

## Acts Chapter 16

1. 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.

A. The came he to Derbe and Lystra,

1. **came-** Gr. **katantao-** *to arrive at*
2. **Derbe-** means *tanner*
3. **Lystra-** means *ransoming*

a. Timothy was a native of Lystra. No doubt he witnessed the miracle of the lame man being healed and the subsequent stoning and raising up of Paul that occurred there during his previous visit.

B. and behold,

1. beho

C. a certain disciple was there,

1. **certain disciple-** Gr. **tis mathetes**

a. This term, "certain disciple" is used when a believer is mentioned in the book of Acts. When an unbeliever is mentioned the term used is "a certain man".

b. Timothy was a convert under Paul's ministry during his previous missionary journey when he had visited there. Paul calls Timothy, "my own son in the faith" [1 Tim. 1:2](#) which speaks of being his own convert to the faith.

D. named Timothy,

1. **named-** Gr. **onoma**
2. **Timothy-** means *one who honors God*

a. *"The unfeigned faith which dwelt first in his grandmother Lois" descended to "his mother Eunice," and thence it passed to this youth ([2Ti 1:5](#)), who "from a child knew the Holy Scriptures" ([2Ti 3:15](#)). His gifts and destination to the ministry of Christ had already been attested ([1Ti 1:18](#); [1Ti 4:14](#)); and though some ten years after this Paul speaks of him as still young ([1Ti 4:12](#)), "he was already well reported of by the brethren that were at Lystra and Iconium" ([Act 16:2](#)), and consequently must have been well known through all that quarter. -JFB Commentary*

E. the son of a certain Jewish woman who believed,

1. **son-** Gr. **huios**

2. **woman-** Gr. **gune**

a. You were considered a Jew if your mother was a Jew.

However, if you had a Gentile mother and a Jewish father you would not be considered a Jew. It is opposite in Islam. You are a Muslim if your father is, even if your mother is not.

b. My **personal** belief is that the Anti-Christ will have a Jewish mother and a Muslim father and will claim to be the Messiah and be accepted by both groups.

**F. but his father was Greek**

1. **father-** Gr. **pater**

2. **Greek-** Gr. **hellen**

a. This man was uncircumcised. Therefore, he did not circumcise Timothy when he was born. Paul had him circumcised later.

**2. He was well spoken of by the brethren who were at Lystra and Iconium.**

**A. well spoken of-** Gr. **martureo-** *born witness of*

1. This is a necessary thing before one is elevated in ministry. [1Ti 3:7](#)

**B. brethren-** Gr. **adelphos**

**C. Lystra and Iconium**

1. Timothy's influence and ministry reached beyond his home town of Lystra to the neighboring town of Iconium. Timothy already had an outreach mindset which revealed his missionary calling within him.

2. If you have a call to be a missionary, but don't witness to those around you, I doubt you have the call.

**3. 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.**

**A. Paul wanted to have him go on with him.**

1. **wanted-** Gr. **thelo**

2. **go-** Gr. **exerchomai**

a. This may have been from having second thoughts on rejecting young John Mark earlier.

**B. And he took him and circumcised him because of the Jews who were in that region,**

1. **took-** Gr. **lambano**

2. **circumcised-** Gr. **peritemno**

a. This was quite a commitment on Timothy's part to enter the ministry! I wonder how many young men would go this far to advance in ministry?

3. **region-** Gr. **topos-** *place*

a. This should have not mattered at all if Paul would have just gone to the Gentiles like he was commissioned to do. Instead, he would go to the Jews first and of course the issue of circumcision then would have been paramount.

b. Paul did this because of the sensitive nature and youth of Timothy. He would have not endured the added persecution from the Jews over not being circumcised. Paul did not have another one of his assistants, Titus circumcised. This is because Titus was a very strong individual. Titus was Paul's trouble shooter. He would go into very hard situations and clean it up in short order like he did on the island of Crete.

**C. for they all knew that his father was Greek**

1. **knew-** Gr. **eido**

a. Word gets around in small towns!

b. Timothy had to overcome the negative stigma of his parents. Most of us have to overcome some negative stigma from our past to move on into what God has for us.

2. **father-** Gr. **pater**

a. There is no indication that Timothy's father ever received Christ.

3. **Greek-** Gr. **hellen**

a. Not being circumcised would equate him with being a heathen. Having a Jewish mother, he should have been circumcised. His father obviously objected to this. It appears that Timothy's parents were unequally yoked when they got married. We do know that Timothy's mother became a believer, but this was probably after she was already married. Even though they were unequally yoked, a godly son was still produced! You may have been unequally yoked with an unbeliever when you got married, but God can still bless you and produce godly children!

**4. 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.**

**A. And as they went through the cities,**

1. **went-** Gr. **diaporeuomai-** *to journey through*

2. **cities-** Gr. **polis**

a. The gentile cities that they had ministered in.

**B. they delivered to them the decrees to keep,**

1. **delivered-** Gr. **paradidomi**

2. **decrees-** Gr. **dogma-** *a decree, statute, ordinance*

a. This speaks of the four commands that James and the leaders of Jerusalem imposed on the Gentiles in place of keeping the Mosaic Law.

b. Man creates dogma for others to follow. Dogma is man's opinion stated as truth or mandated for acceptance. God never instructed his ministers to preach dogma for other Christians to follow.

3. **keep-** Gr. **phulasso**

a. Once you tell a person that they must keep four of the laws of Moses, then they must keep all of the laws of Moses. [James 2:10](#), [Gal. 5:3](#)

**C. which were determined by the apostles and elders at Jerusalem.**

1. **determined-** Gr. **krino-** *to decide*

2. **apostles-** Gr. **apostolos**

a. Notice it says the decrees were determined and decided by the apostles and elders, not God.

3. **elders-** Gr. **presbuteros**

4. **Jerusalem**

**5. So the churches were strengthened in the faith, and increased in number daily.**

**A. So the churches were strengthened in the faith,**

1. **churches-** Gr. **ekklesia**

2. **strengthened-** Gr. **stereo-** *to make solid, make firm, strengthen, make strong*

3. **faith-** Gr. **pistis**

a. The saints are made strong by grace through faith.

## **B. and increased in number daily**

### **1. increased- Gr. perisseuo**

a. It is a minister's job to plant the Word and water the Word, but it is God's job to give the increase. [1 Cor. 3:7](#) The increase [fruit] belongs solely to God. Many ministers have taken upon themselves to cause increase to come, and it is not their job. Also, many also outwardly or inwardly take some of the credit and take some of the glory for the increase. The increase is most holy unto the Lord and should not be touched!

### **2. number- Gr. arthimos**

a. We get the word arithmetic from this word. A ministers should be busy about strengthening and stabilizing the church in their faith through the ministry of the Word of God and the Spirit of God, and God will take care of the numbers. [Acts 2:47](#) Let God take care of the arithmetic and numbers. Often ministers try to add or multiply people to their church through slick marketing campaigns and attractive programs. However, this does not add up in the eyes of the Lord. Again, let the Lord take care of the math- the addition and multiplication of the numbers.

