



Rice Memorial MBC

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Spreading the Word

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **November 15, 2015**

Acts 16:1-5; 8-15

Introduction: Here is, **I.** The beginning of his (*Paul's*) acquaintance with Timothy, and taking him to be his assistant (v. 1-3). **II.** The visit he made to the churches for their establishment (v. 4, v. 5). **III.** His **call** to Macedonia (after a **restraint** he had been under from going to some other places), and his coming to Philippi, the chief city of Macedonia, with his entertainment there (v. 6-13). **IV.** The **conversion** of **Lydia** there (v. 14, v. 15). **V.** The casting of an evil spirit out of a damsel (v. 16-18). **VI.** The accusing and abusing of Paul and Silas for it, their imprisonment, and the indignities done them (v. 19-24). **VII.** The miraculous conversion of the jailer to the **faith** of **Christ** (v. 25-34). **VIII.** The honourable discharge of Paul and Silas by the magistrates (v. 35-40).

(Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/16.html>)

Acts 16:1-3, 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: Which was **well reported of** by the brethren that were at Lystra and Iconium. 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**.

NOTE: This chapter has the continuation of the **second missionary** tour, relating the revisiting of Lystra and Derbe (Acts 16:1-5)...

Paul's being **stoned** at Lystra on the **first tour** was NOT an indication of failure, because out of that tragic experience glorious fruit of the gospel appeared. On his **second return** to Lystra, Paul was rewarded by the emergence of a **young convert** who was destined to be a **faithful companion** of the great apostle, and whose name would adorn two of the 27 New Testament books.

Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=16#1>

NOTE: That his **mother** was a **Jewess** originally, but **believed** in **Christ**; her name was **Eunice**, his grandmother's name was **Lois**. Paul speaks of them both with great respect, as women of eminent virtue and piety, and commends them especially for their **unfeigned faith** (2 Tim. 1:5), their sincerely embracing and adhering to the doctrine of Christ.

....Now because **his father** was a Greek he was **not circumcised**: for the entail (RULE by which the descent is fixed) of the **covenant** and the of it, as of other entails in that nation, **went by the father**, not by the mother; so that his father being no Jew he was not obliged to circumcision, nor entitled to it, unless when he grew up he did himself desire it. But, observe, though his mother could not prevail to have him circumcised in his infancy, because his father was of another mind and way, yet **SHE educated him** in the **FEAR** (reverence) of **God**, that though he wanted the sign of the covenant he might not want

the thing signified. **4.** That he had **gained** a very **good character** among the **Christians**: he was **well reported of** by the brethren that were at Lystra and Iconium; he had not only an unblemished reputation, and was free from scandal, but he had a **bright reputation**, and great encomiums (PRAISES) were given of him, as an extraordinary young man, and one from whom great things were expected. Not only those in the place where he was born, but those in the neighbouring cities, admired him, and spoke honourably of him. He had a name for good things with good people. **5.** That Paul would have him to go forth with him, to accompany him, to give attendance on him, to receive instruction from him, and to join with him in the work of the gospel—to preach for him when there was occasion, and to be left behind in places where he had **planted churches**. Paul had a great love for him, not only because he was an ingenious (KEEN [acute of mind, sharp]) young man, and one of great parts, but because he was a **serious young man**, and one of devout affections: for Paul was always mindful of his tears, 2 Tim. 1:4. That Paul took him and **circumcised** him, or **ordered it** to be done. This was strange. Had not Paul opposed those with all his might that were for imposing circumcision upon the Gentile converts? Had he not at this time the **decrees** of the council at Jerusalem with him, which witnessed against it? He had, and yet circumcised Timothy, not, as those teachers designed in imposing circumcision, to oblige him to keep the ceremonial law, but only to render (MAKE) his conversation and **ministry** passable, and, if it might be, acceptable among the Jews that abounded in those quarters. He knew Timothy was a man likely to do a great deal of good among them, being admirably qualified for the ministry, if they were not invincibly prejudiced against him; and **therefore**, that **they might not shun him as one unclean**, because **uncircumcised**, he took him and circumcised him. Thus to the Jews he became AS a JEW, that he **might gain the Jews**, and all things to all men, that he might **gain some**. He was against those who made circumcision necessary to salvation, but used it himself when it was conducive to **edification** (improvement and progress of the MIND, in knowledge, in morals, or in faith and holiness); nor was he rigid in opposing it, as they were in imposing it. Thus, though he went not in this instance according to the **letter** of the decree, he went according to the **spirit** of it, which was a spirit of tenderness towards the Jews, and willingness to bring them off gradually from their prejudices. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/16.html>)

NOTE: Those who have accused Paul of inconsistency in this, in the light of his adamant refusal to **circumcise Titus** (Gal. 2:3), have failed to discern the essential differences in the two situations. Titus, a Greek (thought by some to be Luke's brother), **had no Jewish connection** whatever; and there could have been no excuse at all for circumcising him, except, as the Pharisee Christians demanded, that of making his circumcision a **precondition** of **salvation**; and that Paul **never** for a moment **allowed**. (Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=ac&ch=16#1>)

Acts 16:4, 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.

