

The Acts of the Apostles

[Wed. Dec. 31, 2014] Acts Series, Acts 16.16-40 - Craig A. Thurman

Last time that we were together we read that Paul set out on the second missionary journey; this time with Silas. Early into this expedition Timothy was added to their number. As they traveled on a westward course through the country the Lord had made it clear to them not to enter into certain areas. (Asia & Bithynia) They eventually made their way to the far northern corner of Turkey. Here, in the city of Troas not only do we gather that Luke joined with them on their journey, but there the Lord revealed to Paul, in a vision of the night, that they should come into Macedonia. So they crossed the Aegean Sea and landed safely at Neapolis. Traveling a short distance inland they came to Philippi, which was a Roman colony. Once there they heard that prayer was thought to be made at a particular place, riverside. Finding this place, they began to preach the gospel of Jesus Christ to them. The Lord chose to open the hearts of a woman, named Lydia and those of her house, who were from Thyatira, which incidentally was one of the places that Paul and his travelling companions were forbidden by the Holy Ghost to preach the gospel. She was from Thyatira, which was located in the place that the Scriptures call Asia. (Acts 16.6) The elect persons whom the Lord had come to seek and to save, at the moment, were not in Asia, but in Macedonia. The Lord led his servants to Philippi to preach to them who were from Asia, but presently in Macedonia. Lydia, now having come to faith in Jesus Christ, then insists that these preacher brethren remain at her house during their stay.

16 ¶ *And it came to pass,*

The conflict that Paul refers to in *Phl. 1.30* now begins: *Having the same conflict which ye saw in me, and now hear to be in me* is about to begin.

vss.16-24

(Subject) Those that are in darkness cannot understand the work of God through His servants;

(Complement) As a result they shall suffer wrongfully at their hands.

Paul and his brethren set out for prayer and end up in prison. A good thing gone very wrong.

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as we went to prayer,

Going to prayer seems to indicate that Paul and the brethren returned to the river again. Why couldn't they have went to prayer in the house? One good point about this is, having a place and a time appointed for prayer provides more opportunity to pray faithfully. (cf. 3.1 *at the hour of prayer*)
Form good, biblical habits promote sound, Christian living.

Ro 13:14 But put ye on (aor 1, ind, mid) the Lord Jesus Christ, and make not provision (make not forethought, πρόνοιαν μὴ ποιήσθε) for the flesh, to fulfil the lusts thereof.

a certain damsel

παιδίσκη; acc sing of παιδίσκη; KJV *damsel, maid, maiden, bondmaid, bondwoman;*

Ga 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman παιδίσκη shall not be heir with the son of the freewoman.

Ac 12:13 And as Peter knocked at the door of the gate, a damsel παιδίσκη came to hearken, named Rhoda.

Concerning this we have already discussed the matter of slaves and slavery. (cf.12.13)

possessed (having)

ἔχουσιν; acc, sing, fem, part, pres of ἔχω, I have; ἔχουσιν is used in six places in the N.T. (Mk.4.13 **having** leaves; Eph.5.27 not **having** spot or wrinkle; He.11.10 a city which **hath** foundations; Re.21.11 **Having** the glory of God; Re.21.12 And **had** a wall great and high, and **had** twelve gates)

with a spirit πνεύμα of divination (Or, of python)

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πύθωνος; gen sing of πύθων from which we have the English word python.

The elect angels never indwell any of the saints. Having any other spirit than our own is to have another living influence. The only spirit that the saints are possessed of is the Holy Spirit. There is neither room for nor need of any other influence than that of God for the Christian.

To be Christ's they must have the Spirit of God:

*Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.***

*1Co 3:16 Know ye not that ye are the temple of God, and that the **Spirit of God dwelleth in you?***

*1Co 6:19 What? know ye not that **your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?***

1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

The children of God are possessed of the Holy Spirit of God. They cannot be possessed of Satan or devils. (1Jn.4.4) But we may be troubled by them all around us, only if the Lord direct it (Job 1.8; 2.3; Mk.8.33) And, biblically, I know of nothing better to do concerning Satan and his demons than to resist him. (Ja.4.7 *Resist the devil, and he will flee from you.*; 1Pe.5.9 *... resist stedfast in the faith ...*)

This damsel, like so many we see today, has within her the influence of an evil spirit, a devil, or a fallen angel which troubles, agitates, or disturbs, her. It will use her and destroy her, and shall keep her in darkness unless God manifests His grace to her. And this is the sad state of all who are without Jesus Christ. That is the devastating result of the fall of man into sin. She is with Christ.

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*Eph 2:2 Wherein in time past ye walked according to the course of this world, **according to the prince of the power of the air**, the spirit that now worketh in the children of disobedience:*

*3 **Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.***

2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

*26 And that they may recover themselves out of the snare of the devil, **who are taken captive by him at his will.***

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

*4 In whom **the god of this world hath blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

The possessed damsel gives the opportunity to manifest the truth of God among His people. Remember, in the time when there was not a compilation of the N.T. Scriptures for some time yet to come, there would be signs which would be shown through His people.