### **3. daily- Gr. kata hemera- *by the day***

## **6. 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.**

### **A. Now when they had gone through Phrygia and the region of Galatia,**

#### **1. gone- Gr. dierchomai**

#### **2. Phrygia**

#### **3. region- Gr. chora**

#### **4. Galatia**

a. The region where Antioch, Lystra, Iconium, and Derbe were located. Paul had visited these cities on his prior missionary journey.

### **B. they were forbidden by the Holy Spirit to preach the word in Asia**

#### **1. forbidden- Gr. koluo- *to hinder, restrain, prevent***

a. This word means to hinder. This could have been obstacles they encountered to visiting Asia, but I believe this was an internal leading that they received from the Holy Spirit.

## 2. by the Holy Spirit

a. It is not stated how this was communicated by the Spirit to Paul and Silas. It most likely was by a strong inward witness. There is no mention of a voice spoken or vision given in this verse.

b. We don't need an audible voice or a vision for the Spirit to let us know we are not to proceed in a certain direction. Often a strong inward witness is sufficient. This is what old Pentecostals call "a check in the spirit."

## 3. preach- Gr. *laleo*- to speak

a. Not just preach but also to speak the word!

## 4. word- Gr. *logos*

a. This is amazing! Jesus commanded us to go into all the world and preach the gospel. However, here Paul and his team were told not to preach the word or gospel in Asia. What is up with that? Well, the command to go into all the world and preach the gospel was a mandate for the entire church to fulfill. However, individually we have a specific part of the world that we are called to go and preach to. There are some places it is not God's will we go to.

## 5. Asia

a. We will see that the Spirit also did not permit them to preach the word in Bithynia. In the case of Asia it was not the right timing to preach there. Paul will preach there on his third missionary journey. In case of Bithynia, he never was called to go there. Peter would minister there and write two letters to the Christians in that region- [1 & 2 Peter](#)- [see [1 Peter 1:1](#)].

Some no's from the Lord, are "no- not yet" and other no's are "no- not ever". We need to say yes Lord to his no's. Have you learned to say yes Lord to God's no in your life?

b. If Paul would have gone to Asia and overrode the leading of the Holy Spirit, then he would be out of God's timing and things would have not gone well!

c. You can't override the leading of the Holy Spirit with Scripture. The Spirit and Word agree. I heard of a woman who got mugged in New York city and was crying to another Christian about it. That Christian felt led to ask this woman if

something within her told her not to go downtown that day. She said yes! I did not feel good at all about going there but I claimed Psalm 91 and went! She tried to override the leading of the Spirit with a Scripture!

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

**A. After they had come to Mysia,**

1. **come-** Gr. **erchomai**

2. **Mysia-** means *land of beach trees*

a. *It was a district in the N.W. of Asia Minor, S. of the Propontis and Hellespont. It derived its name from the Mysi, a Thracian tribe who probably entered Asia with the Phrygians. At no period were its boundaries strictly denned. It formed part of the dominions of the Persians and of Alexander. From B.C. 280 it was part of the kingdom of Pergamus, and therefore fell to the Romans in B.C. 133, becoming part of the province of Asia. The only mention of it in the Bible is [Act 16:7](#); [Act 16:3](#), where St. Paul passed through it on his second missionary journey. A tradition assigned the evangelization of part of Mysia to a certain Onesiphorus, who was martyred at Parium when Adrian was proconsul of Asia, A.D. 109–114. See Assos, Troas, Adramyttium, all of which places were reckoned to Mysia. - Hastings Dictionary*

**B. they tried to go into Bithynia,**

1. **tried-** Gr. **peirazo-** *to try whether a thing can be done*

2. **go-** Gr. **poreuomai**

3. **Bithynia-** means *violent rushing*

a. *A district in the N.W. of Asia Minor, which had been a Roman province since B.C. 74. For administrative purposes it was generally united with the province of Pontus, which bounds it on the E., under one governor. The province was senatorial till about A.D. 165, and governed by a proconsul. The younger Pliny governed it from A.D. 111–113 by a special commission from the emperor Trajan. Paul and Silas were prevented by the Spirit from preaching in Bithynia ([Act 16:7](#)), and the beginnings of Christianity there are unknown. It is probable*

*that it came by the Black Sea. That there were churches there after St. Paul's time is certain from the address of the First Epistle of Peter, which was probably written A.D. 75–80. - Hastings Dictionary*

**C. but the Spirit did not permit them**

1. **Spirit-** Gr. **pneuma**

2. **permit-** Gr. **eao-** *to let, allow, permit, suffer to be done*

a. Again, this could have been circumstances hindering them, but again, I believe this was an internal leading given to them by the Spirit.

b. They received two closed doors but another door was about to open to them by the Lord!

**8. So passing by Mysia, they came down to Troas.**

**A. So passing by Mysia,**

1. **passing-** Gr. **parerchomai**

2. **Mysia**

**B. they came down to Troas**

1. **came down-** Gr. **katabaino**

2. **Troas-** means *penetrated*

a. *This was a city of Phrygia or Mysia, on the Hellespont, between Troy north, and Assos south. Sometimes the name Troas or Troad, is used to denote the whole country of the Trojans, the province where the ancient city of Troy had stood. This region was much celebrated in the early periods of Grecian history. It was here that the events recorded in the Iliad of Homer are supposed to have occurred. The city of Troy has long since been completely destroyed. -Barnes Commentary*

b. Paul tried to go south in Asia minor and the Spirit did not permit them. They tried to go north into Bythinia and again the Spirit did not permit them. So they went as far west as they could until they hit the Aegean Sea port of Troas. So, they could not go any further unless they walked on water! There they stopped and in the night God gave Paul a vision of a man of Macedonia calling for help.

c. Paul received two closed doors but now he will receive an open door of invitation by the Lord into Macedonia.

**9. 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."**

**A. And a vision appeared to Paul in the night**

1. **vision-** Gr. **horama**

2. **appeared-** Gr. **optanomai**

3. **Paul**

a. Notice, it was only Paul that received this vision and direction. Silas did not. Paul was the leader so the vision was given to him. Silas was submitted under Paul and had to trust in Paul hearing from God. He especially had to keep this in mind when he was sitting not too long from this moment in a Philippian jail with his back bleeding from a beating!

4. **night-** Gr. **nux**

a. This could have been a vision in a dream. Paul took this as spiritual direction from the Lord.

**B. A man of Macedonia stood pleading with him,**

1. **man-** Gr. **aner**

a. Whether this was an actual man of Macedonia or a mere symbolic representation of the human need there is uncertain. This could have been a man in prayer for laborers to come and help there. Prayer is powerful!