NOTE: The essential message of those **decrees** was that Gentiles were not to be burdened by circumcision and law-keeping; and by providing **copies** of them for the **young churches**, Paul protected them against the devices of the **Judaizers**. This was the position Paul had required the apostles and elders in Jerusalem to accept. Even the four prohibitions regarding **idols**, **fornication**, **blood** and **things strangled** were grounded **not** in the law of Moses primarily, but in God's teachings which antedated (precede in time) the Mosaic covenant (Genesis 9:3-5). (Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=ac&ch=16#1>)

Genesis 9:3-4, Every moving thing that **liveth** shall be meat for you; even as the green herb have I given you all things. But flesh with the **life thereof**, which is the **blood** thereof, shall ye **not eat**.

Acts 16:5, And so were the churches **established** in the **FAITH**, and increased in number daily.

NOTE: "So the **churches** were **strengthened in the faith**, and increased in number daily" Repeatedly in the book of Acts we see the importance of helping **new converts** to **GROW** and **MATURE** (Acts 14:22; 15:32; 41; 11:26; 2:42). Notice that such effort results in further growth ("increased in number daily"). One of the major keys towards **church growth** is taking **VERY good care** of those who already have been converted. From these verses and others (Hebrews 5:12-14; Matthew 28:20), every congregation needs to have a very well laid out plan for **teaching** new Christians.

Hebrews 5:12-14, For when for the **time** ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have **need of milk**, and not of **strong meat**. For every one that useth **milk** is UNSKILFUL in the word of righteousness: for he is a babe. But strong meat belongeth to them that are **of full age (mature)**, even those who by reason of **USE** have their SENSES exercised to **discern** BOTH good and evil.

Also observe that congregations **grow** when issues (like the one in Chapter 15) even controversial issues, are clarified and settled.

(Source: <http://www.studylight.org/commentaries/dun/view.cgi?bk=ac&ch=16#1>)

Ephesians 4:11-16 ...he gave some, apostles, prophets, evangelists, pastors, and teachers; for the perfecting (complete furnishing) of the saints, for the **WORK** of the ministry, for the **EDIFYING** (building up in Christian knowledge; improving the MIND) of the body of Christ: till we all come in the UNITY of the **FAITH**, and of the **knowledge** of the Son of God, unto a **perfect (of full (mature) age)** man, unto the measure of the stature of the fullness (perfection) of Christ: that we *henceforth* be NO MORE **children (BABE)**, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the **TRUTH in LOVE**, may **GROW UP** into him in all things, which is the head, *even* Christ; From whom the whole body fitly joined together and compacted by that which EVERY JOINT supplieth, according to the effectual working in the measure of every part, maketh increase of the BODY unto the **edifying** of itself **in LOVE**.

Acts 16:6-7, 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**, After they were come to **Mysia**, they assayed to go into **Bithynia**: but the Spirit suffered them NOT.

NOTE: They were **forbidden at this time** to preach the gospel in Asia (the **country** properly so called), because it did not need, other hands being at work there; or because the people were not yet prepared to receive it, as they were afterwards ch. 19:10), when all those that dwelt in Asia heard the word of the Lord; or, as Dr. Lightfoot suggests, because at this time Christ would employ Paul in a piece of new work, which was to preach the gospel to a Roman colony at Philippi, for hitherto the Gentiles to whom he had preached were **Greeks**. The **Romans** were more particularly **hated** by the **Jews** than other Gentiles; their armies were the abomination of desolation; and therefore there is this among other things extraordinary in his call thither that he is forbidden to preach the gospel in Asia and other places, in order to his preaching it there, which is an intimation that the light of the gospel would in aftertimes be directed more westward than eastward. It was the **Holy Ghost** that **forbade** them, either by **secret whispers** in the **MINDS** of both of them, which, when they came to compare notes, they found to be the same, and to come from the same Spirit; OR by some **prophets** who spoke to them **from the Spirit**. The removals of ministers, and the dispensing of the means of grace by them, are in a particular manner under a **divine guidance** and **direction**. We find an Old-Testament minister forbidden to

preach at all (Eze. 3:26): Thou shalt be dumb. But these New-Testament ministers are only **forbidden** to **preach in one place**, while they are **directed to another** where there is more need. **3.** They would have gone into Bithynia, but were not permitted: the Spirit suffered them not... (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/16.html>)

Thought 1. The main point we should see here is that God wants to control WHERE his ministers work in ministry. The pastors of every congregation need faithful ministers who KNOW they've been SENT to work in that ministry. And for a minister to not obey God's leading is PRIDE of the same mind as Jonah who didn't want to preach where he was sent.

