

I. The Circumcision  
at Lystra (1-5)

Acts 14:19-20

a. The Recipient (1-3)

II Tim 1:5

b. The Reason (3)

Acts 15:1-2, 19  
Gal 5:2-3

c. The Results (4-5)

Acts 15:22-29

<sup>1</sup> Paul came also to **Derbe** and to **Lystra**. A disciple was there, named **Timothy**, the son of a Jewish woman who was a believer, but his father was a Greek.

<sup>2</sup> He was well spoken of by the brothers at Lystra and Iconium.

<sup>3</sup> Paul wanted Timothy to accompany him, and he took him and **circumcised him** because of the Jews who were in those places, for they all knew that his father was a Greek.

<sup>4</sup> As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem.

<sup>5</sup> So the churches were strengthened in the faith, and they **increased in numbers daily**.

<sup>6</sup> And they went through the region of **Phrygia** and Galatia, having been forbidden by the Holy Spirit to speak the word in **Asia**. *Proconsular Asia - Seven Churches (Rev)*

<sup>7</sup> And when they had come up to **Mysia**, they attempted to go into **Bithynia**, but the Spirit of Jesus did not allow them.

<sup>8</sup> So, passing by Mysia, they went down to Troas.

<sup>9</sup> And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us."

<sup>10</sup> And when Paul had seen the vision, immediately **we** sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

<sup>11</sup> So, setting sail from **Troas**, we made a direct voyage to **Samothrace**, and the following day to **Neapolis**,

<sup>12</sup> and from there to **Philippi**, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.

<sup>13</sup> And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. *Possibly "woman of/from Lydia"*

<sup>14</sup> One who heard us was a woman named Lydia, from the city of **Thyatira**, a **seller of purple goods**, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul.

<sup>15</sup> And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

*The first European converts. Lydia's house became the center for Paul's outreach in Philippi.*

*Paul's "child in the faith"  
-I Tim 1:2*

*This journey got off to a difficult start  
-Acts 15:36-40*

*Paul and Timothy  
-Rom 16:21  
-I Cor 4:17  
-I Thes 3:2-6  
-Phil 1:1; 2:19  
-Col 1:1  
-Phm 1*

*Gal 4:13-14*

*Beginning of the "we" passages in Acts. This ceases after the group leaves Philippi, but begins again when Paul comes back to Philippi in Acts 20.*

*Present day Kavalla  
Port city 10 miles from Philippi*

*It was Paul's custom to visit the Synagogue when going to a new city*

*\*Salamis (13:5)  
\*Antioch (13:14)  
\*Thessalonica (17:1)  
\*Berea (17:10)  
\*Athens (17:16-17)  
\*Ephesus (19:1,8)*

*There was apparently no synagogue here...*

II. The Call at  
Troas (6-10)

a. Don't go to  
Asia (6-8)

b. Go to Europe (9-10)

*"Poseidon's Island"  
Mount Fengari*

III. The  
Conversions at  
Philippi (11-34)

a. A Businesswoman  
(11-15)

1) The Place

*Gangites  
River*

2) The Person

*Western Asia Minor  
-Province of Lydia  
-Rev 2:18*

*Dye or Fabric  
(Murex Shell)*

b. Come back next  
week (16-34)

What did it mean to be spirit/demon possessed?

Could this girl actually tell the future? (**II Thess 2:9**)

Acts 16:13

Acts 16:10

16 As we were going to the place of prayer, we were met by a slave girl who had a **spirit of divination** and brought her owners much gain by fortune-telling.

What was the strategy of the spirit/demon?

Lit. "a Pythian Spirit"  
\*i.e. Python / Apollo  
\*Guarded the oracle at Delphi (killed by Apollo)  
\*Came to mean a demon-possessed person through whom the Pythia spoke

(Matt 8:28-34; Mark 1:21-28; 3:7-12; 5:1-20; Luke 4:31-37; 8:26-39)

17 She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation."

...Used by the Hebrews to Describe Yahweh - Num 24:16; Ps 78:35; Isa 14:14; Dan 3:26; 4:32; 5:18, 21

Why did Paul stop her?

What would have been the danger of aligning himself with one possessed by a demon?

-Mark 16:17

18 And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.

Who was Paul speaking to? Girl or Demon?

...And by the Greeks to Describe Zeus

**Why did Paul delay?**  
To allow the work to continue...after he drove out the spirit, he had to leave the city  
-Acts 16:39,40

19 But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers.

A public place to create an uproar.

(Military or Civil Rulers (or both) - Praetors)

20 And when they had brought them to the **magistrates**, they said, "These men are Jews, and they are disturbing our city."

Luke 23:1-5

Acts 16:37-39

Clever accusation, but not their primary concern

Introducing a new mode of worship and a new religion, which was unauthorized by the Roman laws

21 They advocate customs that are not lawful for us as Romans to accept or practice."

22 The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. <- II Cor 11:25

In a Roman prison there were usually three distinct parts:

(1) **the communiora**, or where the prisoners had light and fresh air;  
(2) **the interiora**, shut off by strong iron gates with bars and locks;  
(3) **the tullianium**, or dungeon, the place of execution or for one condemned to die.