2. **Macedonia**

a. *This was an extensive country of Greece, having Thrace on the north, Thessaly south, Epirus west, and the Aegean Sea east. It is supposed that it was populated by Kittim, son of Javan, [Gen 10:4](#). The kingdom rose into celebrity chiefly under the reign of Philip and his son, Alexander the Great. It was the first region in Europe in which we have any record that the gospel was preached.* -Barnes Commentary

3. **stood-** Gr. **en histemi**

4. **pleading-** Gr. **parakaleo**

**C. saying-** Gr. **lego**

**D. Come over to Macedonia and help us**

1. **come over-** Gr. **diabaino-** *pass through, cross over*

2. **help-** Gr. **botheo-** *to give aid or relief*

a. This help was mainly spiritual help. Even the wealthy need

spiritual help.

**10. 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.**

**A. Now after he had seen the vision,**

1. **seen-** Gr. **eido**

2. **vision-** Gr. **horama**

**B. immediately we sought to go to Macedonia,**

1. **immediately-** Gr. **eutheos**

a. Notice this word "immediately". It does not say Paul prayed about this vision. He concluded it was direction from the Lord to go to Macedonia right then and he got up and went immediately. This is not a good practice. If you get a leading in a direction you need to pray about the timing. There is a what and a what manner of time to each leading of God. [1 Pet. 1:11](#)

b. I believe that if Paul would have prayed over this leading and the timing of it that he could have been alerted to the trap the enemy would lay for him in the woman possessed by a demon that would follow them around in Philippi. Paul cast this demon out of frustration and it caused him to be beaten badly and thrown into prison.

c. However, when you get a clear direction from the Lord with the right timing then you need not wait. Do it right then!

[Psa 119:60](#)

2. **we sought-** Gr. **zeteo**

a. *This ["we"] is the first instance in which Luke refers to himself as being in company with Paul. It is hence probable that he joined Paul and Silas about this time, and it is evident that he attended Paul in his travels, as recorded throughout the remainder of the Acts.- Barnes Commentary*

3. **go-** Gr. **exerchomai**

**C. concluding that the Lord had called us to preach the gospel to them.**

1. **concluding-** Gr. **sumbibazo-** *to put together in one's mind, to cause a person to unite with one in a conclusion or come to the same opinion*

a. It is important not to use our natural reasoning to what we

are getting from the Lord. We need to pray over it and get clear direction.

2. **Lord**- Gr. **kurios**
3. **called**- Gr. **kaleo**
4. **preach the gospel**- Gr. **euaggelizo**

**11. herefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis,**

A. **herefore,**

B. **sailing from Troas,**

1. **sailing**- Gr. **anago**- *as a nautical term (in the middle or passive), to set sail, put to sea*

C. **we ran a straight course to Samothrace,**

1. **ran a straight course**- Gr.  **euthudromeo**- *to run on a straight course; to sail on a direct course*
2. **Samothrace**- *means possessed by the Thracians*

a. *Mention is made of this island, in the account of St. Paul's first voyage to Europe. [Act 16:11](#); [Act 20:6](#). Being very lofty and conspicuous, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear throughout that voyage from Troas to Neapolis. -Smith Bible Dictionary*

D. **and the next day came to Neapolis**

1. **next day**- Gr. **epiousa**- *supervening*
2. **came**- Gr. not in Greek- omit
3. **Neapolis**- *means new city*

a. *The harbour of Philippi, at which St. Paul landed ([Act 16:11](#)) after sailing from Troas. It lay on the coast of Macedonia opposite Thasos, being situated on a promontory with a harbour on each side. It was about 10 miles from Philippi. - Hastings Dictionary*

**12. 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.**

A. **and from there to Philippi,**

1. **Philippi**- *means lover of horses*

a. Formerly Crenides, “the fountain,” the capital of the province of Macedonia. It stood near the head of the Sea, about 8 miles north-west of Kavalla. It is now a ruined village, called Philibedjik. Philip of Macedonia fortified the old Thracian town of Crenides, and called it after his own name Philippi (359-336 B.C.). 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. -Easton Bible Dictionary

**B. which is the foremost city of that part of Macedonia,**

1. **foremost city-** Gr. **proton polis-** *first city*

a. Philippi was the first city they came to in that part of Macedonia.

2. **Macedonia**

**C. a colony**

1. **colony-** Gr. **kolonia-** *The word colonia is a pure Latin word, which is written in Greek letters in the only place where it occurs in the Bible ([Act 16:12](#)), and expresses a purely Roman institution. It is a piece of Rome transported bodily out of Rome itself and planted somewhere in the Roman Empire. In other words, it is a collection of Roman citizen-soldiers settled on a military road to keep the enemies of the Empire in check. These retained their citizenship of Rome and constituted the aristocracy of every town in which they were situated. Their constitution was on the model of Rome and the Italian States. A number of places are mentioned in the NT which were really *coloniae*, but only one, Philippi, is so named, and the reason for this naming is no doubt that the author of Acts was proud of this city, with which he had some connexion. Pisidian Antioch, Lystra, Corinth, and Ptolemais, not to mention others, were *coloniae*. Sometimes these *coloniae* were merely settlements of veterans for whom their generals had to find a home. -Hastings Dictionary*

**D. And we were staying in that city for some days**

1. **staying-** Gr. **diatribo-** *wear away time*

2. **some days-** Gr. **tis hemera**

**13. 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*.**

**A. And on the Sabbath day we went out of the city to the riverside,**

**1. Sabbath day- Gr. sabbaton**

a. This was Saturday.

**2. went out- Gr. exerchomai**

**3. city- Gr. polis**

**4. riverside- Gr. potamos**

a. *What river this was is not known. It is known, however, that the Jews were accustomed to provide water, or to build their synagogues and oratories near water, for the convenience of the numerous washings before and during their religious services.* -Barnes Commentary

b. Since Philippi was a Roman colony it was probably not permitted for the Jews to have a synagogue there.

**B. where prayer was customarily made,**

**1. prayer- Gr. proseuche**

**2. customarily made- Gr. nomizo einai**

a. *Where there was a place of prayer, or where prayer was commonly offered. The Greek will bear either, but the sense is the same. Places for prayer were erected by the Jews in the vicinity of cities and towns, and particularly where there were not Jewish families enough, or where they were forbidden by the magistrate to erect a synagogue. These proseuchoe, or places of prayer, were simple enclosures made of stones, in a grove or under a tree, where there would be a retired and convenient place for worship.* -Barnes Commentary

**C. and we sat down and spoke to the women who met there**

**1. sat down- Gr. kathizo**

a. It was customary for a Jewish instructor to sit while they taught. The adherents would be seated as well.

