# Second Missionary Journey Pt. 1 (Acts 15:36-16:40)

After the Jerusalem council, Luke records for Theophilus Paul’s Second Missionary Journey. A trip that seemingly has a rocky start with the dissention between Paul and Barnabas, yet in all of this, we see God work in an amazing way. Even in directing Paul and his new team to uncharted territories in need of Gospel witness. Ultimately, we can observe how the Spirit is leading Paul west, while his desire was to go east.



# Day One

## ~~The Beatles Break up~~ **Paul and Barnabas’ Separate** (15:36-41)

Chapter 15 ends with the perplexing account of Paul and Barnabas’ separation as they end their ministry partnership. Some have said that Luke could have avoided recording this for posterity’s sake, but this shows us the honesty of the Biblical writers, as the author describes the disagreement between these two pillars of the early church. Also, these verses serve as a bridge between the council of Jerusalem account and Paul’s second missionary journey

* V. 36 ~ “After some days” denotes a new section. In fact, in the second half of the book, Luke seems to use this phrase quote often (18:1; 21:5; 24:1, 24; 25:1; 28:11, 17). In this way, the author is introducing a new story or section.
* Paul proposes a plan: to go back and call on some of the cities they had previously visited and see how these new believers were doing. This was a follow-up on their earlier gospel endeavors.
* These cities were—Salamis (13:5), Paphos (13:6), Pisidian Antioch (13:14), Iconium (14:1), Lystra (14:8), Derbe (14:20), and Perge (14:25), and perhaps other cities that Luke did not mention.
* V. 37-38 ~ However, the plan never materializes because there is a dispute between Paul and Barnabas regarding a member of their evangelistic team, John Mark.
  + John Mark is Barnabas’ cousin (Colossians 4:10) and the son of Mary a disciple of Jesus, but also the woman in whose house the early church met (Acts 12:12).
  + John Mark had been a helper to Barnabas and Paul (Acts 13:5).
  + Barnabas wanted to take John Mark along with them, but Paul is not willing to let this young man come along.
  + Verse 38 tells us the reason why Paul does not think it was wise to do so, “who had deserted them in Pamphylia and had not gone with them to the work.”
  + Paul was referring to the event that he himself recorded in Acts 13:13, though there are not many details given by the author.
    - “Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.”
    - Luke does not get into the reason, nor the manner, John, left them in Pamphylia. Somehow, Mark leaves them and returns home.
    - What is noteworthy is what Luke records in 15:38. He employs the word, “deserted” which could be translated as distance oneself from or move away from someone or something. Mark had distanced himself from Paul and Barnabas and moved away from them, not only literally, but also it seems that this carries a force that his heart left as well.
    - Luke says, “and had not gone with them to the work.” Like a person who does not believe in what he is doing, Mark abandons the missionary work Paul and Barnabas is doing and leaves to go back home to Jerusalem.
* V. 39~While Barnabas thinks that Mark needs a second chance, Paul “kept insisting” (38) that they should stay cleared of him. This difference of opinion turns into “a sharp disagreement” this Greek term implies “the strong emotional involvement of both parties.[[1]](#footnote-2)” Luke does not tell us if the disagreement was expressed in an outburst of anger, but what we do know by reading Acts is that this difference led to the separation of these ministry partners. This is the last time we see Barnabas in Acts[[2]](#footnote-3).
* As they separate, Barnabas takes John Mark as his new coworker and they visit the churches that were established in Salamis and Paphos (Cyprus). Fulfilling the Paul’s desire to visit the brethren in the churches they had established (15:36).
* V. 40-41~ Meanwhile, Paul takes along Silas and they depart
  + Paul’s choice of Silas is very important. See footnote.[[3]](#footnote-4)
  + He continues on his original plan to return to the sites of his previous missionary efforts, and he traveling through Syria and Cilicia and strengthening the churches. In this way, we could say that “with regard to the Gentile mission the conflict ultimately produces a positive result.”[[4]](#footnote-5)

# **Day One- Questions**

1. Read verse 36. What is the function of this verse in this narrative?
2. What does the phrase ‘had not gone with them to the work’ suggest?
3. Why were there such a disagreement between Paul and Barnabas?
4. What is the aftermath of this separation?

