

Acts of the Apostles

Chapter 16

Preparatory Reading: Acts 14; Acts 15; Maps of Paul's Second Missionary Trip.

Outline:

- A. Paul Continued Second Evangelistic Trip (1-5).
 - 1. Paul chose Timothy to join him (1-3).
 - 2. They delivered the decrees from Jerusalem (4-5).
- B. Philippi of Macedonia – the Lord Directed Paul (6-12).
 - 1. The Spirit kept them out of Asia and Bithynia (6-7).
 - 2. The Spirit called them over into Macedonia (8-10).
 - 3. The Spirit led them to the chief city of Philippi (11-12).
- C. Conversion of Lydia (13-15).
- D. Persecution for the Gospel (16-24).
 - 1. Paul cast out a spirit of divination (16-18).
 - 2. Slander for financial loss put Paul in prison (19-24).
- E. Conversion of the Jailor (25-34).
 - 1. The Lord worked His own miracle (25-30).
 - 2. Paul presented the gospel in prison (31-34).
- F. Paul Departed for Other Places (35-40).
 - 1. He gently chastised the city magistrates (35-39).
 - 2. He comforted the brethren and departed (40).

Introduction:

- 1. Do you like history? You should, especially His story – the gospel record of the many *Acts of the Apostles!*
- 2. Much of the stuff you read or hear about history in history books is established on less evidence than here.
- 3. Is the Lord Jesus, the Great Shepherd of the sheep, personal in His pursuit of sheep? Read here about others.
- 4. This chapter identifies the conversion of Timothy, Lydia and her family, and a jailor and his family. Glory!
- 5. Here we see the gospel coming west, and you better be thankful and give God glory for this privilege.

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Then came he to Derbe and Lystra.

- A. Paul had visited Derbe and Lystra before, on his first evangelistic trip with Barnabas (Acts 14:6-22).
- B. These two cities were in Lycaonia, in Asia Minor, west of the seven churches of Asia (Acts 14:6,11).
- C. Paul found another traveling companion in Derbe as well, Gaius, which we find identified (Ac 20:4).

And, behold, a certain disciple was there, named Timotheus.

- A. A disciple is a follower or student of a master or teacher, so he was a converted believer in Christ.
- B. Timothy was young, as Paul met both his mother and grandmother and defended him (I Tim 4:12).

The son of a certain woman, which was a Jewess, and believed.

- A. Timothy's mother was Eunice, and his grandmother Lois, as Paul identified later (II Timothy 1:5).
- B. Not only did these two women believe, but they were great in faith and taught him (II Tim 3:15).
- C. Mothers can have profound influence through children, as Hannah with Samuel (Pr 4:3; 31:1-2).

But his father was a Greek.

- A. Though a believer, Eunice stayed married to this unbeliever, as expected (I Cor 7:12-16; I Pet 3:1-2).
- B. We assume he was an unbeliever on two counts – contrasted to his wife, and lack of circumcision.
- C. God can bring good things out of a mixed marriage, and he reasoned in that direction (I Cor 7:14).

2 Which was well reported of by the brethren that were at Lystra and Iconium.

Which was well reported of.

- A. A good reputation is a noble thing and to be highly desired (Pr 22:1; Lu 2:52; I Tim 5:10; He 11:2).
- B. A qualification for the office of bishop is to have a good report of them that are without (I Tim 3:7).
- C. But it is a harder thing to have a good report of them within, who measure by a higher standard.

By the brethren that were at Lystra and Iconium.

- A. A good report of them that are without, or unbelievers, has its value, as Paul indicated (I Tim 3:7).
- B. But a good report by believers is worth even more, for they measure by God's holy standards.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Him would Paul have to go forth with him.

- A. Paul picked a good one here, for Timothy turned out to be exceptional (Phil 2:19-23; I Tim 4:17).
- B. The ministry is not a choice Timothy made, but rather a choice Paul made for Timothy (I Tim 3:1).
- C. The ministry is not by man's desire for the good office, for all men should desire it (I Cor 12:31).
- D. If a man desires the good office, then he must satisfy numerous qualifications by others (I Tim 3:1).
- E. The ministry is not a retired-on-the-job profession as many, for he went with Paul toward trouble!

And took and circumcised him because of the Jews which were in those quarters.

- A. Paul circumcised Timothy to avoid offence it would create by Jews knowing he was uncircumcised.
- B. Paul did not contradict the council (16:4), but showed his great apostolic wisdom (I Cor 9:19-23).
 - 1. This in spite of the fact he was delivering the decrees from Jerusalem minimizing circumcision!
 - 2. The Jerusalem council ruled against circumcision for Gentiles for salvation (Acts 15:1,5).
 - 3. Timothy was half Jew, and it was not for salvation at all, and there were no legalists present.
- C. When the truth of grace in Jesus Christ was at stake, he did not circumcise Titus (Galatians 2:1-5).
- D. Yet once again, when Paul came to Jerusalem, he made a Jewish vow from the Law (Acts 21:17-26).
- E. It is godly wisdom to know the proper use of matters of liberty and to avoid offence (I Cor 10:23).
 - 1. Pharisees love black and white laws or rules, because they are simple, and they love to judge.
 - 2. But wisdom is not black and white – righteous judgment rejects what things look like (Jn 7:24).

For they knew all that his father was a Greek.

- A. Timothy's father was well known by the Jews in the area, and they knew he rejected circumcision.
- B. The Greeks despised circumcision so much that profane Jews invented surgery to restore a foreskin.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

And as they went through the cities, they delivered them the decrees for to keep.

- A. The Council at Jerusalem had issued an inspired release from Jewish ceremonial law (Ac 15:22-29).
- B. Paul and Barnabas were to carry the letters to Antioch, where the controversy started (Ac 15:22-35).
- C. Judas and Silas, members of the Jerusalem Church, accompanied them to Antioch (Acts 15:22-34).
- D. Paul took Silas with him to cross the Mediterranean to the other Gentile churches (Acts 15:32-41).