*Mr 16:17 And these signs shall follow them that believe; In my name **shall they cast out devils**; they shall speak with new tongues;*

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Acts 28.3 Paul bitten by a viper.)

met (encountered)

*ἀπαντῆσαι; aor 1, infinitive of ἀπαντάω; ἀπό forth, of, since + ἀντάω meet; always (7 times) translated with the English meet or met. To encounter. See also ἀπάντησις, Acts 28.15 they came to meet us as far as; 1Thes.4.17 to **meet** the Lord in the air.*

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us, which brought

παρέιχε; 3rd p sing, imperf of παρέχω; παρά near, of, by, from + ἔχω to have, possess; first time used in Acts, but is used another four times (17.31 given; 19.24 brought; 22.2 kept; 28.2 shewed ...)

This demon-possessed damsel *gave, showed, or brought* ...

her masters κυρίοις much πολλήν gain

of ἐργασία; ἐργασία, six times in the N.T., KJV Lk.12.58 diligence; Acts 16.16 ἐργασίαν; acc sing, gain, **19 gains**; Acts 19.24; Acts 19.25 craft; Eph.4.19 work.

by soothsaying:

μαντευομένη; nom, sing, fem, part, pres of μαντεύομαι; root μάντις, OED, prophet, diviner; LXX, Jos.13.22 prophet; 1Ki.6.2 (1Sa.6.2) prophets; only this once in the N.T.

LXX:

Deu. 18.10 μαντευόμενος μαντείαν uses divination; Ez.12.24 prophesying; Ez. 13.6 μαντευόμενοι, prophesying; 1Ki.28.8 (1Sa.28.8); Jer. 34.9 μάντευσαι divine 4Ki.17.17 (2Ki.17.17) ἐμαντεύοντο μαντείας used divinations Mic.3.11 ἐμαντεύοντο, divined Ez.21.21 μαντεύσασθαι μαντείαν uses divination Ez.21.23 μαντευόμενος μαντείαν, using divination Ez. 21.29 μαντεύεσθαι prophesying Ez.22.28 μαντευόμενοι, prophecy

Also cf. LXX, Nu.22.7 of rewards of divination; 23.23; Jos. 13.22 Balaam the prophet, μάντιν; 1Sa.6.2 prophets, μάντις; 28.8 divine to me; et al.)

The demon possessing this damsel/slave girl, used her to forth tell things in such a way that brought her masters much gain. By this we learn about the

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deceitfulness of riches. Another scheme which aids keeping those that are dead in sins in darkness.

*Mt 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and **the deceitfulness of riches**, choke the word, and he becometh unfruitful.*

Rather than delving into mythology, we can glean what we need here from our Bible. The KJV interprets this *by soothsaying*.

17 *The same followed*

κατακολουθήσασα; nom, sing, fem, part, aor 1 of κατακολουθέω; κατά down, according to + ἀκολουθέω follow, reach; Used one other time:

*Lu 23:55 And the women also, which came with him from Galilee, **followed after** κατακολουθήσασαι, and beheld the sepulchre, and how his body was laid.*

Paul and us, and cried,

ἔκραζε, 3rd p sing, imperf of κράζω; Very interesting that this word is always translated with the English word *Cry*. It is a serious exclamation in every instance. Whether it is the Lord crying out from the cross (Mk.15.39), or demons from men to the Lord (Mt.8.39), blind crying for the Lord to heal them (Mt.9.27), children of God *crying, Abba, Father* (Ro.8.15), a mob (Acts 21.28), sorrow in child birth (Re.12.2), destruction of Babylon (Re. 18.18), it is always a loud cry. And this is what she was doing when she met these preachers *for many days*. It must have been quite alarming.

Pr 27:14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

saying, These men ἄνθρωποι are the servants δοῦλοι of the most high God, which shew

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καταγγέλλουσιν, proclaim; used 4 times in the N.T. Acts 16.17 **shew** to us; Acts 16.21 **teach** customs; 1Co.9.14 **preach** the gospel; Phl.1.16 **preach** Christ. (cf. vs. 21)

unto us the way ὁδόν of salvation σωτηρίας.
18 *And this did ἐποίει ἐπὶ she many days.*

It is clear that this damsel had no personal inclination to respond in faith to the message of Christ's death for sinner. The demons are using her as an obstruction to the truth.

But Paul, being grieved,

διαπονηθεῖς; nom, sing, masc, part, aor 1 of διαπονέομαι; διά + πονέω is not in the N.T., but it is often found in the LXX. Ge.49.15 *labor* KJV *bear*; Ex.31.6 *make*, KJV *make*; 1Sa.22.8 *sorry* (footnote *labors*), KJV *sorry*; 1Sa.23.21 LXX *grieved*, KJV gives almost a counterpoint *compassion*; Pr.16.26 LXX, *a man who labors, labors for himself ...*; so also at this same place the KJV has *laboreth laboreth*.

Interlinear Bible has *being distressed*.

A word that comes to mind in this respect is an old English word, *belabored*. This is *to thrash* or *buffet* with all one's might. (O.E.D.) ... Given to laboring or thrashing. (O.E.D.) In Acts 4.2 the Lord, through His men, the apostles, was giving these evil religious leaders a real *thrashing*.