# Day Two

## Timothy Joins the Team (16:1-5)

* In these verses, Luke narrates how Timothy joins the Pauline team and relates the delivery of the apostolic letter to the churches. He continues to tell of the development and extending of the churches in the region.
* V. 1-2~ According to Paul’s original desire, he and Silas continued to go north through Cilicia and the cities where they had established churches on their first missionary journey. As they move east to west, they reached Derbe, Lystra and Iconium. At Lystra, they found a young disciple called Timothy, who was of mixed heritage (his father is Greek and his mother was a Jewish woman). It seems like his conversion to the way dated back to Paul’s first visit to the city in 14:20. Luke says that this young man is “well-spoken of by the brethren who were in Lystra and Iconium”
* V. 3~ **Paul wanted this man to go with him**, probably as a helper as Mark had been. There was a problem, however. The Jews to whom Paul would be preaching the gospel would be offended if a man with a Jewish mother was uncircumcised. So, Paul took him and circumcised him; apparently, he had been uncircumcised because of his father’s influence.
* This appears to contradict Paul’s thinking in Galatians 2:3–5 where he refused to let Titus be circumcised. The situations, however, were different. In Galatians 2 the issue was the method of justification; here it was a question of not giving offense (cf. 1 Cor. 9:19–23). The Jerusalem Council, of course, had determined circumcision was not necessary for salvation (Acts 15:10–11, 19). In Acts 16 Paul acted as he did for the sake of the ministry; it was a wise move.[[5]](#footnote-6)
* V.4~ Part of Paul's ministry included acquainting the churches in Galatia with the directives ("ordinances") formulated at the Jerusalem Council.
  + The letter containing those decisions was addressed only to ‘the Gentile believers in Antioch, Syria and Cilicia’ (15:23), but Paul and Silas saw the need to make it more widely known. One reason for this must have been the disturbance caused by those who were preaching the necessity of circumcision for Gentile believers in the South Galatian churches (cf. Gal. 5:1–12; 6:12–16). ‘Since the decisions explicitly relieved the Gentile Christians from taking the step of circumcision, the mention of them here underlines the fact that Timothy was being treated *as a Jew*, and that his experience was no precedent for what Gentiles should do.’[[6]](#footnote-7)
* V.5~ This verse concludes the narrative of Paul’s return visit to these churches of his first mission. This is one of the many summary statements that Luke gives us.[[7]](#footnote-8) And in this case, this summary underlines the importance of Paul’s concern to fortify and nurture the churches of his prior missionary efforts. He was not only concerned with planting the seed but also to see them grow and bear fruit. This led him to undertake the rigorous trip to southern Galatia through rugged terrain and mountain passes. He accomplished what he sought: the churches were strengthened. They flourished. They were more prepared than ever to carry on when he left.[[8]](#footnote-9)

# **Day Two- Questions**

1. Who was Timothy and why did Paul asked him to join his team?
2. Why was Timothy circumcised? What is the big deal?
3. What is the summary statement of v.5 important?

# Day Three

### God’s leading to the Macedonian Area (16:6-40)

* In these verses we see how the Spirit leads Paul and his companions to follow exactly where they need to go. Paul’s desire to go and visit these new established churches was worthy of emulation, yet the Spirit has a different plan.
  + As Longenecker writes, “The missionary journeys of Paul reveal an extraordinary combination of strategic planning and sensitivity to the guidance of the Holy Spirit in working out the details of the main goals.[[9]](#footnote-10)”

