

BIBLE STUDY

First Missionary Journey.

Part 4

Iconium to Lystra

Acts 14:1 to 14:18;



1st Missionary Journey Acts 13 & 14

Modern Day Turkey



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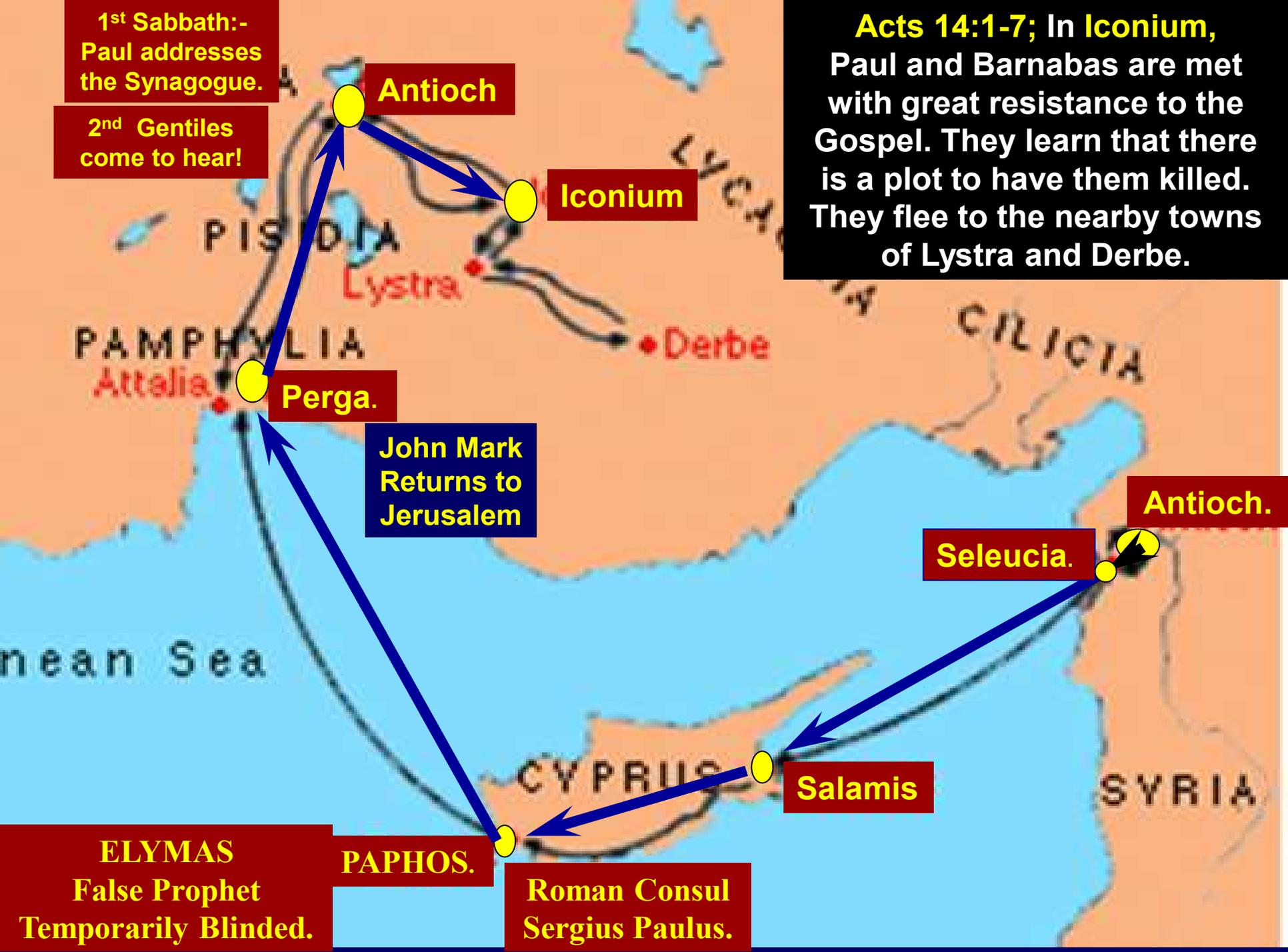


Acts 14 Introduction.