Ac 4:2 Being grieved διαπονεύμενοι that they taught the people, and preached through Jesus the resurrection from the dead.;

Finally, with the Greek preposition we could interpret this to mean that her cry '*thoroughly worked*' on Paul's spirit.

Instances like this, teach us something of *guilt by association*. There are times when we should disassociate ourselves from someone or something because of the appearance. We should never allow the work of Christ to

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become identified with anything that is disreputable, as individuals or as a church body.

turned (turning back ... upon the damsel)

ἐπιστρέψας; nom, sing, masc, part, aor 1, act of ἐπιστρέφω; ἐπί upon, on, against, toward + στρέφω to turn, convert; form of the word ἐπιστρέφω is used six times in the N.T. *Lk.22.32 art converted; Acts 9.40 turning; Acts 16.18 turned; Ja.5.20 converteth; 2Pe.2.21 to turn; Re. 1.12 turn.*;

and said to the spirit πνεύματι, I command

παραγγέλλω; παρά by, of, from, at, with + ἀγγέλλω announce; found three times in the N.T. *Acts 16.18 I command; 1Co.7.10 I command; 1Ti.6.13 I give charge; cf. vss. 23, 24.*

thee in ἐν the name of Jesus Christ to come out

ἐξελθεῖν; aor 2, infin of ἐξέρχομαι; ἐκ from, of, out + ἔρχομαι to come.

of ἀπὸ her. And he came out ἐξῆλθεν the same hour.

19 And when her masters κύριοι saw that the hope ἐλπὶς of their gains

ἐργασίας gen sing of ἐργασία; ἐργασία, six times in the N.T., KJV *Lk.12.58 diligence; Acts 16.16 ἐργασίαν; acc sing, gain; Acts 19.24; Acts 19.25 craft; Eph.4.19 work.*

was gone

ἐξῆλθεν, 3rd p sing, aor 2, ind of ἐξέρχομαι; cf. vs. 18; **went out** ... with the demon.

These merchants had come to expect a certain return on their investment, and now it is gone, and it is his (Paul's) fault.

they caught

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ἐπιλαβόμενοι; nom, pl, masc, part, aor 2, mid of ἐπιλαμβάνω; ἐπί upon, on + λαμβάνω to take, receive; is used five times in the N.T., *Lk.23.26 laid hold upon; Acts 16.19 caught; Acts 17.19 took; Acts 18.17; 21.30 took.*

Paul and Silas,

Who must have been the chief speakers. Why Timothy and Luke were not apprehended we cannot say.

and drew

εἴλκυσαν; 3rd p sing, aor 1, ind, act of ἐλκύω; KJV always (6 times only) translated with the English word *draw*; i.e. draw a person to or fro; draw a sword, and draw a net. (**Jn. 6.44 see below**; 12.32; 18.10; 21.6; 21.11; Acts 16.19.)

How powerful is the grace of God?

*Joh 6:44 No man can (of their own ability) come to me, except the Father which hath sent me **draw** ἐλκύσῃ him: and I will raise him up at the last day.*

them into εἰς the marketplace

ἀγορὰν; acc sing of ἀγοραῖος; root ἀγορά; KJV once *streets*, mostly *market/s, marketplace*. The verb ἀγοράζω is to conduct the business of *buying, selling and redeeming*.

*unto ἐπὶ the rulers ἄρχοντας,
20 And brought*

προσαγάγοντες; nom, pl, masc, part, aor 2, act of προσάγω; πρὸς toward, against, unto, with + ἄγω I lead, brought; προσάγω is used only four times in the N.T., *Lk.9.41 bring; Acts 16.20 brought; Acts 27.27 drew near (twice); 1Pe.3.18 might bring.*

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them to the magistrates,

στρατηγῶις; dat pl of στρατηγός; στρατός host, army + ἄγω to lead or bring; KJV *captains, captain*. Luke, the beloved physician, is the only writer that employs the use of this word. Twice in the gospel, and eight times in the Acts (Lk.22.4, 52; Acts 4.1; 5.24, 26; 16.20, 22, 35, 36, 38). The last use is here in this chapter.

saying, These men ἄνθρωποι, being Jews,

What does the fact that they are Jews have to do with this? This might reveal why there was no synagogue here in this colony. There appears to have been some anti-Semitism at work; contrast with their citing they are Romans (vs. 21 ... *being Romans*.) It is a **false accusation** against these preachers that is used to incite the city to disregard the facts and respond with their feelings.

do exceedingly trouble

ἐκταράσσουσιν; 3rd p pl, pres, ind, act of ἐκταράσσω; ἐκ out, of + ταραύσσω KJV always (17 times) translates this with the English word *trouble*; as in troubled water, soul; Notice that the addition of the Greek preposition magnifies the root ... to *greatly* or *exceedingly trouble*. This is the only place where this word is used in the N.T.

LXX: Ps. 17 (18).4 troubled exceedingly; 87 (88).16 greatly disquieted

our city,

No, these masters themselves had disrupted the solitude of the city by their rash actions. The truth is, that the ministry of the gospel would have brought much peace and quiet to the city, and lessened the deceitful, blinding influences of the spiritual wickedness in high places among them.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

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True Christianity promotes peace, order, and righteousness in the earth. But to the world that comes at a price. Mostly that means more conviction for wrongdoing; and more justice in the judicial system.

