

*persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.* This stoning of Paul was on his first visit to Lystra. 2 CORINTHIANS 11:25 plainly states that Paul was stoned once, and after all the results of a stoning were supposed to be death, so only one stoning is recorded of Paul, and that was in ACTS 14:19. 2 CORINTHIANS 12:1-4 records some strange language by the Apostle Paul, stating: *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.* It seems nearly impossible for the Apostle Paul to be referring to anybody besides himself in these verses, and yet he is ever so careful not to focus the attention on himself, but rather on Jesus, as is noted in 2 CORINTHIANS 12:5 *Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.* ACTS 14:20 tells of Paul rising up, no doubt from the dead, after the disciples had prayed for him, and going for the first time to Derbe. {See the comments on this portion starting on page 245 of these notes}. ACTS 14:21 tells us: *And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,...* (in Pisidia). This then would have been the second time Paul had visited these cities, except Derbe, all of this on his first missionary journey. Now on his second missionary journey Paul once again visits the scene of the crime where he had been stoned, that being the city of Lystra. So we read in ACTS 16:1 *Then came he (Paul) to Derbe and Lystra:...* This would be his second visit to Derbe, and his third visit to Lystra. I am sure Paul gave Silas the full description of what had taken place there earlier. Over shadowing these negative events would be the positive results of his earlier visit to these cities, and that being that a number of lost souls were saved as a result of his first missionary journey, and many assemblies had been started in these cities, founded upon the doctrine of Paul.

## Timothy joins Paul and Silas

ACTS 16:1 *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus,...* Here we find the first mention of Timothy, also called Timotheus, in scripture.

As a little aside, we recently had our last mention of the Apostle Barnabas in the book of ACTS in ACTS 15:39, and prior to that in ACTS 15:14 we had our last mention of the Apostle Peter in the book of ACTS. Both of these men were in their own right Apostles, Barnabas being a Church Apostle, and Peter being a Kingdom Apostle. Since we are not going to hear or read about Barnabas or Peter in the rest of the book of ACTS, the Holy Ghost saw fit to have Luke record the founding of the ministry of Timothy starting here in ACTS 16:1. Timothy will be with Paul off and on throughout the rest of the book of ACTS. Timothy will also go on and become one of the eight Church Apostles that we studied about in a previous Sunday School study series. The Apostle Paul felt that Timothy was so much like himself that he calls him "likeminded" in PHILIPPIANS 2:20. Timothy got to be "likeminded" with the Apostle Paul by spending much time with him, and learning the doctrine of Paul first hand.

Timothy is called Timothy seven (SPIRITUAL PERFECTION or SPIRITUAL COMPLETION) times in scripture, and called Timotheus seventeen (VICTORY IN CHRIST JESUS) times in scripture. Timothy means: "honoring God." Timothy is one of the blessings, and one of the fruit of Paul and Barnabas first missionary journey; one of the ones that Paul desired to visit when he made this statement to Barnabas in ACTS 15:36 *....Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* When Paul made this statement to Barnabas he really had no idea that Timothy had really taken hold of the gospel like he had, but the Holy Ghost knew this, and drew Paul's heart to desire a return visit to Derbe and Lystra to first hand for himself see how these brethren were doing. Recall that at the conclusion of Paul and Barnabas' first missionary journey they once again passed through every city they had visited on that journey, *...Confirming the souls of the disciples, and exhorting*

them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. {ACTS 14:22 & 23}. This thought of "commending" is committing or entrusting the keeping of these Saints into the omniscient hands of God. Possibly Paul and Barnabas at the conclusion of their missionary journey may have left these churches with commending words similar to those of Moses found in DEUTERONOMY 31:6-8: *Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. 7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*

