



<sup>1</sup> Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the* son of a certain Jewish woman who believed, but his father *was* Greek.

Timothy had godly mother & grandmother – 2<sup>nd</sup> Tim. 1:5 & 2<sup>nd</sup> Tim. 3:15  
 Timothy had a very good reputation – Acts 16:2 & Phil. 2:19-23

<sup>2</sup> He was well spoken of by the brethren who were at Lystra and Iconium.

<sup>3</sup> Paul wanted to have him go on with him. And he took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

Paul took Timothy and circumcised him because of the Jews, for they all knew that his father was a Greek. Only a short time earlier Paul had adamantly refused to circumcise Titus (cf. Gal. 2:3). Why did Paul have Timothy circumcised but refused to do the same for Titus? The answer lies in the different attitudes of others who would view this action. Judaizing teachers demanded that Titus be circumcised as a necessary act of obedience, and if Paul had complied some would have thought he agreed that such was necessary for salvation when it was not (cf. Gal. 5:1-6). To circumcise Timothy, however, was simply to accommodate the social customs of unbelievers among whom he would be travelling. Timothy would now be permitted to enter the synagogues and houses of the Jews. Without compromising the gospel he could overcome their Jewish prejudices (cf. 1 Cor. 9:19-23). **Acts Book 2** by Robert Harkrider pg. 33

<sup>4</sup> And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

<sup>5</sup> So the churches were strengthened in the faith, and increased in number daily.

<sup>6</sup> Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.

<sup>7</sup> After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.

<sup>8</sup> So passing by Mysia, they came down to **Troas**.

**TROAS** A city on the coast of Mysia, in the north-west of Asia Minor, named after ancient Troy, which was at some little distance from it (about 4 miles) to the north. Here Paul, on his second missionary journey, saw the vision of a "man of Macedonia," who appeared to him, saying, "Come over, and help us" ([Acts 16:8-11](#)). He visited this place also on other occasions, and on one of these visits he left his cloak and some books there ([2Co 2:12](#); [2Ti 4:13](#)). The ruins of Troas extend over many miles, the site being now mostly covered with a forest of oak trees. The modern name of the ruins is Eski Stamboul i.e., Old Constantinople **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.**

<sup>9</sup> And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to **Macedonia** and help us."

**MACEDONIA** In New Testament times, was a Roman province lying north of Greece. It was governed by a propraetor with the title of proconsul. Paul was summoned by the vision of the "man of Macedonia" to preach the gospel there ([Acts 16:9](#)). Frequent allusion is made to this event ([Acts 18:5](#); [Acts 19:21](#); [Rom 15:26](#); [2Co 1:16](#); [2Co 11:9](#); [Php 4:15](#)). The history of Paul's first journey through Macedonia is given in detail in [Acts 16:10-17:15](#). At the close of this journey he returned from Corinth to Syria. He again passed through this country ([Acts 20:1-6](#)), although the details of the route are not given. After many years he probably visited it for a third time ([Php 2:24](#); [1Ti 1:3](#)). The first convert made by Paul in Europe was ([Acts 16:13-15](#)) Lydia (q.v.), a "seller of purple," residing in Philippi, the chief city of the eastern division of Macedonia. **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.**

<sup>10</sup> Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

<sup>11</sup> Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis,

<sup>12</sup> and from there to **Philippi**, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.

**PHILIPPI** In the time of the Emperor Augustus this city became a Roman colony, i.e., a military settlement of Roman soldiers, there planted for the purpose of controlling the district recently conquered. It was a "miniature Rome," under the municipal law of Rome, and governed by military officers, called duumviri, who were appointed directly from Rome. Having been providentially guided thither, here Paul and his companion Silas preached the gospel and formed the first church in Europe. (See [LYDIA](#).) This success stirred up the enmity of the people, and they were "shamefully entreated" ([Acts 16:9-40](#); [1Th 2:2](#)). Paul and Silas at length left this city and proceeded to Amphipolis (q.v.). **Easton's Illustrated Bible Dictionary: And Treasury of Biblical History, Biography, Geography, Doctrine, and Literature.**

<sup>13</sup> And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there*.

<sup>14</sup> Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

Thyatira had a Jewish contingent out of which grew a NT church. One of Paul's first converts from the European continent, Lydia, was a native of Thyatira ([Acts 16:14](#)). She probably was a member of a guild there that dealt in purple dye. The church at Thyatira was praised for its works of charity, service, and faith ([Rev. 2:19](#)), but criticized for allowing the followers of Jezebel to prosper in its midst ([2:20](#)). **Holman Illustrated Bible Dictionary.**

“The Lord opened her heart”  
 Heart must be receptive --- **James 1:21 / Luke 8:15** CONTRAST (**Acts 13:46**)  
 “things spoken by Paul” --- The word of God will convict the honest and good heart  
**Hebrews 4:12 --- Acts 2:37/Acts 2:41**  
 Remember --- **Romans 1:16**

<sup>15</sup> And when she and her household were baptized, she begged *us*, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

<sup>16</sup> Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.