That were ordained of the apostles and elders which were at Jerusalem.

- A. We believe in tradition, but only the inspired tradition of the apostles of Christ (II Thess 2:15; 3:6).
- B. The elders here, distinguished from apostles, would have been prophets, evangelists, and bishops.
- C. The Bible knows of no such office as ruling elders that hold worldly professions (Presbyterians).

5 And so were the churches established in the faith, and increased in number daily.

And so were the churches established in the faith.

- A. Hearing freedom from Jewish legalism to keep the ceremonial laws of the O.T. was faith-building.
- B. Paul declared the grace of God, which builds faith; circumcision was rejected (Ac 20:24; Rom 1:1).
- C. Free salvation by the grace of God through Jesus Christ cannot be corrupted without consequences.
- D. The "as ... so" construction of 16:4-5 shows their establishment by the decrees of grace in Christ.

And increased in number daily.

- A. The Gentile churches increased in membership daily by the Holy Spirit and the gospel of grace.
- B. The "as ... so" construction of 16:4-5 shows their multiplication by the decrees of grace in Christ.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Now when they had gone throughout Phrygia and the region of Galatia.

- A. These are areas in what is central modern Turkey, regions he had visited on his first evangelistic trip.
- B. He revisited the churches established on the first trip to present to them the decrees from Jerusalem.

And were forbidden of the Holy Ghost to preach the word in Asia.

- A. After completing visits to the existing churches with the Jerusalem decrees, the Lord led him further.
- B. Paul, an important apostle, had a great portion of the Holy Spirit with supernatural gifts and leading.

- C. The preaching of the gospel is both a privilege to do it and also to hear it, as the history here shows.
 - 1. God made choice that those in Asia were not going to hear the gospel from Paul at this time.
 - 2. The objects of gospel preaching and the time of their hearing are determined by God with means.
- D. Coming out of central Turkey, Phrygia and Galatia, the Spirit told him not to go south into Asia.
 - 1. This Asia is not the continent of Asia as you understand, neither Russia nor the Ukraine of Asia.
 - 2. This Asia was Asia Minor, a land area long known by this name, covering southwestern Turkey.
 - 3. It is in this area that there would later be the seven churches of Asia addressed by John (Re 1:11).
 - 4. Paul later spent much time in Asia, so that all in Asia heard the gospel by him (Ac 19:10,22,26).
 - 5. It was in Asia he started or aided the churches of Ephesus, Colossae, and Laodicea (I Cor 16:19).
 - 6. Peter also wrote the scattered Jews in the various cities of this region of Asia Minor (I Peter 1:1).
- E. Coming from the east, Phrygia and Galatia, and forbidden to go south, he had only north or west left.

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

After they were come to Mysia.

- A. This was a region and subset in the northwest of Asia Minor as Paul proceeded west from Phrygia.
- B. Having been kept from turning south, Paul and his company continued to progress westward.

They assayed to go into Bithynia.

- A. Assay means to attempt, as Paul had tried or attempted to join the church at Jerusalem (Acts 9:26).
- B. Bithynia was a region and subset of Asia Minor in the north approaching the Black Sea (I Pet 1:1).

But the Spirit suffered them not.

- A. Again, the Holy Spirit made choice that those in Bithynia would not hear the gospel at this time.
- B. However, later the apostle Peter would write converted Jews living in this very region (I Pet 1:1).
- C. *Suffer* in this context means approve or permit – the Holy Spirit would not permit Paul to go north.
- D. Coming from the east, Phrygia and Galatia, and forbidden to go south or north, only west was left.
- E. The Lord is able to close doors, so the only open door is His will for your life (Pr 16:9; Jas 4:13-15).

8 And they passing by Mysia came down to Troas.

And they passing by Mysia.

- A. Mysia was another region of western Turkey between Asia in the south and Bithynia in the north.
- B. They did not stay in this region of western Asia Minor, for they were being directed yet westward.

Came down to Troas.

- A. They came down in altitude to Troas on the coast of the Aegean Sea, separating Europe and Asia.
- B. Any topographical map will indicate the descent in altitude from the Mysia highlands to the Sea.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And a vision appeared to Paul in the night.

- A. As an apostle, Jesus Christ directed brother Paul by supernatural revelatory gifts to know His will.
- B. This was not a Benny Hinn vision, to thousands of adoring fans, of a man's kidney stones dissolving.

There stood a man of Macedonia.

- A. Macedonia is a region in the northern half of Greece across the Aegean Sea from Troas and Asia.
- B. With many living in Asia and Bithynia, Paul would need impetus and direction to go into Greece.
- C. Remember! Rejoice! Macedonia is a large portion of Greece, which is part of Europe. The gospel was on its way west, and you had better be very thankful and give God great glory for the privilege.

And prayed him, saying, Come over into Macedonia, and help us.

- A. The vision by the Holy Spirit was personal by a man asking for help for himself and for others.
- B. Was this the jailor? While we have no idea of any such personal application, it included the jailor!

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

And after he had seen the vision, immediately we endeavored to go into Macedonia.

- A. Godly men react immediately to learning God's will, as should you (Ps 119:60; Gen 22:3; 19:16).
- B. Let us note the response to the Lord's leading – they went immediately, and they went precisely.
- C. Here we have the first reference to Luke with Paul by the plural, first person pronoun "we."
 - 1. Clearly, Luke was at Troas and met up with brother Paul and continued with him (Acts 16:8,10).
 - 2. Luke was a companion and fellowlaborer of Paul (Colossians 4:14; II Tim 4:11; Philemon 1:24).
 - 3. Here was a physician that laid down his practice to do something considerably more important.

Assuredly gathering that the Lord had called us for to preach the gospel unto them.