21 And teach

καταγγέλλουσιν; dat, pl, masc, part, pres, act of καταγγέλλω; κατά down, according to + ἀγγέλλω to *announce, tell*; is found first in the book of Acts (4.2) and used mostly (ten times) in this book. The KJV translates this verb as *preached, shew, teach, declare, and spoken*.

καταγγέλλουσιν is used four times ... vs. 17 *shew*; Acts 16.21 *teach*; 1Co.9.14 *preach*; Phl.1.16 *preach*.

customs,

ἔθη; acc., pl, of ἔθος; a custom [a habit or arrangement of practice] Lk.1.9, manner (Acts 15.1); 7 times in Acts (6.14; 15.1; 16.21; 21.21; 25.16; 26.3; 28.17)

which are not lawful (permitted)

ἔξεστιν; most often translated by the English word *lawful*; but also with *let* and *mayest*. Moulton suggests it means (without being negated), *it is possible, it is permitted, it is lawful*. **This is the root from which the Greek ἐξουσία, exousia, authority, power (as in *right*) is derived.**

for us to receive,

παραδέχεσθαι; pres infin of παραδέχομαι; παρά about, near, of, by + δέχομαι to receive.

neither to observe [ποιεῖν, to do, cf. vs. 30], being

οὔσι, notice the *substance*. This is the final compound of παρουσία, *coming or presence* of Christ.

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Romans.

22 And the multitude rose up together

συνεπέστη; 3rd p sing, aor 1, ind of συνεφίστημι; συν with, together + επί upon, over + ἵστημι stand; only place this is used in the N.T.

against κατ' them: and the magistrates

στρατηγοὶ; Root, στρατηγός; στρατός host, army + ἄγω to lead or bring; cf. to vss. 20, 35.

rent off

περιρρήξαντες; nom, pl, masc, part, aor 1 of περιρρήγνυμι; περί about, concerning + ρήγνυμι KJV *rend, tear, burst, break, threw ... down, break forth*; only time used in the N.T.; **LXX**, 2Macc.4.38 *rent off*.

their clothes, and commanded

ἐκέλευον; 3rd p pl, imperf of κελεύω; used eight times in the gospel of Matthew, and Luke uses this once in the gospel, and 18 times in Acts, and this is the last place it is used in the N.T.; all but once translated with the English word *command*. Mt.14.28 *bid*; It is an *order*.

to beat (infinitive ... to rod)

ῥαβδίσειν; pres, infin, act of ῥαβδίζω; only other place used, which gives us some indication how they were beaten ... with rods.

2Co 11:25 Thrice was I beaten with rods ἑρραβδίσθην, (at Philippi) once was I stoned,(at Lystra, Acts 14.19) thrice I suffered shipwreck, a night and a day I have been in the deep ...

serjeants, ῥαβδούχους; acc pl of ῥαβδοῦχος; only used in these two verses (35, 38 serjeants) comes from the Greek noun ῥάβδος,

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staff, rod, staves, scepter; the Greek verb *ῥαβδίζω*, vs. 22 *to beat*;
2Co. 11.25 was beaten with rods.

them.

The mob has moved caused those that are in authority to rash judgment. They commanded Paul and Silas' clothes be rent off in public so that they can receive their beating. This is the shameful treatment mentioned in 1Thes. 2.2:

*1Th 2:2 But even after that we had suffered before, and **were shamefully entreated**, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.*

23 And when they had laid many stripes upon

had laid ... upon; ἐπιθέντες; nom, pl, masc, part, aor 2, act of ἐπιτίθημι; ἐπί over, upon + τίθημι put, lay, set.

stripes, πληγᾶς; acc pl of πληγή; πληγᾶς is translated in the KJV: Lk. 10.30 wounded; Acts 16.23 stripes; Re. 15.1, 6; 16.9; 22.18 plagues.

them, they cast (ἔβαλον vs. 24 thrust)

them into εἰς prison φυλακήν, charging (παραγγείλαντες, cf. vss. 18, 24) the jailor

δεσμοφύλακι; dat sing of δεσμοφύλαξ; δεσμός KJV string, band, bonds, chain + φυλάσσω; the guard of the bound.

to keep

τηρεῖν; pres, infin, act of τηρέω; KJV to keep, reserve, watch, preserve; this infinitive is used ten times (Mt.23.3 observe; 28.20 preserve; Acts 15.5 keep, 24 keep; 16.23 keep; 21.25 observe; 1Co.7.37 keep; Eph.4.3 keep; Ja.1.27 keep; 2Pe.2.9 reserve.

