

**Acts 16, Mission to Philippi
16:19-40, Conversion of the Jailor
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Overview

1. Focus on three converts:
 - a) 13-15, Lydia (last study)
 - b) 16-18, Demoniac girl (last study)
 - c) 19-40, Jailor (today)
2. Internal structure:
 - a) 19-24, the opponents of the gospel seem to be completely in control.
 - b) 25-26, P&S's response to their humiliation.
 - c) 27-34, the jailor's salvation
 - d) 35-40, P&S's response to their release.

A. 19-24, Opposition

1. The true motive: loss of their income. Compare the priests who opposed the Lord: loss of their prestige. 1 John shows that all that is in the world can be reduced to the lust of the flesh, the lust of the eyes, and the pride of life.
 - a) Herod rejected the preaching of John the Baptist through the lust of the flesh; he was not willing to give up his brother's wife.
 - b) The priests rejected the Lord Jesus through the pride of life. They would have lost their prestigious position in Jewish society.
 - c) The Philippians reject Paul's preaching through the lust of the eyes. They resent the reduction in their income.

Problem: "The law had no remedy for property depreciated by exorcism," Conybeare and Howson. How could they get back at them?

2. The accusation actually brought. Twofold:
 - a) They are disturbing the peace. One thing the Romans wanted above all was peace and quiet among their subjects.
 - b) They are spreading Jewish ideas.
 - 1) Different religions were illegal among the Romans. Emperor cult.
 - 2) Judaism was barely tolerated. Thus the strong contrast: "These men, being Jews ... us ... being Romans." Cf. 18:2; Claudius had recently expelled the Jews from Rome, so it was the "in" thing in the colonies to be anti-Semitic.
3. The excited, non-deliberative nature of the proceedings.
 - a) 19, "drew" = "forcibly dragged."
 - b) 22a, The crowd "rose up," reacted visibly to the accusation. Clear that there is broad popular support for opposing these teachers.
 - c) 22b, the rulers strip P&S (it's the apostles' garments that

are rent) and command them to be beaten with rods.

4. The suffering to which the apostles were subjected
 - a) Humiliation of being publicly stripped
 - b) Beating with rods: so harsh that Roman citizens were by law protected from it.
Why didn't they protest?
 - 1) The tumult was hardly conducive to deliberation over points of law; contrast 22:25. (Still, they could have yelled, "I'm a Roman!" The magistrates' surprise on learning later of their citizenship shows that they did not.)
 - 2) The Lord had promised to direct what they were to say when brought before magistrates, Matt. 10:19,20. He needed them humbled for the sequel, and so directs them to remain silent.
 - c) Bloody and torn, they are locked in the inner prison (cf. Peter's two doors and a gate) for utmost security. Stocks: not just to immobilize them, but to force their legs apart, like the rack.
5. *Application*: The adversary doesn't "play by the rules," and God's care for us does not mean that we will be exempt from unfairness, abuse, or suffering. But 1 Cor. 10:13 holds true. God has an "outcome," a purpose, for any suffering that he allows into our lives. And we see the purpose for this one very quickly.

B. 25-26, P&S's Response to Humiliation

1. Their devotions.
Prayer we can understand. But singing hymns of praise to God? Even unbelievers pray in times of trouble, but only one who knows the salvation of Christ can praise. Perhaps he is recalling this episode later when he writes to them, Phil. 4:6, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving." But how can we give thanks under such circumstances?
 - a) Because we know of God's great love through his gift of his Son, *in spite* of our troubles.
 - b) Because we trust him to produce Christlikeness in our lives, *through* our troubles.
2. Impact on the prisoners.
Not simply "heard," but "listened attentively." They recognized that something strange was going on. NB: presumes that Paul and Silas were singing their praises in Greek, not Hebrew. They would have known many Psalms in Hebrew, but being among Greeks, they wish to bear witness, and so choose psalms and hymns sung in the Gentile churches of Galatia.
3. God's intervention.
An unusual earthquake--loosens their bonds but does not bring down the prison around their ears! (One would expect just the opposite.)

