

## Acts 16:25-40

October 19, 1976

In Acts 16, we have a seismograph, a device that measures earthquakes. So the Bible wasn't too far behind the scientists, I guess.

### Acts 16:25

“Paul and Silas prayed” - You remember Paul and Silas were both Romans, and I showed you that God must have known from the beginning what was going to happen, because the other fellow was not a Roman; the one that came with Silas from Jerusalem. His name was Judas or Barsabbas. He was not Roman, yet Silas was. Here we have the record of these two fellows, Paul and Silas, both Romans, sitting in jail having been beaten, and everything else just contrary to what was supposed to happen to a Roman.

“sang praises unto God” - I told you literally it meant, “they were hymning” They were just singing one song after the other and having a great time singing.

“and the prisoners heard them” – I can imagine what the prisoners thought. They wondered if these fellows shouldn't see a psychiatrist, whether they weren't off their rocker.

### Acts 16:26

“earthquake” – *seismos* – in the Greek text

“every one's bands were loosed” - these bands were the bands of the stocks they put their feet in. (Verse 24)

### Acts 16:27

“keeper of the prison” – “jailor” of **verse 23** - is the same word that is translated here “keeper of the prison.”

“awaking out of his sleep” – literally it says, “shook awake” - He woke up right away because his teeth were rattling with that earthquake.

“supposing that the prisoners had been fled” - Their feet were out of the stocks, everybody was free to run, but the doors were open and nobody ran.

### Acts 16:28

“Paul cried with a loud voice” - in other words Paul had to yell at the top of his lungs.

“Do thyself no harm” – This literally means, “Do nothing evil to yourself.” And the evil would be if he would have sliced his own throat, killed himself.

### Acts 16:29

“Then he” - the keeper of the prison, the jailor

“sprang in” - into that inner prison

“he came trembling” – in other words he was just shaking like a leaf

“he fell down before Paul and Silas” - That “falling down” reminds me of another record in Acts where somebody fell down when a fellow by the name of Peter came in. (**Acts 10:25**) It was Cornelius. To fall down does not mean that they are God; that you are worshipping them as God. It is simply the utter reverence, respect, homage. That’s all it is; just to fall down. I guess in one time you girls curtsied or something, for respect, and these kind of things. Over here, in Oriental Biblical culture, the great respect, the great admiration, the great awe, is simply just to fall down. That doesn’t mean Paul was God, or Silas was God.

### **Acts 16:30**

“out” - is “outside” i.e.- of the prison where they were

“said, ‘Sirs, what must I do to be saved?’” - That little earthquake must have had a tremendous impression on him. I guess it shook his brain cells in line so he had sense enough to ask the right question. The wonderful thing about this verse that hardly anybody sees is that the word “Sirs” is the word “*kurios*,” This is the word used for “Lord” when we talk about the Lord Jesus Christ. “Sirs” is the word *kurios* meaning “lord”. It is also translated in the King James as “master.” What I am trying to show you: just because Jesus Christ is lord, does not make Jesus Christ God, because here are two men, Paul and Silas. The jailor says to them, “lord.” He knew they weren’t God. But the word “lord” is a respectful title like the wife would speak of her husband as her lord, for the respect. This is what this man called them. He said, “Masters (or lords) what must I do to be saved?”

“what must I do to be saved” - It’s real personal - “I do” - What must “I” do? - He didn’t say, “What do the rest of the prisoners have to do?” He said, “What must ‘I’ do, because man, you guys have something? Here we have all been laughing at you. But we are the ones who are really being laughed at. Therefore what must ‘I’ do? What must ‘I’ do? There has to be something done in order to get saved.” That’s why salvation is not of works, but of grace, and yet you’ve got to do something and your doing is works. We are not saved by works; we are saved by grace, so you have an apparent contradiction. Because whatever you do is not grace, right? He said, “What must ‘I’ do to be saved.”

**Romans 10:9-10:** That if thou shalt confess with thy mouth [that’s works not grace] the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Believing is works not grace. So far all works. In the next verse is the key:

For with the heart man believeth **unto** righteousness; and with the mouth confession is made **unto** salvation.

You don’t get saved by confessing with your mouth the Lord Jesus and believing in your heart that God raised him from the dead until you understand that it’s a confession **unto**. Grace begins when you act. Confess with your mouth the Lord Jesus and you believe in your innermost being that God raised him from the dead; then the new birth, Christ in you, the hope of glory, is all grace.

It is a confession **unto**. It is not confession that brings salvation, it is **unto** salvation. Then grace begins when you confess with your mouth the Lord Jesus. Then God by His grace gives you the new birth. “Not of works lest any man should boast” “By grace are ye saved” (**Ephesians 2:8-9**) This man said, “What must I do to be saved?”