The Holy Spirit has sent Paul and Barnabas out on their first missionary journey into the Roman world.

When the unbelieving Jewish leaders in Antioch realize they are losing their constituents, they stir up persecution against Paul and Barnabas and drive them out of their city.

But by that time they have made many converts, both Jews and Gentiles.



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch

Iconium

Acts 14:1-7; In Iconium,
Paul and Barnabas are met
with great resistance to the
Gospel. They learn that there
is a plot to have them killed.
They flee to the nearby towns
of Lystra and Derbe.

Perga.

John Mark
Returns to
Jerusalem

Antioch.

Seleucia.

Salamis

ELYMAS

False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.

Acts 14:1; “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

Instead of **“as usual”** or **“together”** we may render **“in the same manner.”**

When **Paul** and **Barnabas** came to **Iconium** they **followed the same procedure** as in **Pisidian Antioch.**

This speaks volumes on the spirit of Barnabas. He must have been a most unusual man, a strong servant of the Lord. Several factors gave the men a unified spirit.

They served the same Lord.
They were called to the same field.
They bore the same message.
They loved each other
as brothers in the Lord.



Acts 14:1; “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

Therefore, they wished to **encourage** and **support each other** as they fulfilled God's call.

They knew that **love** was the **primary witness** to the world. John 13:34-35;

Paul went into the Jewish Synagogue to teach.
Are there any parallels to this today?

What would happen if one of us showed up at a Jewish synagogue to teach about Jesus today?



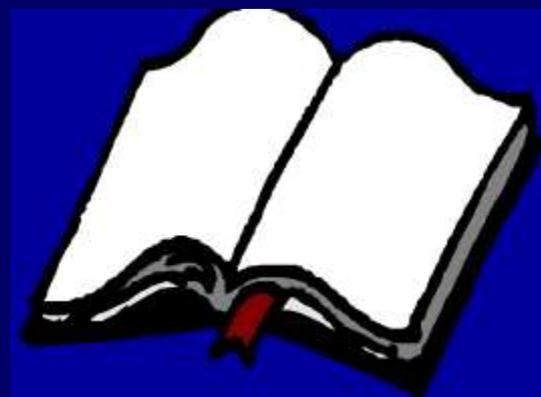


Acts 14:1; “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

We are reminded that Paul knew the Scriptures, had received revelations from Christ, and was speaking by the inspiration of the Holy Spirit. Here is another example of the doctrine taught in Romans 10:17; that "faith comes by hearing the Word of Christ."

Both of Jews and of Greeks — "**Greeks**" here probably means proselytes of the gate, who were in the habit of attending the Sabbath services in the synagogue.

If they had shown no interest in Judaism, they would not have been welcome to the synagogue. If they had been circumcised, they would not have been called "Greeks."



Acts 14:1; “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

First, the servant of God is to speak. He is to speak by bearing witness and preaching the Lord Jesus Christ, the salvation that is in Him.
God's method is verbal witness.

1 Cor 1:21; Matthew 10:7; 10:27; 28:19;
Mark 16:15; Luke 9:60; Acts 5:20; 2 Tim 4:2;

Second, the servant of God is to go where the people are. That is why the first place Paul and Barnabas went was the synagogue.

Acts 14:1; “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

Again, we find the same word in many other passages and the idea is that **they BELIEVED. Believing means that they obeyed the gospel that Paul and Barnabas were teaching.**

Obeying means that they were willing to do **all that is prescribed in the word of God in order to respond to the Grace of God and thus be saved by the blood of Christ.**

Acts 14:2; But the **unbelieving Jews** stirred up the Gentiles and **poisoned their minds** against the brethren.