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them safely:

ἀσφαλῶς; adv of ἀσφαλής; the adverb is used in *Mk.14.44 safely; Acts 2.36 assuredly; Acts 16.23 safely*. Cf. verse 24 *made ... fast = securely*

24 Who, having received

εἰληφώς; nom, sing, masc, part, perf, act of λαμβάνω to take or receive;

*Mt 25:24 Then he **which had received** εἰληφώς the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*

such

τοιούτην; acc, sing, fem of τοιοῦτος; τοιούτην is used six times in the N.T.; *Mt.9.8; Acts 16.24; 1Co.11.16; 2Co.3.4, 12 such*.

a charge,

παραγγελίαν; acc sing of παραγγελία a command or commandment; cf. vss. 18, 23

thrust (ἔβαλεν vs. 23 cast) them into εἰς the inner

ἔσωτέραν; acc sing fem of ἐσώτερος; one other time used in He.6.19 **within** the veil.

prison φυλακήν, and made their feet πόδας fast

made ... fast; ἠσφαλίσατο; 3rd p sing, aor 1, ind, mid of ἀσφαλίζω, secured; forms of this word are found in Acts 5.23; 21.34; 22.30; 25.26.

in εἰς the stocks. (tree)

ξύλον; KJV staves (5 all in the gospels), tree (10), stocks (1), wood (3); total 19 times = *faith*. (Acts 10.38-43)

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25 ¶ *And at midnight*

μεσονύκτιον; μέσος KJV *midst, among, midday, midnight* + νύξ always *night*.

Paul and Silas prayed προσευχόμενοι, and sang praises

ᾠμουν; 3rd p pl imperf of ᾠμνέω; Mt. 26.30; Mk.14.26 *when ... had sung an hymn; Acts 16.25 sang praises unto; He.2.12 will ... sing praise unto; to hymn.*

*Eph 5:19 **Speaking to yourselves** in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ...*

*Col 3:16 Let the word of Christ dwell in you richly in all wisdom; **teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Ps 42:6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

*8 Yet **the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.** (This is a commitment to do what is best.)*

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

unto God: and the prisoners

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δέσμιοι; nom pl of δέσμιος; KJV *prisoner, bonds*. Vss. 27, Acts 23.18; 25.14, 27; 28.16, 17

heard them (not only heard, ἀκούω, but *listened, attended*)

heard, ἐπηκροῶντο; 3rd p pl, imperf of ἐπακροάομαι; only used this once in the N.T.; ἐπί upon, on + ἀκροάομαι forms of this root is used in **Acts 25.23** *place of hearing* (Int. Bible, auditorium); Ro.2.13; Ja. 1.22, 23, 25. As if to have a *hearing* in court; to listen.

26 And suddenly

ἄφνω; adverb; In Jerusalem, in the nation of Israel, on the day of Pentecost ...

*Ac 2:2 And **suddenly** ἄφνω there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.* (cf. 28.6 also)

But here, suddenly, two Jewish saints of God, far off from their own nation, in the nations of the Gentiles, having illegally seized upon, beaten, bruised and bleeding, bound in the darkness of a prison cell praising God all alone ... but the Lord was with them. He promised He would never forsake them, leave them orphans (He.13.5b) ... But consider well that these great servants of God were in fact seized, they had their clothes removed, they were beaten, and thrust into a cell and made secure in the stocks? He was with them every step of the way. He might not remove the trouble, but He is with us in them. *Mt.28.20b I am with you always, even unto the end of the world.*

there was ἐγένετο a great μέγας earthquake,

σεισμὸς; root σείω; σεισμὸς, is once in reference to the shaking of the water (Mt.8.24), and all other times translated *earthquake*. (13 times);

Note: This word is found 6 times in the gospels, and this once in Acts.

The final 7 times are all in the book of Revelation.

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σειώ is a great shaking or moving ... of the inhabitants of the city emotionally; or the earth *did quake*; or the guard at the tomb *did shake*; or symbolically of a tree *shaken* of a mighty wind.

so that the foundations

θεμέλια; acc pl of θεμέλιον, root τίθημι; always translated with the English word *foundation*. The root τίθημι, to be laid, put, placed. The very basis ...

of the prison

δεσμοτηρίου; gen sing of δεσμοτηρίον; cf. to vs. 23 *jailer* for the compound δεσμός or δεσμάω, string, band, bond.

were shaken: (agitated)

σαλευθήναι; aor 1, infin, pass of σαλεύω; shaken 14, stirred 1, moved 1. (Acts 2.35 *should ... be moved*; 4.31 *was shaken*; 16.26 *were shaken*; 17.13 *stirred up*)

*and immediately (παραχρήμα; cf. vs. 33 straightway)
all the doors θύραι were opened,*

ἀνεώχθησαν; 3rd p pl, aor 1, ind, pass of ἀνοίγω; this word is always (77 times) translated with the English word *open*.

and every one's bands δεσμά were loosed. (perhaps were loosened)

ἀνέθη; 3rd p sing aor 1, ind, pass of ἀνίημι; ἀνά again, re-, above + ἵημι; Eph.6.9 *forbearing*, He.13.5 *will leave*; Acts 27.40 *loosed* the rudder bands.

