

## Notes on Paul's Second Missionary Journey (part one)

### Acts 16

Mission in Macedonia: Philippi (16:11-40), Thessalonica (17:1-9), and Berea (17:10-15)

Note the repetitions “strengthening the churches” (15:41; 16:5)

Acts 15:30-35 – Paul, Barnabas, Judas and Silas bring the letter to Syrian Antioch

Gathering the people together, they read the letter

The Antiochene Christians rejoice because of the encouragement the letter brought

Judas and Silas (prophets) remained for some time and encouraged them

Verse 34 – is it missing in your Bible?

Acts 15:36-41 – Beginnings of Paul's Second Missionary Journey with Silas

Proposal: to return to the places Paul and Barnabas traveled before to visit (episkope) the brothers (cf. Matt. 25:36, 43)

The problem of John Mark (Acts 13:13) solved by splitting up Paul (with Silas) to Syria and Cilicia (and then further west) and Barnabas (with John) to Cyprus

The sending for this mission seems a little less directed than the previous (cf. 15:36, 40 and 13:1-4)

Acts 16:1-5 – Mission in Galatia: Derbe and Lystra: Paul, Silas, and now Timothy

Recall previous trip to Lystra (14:8-20) - Paul was stoned and left for dead after first being hailed with Barnabas as Greek gods!

Our first encounter with Timothy who has a good reputation both among the Christians at Lystra as well as Iconium and so will join Paul

Paul circumcises Timothy – why? (consider again the Jerusalem Council (15:23-29))

Acts 16:6-10 – Paul continues westward by land; A vision of a Macedonian man

The Holy Spirit block Paul's way to Asia (southwest) and Bithynia (north), but opens Europe (Macedonia) (northwest) to him

Is the Macedonian man an identifiable figure? (e.g. Alexander the Great, Luke, etc.)

How does the Holy Spirit work? Is it just a feeling or is there an outward action (e.g. illness, Jewish opposition, legal ban, the utterance of a prophet)

“We sought to go on into Macedonia” – 16:10: The beginning of the “we” in Acts

Acts 16:11-15 – Three conversions in Philippi – 1) Lydia (the business woman) (and household)

The sea journey was about 150 miles and took 2 days (later it will take 5 days (20:6)), from Neapolis to Philippi about 10 miles on the Via Egnatia

Philippi was a Roman colony, home of numerous veterans

The stay here was for “several days” (16:12)

No synagogue mentioned, but there are places of prayer (16:13, 16) and houses seemed to serve as the gathering points for Christians (16:15, 34, 40; 17:5-6)

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“A worshipper of God” – sort of like Cornelius? Believed and behaved like a Jew, but wasn't one

“the Lord opened her heart” – note again God's work and initiative through Paul's words  
Lydia and her household were baptized (reminiscent of Cornelius again (11:14))

Acts 16:16-18 – Three conversions in Philippi – 2) The demon-possessed slave girl

In the Greek world, the god Apollo was thought to be embodied in a python and inspired “pythonesses” to either be fortune-tellers or to be channels for the god's own word

The girl proclaims Paul and company as servants of the “Most High God” – cf. some of Jesus' encounters with evil spirits (Luke 4:33-34, 41; 8:27-28) – why do the evil spirits identify Jesus and His servants?

“the way of salvation” – reminiscent of Christians being called the Way (recall Acts 9:2)

Paul casts out the evil spirit; girl's conversion not specifically mention, but implied?

Paul ruins the slave girl's owner's economic gains and exploitation

Acts 16:19-24 – Paul and Silas imprisoned for “causing trouble” (Paul's first imprisonment)

1) “these men are Jews” and 2) advocating unlawful customs for Romans

Paul and Silas are beaten by the crowd/magistrates and imprisoned without a trial (cf. Peter's imprisonments in Acts 12:6-11; 4:3; 5:17)

Imagine being beaten and then put in stocks for the night in the inner cell of the jail – what does that say about how others view you?

Acts 16:25-40 – Three conversions in Philippi – 3) The Philippian jailer (and household)

Praying and singing hymns to God (Col. 3:16) – what might your prayers and hymns be in this situation?

A great earthquake saves! – in more ways than one!

The jailer ready to kill himself (remember 12:19)

“What must I do to be saved?” – where do you suppose that question came from? (cf. Acts 16:17, 25)

“Believe in the Lord Jesus and you will be saved, you and your household” (v. 31)

Wounds washed, sins washed away, and a meal shared

Joy in the Gospel (16:34, cf. 2:46; 8:39; 13:48, 52)

Paul's big reveal: we're Roman citizens who have been illegally mistreated! (lex Julia)

“They departed” – is Luke left behind in Philippi? “we” comes back in 20:5-6 (some 6-7 years later)