It was the unbelieving Jews who stirred up the trouble over the preaching of the gospel. **The word "unbelieving" means disobedient.**

The idea is that they were **unwilling to believe** or to be persuaded. They **deliberately withheld belief**, Thus disobeying the message from God.

"Poisoned" "embittered them"
The word might be translated **"exasperated."**

This is dangerous when we poison the minds of our own brothers, talking and saying things that are not right!



Acts 14:2; But the **unbelieving Jews** stirred up the Gentiles and **poisoned their minds** against the **brethren**.

To poison someone's mind means to speak falsely against another and this is what the Jews were doing against Paul and Barnabas... **is it fair?**

No! Colossians 3:9; Ephesians 4:25; Ephesians 4:15;

Types of "Poisoning" HALF TRUTHS - Example:- Jesus' trial!

"AD HOMINEM." - Arguments "Against the man" rather than what he is saying.

"RED HERRINGS." - Use of strong biasing words that really don't apply to the argument.

"LABELLING." - Biasing others by calling people names and lumping error with truth.



Some think "**brethren**" is a reference to **Paul and Barnabas**. Others think it implies that **a congregation** had been **formed in Iconium**.

Acts 14:3; “Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

"Therefore" points back to both verse one and verse two — because **multitudes were being converted**, and **because there was opposition**, they stayed a long time.

"Long time" is a relative term. We do not know whether it was a month, three months, or longer.

The boldness and perseverance of the preacher.
Notice, despite the persecution and evil feelings against their preaching, they continued ministering and witnessing for Christ.

They did not:-

- withdraw or flee.
- soften their preaching.
- compromise their message.
- seek to please the officials.

Acts 14:3; “Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

Note the **source of their boldness**. They spoke boldly **"in the Lord"**; that is, they relied upon and trusted Him and His strength to bear them along, looking after their welfare.

Paul and Barnabas must have spent much time in prayer, for boldness is given in answer to prayer.

Acts 4:29; Matthew 10:22; 2 Tim. 1:7-8;

The preachers were instruments in the hands of the Lord.

Note the words, **"gave testimony [witness] to the word of His grace."**

In the Greek **the subject** of this sentence **is Christ**, not the preachers. **Christ is the One who gave witness**, who did the preaching through the lives and voices of these two servants.

