

SESSION 11 REVIEW: January 13, 2013
CALVARY METHODIST CHURCH
ACTS Chapter 16 (NIV Translation)

Timothy Joins Paul and Silas

16 Paul came to **Derbe** and then to **Lystra**, where a disciple named **Timothy** lived, whose mother was Jewish and a believer but whose father was a Greek. **2** The believers at Lystra and Iconium spoke well of him. **3** Paul wanted to take him along on the journey, so he **circumcised** him because of the Jews who lived in that area, for they all knew that his father was a Greek. **4** As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. **5** So the churches were strengthened in the faith and grew daily in numbers.

Paul's Vision of the Man of Macedonia

6 Paul and his companions traveled throughout the region of **Phrygia** and **Galatia**, having been kept by the Holy Spirit from preaching the word in the province of **Asia**. **7** When they came to the border of **Mysia**, they tried to enter **Bithynia**, but the **Spirit of Jesus** would not allow them to. **8** So they passed by **Mysia** and went down to **Troas**. **9** During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." **10** After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

Lydia's Conversion in Philippi

11 From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. **12** From there we traveled to **Philippi**, a Roman colony and the leading city of that district[a] of **Macedonia**. And we stayed there several days.

13 On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. **14** One of those listening was a woman from the city of **Thyatira** (See church epistle to Thyatira by John in Revelation 2:18-29) named **Lydia, a dealer in purple cloth**. She was a worshiper of God. The Lord opened her heart to respond to Paul's message. **15** When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

Paul and Silas are imprisoned in Philippi

16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. **17** She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." (Notice that the young woman had a spirit of divination – forthtelling but Paul discerned it was not from the Lord.) **18** She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. **20** They brought them before the magistrates and said, “These men are Jews, and are throwing our city into an uproar **21** by advocating customs unlawful for us Romans to accept or practice.” **22** The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. **23** After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. **24** When he received these orders, he put them in the inner cell and fastened their feet in the stocks.

25 About midnight **Paul and Silas were praying and singing hymns to God**, and the other prisoners were listening to them. **26** Suddenly there was such a **violent earthquake** that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone’s chains came loose. **27** The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. **28** But Paul shouted, “Don’t harm yourself! We are all here!”

29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. **30** He then brought them out and asked, “**Sirs, what must I do to be saved?**” (Why would the jailor react this way?)

31 They replied, “Believe in the Lord Jesus, and you will be saved—you and your household.” **32** Then they spoke the word of the Lord to him and to all the others in his house. **33** At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. **34** The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.

35 When it was daylight, the magistrates sent their officers to the jailer with the order: “Release those men.” **36** The jailer told Paul, “The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace.”

37 But Paul said to the officers: “They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out.”

38 The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. **39** They came to appease them and escorted them from the prison, requesting them to leave the city. **40** After Paul and Silas came out of the prison, they went to Lydia’s house, where they met with the brothers and sisters and encouraged them. Then they left.

ACTS 17 Paul’s second missionary journey continues to Thessalonica, Berea, and Athens

vs. 1 In Thessalonica 1 When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. **2** As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, **3** explaining and proving that the Messiah had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Messiah,” he said. **4** Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.

5 But other Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason’s house in search of Paul and Silas in order to bring them out to the crowd. **[a]** **6** But when they did not find them, they dragged Jason and

some other believers before the city officials, shouting: “These men who have caused trouble all over the world have now come here, **7** and Jason has welcomed them into his house. They are all defying Caesar’s decrees, **saying that there is another king, one called Jesus.**”**8** When they heard this, the crowd and the city officials were thrown into turmoil. **9** Then they made Jason and the others post bond and let them go.

In Berea

10 As soon as it was night, the believers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. **11** Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message **with great eagerness and examined the Scriptures** every day to see if what Paul said was true. **12** As a result, many of them believed, as did also a number of prominent Greek women and many Greek men.

