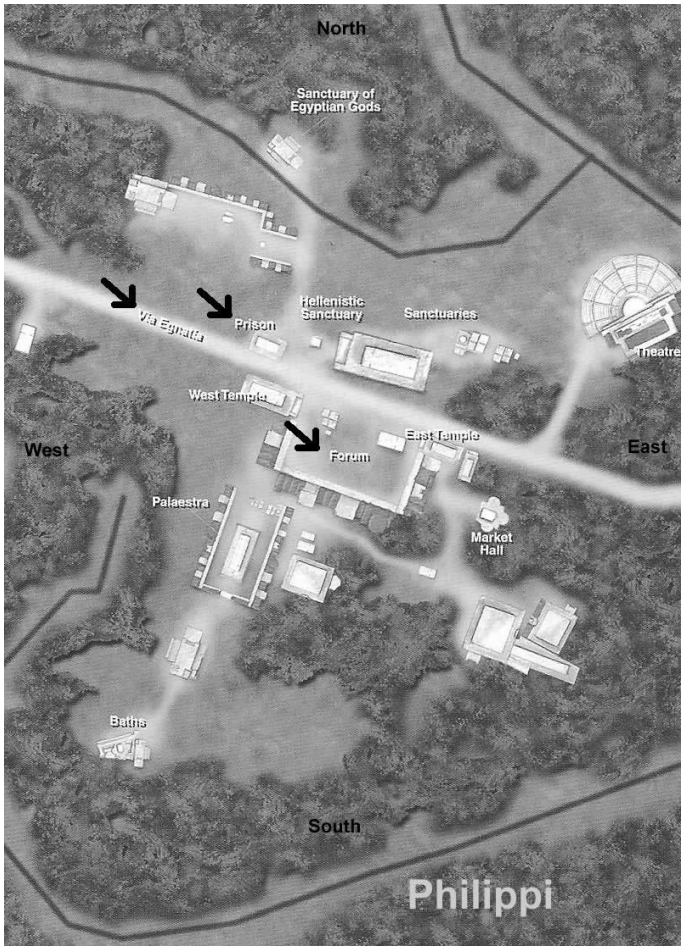


Acts 16 – Paul in Philippi



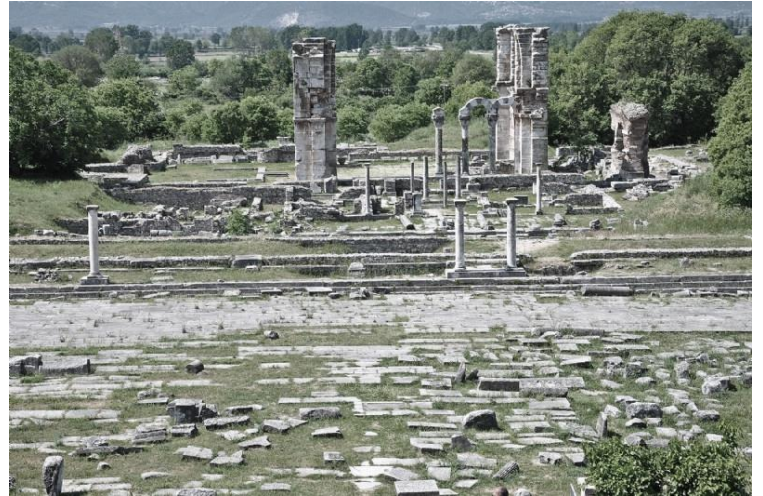
Prison Entrance on north side of Via Egnatia
NW of the Forum (above)



Crypt or prison cell associated with Paul's
imprisonment since 400's AD (right →)



Forum looking west while standing on the east side



Forum looking south from Via Egnatia

(Photos from Carl Rasmussen's holylandphotos.org)

16:22 – The Magistrates (praetors) hand Paul and Silas over to the lictors (*rhabdychoi*) which are the police who as symbols of their and Rome’s authority carried a bundle of rods with an axe inserted among the rods.

The police, lictors, beat Paul and Silas with rods.

