

## Acts 15:35 — 16:40

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### Acts 15:34

This was not in the text, it was added later. (pg. 279)

### Acts 15:33

It means after a set time; a deliberately set time. They set the date and said “We’ll stay this long and then we’re going back to Jerusalem.”

“let go” – dismissed - same as “dismissed” in **verse 30** - “dismissed” - not like being dismissed from a meeting; but that they had a big ‘doo’ for them; a nice farewell party for them. I suppose they had cake and ice cream.

I was thinking today that I was going to make an assignment to my Corps that’s going to be doing research papers. I am going to put somebody on the words “other” and “another”; *heteros* and *allos*. I’m going to have them work every verse in the Word where they are used. It appears here, again, in **verse 35**.

### Acts 15:35

“others” - *heteros*

“Paul also” – “but Paul” – delete the word “also”

“with many others also” – they were doing the same thing. There were really “twigging” in that city.

They had set a space of time earlier for when they were going to leave but, other things had occurred, I’m sure because **verse 36** says “some days.”

### Acts 15:36

“and some days after” - is a certain time, set date - I think it was pre-arranged, where they said, “On October 3 we’re going to get together and then we’re going to go visit the brethren again.” Providentially, I think this was set so that Silas could come back from Jerusalem.

Now here is where the second missionary journey of Paul starts which Walter Cummins taught. I’m only going to go through it, not that I can teach you anything about the second journey, but just some things that I just felt in my heart I want to share.

“us” – Paul and Barnabas

### Acts 15:37

“determined” - literally means “contrary to original” - That is really significant because it was God’s will for Paul and Barnabas to go. But Barnabas was one of these good-hearted fellows. Many times his heart would get ahead of the Word and the greatness of God; he’d get tricked. Yet it was Barnabas that went and looked for Saul back in Tarsus. He had tremendous qualities, but just getting taken in. Here it is a very clear thing. Paul and Barnabas were to go revisit the churches, but Barnabas, contrary to their original revelation; second thought was, “golly, that Mark’s a fine fellow, take him.” The original was revelation. Taking John Mark was the next thought, like I teach you in the Advanced Class.

### Acts 15:38

John Mark had been with them learning on the first missionary journey but he couldn't stand the pressure, couldn't stand the criticism, couldn't stand being away from momma or something, so he went back to Jerusalem, or home.

“departed” - is significant in spiritual depth and understanding. It means “fell away.” He didn't walk on the Word, he departed; he fell away. He knew the Word, he was moving along, but he fell away from the Word.

### Acts 15:39

This is the last record of Barnabas in the outreach and expansion of God's Word in the early Church; the rise and expansion, as I told you Acts was, of the early Church. This is where Barnabas shelved himself.

“Barnabas took Mark, and sailed unto Cyprus” - where they were endeavoring to organize a new group of their own. That's the end of it; it's all you hear.

### Acts 15:40

“Silas” - who had come back from Jerusalem. Silas, as you remember, is the one with Roman ancestry. (pg. 241)

“recommended” - given over to

“God” - Lord

“by the brethren” - Paul and Silas had the blessing of the body, the brethren.

They were given over to the grace. That I love. Barnabas had been a wonderful man, Paul was wonderful, yet they had a hell of a fight between them. When the brethren do it, again they see the ministry is grace. The blessings of the greater number of the people were with Paul and Silas. That's why they gave them over to the grace of the Lord.

### Acts 15:41

“confirming the churches” – establishing, strengthening, the churches. How do you think they strengthened the churches? - By the teaching of the Word. (pg. 247)

### Acts 16:1

“certain” – delete – not in the text - naturally, if you're going to have a son it's got to be of a woman.

“Timotheus” – see **Acts 14:4-7** - That's where I think Timothy was converted, on that first missionary journey, in **14:6&7**) There are some things you've got to remember about these things.

#### **I Timothy 1:2:**

Unto Timothy, *my* own son [true child] in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

The reason Paul could refer to him as “true child” is because Paul apparently won him by the teaching of the Word, in that first missionary journey. Look at **I Timothy 1:18:**

This charge I commit [command] unto thee, son Timothy...

## **II Timothy 1:2:**

To Timothy, *my* dearly beloved son...

All of this corroborates that he was won by Paul teaching the Word. The name “Timothy” means “valued of God”; “one who is valued by God.” He certainly had a good name because he carries the ministry after Paul’s death. A wonderful man: Timothy.

### **Acts 16:2**

After Timothy was won on that first missionary journey, he went out there witnessing; sharing God’s Word. And when they came back to Derbe and Lystra, this Timothy is reported of by the brethren that were at Lystra.