We piece the story of Timothy being a product of Paul's first missionary journey to Derbe and Lystra by studying the following scriptures. ACTS 16:1 *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: 2 Which was well reported of by the brethren that were at Lystra and Iconium.* Derbe, Lystra, and Iconium were all cities that Paul and Barnabas had visited, and confirmed brethren in, as we noted in ACTS 14:22 & 23 above. When Paul and Silas make this second missionary journey of Paul's, and visit again Derbe and Lystra, Timothy is found there already a disciple, that is: a learner, a pupil, a follower of the teachings of the Apostle Paul, and Jesus. Disciple Timothy is further well reported of by the brethren of Lystra and Iconium. In 1 TIMOTHY 1:2 we find Paul calling Timothy *...my own son in the faith...*, meaning a product of Paul's first missionary journey. In ACTS 16:3 we read this concerning Timothy: *Him would Paul have to go forth with him;...* . We will find that Timothy will go on this second missionary journey with Paul and Silas. Several more times in Paul's later writings he will refer to Timothy as his son in the faith. For example in 1 TIMOTHY 1:18 we read: *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;...* . Again in 2 TIMOTHY 1:2 we read: *To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.* In 2 TIMOTHY 2:1 Paul addresses Timothy, saying: *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* To the Corinthians Paul writes in 1 CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* We find one more important reference of what Paul thought of Timothy in PHILIPPIANS 2. PHILIPPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.* By studying these scriptures we see how close Paul and Timothy became over the years, and the high regard that Paul had for Timothy.

Timothy was begotten in the Lord on Paul's first missionary journey, and was privileged to travel with Paul starting with Paul's second missionary journey. One more clue in scripture tells us how Timothy was a product of Paul's first missionary journey. This clue is found in 2 TIMOTHY 3, where Paul is writing Timothy, and reminding him of events that happened to him on his first missionary journey. 2 TIMOTHY 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.* The persecutions that came to Paul at Antioch, Pisidia, and Iconium and Lystra are all recorded in ACTS 13 & 14, which are events of Paul's first missionary journey.

We also have a clue in ACTS 16:1 why Timothy was such a devout disciple. ACTS 16:1 *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:.... . Timothy had a believing Mother, and being a proper Jewish Mother familiar with Old Testament scripture and teachings, she encouraged Timothy in the ways of the Lord, and in the knowledge of the grace of God which Paul preached. It is suggested by some authors that Timothy's father probably died in Timothy's early years, because we read nothing more about him other than the fact that he was a Greek. If Timothy's natural father had died like some suppose when Timothy was very young, then his Mother would be the parent solely responsible for raising Timothy. Paul later wrote Timothy of his Mother, and Grandmother, who also was a great influence in Timothy's early life. We read this in 2 TIMOTHY 1. 2 TIMOTHY 1:3 *I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.* Here in verse five we find that Timothy's Grandmother was named Lois, which means: "agreeable." His Mother was named Eunice, which means: "well-won," or "happy victory," or "good victory," such is a race course runner who in the end wins the prize. These two women were the female influence in young Timothy's life. The Apostle Paul became the male influence in Timothy's life, and he did so starting on his first missionary journey.

We read this testimony of Timothy's up bringing, penned by the Apostle Paul in 2 TIMOTHY 3. 2 TIMOTHY 3:14 *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* Who as a child taught Timothy the holy scriptures? His Mother, and his Grandmother. These were two wise women, who no doubt knew the following scriptures from PROVERBS. PROVERBS 22:6 *Train up a child in the way he should go: and when he is old, he will not depart from it.* PROVERBS 22:15 *Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.* PROVERBS 23:13 *Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.* PROVERBS 29:15 *The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.*

In 2 TIMOTHY 1:5 we read of *...the unfeigned faith...* Timothy and his family displayed. The word "unfeigned" means: without hypocrisy, undisguised, sincere, and is the opposite to dissimulation, which we read about in GALATIANS 2:13. {See pages 305 & 306 of these notes}. In other words there was no play acting on the part of Timothy and his family when it came to faith, for their faith was genuine and sincere. Timothy was a high quality disciple of unfeigned faith, having been raised by his Mother and Grandmother to be a man of faith.

Unfeigned faith is a quality found in the full overcomer. HABAKKUK 2:4, ROMANS 1:17, GALATIANS 3:11 and HEBREWS 10:38 all tell us that *The just shall live by faith.* HEBREWS 11 is full of examples of those who lived by unfeigned faith. In HEBREWS 11:1 we find unfeigned faith defined: *Now faith is the substance of things hoped for, the evidence of things not seen.* In HEBREWS 11:3 we find this definition further expounded: *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.* In HEBREWS 11:6 we see how unfeigned faith pleases God: *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Interestingly the word "faith" is found twenty-four times in HEBREWS 11. Twenty-four is the number of PRIESTHOOD. There are twenty-four elders found round about the throne of God in REVELATION 4, showing us further that God Himself likes to surround Himself with those of unfeigned, genuine and sincere faith. The four and twenty elders and the four living creatures found round about the throne of God in REVELATION 4 all sing the following as noted in REVELATION 5:10 *And hast made us unto our God kings and priests: and we shall reign on the earth.*

Then ACTS 16:2 states this of Timothy: he *...was well reported of by the brethren that were at Lystra and Iconium.* In order for young Timothy to be well reported of he would have to be doing some positive things, and not just idly sitting by. Timothy must have demonstrated by his actions his faith, and his love of the gospel. He was active in

his assembly in other words. How else would he attain such a good report? So we get a small glimpse into the character of young Timothy before Paul finds him again on this second missionary journey. Timothy was an outstanding young man.