2 Cor. 11:25 Paul says he was beaten with rods like this 3 times when he writes 6 years later.

Acts 22:25 before a whipping or flogging Paul claims Roman citizenship

16:23 – “to flog” is the word *rhabdychoi* which means “rod bearers”.

Persecution of the church in Philippi will eventually resurface (as seen in Philippians 3:20)

Why did Paul not claim his Roman citizenship before the beating? Options:

- a) He did but was ignored because of anger and extreme prejudice against Jews in Roman colony
- b) He didn’t want to use his advantage when he knew the church would eventually include those who did not have the advantage of Roman citizenship

16:24 – Roman leg stocks from the Gladiators Barracks in Pompeii were long metal comb with places for legs between each tooth of the metal comb. The teeth were each secured with a metal rod anchored into the floor. The prisoner could only sit or laydown without shifting positions. The prisoner was secured, but also in a position of torture

16:25 – Beaten, in a position of uncomfortable torture and in disgusting conditions Paul and Silas most likely sang Jewish songs they were familiar with from the Psalms and newer hymns exalting Christ

16:26 – Earthquake loosened the spikes that anchored the leg stocks and released the prison doors

16:27 –

16:28 –

16:29 –

16:30 – The jailer possibly asks about the way of salvation because:

- a. The jailer had heard the slave girl speak of the way of salvation, “They are telling you the way to be saved.”
- b. The jailer had heard that Paul and Silas charges included the slave girl’s message that they had the ways of salvation.
- c. The jailer had heard and seen Paul testify during their beating and their imprisonment
- d. Paul and Silas had testified to the other prisoners

16:31 –

16:32 –

16:33 –

16:34 – Joy and rejoicing were signs and manifestations in Acts by people who had received salvation. Joy is an indication of the presence of the Holy Spirit in these believers lives (a fruit of the Spirit in Galatians 5:22)

- a. The Jailer and his house Acts 16:34
- b. New believers in Jerusalem – Acts 2:46
- c. The Ethiopian – Acts 8:39
- d. Gentiles at Pisidia Antioch – Acts 13:48

16:35 – Daylight would be 7 AM...and, Paul and Silas have been up all night with the earthquake, sharing the Gospel with Jailer and then his family, baptizing them, having their wounds washed...it has been a long night.

The magistrates want Paul and Silas released:

- a. They only meant to keep them overnight to teach them a lesson
- b. The earthquake was considered an omen from the gods, as natural phenomena were considered.

16:36 –

16:37 – Roman historian Livy (59 BC-17 AD) writes concerning the Porcian Laws (enacted between the beginning of the Roman Republic and the 100 BC) that forbid the beating of Roman citizens:

“The Porcian law alone seems to have been passed to protect the persons of the citizens, imposing, as it did, a heavy penalty if anyone should scourge or put to death a Roman citizen.”

The Porcian laws also held liable any magistrate or public office that put to death or flogged a Roman citizen contrary to his right of appeal.

Cicero says in 195 BC, “The Porcian Law removed the rods from the bodies of all Roman citizens.”

The fact that the magistrates were alarmed is understandable.

Paul’s citizenship was likely public record in Tarsus and a certified copy could be obtained.

16:38 – “request” Paul and Silas to leave, because citizens could not be expelled from a Roman city