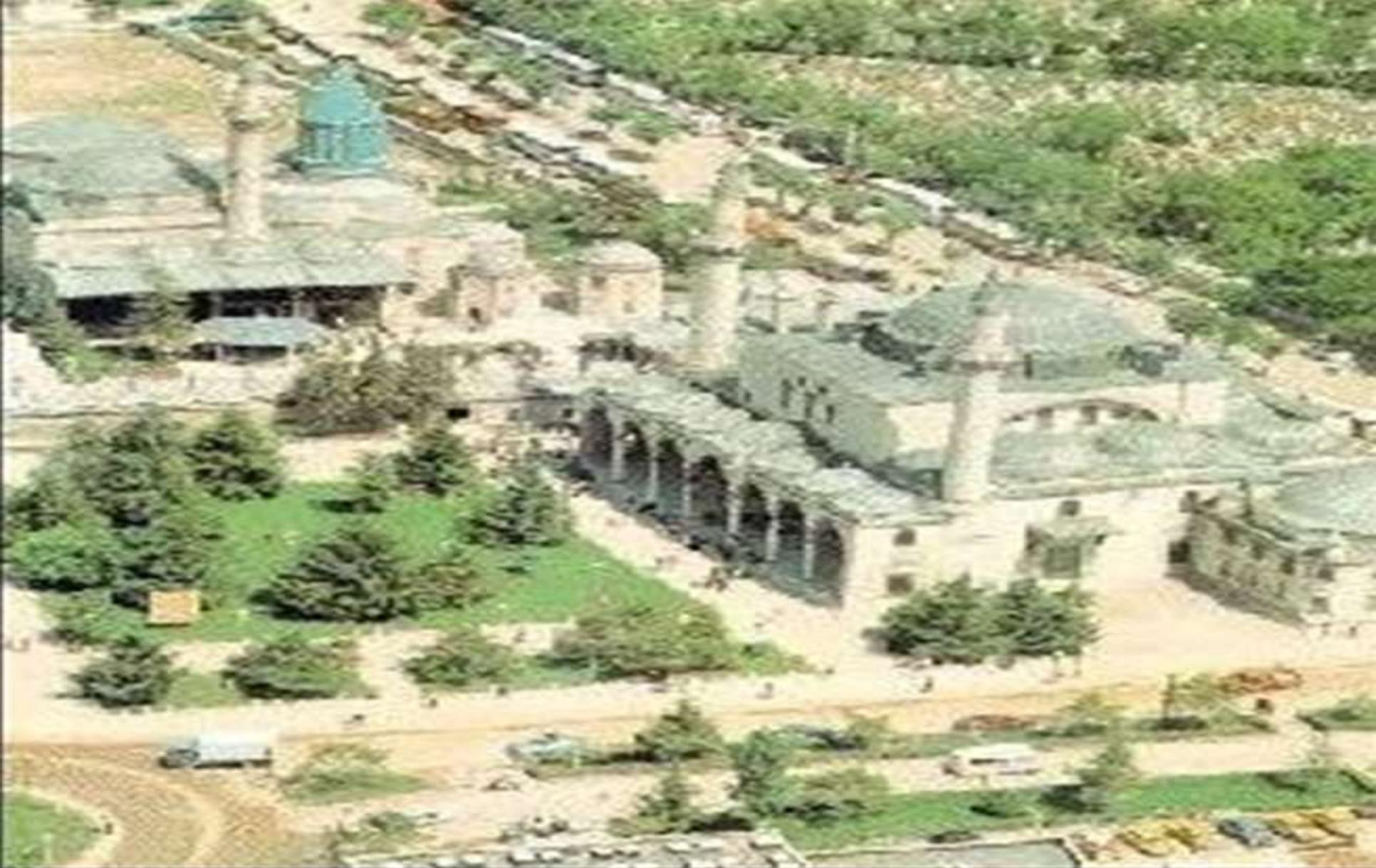
Acts 14:3; “Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

**They were so surrendered, so yielded to the Lord,
He was able to use them to the fullest as His
servants to bear witness to the Word of His grace.**

**The greatest impact that we can make is to be so
surrendered to Christ that we become the very instrument
and voice of Christ. The whole city had heard about Christ
and they were affected by the message and ministry.**

**What a challenge the dedication of Paul is to us.
His dedication in the study of the Word.**

**"Study to show thyself approved unto God,
a workman that need not to be ashamed,
rightly dividing the word of truth." (2 Tim 2:15;)**



**Mausoleum of Mevlana
at Konya (Iconium)**

Acts 14:3; “Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

Paul’s dedication in prayer. "Praying always with all prayer and supplication in the Spirit, and watching with all perseverance and supplication for all saints." Ephes 6:18;

It took a long time, for the opposition to become serious, and the missionaries continued to preach the gospel freely and boldly.

Later, when writing to the converts of **Iconium** and the **other cities** evangelized at this time in south Galatia.

Paul appeals to the mighty works performed by the power of the Spirit in their midst, as evidence that the message of faith, and NOT the preaching of the law, was the gospel approved by God. Gal 3:5;

Acts 14:3; “Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

The gospel is here called **"the word of His grace"** - ie **the message that proclaims the grace of God.** Acts 20:24,32;

“signs and wonders be done by their hands.”
Here is how the Lord **"bore witness"**
to the preaching of the apostles.

He granted (in answer to prayer)
that the apostles could work miracles
to confirm the message they preached.



Coin of Lycaonia



Acts 14:4; “But the multitude of the city was divided:
part sided with the Jews, and part with the apostles.”

The Multitude is confused they do not know where to go.
Some are with the disciples, some with the Jews.
Which side are we on? Are we with Christ or the world?