### The Call to Macedonia (16:6-10)

* V.6~ Phrygia was a geographical region, and Galatia was a Roman province. Phrygia was part of Galatia as well as part of the province of Asia that lay west of Galatia. The province of Asia was one of several Roman provinces that occupied the larger district of Asia Minor. Asia Minor was ancient Anatolia and modern western Turkey.[[10]](#footnote-11)
  + As Paul is readying himself for ministry in these new areas in the eastern part of the Roman Empire, he is stopped in his tracks by the Holy Spirit. Luke does not tell the reader as to how he was stopped, was it a vision? A conversation? A feeling? What we do know is that God had other plans for Paul and his team.
* V.7~ After getting the first negative response by the Holy Spirit, Paul decides to continue to go East, but this time he goes North to Mysia and he was attempting to go into Bithynia. Once again, he is prevented from doing so by what Luke calls, “the Spirit of Jesus.”
  + As with the first response, Luke does not let us into how this happened, but what we do know is that the residents of these areas did eventually hear the Gospel (see Luke 18:19-21, 24-19:41; 1 Peter 1:1).
* Vs. 8-9~ Finally they arrive to Troas, which was a seaport city on the Aegean Sean, near the ancient site of Troy. Here God gives Paul a vision in the middle of the night of a man. Paul recognizes that the man is of Macedonian origin, probably because of his speech and dress.
  + This man says, “Come over to Macedonia and help us.” This man asks for Paul to come help. The words of the man in the vision are focused on the imperative “help us”; the verb denotes “to render assistance to someone in need.” Now Paul can only help if he crosses over to Macedonia.[[11]](#footnote-12)
  + Macedonia was a Roman province that comprised roughly the northern half of ancient and modern Greece. Its name honored Philip of Macedon, who was Alexander the Great's father.[[12]](#footnote-13)
* V.10~ Luke introduces “we” to his narration. The “we sections” (16:10–17; 20:5–16; 21:1–18; 27:1–28:16) suggest that Luke has now joined Paul’s company[[13]](#footnote-14). These passages possibly derive from a log that he kept. Luke “does not wish to make a great deal of his own personal participation in these events, especially since he seems only to have been an observer and recorder of the actions and words of others, and so he quietly and subtly includes the ‘we’ material, without fanfare, and thus without introduction.”[[14]](#footnote-15)

### The ministry in Philippi pt. 1 – Lydia’s Conversion (16:11-15)

* Luke devoted more space to Paul's evangelizing in Philippi than he did to the apostle's activities in any other city on the second and third journeys, even though Paul was there only briefly. It was the first European city in which Paul preached the gospel. The ancients did not view the Dardanelles as separating Europe and Asia, as we do today. Luke's original readers would have viewed Paul's crossing this narrow waterway that separates Europe and Asiatic Turkey as simply moving from one region to another within the Roman Empire.[[15]](#footnote-16)
* Vs. 11-12~ From Troas, the missionaries *put out to sea and ran a straight course to Samothrace*, an island at the northern extremity of the Aegean Sea, where they presumably spent the night. The total distance from Troas to Neapolis was about 156 miles (250 km.). “With a favorable wind, this could easily be accomplished in a couple of days, although the return journey took five (20:6). *The next day* they went on to *Neapolis* (modern Kavalla), the port of Philippi, which was about 10 miles or 16 km. further inland.”[[16]](#footnote-17)
  + **From** Neapolis the missionaries **traveled** the 10 miles on the Via Egnatia, the Egnatian Road **to Philippi**, which Luke described as **a Roman colony and the leading city of that district of Macedonia**.[[17]](#footnote-18)
* V.13~ Normally Paul went to the synagogue on the Sabbath day, and this "place of prayer" may have been a synagogue. On the other hand, Philippi may have had too few Jews to warrant a synagogue. It only took 10 Jewish men to establish a synagogue. Whether or not this "place of prayer" was a synagogue, worshippers of Yahweh met beside the Gangites River one and a half miles west of town in order to pray together and to do what the Jews did in a normal synagogue service.[[18]](#footnote-19)
  + By Luke’s account, it seems evident that there were not men present at this gathering. However, Paul preaches the gospel to those women who had assembled there.
* V.14~ Luke singles one person out: Lydia. Luke introduces Lydia much like he did Cornelius; with her name, profession, origin, and religious status. [Lydia, from the city of Thyatira, a seller of purple fabrics, a worshipper of God…]
  + Thyatira, her hometown in the province of Asia, was a city famous for its purple fabrics, dye, and cloth (cf. Rev. 2:18-29). During the Roman Period, laws restricted who could wear clothes dyed purple, because it was the most precious of all colors. Thus, Lydia certainly dealt with an exclusive and affluent clientele.[[19]](#footnote-20)
  + Lydia is a “worshipper of God”; which Luke used earlier- Cornelius is called a God-fearer.
  + “Worshipper of God” here has in view the fact that Lydia attends the Jewish synagogue; i.e., she is a Gentile who sympathizes with the Jewish faith and prays to Israel’s God. “Luke describes her as hospitable, gracious, and humble (v. 15); like Cornelius, she is the ideal God-fearer.”[[20]](#footnote-21)
  + Paul spoke, Lydia “was listening,” but it was the Lord who “opened” Lydia’s heart, causing her to understand and accept the gospel. On account of the Lord’s initiative, Lydia “responded” to the words spoken by Paul: she paid close attention and “responded” to the proclamation of the good news of Jesus[[21]](#footnote-22)
  + Polhill writes, “As he had with Cornelius, God responded to her faith and “opened her heart” to receive the gospel of Jesus Christ which Paul proclaimed. As always with divine grace, it was God’s Spirit moving in her heart that led to faith.”[[22]](#footnote-23)
* V. 15~ Lydia was then baptized, apparently soon after her faith in Christ. The members of her household probably refer to servants as well as to her children, if she was a widow.
  + That she was a woman of considerable means is evidenced by the size of her **house**. It would have to be ample enough to house four men as well as her household without embarrassment (cf. Acts 16:40).[[23]](#footnote-24)
  + Lydia shows the authenticity of her faith by her enthusiasm to provide hospitality to the apostle and his missionary team.
  + Lydia’s house becomes not only the basis for the subsequent missionary work of Paul in Philippi (vv. 16–17), but also the place where the emerging congregation of Philippi was meeting (v. 40).[[24]](#footnote-25)