- A. A vision from God is a pretty sure thing, so Paul assuredly gathered God's will in the matter.
- B. We do not have visions, and should not, but we have something better, God's word (II Pet 1:16-21)!
- C. Note here that Luke includes himself in the call to preach, so he was more than a traveling doctor!

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

Therefore loosing from Troas, we came with a straight course to Samothracia.

- A. The combination of *loosing* and *course* indicate that Troas was a coastal town and they took a ship.
- B. Samothracia was an island in the Aegean on the way from modern Turkey to Macedonia, Greece.
- C. Since it is a tall island, it is very visible and useful to sailors, likely visible from Troas to Neapolis.

And the next day to Neapolis.

- A. Stopping at the island of Samothracia, Paul, Luke, and company continued on to Neapolis, Greece.
- B. They did not delay to take an island vacation while in the midst of the Aegean before their labors.

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony.

- A. Obviously named after the father of Alexander, just like the many cities of Alexandria in the world.
- B. The city was a colony of Rome, where Roman citizens moved, and where Roman law was followed.

And we were in that city abiding certain days.

- A. They waited for the Lord's further direction; now that they were in Macedonia, they needed a door.
- B. Paul described a gospel door elsewhere in his epistles (Acts 14:27; I Cor 16:9; II Cor 2:12; Col 4:3).

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And on the Sabbath.

- A. Paul's manner was to start with true worshippers following O.T. scriptures of Jehovah (Acts 17:1-4).
- B. This would yield conversions of Jews and Greek proselytes to Jehovah learning of the Messiah.
- C. There may not have been a synagogue in the city, as suggested by this text compared to Acts 16:16.

We went out of the city by a river side, where prayer was wont to be made.

- A. There may not have been a synagogue in the city, as suggested by this text compared to Acts 16:16.
- B. Since it was a colony of Rome, established with Roman citizens, it was likely pagan with few Jews.
- C. Here Jews could meet and worship as well as they could without the benefit of a local synagogue.

And we sat down, and spake unto the women which resorted thither.

- A. Sitting would be a humble, respectful, and relaxed approach by strangers to Europe and the prayers.
- B. This city had women worshippers of Jehovah, but Paul's vision of a man will bear fruit rather soon.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira.

- A. God named Lydia and told her specific story to millions of Christians, worldwide, for 2000 years!
- B. Praise God for every child named Lydia that causes us to remember this first convert in Europe!
- C. She was by birth or permanent residence from Thyatira, a city in Asia Minor, later to have a church.

Which worshipped God, heard us.

- A. Similar to Cornelius, she worshipped God Jehovah as well as she could with limited understanding.
- B. She had to have feared by worshipping Him; she was at a prayer meeting. Compare them (Ac 10:2).
- C. The unregenerate neither seek nor fear God: she was regenerated before hearing Paul (Ro 3:10-18).
- D. If regenerate, she was elected in eternity and justified at the cross (II Thes 2:13; II Cor 5:18-21; etc.).
- E. The consequences of any other position on Lydia's position in Christ at this point results in horrible dilemmas and a confounding of the doctrines of election, justification, regeneration, and conversion.

Whose heart the Lord opened.

- A. The heart, here the affectionate attention of her spirit and mind, were turned to the truth by the Lord.
- B. While this could be her regeneration by adjusting the passage, it certainly does not have to be so.
- C. God, according to Christ's word, drew her by the powerful work of His Spirit (John 6:44-45,65).
- D. God's drawing and turning of His elect is by His love for them (Jeremiah 31:3,18-20; Lam 5:21),
- E. God must open even the hearts of the regenerate to see and know truth (Matt 16:17; Gal 1:16; Eph 1:15-23; Matt 11:25-27; II Tim 2:7,24-26; Ps 119:32; Luke 22:32; 24:45; Acts 11:18,21).

That she attended unto the things which were spoken of Paul.

- A. The natural man will reject the things of God's Spirit, no matter how well presented (I Cor 2:14).
- B. Without regeneration and a heart opened, even a resurrection would not have persuaded (Lu 16:31).
- C. Soft hearts [alive] are pricked by preaching (Ac 2:37); hard ones [dead] are cut (Ac 5:33; 7:51,54).

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And when she was baptized, and her household.

- A. Lydia and her household were baptized immediately, showing the simplicity of baptism (2:38; 8:37).
- B. Adults in a pagan society, with a foundation of God's word, embracing Christ should be baptized!
- C. There were absolutely no infants or young children in this number (Acts 8:37; I Peter 3:21).

She besought us, saying, If ye have judged me to be faithful to the Lord.

- A. Of course they had judged her to be faithful to the Lord, for she had quickly submitted to baptism.
- B. She in wisdom formed it as a question to discreetly insist upon their staying with her in Philippi.

Come into my house, and abide there.

- A. True faith and baptism are associated with good works – here the work of faith and labor of love.
- B. Hospitality and entertainment of strangers is a command and evidence of the gospel (Rom 12:13).

And she constrained us.

- A. What could Paul and the men say to this zealous woman offering the things the gospel teaches?
- B. For weak believers that love to overreact, this was a woman inviting men to stay in her house.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

And it came to pass, as we went to prayer.

- A. Jews were accustomed by tradition to pray at certain times and places (Ac 3:1; 10:3,9; Psalm 55:17).
- B. They either went to a synagogue in the city or back to the river side earlier mentioned (Acts 16:13).
- C. Remember that obedience will bring satanic attacks, as following our Lord's baptism (Luke 4:1-13).

A certain damsel possessed with a spirit of divination met us.

- A. **Divination.** Foretelling the future or discovering the unknown by supernatural means.
- B. Satan had possessed this young girl by one of his devils, which gave her this supernatural power.
 - 1. Pharaoh's magicians were able to perform limited signs and wonders before Moses (Ex 7:11-12).
 - 2. Satan's devils always knew Jesus Christ, His apostles, and as well, any frauds (Acts 19:11-20).
- C. God plainly condemns such activities, even "innocent" or popular, as abominations (Deut 18:9-14).
- D. We must not even touch the unclean things associated with idolatry or devil worship (II Co 6:14-17).