**2. spoke- Gr. laleo**

**3. women- Gr. gune**

a. It was not customary for orthodox Jewish men to talk and intermingle with women in that day. It is the same with ultra-

orthodox Jews today. They will not even sit next to a woman on a plane. I am sure the women were surprised by Paul and his companions sitting and conversing with them and it got their attention.

4. **met-** Gr. **sunerchomai**

**14. 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.**

**A. Now a certain woman named Lydia heard us**

1. **certain woman-** Gr. **tis gune**

a. When someone who is unsaved is mentioned the book of Acts the phrase, "certain man" or "certain woman" is used. Here we see that Lydia was not saved when Paul met her. After she heard Paul she believed in Christ, was born again, and became a disciple.

2. **named-** Gr. **onoma**

3. **Lydia-** means *a pool*

4. **heard-** Gr. **akouo**

a. Faith comes by hearing, and hearing by the Word of God.

[Rom. 10:17](#)

**B. She was a seller of purple from the city of Thyratira,**

1. **seller of purple-** Gr. **porphuropolis-** *a female seller of purple cloths*

a. *Purple was a most valuable color, obtained usually from shellfish. It was chiefly worn by princes and by the rich, and the traffic in it might be very profitable.* -Barnes Commentary

b. No doubt Lydia was a prosperous and successful businesswoman. Wealthy women were instrumental in Jesus' ministry and still are! [Luke 8:3](#)

2. **city-** Gr. **polis**

3. **Thyratira-** means **perfume**

a. *The city of Thyatira, on the confines of Lydia and Mysia, and one of the seven churches of Asia addressed in the Apocalypse, was celebrated in very early days for its purple dyes and purple fabrics. Among the ruins of the city has been found an inscription relating to the guild of dyers, curiously testifying to the accuracy of even the unimportant details of the narrative*

*(see Homer, Iliad, iv. 141). The business which brought this Lydia to Philippi was connected either with the sale of the colouring matter or more likely with the fabric already dyed. The purple colour so esteemed in the ancient world included many tints. Thyatira was originally a Macedonian colony founded by Alexander the Great. This would account for the residence of Lydia of Philippi in Macedonia in the inland Asian city of Thyatira. This city was famous in the old world for its dyes. -Popular Commentary*

### **C. who worshipped God**

#### **1. worshipped-** Gr. **sebomai**

- a. It is possible to worship God and not be saved. Lydia worshipped the Lord but had not yet received Christ. You can be religious and not saved. Many will go to hell thinking they would be saved because they believed in God and were religious. No, you must be born again to be saved. [John 3:3, 7](#)
- b. Cornelius fell into this category as we saw earlier. [Acts 10](#) He worshipped and prayed to God, but was not saved. He had to hear and receive the gospel to be saved.

### **D. The Lord opened her heart to heed the thing spoken**

#### **1. Lord-** Gr. **kurios**

#### **2. opened-** Gr. **dianoigo-** *to open completely*

- a. The Spirit of the Lord opens hearts to heed and understand the gospel and scriptures. [Luke 24:32, 45](#), [Psa 119:18](#)
- b. Lydia was already predisposed towards the Lord before the Lord opened up her heart. God will not force someone's heart open! Many have firmly closed their heart off towards God and God will not pry it open. God will however knock on someone's heart for a response to open that door of the heart. [Rev. 3:20](#)

#### **3. heart-** Gr. **kardia**

#### **4. heed-** Gr. **prosecho-** *to apply the mind to a thing, to give heed to, attend to, observe, consider*

- a. This implies she believed upon Christ and was born again.

#### **5. spoken-** Gr. **laleo**

**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.*

**A. And when she was baptized,**

1. **baptized-** Gr. **baptizo-** *to immerse, to dip*

a. New Testament baptism is by immersion, not sprinkling. Baptism speaks of dying, being buried, and being raised again. When you bury someone you don't sprinkle them with dirt, they are fully covered!

b. In the NT, baptism is always reserved for those who have believed upon Jesus Christ and been born again. Infant baptism [sprinkling] is not taught in the NT.

**B. and her household,**

1. **household-** Gr. **oikos**

a. Some have taken this to believe that if a head of a household is saved, then all in their house become saved automatically as well. This is error. This verse means that either her family was with her and received Christ when she did, or she went home and led them to the Lord. Again, baptism is only reserved for someone that has been born again by faith in Jesus.

b. Later in this chapter we will see the Philippian jailor and his household are baptized. This means they all had received Christ by faith.

**C. she besought us,**

1. **besought-** Gr. **parakaleo-** *to exhort, encourage*

**D. saying-** Gr. **lego**

**E. If you have judged me faithful to the Lord,**

1. **judged-** Gr. **krino**

2. **faithful-** Gr. **pistos-** *faithful or believer*

a. This word can mean faithful or a believer. Here I believe it should be translated as a believer. She was saying, that if you deem me to be a real believer...

b. Lydia as a successful business woman was an expert salesperson! She knew how to phrase things that made it hard to say no. What was Paul to say here- no, I don't judge you as being a believer? If he did judge her as being a believer then he would be pressed to stay with her.

3. **Lord-** Gr. **kurios**

**F. come into my house,**

1. **come-** Gr. **eiserchomai**

2. **house-** Gr. **oikos**

a. Lydia was Jewish, so this was not like Peter coming and staying with Cornelius.

**G. and abide there**

1. **abide-** Gr. **meno**

**H. And she constrained us**

1. **constrained-** Gr. **parabiazomai**

a. Lydia did not get where she was in business without being a good closer! I am sure she was quite persuasive!

**16. 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.**

**A. Now it happened,**

1. **happened-** Gr. **ginomai**

**B. as we went to prayer,**

1. **went-** Gr. **poreuomai**

2. **prayer-** Gr. **proseuche**

a. Often when we go to pray, the enemy will come against us to stop us. This was such a case.

**C. that a certain slave girl possessed with a spirit of divination met us,**

1. **slave girl-** Gr. **tis paidiske-** *In the NT, a bond-maid, female slave or servant*

2. **possessed-** Gr. **echo-** *held by*

3. **spirit-** Gr. **pneuma**

4. **divination-** Gr. **puthon-** *python*

a. *This was a female slave possessed, to translate the Greek literally, 'with the spirit of a Pythoness.' Python was the spirit that traditionally guarded Delphi; it was slain by Apollo, and hence the god's name Pythias. To be possessed by the spirit of Pythoness was, in other words, to be possessed by a prophetic spirit or demon. The name was subsequently given to any supposed soothsaying demon. Hesychius states that the term came to be used for a soothsaying ventriloquist among the ancients; the power of ventriloquism was often misused for the*

*purposes of magic.* -Popular Commentary

5. **met-** Gr. **apantao-** *to encounter*

**D. who brought her masters much profit by fortune-telling**

1. **brought-** Gr. **parecho**

2. **masters-** Gr. **kurios**

a. A slave with such a gift came with a steep price. Therefore, a number of individuals pooled their money to "own" her, her gift, and to profit from it. This word "masters" saddens me. To be property of another and especially to be communal property is degradation to the extreme.