Acts 16:8-9, *And they passing by Mysia came down to Troas. 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.*

Thought 1. Most commentators say this vision was given while Paul was either sleep or awake, and revealed to his senses at night. But, because of scriptures that speak of visions given at night, I believe Paul asleep and had a dream from God known as a "night vision."

Daniel 2:19, Then was the secret revealed unto Daniel in a NIGHT vision.

Daniel 7:1-2, In the first year of Belshazzar king of Babylon Daniel had a DREAM and VISIONS of his head upon his BED: then he wrote the DREAM, and told the sum of the matters. Daniel spake and said, I saw in my VISION by NIGHT, and, behold, the four winds of the heaven strove upon the great sea.

Thought 2. Next, most commentators believe the "MAN" was actually an "angel." But, since this "man" said, "Come over into Macedonia, and help US", I believe this was one of the citizens of the region or a human representative of one of their citizens. And in the vision, he told Paul the region needing help was, "over into Macedonia."

NOTE: Of Macedonia - 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, Genesis 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.

And help us - That is, by preaching the gospel. This was a call to preach the gospel in an extensive pagan land, amid many trials and dangers. To this call, notwithstanding all this prospect of danger, Paul and Silas cheerfully responded, and gave themselves to the work. Their conduct was thus an example to the church.

(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=ac&ch=16#1>)

Acts 16:10, *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.*

NOTE: They could not immediately go into Macedonia; but they immediately endeavoured to go. If we cannot be so quick as we would be in our performances, yet we may be in our endeavours, and this shall be accepted.

(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=ac&ch=16#1>)

NOTE: This 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. **Assuredly gathering** - Being certainly convinced.

(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=ac&ch=16#1>)

Acts 16:11-12, Therefore loosing from **Troas**, **WE** came with a straight course to Samothracia, and the next day to **Neapolis**; And from thence to **Philippi**, which is the **chief (foremost, first) city** of that part of **Macedonia**, and a colony: and we were in that city abiding certain days.

NOTE: Thitherward he steered his course. They set sail by the first shipping and with the first fair wind from **Troas**; for they may be sure they have done what they had to do there when God calls them to another place. They came with a straight course, a prosperous voyage, to Samothracia; the next day they came to Neapolis, a city on the confines of Thrace and Macedonia; and at last they landed at **Philippi**, a city so called from **Philip king of Macedon**, the father of **Alexander the Great**; it is said (v. 12) to be, (1.) The **chief city** of that part of Macedonia; or, as some read it, the **first city**, the first they came to when they came from **Troas**. As an army that lands in a country of which they design to make themselves masters begin with the reduction of the **first place** they come to, so did Paul and his assistants: they began with the **first city**, because, if the gospel were received there, it would the more easily spread thence all the country over. (2.) It was a colony. The **Romans** not only had a **garrison**, but the inhabitants of the city were **Romans**, the **magistrates** at least, and the governing part. There were the greatest numbers and variety of people, and therefore the most likelihood of doing good. IV. The cold entertainment which Paul and his companions met with at Philippi. One would have expected that having such a particular call from God thither they would have had a joyful welcome there, as **Peter** had with **Cornelius** when the angel sent him thither. Where was the **man of Macedonia** that begged Paul to come thither with all speed? Why did not he stir up his countrymen, some of them at least, to go and meet him? Why was not Paul **introduced** with **solemnity** (religious ceremony), and the **keys** of the **city** put into his hand? Here is nothing like this; for, 1. It is a **good while** before any notice at all is taken of him: **We were in that city abiding certain days**, probably at a public house and at their own charge, for they had NO FRIEND to invite them so much as to a meal's meat, till **Lydia** welcomed them. They had made all the haste they could thither, but, now that they are there, they are almost tempted to think they might as well have staid where they were. But so it was ordered for their trial whether they could bear the pain of silence and lying by, when this was their lot. Those eminent and useful men are not fit to live in this world that know not how to be **slighted** and **overlooked**. Let NOT **ministers** think it strange if they be first strongly invited to a place, and then looked shyly upon when they come.

(Source: <http://www.studyight.org/commentaries/bnb/view.cgi?bk=ac&ch=16#1>)

Acts 16:13-15, And on the **sabbath** we went out of the city by a river side, where **prayer** was **wont (accustom)** to be made; and we sat down, and spake unto the women which resorted thither. 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 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.**

NOTE: She probably had her name from the **province of Lydia**, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures.

Which worshipped God - That is, she was a **proselyte** to the **Jewish religion**; as were probably all the women that resorted hither.

Whose heart the Lord opened - As she was a **sincere worshipper** of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was faithful to the **grace** she had received, so God gave her **more grace**, and gave her now a Divine conviction that what was spoken by Paul was **true**; and therefore she attended unto the things - **she BELIEVED** them and received them as the **doctrines of God**; and in this **FAITH** she was **joined** by her **whole family**, and in it they were **ALL baptized**.

(Source: <http://www.studyight.org/commentaries/acc/view.cgi?bk=ac&ch=16#1>)