Which brought her masters much gain by soothsaying.

- A. **Soothsaying.** Predicting the future by pretense or supernatural power.
- B. They had formed some sort of a partnership to exploit this possessed girl for great financial profit.

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

The same followed Paul and us, and cried, saying.

- A. Since they prayed often each day, this gave the devil opportunity to meet them and trouble them.
- B. The devils know more about what is going and who is in or out of Christ than you can on earth.

These men are the servants of the most high God.

- A. The declaration was gloriously true, but it was corrupted by its profane source – the devil.
- B. Jesus did not give any honor to those devils that confessed Him to be the holy one of God.
- C. We can only speculate the jailer heard and wondered about this repetitive cry for many days.

Which shew unto us the way of salvation.

- A. The declaration was gloriously true, but it was corrupted by its profane source – the devil.
- B. Jesus did not give any honor to those devils that declared the truth about their future torment.
- C. What is the way of salvation? It is not the gospel – it is what the gospel shows! Jesus Christ!
- D. Jesus Christ is the power and wisdom of God, not the gospel, which only declares about Christ.
- E. We can only speculate the jailer heard and wondered about this repetitive cry for many days.
- F. We deny the way of salvation, or eternal life, to be dependent on any faith or works by man.
- G. For more about way of salvation: <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
- H. For more about way of salvation: <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And this did she many days.

- A. While devils may be intelligent, they are not rational when possessing men, as many cases show.
- B. Consider the irrational lunacy of the Gadarene and then the pigs that became vessels for the devils.

But Paul, being grieved, turned and said to the spirit.

- A. Paul got fed up with this profane distraction and commanded the evil spirit to come out of her.
- B. He was not dealing with a force or immaterial thing – evil spirits are angelic beings dedicated to sin.

I command thee in the name of Jesus Christ to come out of her.

- A. The apostolic formula for exorcism was simple – plain commandment in the name of Jesus Christ.
- B. But it did not work for those not having a right to the formula or a life to match it (Acts 19:11-20).

And he came out the same hour.

- A. There was no extended exorcism; the evil spirit left immediately, as in all miracles (Ac 22:13; 9:18).
- B. Never forget the absolute power and total victory that Jesus has over the devil (Revelation 12:5-12).
- C. For more on this subject, see this sermon: <http://www.letgodbetrue.com/pdf/triumph-of-jesus-christ.pdf>

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And when her masters saw that the hope of their gains was gone.

- A. What did we have here? A partnership, C-corp, S-corp, or an LLC to exploit this damsel's grief?
- B. A very important thing to the world is financial success – the love of money is the root of all evil.
- C. Paul will run into this again shortly in Ephesus, because the gospel hurt the idol-graving business!
- D. When the livelihood of men (religious business) or the financial success of an enterprise (Christmas tree sales) is at stake, there will be no reasoning or mercy for upsetting the cash cow's production.
- E. But thankfully, there are men like Jesus of Nazareth that used scourges against the moneychangers!
- F. In spite of Paul's actual message, their damsel's testimony of their authority and message, and the miracle of the devil expulsion, these blind and rebel pagans could only think of their financial loss.
- G. How far behind these wicked rebels is America? How far behind them or America are you?

They caught Paul and Silas, and drew them into the marketplace unto the rulers.

- A. The enemies of the gospel will use political force to stop gospel preachers whenever possible.
- B. Thus, freedom of religion becomes a boon to our spread of the gospel. Are you up to the project?

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

And brought them to the magistrates, saying.

- A. The enemies of the gospel will use political force to stop gospel preachers whenever possible.
- B. Therefore, we want to be entirely and publicly clear of any wrongdoing against the civil government.
- C. Since Christians have generally been void of such crimes, like our Lord, enemies resort to slander.

These men, being Jews, do exceedingly trouble our city.

- A. The Jews have been known forever for disrupting nations, from ancient nationalism (Ezra 4:12-15).
- B. Here is a false accusation, a slander, but it is not even questioned by the authorities. Get used to it!

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

And teach customs, which are not lawful for us to receive, neither to observe.

- A. As a general rule, Christians in the Roman Empire were models of good citizenship short of idolatry.
- B. There is no N.T. basis that apostles taught customs against Rome, or the Jews would have used it.
 - 1. Paul, like his Lord, taught that God had ordained Caesar and Rome's empire (Romans 13:1-7).
 - 2. Peter, like his Lord, taught they should submit to civil ordinances for God's sake (I Pet 2:11-17).
 - 3. When prophesying against Rome's future, Paul was very cautious and discreet (II Thess 2:3-7).
 - 4. Of course, teaching Jesus Christ was King or denying an emperor his worship might be crimes!
- C. Here is a false accusation, a slander, but it is not even questioned by the authorities. Get used to it!

Being Romans.

- A. As a colony of Rome (Acts 16:12), the rulers were Romans and exalted Roman law from Rome.
- B. Rome had a formal system of law that was strictly applied, yet they compromised citizenship here!

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

And the multitude rose up together against them.

- A. So much for Roman law! The multitude, without even trying them, rose up in unity to punish them.
- B. There is more than meets the eye in national affairs and politics – there are evil spirits involved.
- C. Do not be surprised how those that differ on many or most things will agree against Christianity!
- D. If you choose to follow Christ, you will be in a very small minority against the world's majority.

And the magistrates rent off their clothes.

- A. The magistrates, to whom the rule of the city was granted by Rome, did not properly examine them.
- B. They were falsely charged, and the unified multitude, as with Pilate, propelled a violation of justice.
- C. They are now stripped of their clothing, even by men in authority, who would not ordinarily do so.

