

ACTS AT A GLANCE
An Overview of the Book of Acts

Lesson Nine – Chapters 16-18

1. The Second Missionary Journey Begins (Acts 15:40 – 18:22)

1.1. Paul had a *“deep concern for all the churches”* (2 Cor 11:28). That concern caused him to worry when they were weak, feel intense indignation when false teachers troubled them, and great joy when their souls prospered (2 Cor 11:29; Phil 1:3-6). He was not satisfied just to plant the word then forget the resulting babes in Christ. And this was certainly true of the new Christians in Asia Minor converted on the first missionary journey.

1.2. That is why Paul said to Barnabas, *“Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.”* Then Paul began his second missionary journey; *“strengthening the churches”* (Acts 15:36, 41).

1.3. The map in the back of this lesson may be helpful as you proceed through this study.

2. Syria and Cilicia (Acts 15:41) – Paul and Silas left on their journey from Antioch then moved north into the Roman province of Cilicia. Paul’s original home, Tarsus, was the capital of this province. All along the way they visited the churches and worked to strengthen them in the faith.

3. Derbe and Lystra (Acts 16:1-5) – As they traveled westward through southern Asia Minor, they reached the cities of Derbe and Lystra.

3.1. Timothy is Introduced (Acts 16:1-3)

- a. There he met a young Christian named Timothy. Timothy’s father was an unbelieving Greek and his mother was a Christian Jew. Out of this environment Timothy grew up to be a sincere and godly man; highly respected by Christians throughout the area (Acts 16:1-2).
- b. Timothy left his home and joined Paul and Silas on their journey (Acts 16:1-3). His was a faithful helper of Paul for the rest of Paul’s life.
- c. In preparation for this ministry, Paul took Timothy and circumcised him (Acts 16:3).
 - He did not do so because he believed circumcision and other Old Testament works were essential to the salvation of those like Timothy. After all, the controversy about circumcision had just been decisively resolved at the ‘Jerusalem summit.’ (Acts 15; also see 1 Cor 7:19 and Gal 5:6).
 - His intention rather, was to remove a stumbling block to Timothy’s effectiveness as an evangelist – especially in the face of Jews whose understanding is veiled. Of them Paul later wrote, *“But their minds were blinded. For until this day the same veil remains un-lifted in the reading of*

the Old Testament” (2 Cor 3:14). Certainly, without circumcision, Timothy would have been unwelcome in any Jewish synagogue – and that is where Paul often preached.

- Paul’s motivation is well described by 1 Cor 9:19-20: *“For though I am free from all men, I have made myself a servant to all, that I might win the more and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law.”*

- d. As Paul and Silas traveled through Syria and Cilicia, they delivered the degree from the elders and apostles at Jerusalem (Acts 15:23, 16:4-5). No doubt there was joy as a result just as there had been in Antioch (Acts 15:30-31).

4. Phrygia and the regions of Galatia (Acts 16:6)

4.1. Paul’s Plans – Paul and his company continued west through the Roman provinces of Phrygia and Galatia until they came to the province of Asia (in the area of modern day Turkey). Ephesus was its capital. Paul apparently planned to spend time there preaching the gospel. But it was not to be at this time.

4.2. The Plan of the Holy Spirit – They were *“forbidden by the holy Spirit to preach the word in Asia”* (Acts 16:6).

- a. When they reached the province of Mysia, they planned to turn north into Bithynia but again, *“the Spirit did not permit them”* (Acts 16:7). And thus constrained by the will of God, Paul and Silas went down to the seaport city of Troas (Acts 16:8).
- b. This should remind us of the central importance of the Holy Spirit in the establishment and growth of the early church. The Spirit provided the word (John 16:13), confirmed the word (Acts 2:43), and directed the steps of the apostles (Acts 9:15, 13:2, 16:6).

5. Troas (Acts 16:8-10)

5.1. The Macedonian Call (Acts 16:7-10)

- a. While in Troas Paul saw a vision in which a man of Macedonia said, *“Come over to Macedonia and help us”* (Acts 16:9). Macedonia was the Roman colony across the Aegean Sea on the continent of Europe.
- b. *“Immediately”* they *“sought to go to Macedonia, concluding that the Lord had called [them] to preach the gospel”* there (Acts 16:10).
- c. [As an aside: Some people act like they think the Lord has a speech impediment or some other communication deficiency. They question whether it is possible to understand the Bible, God’s word. But there is no example in the Bible of God failing to make his will known – as He did on this occasion with Paul. No, the problem is not with the Lord’s communication of His will but rather with our willingness to hear, believe, and obey it.]