<sup>17</sup> This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."

<sup>18</sup> And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

**Grieved (N.K.J. = annoyed) (διαπονηθε[ς])** Not strong enough. Rather, *worn out*. Both grieved at the sad condition of the woman, and thoroughly annoyed and indignant at the continued demonstrations of the evil spirit which possessed her. Compare ch. [4:2](#).

**Vincent Word Studies in the New Testament.**

<sup>19</sup> But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities.

<sup>20</sup> And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city;

The term rendered magistrates at [Acts 16:20,22,35-36,38](#), *stratego*, is a term used both for military commanders and for civil officials of a Greek city who were charged with administering the community finances, enforcing enactments of the council or citizen body and, in some cases, passing sentence in legal cases. In the case of Philippi, *stratego* serves as the Greek equivalent of the Latin *duumviri*, the two magistrates who served as the chief judicial officials of a Roman city or colony. **Holman Illustrated Bible Dictionary.**

<sup>21</sup> and they teach customs which are not lawful for us, being Romans, to receive or observe."

<sup>22</sup> Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods.

Unless the accused were Roman citizens, they were normally beaten before the trial as a means of securing evidence (this was called the *coercitio*); in practice, lower-class persons had few legal protections. Roman magistrates' attendants, called lictors, carried rods in bundles, and with these rods they beat the foreigners here. Sometimes, as here, the accused were stripped first. Public beatings served not only to secure evidence but also to humiliate those beaten and to discourage their followers.

**Bible Background Commentary**

<sup>23</sup> And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely.

<sup>24</sup> Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

<sup>25</sup> But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

<sup>26</sup> Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

<sup>27</sup> And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.

Remember what happened to the guards in Acts 12 – **Acts 12:19**

<sup>28</sup> But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

<sup>29</sup> Then he called for a light, ran in, and fell down trembling before Paul and Silas.

<sup>30</sup> And he brought them out and said, "Sirs, what must I do to be saved?"

<sup>31</sup> So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

Remember = "So then faith comes by hearing, and hearing by the word of God" **Romans 10:17**  
Also remember conversion of Cornelius = **Acts 11:14**  
Remember preaching Christ requires preaching baptism also = **Acts 8:35-36**

<sup>32</sup> Then they spoke the word of the Lord to him and to all who were in his house.

<sup>33</sup> And he took them the same hour of the night and washed *their* stripes. And immediately he and all his family were baptized.

<sup>34</sup> Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

<sup>35</sup> And when it was day, the magistrates sent the officers, saying, "Let those men go."

<sup>36</sup> So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace."

<sup>37</sup> But Paul said to them, "They have beaten us openly, uncondemned Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out."

Verse 37. *They have beaten us openly uncondemned.* There are three aggravating circumstances mentioned, of which Paul complains.

(1.) That they had been beaten, **contrary to the Roman laws.**

(2.) That it had been public; the disgrace had been in the presence of the people, and the reparation ought to be as public. And

(3.) that it had been **done without a trial**, and while they were uncondemned and therefore the magistrates ought themselves to come and release them, and thus publicly acknowledge their error. Paul knew the privileges of a Roman citizen; and at proper times, when the interests of justice and religion required it, he did not hesitate to assert them. In all this he understood and accorded with the Roman laws. The Valerian law declared, that if a citizen appealed from the magistrate to the people, it should not be lawful for the magistrate to beat him with rods, or to behead him. (Plutarch, Life of P. Valeflus Publicola. Livy, ii. 8.) By the Porcian law, **it was expressly forbidden that a citizen should be beaten**, (Livy, iv. 9.) Cicero (Pro. Rabir. chap. 4) says, that the body of every Roman citizen was **inviolable**. "The Porcian law," he adds, **"has removed the rod from the body of every Roman citizen."**

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<sup>38</sup> And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans.

<sup>39</sup> Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city.

<sup>40</sup> So they went out of the prison and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed.

### Questions Acts 16

1. What do we know about Timothy, his mother, and grandmother?

a. Why did Paul have Timothy circumcised?

2. Which verse teaches, **"The churches were strengthened in the faith"** and what can we learn from this?

Questions Acts 16

3. How does Easton's Illustrated Bible Dictionary describe the city of Philippi?

4. Describe the conversion of Lydia.

5. Why were Paul and Silas beaten and thrown into prison at Philippi?

a. What did Paul and Silas do while they were in the inner prison?

6. Describe the conversion of the Jailer.

7. How did Paul respond to the statement, *"The magistrates have sent to let you go. Now therefore depart, and go in peace."*?

8. What will you choose to remember from this chapter?