C. 27-34, The Jailor's Salvation

1. 27, the jailor is about to kill himself, because under Roman law, if his prisoners escaped, he would receive whatever punishment awaited them, and that would be far worse than immediate death. (He is able to mete it out to others, but can't take it himself!)
2. 28. How is it that the prisoners didn't leave? v.26 says explicitly that everyone's bonds were released. Some of these prisoners were awaiting fates so terrible that the jailor would rather die than face them: why didn't they just turn tail and run for freedom?

They have been listening to Paul and Silas praising the Lord, and they find what they see in Paul more attractive than the opportunity for freedom!

3. 29, the jailor's request. Their teaching has been well known throughout the city. No sooner are they abused than their God brings vengeance--and the jailor has been at the heart of the abuse! His request to be "saved" is not just a sanctified hope to enter into the pearly gates, but refers to the just wrath of the God whom he has offended.

Application: This must lie at the heart of every true salvation. Until we come face to face with God's awful wrath against sinners, we have nothing to be saved from.

4. 31-32, humanly, Paul now has the man in his power. He could have coerced him any way he pleased. But he continues to preach the same gospel of grace that we find elsewhere: believe, and you shall be saved, and the same promise applies to your household as well.
5. 33-34, the jailor's response. While works do not save, true salvation always results in works. The two verses mirror each other, describing his personal response of faith (33b, 34b) and his ministry to his former prisoners (33a, 34a).

D. 35-40, P&S's Response to their Release

1. 35-39, Paul asserts his citizenship. Now, after their release, the Lord gives P&S liberty to assert their citizenship. In this context, it actually gives them more power over the magistrates than it would have earlier, since now the magistrates fear exposure for their misdeed. May have provided some cover for the infant church.

Still, it seems wise for P&S to depart, since popular opinion was so strongly against them.

2. 40, Farewell to the saints. Luke appears to remain behind, to encourage and instruct the new believers. A strategy begins to emerge that we will see in more

detail later: the team does not move monolithically. Sometimes (as here) one member remains behind to establish a church while the others move on to scope out new areas. In other cases, one goes on ahead of the main body. Cf. the example of the Lord, Luke 10:1, sending his disciples before him to prepare the cities he himself wished to visit. Also Luke 9:52; 1:17,76 (John the Baptist).

E. Note on Household Salvation

Two passages in this chapter serve as an important foundation for the teaching of infant salvation: the references to the baptism of entire "households" in 15 (Lydia) and 33 (the jailor). These were extended households, including servants, perhaps several generations, attached cousins, etc., and some have argued that "no doubt some of the families that were baptized contained infants," thus furnishing NT precedent. There are, indeed, other arguments than these for infant baptism, but this one pops up in this passage, and so requires our attention.

Two observations.

1. It is an assumption that there were children baptized. Many, perhaps even most households, had children; we do not know that these two specific ones did. The argument assumes that which it then proves.
2. In fact, given the detail that we have in the jailor's case, we know that whoever was in the household, they all not only were baptized, but
 - a) 32, heard the word of the Lord;
 - b) 34, believed in God.They were at least old enough to hear and believe.

It remains the case that there is no case of baptism in the NT in which it is clear that the candidate has not personally believed in the Lord Jesus. Thus there is no NT precedent for the baptism of infants.

Summary:

1. Lydia: saved through Paul's obedience.
2. Demonic: saved through Paul's willingness to enter into spiritual combat.
3. Jailor: saved through Paul's willingness to suffer for the sake of Christ.

