brought her master's much gain by soothsaying so you can imagine that they had this whole drama set up and this woman had this ability to soothe say and maybe tell the future or tell people things that questions that they have and this demon is active inside this woman and it's making these people a lot of money and so she's doing this and then she follows Paul and us Luke and Silas and Timothy and cried saying these men are the servants of the Most High God which show us or show unto us the way of salvation these men are the servants of the Most High God which show unto us the way of salvation and this did she many days but Paul being grieved so Paul was grieved and you wonder you know why would Paul be grieved his life is at risk he's preaching the gospel he was near the stone to death or nearly to death he's been beaten he's been ostracized he's had all kinds of persecution and now clearly this woman who's respected in the community is identifying him as a servant of God who preaches the way of salvation and

Paul is grieved what's what's Luke  
getting at here  
Paul was grieved 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 of her that same hour so what  
is Luke driving out here and why would  
Paul be grieved and I would think that  
he would appreciate the endorsement  
clearly the spirit world recognizes him  
well I think Theophilus in reading backs  
this letter the second volume  
immediately his mind would go to the  
first volume where Luke wrote in chapter  
four and Devils also came out of many  
crying of and saying you are Christ the  
Son of God and He rebuking them suffered  
them not to speak for they knew that he  
was the Christ so he didn't come when  
when Christ was on earth he didn't want  
everybody know it's all about me it's  
all about me he had a mission and he was  
on that mission and he wanted to declare  
the father and so Paul in the same way  
we saw it earlier when I think was in  
acts 14 when the men wanted to worship  
him and see him and Barnabas as mercury  
and I forget the other the other God to  
go his Thor but whoever these two gods  
were they wanted to worship them and  
have sacrifice to them and they were  
like stop doing this nonsense  
we're just men and here the problem with  
this spirit is the focus is on Paul not  
on Christ and he he does not want to  
focus on him he's not there to be  
acknowledged he's not there to be  
worshipped he's there to preach Jesus  
Christ and so immediately if the  
awfulest would see the similarity  
between Paul being on this mission  
the mission that Christ was on when he  
was on earth continuing acts now when  
her master saw this whole drama this

whole theater that they had set up I was making them tons of money I'm preying on the vulnerabilities of the people in the community when they saw that the hope of their gains was gone it's like she's useless now

they caught Paul and Silas this was an economic issue for them so they caught Paul and Silas as the preachers and drew them into the marketplace unto the rulers they were furious and they dragged them and took them to the rulers and brought them to the magistrates saying these men being Jews do exceedingly trouble our city our our beloved city and they teach customs which are not lawful for us to receive neither to observe being Romans you know we're very very proud of Roman citizens and these people are taking us away and pulling us into Jewish customs better that are not lawful for us this is this is very serious now you get a sense of the manipulation here and I think you know sometimes in the ministry we might even face this we're brethren come to us with a rationale that sounds perfectly reasonable in fact you know when you're hearing this you think well this is terrible but there's a motive behind it and and we need to understand the motive behind when people are coming with it with an issue or a cause and here they bring this cause to the magistrate saying we're very concerned about our citizenry and about our customs and what these men are doing to dilute and degrade our Roman heritage and the multitude rose up together against them this was awful so the narrative that they presented really affected everybody and they were very troubled so the multitude rose up together against them and the magistrates were so angry at

what they  
they tore off their clothes and  
commanded to beat them and I think that  
there is they tore off Paul and Silas's  
clothes and commanded to beat them and  
so these brethren then suffered again  
more persecution they've suffered to  
beat them commanded to beat them and  
when they had laid many stripes upon  
them they cast them into the prison  
charging the jailer to keep them safely  
in other words make sure they don't get  
away and these men are gonna be  
thoroughly punished you can see the kind  
of anger that was triggered by the fact  
that they were degrading Roman culture  
and the whole thing it was nothing to do  
with that the whole thing was they lost  
their livelihood they couldn't  
manipulate that the young damsel anymore  
and they lost their livelihood and so  
they stirred up the people they stirred  
up the magistrates and caused this  
persecution on Paul and Silas and the  
jailer then having received such a  
charge it was like you're be be sure  
that these men do not get away they're  
going to be severely punished  
so the jailer having received such a  
charge thrust them into the inner prison  
not just the prison but the inner prison  
and made their feet fast in the stocks  
so there is absolutely no way these men  
are getting away and they're going to be  
punished in the morning and at midnight  
Paul and Silas prayed and saying praises  
unto God and the prisoners heard them so  
a couple of things that jump out to me  
here one is that they prayed and sang  
praises and I just I get the impression  
here that when they went to the place of  
prayer with where where they met Lydia  
when they went to that place of prayer  
where prayer was want to be made I get

the impression that whatever they would have done there

with the prayers and then singing that now that they're in prison and they're constrained they do the exact same thing they would have done which is to pray to God and sing praises to him to sing praises and Thanksgiving to him so that prayer and song go together

that it's not just pretty great pray it's praise sing praise sing praise sing and again something that I experienced in Jamaica which I thought was very effective at midnight Paul and Silas prayed and sang praises unto God and then this the other thing that jumps out at me here

the prisoners hurt them they're in the inner prison and they're not just singing kind of softly and and weak heartedly they're singing with all their heart they're singing praises they're thanking God they're they're thanking him for the honor of being persecuted for Christ's sake and they're singing with all their heart so that the whole prison hears them they're not shy and I think sometimes when we praise God we're a bit shy and I think we need to really find that place of joy in our hearts where we cannot help but sing with all our heart to praise our great God and so clearly they were singing with heart with passion and and and the whole prison could hear them and suddenly there was a God responded to this to these prayers and this this praise and suddenly there was a great earthquake there was a great earthquake then so that the foundations of the prison were shaken and immediately all the doors were opened and everyone's bands were loosed so this is how God then answers with an earthquake that shakes the