Unlike Jewish law (40 lashes save one - II Cor 11:24), the Roman custom depended on the whims of the judge.

23 And when they had inflicted **many blows** upon them, they threw them into prison, ordering the jailer to keep them safely.

24 Having received this order, he put them into the **inner prison** and fastened their feet in the stocks.

**Paul and Silas had endured:**

- \*Injustice
  - \*Being beaten with rods
  - \*Being put in the dungeon
  - \*Being placed in stocks
  - \*Lack of sleep, hunger
- Phil 4:10-13**

It was customary to subject the jailer to the punishment due the prisoner, if he let them escape  
**-Acts 12:19**

**What was he asking?**

- \*Saved from sins?
- \*Saved from punishment?

**Is baptism included in believing?**

- Mark 16:16
- Acts 2:37,38
- Acts 8:35,36
- Acts 9:1-17; 22:1-16

**He charges the authorities with:**

- (1) Beating publicly
- (2) Beating uncondemned men
- (3) Beating Roman citizens  
-Acts 22:22-29
- (4) Cast into prison

25 About midnight **Paul and Silas were praying and singing hymns to God**, and the prisoners were listening to them, **Why? - This was an unusual event!**

26 and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. **Acts 4:31**

27 When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, "Do not harm yourself, for we are all here." **Why did no one leave?**

29 And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas.

30 Then he brought them out and said, "Sirs, what must I do to be saved?"

31 And they said, "**Believe in the Lord Jesus**, and you will be saved, you and your household."

32 And they spoke the word of the Lord to him and to all who were in his house.

33 And he took them the same hour of the night and washed their wounds; and **he was baptized at once**, he and all his family.

34 Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that **he had believed in God**.

35 But when it was day, the magistrates sent the police, saying, "Let those men go."

36 And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace."

37 But Paul said to them, "They have beaten us publicly, uncondemned, men who are **Roman citizens**, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out."

38 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens.

39 So they came and apologized to them. And they took them out and asked them to leave the city.

40 So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

**How is this type of reaction possible?**

- \***Sovereign Ruler**  
-Ecc 9:1; Rom 8:28;  
-Phil 4:6-7
- \***Sure Retribution**  
-Matt 25:31-46;  
-Rom 12:14-21
- \***Servant's Release**  
-Ecc 2:24-26; 3:12-13;  
-5:18-20; Matt 6:19-21
- \***Saint's Reward**  
-James 1:12;  
-Rom 8:16-25

It was common, among the Greeks and Romans, for a man to commit suicide when he was encompassed with dangers from which he could not escape  
**-e.g. Brutus and Cassius**

**What does it mean to "Believe?"**

- Matt 22:34-40
- John 3:16
- Acts 4:12
- Acts 13:38-39
- Rom 13:8-10
- James 2:14-26

No reason is given for their change of heart

-The **Valerian law** forbade any Roman citizen to be bound.  
-The **Porcian law** forbade any to be beaten with rods

**Acts 16:14,15**

Why did they not just leave quietly - Matt 5:13

### **Facts and History of Philippi**

Philippi was ten miles northwest of Neapolis, on a plain bounded by Mount Pangaeus to the north and northeast, with the rivers Strymon and Nestos on either side. It lay astride the Via Egnatia and near the Gangites River, a tributary of the Strymon. It was located in ancient Macedonia, or modern day Greece.

The history of the site of Philippi begins in 360/359 B.C. when the colonists from Thasos founded the first city, called Krenides ("springs"). In 356 B.C. the city is endangered by the Thacians and it turns to king Philip II for support. Philip had already foreseen the economic and strategic importance of the city, so he conquered it, he fortified it and he renamed it after himself (Philippi).

Philip II of Macedon (father of Alexander the Great) established a large Greek colony there in 356 B.C. He changed the name of the area from Krenides ("springs") to Philippi. Philippi became part of the Roman Empire in 167 B.C., following the battle of Pydna. Shortly after 146 B.C. it was connected to other important Roman cities by the Via Egnatia.

During Roman times, the fame of Philippi stemmed from its having been the site of the decisive battle of the second civil war in 42 B.C., when Mark Anthony and Octavian (later Augustus Caesar) defeated Brutus and Cassius. After the war many Roman army veterans were settled at Philippi and the city was designated a Roman colony. Philippi's importance during the NT period, therefore, resulted from its agriculture, its strategic commercial location on both sea and land routes, its still functioning gold mines, and its status as a Roman Colony.

#### *Excavations*

Archaeological work has revealed a large and well-preserved forum, a theater, the alleged jail of Paul and several Byzantine churches, including one of the earliest churches known in Greece. The number of churches in the city in the Byzantine period indicate Philippi's importance to Christians at this time. A series of earthquakes apparently destroyed many of the buildings and probably contributed to the city's decline.