# **Day Three- Questions**

1. As far as we know, why did the Holy Spirit and the Spirit of Jesus prevent Paul from following his perceived call?
2. What is the vision that Paul received? Why Macedonia?
3. What is the phrase ‘place of prayer’ meant? (v. 13)
4. Lydia was a worshipper of God. Does this mean she was saved?

# Day Four

* + 1. The ministry in Philippi pt. 2 – The Slave Girl Exorcism and its Consequences (16:16-24)
* Vs. 16-18 ~ After Lydia’s conversion, the reader is introduced to another woman who earns a lot of money, yet is not exactly what we saw in the God-fearing woman of Thyatira, it is just the opposite. Luke describes a very sad and hopeless scene as he continues to narrate the comings and goings of Paul and Silas in Philippi. Here we are introduced to a slave-girl who had a spirit of divination. The way the author describes her, makes her out to be quite young and she is demon-possessed. Verse 16 also says that she was being exploited by her owners because of her fortune-telling abilities.
  + This young girl is following Paul and his team saying, “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation.” This is reminiscing of Jesus’ ministry as well. Even though what she was saying was correct, Paul did not want any associating with a demon-possessed soothsaying girl, so after many days, Paul became annoyed (deeply disturbed) and he commanded the spirit to come out of her. Paul’s concern was that she was saying these things under the influence of an evil spirit and was thus confusing his pagan audience. On her lips, this claim could have been easily misunderstood. Moreover, bystanders could have imagined that Paul and Silas were possessed by similar spirits from the underworld*.*[[25]](#footnote-26)
* “When Jesus cast out a demon, the people expressed their amazement at the miracle (see Mark 1:27). But when Paul set the slave girl free from her soothsaying spirit, her owners reacted violently and arrested Paul and Silas.[[26]](#footnote-27)”
* Vs. 19-21~ Clearly the actions of the girl's masters against Paul and Silas, whom the people perceived as Jews, were prejudicial. They wanted to get even for causing them financial loss, not for preaching the gospel (cf. 19:24-27). Normally only wealthy people took the risk of prosecuting someone in court, since such action was very expensive. This is the first formal indictment (charge or accusation of a serious crime) against Paul that Luke recorded in Acts. The marketplace was the “agora.”[[27]](#footnote-28)[[28]](#footnote-29)
  + The slave-girl’s masters bring them before the chief magistrates and they bring an accusation that consists of two elements. 1) “These men are throwing our city into confusion, being Jews,” and “are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.”
  + Notice that they appeal to Roman patriotism, they are Jews and thus are confusing our citizens. We are Romans, they are trying to propagate new ideas that go against our customs[[29]](#footnote-30).
* V. 22~ Provoked by “the crowd … the magistrates tore their robes off them and proceeded to order them to be beaten with rods.” Most likely this was one of the three beatings Paul referred to in 2 Corinthians 11:25, the only other place where this verb occurs in the New Testament.
* Vs. 23-24~ Finally, they were thrown into prison and placed under the tightest security. The prison keeper placed them in the innermost cell of the prison, the dungeon, we would say. Their feet were placed in wooden stocks, which were likely fastened to the wall. Often such stocks were used as instruments of torture; they had a number of holes for the legs, which allowed for severe stretching of the torso and thus created excruciating pain. Luke did not indicate that any torture was involved this time. The entire emphasis is on the tight security in which the two were held. This makes the miracle of their subsequent deliverance all the more remarkable.[[30]](#footnote-31)
  + 1. The ministry in Philippi pt. 3 – The Philippian’s Jailor’s Conversion (16:25-34)
       1. The Deliverance (16:25-28)
* V.25~ After being mistreated, one would expect that Paul and Silas’ energy would be spent, yet Luke writes that they were “praying and singing hymns of praise to God.” Undoubtedly, this evidences that they are filled with the Holy Spirit. What is most amazing is that the prisoners were listening to them. One can wonder what they were thinking… Who are these men?
* V.26-27~ This supernatural deliverance reminds the reader of the parallel experiences of Peter (Acts 5:18–20; 12:3–11). This was certainly an unusual midnight experience in a prison—the earth quaking, the prison shaking, doors flying open … “chains were unfastened” (16:27). Because the jailer was responsible for any escaped prisoners (12:19), he drew his sword … to kill himself.[[31]](#footnote-32) The jailer’s prisoners had not escaped; and when Paul looked up in the open doorway and saw what he was about to do, he shouted for him to stop, assuring him they were all still in the cell. “To this point the reader would have expected the story of Paul and Silas’s escape. It was not to be so. The miraculous release did not lead to their escape but to the far more significant event of the jailer’s conversion.”[[32]](#footnote-33)
  + - 1. The Witness (16:29-34)