### **Acts 16:3**

“Him would Paul have to go forth” - Why didn’t Paul leave him there? It was by revelation to move him out. Other places in the Word, they sent them right back in. Timothy was doing a great job in the city but the will of the Lord was to develop him further and take him with him. Sure he could have stayed back in Derbe and ministered the Word for the rest of his life. Some have to stay, some have to go, and only when you walk on the Word with God and the revelation, really honest and open before God, then you know.

“circumcised him” - Paul did the most unusual thing that I think perhaps he did in his whole ministry. He circumcised him. I can’t believe it, but the Word says it, that’s why I believe it. That just shows some things that generally just blow people’s minds. In **Galatians 5:1-2** Paul says, “if ye be circumcised, Christ shall profit you nothing.” Here he turns right around and has Timothy circumcised. Why? Revelation. Sense-knowledge wise Paul was madder than a little red hen, perhaps. God had given him the great revelation: circumcision is out, and anybody that gets circumcised has fallen from grace. God says, “you circumcise Timothy.” I can just see the manliness rising up; the senses man, saying, “Well, look God, what’s the matter here: you tell me one day circumcision is all out and the next day you say, ‘circumcise Timothy’.” God said, “do it.” God had it done because of the Jews which were in those areas; “for they knew all that his father was a Greek.” His testimony of the greatness of the Word would still be the same. The circumcision didn’t change his testimony. Cutting skin off doesn’t change your knowledge of God.

### **Acts 16:4**

“decrees” - *dogma* – meaning (it’s also a take off on doctrine); the right believing

“ordained” - decided

Even in the early Church somebody had to make a decision in order to keep that body moving.

### **Acts 16:5**

“established” - made strong

“the faith” – the faith of Jesus Christ; the whole body of believers

“increased in number daily” - that is a fantastic statement. Nobody sees it. What does it mean that the churches increased in number daily? It says what it means and it means what it says. It says, “The churches increased daily” - not the believers - the churches. Earlier, in **Acts 2:47**, it said, “...and the Lord added to the Church daily such as should be [were being] saved.” That’s individual. Now it’s no

longer individual. Now it's whole churches. Increasing how? In numbers. That's what it says, that's what it means.

We know that the churches are made up of believers, but he isn't dealing with individual believers. He is telling us that, by the greatness of the Word living, a whole church grew up every day. Daily! Churches: not one church, but many. Daily! If that's going to happen, people have to be witnessing like crazy. Churches; and a church is a body of believers, more than three. Every day; daily. Churches; plural. To me that's just fantastic.

**Acts 16:6**

"Asia" - the district of Mysia and Lydia, on the West coast

"forbidden of the Holy Ghost" - simply means the no "go sign"; no revelation

**Acts 16:7**

"the Spirit suffered them not" - again, no revelation

**Acts 16:8-9**

I've taught this rather extensively on a Sunday night tape. (STS 587) There is a tradition saying that it was Luke who appeared to Paul in the vision at night as the man from Macedonia. I don't know. Anyway, we had a vision.

**Acts 16:10**

This is where the "we" section starts in the Book of Acts. There is a common belief that whenever Luke was with Paul that he puts it "we." When he was not present with him in the Book of Acts, he doesn't use "we", he uses "they", like in **verse 8**. Luke was with him.

**Acts 16:11**

"Neapolis" - Neapolis is on European soil. That's the first move of God's Word on what we, today, know as European soil.

**Acts 16:12**

"colony" - a Roman place

**Acts 16:13**

"city" - the text reads "gate"

"where prayer was wont to be made" - where we believed prayer would be going on - where we believed they would be praying; getting together to pray

I have taught you previously that Paul's vision was of a man of Macedonia, but when he gets down there all he finds are women.

**Acts 16:14**

"Thyatira" - is known as the city of the purple dye. In the days of which this is recorded, here, it was one of the great cities. It had one of the greatest dyes in the world, the art of which has been lost. Nobody has ever recaptured or equaled the dye that the people of Thyatira had. There is a record of a union known as the union of the purple dyes in Thyatira.

**Acts 16:15**

“baptized” – saved; baptized with Christ in her; in the name of Jesus Christ

“constrained” - an orientalism, where you give a lot of arguments on why I should do it. Every time you give an argument of why I should do it, I give you an argument of why I don't want to do it. Finally I do it anyway because I've always wanted to do it from the beginning.

**Acts 16:16**

“spirit of divination” - python spirit

**Acts 16:17**

That's pretty “right on” by a devil spirit possessing a woman.

**Acts 16:18**

“this did she many days” - The reason it carried on many days was because Paul didn't have any revelation; what to do about it.

“said to the spirit” – not to the woman but to the spirit in the woman

“the same hour” - immediately

**Acts 16:19**

“her masters”- those that were using her

“market place” - the central location of the city where the judgments were made. The Romans called it the forum.

