

## The Acts of the Holy Spirit

### Acts 15:36-16:21

Acts 15:36-41 sets up the second journey of Paul by noting how he ended up traveling with certain people (and not traveling with certain others). How does the narrator of Acts treat this dispute, and what place does inter-Christian conflict have in the way that Acts tells this story?

As Timothy (a Greek compound name indicating “the honor of God”) comes into the story, what sorts of ethnic negotiations happen around him? How does his treatment fit with the conclusions of the Jerusalem council (which also gets mentioned in this passage)? What standard epilogue concludes this transition passage in 16:5?

Several odd things happen in 16:6-10. What do we make of the fact that the Holy Spirit is preventing missionary travel to certain places? Is the “spirit of Jesus” in 16:7 the same entity as “the Holy Spirit” in 16:6? Why are “we” all of a sudden going places in Acts 16:10? Where is Macedonia?

Acts 16:11-12 set forth an itinerary of the voyage. Why is the name Philippi significant for the first-century audience of the book of Acts? What is unusual about Paul’s activity once he enters the city itself? When Paul encounters Lydia (a regional name analogous to someone’s being called “Tex” or “Frenchie” in modern usage), what is her standing among the God-fearers in Philippi?

What groups of people get angry with Paul in 16:16-21? What sorts of charges do they bring against Paul, and where do they do it? In what ways is this encounter an extension of and a departure from the Stephen story?