### **Acts 16:31**

“Christ” - delete - not in the text

“Believe on the Lord Jesus” – Just like **Romans 10:9**. Jesus is the human manifestation on this horizontal level of God’s only begotten Son. Christ is the messianic side, perpendicular down. You don’t believe on the messiah, that’s Israel. He’s the messiah to Israel, but he’s the savior to men as Jesus, all men, whosoever. He’s the savior to all men who confess him as lord. That he is the *kurios*, the master. That he is the one and only Son of God. That is what it is to believe on the Lord Jesus, or confess with your mouth Jesus as lord. That makes Jesus, God’s only begotten Son, party of the first part, second part, third part and every other part and you’re no longer Jesus yourself. Up until you get saved, you are lord of your life. Now you change lords by confession; you make Jesus your lord. That makes him party of the first part and you, at best, party of the second part. If then after you are born again which is by grace, you do not renew your mind, you will still live in this life like you are party of the first part, and not walk in the light of the Word as God manifests His Word in the walk. The walk is the renewed mind. The salvation is the gift of God by grace.

If you’ll understand what I’m teaching you now and sharing with you, you will be able to understand a lot of things that you see so called Christian believers doing, because you can be born again of God’s spirit and not renew your mind on the Word and you have just not made Jesus Lord. Now to make him Lord once is eternal life. The speaking in tongues is the proof that you’ve done it, but unless you keep putting on the mind of Christ, he will not be lord in your daily walk. He’s lord of your spirit which is a one time deal, but the walk is a day by day standing on God’s Word and staying put on it.

“and thy house” - The house required the same condition of believing. “Thy house” is a figure of speech. I can’t remember the name of it. “The house” represents the people. Here’s the house. You can’t get this house converted, right? It stands for the people of that household of which he, the jailor, was the head of the family; the body of the household.

#### **Acts 16:32**

“and they spake unto him the Word of the Lord” - That has to be a great deal more than what you do in one minute or two.

#### **Acts 16:33**

“washed *their* stripes” - means he washed their wounds, that had been inflicted by the whips

“was baptized” - not in water, but by his believing, with Christ in him the hope of glory, which is eternal life. And that’s better than all the water in the world.

“and all his [house]” – “house” is deleted, but the same truth

“straightway” - immediately

#### **Acts 16:34**

I thought we got the house saved. We did. He brought them outside the jail in **verse 30**. Where do you think they went? He brought them into his house.

There may be a text that puts this thirty-fourth verse ahead of thirty. But even if there isn’t, you have got to allow God the same writing privilege of His writing as you would a secular author. A secular author could tell all these great facts and then go back and pick up something that had happened previous to it. What happened is in **verse 34**.

“meat” –food; meat; gave them something to eat

“rejoiced” - was delighted; tickled to death; just effervescing

“believing in God with all his house” - would be after they heard the Word. So this is sort of a recapitulation as well as an addition of truth in **verse 34**.

There is something in this verse that I don't know if I'm right on, but I challenge you to think about it anyway. It really blessed my heart when I saw this possibility in working this thing. This word in **verse 34**, “brought”, is the same word as the word “loosing” in **verse 11**:

Therefore loosing from Troas...

What did they lose? The loosing was the ship; they loosed from the moorings; they took those ropes or whatever they are. That's what it means to lose the ship. It's the ropes I'm thinking of. That's the loosing of it. The record told us that when he threw him in the inner dungeon, they put their feet in stocks, but it did not tell you that they handcuffed them. I believe they had their hands tied behind them or someplace. That's why I got so tremendously blessed when I began seeing that word “brought” as “loosed.”

He got them all the way out of the jail; took them home and he forgot to untie their hands. He was so shook, so excited, so turned on about what had happened. He got all the way back to his house when it finally dawned on him, “Golly, they still have their hands tied.” They put their feet in stocks and it was also a custom to, what we call, handcuff them.

Now the Bible says that the earthquake shook them out of their stocks. But it doesn't say it shook them out of their tied hands. He got them home. I can see this because, man, put yourself in that place once. That tremendous earthquake; all the prisoners had a right to run out, the doors were all opened. The jailor was responsible for every prisoner because if one of them escaped, then he had to die for them. He must have really been shook. And he yelled, “What must I do to be saved?” And he took them home, and when he got them home he looked at them and said, “My gosh, I forgot to untie you.” So he set them down, untied them, and he gave them some food.

“believing in God with all his house” - His whole household delivered, that's what it ought to be today. In Oriental culture, when the Father got saved, everybody got saved. Today, one sister gets born again, the brother doesn't. Dad doesn't want to get born again, he says, “Mom, you have the religion for us.” That's not Biblical culture. The need is the same today, in the family, as it was then. I'm looking for days when whole households will hear the Word and everybody get born again. If you'll go back to Acts, (**Acts 5:15-16**) as Peter was walking down the street, whenever the shadow of Peter covered someone, the person got delivered. It wasn't the shadow, it was the believing. The temperature of believing was so hot; whenever you got within the vicinity of it you just burned the Word in your life. That's what happened to this man with Paul and Silas just standing faithful, witnessing by singing and everything. They just stood. Isn't that a wonderful verse? He set food before them. They rejoiced, believing in God with all his house.

You know what they did? They stayed up all night. Couldn't go to sleep that night any more. Too much excitement.

#### **Acts 16:35-36**

“keeper of the prison” – jailor

Evidently the keeper of the prison made his job, his assignment. Six o'clock in the morning, he was supposed to still be there. They got back there, and Paul and Silas went with him. The guys came from the top brass and said, "We decided to let those men go."