Now knowing a little of the character of young Timothy we find this next statement of ACTS 16:3 a little more understandable. ACTS 16:3 *Him would Paul have to go forth with him;...* Obviously Timothy had demonstrated to the Apostle Paul characteristics that Barnabas' nephew John Mark lacked, for Paul thought it not good to take John Mark with him on this journey, (ACTS 15:38) but Paul would have a young Timothy to go forth with him. The Holy Ghost knew what He was doing, and Paul was a man full of the Holy Ghost, who went by the leading of the Holy Ghost, so we know that no mistakes were made here. In 2 TIMOTHY 1:14 we read that Timothy too was filled with the Holy Ghost: *That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*

The next part of ACTS 16:3 may seem confusing, especially in light of what had just taken place in ACTS 15. Recall that in ACTS 15 a conference was held on whether or not it was necessary to be circumcised in order for a Gentile to be saved. However Timothy was not a Gentile, for his Mother was a Jewess, (ACTS 16:1) and this made him a Jew. Timothy we have learned was already a believer from the days of Paul's first missionary journey, and had grown in the Lord to the point that he *...was well reported of by the brethren that were at Lystra and Iconium.* {ACTS 16:2}. In other words there was no doubt that Timothy was saved. Timothy was also uncircumcised even though he was considered a Jew, because his Mother was a Jew. This would pose a problem for Jews weak in the faith if Timothy, a Jew yet uncircumcised would preach to them. Thus we read in ACTS 16:3 *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.* Paul circumcised Timothy because of the Jews. An explanation of what Paul was trying to accomplish in his ministry is found in 1 CORINTHIANS 9:19-23, which also helps explain a little of why he circumcised Timothy at this point in time. 1 CORINTHIANS 9:19 *For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.* Brother Copley notes that by circumcising Timothy this "shadowy rite would not affect Timothy's standing with God, but it would give him more freedom among the Jews who were still weak in the faith." The decrees of ACTS 15:23-29 were written unto the Gentiles, and not to the Jews, thus in an effort to "save some" Paul had Timothy circumcised. This act also shows Timothy's deep love of the Apostle Paul, and his willingness to leave his Mother and Grandmother, and join the ministry of the Apostle Paul.

So Timothy says good bye to Mom and Grandmother, and join the Apostle Paul on this second missionary journey of his. I am sure that Paul got instructions from both of them to take exceeding good care of Timothy, and from what we have read above, we know that Paul treated Timothy as his own son. Timothy may have been an only child, for we do not read of him having any brothers or sisters. If he was an only child raised by his Mother and Grandmother, don't you know how spoiled he was. And yet he was spoiled in a good way, having been brought up in a Godly family, and taught the important things of life, which are contained in the scriptures. He was introduced to Jesus at an early age, and had accepted Jesus as his Savior at that tender time in his life. Now he has decided to devote his life to the ministry, and specifically learning and teaching the gospel of Paul. What a worthy occupation.

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. 5 And so were the churches established in the faith, and increased in number daily.*

This word translated "established" in verse 5 comes from a Greek word rarely used in scripture. It is number 4732 in the Strong's Greek Concordance, and means: to make solid, make firm, strengthen, make strong. The same word is used in ACTS 3:7 and 16 in

reference to the lame man who was healed when his ankles received strength, and he was able to walk on his own for the first time in his life. Similarly the churches Paul and Silas and Timothy were receiving strength from Paul's gospel message, and were able to better walk with the Lord having received this spiritual strength. Note that the churches visited were *...established in the faith, and increased in number daily*. The word "increased" also carries with it the thought of being above a certain measure. Who is able to do exceeding abundantly above all that we ask or think? {EPHESIANS 3:20}. Is it not Jesus? Back in ACTS 2:47 we read that *...the Lord added to the church daily such as should be saved*. The same thing can even be said today, for the Lord continues to add to the church daily such as should be saved. The reason for this is stated in HEBREWS 13:8, which reads: *Jesus Christ the same yesterday, and to day, and for ever*. What a joy this must have been to the heart of the Apostle Paul, to see fruit from his earlier ministry. It was *God that giveth the increase*. No wonder that Paul was fought so hard there when he first visited Lystra. It seems that everywhere the Apostle Paul went up to this point on this second missionary journey that the number of disciples increased in number daily. This was because Paul had revisited friendly territory. All of this would change in the next few verses.