### **Paul's Second Missionary Journey**

"Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached The Word of The Lord and see how they are doing." (Acts 15:36)

The second journey began on a rather unfortunate circumstance: "Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him,

because he had deserted them in Pamphylia and had not continued with them in the word. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left." (Acts 15:37-40)

The reason for the quarrel was that during Paul's First Missionary Journey, the young Mark had left Paul and Barnabas and returned home early in the journey. Although Paul and Barnabas apparently never again traveled together, there was no lasting animosity between them - Paul later spoke highly of Barnabas. Paul also made up with Mark, who later was with him during Paul's imprisonment in Rome (Colossians 4:10, 2 Timothy 4:11).

Paul's second missionary journey began about 49 AD, and like the first journey, it was no "10-day excursion." He would not return for about 3 years, until 52.

The previous journey began by sailing to Cyprus, but this time he set out overland through Syria and Cilicia, to revisit the churches he had earlier established in Asia, including those at Derbe, and then at Lystra where Timothy joined him (Acts 16:1-5). From there they continued northward through Phrygia and Galatia (Acts 16:6). Paul remained in Galatia for some time due to an unspecified illness (Galatians 4:13-14).

From Galatia, Paul then intended to travel northeastward through Bithynia, a region on the shore of the Black Sea, however "they tried to enter Bithynia, but The Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas." (Acts 16:7-8). Troas was on the shore of the The Aegean Sea -Jesus Christ Himself was directing Paul westward from Asia, where Paul had intended to remain, toward Greece. Paul was taking the Gospel across to Europe.

At Troas, "During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." (Acts 16:9). Paul realized that the vision was a message from The Lord, so the very next day he sailed across the Dardanelles, also called the Hellespont, which separated him from Europe.

In Macedonia, churches were established through Philippi (Acts 16:11-39), Thessalonica (Acts 17:1-9), and Berea (Acts 17:10-15). The journey was not without its problems - Paul and Silas were often opposed by those who refused to believe, and were once thrown in jail for casting the spirit out of a Fortune Teller (Acts 16:16-40). It seems that riots and mobs were always close at hand.

To escape the deadly threats made against him, "the brothers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea. The men who accompanied Paul brought him to Athens and then left with instructions for Silas and Timothy to join him as soon as possible." (Acts 17:14-15). It was then, while waiting for them, that Paul made his now-famous visit to Athens (see Paul In Athens).

From Athens Paul crossed over to Corinth, the seat of the Roman government of Achaia. He remained there for a year and a half, spreading The Word to Jews and Greeks with much success. Also at Corinth, he wrote his two epistles to the church of Thessalonica, his earliest apostolic letters - today known as First and Second Thessalonians.

After numerous other spiritually profitable visits throughout the region, Paul then began making his homeward journey because he wanted to observe Pentecost at Jerusalem. He was accompanied by Aquila and Priscilla as far as Ephesus. From there he made his way by sea, through Rhodes and Cyprus to Caesarea. From there he went up to Jerusalem.

### **Difficult Start to Paul's Second Missionary Journey**

#### **Acts 15:36-41 (ESV)**

<sup>36</sup> And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." <sup>37</sup> Now Barnabas wanted to take with them John called Mark. <sup>38</sup> But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. <sup>39</sup> And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, <sup>40</sup> but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, strengthening the churches.

### **Derbe and Lystra**

#### **Acts 14:19-23 (ESV)**

<sup>19</sup> But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. <sup>20</sup> But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. <sup>21</sup> When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, <sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. <sup>23</sup> And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

### **Timothy – Paul's Child in the Faith**

#### **1 Timothy 1:1-2 (ESV)**

<sup>1</sup> Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope, <sup>2</sup> To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Timothy's Mother and Grandmother

**2 Timothy 1:4-5 (ESV)**

<sup>4</sup> As I remember your tears, I long to see you, that I may be filled with joy. <sup>5</sup> I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

Timothy and Paul

**Romans 16:21 (ESV)**

<sup>21</sup> Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

**1 Corinthians 4:17 (ESV)**

<sup>17</sup> That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.

**1 Thessalonians 3:1-6 (ESV)**

<sup>1</sup> Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, <sup>2</sup> and we sent Timothy, our brother and God's coworker in the gospel of Christ, to establish and exhort you in your faith, <sup>3</sup> that no one be moved by these afflictions. For you yourselves know that we are destined for this. <sup>4</sup> For when we were with you, we kept telling you beforehand that we were to suffer affliction, just as it has come to pass, and just as you know. <sup>5</sup> For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain. <sup>6</sup> But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you—

**Philippians 1:1 (ESV)**

<sup>1</sup> Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:

**Philippians 2:19 (ESV)**

<sup>19</sup> I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you.

**Colossians 1:1-2 (ESV)**

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, <sup>2</sup> To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father.

**Philemon 1:1-3 (ESV)**

<sup>1</sup> Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker <sup>2</sup> and Apphia our sister and Archippus our fellow soldier, and the church in your house: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

**Timothy's Circumcision**

**Acts 15:1-2 (ESV)**

<sup>1</sup> But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.

**Acts 15:19-21 (ESV)**

<sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, <sup>20</sup> but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. <sup>21</sup> For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."

**Galatians 5:2-3 (ESV)**

<sup>2</sup> Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. <sup>3</sup> I testify again to every man who accepts circumcision that he is obligated to keep the whole law.