5.2. Luke Joins Paul's Party (Acts 16:16) – Note the use of the pronoun “we” in verse 16. This indicates that Luke, the author of Acts, had joined Paul and his party. He remained with the group until they preached in Philippi then is not mentioned again until chapter 20 (again, located in Philippi – Acts 20:5). This may indicate that Luke remained in Macedonia when they went there in the second missionary journey and was still there as Paul neared the end of his third missionary journey.

6. Philippi (Acts 16:11-40) – As instructed by the Lord, Paul sailed for Macedonia and made his way to Philippi, its capital city (Acts 16:11-12).

6.1. Conversion of Lydia (Acts 16:11-15)

- a. On the Sabbath day, Paul, Silas, and Luke went to where those of the Jewish faith were offering prayer. It was outside the city on the banks of a river. Here Paul had an opportunity to preach the gospel to those assembled. Some historians believe that since Philippi was a military city rather than one of commerce, there were not enough Jews there to have a synagogue.
- b. Among those in attendance was a woman originally from Thyatira in Asia who made a living selling dyed fabric. She was one “*who worshipped God*” (Acts 16:14). So she was a religious woman – a Jew or a proselyte.
- c. She listened to the words of Paul and believed his message.
- d. Luke wrote, “*the Lord opened her heart to heed the things spoken*” (Acts 16:14).
 - How did the Lord do that? Through a miraculous action on her heart and mind? No! He acted through the Spirit-inspired words of Paul. He may have provided miracles to confirm that word. Through those words (a) the gospel was presented, (b) she considered the words of Paul and concluded that they were truthful – i.e., she believed, (c) she was convicted of her sin and need for salvation by these words just like those at Pentecost, and (d) her godly sorrow for her sin led her to repent and obey the Lord's commands.
 - One of the things she ‘heeded’ was the command to be baptized. Luke recorded that both “*she and her household were baptized*” (Acts 16:15).
- e. She then constrained Paul and his companions to stay at her house during some or all of their remaining time at Philippi (Acts 16:15).

6.2. Healing the Slave Girl (Acts 16:16-24)

- a. On another occasion when Paul and his companions went down to prayer they were met by a slave girl who, when she saw them, began crying out, “*These men are servants of the Most High God, who proclaim to us the way of salvation*” (Acts 16:16-17).
- b. Now this girl had a spirit (a demon, perhaps) that led her to serve as a fortuneteller. And that was a very profitable business for her masters.

- c. An obvious question was whether she was a fake, like Simon the sorcerer (Acts 8:8-11) or had real miraculous powers. If she did have such powers they would have been imparted at the hand of an apostle (Acts 8:17-18) and that seems most unlikely. It is more likely that she had certain attributes and/or skills that helped her play this role convincingly. Remember that modern-day fortunetellers have no miraculous powers yet manage to sell their 'services.'
- d. She followed Paul and the others *"for many days"* repeating over and over the words of verse 17. Paul and the others evidenced remarkable forbearance but eventually, being *"greatly annoyed"* Paul's patience ran out. He *"turned and said to the spirit, 'I command you in the name of Jesus Christ to come out of her'"* (Acts 16:18).
- e. *"And he came out the same hour."* And when the spirit left, so did her ability to tell fortunes or to successfully pretend to tell fortunes. Just as quickly her masters realized that they had lost their source of profit – and they were most unhappy (Acts 16:18-19).

6.3. Paul and Silas are Imprisoned (Acts 16:19-24)

- a. These angry men *"seized Paul and Silas and dragged them to ... the authorities"* (Acts 16:19).
- b. There they fabricated a false report that these Jews were corrupting the Roman citizens of Philippi with their false doctrines (Acts 16:20-21). Note that they gave no mention of the real reason for their actions.
- c. Their words were most persuasive and caused both the people and the leaders to be filled with indignation. They caused Paul and Silas to be beaten with *"many stripes"* using a rod then threw them into prison. (Acts 22-24).
- d. Their treatment of these two preachers was as though they were seen as a dangerous security threat. They *"put them into the inner prison and fastened their feet in the stocks"* (Acts 16:24).