“unto the rulers” – before the judges

**Acts 16:20-21**

“customs which are not lawful for us to receive” - In other words, you can be a nurse during the day but you can't get dressed up at night and go back and visit the people in the hospital.

**Acts 16:22**

“beat” - 39 lashes with the whip

**Acts 16:23**

Why didn't Paul tell them he was a Roman? No revelation.

**Acts 16:24**

“inner prison” - death cell

**Acts 16:25**

“prayed and sang praises unto God” - You can't do that in jail, that disrupts the protocol of the jail. You can't go into a hospital and witness, that's where sick people are to die and be all full of fear. You can't go in there and invite people to believe God and pray with them. That's the chaplain's job. You don't read about these intellectual university grads getting their feet in stocks and praying and singing at night. You hear about men like Paul, Silas. When they were in stocks, they still prayed.

“the prisoners heard them” - they objected – they said, “Why are you disturbing us? We want to sleep. What are you waking us up for? Shut up.” It didn’t stop them; they just kept singing. They were just having a “happy time”, because even if your feet are in stocks your spirit is still free. There’s only one time they can stop you and that’s by killing you. If you’re going to die it’s much better dying with the freedom of the spirit, in stocks, than to be out of the stocks and denying the freedom of the Lord and the greatness of His Word. I wonder how they got insurance to stay out of stocks. Ha ha, good one huh? Maybe somebody’s got that kind of insurance.

#### **Acts 16:26**

“suddenly there was a great earthquake” – I’m sure God just didn’t set that earthquake at that moment. God’s no stupid jackass; He knew from before the foundations of the world. He laid the foundations, it says, so He just put a little fault line right down the middle of a place where, centuries upon centuries later, somebody thought it would be a good place to build a jail. And maybe a century later, somebody ended up in that jail, called Paul and Silas, and they had a singing good time and -- there was the earthquake.

“foundations ... shaken, ... doors ... opened, ... bands ... loosed” - That was an earthquake, what was an earthquake. How you get the handcuffs off of those fellows with an earthquake, I haven’t figured out. I just know it happened.

#### **Acts 16:27-29**

“light” - lantern.

“”fell down before Paul and Silas” - Do you think this would have ever occurred, had Paul and Silas not sung so lustroously and prayed so loud?

#### **Acts 16:30-31**

“Christ” – delete - same truth here as **Romans 10:9**

“house” – household

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

This was not a five minute sermon. They went through the Word.

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

“baptized” – by being born again – Christ in

“straightway” – immediately (that night)

#### **Acts 16:34-37**

“beaten us ... being Romans” - No one, as a Roman, could be treated this way without a trial. They hadn’t given him a trial.

“privily” - secretly

#### **Acts 16:38**

“magistrates” - judges

All Paul needed to do now was write a letter, substantiated by testimony, to the emperor and all those Roman magistrates would have lost their jobs and most likely their heads. But he didn’t do that.

**Acts 16:39**

They came real humbly with their tails between their legs. They said, “Oh, we really didn’t know you were Romans. We really didn’t mean any harm to you. Look, we’ve got sack lunches for you. Look, we’re really sorry, why don’t you just trip along.”

**Acts 16:40**

You know, they sang in prison. (verse 25) I think the literal translation of “sang” is they “hymnized.” That’s singing; to “hymnize.” **Matthew 26:30; Mark 14:26; Hebrews 2:12.**

**Psalm 115** is one of the Psalms that perhaps was sung in **Matthew 26:30, Mark 14:26** or **Hebrews 2:12**. I will give you all of them that may have been sung, or portions of them may have been sung. This is referred to in text as the great Hallelujah:

- Psalm 115** - the great emphasis is on **verse 11**
- Psalm 116** - ..... **verses 3-4 & 15-17**
- Psalm 117** - ..... **verses 1-2**
- Psalm 118** - ..... **verses 6 & 29**
- Psalm 113**
- Psalm 114** - ..... **verse 7**

Those Psalms and those portions of those Psalms, and they varied, came what is known as the great Hallelujah. These portions of these Psalms were always sung at the time of the Passover. And since Jesus Christ was the Passover lamb who fulfilled the Word, I believe that those hymnizings in Matthew and Mark were portions of these Psalms. The night when Paul and Silas sang in prison, I wonder if it could not have been from this portion of God’s Word that they were singing. I do not know, but because the word “hymnizing” is used in both places, I wonder about it. Knowing what I know about oriental culture and knowing that the Psalms were to be sung (that’s what it means), I wouldn’t be a bit surprised that the singing that night, in prison, was from God’s Word, as God had promised to His people to be their shield and buckler and their deliverer.