And commanded to beat them.

- A. The magistrates, those in authority over a city, stripped them of clothes but assigned the beating.
- B. When was the last time you were falsely charged, wrongly tried, stripped, and beaten severely?

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

And when they had laid many stripes upon them.

- A. This was no little beating! Paul referenced this among other beatings on his resume (II Co 11:22-33).
- B. The Jews limited themselves to 39 (II Co 11:24; De 25:2-3). The Romans had no limit (II Co 11:23).
- B. No warning ... no crime proven ... just a good beating either to extract a confession or to punish.

They cast them into prison.

- A. Maybe they put them there to more wisely consider on the morrow what should be done to them.
- B. Maybe they put them there to isolate, starve, or torture them into even great submission to them.

Charging the jailor to keep them safely.

- A. Here is our first introduction to the Philippian jailor, whom we love, like the Ethiopian eunuch.
- B. This was not instruction to be kind and merciful to them, but rather to hinder any escape by them!

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Who, having received such a charge.

- A. The jailor shows the intent of the charge by putting them into the inner prison and using feet stocks.
- B. The jailor shows his conscientious care and diligence to obey the orders given to him by the rulers.

Thrust them into the inner prison.

- A. This violent term does not describe the jailor taking kind care of his new prisoners, but the opposite.
- B. Paul and Silas could not have been bodybuilders, so the security was for the exorcism power shown?

And made their feet fast in the stocks.

- A. Paul and Silas were done! Jailor charged ... naked and wounded ... inner prison ... feet in stocks!
- B. Your situation may seem hopeless, but with God is it never hopeless. Remember Jacob wrestling with God, Abraham against four kings, and David at Ziklag's disaster. God delivered gloriously!
- C. If you are God's, then He has declared for you against your enemies (Psalm 105:15). Believe it!

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And at midnight Paul and Silas prayed.

- A. Prayer is worship of God by those who believe He is and He rewards diligent seekers (Heb 11:6).
- B. When men show this kind of faith in their God, then there will be some kind of deliverance for them, even if the deliverance is grace to face and endure death in order to be with the Lord momentarily.

And sang praises unto God.

- A. We sing a [song by John Newton](#) that includes, “And prisons would palaces prove.” Hallelujah!
- B. Job also worshipped God under extreme duress, and we know God’s testimony of him (Job 1:20-22).

And the prisoners heard them.

- A. The prisoners heard them, not the jailor, for he was sleeping when the earthquake struck (Ac 16:27).
- B. What a difference between men of this world and the children of light when it comes to adversity.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

And suddenly there was a great earthquake.

- A. With Paul and Silas bound in prison and singing praises, the Lord brings His own sign and wonder!
- B. This earthquake had no warning tremors but unleashed much fury on the ground around the prison.

So that the foundations of the prison were shaken.

- A. Prisons are usually well built facilities for obvious reasons and by general, not private, revenue.
- B. If foundations were shaken, then you know every door, window, chain, and furniture was shaking.

And immediately all the doors were opened.

- A. Along with this unusual and singular earthquake, at the same time all the prison doors swung open.
- B. This was no natural phenomenon: earthquakes do not open doors but rather bind and twist them!

And every one’s bands were loosed.

- A. No ordinary earthquake – there was wise design attached to this shaking that loosed all bindings.
- B. Never had it been easier for unlocked prisoners to escape in the great confusion through open doors.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

And the keeper of the prison awaking out of his sleep.

- A. Our subject jailor, who takes center stage here, was not listening to the praying or the singing.
- B. To this point, there is no evidence in the sacred scriptures of any predisposition by him toward God.
- C. It was the shaking and rattling of the prison that woke him, not any pangs of conscience or vision.
- D. Thee jailor was not lying on his bed listening to the apostolic prayers and singing under conviction.
- E. The jailor was soundly asleep in the vain comfort of his depraved faith and exhausted body.

And seeing the prison doors open.

- A. Though he will call for a light shortly, he had enough visibility to realize that all doors were opened.
- B. This is a severe calamity, for the terms of imprisonment in those days put the jailers' lives at stake.
- C. A similar situation arose under Herod in Acts 12:18-19, where the keepers of the prison were killed.

He drew out his sword, and would have killed himself.

- A. The jailor, in great fear for dereliction of duty, shows a pagan heart and would have killed himself.
 - 1. The jailor was not considering suicide due to a great burden of conscience about his many sins.
 - 2. The jailor then sought to his depraved religion for the intelligent means to relieve a fearful soul.
- B. Some would say that such conduct could never have been considered by a regenerate elect of God.
 - 1. We beg to differ since Samson actually did kill himself and is in the Hall of Faith (Heb 11:32).
 - 2. Since the time of his regeneration is not identified, we do not know on what side of Paul's cry.
 - 3. Spirit regeneration is like the wind, it blows where it wills, and we only see evidence (John 3:8).

Supposing that the prisoners had been fled.

- A. Never had it been easier for unlocked prisoners to escape in the great confusion through open doors.
- B. There is only one explanation for this event ... an open prison – all prisoners staying ... the Lord!
- C. He had done similar things many times before (Ex 34:23-24; Gen 20:4; Ps 105:15; Luke 4:30)!

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

But Paul cried with a loud voice, saying, Do thyself no harm.

- A. The praying and singing prisoners informed the jailor to put away his sword and not commit suicide.
- B. This is bizarre conduct by men who had been beaten without a trial and locked bloody in a dungeon.
- C. Ordinary men in revenge would have started chanting and clapping to watch the jailer kill himself!

For we are all here.

- A. Paul's explanation is even more bizarre, for the prisoners had not escaped nor were they trying to!
- B. Never had it been easier for unlocked prisoners to escape in the great confusion through open doors.
- C. The situation here is incredibly contrary to nature, yet we know the jailor needed much more.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

Then he called for a light, and sprang in, and came trembling.