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

It seems like nothing happened during this part of the journey. Paul and his company first visited Phrygia. Phrygia means: "dry, barren, parched." Within the boundaries of Phrygia are the cities of Laodicea, Hierapolis, and Colosse. This is the first time Paul has visited this region. Next he came to the region of Galatia for the first time. Sister Bodie and Brother Copley note that Galatia means "milky" showing their character of childishness, being able to take only the milk, and not the meat of the Word, which is expressive of folk under the law. Luke records nothing about the events that took place on this missionary journey *...throughout Phrygia and the region of Galatia...* however we know that Paul and his group were able to lead some to the Lord here on this first trip to these parts. How do we know this? Because ACTS 18:23 records that on the beginning of his third missionary journey some years later, Paul *...went over all the country of Galatia and Phrygia in order, strengthening all the disciples*. "All of the disciples" here means those *...throughout Phrygia and the region of Galatia...* that became believers on Paul's first visit there, which took place here in ACTS 16:6. So we see that something did happen on this part of Paul's second missionary journey, but Luke doesn't record this information at this point in time.

Next we read in ACTS 16:6 & 7 that Paul and his company *...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*. This particular Asia is Roman Asia, which corresponding closely to the regions of western Turkey today. They *...were forbidden of the Holy Ghost to preach the word in Asia*. Consequently nothing happened there at that point in time. Next they came to Mysia. Mysia is a region north of Roman Asia, which included the cities of Pergamos, Troas, and Assos. Again nothing is recorded of happening at Mysia either. From Mysia, *...they assayed to go into Bithynia: but the Spirit suffered them not*.

We have just read that Paul and his company had been *...forbidden of the Holy Ghost to preach the word in Asia...* and had *...assayed to go into Bithynia: but the Spirit suffered them not*. This all may seem strange to us especially considering that we are talking about the Apostle Paul here, and his being on a second missionary journey, whose purpose it was to spread the gospel of the grace of God. What is going on here? Brother Copley wrote a good commentary on this portion of scripture, stating: "*...God has a certain time for each plan and person; for He is calling out a people for His Name, and He knows when the people are ready for the truth. These may seem like strange words, '...forbidden of the Holy Ghost to preach...' '...but the Spirit suffered them not.'*" Happy for us to be so well aquatinted with the Spirit's voice and be so yielded to Him that He can make us know His will. Because of this lack, many a fruitless word has been spoken, many a vain trip made. It is not enough to say, "Well, He knows my heart." We get no reward for that. We should know God's heart concerning us. If Paul knew it, we may know it. Let there be in us the perfect will of the Lord, no matter what the cost to

us, or to others, and He will see that we have it. Then, too, we shall prove that it is exceedingly beyond all that we could have asked, or even thought. "Limit not the Holy One" by your own meager conception of His will." (End of quote from Brother Copley). Brother Hill used to like to have us sing the chorus -- "Let the Lord have His way, in your heart every day. There's no peace, there's no rest, till the Lord has His way. Put your hand in His hand. Rest securely in His plan. There's no peace, there's no rest, till the Lord has His way." Obviously Paul had learned that lesson. Have you?

Even though it may seem like nothing of real value has happened during this portion of Paul's second missionary journey, I can assure you that a gold mine full of eternal, and internal things were happening. Paul was learning patience. Timothy and Silas were learning Paul's gospel one on one. Eternal riches were being acquired by all three. A closer bond was taking place between each of them, and the Lord. We may never know the value of what took place in their hearts and lives during this time, but we do know that they were in the will of the Lord, and this valuable time was not wasted. Later in life Paul would write this in a letter to Timothy: *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,...* {2 TIMOTHY 3:10}. Timothy got to fully know Paul's doctrine, Paul's manner of life, Paul's purpose, Paul's faith, Paul's longsuffering, and Paul's patience during this lengthy portion of Paul's second missionary journey when it seemed that nothing was really going on. It was times like this that also later inspired Paul, and Silas, and Timothy to add their thoughts to the Thessalonians that we read in 2 THESSALONIANS 3:5 -- *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