6.4. Conversion of the Philippian Jailer (Acts 16:25-34)

- a. *"But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them"* (Acts 16:25). What a contrast with the previous verse! Their situation was dire with a possibly disastrous outcome. "But" they were praying and singing; praising their Lord and edifying the listening prisoners.
- b. Suddenly there was a great earthquake and every door and every chain was opened. The noise must have been great and it awoke the jailer. Seeing all the doors standing ajar, he assumed that all the prisoners had escaped (Acts 16:27).
- c. The penalty for allowing prisoners to escape was death – and perhaps a very painful death. Remember that King Herod ordered sixteen Roman soldiers to be killed when Peter escaped from a Jerusalem prison (Acts 12:4, 19). If the Philippian

jailer was to die, he preferred it to be at his own hand so he drew his sword to kill himself (Acts 16:27).

- d. Upon seeing the anguish of the jailer and perceiving his intention, Paul cried out to him, *“Do yourself no harm for we are all here”* (Acts 16:28). The *“we”* in these words certainly included Paul and Silas and perhaps others (Acts 16:27). If other prisoners were included, the Lord must have hindered them from taking advantage of this occasion to escape.
- e. Then in great astonishment, the jailer called on a servant or soldier to bring a light and hurried into the darkest area of the *“inner prison”* where Paul and Silas were. In great contrition he fell down before them and asked, *“Sirs, what must I do to be saved?”* (Acts 16:29-30).

6.5. The Conversion of the Philippian Jailer (Acts 16:30-34)

- a. We do not know the amount of exposure to the gospel the jailer had experienced to this point. Paul, Silas, Timothy, and Luke had already been in Philippi *“many days”* (Acts 16:18). Possibly the jailer had heard them preach.
- b. When the jailer asked, *“What must I do to be saved?”* – what was implied?
 - He did not have a deep knowledge of Jesus and the gospel. That came later (Acts 16:32).
 - But he did know that he was a sinner who needed to be saved. He felt a godly sorrow for his sin – the kind of sorrow that leads to repentance (Acts 16:29-30; 2 Cor 7:10).
 - In his questions he indicates a yearning for true repentance and for salvation. This question is, in intent, the same as the one voice by the repentant crowd on Pentecost (Acts 2:37).
 - Why was this question addressed to a couple of foreign preachers, jailed as rabble-rousers? It was because the Holy Spirit’s miraculous work in freeing them validated them as being of God and worthy of being listened to.
- c. Paul and Silas answered, *“Believe on the Lord Jesus Christ, and you will be saved, you and your household”* (Acts 16:31).
- d. But *“believe”* what exactly? The jailer could not believe in Jesus and His gospel until he heard about it. Remember that Paul later explained, *“Faith comes from hearing the message, and the message is heard through the word of Christ.”* (Rom 10:17 NIV). So, at that point, Paul and Silas *“spoke the word of the Lord to him and to all who were in his house”* (Acts 16:32).
- e. Now that the jailer had heard a proclamation of the gospel, he, like everyone else could chose to believe and accept it or reject it. His decision, based on the miracle and his logical consideration of the words spoken, was to believe (Acts 16:34).

- f. So at this point the jailer has complied with the instructions of verse 31 – *“Believe on the Lord and you will be saved ...”*. Is that all there is? Was his salvation complete at this point? No! His faith had prepared him to accept the God’s salvation.
- g. As a result, after the jailer heard the gospel (v32) and believed the gospel (v34), he obeyed the gospel. *“And immediately, he and his family were baptized”* (v33).
- h. We see the sincerity of the jailer’s repentance/conversion in his treatment of Paul and Silas. He washed their wounds and fed them (Acts 16:33-34).
- i. So in response to the same question asked on Pentecost, we see the same reaction. In both cases, men heard the gospel, believed it, were sorry for their sins, repented, and were baptized.

6.6. Paul and Silas Are Released from Prison (Acts 16:35-40)

- a. What happened to Paul and Silas after the middle-of-the-night conversion of their jailer? They remained in the prison. To leave would have caused the death of their new brother.
- b. Early the next morning the city leaders sent officers to the jailer with orders to release Paul and Silas (Acts 16:35). They supposed that the beating and the night in prison were adequate punishment. Now they just wanted them to leave the city.
- c. When offered freedom, Paul refused to leave the prison. He informed the Jailer and the officers that, as an uncondemned Roman citizen, it was illegal to beat them. As a citizen of Tarsus, Paul had received his Roman citizenship at birth (Acts 22:28). They were frightened at this revelation and wanted the matter to go away as quietly as possible – for Paul and his companions to just leave the jail and the city.
- d. But Paul had other plans. He said, *“No indeed! Let them come themselves and get us out”* (Acts 16:37). The leaders were in a corner and had to accommodate Paul’s request. They came to the prison and pleaded with them to leave both the prison and Philippi (Acts 16:39).
- e. They left the prison and went to Lydia’s house. There they offered encouragement to the brethren and then departed (Acts 16:40).