- A. The change in the jailor is dramatic and drastic – greater than even the earthquake and its effects.
- B. Of course he trembled, awaking out of sleep and immediately being pressed to suicide is traumatic.
- C. Consider wisely the incredible change that occurred in this pagan Roman from suicide to salvation.
 - 1. He believed and obeyed Paul in a matter of panic and life-threatening danger ... from a prisoner.
 - 2. He rushed to Paul and Silas and trembling from the severe situation fell down at their feet.
 - 3. After they raised him up, he brought them out and respectfully asked for salvation in some sense.
 - 4. The change in this man was by the grace of God. Contrast others that did not change with miracles present (John 9:30; 11:47; Acts 4:16; 6:8 – 7:60; Luke 16:31; etc., etc.).
 - 5. Some would think that Paul and Silas had been singing, “Just As I Am,” that invited the jailor!

And fell down before Paul and Silas.

- A. The jailor that had thrust them into the inner prison and locked their feet hours earlier now bowed.
- B. This is the change! This is salvation! This occurred before any exchange between Paul and the jailor.
 - 1. This is similar to what happened to a cursing thief crucified by Jesus – totally changed by God.
 - 2. Total depravity, or by any other terminology, denies this response in spiritual sincerity by nature.
 - 3. The truth is that even a resurrection from the dead will not persuade a dead sinner (Luke 16:31).
- C. Paul and Silas would not have left him on the ground in worship – they would have raised him up.

30 And brought them out, and said, Sirs, what must I do to be saved?

And he brought them out, and said.

- A. He must only have brought them out of the inner prison, or dungeon, for they were still in the prison.
- B. At some moment before this, a great change had taken place for this pagan man to beg them for help.

Sirs, what must I do to be saved?

- A. It is a shame Arminian heretics have abused this text as a cry for regeneration by the sound of words.
 - 1. But if you have heard them use Rev 3:20, you know they are capable of any corruption of sense.
 - 2. If they were consistent, they would build an evangelistic tool from Peter’s words (Matt 14:30)!
 - 3. Denying man’s depravity and adoring freewill, they think all are an earthquake from salvation!
 - 4. They forget that Jesus said even a resurrection from the dead will not persuade (Luke 16:31).
 - 5. Other earthquakes have had an entirely different effect, hardening men (Lu 23:30; Re 6;16; 9:6).
- B. If this was a sincere question for spiritual truth about God and salvation, he was already born again.
 - 1. There are none that fear God or seek God naturally, so any true fear or seeking were by God!
 - 2. A broken and contrite heart that got the apostle’s sincere response was a result of regeneration!
 - 3. Jesus answered insincere persons with provocative and confusing answers (Jn 6:24-66; 8:30-59).
 - 4. Since the time of his regeneration is not identified, we do not know on what side of Paul’s cry.
 - 5. Spirit regeneration is like the wind, it blows where it wills, and we only see evidence (John 3:8).
- C. What in the world was the jailor seeking? Can we find the sense (Nehemiah 8:8; II Timothy 2:15)?
- D. We do not settle theological or sotierological issues by historical accounts of speculations by pagans!
 - 1. Nebuchadnezzar declared he saw a man in the fiery furnace like the Son of God (Daniel 3:25)!
 - 2. We first know this speculative guess is wrong by the rest of scripture (Luke 1:35; John 1:14).

3. We second know this speculative guess is wrong by the ignorance of the speaker (Daniel 3:1-6).
 4. And in this particular case of Nebuchadnezzar, the context explains he saw an angel (Dan 3:28).
 5. The jailor's request was not that of a theological student but rather a terrified pagan Roman.
- E. Consider first the things that by the context and scriptural declarations about man he was not asking.
1. He was not a weekend theological student like Martin Luther asking for justification by faith.
 2. He had not read Billy Graham's book about the new birth and was asking to be born again.
 3. The jailor was not asking Paul and Silas to hear more about Jesus Christ by their fine singing.
 4. The jailor was not asking Paul and Silas to repeat his favorite sermon that he had heard earlier.
 5. He was not asking to hear more about the streets of gold that he had heard them singing about.
 6. He was not asking for four phases – election, predestination, reconciliation, or glorification.
 7. He did not know God's holy claims against him by Adam and his sins and need of deliverance.
 8. The jailor was not asking Paul and Silas how they cast out the damsel's devil with a Name.
- F. Consider then the things that by context and scriptural declarations of grace he might have thought.
1. He may have feared the earthquake and spoke like Peter (Matt 14:30), but we grant him more.
 2. He was afraid of the consequences of prisoners escaping, but we give him credit for more here.
 3. The *creation* reveals God's eternal power, and regeneration makes it convicting (Rom 1:18-23).
 4. The *providence* of the situation also revealed divine power, which is further convicting as above.
 5. The *conscience* of the man, the candle of the Lord, was pricked by Paul's response (Ac 16:28).
 6. With the longings of Cornelius, but much more ignorant, he sought hope toward God and life.
 7. Under great fear and conviction, he was seeking peace with God and hope for a hopeless life.
 8. Maybe he knew the frequent testimony of the devil-possessed damsel about the men (Ac 16:17).
 9. He likely had vague notions, made lively by regeneration, of God and coming eternal judgment.
 10. He did not do more than what God expects your conduct to solicit from others (I Peter 3:15).
- G. As shown above, and as could be proved by many scriptures, he was already born again before faith.

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they said, Believe on the Lord Jesus Christ.