3. **profit-** Gr. **ergasia-** *gain acquired by labor or trade*

4. **fortune-telling-** Gr. **manteuomai-** *meaning a prophet, as supposed to rave through inspiration); to divine, that is, utter spells (under pretence of foretelling)*

a. Christians should NEVER seek mediums and fortune tellers. They need to seek their God. [Isa 8:19](#)

**17. 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."**

**A. This girl followed Paul and us,**

1. **girl-** Gr. **aute-** *this one*

2. **followed-** Gr. **katakoloutheo-** *to follow closely*

a. It is sad that someone demon possessed will follow a minister closely, but many Christians will not follow their minister closely.

**B. and cried out,**

1. **cried out-** Gr. **krazo-** *to croak, scream, shriek*

**C. saying-** Gr. **lego**

**D. These men are the servants of the Most High God,**

1. **men-** Gr. **anthropos**

2. **servants-** Gr. **doulos**

a. A slave girl who is enslaved by the devil was proclaiming that Paul and his party were slaves of the Most High God.

3. **Most High-** Gr. **hupistos**

**E. who proclaim to us the way of salvation**

1. **proclaim-** Gr. **kataggello**

2. **the way-** Gr. **hodos**

- a. There is no article THE here in the Greek. It should be translated "**A WAY**". Paul was not preaching "A WAY" to salvation but "**THE WAY**" to salvation which is faith in Jesus alone. Jesus said I am THE WAY not A WAY. [John 14:6](#)
- b. The enemy will take the truth and twist it into error.

**3. salvation- Gr. soteria**

**18. 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.**

**A. And this she did for many days**

1. many days- Gr. *polus hemera*

**B. But Paul,**

**C. greatly annoyed-** Gr. *diaponeo-* *become wearied or grieved at the continuance of anything*

1. Paul did not cast this spirit out under the leading of the Holy Spirit. He did it out of being wearied and annoyed. The name of Jesus is powerful so the spirit did come out, however, Paul would be severely beaten, cast into prison, and then forced out of Philippi because of it. The outcome might have been different if Paul dealt with this not from being annoyed and wearied, but by the Spirit's leading.

**D. turned and said to the spirit,**

1. **turned-** Gr. *epistrepho*
2. **said-** Gr. *epo*
3. **spirit-** Gr. *pneuma*

**E. I command you in the name of Jesus Christ to come out of her**

1. **command-** Gr. *paraggello*

a. Paul did not ask God to deal with this spirit. God has given us authority on earth. We have been given the name of Jesus to use in this earth realm to exercise authority over the enemy and his works. [Mar 16:17](#)

2. **name-** Gr. *onoma*

a. A believer is the only person that has the authority to use the name of Jesus. The seven sons of Sceva, who were unbelievers, tried to use the name of Jesus to cast out a spirit and they got severely beaten by the spirit. [Act 19:14](#)

3. **come out-** Gr. *exerchomai*

a. No mention is made of this slave girl after this. I wonder if she received Christ once she was set free from the evil spirit. We will know in heaven.

**F. And he came out that very hour**

1. **came out-** Gr. **exerchomai**

2. **very hour**

a. This brings out something important. Notice, the spirit came out that same hour. It did not come out immediately. If Paul was like most Christians today, he would have stayed on this woman shouting at the devil until it left. No, Paul simply spoke once and he knew it was done. The spirit came out in the same hour. Often our constant yelling at a devil to come out is a sign of unbelief. Many will only believe a person is delivered when we see them delivered. This is not Bible faith. Bible faith believes and then sees. Religious faith sees first and then believes.

**19. 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.**

**A. But when her masters saw that their hope of profit was gone,**

1. **masters-** Gr. **kurios**

2. **saw-** Gr. **eido**

3. **hope-** Gr. **elpis**

4. **profit-** Gr. **ergasia-** *working, profit, gain, livelihood*

a. The love of money is usually behind most evil.

5. **gone-** Gr. **exerchomai**

**B. they seized Paul and Silas and dragged them into the marketplace to the authorities**

1. **seized-** Gr. **epilambanomai**

2. **dragged-** Gr. **helkuo**

a. This implies that the apostles put up some resistance.

b. Paul had a drug problem. He was often being drug to prison.

3. **marketplace-** Gr. **agora**

a. The market-place was a place of concourse, and the courts were often held in or near those places.

b. *Any open place of public resort in cities or towns where public trials and assemblies were held and goods were exposed*

*for sale. "The market-places or bazaars of the East were, and are at this day, the constant resort of unoccupied people, the idle, the news-mongers." -Smith Bible Dictionary*

**4. authorities- Gr. archon**

*a. The judges of the court, it may be the Decuriones; for in a Roman colony as Philippi was, they chose out every tenth man, that was of capacity and ability, to make and establish a public council, and who therefore were called by this name. -Gill Commentary*

**20. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city;**

**A. And they brought them to the magistrates,**

**1. brought- Gr. prosago**

**2. magistrates- Gr. strategos**

*a. The official title of these provincial officers was 'Duumviri;' but the title they preferred and usually assumed was the well-known Roman appellation of 'Praetor.' -Popular NT Commentary*

**B. and said,**

**1. said- Gr. epo**

**C. These men,**

**1. men- Gr. anthropos**

**D. being Jews,**

**1. Jews**

*a. Jews were commonly looked upon as a troublesome and seditious sort of people, and indeed this was the old charge that was fastened upon them. Gill Commentary*

**E. exceedingly trouble our city**

**1. trouble- Gr. extarasso- to stir up completely, to disturb or agitate greatly**

*a. They will say in the next verse that Paul was teaching new customs that were not lawful for Romans to observe. No doubt, they thought that worshipping and serving Jesus was in direct opposition to the worship and service to the Roman Emperor.*

*b. Paul and his party had caused no natural trouble at all in*

Philippi. However, much trouble was caused spiritually to the devil's kingdom!

c. Only the men who lost their ill-gotten gains were the ones exceedingly troubled!