6.7. The Legacy of Paul’s Work at Philippi

- a. Some might consider this part of Paul’s work to be an overwhelming failure. He later wrote to the Thessalonians about being *“spitefully treated at Philippi”* (1 Thes 2:2) and to the Corinthians about the beating with rods (2 Cor 11:25).
- b. But none of this adversity kept him from fulfilling his ministry. The use of the term *“the brethren”* indicates that during this stay Paul had successfully planted a church at Philippi. Years later his epistle to this congregation indicated a special affection for these brethren and they for him (Phil 1:1-11, 4:10-16). His praise of

the generosity of the Macedonians in 2 Cor 8:1-6) certainly included those of Philippi.

7. Thessalonica (Acts 17:1-9)

7.1. Preaching in the synagogues (Acts 17:1-4)

- a. After leaving Philippi, Paul and his company passed through Amphipolis and Apollonia and came to Thessalonica (Acts 17:1).
- b. As was his “*custom*,” Paul first took the gospel to the Jews, preaching in their synagogue for three Sabbaths. Paul did not have some special affinity for the Jews and their salvation over the Gentiles. After all, he was sent to the Gentiles (Acts 9:15; Gal 2:8) and he certainly understood that God is no respecter of persons (Col 3:25; James 2:9; 1 Peter 1:17). But it was the Lord’s will that the Jews have an opportunity to hear and accept (or reject) the gospel first. So at least three times Paul uses the phrase, “*the Jew first and also the Greek*” (e.g., Rom 1:16). And in Thessalonica he went first to the Jews.
- c. One major “*stumbling block*” (1 Cor 1:23) to Jewish acceptance of the gospel was the idea that their Messiah could suffer and die on a cross. Instead they expected a glorious and victorious earthly king like David who would restore Israel to its former glory. So a part of preparing these Jew’s heart to accept Jesus was to correct their misconceptions about the nature of the Messiah. “*He had to suffer and rise again from the dead*” (Acts 17:3).
 - The prophet Isaiah had spoken eloquently about the suffering Messiah but like the Ethiopian eunuch, they did not understand (Acts 8:31-33).
 - The Hebrew author wrote, “*Therefore, in all things He had to be made like His brethren, [i.e., be mortal] that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted*” (Heb 2:17-18). Also, “*But Christ came: with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption ... so Christ was offered once to bear the sins of many*” (Heb 9:11-12, 28).
- d. Having proved that the Messiah had to die, Paul went on to persuade them that Jesus was this Messiah (Acts 17:3).
- e. Many men and women were persuaded and “*joined Paul and Silas*” (Acts 17:4).
- f. Several times while Paul worked in Thessalonica, Paul received support from the brethren back in Philippi (Phil 4:15-16).

7.2. Persecution (Acts 17:5-9)

- a. But not everyone was persuaded. And of those Jews who rejected the gospel were those full of envy toward Paul and Silas – covetous of the attention they received

and of those following them (Acts 17:5). Note that envy was a principal motivation for the persecution of Jesus (Matt 27:18).

- b. They stirred up a mob of evil men and *“set the city in an uproar”* (Acts 17:5).
- c. They and their mob went to the house of Jason, Paul’s and Silas’ host, but did not find them there. So they drug Jason and some other Christians to the rulers the usual false charges – *“These are all acting contrary to the decrees of Caesar, saying there is another king--Jesus”* (Acts 17:5, 7).
- d. One of their charges was that Paul and Silas have *“turned the world upside down”* (Acts 17:6). This was, at this point, a gross exaggeration. But it did, no doubt, contain a kernel of truth about the disruptive influence of the gospel on the religious establishments – both Jew and Gentile.
- e. Since they could not find Paul and Silas, they focused their attention on Jason who had *“harbored them.”* They extracted from Jason and his fellow Christians a security deposit then let them go (Acts 17:7, 9). Perhaps this was for a guarantee that Paul and company would leave the city.
- f. The danger for Paul and Silas was undiminished so the Thessalonian brethren sent them away by night to Berea (Acts 17:10).
- g. After Paul left, the persecution continued without a let-up – mostly at the hands of the Gentiles. Paul wrote to them, *“For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans,”* (1 Thes 2:14).
- h. In spite of the ongoing persecution, the church at Thessalonica became a great church. Paul later wrote to them, *“We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father ... And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, that you became examples to all in Macedonia and Achaia who believe”* (1 Thes 1:2-3).