TDNT, vol. 1, p.367, 'The basic meaning of the word ἀνίημι is the **relaxation of tension** ... ἀνίημι occurs in the true sense of "to release" or "loose". (bolding added)

27 And the keeper δεσμοφύλαξ of the prison awaking out of his sleep,

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Having become awake, ἔξυπνος ... γενόμενος;

and seeing the prison doors open,

ἀνεωγμένας; acc pl, fem, part, perf, pass of ἀνοίγω; cf. vs. 26.

he drew out

σπασάμενος; nom sing masc part aor 1, mid of σπάω; only other place used is Mk.14.47 *them that stood by drew a sword.*

his sword μάχαιραν, and would have killed himself,

was about **to kill** himself ... ἔμελλεν ἑαυτὸν ἀναιρέϊν; pres infin act of ἀναιρέω.

supposing (or thinking)

νομίζων; nom, sing, masc, part, pres of νομίζω; also *thinking, supposing*; most often used in Acts. (7.25; 14.19; 21.29 *supposed*; 8.20 *hast thought*; **16.13 was wont**; 16.27 *supposing*; 17.29 *to think*.)

that the prisoners (δέσμιος, Cf. Acts 16.25, 27, 23.18; 25.14, 27; 28.16, 17) had been fled.

ἐκπεφευγέναι; perf 2, infin of ἐκφεύγω; ἐκ out, of + φεύγω flee, escape.

28 But Paul cried with a loud μεγάλη voice φωνῆ, saying, Do thyself no harm κακόν: for we are all ἅπαντες here.

ἐνθάδε; adverb; found eight times in the N.T. Lk. 24.41; Acts 16.28; Acts 25.24 *here*; Jn.4.15, 16; Acts 17.6; 25.17 *hither*; Acts 10.18 *there*.

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There are always the nay-sayers that would dismiss these events as true. Paul in a moment, not caught up with his miraculous release, was ready to help a jailor who was about to take his own life.

The Lord brings, through various means, His elect to the place where they are not only able, but ready and prepared to hear the gospel. Some of the elect are called of God when they are children, some as adults, merchants; some are midgets, others giants, shepherds, scribes, carpenters, Pharisees; they might be widows, or poor, rich, persecutors, possessed, oppressed, and here, a jailer. Every one of them were brought to Christ according to the will of God and were ready and able to hear the gospel of Jesus Christ at the time appointed of the Father for them.

Ga 4:2 But is under tutors and governors until the time appointed of the father.

29 Then he called

αἰτήσας; nom, sing, masc, part, aor 1 of αἰτέω; KJV *desire, ask, call.*

for a light φῶτα, and sprang in,

εἰσεπήδησε; 3rd p s, aor. 1, ind of εἰσπηδάω; εἰς into, unto, for + πηδάω to leap; only other place used is Acts 14.14, where Paul and Barnabas *ran in* among the people to stop them from sacrificing to them as if they were gods come among men.

and came

γενόμενος; nom, sing, masc, part, aor 1 of γίνομαι; γενόμενος is used 26 times in the N.T.; the idea of *was* or *being; are become.*

trembling,

ἔντρομος; ἐν in, with, by + τρόμος always translated with the English word *tremble; Or, with trembling;*

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and fell down before

προσέπεσε; 3rd p sing, aor 1, ind of προσπίπτω; πρὸς unto, with + πίπτω
to fall; *fell before*

*Paul and Silas,
30 And brought*

προαγαγὼν; nom, sing, masc, part, aor 2 of προάγω; πρό ever, before,
above + ἄγω to go, lead, bring; cf. 12.6; 25.26 *have brought ... forth*

them out (ἔξω, adverb; out of, out, without), and said,

ἔφη; 3rd p sing, imperf, ind of φημί; said, saith, say, affirm (1). Luke's use
of this word is notable (58 times); next is Matthew (15).

Sirs κύριοι, what must

δεῖ, must, needs, ought, should; the necessity.

I do

ποιεῖν, pres, infin, act of ποιέω. (vs. 21 *observe*)

to be saved? (Or, that I might be saved)

ἵνα σωθῶ; 1st p sing, aor 1, subj, **pass** of σώζω; only time this form of the
word is used; the aor. 1, subj, pass in the LXX is translated in 1Ki.(1Sa.)27.1
should escape; 3Ki.(1Ki.)13.31 *be preserved*; Job 20.24; Jer.31(48).8 *shall
escape*; Pr. 15.24 *may turn aside*.

The Lord Jesus to Saul: *Acts 9.6 ... and it will be told you what you must δεῖ
do ποιεῖν.*

The angel to Cornelius: *Acts 10.6 ... he shall tell thee what thou oughtest δεῖ
to do ποιεῖν.*

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The New Greek English Interlinear New Testament, What is necessary for me to do that I may be saved?

Brethren, this statement made by the jailer proves the fact that he had heard of Paul and Silas and their message. He was well aware of the gospel that they had been preaching. Men do not conjure up such profound statements as this. How did he know he had a need for salvation except he heard that there is a God in heaven offended at the sins of men. That man had upon them the commandment to repent of their sins and believe in Jesus Christ; that the kingdom of God is at hand. 'Prepare ye the way of the Lord and make His paths straight. He is coming again to judge the world in righteousness. Prepare yourselves! Repent and be baptized following Christ until He comes again.' Clearly this man had heard the message and realized his need. At that moment he was a man who stood in two way sentenced to death.

He stood condemned if his prisoners had fled.

He stood condemned for sin against God.

And in two ways he was delivered.