* Vs.29-30~ The jailer asks the member of his staff for torches to corroborate what Paul had told him was true. Most likely he went in expecting the worst, yet Paul was not lying, everyone had stayed in their own cell. Trembling he fell before Paul and Silas as a sign of submission and respect. And he asks them the most amazing question, “Sirs, what must I do to be saved?” There are two things that are quite interesting:
  + 1. He addresses them as “Sirs” this is the word that we would use for “gentlemen.” Paul and Silas had been mistreated, beaten, and put in a maximum secure prison, yet this shows a polite address from this jailor.
  + 2. He asks, “What must I do to be saved?” Most likely he had heard the gospel presentation, he heard Paul and Silas’ testimony, yet he understanding of salvation is still lacking. He wants to do something.
* Vs. 31~ is a key passage on the message of faith. All that is needed for justification is faith in the Lord Jesus. The jailer had asked what he should do. The answer was that he needs to perform no works; he only needed to believe in Jesus who is the Lord.
  + “The words and your household mean those members of his house who were of sufficient age to believe would be saved (v. 34) as they trusted Christ. Each member had to believe to be saved.”[[33]](#footnote-34)
* V.32~ “and they spoke the word of the Lord to him together with all who were in his house.” Paul went on to explain the gospel more fully to the jailer and his household. As a sidenote, some have argued that verse 31 is a proof text to preach easy believism, “just assent and you are in.” However, what they usually forget is that verse 32 is here as well. Paul and Silas seem to further explain the gospel, not just to the jailor, but also to his whole household.
* Vs.33-34~ The jailor’s fruit of repentance was shown immediately, we can see it in four actions.[[34]](#footnote-35)
  + 1. “he took them that very night” ~ Not worried about the legality of taking out a prisoner from the “maximum security” inner cell, the jailor feels compassion for Paul and Silas and take them out of that dungeon.
  + 2. “washed their wounds” Paul and Silas had been severely beaten and they had been sitting in a very unsanitary cell. The jailor finds a water source and begins to wash their wounds.
  + 3. “He brought the into his house” bringing someone into your home was a sign of hospitality that was highly regarded in that culture. The fact that the jailor invited two prisoners to his home shows how his heart had changed.

* + 4. “and set food before them” having a meal with someone was more than just eating with them. It showed community, fellowship, and identification with them. Having a meal with a prisoner was unheard of.
  + Finally, Luke concludes this vignette with the most amazing response to their new found faith: He “rejoiced greatly, having believed in God with his whole household” “Joy is a sign of the presence of both salvation and faith. Faith in Jesus, the Lord who saves, triggers joy at the presence of the Lord—in the middle of the night, in the house of a jailer.”[[35]](#footnote-36)

# **Day Four- Questions**

1. Compare and Contrast Lydia’s life with the Slave-girl?
2. Why was Paul annoyed with this young girl?
3. What arguments were the masters of the demon-possessed girl using against Paul in the accusation?
4. How did the jailor respond to the gospel? Was there fruit of his repentance?