1. Berea (Acts 17:10-16)

1.1. Conversions at Berea (17:11)

- a. Now some at Thessalonica had accepted the gospel and there came to be a congregation of the church there (Acts 17:4; 1 Thes 1:1). But, in general, the character of the citizens was one of being careless and unconcerned about the truth. In contrast, Luke pointed out that those at Berea had more open and honest hearts.

- b. Luke wrote, *“These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so”* (Acts 17:11).
 - Their *“readiness”* indicates a good heart (Luke 8:15) that was desirous of truth. Of such people Jesus said, *“Blessed are those who hunger and thirst for righteousness, for they shall be filled”* (Matt 5:6).
 - Their love of truth made them wary of being misled. They did not trust so precious a thing as their soul to the words of a mere man. Their actions were consistent with the admonition of John: *“Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world”* (1 John 4:1).
 - One final thing on this: When a person accepts the gospel, it is certainly a good thing. But the one who accepts only after careful study and testing may be better prepared to remain steadfast than the one who easily and with little investigation accepts the gospel.
- c. *“Therefore many of them believed”* (Acts 17:12).

1.2. Rejection and Persecution (Acts 17:15)

- a. *“But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds”* (Acts 16:16-34).
- b. Then the brethren at Berea took Paul to the seaport and put him on a ship for Athens (Acts 17:14).
- c. For some reason, Silas and Timothy stayed behind in Berea. But when Paul had arrived in Athens, he sent word to them to join him as soon as possible (Acts 17:14-15).

2. **Athens** (Acts 17:16-34)

2.1. Concern About Thessalonian Christians (1 Thes 3:1-5) – When he arrived at Athens Paul was full of concern about the brethren at Thessalonica – especially in view of the great persecution that they were facing. So after Timothy and Silas came to Athens from Berea, Paul sent Timothy back to Thessalonica to see how they were doing (1 Thes 3:1-5).

2.2. Paul encounters the Greek Philosophers (Acts 17:16-21)

- a. Paul was incensed by the degree of idolatry evident in Athens. There were statues to false gods throughout the city (Acts 17:16, 23). *“Therefore he reasoned”* with Jews, proselytes, and Gentiles about the truth (Acts 17:17).
- b. During his work he encountered certain philosophers who were curious about his doctrine. They invited him to a community-meeting place (the Areopagus or Mars Hill) to hear more. For them, collecting new ideas was entertaining – it was a

hobby. But Paul; did not prejudge them to be unworthy of the truth. Instead, he preached the gospel to them.

2.3. The sermon on Mars Hill (Acts 17:22-34)

- a. Paul's purpose was to proclaim to them the true God – the one that they acknowledged with an idol *"to the unknown God"* (Acts 17:23). [Note that Paul tailored his teaching method to fit the needs of his audience. This was strictly a Gentile crowd so there was no need to mention Old Testament prophecies.]
- b. First he spoke of the nature of the true God and of His wonderful work in creating all things – including mankind (Acts 17:14-16).
 - Since He created mankind, we are His offspring. Therefore we should not conclude that he is like some idol made by men's hands (Acts 17:29).
 - And, as Paul had told those Gentiles at Lystra, *this creator "did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness"* (Acts 14:17).
- c. But why did God make man and why did He scatter witness to Himself throughout His creation? It was because He wanted a relationship with men. He wanted them to *"seek the Lord, in the hope that they might grope for Him and find Him"* (Acts 17:27).
- d. God, in times past showed great forbearance in that he did not immediately exact the just penalty for idolatry. *"In bygone generations he allowed all nations to walk in their own ways"* (Acts 14:16). But He *"now commands all men everywhere to repent."* Judgment is surely coming (Acts 17:30-31).
- e. This judgment will be at the hands of Jesus Christ. And the truth of this assertion is validated by the resurrection of Jesus from the dead (Acts 17:31).
- f. As usual, some mocked, some wanted to hear more, and a few accepted the gospel (Acts 17:32-34).