The prisoners had not fled away.

And he believed the gospel concerning Jesus.

Who would make such a cry but one upon whose heart the Lord had bestowed great grace?

The question restated, What is it that I should do to become saved? This question ought to come upon the lips of every sinner born of Adam. Yet only a few ask, by the grace of God this great question. The answer is the same for everyone:

Mr 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

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The answer is, *believe in Jesus Christ.*

What is it that is to be believed concerning Jesus? God sent Him to die in our place. God punished Jesus for the sins that I did. My lies, my stealing, my meanness, my hatefulness, my dirty and nasty words, my rebellion, all of my horrible, wicked thoughts; Jesus, God's only Son said in so many words, "Father, I go to them and take their place, and will bear their punishment. Father, punish me for Craig's sins. Whosoever it is who has ever professed faith in Jesus Christ, He stood in their place, that day at Calvary.

We need to understand something here. *Faith in Him*, as our Sin-bearer to God, marks in us the time of our personal experience of salvation. It is when we first trusted in Christ; when we, for the first time in our lives, understood that Jesus died for our sins. This should not be thought to be mean that this is when God first began to work His purpose to save His people.

You've heard this many times before. First of all, those who will be saved were selected from eternity by God the Father and given to the Son and are sealed in Him.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ...

Each of the elect are secured in the purpose of God from eternity past to eternity future. (Ro.8.29, 30) All of these elect were justified and reconciled to God on the day that Jesus Christ, the Son of God died on the cross for our sins, not when we believed. (Ro.5.9, 10) What remains is our personal experience of faith in Christ [which is in Ro.8.30 called *justified*, which is in fact the time that our life comes into agreement with His saving

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purpose.], and our glorification, which shall be when He comes the second time to gather us to Himself.

31 And **they** said, Believe

πίστευσον; 2nd p sing, aor 1, imper of πιστεύω I believe; Only other place πίστευσον is used:

Joh 4:21 Jesus saith unto her, Woman, believe πίστευσον me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

on ἐπὶ the Lord Jesus Christ, and thou shalt be saved,

We can say this to every person! This statement is true. We are not by this offering Christ to anyone. We are not stooping to the Protestant doctrines of Arminianism when we say this. And by the way we haven't gone aside after the Protestant doctrine of Calvinism either. What is falsely termed Calvinism certainly preceded Mr. Calvin:

Taken from 'The Bogomils of Bulgaria and Bosnia' by L. P. Brockett, M. D.,

'This narrative of Wallace shows beyond question that these South Russian sects [A.D.1877] are the legitimate spiritual descendants of the Bogomils. Mr. Wallace, who is, at least in sympathy, a Presbyterian of the Kirk of Scotland, says that he was attracted to the *Molokani* (Hepworth Dixon says the name means "milk-drinkers") because he had discovered that their doctrines had at least a superficial resemblance to Scotch Presbyterianism. After some interviews with their leading men he found that, though some of their doctrines had a strong resemblance to Presbyterianism (**especially, it would what may be considered their Calvinism, though they never had heard of Calvin**), yet there were these differences: Presbyterianism has an ecclesiastical organization and a written creed, and its doctrines have long since become clearly defined by means of public discussion, polemical literature, and

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general assemblies. "The *Molokani*," he says, "hold that Holy Writ is the only rule of faith and conduct ..." (Bolding and underlining added) John Calvin did not originate the doctrines of grace. It is a valid teaching of the Bible. We should not dismiss the truth of Scripture based on the fact that a particular religious sect might take up that doctrine themselves. Catholicism used to practice immersion only for baptism. Yet, Baptists have continued the biblical and only baptism that there is, water baptism. The doctrine of grace should be believed and taught because it is the truth.

Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.

This statement is absolutely correct and harmonious with the Word of God. All that believe shall be saved. Those that do not are not. What we should never say are things like, 'If you pray this prayer,' Or, 'If you repeat these words.' We should avoid putting words in people's mouths. We must trust God to work in the souls of men. Those who genuinely come to Christ shall make a proper profession of faith in Him. Adding human innovations to the preaching of the gospel of Jesus Christ are harmful. Let us never handle the Word of God in an wrongful manner. False teachers are said to be *crafty*, and *deceitful*, *wresting* the Scriptures. (2Co.4.2; Eph.4.14; 2Pe.3.16)

σωθήσῃ; 2nd p sing, fut, ind, pass of σώζω; Used in two other places:

Ac 11:14 Who shall tell thee words, whereby thou and all thy house shall be saved σωθήσῃ. (again, concerning Cornelius)

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved σωθήσῃ.

We are called to faith in Christ through the gospel:

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Finally, faith comes as a result of the bestowal of the grace of God:

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Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Phl.1.29 ... unto you it is given ... to believe;

*1Ti 1:14 And **the grace of our Lord was exceeding abundant with faith and love** which is in Christ Jesus.*

1Pe 1:21 Who [you] by him [the Father, vs.17] do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

and thy house οἶκος. καὶ ὁ οἶκος σου

*Ac 11:14 Who shall tell thee words, whereby thou and **all** thy house shall be saved. καὶ πᾶς ὁ οἶκος σου*

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed

ἔλουσεν, 3rd p sing, aor 1, ind, act of λούω; Jn.13 gives us the distinctions between νίπτω (partial washing) and λούω (wash, complete bath).