ACTS 16:8 *And they passing by Mysia came down to Troas.* Troas was the chief sea port between Roman Asia, and Macedonia. Paul will visit Troas about four or five times again in his life, but this visit was too short for him to establish a church. We will get to that part of the story shortly, however for now I want to kind of step back and get an overview of where Paul has been so far on this journey. We read of all these stops Paul and Silas have made, and then adding Timothy to his ensemble at Lystra. Now he is found in Troas. Antioch, Syria to Troas is around an 800 mile journey over land the way Paul went. In the past century and a half settlers traveled overland on the Oregon Trail a distance of about 1500 miles. Some of them rode, but most of them walked, just like Paul and Silas and Timothy did on their journey. The Oregon Trail travelers would leave the Missouri River in March or early April, and not get to Oregon until at least late November, or later. 800 miles on their journey would put them in the middle of Wyoming in the middle of July, a five months journey. We can assume that Paul and Silas were at least five months into their journey, and probably more, for they stopped and preached in a number of cities, and spent time with the Saints of these cities. I imagine that Paul and Silas were probably seven or eight months along on this journey when they finally reached Troas.

There is another point to consider about their traveling also, and I speak from a little experience myself along these lines. The customs of people vary from country to country, and languages vary from country to country. Paul and Silas have been through several countries by this time. Several different languages were spoken. Paul knew Greek, and Latin, and Hebrew which was a great help on these missionary journeys. However even if you speak the same language as someone, the words don't always mean the same in different countries, which sometimes can be a problem. I have had trouble ordering whole wheat toast in Australia, or Canadian bacon, or eggs over easy. I have gone down to eat at dinner time, and found out that dinner time at my location was two hours later than I was used too. I mention all of this to note how hard it must have been for Paul to spread the gospel to these various countries, with different languages, different customs, different monetary systems, and such like. Having said all of this we understand a little better the eight-fold perils and trials that Paul listed in 2 CORINTHIANS 11:26 -- *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;...* The first thing he listed there was "in journeyings often," a trial that now we perhaps understand just a little bit better.

So we find Paul and company arriving at Troas. ACTS 16:9 continues: *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.*

It always amazes me how much is contained in just one verse of God's Word. There is a tremendous amount of information conveyed in just this one verse of scripture, and yet at first glance to the casual reader it may not seem like it.

In verses 6 through 8 a considerable period of time passes with no outward apparent accomplishments taking place. We do not read of any churches being established, nor do we read of anyone getting saved in these verses. Yet we know Timothy and Silas were having wonderful lessons taught to them daily by the Apostle Paul. All three of these men, Paul, Silas, and Timothy were also learning patience, and longsuffering, traits of a full overcomer. We already covered this earlier. Now in verse 9 we find direction of the Lord that will lead the Apostle Paul unto the places He wants him to go, and we will find that once this door is opened, it takes the Apostle Paul essentially the rest of his life to "help us" (quoting from the vision).

The word "vision" is found 79 times in scripture starting in GENESIS 15:1 where we find *...the word of the LORD came unto Abram in a vision...* Without exception each vision referenced in scripture is forward looking, that is a vision points to things future. PROVERBS 29:18 in part tells us: *Where there is no vision, the people perish...* Brother Hill at least once preached a sermon from this scripture. Brother Hill was always looking forward to the soon coming of our Lord and Saviour Jesus Christ, and wanted each of us to be forward and upward looking also.

The Apostle Paul was familiar with visions. Paul wrote in 2 CORINTHIANS 12:1 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.* In ACTS 26 Paul is before King Agrippa recalling his conversion when he saw Jesus in the way, which he terms in verse 19 a "heavenly vision." ACTS 26:16-18 reads: *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* ACTS 9:12 records that Paul saw in a vision a man named Ananias coming to him there at Damascus so that he could once again receive his sight. Shortly there after Ananias found Paul, and laid his hands upon Paul and immediately Paul received his sight, and he was at that time also filled with the Holy Ghost. In ACTS 18:9 we read of another vision that Paul had: *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:...* In ACTS 23:11 we read of another real vision that Paul had during a very dark trial in his life: *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Another such time when faced with a distressing situation, a dark night and in a ship that was about to sink, Paul saw another vision. This is recorded for us in ACTS 27 like this: *22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.* And so we see that the Apostle Paul was very familiar with visions from the Lord.