**It is the gospel that makes
the great separation
between the saved and the lost.**

Those who love truth and are willing to give up their own
ways for God’s way **will believe and make the change.**

Those **who do not love truth or God** will hold on
to what they value in life:- power, money, prestige.

Acts 14:4; “But the multitude of the city was divided: part sided with the Jews, and part with the apostles.”

These Jewish leaders did not want to lose their following so they tried to get rid of the preachers. But the believers held on and became a viable congregation.

“Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God.”

“On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.” 2Cor 4:2;

The longer that this work of evangelization went on, the more decisively did the population take sides.

Acts 14:5; “And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them.”

The opposition won out and actually made **an assault (horme)** upon the two men. The word means an impulse, a rush upon.

Apparently a mob gathered and headed for the men, either rushing into their residence or rushing about trying to find them.

Both Gentiles and Jews were involved, that is, both non-religionists and religionists, both those who were unfamiliar and those who were familiar with the Scriptures.

We picture these religious leaders as staying in the background as much as possible, yet all the time urging on those who were opposed to the apostles.

Acts 14:5; “And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them.”

There are two facts the Lord's servant must never forget.

1) Christ came to bring division to the earth. Luke 12:52-53;

2) The servant of the Lord shall suffer persecution.

John 15:20; 16:1-4; Phil. 1:29; 2 Tim. 3:12;

1 John 3:13; 1 Peter 4:12;

A word of warning is needed at this point, though. Not all opposition arises from unbelievers who are opposed to the Gospel. We who teach must be careful that we (rather than our message) are not the cause of the opposition.

Opposition because we have been thoughtless, unloving and careless in our dealings with people is a completely different matter than the opposition we read about directed against Paul and Barnabas.

Acts 14:5; “And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them.”

Very simply, the preachers discovered that the opposition was about to attack them. More harm to the gospel would be done if they remained, the important thing was for the gospel to go forward in its saving power. So the preachers turned away and fled for the sake of the gospel. They turned to willing hearers and continued to preach the gospel.

When facing opposition, we must carefully think about what is best for the spread of the gospel.

Sometimes taking a stand will bring greater results; sometimes leaving will bring greater results.

We need to be as wise as serpents and harmless as doves for the sake of the gospel.

Acts 14:6-7; “they became aware of it and fled to Lystra and Derbe, cities of **Lycaonia**, and to surrounding region. And they were preaching the gospel there.”

In ancient geography, **Lycaonia** was a large region in the interior of Asia Minor, north of Mount Taurus.

It was bounded on the east by **Cappadocia**, on the north by **Galatia**, on the west by **Phrygia** and **Pisidia**.

To the south it extended to the chain of **Mount Taurus**, where it bordered on the country popularly called in earlier times **Cilicia Tracheia** and in the Byzantine period **Isauria**.

The people of **Lycaonia** probably spoke a distinct dialect of Greek. (Acts 14:11;)

Acts 14:6-7; “they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to surrounding region. And they were preaching the gospel there.”

We must not allow ourselves to become defeated and give up on serving because of opposition. We must always go forth, looking for new fields in which to preach Christ. Matthew 24:9; John 16:13;

Fortunately, the two men got wind of the plan to man-handle them, and made their escape from **Iconium** before the mob could gain its objective.

But they had **made their mark in Iconium**. Paul, in particular, left an impression there that was not soon forgotten;

It is reflected in the description of him preserved in the 2nd Century Acts of Paul - a description so vigorous and unconventional that it must surely rest upon a good local tradition of what Paul looked like.

Acts 14:6-7; “they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to surrounding region. And they were preaching the gospel there.”

“One **Onesiphorus**, a resident **in Iconium**, sets out to meet **Paul**, who is on his way to the city.”