**Acts 15:22-29 (ESV)**

<sup>22</sup> Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, <sup>23</sup> with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. <sup>24</sup> Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, <sup>25</sup> it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. <sup>28</sup> For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: <sup>29</sup> that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

**Paul's Infirmary in Galatia**

**Galatians 4:13-14 (ESV)**

<sup>13</sup> You know it was because of a bodily ailment that I preached the gospel to you at first,  
<sup>14</sup> and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus.

**"We" Passages in Acts**

**Acts 17:1 (ESV)**

<sup>1</sup> Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

**Acts 20:1-6 (ESV)**

<sup>1</sup> After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. <sup>2</sup> When he had gone through those regions and had given them much encouragement, he came to Greece. <sup>3</sup> There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. <sup>4</sup> Sopater of Berea, the son of Pyrrhus from Berea, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. <sup>5</sup> These went on ahead and were waiting for us at Troas, <sup>6</sup> but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

**Paul's Visit to Synagogues**

**Acts 13:5 (ESV)**

<sup>5</sup> When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.

**Acts 13:14 (ESV)**

<sup>14</sup> but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

**Acts 17:1 (ESV)**

<sup>1</sup> Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

**Acts 17:10 (ESV)**

<sup>10</sup> The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

**Acts 17:16-17 (ESV)**

<sup>16</sup> Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. <sup>17</sup> So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

**Acts 19:1-10 (ESV)**

<sup>1</sup> And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. <sup>2</sup> And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." <sup>3</sup> And he said, "Into what then were you baptized?" They said, "Into John's baptism." <sup>4</sup> And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." <sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. <sup>7</sup> There were about twelve men in all. <sup>8</sup> And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. <sup>9</sup> But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. <sup>10</sup> This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

**Thyatira**

**Revelation 2:18-29 (ESV)**

<sup>18</sup> "And to the angel of the church in Thyatira write: 'The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. <sup>19</sup> " 'I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. <sup>20</sup> But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. <sup>21</sup> I gave her time to repent, but she refuses to repent of her sexual immorality. <sup>22</sup> Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, <sup>23</sup> and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you as your works deserve. <sup>24</sup> But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. <sup>25</sup> Only hold fast what you have until I come. <sup>26</sup> The one who conquers and who keeps my works until the end, to him I will give authority over the nations, <sup>27</sup> and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He who has an ear, let him hear what the Spirit says to the churches.'



*they needed the water for ceremonial washings. These women were either Jews or proselytes.*

*This river would have been the Gangites which is a tributary of the Strymon river.*

14 Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

*Seller of Purple – Either the purple dye or the fabric that was already dyed. Purple dye, which was made from the murex shell, was one of the most valuable commodities of antiquity. The crimson color of royal purple was created by using the Murex brandaris shell. The rare and brilliant color was used by the emperors of Rome. At that time, the dye cost the equivalent of \$10,000 a pound. Purple fabric was used on the official toga at Rome and in Roman colonies. The term "royal purple" is still used today.*

*Thyatira – famous for making purple dyes and dying clothes. City was located in western Asia Minor, in the province of Lydia. Thyatira was one of the seven churches of Asia mentioned in Rev. 2:18.*

*Lydia – could refer to "the Lydian lady." Some have speculated that this could be Euodia or Syntyche (Philippians 4:2), or possibly the "true companion" (4:3). This is all just conjecture.*

15 And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

*Small Beginnings... the conversion of Lydia and her household – first European converts. Lydia's house became the center for Paul's outreach in Philippi.*

### Oracle at Delphi



Dating back to 1400 BC, the Oracle of Delphi was the most important shrine in all Greece, and in theory all Greeks respected its independence. Built around a sacred spring, Delphi was considered to be the omphalos - the center (literally navel) of the world.

People came from all over Greece and beyond to have their questions about the future answered by the Pythia, the priestess of Apollo. And her answers, usually cryptic, could determine the course of everything from when a farmer planted his seedlings, to when an empire declared war.

Arguments over the correct interpretation of an oracle were common, but the oracle was always happy to give another prophecy if more gold was provided. A good example is the famous incident before the Battle of Salamis when the Pythia first predicted doom and later predicted that a 'wooden wall' (interpreted by the Athenians to mean their ships) would save them.

The lack of a strict religious dogma associated with the worship of Greek gods also encouraged scholars to congregate at Delphi, and it became a focal point for intellectual enquiry, as well as an occasional meeting place where rivals could negotiate.

Delphi became a fantastic showcase of art treasures and all Greek states would send rich gifts to keep the Oracle on their side. It finally came to an end in the 4th century AD when a newly Christian Rome proscribed its prophesying.

Delphi is located on a plateau on the slope of Mount Parnassus, next to the Sanctuary of Apollo, the site of the ancient Oracle. This semicircular spur is known as Phaedriades, and overlooks the Pleistos Valley. Southwest of Delphi, about 15 km away, is the harbor-city of Kirrha on the Corinthian Gulf.