3. **Corinth** (Acts 18:1-18)

3.1. Aquila and Priscilla (Acts 18:1-3)

- a. Upon arriving at Corinth Paul met a Jewish couple names Aquila and Priscilla.
- b. They were from Pontus in eastern Asia Minor but had recently arrived from Rome. The emperor Claudius (ruled AD 41 – AD 54) had expelled all Jews from Rome.
- c. When they were converted is not known. There were representatives of both Pontus and Rome at Pentecost so they may have been exposed to the gospel in either location. In any case, they were, at some point converted and became very faithful Christians – described by Paul as *"fellow workers"* (Rom 16:3) and even hosting the Corinthian church in their home (1 Cor 16:19).

- d. So in Corinth Paul *“found”* them, *“came to them,”* and *“stayed with them... because he was of the same trade ... for by occupation they were tentmakers”* (Acts 18:2-3)

3.2. The Jews at Corinth Reject the Gospel (Acts 18:4-6)

- a. When Paul left Berea he left Timothy and Silas there. Upon arriving at Athens he send word for them to join him as soon as possible (Acts 17:14-15). And they did so (1 Thes 3:1-2).
- b. But Paul was full of deep concern about the church at Thessalonica and he sent Timothy from Athens to strengthen them and see how they were doing (1 Thes 3:1-5).
- c. As Paul traveled on from Athens to Corinth, he was full of anxiety, eagerly awaiting the arrival of Timothy and news from Thessalonica
- d. Even though afflicted and distressed (1 Thes 3:7) Paul preached in the synagogues in Corinth every Sabbath.
- e. When Timothy arrived in Corinth, *“and brought us good news of your faith and love, and that you always have good remembrance of us,”* Paul was *“comforted”* (1 Thes 3:6-7).
- f. In response to this report and while still in Corinth, Paul wrote the first epistle to the Thessalonians. Perhaps a few months later the second epistle was written. Many believe these to be the first of Paul’s epistles.
- g. Being relieved of concern, Paul continued with renewed intensity in his evangelistic efforts (Acts 18:5).
- h. But when the Jews rejected the gospel Paul said, *“Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles”* (Acts 18:6).

3.3. Paul’s continues preaching at Corinth for 18 months (Acts 18:7-11)

- a. Paul left the synagogue and went into the house of a religious Gentile, Justus, who lived near the synagogue (Acts 18:7).
- b. Perhaps while preaching from this new vantage point, Crispus, the ruler of the nearby synagogue was converted – that is, he believed and was baptized. (Acts 17:8; 1 Cor 1:14). Interestingly, Crispus was one of only two people in Corinth that Paul personally baptized.
- c. And not just Crispus. *“Many of the Corinthians, hearing, believed and were baptized”* (Acts 18:8).
- d. The Lord spoke to Paul in a vision saying: (a) Do not let fear hinder your work. Keep on preaching the word. (b) I am with you and will protect you, and (c) I have many people in this city (Acts 18:9-10). This last statement reminds us of the Lord’s words to the discouraged prophet Elijah, *“Yet I have reserved seven*

thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.” (1 Kings 19:18).

- e. Paul remained in Corinth for 18 months, preaching the gospel to all who would hear (Acts 18:11).

3.4. Gallio refuses to try Paul (Acts 18:12-17)

- a. At some point in Paul’s stay at Corinth, the Jews brought Paul before the Roman Proconsul, Gallio. Before this civil ruler they voiced a religious charge, *“This fellow persuades people to worship God contrary to the law”* (Acts 18:12-13).
- b. Gallio would have none of it. He said, in effect, ‘If it were a matter of a crime being committed, I would hear you. But I will not be a judge over controversies about Jewish religious law.’ *“And he drove them away from the judgment seat”* (Acts 18:14-15).
- c. Then the Hellenists took the new ruler of the synagogue (see verse 8) and beat him in front of the judgment seat. Perhaps he also had been converted. But Gallio refused to be drawn into the dispute (Acts 18:17).

4. **Return Trip (Acts 18:19-22)**

- 4.1. After spending a *“good while”* in Corinth, Paul headed home, taking Aquila and Pricilla with him. He hoped to get there in time to attend an upcoming feast in Jerusalem (Acts 18:18, 21).
- 4.2. On the way back Paul and his company stopped in Ephesus where he preached to the Jews in the synagogue (Acts 18:19).
- 4.3. After a short stay there, Paul took a ship for home but left Aquila and Pricilla there in Ephesus.
- 4.4. When the ship docked at Caesarea, Paul greeting the church there then traveled overland to Antioch (Acts 18:23).