"this saying" – *logos* - And yet people say that the *logos* was God. Jesus was God because he was the *logos*, **John 1:1**. By that same logic, you would have to say that somebody else was God over here. The keeper of the prisoner or the magistrates, or the serjeants, somebody has to be God, because of the word *logos*. No, no, we know better than that. We know that there are different usages of words in their context. But the point is; this is the word that is used for "The Word."

Whenever any authority gives the Word it's always *logos*. Whenever they are words, w-o-r-d-s, within that Word, it is the word *rhēma*.

"to let you go" - in order that you may be released

"go in peace" – "get out of town, clear out, behave yourself. Don't come back into our city limits." That's what is behind this.

### **Acts 16:37**

"Paul said unto them" - The keeper of the prison apparently told Paul, then Paul ventures in, and he talks to the magistrates and the serjeants. He faces them.

"openly" – publicly - They put them out in the public square and all the people came there; watched what was happening; and they beat them 39 lashes with the whip.

"uncondemned" - without prior investigation - Not only prior, but without accurate or proper - perhaps that would be the best way to translate it - "without proper investigation"

"Romans" - Roman men

"privily" – secretly – "They beat us publicly, now they want us to leave and get out of here secretly. If they could beat us publicly, they could escort us out publicly."

"nay verily" - no indeed – is the text

"fetch" - lead - this same word used in **Acts 5:19; 7:36, 40** – it means, in essence, "let them escort us out; get their motorcycles and trucks ahead and we go with them."

They did it publicly; now they can escort us out publicly, not secretly. No indeed! Boy what a stand.

### **Acts 16:38**

"words" - *rhēma*

"magistrates" - bosses, top brass

"feared" – literally - were alarmed - The bell went off in their head, the alarm clock.

"when they heard that they were Romans" - that's what alarmed them, for no Roman citizen could be scourged, beaten, by any provincial governor without an appeal to the Emperor of Rome. That's why

Paul, in **Acts 25:11-12**, made his appeal to Rome. This is what they had not done. They had scourged Paul and Silas. No wonder those magistrates were alarmed, they should have been.

### Acts 16:39

“they came” - Now I want to tell you they had their motorcycles wide open coming. They didn’t mess around because if the Emperor, or the Caesar, had heard of this treatment, the provincial governor would be released of his position and perhaps severely punished for it. They didn’t waste any time.

“they besought them” - What do think they talked about when they besought them? Do you know what they said? “We’re sure sorry. We did not know you were Romans.” The reason for that is, earlier they had assumed that they were just Jews (**Acts 16:20**). They acted on an assumption. Therefore when they “besought” them. I know they said to them, “Look, we’re really sorry, we thought you were just Jews coming in here to make trouble, we didn’t know you were Romans, and we’re really sorry.” I suppose they paid their medical bill for everything that was involved. “they besought them” - they lovingly requested; they pled with them; they besought them. You and I would say, “they begged them” to forgive them, and not to tell Caesar.

“brought *them*” – brought them out – Out of what? They took them outside of the city; they walked with them; escorted them.

“desired *them*” – begged, pled with them - literally they were just praying that they would leave.

When those fellows left then the rest of the town’s people wouldn’t find out that they were Romans. Therefore, the provincial governor might never be reported on. So he wanted to cool it and get it just as quiet as possible and get it over with. That’s why they escorted them. That’s where I get my motorcycles, you know; they escort. I see all that. I wouldn’t be a bit surprised if they slipped them a ten or something and said, “Fellows, when you get to the next town, have dinner on us.”

### Acts 16:40

“went out of the prison” - Here again, it’s just a repetition of things that have occurred. That doesn’t mean they went out of the prison now; they’re already outside of the city, but they had to come from the prison to begin with.

After they got outside of the city, they went to the house of Lydia. Outside of the city gates, I guess is what I’m talking about, or outside of that whole area.

“comforted” – *parakaleō* - like the Paraclete that I told you about. (pg. 247 – “consolation” - **Acts 15:31**) They comforted them. It would seem to me that the brethren should have comforted Paul and Silas, but Paul and Silas are doing the comforting. You know what that tells me? That they were really shock up; that whole Twig. “They beat our Paul, they beat our Silas,” They were all nervous, shook up, about it. So Paul and Silas come back and give comfort to them. And that simply is telling them, “Look, so what? It’s over with. Let’s move the Word; let’s move!” The word is “exhorted”; to encourage toward a more worthy endeavor.

That Lydia is that seller of purple with whom they prayed. (**Acts 16:13-14**) God opened her heart. That’s where they went and taught. I’ve had a thought. I don’t know, but what I really in my heart feel happened: (I’ve never told anybody this before but thought about it many times) they let them lead them out of the city so that they were all happy. Then, after the guys left, they came back and

went over to see Lydia. Then they got their sack lunches and headed out to the next place, which happens to be Thessalonica.

Isn't that a wonderful record in the Word? And the great in-depth truths that lay so beautifully in those scriptures. You just have to take time, and let that Word simmer in your soul, in your mind, and just get the great beauty and the impact of it.