# Day Five

This is the last event in Philippi and it deals with release of Paul and Silas.

* + 1. The ministry in Philippi pt. 4 – Paul and Silas are Freed (16:35-40)
* Vs. 35-36~ After the events of verses 33-34, the jailor brings Paul and Silas back to prison. This is where something unexpected occurs: The magistrates ordered that Paul and Silas be freed. Luke does not tell us why they did this, the reason as to why these missionaries are freed is left unstated, some think it was the earthquake, others think it was the fact that they had already been beaten and had in their minds received their punishment.
  + The reason does not seem to be important to Luke, what is of note is Paul’s reaction to this in the very next verse.
* V. 37~ Roman law guaranteed its citizens a public trial and freedom from degrading punishment such as beatings. Paul appeals to his (and Silas’) citizenship to their advantage. Paul knew that they had broken the law in their treatment of him and Silas[[36]](#footnote-37).
  + Was Paul being vindictive here? No, not at all. He is no exercising his rights for his own advantage, but he is most likely doing this for the advancement of the gospel in a city like Philippi. He wants to guarantee that this new community of believers in this city would be left undisturbed.
* Vs. 38-39~ In Roman law, an official that was charged with mistreating or using excessive force on a Roman citizens faced the danger of discipline by their superiors. The magistrates quietly appealed to Paul and Silas not press charges against them. They also wanted them to leave Philippi, since they still feared an uproar from the people since Paul had healed the slave girl.
* V.40~ After being released, Paul and Silas go to Lydia’s house to be with them, to encourage them and they depart.

# **Day Five- Questions**

1. Why were Paul and Silas freed?
2. Was Paul wrong in invoking his Roman citizen status? Was he being vindictive?

APPENDIX

Macedonia

Macedonia (Μακεδονία), the northern region of Greece, was divided into Upper and Lower Macedonia, with most of the important cities in the southern regions, including Aigai/Edessa, Berea, Pella, Thessalonica, Philippi, and Neapolis. The ancient Greeks regarded the Macedonians as barbarians, with the exception of the royal family whose Greek origins they acknowledged. Under King Philipp II (382–336 BC), Macedonia became the leading power of the Greek-speaking world due to its administrative unity and its strong army. Alexander, called the Great, the son of Philip II, conquered the Persian Empire, marching across Asia Minor, Syria, and Persia all the way to India. During this period Greek culture was exported into the eastern Mediterranean regions under the label “Hellenism.” The Macedonians worshiped essentially the same gods as the Greeks. Particularly popular were the gods Zeus, Artemis, Dionysus, Heracles, Helios, Selene, and several river gods. The unrest following the death of Alexander caused the decline of Macedonia. The defeat of King Perseus in the Third Macedonian War in 168 BC allowed the senate in Rome to take over Macedonia, which was divided into four districts (μερίδες) with the capital cities of Amphipolis, Thessalonica, Pella, and Heraclia. After a rebellion in 148 BC, Macedonia became a Roman province. Roman colonies with army veterans were established in Dyrrachium, Dion, Pella, Philippi, Kassandreia, and Stobi. After 27 BC, Macedonia was a senatorial province; from AD 15–44 Macedonia was combined with Achaia and administered by an imperial legate whose seat was in Thessalonica. In AD 44, five years before Paul and his coworkers arrived, Claudius organized Macedonia and Achaia as separate senatorial provinces. The capital of the province of Macedonia was Thessalonica.[[37]](#footnote-38)