### The Python – Pythia

From a late myth that deviates from much older ones, when young, Apollo killed the chthonic serpent Python, named Pythia in older myths, but according to some later accounts his wife, Pythia, who lived beside the Castalian Spring, according to some because Python had attempted to rape Leto while she was pregnant with Apollo and Artemis. The bodies of the pair were draped around his Rod, which, with the wings created the caduceus symbolic of the god. This spring flowed toward the temple but disappeared beneath, creating a cleft which emitted vapors that caused the Oracle at Delphi to give her prophecies. Apollo killed Python but had to be punished for it, since she was a child of Gaia. The shrine dedicated to Apollo was originally dedicated to Gaia and then, possibly to Poseidon. The name Pythia remained as the title of the Delphic Oracle. As punishment for this murder Apollo was sent to serve in menial tasks for eight years. A festival, the Septeria, was performed annually portraying the slaying of the serpent, the flight, the atonement and the return of the God. The Pythian Games took place every four years to commemorate his victory.

The Pythia (Gr. Πύθια) was the priestess presiding over the Oracle of Apollo at Delphi, located on the slopes of Mount Parnassus. The Pythia was widely credited with giving prophecies inspired by Apollo, giving her a prominence unusual for a woman in male-dominated ancient Greece. The Delphic oracle was established in the 8th century BCE. Its last recorded response was given in 393 CE, when the emperor Theodosius I ordered pagan temples to cease operation. During this period the Delphic Oracle was the most prestigious and authoritative oracle in the Greek world.

The oracle is one of the best-documented religious institutions of the classical Greek world. Writers who mention the oracle include Herodotus, Euripides, Sophocles, Plato, Aristotle, Pindar, Xenophon, Diodorus, Strabo, Pausanias, Plutarch, Livy, Justin, Ovid, Lucan and Julian.

The name of the Pythia derived from Pytho, which in myth was the original name of Delphi. The Greeks derived this place-name from the verb pythein (πύθειν, "to rot"), used of the decomposition of the body of the monstrous serpent Python after she was slain by Apollo.

It is often said that the Pythia delivered oracles in a frenzied state induced by vapors rising from the ground, and that she spoke gibberish which priests reshaped into the enigmatic prophecies preserved in Greek literature. This picture has been challenged by scholars such as Joseph Fontenrose and Lisa Maurizio, who show that the ancient sources uniformly represent the Pythia speaking intelligibly, and giving prophecies in her own voice. Recent geological investigations have shown the possibility that ethylene gas caused the Pythia's state of inspiration.

### The Demon and Paul

The course pursued by Paul was the same with that of Jesus, who invariably stopped the mouths of demons when they attempted to testify to his claims. The propriety of this course will be apparent upon observing: *First*, That to have permitted demons to testify for the truth would have convinced the people that there was an alliance between them and the preachers. *Second*, This supposed alliance would have caused all the good repute of Jesus and the apostles to reflect upon the demons, and all the evil repute of demons to reflect upon them. It was an ingenious effort of the devil to ally himself with Jesus Christ, in order the more effectually to defeat his purposes. If Christ and the apostles had given countenance to demons while telling the truth, they could have used their endorsement to gain credence when telling a lie; and thus, believers would have been left to the mercy of seducing spirits, fulfilling, with the apparent sanction of Christ, the prophesy of Paul that, "In the latter times men shall depart from the faith, giving heed to seducing spirits and teachings of demons, speaking lies in disguise, having the conscience seared with a hot iron." [382] To guard against this result, it was necessary to exorcise all demons who ventured to speak in favor of the truth.—Acts of the Apostles

**These men are the servants, etc.**—It is astonishing how such a testimony could be given in such a case; every syllable of it true, and at the same time full, clear, and distinct. But mark the deep design and artifice of this evil spirit:

1. He well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits, and that the whole was the effect of magic; and this, of course, would harden their hearts against the preaching of the Gospel.
2. The GENTILES, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In such a predicament is this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit, and that in the most incontestable manner; for what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs? And what could have saved the credit of these apostles but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them in compact?

—Adam Clarke's Commentary

**Verse 17.** *The same followed Paul, etc.* Why she did this, or under what pretence, the sacred writer has not informed us. Various conjectures have been formed of the reason why this was done. It may have been,

(1.) that as she prophesied for gain, she supposed that Paul and Silas would reward her if she publicly proclaimed that they were the servants of God. Or,

(2.) because she was conscious that an evil spirit possessed her, and that she feared that Paul and Silas would expel that spirit; and that, by proclaiming them to be the servants of God, she hoped to conciliate their favour. Or,

(3.) more probably, it was because she saw evident tokens of their being sent from God, and that their doctrine would prevail; and by proclaiming this she hoped to acquire more authority, and a higher reputation for being herself inspired. Comp. [Mark 5:7](#).

(\*) "most high God" [Genesis 14:18-22](#)

(\*) "way of salvation" [Acts 18:26](#), [Hebrews 10:20](#)

—Barnes' Notes on the New Testament

### Place of Prayer

#### **Acts 16:13 (ESV)**

<sup>13</sup> And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together.