13 But when the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, some of them went there too, agitating the crowds and stirring them up. **14** The **believers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.** **15** Those who escorted Paul **brought him to Athens** and then left with instructions for **Silas and Timothy to join him** as soon as possible.

In Athens

16 While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. **17** So he reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. **18** A group of Epicurean and Stoic philosophers (The Jews demand Signs; The Greeks seek Wisdom, – 1Cor.1:17) began to debate with him. Some of them asked, “**What is this babbler trying to say?**” Others remarked, “**He seems to be advocating foreign gods.**” They said this because Paul was preaching the good news about Jesus and the resurrection. **19** Then they took him and brought him to a meeting of the Areopagus, where they said to him, (Mars Hill in Athens remains in ruins but was a splendid area of classic greek architecture where in early times city leaders (senate) met.)“May we know what this new teaching is that you are presenting? **20** You are bringing some strange ideas to our ears, and we would like to know what they mean.” **21** (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)

22 Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious. **23** For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: **TO AN UNKNOWN GOD.** So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.

24 “The God who made the world and everything in it is **the Lord of heaven and earth and does not live in temples built by human hands.** **25** And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. **26** From one man **he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.** **27** God did this so that they would seek him and perhaps reach out for him and **find him, though he is not far from any one of us.** **28** ‘For in him we live and move and have our being.’**[b]** As some of your own poets have said, ‘We are his offspring.’**[c]**

29 “Therefore **since we are God’s offspring**, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill. **30** In the past God overlooked such ignorance, but **now he commands all people everywhere to repent**. **31** For **he has set a day when he will judge the world with justice by the man he has appointed**. He has given **proof of this** to everyone by raising him from the dead.”

32 When they heard about the resurrection of the dead, some of them sneered, but others said, “We want to hear you again on this subject.” **33** At that, Paul left the Council. **34** Some of the people became followers of Paul and believed. Among them was **Dionysius, a member of the Areopagus**, also a woman named **Damaris, and a number of others**.

1. Philosophers. Do you know any philosophical types? I have found some intellectual types that love to speculate about concepts and enjoy hearing themselves talk at great lengths about higher thought. Remember, the intellectual mind is outside of the domain where God works. (*Not many wise are called, and, man through wisdom can not know God - the natural man receives nothing from God for they are spiritually discerned.*)
2. Paul deals with the 'logic' of worshiping man made idols.
3. Paul identifies the 'unknown god.'
4. Paul talks about the order of creation; establishing humanity; setting forth nations; timing the destiny of nations to rise and to fall.
5. Paul declares that the God we worship requires that *we repent and change our minds* and purposes to serve Him.
6. Paul declares that at a certain time all men will be judged by *the man who our God has appointed* .

What is epicurean thought? *Epicurus believed that pleasure is the greatest good. But the way to attain pleasure was to live modestly and to gain knowledge of the workings of the world and the limits of one's desires. This led one to attain a state of tranquility (ataraxia) and freedom from fear, as well as absence of bodily pain (aponia). The combination of these two states is supposed to constitute happiness in its highest form. Although Epicureanism is a form of hedonism, insofar as it declares pleasure to be the sole intrinsic good, its conception of absence of pain as the greatest pleasure and its advocacy of a simple life make it different from "hedonism" as it is commonly understood.*

What is Stoicism or Stoic Philosophy? *Stoics were concerned with the active relationship between cosmic determinism and human freedom, and the belief that it is virtuous to maintain a will (called prohairesis) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life, and they thought that the best indication of an individual's philosophy was not what a person said but how he behaved. [1]*

Later Stoics, such as Seneca and Epictetus, emphasized that because "virtue is sufficient for happiness", a sage was immune to misfortune. This belief is similar to the meaning of the phrase "stoic calm", though the phrase does not include the "radical ethical" Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious. [1]

From its founding, Stoic doctrine was popular with a following throughout Greece and the Roman Empire, including the Emperor Marcus Aurelius, until the closing of all philosophy schools in AD 529 by order of the Emperor Justinian I, who perceived their pagan character as being at odds with the Christian faith