Psalm: 2

Analysis

- A. 13-15, Conversion of Lydia [previous study]
- B. 16-18, Healing of the Demonic [Previous study]
- C. 19-34, Opposition and deliverance

1. 19-24, Opposition (subjects: the opposers)

Note

- a) the true motive
- b) the accusation actually brought; "The law had no remedy for property depreciated by exorcism," Conybeare and Howson.
- c) the excited, non-deliberative nature of the proceedings
- d) the suffering to which the apostles were subjected

a) 19-21, accusation:

- 1) 19 i)do/ntes de\ oi(ku/rioi au)th^s o(/ti e)ch^lqen h(e)lpi\s th^s e)rgasi/as au)tw^n e)pilabo/menoi to\n Pau^lon kai\ to\n Sila^an ei(/lkusan *lit. "dragged," forcibly* ei)s th\n a)gora\n e)pi\ tou\s a)/rxontas,
- 2) quote p
 - a> quote f: 16:20 kai\ prosagago/ntes au)tou\s toi^s strathgoi^s ei)^pan,
 - b> quote: (note Jew-Roman contrast; recall pride of Philippi as a Roman colony)
 - 1> Ou(^toi oi(a)/nqrwpoi e)ktara/ssousin h(mw^an th\n po/lin)Ioudai^oi u(pa/rxontes,
 - 2> 16:21 kai\ katagge/llousin e)/qh a(\ ou)k e)/cestin h(mi^an parade/xesqai ou)de\ poiei^an (Rwmai/ois ou)^sin.

b) 22-24, reaction

- 1) crowd: 16:22 kai\ sunepe/sth o(o)/xlos kat' au)tw^an,
- 2) rulers:
 - a> kai\ oi(strathgoi\ perirh/cantes au)tw^an *i.e., Paul and Silas' ta\ i(ma/tia e)ke/leuon r(abdi/zein,*
 - b> 16:23 polla/s te e)piqe/ntes au)toi^s plhga\s e)/balon ei)s fulakh\n, paraggei/lantes tw^| desmofu/laki a)sfalw^s threi^an au)tou/s:
- 3) jailor:
 - a> 16:24 o(\s paraggeili/an toiau/thn labw\n e)/balen au)tou\s ei)s th\n e)swte/ran fulakh\n *cf. 12:10; Peter was confined behind two successive doors and a gate, and also chained in place.*
 - b> kai\ tou\s po/das h)sfali/sato au)tw^an ei)s to\ cu/lon. *Cf. Peter's soldiers*

2. 25-26, release from prison (subjects: P&S)

a) setting (impfs)

- 1) 16:25 Kata\ de\ to\ mesonu/ktion Pau^los kai\ Sila^s proseuxo/menoi u(/mnoun to\n qeo/n, *Role of rejoicing in adversity*
- 2) e)phkrow^nto *listen attentively* de\ au)tw^an oi(de/smioi:

b) result p

- 1) text: manner p
 - a> text: 16:26 a)/fnw de\ seismo\s e)ge/neto me/gas
 - b> manner: w(/ste saleuqh^nai ta\ qeme/lia tou^ desmwthri/ou,
- 2) result:
 - a> h)new/|xqhsan de\ paraxrh^ma ai(qu/rai pa^sai,

b> kai\ pa/ntwn ta\ desma\ a)ne/qh.