### "We" Passages in Acts

#### **Acts 16:10 (ESV)**

<sup>10</sup> And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

### Powers of Demons

#### **2 Thessalonians 2:9 (ESV)**

<sup>9</sup> The coming of the lawless one is by the activity of Satan with all power and false signs and wonders,

### Demons Recognize Jesus

#### **Matthew 8:28-34 (ESV)**

<sup>28</sup> And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way. <sup>29</sup> And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" <sup>30</sup> Now a herd of many pigs was feeding at some distance from them. <sup>31</sup> And the demons begged him, saying, "If you cast us out, send us away into the herd of pigs." <sup>32</sup> And he said to them, "Go." So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea

and drowned in the waters. <sup>33</sup> The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men. <sup>34</sup> And behold, all the city came out to meet Jesus, and when they saw him, they begged him to leave their region.

**Mark 1:21-28 (ESV)**

<sup>21</sup> And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. <sup>22</sup> And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. <sup>23</sup> And immediately there was in their synagogue a man with an unclean spirit. And he cried out, <sup>24</sup> "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are— the Holy One of God." <sup>25</sup> But Jesus rebuked him, saying, "Be silent, and come out of him!" <sup>26</sup> And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. <sup>27</sup> And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him." <sup>28</sup> And at once his fame spread everywhere throughout all the surrounding region of Galilee.

**Mark 3:7-12 (ESV)**

<sup>7</sup> Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea <sup>8</sup> and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him. <sup>9</sup> And he told his disciples to have a boat ready for him because of the crowd, lest they crush him, <sup>10</sup> for he had healed many, so that all who had diseases pressed around him to touch him. <sup>11</sup> And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God." <sup>12</sup> And he strictly ordered them not to make him known.

**Mark 5:1-20 (ESV)**

<sup>1</sup> They came to the other side of the sea, to the country of the Gerasenes. <sup>2</sup> And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. <sup>3</sup> He lived among the tombs. And no one could bind him anymore, not even with a chain, <sup>4</sup> for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. <sup>5</sup> Night and day among the tombs and on the mountains he was always crying out and bruising himself with stones. <sup>6</sup> And when he saw Jesus from afar, he ran and fell down before him. <sup>7</sup> And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." <sup>8</sup> For he was saying to him, "Come out of the man, you unclean spirit!" <sup>9</sup> And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." <sup>10</sup> And he begged him earnestly not to send them out of the country. <sup>11</sup> Now a great herd of pigs was feeding there on the hillside, <sup>12</sup> and they begged him, saying, "Send us to the pigs; let us enter them." <sup>13</sup> So he gave them permission. And the unclean spirits came out, and entered the pigs, and the herd, numbering about two thousand,

rushed down the steep bank into the sea and were drowned in the sea. <sup>14</sup> The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. <sup>15</sup> And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. <sup>16</sup> And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. <sup>17</sup> And they began to beg Jesus to depart from their region. <sup>18</sup> As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. <sup>19</sup> And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." <sup>20</sup> And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

### **Luke 4:31-37 (ESV)**

<sup>31</sup> And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, <sup>32</sup> and they were astonished at his teaching, for his word possessed authority. <sup>33</sup> And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup> "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are— the Holy One of God." <sup>35</sup> But Jesus rebuked him, saying, "Be silent and come out of him!" And when the demon had thrown him down in their midst, he came out of him, having done him no harm. <sup>36</sup> And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" <sup>37</sup> And reports about him went out into every place in the surrounding region.

### **Luke 8:26-39 (ESV)**

<sup>26</sup> Then they sailed to the country of the Gerasenes, which is opposite Galilee. <sup>27</sup> When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. <sup>28</sup> When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." <sup>29</sup> For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) <sup>30</sup> Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. <sup>31</sup> And they begged him not to command them to depart into the abyss. <sup>32</sup> Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. <sup>33</sup> Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned. <sup>34</sup> When the herdsmen saw what had happened, they fled and told it in the city and in the country. <sup>35</sup> Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. <sup>36</sup> And those who had seen it told them how the demon-possessed man had been healed. <sup>37</sup> Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for

they were seized with great fear. So he got into the boat and returned. <sup>38</sup>The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, <sup>39</sup>"Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

### **Most High God**

#### **Numbers 24:16 (ESV)**

<sup>16</sup> the oracle of him who hears the words of God, and knows the knowledge of the Most High, who sees the vision of the Almighty, falling down with his eyes uncovered:

#### **Psalms 78:35 (ESV)**

<sup>35</sup> They remembered that God was their rock, the Most High God their redeemer.

#### **Isaiah 14:14 (ESV)**

<sup>14</sup> I will ascend above the heights of the clouds; I will make myself like the Most High.'

#### **Daniel 3:26 (ESV)**

<sup>26</sup> Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!" Then Shadrach, Meshach, and Abednego came out from the fire.

#### **Daniel 4:32 (ESV)**

<sup>32</sup> and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, until you know that the Most High rules the kingdom of men and gives it to whom he will."

#### **Daniel 5:18 (ESV)**

<sup>18</sup> O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty.

#### **Daniel 5:20-21 (ESV)**

<sup>20</sup> But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him. <sup>21</sup> He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will.