- A. To study this verse, you should first be established in the full doctrine of all phases of salvation.
 1. Faith of any kind does not change a person's standing before God, which was secured by Jesus.
 2. Faith is the evidence and proof of eternal life by which sinners lay hold of it for assurance.
 3. The man who believes on Jesus Christ will be saved from a Legion of heresies of false doctrine.
 4. The man who believes on Jesus Christ will be saved in the great Day of Judgment from hell.
- B. To study this verse, you should first read the comments provided above for the previous verse.
- C. The first thing we must do when hearing the gospel account of Jesus Christ is to believe His reality!
- D. Paul and Silas were what they were and did what they did by the knowledge and power of Christ.
- E. They introduced Jesus Christ to this ignorant and pagan Roman, then they told him much more.
- F. If anyone asks you what they must do to be saved, this should be your answer, and then add to it!
- G. Paul most certainly added everything to this simple beginning in faith to agree with all of scripture.
 1. Paul would have said faith alone is nothing, for baptism is also necessary (Mark 16:16; Ac 2:38).
 2. Unlike Martin Luther in his ignorance, Paul would have declared James 2:14-26 with boldness.
 3. In teaching the doctrine of election, he would have listed its proof (II Pet 1:5-11; I Thess 1:2-4).

And thou shalt be saved.

- A. To study this verse, you should first be established in the full doctrine of all phases of salvation.
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 - 4. The man who believes on Jesus Christ will be saved in the great Day of Judgment from hell.
- B. To study this verse, you should first read the comments provided above for the previous verse.
- C. It is a shame Arminian sophists have abused this text as means for regeneration based on the sound of words; but if you have heard them use Rev 3:20, you know they are capable of any corruption.
- D. What did Paul offer? Can we wisely find the sense of his words (Nehemiah 8:8; II Timothy 2:15)?
 - 1. Paul did not offer the jailor election, predestination, justification, regeneration, or any such thing.
 - 2. Three phases of salvation occur prior to believing (eternal, legal, and vital), and there are two phases that follow it (practical and final). If you do not learn these, this passage is beyond you.
 - 3. Paul offered him peace with God and hope through the gospel of Jesus Christ, and he further offered by the Spirit the same peace and hope for his entire family.
 - 4. Paul offered the means of gospel salvation and the evidence of final salvation, by belief in Christ.
 - 5. Paul did not offer him anything at all by mere faith alone (James 2:14-26; Gal 5:6; I Thes 1:2-4).
- E. Contrary to all Fundamentalists, this is not the formula for regeneration of dead men to eternal life.
 - 1. Regeneration precedes any faith or action toward God (John 1:13; 3:3-8; 5:24-25; I John 5:1).
 - 2. There was no question about the Lordship of Jesus Christ – He is the Lord and proved it to him!
 - 3. There was nothing of inviting Jesus into his heart or other Arminian sophism mentioned at all.
 - 4. There is no prayer offered or repeated, for they had to teach him the gospel record of Jesus first.
 - 5. The jailor believed because he was ordained to eternal life, not the other way around (Ac 13:48).
- F. We do not from this supernatural operation of God form jail ministries for blaspheming criminals.
 - 1. Paul did not visit the prison to minister – Paul was inside the prison bars for casting out devils!
 - 2. The jailor called on Paul, rather than Paul calling on him, for the Lord made the great change.
 - 3. It is a fact of life or law of nature that prisoners will pray just as those on the deck of the Titanic.

And thy house.

- A. Salvation to eternal life as a change in position or standing before God is not part of this passage.
- B. Faith is the means of practical salvation (conversion) and the claim by evidence for final salvation (glorification), and nothing more should be read into the jailor's salvation or that of his family.
- C. The salvation here is what a father can do for a family by delivering them from superstition to faith.
- D. Abraham and Joshua were both such fathers that their families reaped a practical salvation by them.
- E. But there was also the fact that the inspired apostle and prophet knew things you do not (Ac 18:10).
- F. Timothy could save himself and all that heard him, which is way beyond a mere family (I Tim 4:16).

32 And they spake unto him the word of the Lord, and to all that were in his house.

And they spake unto him the word of the Lord.

- A. Paul and Silas preached the gospel of Christ to the jailor and to his whole house before they were baptized in the name of Jesus Christ and provided kind care and food to the apostles.
- B. Believing on Jesus Christ is not repeating a rote prayer but rather agreeing to God's witness of Him.
- C. Paul and Silas told him about Jesus Christ and then added the things he should do (Matt 28:19-20).

And to all that were in his house.

- A. This second household baptism in the chapter had no infants, children, teenagers, or idiots short of hearing, understanding, and complying with the gospel demand of an active conscience (I Pet 3:21).
- B. Presbyterians show their ignorance of scripture and obsession with a Catholic sacrament by their corruption of household baptisms in the N.T., ignoring the context and the rest of scripture.
- C. There was no salvation by a godparent here, as the family heard and obeyed the gospel themselves.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And he took them the same hour of the night.

- A. The jailor's election and faith was immediately evident by works of love and faith (I Thess 1:2-4).
- B. This was at considerable personal risk, for the magistrates had not condoned such gentle treatment.
- C. This was at considerable personal risk, for baptism as a disciple of Jesus would alter his conduct.

And washed their stripes.

- A. These acts of charity are a total change from his conduct and spirit of a few hours earlier. Glory!
- B. This was at considerable personal risk, for the magistrates had not condoned such gentle treatment.

And was baptized, he and all his, straightway.

- A. This second household baptism in the chapter had no infants, children, teenagers, or idiots short of hearing, understanding, and complying with the gospel demand of an active conscience (I Pet 3:21).
- B. There is no salvation in a gospel sense without faith and baptism; all complied (Mk 16:16; Ac 2:38).
- C. When the evidence of discipleship is clear, there is no reason to delay baptism of such a family.
- D. When a command of Christ is made clear, now is the best time to obey it (Ps 119:160; Acts 22:11).

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when he had brought them into his house.

- A. His house must have been close by or within the prison itself based on the context of this passage.
- B. This is brotherly love flowing from a new heart into actions that opposed his deeds hours earlier.

He set meat before them.

- A. What would the rulers have thought of this treatment of those they had stripped and beaten severely?
- B. He was obeying a higher authority now, for he had been translated into the kingdom of Jesus Christ.