2. **city-** Gr. **polis**

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

A. **teach-** Gr. **didasko**

B. **customs-** Gr. **ethos-** *usage prescribed by law, institute, prescription, rite*

1. *The Romans granted absolute toleration to conquered nations to follow their own religious customs, and took the gods of these countries under their protection. Otho, Domitian, Commodus, and Caracalla were zealous partisans of the worship of Isis; Serapis and Cybele were patronized at Rome; and in the reign of Nero the religious dilettanti at Rome affected Judaism, and professed to honor the name of Moses and the sacred books. Poppaea, Nero's consort, was their patroness, and Seneca said, "the Jewish faith is now received on every hand. The conquered have given laws to the conquerors." On the other hand, there were laws which forbade the introduction of strange deities among the Romans themselves. -*

*Vincent Word Studies*

C. **lawful-** Gr. **exesti ou-** *not right*

D. **Romans-** Gr. **rhomaios**

E. **receive-** Gr. **paradechomai**

F. **observe-** Gr. **poieo-** *to do*

1. *For the city of Philippi was a Roman colony, and so the inhabitants of it called themselves Romans; or these men might be strictly such, who were transplanted hither; and with the Romans, it was not lawful to receive, observe, and worship, a new or strange deity, without the decree of the senate. Gill Commentary*

2. In Ephesus, an uproar was made against Paul and his party and accusations were made that they were introducing another King other than Ceasar, which was not legal to do. [Act 17:7](#)

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

**A. Then the multitude rose up together against them,**

1. **multitudes-** Gr. **ochlos**

2. **rose up-** Gr. **sunephistemi-** *to stand up together*

**B. and the magistrates tore off their clothes and commanded them to be beaten with rods**

1. **magistrates-** Gr. **strategos**

a. These magistrates gave judgment against Paul and those with him without a proper trial. Paul was given no opportunity to speak for himself or offer any testimony in his favor. This was a bogus trial and totally illegal even according to Roman judicial practices. Clearly, these magistrates were moved by the growing mob around them.

2. **tore off-** Gr. **perirrhenumi**

3. **clothes-** Gr. **himation**

4. **commanded-** Gr. **keleuo**

5. **beaten with rods-** Gr. **rhabdizo**

a. These rods were made of birch or elm wood. No doubt it was very painful to be hit with them. Paul received this kind of beating three times! [2Co 11:25](#)

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

**A. And when they had laid many stripes on them,**

1. **laid-** Gr. **epitithemi-** *to put upon*

2. **stripes-** Gr. **plege-** *a blow, stripe, a wound*

a. The Jews had a limit of 39 lashes when beating a person. The Romans had no such restrictions.

b. Paul was not expecting his day would turn out the way it did when he woke up that morning!

**B. they threw them into prison,**

1. **threw-** Gr. **ballo**

2. **prison-** Gr. **phulake**

a. Paul and his party were thrown into the clink. At this point I sure it was tempting to be bitter at God. Him coming to Philippi started with a vision he had received from the Lord. Now, he had been severely beaten and not in prison. However, Paul did not get bitter. He praised God at midnight!

**C. commanding the jailer to keep them securely**

1. **commanding-** Gr. **paraggello**
2. **jailer-** Gr. **desmophulax**
  - a. This jailer was soon to be saved.
3. **keep-** Gr. **tereo**
4. **securely-** Gr. **asphales**

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

**A. Having received such a charge,**

1. **received-** Gr. **lambano**
2. **such-** Gr. **toioutos**
3. **charge-** Gr. **paraggeleia-** *a command, order, charge, direction, precept*

**B. he put them into the inner prison and fastened their feet in the stocks**

1. **put-** Gr. **ballo-** *to throw*
2. **inner prison-** Gr. **esoteros phulake**
  - a. *Into the most retired and secure part of the prison. The cells in the interior of the prison would be regarded as more safe, being doubtless more protected, and the difficulty of escape would be greater. -Barnes Commentary*

3. **fastened feet-** Gr. **asphalizo autos pou-** *to secure ones feet*

4. **stocks-** Gr. **xulon**

a. *The word "stocks," with us, denotes a machine made of two pieces of timber between which the feet of criminals are placed, and in which they are thus made secure. The account here does not imply necessarily that they were secured precisely in this way, but that they were fastened or secured by the feet, probably by cords, to a piece or beam of wood, so that they could not escape. It is probable that the legs of the prisoners were bound to large pieces of wood which not only encumbered them, but which were so placed as to extend their feet to a considerable distance. In this condition it might be necessary for them to lie on their backs; and if this, as is probable, was on the cold ground, after their severe scourging, their sufferings must have been very great. Yet in the midst of this they sang praises to God. -Barnes*

**25. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.**

**A. But at midnight Paul and Silas were praying and singing hymns to God,**

**1. midnight-** Gr. **mesonuktion-** middle of the night

a. It was when things were the darkest that Paul and Silas decided to turn to God in prayer and to praise Him. It is so important what you do at midnight in your life and things look the darkest and bleakest.

**2. praying-** Gr. **proseuchomai**

a. We are to call out to God in the day of our trouble and He will deliver us. [Psa 50:15](#)

**3. singing hymns-** Gr. **humneo-** *songs sang without music*

a. There are five types of songs in the Word of God. We see four of them in [Col. 3:16](#)

i. **Psalms-** These are songs accompanied by musical instruments

ii. **Hymns-** These songs are sung acapella without music. These were the songs being sung here. They did not have a band to play or a guitar present to play. They sang acapella.

iii. **Petitions-** These are songs of petition and prayer

iv. **Teaching-** These are songs to instruct the congregation singing them

v. **Admonition-** These are songs to remind the congregation to act on what they already know

b. Paul lived out what he had instructed others to do.

[1Th 5:16-18](#), [1Pe 4:13](#)

**B. and the prisoners were listening to them**

**1. prisoners-** Gr. **desmios**

a. God has songs of deliverance for every one that is bound. [Ps. 32:7](#)

**2. listening-** Gr. **epakroamai**

a. Other people are watching and listening to you in the midst of your trial. Your deliverance does not just impact you, but God wants your deliverance to bring deliverance to others as well, as we see will happen in this story.

**26. 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.**

**A. Suddenly there was a great earthquake,**

**1. Suddenly-** Gr. **aphno**

a. If you will go to praising God in the middle of your trial, God has a “suddenly” for you!

**2. great-** Gr. **megas**

**3. earthquake-** Gr. **seismos**

a. I can see God listening to Paul and Silas singing praises and He got to tapping His foot and an earthquake took place because of it!

**B. so that the foundations of the prison were shaken,**

**1. foundations-** Gr. **themelios**

**2. prison-** Gr. **desmoterion**

**3. shaken-** Gr. **saleuo**

a. When we praise God in the midst of our trial, then the foundations of our problem will be shaken!

b. Many think that they need something complicated to do to see freedom and victory in their trial. God says just praise me and I will take care of the complicated part!

**C. and immediately all the doors were opened and everyone's chains were loosed**

**1. doors-** Gr. **thura**

**2. opened-** Gr. **anoigo**

a. This was not just a natural occurrence due to the earthquake. All the doors unlocked and opened and the chains fell off. This was supernatural.

**3. everyone's**

a. Notice, everyone's chains fell off.

**4. chains-** Gr. **desmon**

**5. loosed-** Gr. **aniemi**

a. An earthquake would not have been able to unlock everyone's chains. This was supernatural.

**27. 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.

A. **And the keeper of the prison,**

1. **keeper of the prison-** Gr. **desmophulax**

a. This was the prison warden.