*their stripes; and **was** baptized,*

*ἐβαπτίσθη; 3rd p, sing, aor 1, **pass** of βαπτίζω which is all but once translated with the English word *baptize*; ἐβαπτίσθη is once translated *washed* (Lk.11.38)*

Wherever it was that the jailer washed the wounds of Paul and Silas there was water. And evidently there must have been enough to baptize. They had gone beyond the prison house, as we shall see, and there are obviously places where this important church ordinance could be carried out without compromising of the Word of God.

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he and all his, straightway. (παραχρῆμα; cf. **vs. 26 immediately**)

34 And when he had brought them into his house, he set meat before them, and rejoiced, **believing in God** with all his house.

πανοικί¹ πεπιστευκώς² τῷ Θεῷ³

¹ πᾶς & οἶκος only used this once;

² root πιστεύω, nom, sing, masc, part, perf.; the perfect reflects the present state resultant upon a past action. (cf. *New Testament Greek for Beginners*, by J. Gresham Machen, D.D., p. 187.)

³ dative singular

Let not this slip by without notice: **believing on Jesus Christ is to believe in God.**

35 ¶ And when it was day, the magistrates Cf. to vss. 22, 36.

sent the serjeants, (rod-carriers)

ῥαβδούχους; acc pl of ῥαβδοῦχος; only used in these two verses (35, 38 *serjeants*) comes from the Greek noun ῥάβδος, staff, rod, staves, scepter; the Greek verb ῥαβδίζω, vs. 22 *to beat*; 2Co. 11.25 *was beaten with rods*.

The Interpreter's Bible, vol. 9, p.224, "rod-carriers"

saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates (Cf. to vss. 35, 38.)

have sent to let you go: now therefore depart, and go in peace.

The believing jailer thought this was good news to bring to Paul and Silas. And in one sense of the word it was, but something had need of being rectified.

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37 *But Paul said unto them, They have beaten **us** openly*

δημοσίᾳ; dat, fem, sing, (used adverbially) of δημόσιος; in Acts 5.18 it is used as an adjective **common** prison; adverbially in Acts 16.37 *openly*; 18.28 *and that **publically***; 20.20 *taught you **publically***.

uncondemned,

ἀκατακρίτους, acc, pl, masc of ἀκατάκριτος; ἄ negative particle, *un-* + κατά according to, down + κρίνω to judge, determine; used one other time in **Ro.22.25** ἀκατάκριτον directly below.

The Interpreter's Bible, vol. 9, p.224, 'without due investigation'

*being Romans, and have cast **us** into prison; and now do they thrust **us** out privily? nay verily; but let them come themselves and fetch **us** out.*

Clearly, both Paul and Silas were citizen of the Roman empire and as citizens their rights were violated. The magistrates were liable to '...severe penalties, such as disqualification from holding office.' *Interpreter's Bible, vol. 9, p. 224.* Notice, later, in another place how seriously Roman soldiers take this citizenship.

*Ac 22:25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and **uncondemned** ἀκατάκριτον?*

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

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The magistrates were to keep law and order in their provinces. That is the very purpose That God has appointed them to their offices. (1Pe.2.13, 14)

Another example of civil disobedience is found in Acts 19.40. At this instance those whose craft was being affected by the preaching of Christ were makers of idols. (19.27)

38 And the serjeants (cf. vs. 35) told

*ἀνηγγειλάν; 3rd p pl, aor 1, ind of ἀναγγέλλω; ἀνά re-, again, above, again + ἀγγέλλω announce; rehearsed; Mr 5:14 And they that fed the swine fled, and **told** ἀνηγγειλάν it in the city ... Ac 14:27 And when they were come, and had gathered the church together, they **rehearsed** ἀνηγγειλάν all that God had done with them, and how he had opened the door of faith unto the Gentiles. Ac 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared ἀνηγγειλάν all things that God had done with them.*

*these words unto the magistrates: Cf. to vss. 20, 36.
and they feared, (Or, were afraid)*

ἐφοβήθησαν; 3rd p pl, aor 1, ind, pass of φοβέω; ἐφοβήθησαν is used 13 times in Scripture: Mt. 17.6; Mk. 5.15; Lk.2.9; 8.35; Jn.6.19 were afraid; 21.46; 27.54; Mk.4.41; Mk.12.12; Lk.9.34; 20.19; Acts 16.38 feared.

when they heard

ἀκούσαντες; nom, pl, masc, part, aor 1, act of ἀκούω; ;

that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

The question tonight was not, What must I do to be baptized? Or, What must I do to join the church? But, What must I do to be saved? And that

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answer is clear: Have faith in Christ; believe in Him. To believe in Jesus is to believe in God. God is more than just the Creator of heaven and earth. He is more than Sustainer of all things. He is the Redeemer and the Christ that was to come. He came to redeem His people from their sins by shedding His blood under the punishment of God in our place. He has justified us from all sins and reconciled us to God! If you believe this you shall be saved. Do you?