Philippi

Philippi (Φίλιπποι; mod. Krenides) was situated in eastern Macedonia in the Plain of Daton not far from the Gangites River, surrounded by four mountains. Philippi’s wealth, based on the provision of wood for shipbuilding and on gold and silver mines, was proverbial. The name of the city was changed from Daton to Philippi when the Macedonian king Philipp II conquered the city in 350 BC and settled new colonists. In 86 BC the city was taken over by the Romans. In 42 BC, when Philippi was still a small settlement, the famous battle in which Mark Antony and Octavian (Augustus) defeated Brutus and Cassius, the murderers of Julius Caesar, took place in the vicinity. Mark Antony founded a colony in 42 BC with the name *Colonia Victrix Philippensium*. After the battle of Actium in 31 BC, in which Augustus won a decisive victory over Mark Antony, Augustus refounded Philippi in 27 BC as a new colony with the name *Colonia Iulia Augusta Philippensis*. Philippi was granted the *ius Italicum*, resulting in tax exemption of the land which the citizens owned. Two temples on the forum were dedicated to the worship of the emperor; several inscriptions attest priests that were responsible for the cult in which Augustus was honored. The evidence of the inscriptions suggests that Latin was widely used in the city. Besides Thracian deities, only Greco-Roman cults are attested for the first century AD, a fact that allows the conclusion that Philippi had “a religious identity influenced primarily by Roman religion in which the worship of the emperor and his deified ancestors or predecessors was central, besides the traditional Greco-Roman pantheon.” In the first century, Philippi had between 5,000 and 10,000 inhabitants. A new discovery in the west cemetery of Philippi has yielded the first inscriptional evidence for Jews in the city.[[38]](#footnote-39)

1. Cf. BDAG, s.v. παροξυσμός 2, “a state of irritation expressed in argument, *sharp disagreement* (‘irritation, exasperation’).”Also, Hendriksen writes, “Luke uses strong language when he reports the rupture in the relationship between Paul and Barnabas. In Greek, the expression translated “sharp disagreement” comes from a word that means “to provoke to anger” (see 17:16; 1 Cor. 13:5).” [↑](#footnote-ref-2)
2. Peterson, 448. “Barnabas is not mentioned again in Acts (though in 1 Cor. 9:6 he is mentioned as a colleague of Paul again). The validity of his confidence in Mark is later shown by Paul’s later acceptance of Mark as a colleague (Col. 4:10; Philemon 24; 2 Tim. 4:11).” [↑](#footnote-ref-3)
3. Toussaint, 396–398. Paul’s choice of Silas, whose Roman name (in Gr.) was Sylvanus (2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1; 1 Peter 5:12), was a wise one: (1) He was an official representative of the Jerusalem church in taking to Antioch the decree of the Jerusalem Council (Acts 15:22). (2) He was a Roman citizen (16:37). (3) He was a prophet (15:32). (4) The church at Antioch knew him well, so both Paul and Silas were **commended by the brothers to the grace of the Lord**. (5) Because Silas served as Peter’s amanuensis, it may be concluded he was skilled in the Greek language (cf. 1 Peter 5:12). [↑](#footnote-ref-4)
4. Parsons, 222. [↑](#footnote-ref-5)
5. Toussaint, 398. [↑](#footnote-ref-6)
6. Peterson, 452. [↑](#footnote-ref-7)
7. For other summaries, cf. 2:41, 47; 4:4; 5:14; 6:7; 9:31, 42. [↑](#footnote-ref-8)
8. Polhill, 344. [↑](#footnote-ref-9)
9. Longenecker, 456. [↑](#footnote-ref-10)
10. Constable, 328. [↑](#footnote-ref-11)
11. Schnabel, 669- gives an explanation of the different Greek words being employed by Luke here. [↑](#footnote-ref-12)
12. Constable, 330. [↑](#footnote-ref-13)
13. Garland, [↑](#footnote-ref-14)
14. Witherington, *Acts*, 484. [↑](#footnote-ref-15)
15. Constable, 332. [↑](#footnote-ref-16)
16. Peterson, 458. [↑](#footnote-ref-17)
17. Toussaint, 398. [↑](#footnote-ref-18)
18. Constable writes, “The Greek word proseuche describes both prayer and a place of prayer. Sometimes this word for a "place of prayer" was used in Jewish writings as a synonym for "synagogue," since Jewish synagogues were essentially places of prayer. It was customary for Jews and Gentile God-fearers "worshipper of God," v. 14; 13:43; 18:7) to meet in the open air, by a river or by the sea, when a synagogue was not available.