B. **awaking from sleep and seeing the prison doors open,**

1. **awaking from sleep-** Gr. **ginomai exupnos-** *beginning to wake*

a. Undoubtedly, he was awakened by the great earthquake.

2. **seeing-** Gr. **eido**

3. **doors-** Gr. **thura**

4. **open-** Gr. **anoigo**

C. **supposing the prisoners had fled,**

1. **prisoners-** Gr. **desmios**

2. **fled-** Gr. **ekpheugo**

a. Another miracle besides all the doors opening and the chains being loosed, is that none of the prisoners attempted to escape. Most likely, the prisoners were all in too much shock to think about escaping.

D. **drew his sword and was about to kill himself**

1. **drew-** Gr. **spao**

2. **sword-** Gr. **machaira**

a. Of all the swords that a Roman soldier could use, this one was the deadliest. Indeed, the “machaira” could be as long as 19 inches, but it was often shorter, resembling a dagger, therefore it was usually used in close combat. It was razor sharp on both sides of the blade and its very end turned upward, causing the point of the blade to be extremely sharp and deadly. After stabbing his enemy and before removing the blade, the soldier would grab the sword tightly and twist it, pulling the man’s entrails out as the sword was removed. Not a pretty sight.

b. This sword is likened to the sword of the Spirit- the Word of God. We are to gut the enemy with the Word of God!

3. **kill-** Gr. **anaireo**

a. The penalty for letting prisoners go would have been death by the Roman officials. To avoid a more painful death, he chose to kill himself.

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

A. **But Paul called with a loud voice,**

1. **called-** Gr. **kaleo**

2. **loud-** Gr. **megas**

3. **voice-** Gr. **phone**

a. Paul shouted this because he was not in the near vicinity of the jailor and wanted to be heard by him. The prisoners were in complete darkness in the dungeon. We know this by the next verse when the jailor called for a light to be brought in. Paul could have not physically see the jailor about to commit suicide. This has to mean that Paul got by divine revelation that the jailor was about to commit suicide. Thank God for the gifts of the Spirit. They are very important and even could save someone's life!

B. **saying-** Gr. **lego**

C. **Do yourself no harm,**

1. **harm-** Gr. **kakos-** *evil, bad*

a. Meaning suicide.

D. **for we are all here**

29. **Then he called for a light, ran in, and fell down trembling before Paul and Silas.**

A. **Then he called for a light,**

1. **called-** Gr. **aiteo-** *to ask or request for*

2. **light-** Gr. **phos**

a. This man called for a natural light, but was soon led to the true Light- Jesus Christ! [John 8:12](#)

B. **ran in,**

1. **ran-** Gr. **eispedao-** *to leap or spring in, rush in eagerly*

C. **and fell down trembling before Paul and Silas**

1. **fell down-** Gr. **prospipto-** *to fall forwards*

2. **trembling-** Gr. **entromos-** *trembling, terrified*

a. There was something about Paul and Silas that this jailor saw that led him to come to them at this time and seek salvation. He had heard their verbal witness, but also saw their lifestyle witness. He recognized them as men of God. Can that

be said of us where we work and live?

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

**A. And he brought them out and said,**

1. **brought-** Gr. **proago-** *to bring forth*
2. **said-** Gr. **lego**

**B. Sirs-** Gr. **kurios-** *Lord- this is a title of honor expressive of respect and reverence, with which servants greet their master*

1. A Christian minister should never allow someone to call them what is reserved for Jesus.
2. *Paul and Silas did not accept the title "lords," but pointed the inquirer to the one true Lord and Master over all, in whom alone there is salvation. -Kretzmann Commentary*
3. Paul will say, "Believe upon the **LORD** Jesus Christ!"

**C. what must I do to be saved**

1. **do-** Gr. **poieo**

a. Humans are hard-wired towards works, performance and merit based systems of religion. There is no "do", but simply "believe"! The work of God is to believe. [Joh 6:28-29](#)

2. **saved-** Gr. **sozo**

- a. This man's near death experience awakened his conscious to his guilt and need for salvation.
- b. There are no atheists in fox holes!

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

**A. So they said,**

1. **said-** Gr. **epo**

**B. Believe on the Lord Jesus Christ,**

1. **believe-** Gr. **pisteuo**

a. Paul did not give this man ten things to do to be saved. He gave one thing! Believe! Oh, how we complicate the gospel and salvation. Follow the KISS principle- Keep It Simple Saints!

2. **Lord-** Gr. **kurios**

a. The jailor had called Paul "lord", but Paul rejected that and said you must believe and receive THE LORD Jesus Christ!

**C. and you will be saved,**

1. **saved**- Gr. **sozo**- *to save, deliver, make whole, preserve safe from danger, loss, destruction*

**D. you and your household**

1. **you**

2. **household**- Gr. **oikos**

a. This verse taken out of context has brought much harm. If you take this verse alone one can conclude that if a head of a household gets saved that everyone in that household is saved as well. This is wrong! If you take a text out of context you are left with a CON! The next verse shows us that the whole household heard the gospel and believed. You must believe in Christ Jesus to be saved. God has no grandchildren!

**32. Then they spoke the word of the Lord to him and to all who were in his house.**

A. **spoke**- Gr. **laleo**

B. **word**- Gr. **logos**- *word, message*

1. Taking verse 31 alone it would appear that this jailor had an understanding of who Jesus was and what He did in order to just believe upon the Lord Jesus Christ. However, Paul goes into more detail explaining about who Jesus was and what He did.

C. **of the Lord**

1. This was the message about the Lord Jesus. The gospel was shared with them.

D. **all**

1. The gospel was shared with **ALL IN THE HOUSE!** They all had to hear the gospel and believe it to be saved.

E. **house**- Gr. **oikos**

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

A. **And he took them the same hour of the night and washed their stripes**

1. **took**- Gr. **paralambano**

2. **hour**- Gr. **hora**

3. **night**- Gr. **nux**

4. **washed**- Gr. **louo**

a. Paul had his **past** wounds washed by the jailor, and then

Paul washed the jailor of his **past** in the baptismal waters!  
Praise God forever more!

5. **stripes**- Gr. **plege**

**B. And immediately he and all his family were baptized**

1. **family**- Gr. **autos**- *all of his*

2. **baptized**- Gr. **baptizo**- *to dip or immerse*

a. Baptism in the NT is always a believer's baptism. All of his family had heard the gospel and believed.

**34. 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.**

**A. Now when he had brought them into his house,**

1. **brought**- Gr. **anago**

2. **house**- Gr. **oikos**

a. Paul and Silas are taken into the jailor's home to eat. This is much better than the jail! After they ate evidently he took them back to the prison as we see in the next verses.

b. When we are saved we are set free from the prison of sin and are placed at the Father's table to banquet with Him!