3. 27-34, interchange p: The jailor's salvation

- a) iu (Jailor): 16:27 e)/cupnos de\ geno/menos o(desmofu/lac kai\ i)dw\n a)new|gme/nas ta\s qu/ras th^s fulakh^s, spasa/menos [th\n] ma/xairan h)/mellen e(auto\n a)nairei^, nomi/zwn e)kpefeuge/nai tou\s desmi/ous.
- b) cu (Paul): quote p
- 1) quote f: 16:28 e)fw/nhsen de\ mega/lh| fwnh^| [o(] Pau^los le/gwn,
- 2) quote: motivated command
- a> command: Mhde\n pra/ch|s seautw^| kako/n,
- b> motive: a(/pantes ga/r e)smen e)nqa/de.
How can this be? The other prisoners found what they saw in Paul more attractive than the opportunity for freedom!
- c) cu (Jailor):
- 1) 16:29 ai)th/sas de\ fw^ta ei)seph/dhsen,
- 2) kai\ e)/ntromos geno/menos prose/pesen tw^| Pau/lw| kai\ [tw^|] Sila^|,
- 3) quote p
- a> quote f: 16:30 kai\ proagagw\n au)tou\s e)/cw e)/fh,
- b> quote: Ku/rioi, ti/ me dei^ poiei^n i(/na swqw^;
He must have been listening!
- d) cu (Paul): quote p
- 1) quote f: 16:31 oi(de\ ei)^pan,
- 2) quote:
- a> Pi/steuson e)pi\ to\n ku/rion)Ihsou^n,
- b> kai\ swqh/sh| su\ kai\ o(oi)^ko/s sou.
- 3) 16:32 kai\ e)la/lhsan au)tw^| to\n lo/gon tou^ kuri/ou su\n pa^sin toi^s e)n th^| oi)ki/a| au)tou^.
- e) ru (Jailor):
- 1) 16:33 kai\ paralabw\n au)tou\s e)n e)kei/nh| th^| w(/ra| th^s nukto\s e)/lousen a)po\ tw^n plhgw^n,
- 2) kai\ e)bapti/sqh au)to\s kai\ oi(au)tou^ pa/ntes paraxrh^ma,
- 3) 16:34 a)nagagw/n te au)tou\s ei)s to\n oi)^kon pare/qhken tra/pezan,
- 4) kai\ h)gallia/sato panoikei\ pepisteukw\s tw^| qew^|.

D. 35-40, Departure from Philippi

1. 35-39, Respect from Unbelievers: The Next Day

- a) quote p
- 1) quote f: 16:35 (Hme/ras de\ genome/nhs a)pe/steilan oi(strathgoi\ tou\s r(abdou/xous le/gontes,
- 2) quote:)Apo/luson tou\s a)nqrw/pous e)kei/nous.
- b) quote p
- 1) quote f: 16:36 a)ph/ggeilen de\ o(desmofu/lac tou\s lo/gous [tou/tous] pro\s to\n Pau^lon, o(/ti
- 2) quote:
- a>)Ape/stalkan oi(strathgoi\ i(/na a)poluqh^te:
- b> nu^n ou)^n e)celqo/ntes poreu/esqe e)n ei)rh/nh|.
- c) quote p

- 1) quote f: 16:37 o(de\ Pau^los e)/fh pro\s au)tou/s,
 - 2) quote:
 - a> Dei/rantes h(ma^s
 - 1> dhmosi/a|
 - 2> a)katakri/tous,
 - 3> a)nqrw/pous (Rwmai/ous u(pa/rxontas,
 - b> e)/balan ei)s fulakh/n:
 - c> kai\ nu^n la/qra| h(ma^s e)kba/llousin;
 - d> ou) ga/r, a)lla\ e)lqo/ntes au)toi\ h(ma^s e)cagage/twsan.
 - d) 16:38 a)ph/ggeilan de\ toi^s strathgoi^s oi(r(abdou^xoi ta\ r(h/mata tau^ta.
 - e) e)fobh/qhsan de\ a)kou/santes o(/ti (Rwmai^oi/ ei)sin,
 - f) 16:39 kai\ e)lqo/ntes pareka/lesan au)tou/s,
 - g) kai\ e)cagago/ntes h)rw/twn a)pelqei^n a)po\ th^s po/lews.
2. 40, Farewell to the saints
(NB: Luke appears to remain behind)
- a) 16:40 e)celqo/ntes de\ a)po\ th^s fulakh^s ei)sh^lqon pro\s th\n Ludi/an,
 - b) kai\ i)do/ntes pareka/lesan tou\s a)delfou\s
 - c) kai\ e)ch^lqan.