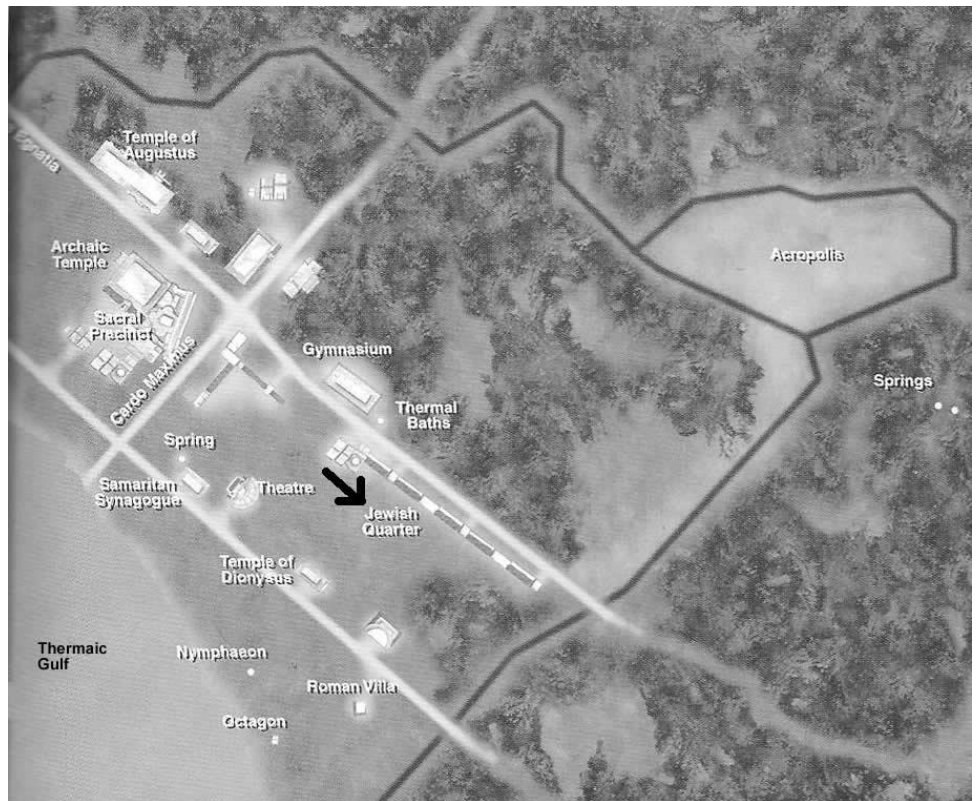
16:39 –

16:40 – Luke stays in Philippi because he uses “they”. Luke will rejoin Paul in Acts 20:5 on the return through Philippi onto Jerusalem. Philippians 4:3 the “true yokefellow” is likely Luke

In Thessalonica

The gods of Thessalonica: Zeus, Asclepius, Aphrodite, Demeter. Archaeologists have uncovered cultic sanctuary to Egyptian god Sarapis who healed the sick, worked miracles and spoke in dreams. Inscriptions to Isis have also been found. MOST POPULAR cult of Thessalonica was to Cabirus basce on the myth that involved two brothers killing a third decapitating him and burying his head on Mount Olympus. Key symbol of Cabirus worship was male genitals. Worship included drunken revelry. Also, Roman rulers were honored as divine and Thessalonica had a temple built by Caesar Augustus to honor the emperor.

Thessalonica was founded in 315 BC by Alexander's general Cassander who had married Alexander's half-sister Thessalonike. Rome made Thessalonica the capital of Macedonia. With the Thermaic Gulf on its west border Thessalonica was the key seaport from the Adriatic Sea for Macedonia.



17:1 – No synagogue has been found, but the Jewish quarter has been identified. Numerous inscriptions point to possibly several synagogues in Thessalonica. An inscription on a sarcophagus warns that anyone placing another body in the sarcophagus will be liable of a 75,000 denarii penalty paid “to the synagogues.”

17:2 – Paul may have stayed longer than three weeks in Thessalonica, but for sure, Paul only lasted 3 weeks in the synagogues. Paul stayed long enough in Thessalonica to get a job 1 Thess.2:9....Read First Thessalonica 2:1-16

17:3 – Paul tries to prove from Scripture that the Messiah would have to suffer before he came in glory. Using Isaiah 52:13-53:12.

17:4 – God-fearing Gentiles believe

17:5 – Inscriptions provide evidence that woman participated in all levels of society and conducted business. Men still had the upper hand, but women were by no means oppressed.

17:6 – Jason is Jewish. His name is the Greek form of Joshua or Jeshua (Jesus). Jason's home becomes the church meeting place after the believers leave the synagogue.

17:7 - In 11 AD Caesar Augustus issued an edict that forbid the use of astrology to predict his death (or, anyone's death). Emperor Tiberius had executed foreigners for ignoring this decree. So, to accommodate the emperor and avoid any suspicion cities and citizens would take oaths honoring Caesar.

Paul spoke of Lord Jesus, His Kingdom and His **parousia** (a return of visit of an emperor or king)

17:8 -

17:9 -

17:10 -