### Apostles with Power over Demons

#### **Mark 16:17 (ESV)**

<sup>17</sup> And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

### Leaving Philippi

#### **Acts 16:39-40 (ESV)**

<sup>39</sup> So they came and apologized to them. And they took them out and asked them to leave the city. <sup>40</sup> So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

### Disturbing the City

#### **Luke 23:1-5 (ESV)**

<sup>1</sup> Then the whole company of them arose and brought him before Pilate. <sup>2</sup> And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." <sup>3</sup> And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." <sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." <sup>5</sup> But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

### Roman Citizen

#### **Acts 16:37-39 (ESV)**

<sup>37</sup> But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." <sup>38</sup> The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. <sup>39</sup> So they came and apologized to them. And they took them out and asked them to leave the city.

### Paul and Silas' Response

#### **Philippians 4:10-13 (ESV)**

<sup>10</sup> I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. <sup>11</sup> Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. <sup>12</sup> I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. <sup>13</sup> I can do all things through him who strengthens me.

**II Corinthians 11:24-25 (ESV)**

<sup>24</sup>Five times I received at the hands of the Jews the forty lashes less one. <sup>25</sup>Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea

**I. The Sovereign Ruler**

**I am ready for the unexpected and unfair if I believe in my heart that God is in control of my life.**

**Ecclesiastes 9:1 (ESV)**

<sup>1</sup>But all this I laid to heart, examining it all, how the righteous and the wise and their deeds are in the hand of God. Whether it is love or hate, man does not know; both are before him.

**Philippians 4:6-7 (ESV)**

<sup>6</sup>do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

**Romans 8:28 (ESV)**

<sup>28</sup>And we know that for those who love God all things work together for good, for those who are called according to his purpose.

**II. The Sure Retribution**

**I am ready for the unexpected and unfair if I believe that eternity will correct the injustices of this life.**

**Matthew 25:31-46 (ESV)**

<sup>31</sup>"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup>Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup>And he will place the sheep on his right, but the goats on the left. <sup>34</sup>Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup>I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' <sup>37</sup>Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup>And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup>And when did we see you sick or in prison and visit you?' <sup>40</sup>And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' <sup>41</sup>"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and

his angels. <sup>42</sup> For I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' <sup>44</sup> Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' <sup>45</sup> Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' <sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life."

### **Romans 12:14-21 (ESV)**

<sup>14</sup> Bless those who persecute you; bless and do not curse them. <sup>15</sup> Rejoice with those who rejoice, weep with those who weep. <sup>16</sup> Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be conceited. <sup>17</sup> Repay no one evil for evil, but give thought to do what is honorable in the sight of all. <sup>18</sup> If possible, so far as it depends on you, live peaceably with all. <sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." <sup>20</sup> To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." <sup>21</sup> Do not be overcome by evil, but overcome evil with good.

### **III. The Servant's Release**

#### **Ecclesiastes 2:24-26 (ESV)**

<sup>24</sup> There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. **This also, I saw, is from the hand of God,** <sup>25</sup> **for apart from him who can eat or who can have enjoyment?** <sup>26</sup> For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God. This also is vanity and a striving after wind.

#### **Ecclesiastes 3:12-13 (ESV)**

<sup>12</sup> I perceived that there is nothing better for them than to be joyful and to do good as long as they live; <sup>13</sup> also that everyone should eat and drink and take pleasure in all his toil—**this is God's gift to man.**

#### **Ecclesiastes 5:18-20 (ESV)**

<sup>18</sup> Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his lot. <sup>19</sup> Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—**this is the gift of God.** <sup>20</sup> For he will not much remember the days of his life because God keeps him occupied with joy in his heart.

**Matthew 6:19-21 (ESV)**

<sup>19</sup>“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

**IV. The Saint’s Reward**

**I am ready for the unexpected and unfair when I know in my heart that there is nothing wrong with God’s memory.**

**James 1:12 (ESV)**

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test **he will receive the crown of life**, which God has promised to those who love him.

**Illustration: Gymnast With a Broken Knee**

In the 1976 Olympics in Montreal, a Japanese gymnast, Shun Fujimoto, was competing in the team competition. Somehow, during the floor exercises, he broke his right knee. It was obvious to all reasonable observers that he would be forced to withdraw. But they reckoned without the determination of a true competitor. On the following day, Fujimoto competed in his strongest event, the rings. His routine was excellent, but the critical point lay ahead—the dismount. Without hesitation, Fujimoto ended with a twisting, triple somersault. There was a moment of intense quiet as he landed with tremendous impact on his wounded knee. Then came thundering applause as he stood his ground. Later, reporters asked about that moment and he replied, “The pain shot through me like a knife. It brought tears to my eyes. But now I have a gold medal and the pain is gone.”

Gary Inrig, *A Call to Excellence*, (Victor Books, a division of SP Publ., Wheaton, Ill, 1985), p. 152

**Romans 8:16-25 (ESV)**

<sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. <sup>18</sup> **For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.** <sup>19</sup> For the creation waits with eager longing for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope <sup>21</sup> that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation has been groaning together in the pains of childbirth until now. <sup>23</sup> And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. <sup>24</sup> **For in**

**this hope we were saved.** Now hope that is seen is not hope. For who hopes for what he sees? <sup>25</sup> But if we hope for what we do not see, we wait for it with patience.