    “Where there was no Synagogue there was at least a Proseuche, or meeting-place, under the open sky, after the form of a theatre, generally outside the town, near a river or the sea, for the sake of lustrations [i.e., purification rites]."” [↑](#footnote-ref-19)
19. Constable, 335. [↑](#footnote-ref-20)
20. Schnabel, 681. [↑](#footnote-ref-21)
21. Schnabel, 681. [↑](#footnote-ref-22)
22. Polhill, 349. [↑](#footnote-ref-23)
23. Toussaint, 399. “Other persons in the New Testament who along with their “household” members came to Christ include Cornelius (10:24, 44), the Philippian jailer (16:31), Crispus (18:8), Aristobulus (Rom. 16:10), Narcissus (Rom. 16:11), and Stephanas (1 Cor. 1:16).” [↑](#footnote-ref-24)
24. Schnabel, 682. [↑](#footnote-ref-25)
25. Peterson, 464. “So Paul acted as an exorcist, with authority to command demonic spirits *in the name of Jesus Christ* (cf. Lk. 9:1; 10:17; Acts 19:12). His effectiveness, without elaborate ritual or repetition of the command, is simply recorded *(At that moment the spirit left her)*” [↑](#footnote-ref-26)
26. Kistemaker and Hendriksen, 594. [↑](#footnote-ref-27)
27. Constable, 340. [↑](#footnote-ref-28)
28. Schnabel, 684–685. “in the Roman colony of Philippi the Forum, the central public square whose buildings reflected the political, religious, social, and economic focus of the city. By the time of the early empire, the agora of most cities was surrounded by significant buildings, including structures for court sessions, for various official functions, and for the people’s assembly. They take the two missionaries to the center of the city, where they want them to face the authorities. The term translated as “officials” (οἱ ἄρχοντες) denotes here the “rulers” who have administrative authority in Philippi; among them are the “chief magistrates” mentioned in v. 20. The following scene may have taken place on the northwest side of the agora, the probable site of the *bema* or *rostrum*, the raised podium where hearings and trials took place.” [↑](#footnote-ref-29)
29. Schnabel writes, “Public teaching about a Jewish Savior, and a public exorcism performed by invoking the Messiah of the Jewish people (v. 18) can easily be construed as undermining the Roman identity and the civic distinctiveness of Philippi and its citizens.” [↑](#footnote-ref-30)
30. Polhill, 353–354. [↑](#footnote-ref-31)
31. Toussaint, 400. “In Roman law a guard who allowed his prisoner to escape was liable to the same penalty the prisoner would have suffered (Code of Justinian 9.4.4).” – Constable, 343. When confronted with execution (in this case, for letting prisoners escape), Romans considered suicide a noble alternative (contrast Mt 27:5). Falling on one’s sword was a preferred Roman method. (Many Jews, however, considered it normally shameful, as people generally considered it under normal circumstances. Ancient Christian sources oppose suicide.) Although a jailer would not be responsible for earthquake damage, he could be responsible if deemed negligent in adequately securing the prisoners (cf. 12:19). The jailer was asleep (though we cannot say whether his subordinate guards or servants were). – Keener, 372 [↑](#footnote-ref-32)
32. Polhill, 355. [↑](#footnote-ref-33)
33. Toussaint, 400. [↑](#footnote-ref-34)
34. Schnabel writes, “Understanding prison culture in antiquity helps one to appreciate the impropriety or even illegality of the jailer’s reaction, who was evidently more concerned for Paul and Silas and their message of salvation than for the potential consequences of his highly unusual behavior.873 Jailers faced punishment when they relaxed the confinement of their prisoners, especially if they had been ordered to lock up the prisoners in a maximum security cell (vv. 23–24).874 Jailers did not feed their prisoners: this was the responsibility of the prisoners’ relatives and friends. And dining with a prisoner may have been a punishable offense.” 692. [↑](#footnote-ref-35)
35. Schnabel, 693. [↑](#footnote-ref-36)
36. Witherington, 501 explains how they would have known they were Roman citizens: “How would one be able to demonstrate that he or she was a Roman citizen? Though Acts does not mention it, it is possible that Paul carried *testatio*, a certified private copy of evidence of his birth and citizenship inscribed on the waxed surface of a wooden diptych, in a stereotypical five-part form—part of which in abbreviated form read “c(iuem) r(omanam/um) e(xscripsit).” This would provide evidence when presented to authorities, though not conclusive proof since such documents could be forged, and officials were in general wary of this in an age when more and more people were being granted Roman citizenship and more and more wanted it.” [↑](#footnote-ref-37)
37. Schnabel, 678. [↑](#footnote-ref-38)
38. Schnabel, 679. [↑](#footnote-ref-39)