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An Overview of the Book of Acts

Questions on Lesson Nine

1. Why did Paul determine to go on a second missionary journey? (Acts 15, 36; 2 Cor 11:28)

What did he do for the churches? (Acts 15:41) _____
How? _____
5. Who did Paul meet in the area of Derbe and Lystra? (Acts 16:1) _____
Describe his character _____
His parents _____
6. Why did Paul have this man circumcised? (Acts 16:3) _____

7. What did Paul deliver to the churches he visited? (Acts 16:4) _____
8. What was the purpose of the Holy Spirit's prohibition against further work in Asia at that time and the vision? (Acts 16:6-10) _____
9. This first major city visited in Europe was _____ (Acts 16:12). List the two conversions recorded by Luke as occurring in that city:
 - 9.1. _____ (Acts 16:11-15)
 - 9.2. _____ (Acts 16:25-34)
10. Who joined Paul in Philippi? (Acts 16:16) _____ (Note the pronoun).
11. Why was Lydia at the river? (Acts 16:13) _____
Was she a religious person? (v14) _____.
12. Luke wrote, "*The Lord opened her heart to heed the things spoken by Paul*" (v14).
 - 12.1. How did the Lord open the heart of the Samaritans to heed the words spoken by Phillip? (Acts 8:6) _____.
 - 12.2. Was there anything that she needed to do? _____
 - 12.3. How did she learn what to do? _____.
 - 12.4. What did she learn that she was required to do (v15) _____.

13. What did the servant girl know about Paul that apparently her masters did not know? (Acts 16:17) _____.
14. When Paul threw the spirit out of the girl, what was the reaction of her master and why? (Acts 19-24) _____.
- What punishment was inflicted on Paul and Silas by the authorities? (Acts 16:23-24) _____.
15. Why do you think Paul and Barnabas were praying and singing at midnight? (Acts 16:25) _____.
16. After an earthquake opened the doors of the prison, the jailer started to do what? Why? (Acts 16:27) _____. What stopped him? (v28) _____.
- What was the jailer's response? (v30) _____.
17. Paul and Silas commanded him to believe on Jesus (Acts 16:31). Did he at that exact second know what he was suppose to believe about Jesus? _____. How did he learn what to believe? (v32) _____. Suppose that the jailer was told to believe and then never hear the gospel – could he comply? (Rom 10:17) _____.
18. Did the jailer repent of his sins? _____. How do you know? (33-34) _____. _____.
- What did he do "*immediately*" (v33) _____.
19. Why did Paul and Silas delay their departure from the jail the next morning? (Acts 16:35-39) _____.
20. What contact did the Christians at Philippi have with Paul after he left and moved on to Thessalonica? (Phil 4:16) _____.
21. What Jewish misconception about the Messiah was Paul dealing with at Thessalonica? (Acts 17:3; 1 Cor 1:23) _____.
22. What accusation did the nonbelieving Jews at Thessalonica make about Paul and Silas? (Acts 17:6) _____.
23. In the face of great persecution, Paul and Silas were sent on their way to Berea. What good thing was said of those hearing the gospel there? (Acts 17:11) _____.
- _____.

- 24.** The Athenians assumed Paul was preaching a _____ god because he preached what to them? (Acts 17:18) _____.
But Paul said that he preached what they called the _____ God (v23).
- 25.** God made man for what purpose? (Acts 17:27) _____
and required them to _____ (v30). Why is it critical that men obey Him in this regard? (v31) _____.
- 26.** What was the proof of the one who is to judge the world? (Acts 17:31) _____.
- 27.** Who did Paul stay with in Corinth and why? (Acts 18:1-3) _____.
- 28.** What was unique about the conversion of Crispus? (Acts 18:8, 1 Cor 1:14) _____
_____.
- 29.** What assurance did the Lord give to Paul? (Acts 18:9-10) _____

How long did he stay (v11) _____.
- 30.** Why did Gallio, the Proconsul, refuse to try Paul and Silas? (Acts 18:14) _____
_____.
- 31.** Who left Corinth with Paul and Silas? (Acts 18:18) _____. Where did he leave them (Acts 18:19) _____.
- 32.** Why did Paul refuse to prolong his visit at Ephesus? (Acts 18:21) _____
_____.