ACTS 16:9 *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.* We find the word Macedonia twenty-six times in scripture, all in the book of ACTS, and in seven of Paul's epistles. Twenty-six is the number that has to do with GOOD NEWS or THE GOSPEL. The Apostle Paul was about to spread the good news of the gospel for the first time to those of Macedonia. Later he would write epistles to the Saints of Macedonia; epistles which we know as 1 and 2 THESSALONIANS, and PHILIPPIANS; which is also to us GOOD NEWS and THE GOSPEL.

In this vision Paul saw a man dressed as a man from Macedonia would dress, and Paul recognized him as a man from Macedonia, though not a specific individual, but a collective "us." This man requested with a sense of urgency, help, aid and assistance in the time of dire need: *...Come over into Macedonia, and help us.* Interestingly this Greek word (number 997 in the Strong's Greek Concordance) translated "help" here is only used eight times in scripture. {MATTHEW 15:25; MARK 9:22 & 24; ACTS 16:9 & 21:28; 2 CORINTHIANS 6:2; HEBREWS 2:18 and REVELATION 12:16}. Eight is such an important number with several meanings, which we have covered many times in lessons past, all of which can closely be associated with Jesus. Eight has a meaning of NEW CREATION, and 2 CORINTHIANS 5:17 tells us that born again believers are a NEW CREATION in Christ Jesus. Eight has a meaning of NEW BIRTH. JOHN 3:7 tells us in part: *Ye must be born again.* 1 JOHN 5:1 tells us: *Whosoever believeth that Jesus is the Christ is born of God...* . Eight also has a meaning of NEW BEGINNING. 2 CORINTHIANS 5:17 reads: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* Eight also has a meaning of RESURRECTION. Jesus said in JOHN 11:25 *...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:...* . Eight is also the number that points to the BRIDE OF CHRIST. JOHN 3:29 in part tells us: *He that hath the bride is the bridegroom:...* . Jesus is the bridegroom. So we see that all these meanings of the number eight also witnesses of the true Light Christ Jesus. When this Macedonian man requests "help" in Paul's vision, he is requesting that Paul come over into Macedonia and witness of the true Light Christ Jesus. The Apostle Paul understood the urgency of this vision's request for help, and he later quoted ISAIAH 49:8 when he penned 2 CORINTHIANS 6:2 expressing the kind of help requested here. 2 CORINTHIANS 6:2 (*For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.*)

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.* This verse emphasizes the fact that assuredly the Lord had called Paul and his company to preach the gospel unto them of Macedonia. Note the phrase "assuredly gathering" here. It comes from the Greek word *sumbibazo* (number 4822 in the Strong's Greek Concordance), and is only used in six New Testament scriptures. {ACTS 9:22 (proving) & 16:10; 1 CORINTHIANS 2:16 (instruct); EPHESIANS 4:16 (compacted); COLOSSIANS 2:2 & 2:19 (knit together)}. The thought conveyed here is to be joined together, or be knit together, or united together with the same opinion or conclusion, which in this particular case was to know for a fact that the Lord had called Paul and his small group of travelers into Macedonia for the express purpose of preaching the gospel unto the hungry needy souls there.

## Luke joins Paul

Here in ACTS 16:10 we find the words "we" and "us" used for the first time in reference to the author Luke. This brings up a lot of questions, like how was it that Luke was in Troas at this time? Was this pre planned? How long did Luke know the Apostle Paul before this time? These kinds of questions are not answered for us in scripture. Obviously Luke knew Paul before this time, and became a believer before this time. Luke wrote the gospel record of LUKE, and the book of ACTS. Both of these books are addressed to Theophilus, another man we know even less about, but who is thought to be one of the main men from the church at Antioch, Syria. It is thought that Luke may have become acquainted with the Apostle Paul during one of his many lengthy stays in Antioch before this time.

Read the gospel of Luke, or the book of ACTS and you will see what a man of faith Luke really was. he couldn't have written the things he did without full assurance of faith that these things were so. In the natural many of the things Luke wrote about were far fetched. For example who would really believe that an old man like Zacharias and his old wife Elisabeth could have children, having tried all of their married life to have children? Furthermore who would believe that an angel appeared unto Zacharias and told him he was going to be a father? Who would believe that this same angel would