And rejoiced, believing in God with all his house.

- A. From the faithless, hopeless vanity of pagan Rome, he now trusted God Jehovah with great joy.
- B. Though the natural creation and providence display a creator God clearly, it is not enough.
- C. God chose to save men to the knowledge of God by gospel preaching (I Cor 1:17-21).
- D. The jailor is different from Cornelius and Lydia in that he had not earlier believed in God.
- E. Observe, and never forget, that the baptized household was all believers, thus believers' baptism!

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

And when it was day, the magistrates sent the serjeants, saying.

- A. Upon reflection, or considering the punishment sufficient, the magistrates decide to release Paul.
- B. Whether the magistrates had heard about the earthquake and strange events or not, we cannot know.
- C. The magistrates, who had gotten personally involved in stripping the men, now send serjeants.
- D. For the jailor to keep his office, which is a legitimate work, all prisoners could be accounted for!

Let those men go.

- A. After ordering secure holding for Paul and Silas, there is little natural explanation for their release.
- B. There is no natural explanation for the release, so it was likely the Spirit – the jailor was converted!

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go.

- A. The jailor would surely have been excited to have such good news so quickly for Paul and Silas.
- B. But a wise apostle is no ordinary man, and Paul knew he could accomplish a little more in Philippi.

Now therefore depart, and go in peace.

- A. The jailor assumed a wonderful solution and Paul and Silas could quietly leave the prison.
- B. But a wise apostle is no ordinary man, and Paul knew he could accomplish a little more in Philippi.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

But Paul said unto them.

- A. The wisdom of an apostle, the wisdom we ought to seek, is evident in Paul's unexpected response.
- B. The Gentile apostle was harmless as a dove and yet wise as a serpent in his response (Matt 10:16).
- C. Paul did not say these words to the jailor but rather to the serjeants representing the magistrates.

They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily?

- A. The violation of Roman law by the magistrates was sufficient for Paul to have appealed to Caesar, which as their response here and the evidence elsewhere indicates, would have been bad for them.
- B. Paul's use of the plural pronoun "us" indicates that Silas was also a Roman citizen along with Paul.

Nay verily; but let them come themselves and fetch us out.

- A. While a slight amount of revenge from heaven might be seen, the Lord could have done much more.
- B. Paul responded like this to clear the gospel and himself from false charges and protect the saints left.
- C. Where clear laws of any land can serve the saints, we wisely use such laws (Acts 22:25; 25:11).

- D. For the magistrates, this was a simple and wise solution, for Paul could have appealed to Caesar.
- E. Paul did not appeal to Caesar because the danger to his life and minister was past, and he could go.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

And the serjeants told these words unto the magistrates.

- A. Paul had not made his speech to the jailor but rather to the serjeants themselves from the magistrates.
- B. No matter why the rulers thought they could end this situation quietly and quickly, it was not over!

And they feared, when they heard that they were Romans.

- A. The violation of Roman law by the magistrates was sufficient for Paul to have appealed to Caesar, which as their response here and the evidence elsewhere indicates, would have been bad for them.
- B. The response by the magistrates, fear and compliance with the request, showed Paul's legal leverage.
- C. If you make an appeal to existing law for help, you must know your stuff as to whether it still stands.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

And they came and besought them, and brought them out.

- A. The magistrates themselves appeared at the prison to beseech Paul and Silas and brought them out.
- B. Obeying the conditions of Paul's response, the magistrates themselves came and beseeched them.

And desired them to depart out of the city.

- A. Instead of demanding they leave or escorting them by spears, they desired, or begged, them to leave.
- B. Paul knew he had the upper hand legally, and he used it for the gospel, himself, and the church.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

And they went out of the prison.

- A. Paul and Silas took advantage of God's great mercy and left the prison by God and Rome's power!
- B. As the magistrates had besought and desired, Paul and Silas left, but they did not head out of town.

And entered into the house of Lydia.

- A. Even after obtaining such a personal escort and appeal, they still stay in Philippi a little while longer.
- B. Timotheus and Luke had been staying at Lydia's during this brief prison stay by Paul and Silas.

And when they had seen the brethren, they comforted them, and departed.

- A. They had great comfort – faith, the earthquake, the jailor's conversion, and the magistrates' change.
- B. They had even greater comfort – the hope of the gospel of eternal life through Christ's redemption.
- C. Paul and company traveled about 75 miles to the city of Thessalonica and preached the gospel again!

Conclusion:

1. Like Lydia and jailor, God chose, justified, and regenerated you, sent you the gospel, and opened your heart.
2. Have you believed on the Lord Jesus Christ as the Son of God, only Saviour from sin, and coming Judge?
3. Have you been baptized like Lydia or the jailor to declare your conscience good and discipleship in Christ?
4. Have you followed faith and baptism with the immediate and zealous good works of Lydia and the jailor?
5. Let us come to the Lord's Table and remember His death for our sins to reconcile us legally to God.

For Further Study:

1. The "[Seven Proofs of Unconditional Salvation](#)" proves that eternal is entirely a gift of God without any human means.
2. The "[Five Phases of Salvation](#)" identifies and applies the different ways that salvation is used in the New Testament.
3. The sermon, "[When Was Cornelius Saved?](#)" proves that Cornelius was born again before he ever heard Peter preach.
4. The sermon, "[Salvation Problem Texts](#)," shows how the sounds bites used by many often have a very different sense.
5. The sermon, "[Calvinism, Arminianism, and the Truth](#)," shows the errors of two manmade systems by the Bible.
6. The sermon, "[Why No Invitations?](#)" shows that the modern invitation at the end of preaching is a dangerous invention.
7. The sermon, "[Salvation By Works](#)," shows that consistency in the New Testament must add good works to faith.
8. For much more information about the true doctrine of salvation, see the [collection of salvation sermons on our website](#).