foundation and opens every door and breaks every bond and the keeper of the prison awaking out of his sleep so this is you know quite a shaken that he then was suddenly shaken out of his sleep seeing the prison doors open like he was given a charge make sure these men do not get away so he then is sleeping wakes up sees that all the prison doors are

open how is he going to explain this to the magistrates that you know what I don't know what happened I fell asleep and when I woke up they were gone he would be probably killed in the tortured first and then killed so he just decides I'll get rid of my I'll do this myself so he would have killed himself supposing that the prisoners had been fled but Paul cried out with a loud voice saying do yourself no harm for we are all here so the prisoners even though the door is opened and their bonds were loosed they didn't just get up and run clearly they were affected by Paul and Silas's singing they're praising of God they're praying and so when all of this happened it seemed very clearly that they were looking to Paul and Silas for leadership and and and they didn't run and so Paul is there now able to tell the jailer don't don't kill yourself we're here where we didn't run we're all here then he called for a light and sprang in and he came in trembling and he fell down before Paul and Silas - the very one that would have treated them very roughly when he was imprisoning them under the power of the magistrate now he's trembling before them and he brought them out and said sirs what must I do to be saved so he would have heard them singing as well he would have heard them praying so he's



got the context of what their mission is and now he wants to know what do I have to do to be saved and so they answered him and said believe on the Lord Jesus Christ and you shall be saved and your house and so of course there's a much more that goes behind that and some teaching that they're gonna have to understand but it's all about Christ Christ is the salvation Christ is our salvation and they spoke to him the word of the Lord and to all that were in his house so so he took them back to his house and and so they're teaching them now what it means to believe on the Lord Jesus Christ it's not just oh I believe in the Lord you have to understand what who Christ is and what it means and so he explains all of this to them and he took them the same hour of the night and washed their stripes so there now he's very sorry about this he washes their stripes and and he was baptized he and all of his immediately so again we see a second situation as the gospel comes into Europe where a whole household was was baptized with Lydia and now with this jailer again a whole household is baptized once again again this is highly unusual but this is how you know the same way that when the when the Gospel message was going to the Gentiles in the first place it was highly unusual for somebody to receive the Holy Spirit without first being baptized and having hands laid on them but when the gospel went in or went to the the Gentiles that's exactly what happened and they started speaking in tongues and so Peter and the Apostles and the brethren could all see they in fact have received the Holy Spirit just like us and God has made no difference and so even though

that's unusual it was necessary in order to make it clear that the gospel had in fact gone to the Gentiles and now as the gospel goes into Europe and out of Asia and and Judea it now goes into Europe God is working miraculously to set the foundation and so we have the whole household of Lydia baptized as well as the whole household of this jailer and so when he had brought them into his house then he set meat before them and rejoice believing in God with all his house so the whole household believed as well and we saw that God is the one that opens hearts to Paul's words to Silas is preaching and so God opened the hearts of Lydia and her household and of the jailer and of the household now in verse 35 when it was day so they were there through the night the magistrates sent the sergeant saying let those men go so clearly the earthquake everything they were very clear what happened and the keeper of the prison told this saying to Paul so you know the magistrates have sent to let you go there there they they're touched and moved and fearful perhaps of what happened and so fine let them go now therefore leave you can go and go in peace you're you're good to go but Paul said unto them they have beaten us openly uncondemned being Romans we are Roman citizens and you should never beat a Roman citizen but they that's what they did they were told by the merchants the soothsayer the ones that were handling the soothsayer that they were Jews and so they just assumed okay they're Jews they didn't think for a minute that they are actually Roman citizens with Roman papers so we were uncondemned a beat us openly being Romans and have cast us

into prison and now how did they thrust us out privately no verily let them come themselves and fetch us out and I like this little image here I don't know how to put this but I'm kind of a big deal seems to be what the Apostle is saying like they don't know who they were dealing with here I'm a Roman citizen and so they send that message to the magistrates to say this and the sergeant's told these words to the magistrates and they feared when they heard that they were Romans I mean there's a way that you treat Romans and then there's everybody else and they're treated you know terribly of course but if you're a Roman citizen you have all the benefits of Roman citizenship and so when the sergeant's told the magistrates that these actually were Roman citizens they feared there's tremendous punishment for mistreating a Roman citizen when they heard that they were Romans and they came and begged them they came and begged them and brought them out and desired them to depart out of the city and they went out of the prison so so Paul agreed when they came and begged them and they went out of the prison and entered into the house of Lydia so they went back to Lydia back to the Brethren there and when they had seen the Brethren they comforted them and departed and so ends chapter 16 of the book of Acts and this this chapter is pivotal because this is how the gospel then begins in Europe and is gonna spread from here all throughout Europe but but I think it's really critical again to point out that the beginning of the gospel in Europe the door that opened got opened by opening the heart of a woman and I think that's one thing that really

makes Christianity unique is the honor that it bestows on women the honor that it bestows on wives the Equality and the treatment of how a man should treat his wife how a wife should treat her husband Christianity is unique in the world because of this I think that's a very big clue as to the truth of this gospel and that it comes from the creator of men and women so I hope you enjoyed the study tonight and I hope you'll stick around for the chat at CGI org so looking forward to talking to you on the chat and for now I'll say good night and God willing we'll see you