**B. he set food before them,**

1. **set food**- Gr. **paratithemi trapeza**- *place beside a table*

**C. and he rejoiced,**

1. **rejoiced**- Gr. **agalliao**- *to exult, leap for joy, to show one's joy by leaping and skipping denoting excessive or ecstatic joy and delight.*

a. This word is very expressive! He was jumping up and down and skipping around with ecstatic joy! Have we lost the sense of the grace and forgiveness of God in our life? Great joy is a by-product of appropriating grace in your life.

**D. having believed in God with all his household**

1. **believed**- Gr. **pisteuo**

2. **household**- Gr. **oikos**

a. Notice that the jailor believed in God **WITH ALL HIS HOUSEHOLD**. The whole family believed as well! Again, God has no grandchildren!

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

**A. And when it was day,**

1. **day-** Gr. **hemera**

**B. the magistrates sent the officers,**

1. **magistrates-** Gr. **strategos**

2. **sent-** Gr. **apostello**

a. The officers were sent to the prison. The jailor was there with Paul and Silas. They had returned to the prison after eating at the jailor's house.

3. **officers-** Gr. **rhabdouchos-** *the bearer of a wand of office; a lictor*

a. These were the same men that had beaten them the day before. They were now releasing those whom they had bound and beaten. God can turn your persecutors into your protectors if you will but praise God in your midnight hour!

**C. saying,**

**D. Let those men go**

1. **men-** Gr. **anthropos**

2. **go-** Gr. **apoluo**

**36. 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."**

**A. So the keeper of the prison reported these words to Paul,**

1. **keeper of the prison-** Gr. **desmophulax**

2. **reported these words-** Gr. **apagello-** *to report or declare*

**B. saying-** Gr. **logos-** *word or message*

**C. The magistrates have sent to let you go**

1. **magistrates-** Gr. **strategos**

2. **sent-** Gr. **apostello**

3. **let you go-** Gr. **apoluo**

**D. Now therefore depart,**

1. **depart-** Gr. **exerchomai**

**E. and go in peace**

1. **peace-** Gr. **eirene**

a. I am sure the jailor reported this message with great joy that Paul was being released. Paul did not respond back joyously!

**37. 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."**

**A. But Paul said to them,**

1. **said**
2. **them**

a. The magistrates

**B. They have beaten us openly,**

1. **beaten-** Gr. **dero-** *to beat or scourge so as to take off the skin*
  - a. This word shows that the beating broke the skin and blood came out.
2. **openly-** Gr. **demosios-** *publicly, in public places, in full view of all*
  - a. They were beaten in the market square for all to see. This was what Paul meant by being shamefully treated in Philippi. [1](#)  
[Thess. 2:2](#)

**C. uncondemned Romans,**

1. **uncondemned-** Gr. **akatakritos-** *untried, not judged in court*
2. **Romans**

a. *St. Paul well knew the Roman laws; and on their violation by the magistrates he pleads. The Valerian law forbade any Roman citizen to be bound. The Porcian law forbade any to be beaten with rods. "Poreia lex virgas ab omnium civium Romanorum corpore amovit." And by the same law the liberty of a Roman citizen was never put in the power of the lictor. "Porcia lex libertatem civium lictori eripuit." See Cicero, Orat. pro Rabirio. Hence, as the same author observes, In Verrem, Orat. 5: "Facinus est vinciri civem Romanum, scelus verberari." It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him. And the illegality of the proceedings of these magistrates was farther evident in their condemning and punishing them unheard. This was a gross violation of a common maxim in the Roman law. Causa cognita, possunt multi absolvi; incognita, nemo condemnari potest. Cicero. "Many who are accused of evil may be absolved, when the cause is heard; but unheard, no man can be condemned." Every principle of the law of nature and the law of nations was violated in the treatment these holy men met with from the unprincipled magistrates of this city. - Clarke Commentary*

**D. and have thrown us into prison,**

1. **thrown-** Gr. **ballo**

2. **prison-** Gr. **phulake**

**E. And now do they put us out secretly**

1. **put out-** Gr. **ekballo-** *to throw out*

2. **secretly-** Gr. **lathra-** *in secret, privately*

**F. No indeed!**

1. To get the import of what Paul said and how he said it, in modern English Paul said- **OH, H\*LL NO!!**

**G. Let them come themselves and get us out**

1. **come-** Gr. **erchomai**

2. **get out-** Gr. **exago-** *to lead out*

a. Paul was a sanctified man, but still a man. You see his humanity and feisty personality here. "Oh, no! This is not how things are going to go down! We are not leaving until they come down and admit their wrong and let us out personally!"

**38. And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans.**

**A. And the officers told these words to the magistrates,**

1. **officers-** Gr. **rhabdouchos-** *rod holder, lictor*

a. These were the ones who had beaten them the day before.

2. **words-** Gr. **rhema**

3. **magistrates-** Gr. **strategos**

**B. and they were afraid when they heard that they were Romans.**

1. **afraid-** Gr. **phobeo**

a. They just realized that they had messed up big time. They had let the crowd move them to do what was against Roman Law. They were guilty and liable for what they had done to Paul and Silas!

2. **heard-** Gr. **akouo**

3. **Romans**

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

**A. Then they came and pleaded with them and brought them out,**

1. **came-** Gr. **erchomai**

2. **pleaded**- Gr. **parakaleo**- *to beseech*

3. **brought out**- Gr. **exago**

**B. and asked them to depart from the city**

1. **asked**- Gr. **erotao**- *to request, entreat, beg, beseech*

a. *Imperfect active of erōtaō. They kept on begging them to leave for fear of further trouble. -Robertson's Word Pictures*

b. The imperfect tense implies they were repeatedly asking this. This shows some resistance on the part of Paul and Silas to leave.

2. **depart**- Gr. **exerchomai**

**40. 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.**

**A. So they went out of the prison and entered the house of Lydia,**

1. **went out**- Gr. **exerchomai**

2. **prison**- Gr. **phulake**

3. **entered**- Gr. **eiserchomai**

a. Life is full of exiting out of one place or season and entering into another. How we exit one is how we will enter in the next.

4. **house**- Gr. **oikos**

**B. and when they had seen the brethren,**

1. **seen**- Gr. **eido**

2. **brethren**- Gr. **adelphos**

a. These were the recent converts of Paul's ministry at Philippi.

**C. they encouraged them and departed**

1. **encouraged**- Gr. **parakaleo**

2. **departed**- Gr. **exerchomai**

a. Luke changes back to third person in his narrative here. It is because Paul will ask Luke to stay at Philippi along with Timothy to help the fledgling church there.

b. Paul was a father to these new converts. Although, it was no longer possible for him to remain at Philippi, he still "provided for his own" by leaving competent Christian ministers there to help the young church get established.

c. So often Christians are zealous for getting people born again but show no concerns for the newborn babes to be provided

for after that. This is wrong. Young believers need to be established in their faith through discipleship.