### Response to Prayer

#### **Acts 4:31 (ESV)**

<sup>31</sup> And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

### Executing the Jailer

#### **Acts 12:18-19 (ESV)**

<sup>18</sup> Now when day came, there was no little disturbance among the soldiers over what had become of Peter. <sup>19</sup> And after Herod searched for him and did not find him, he examined the sentries and ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.

### Believe in Jesus

#### **Matthew 22:34-40 (ESV)**

<sup>34</sup> But when the Pharisees heard that he had silenced the Sadducees, they gathered together. <sup>35</sup> And one of them, a lawyer, asked him a question to test him. <sup>36</sup> "Teacher, which is the great commandment in the Law?" <sup>37</sup> And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it: You shall love your neighbor as yourself. <sup>40</sup> On these two commandments depend all the Law and the Prophets."

#### **John 3:16 (ESV)**

<sup>16</sup> "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

#### **Acts 4:11-12 (ESV)**

<sup>11</sup> This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. <sup>12</sup> And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

#### **Acts 13:38-39 (ESV)**

<sup>38</sup> Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything <sup>39</sup> from which you could not be freed by the law of Moses.

#### **Romans 13:8-10 (ESV)**

<sup>8</sup> Owe no one anything, except to love each other, for the one who loves another has

fulfilled the law. <sup>9</sup>The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." <sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

### **James 2:14-26 (ESV)**

<sup>14</sup>What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup>If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup>and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? <sup>17</sup>So also faith by itself, if it does not have works, is dead. <sup>18</sup>But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. <sup>19</sup>You believe that God is one; you do well. Even the demons believe—and shudder! <sup>20</sup>Do you want to be shown, you foolish person, that faith apart from works is useless? <sup>21</sup>Was not Abraham our father justified by works when he offered up his son Isaac on the altar? <sup>22</sup>You see that faith was active along with his works, and faith was completed by his works; <sup>23</sup>and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"— and he was called a friend of God. <sup>24</sup>You see that a person is justified by works and not by faith alone. <sup>25</sup>And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? <sup>26</sup>For as the body apart from the spirit is dead, so also faith apart from works is dead.

### **Baptism's Role in Belief**

#### **Mark 16:16 (ESV)**

<sup>16</sup>Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

#### **Acts 2:37-38 (ESV)**

<sup>37</sup>Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" <sup>38</sup>And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

#### **Acts 8:35-37 (ESV)**

<sup>35</sup>Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. <sup>36</sup>And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" <sup>37</sup>

#### **Acts 9:1-19 (ESV)**

<sup>1</sup>But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup>and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to

Jerusalem. <sup>3</sup> Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. <sup>4</sup> And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" <sup>5</sup> And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting." <sup>6</sup> But rise and enter the city, and you will be told what you are to do." <sup>7</sup> The men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup> Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. <sup>9</sup> And for three days he was without sight, and neither ate nor drank. <sup>10</sup> Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." <sup>11</sup> And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, <sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." <sup>13</sup> But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. <sup>14</sup> And here he has authority from the chief priests to bind all who call on your name." <sup>15</sup> But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. <sup>16</sup> For I will show him how much he must suffer for the sake of my name." <sup>17</sup> So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit." <sup>18</sup> And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; <sup>19</sup> and taking food, he was strengthened. For some days he was with the disciples at Damascus.

### **Acts 22:1-16 (ESV)**

<sup>1</sup> "Brothers and fathers, hear the defense that I now make before you." <sup>2</sup> And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said: <sup>3</sup> "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. <sup>4</sup> I persecuted this Way to the death, binding and delivering to prison both men and women, <sup>5</sup> as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished. <sup>6</sup> "As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' <sup>8</sup> And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' <sup>9</sup> Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. <sup>10</sup> And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise, and go into Damascus, and there you will be told all that is appointed for you to do.' <sup>11</sup> And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus. <sup>12</sup> "And one Ananias, a devout man according to the law, well spoken of by all

the Jews who lived there, <sup>13</sup> came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And at that very hour I received my sight and saw him. <sup>14</sup> And he said, 'The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; <sup>15</sup> for you will be a witness for him to everyone of what you have seen and heard. <sup>16</sup> And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.'

### **Beating Roman Citizens**

#### **Acts 22:22-29 (ESV)**

<sup>22</sup> Up to this word they listened to him. Then they raised their voices and said, "Away with such a fellow from the earth! For he should not be allowed to live." <sup>23</sup> And as they were shouting and throwing off their cloaks and flinging dust into the air, <sup>24</sup> the tri-bune ordered him to be brought into the barracks, saying that he should be examined by flogging, to find out why they were shouting against him like this. <sup>25</sup> But when they had stretched him out for the whips, Paul said to the centurion who was standing by, "Is it lawful for you to flog a man who is a Roman citizen and uncondemned?" <sup>26</sup> When the centurion heard this, he went to the tribune and said to him, "What are you about to do? For this man is a Roman citizen." <sup>27</sup> So the tribune came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." <sup>28</sup> The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I am a citizen by birth." <sup>29</sup> So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

### **Lydia**

#### **Acts 16:14-15 (ESV)**

<sup>14</sup> One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup> And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.