“He saw **Paul** approaching, a man small in size, with meeting eyebrows, with a rather large nose, bald headed, bow-legged, strongly built,”

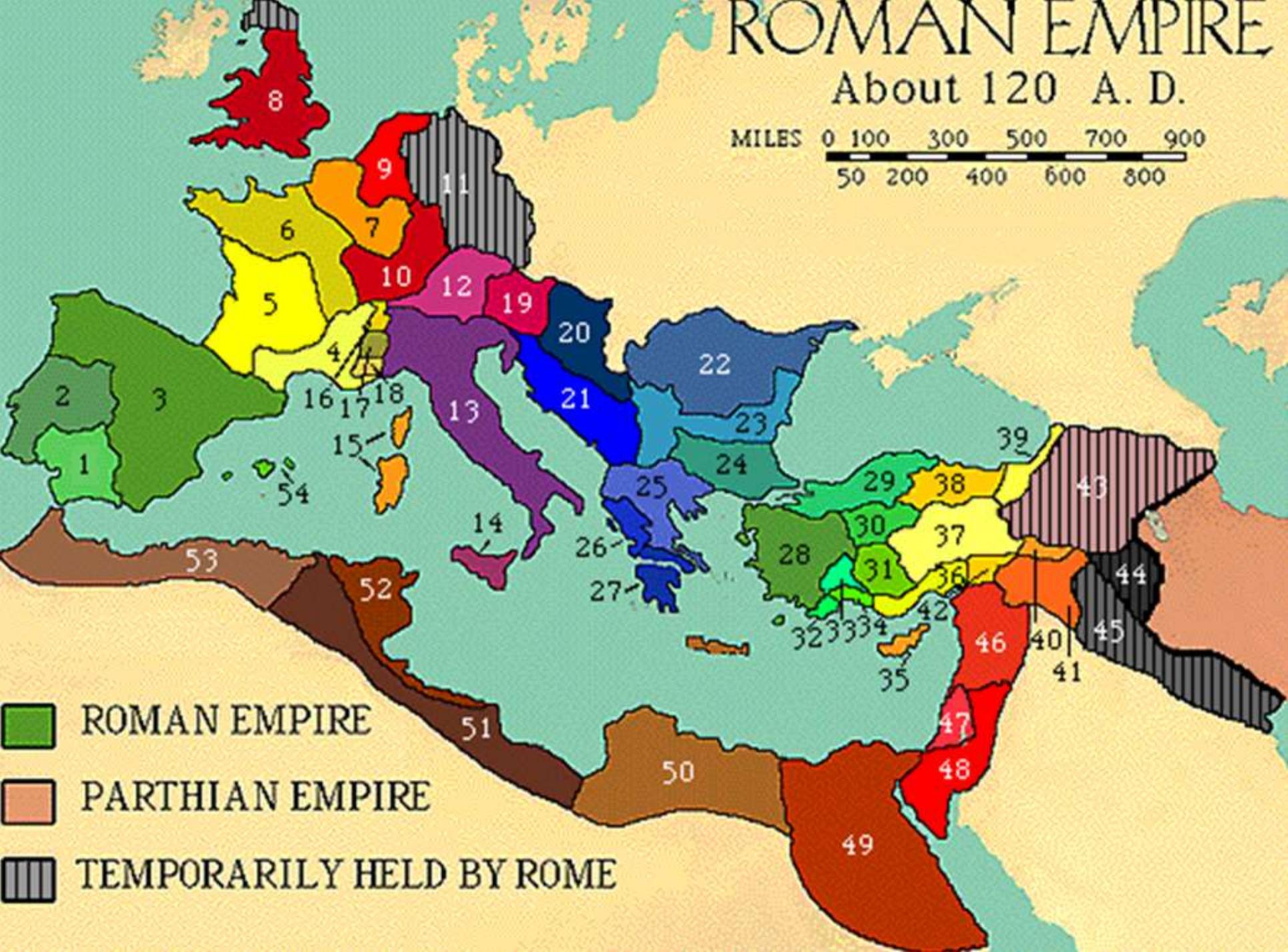
“full of grace for at times he looked like a man, and at times he had the face of an angel.”

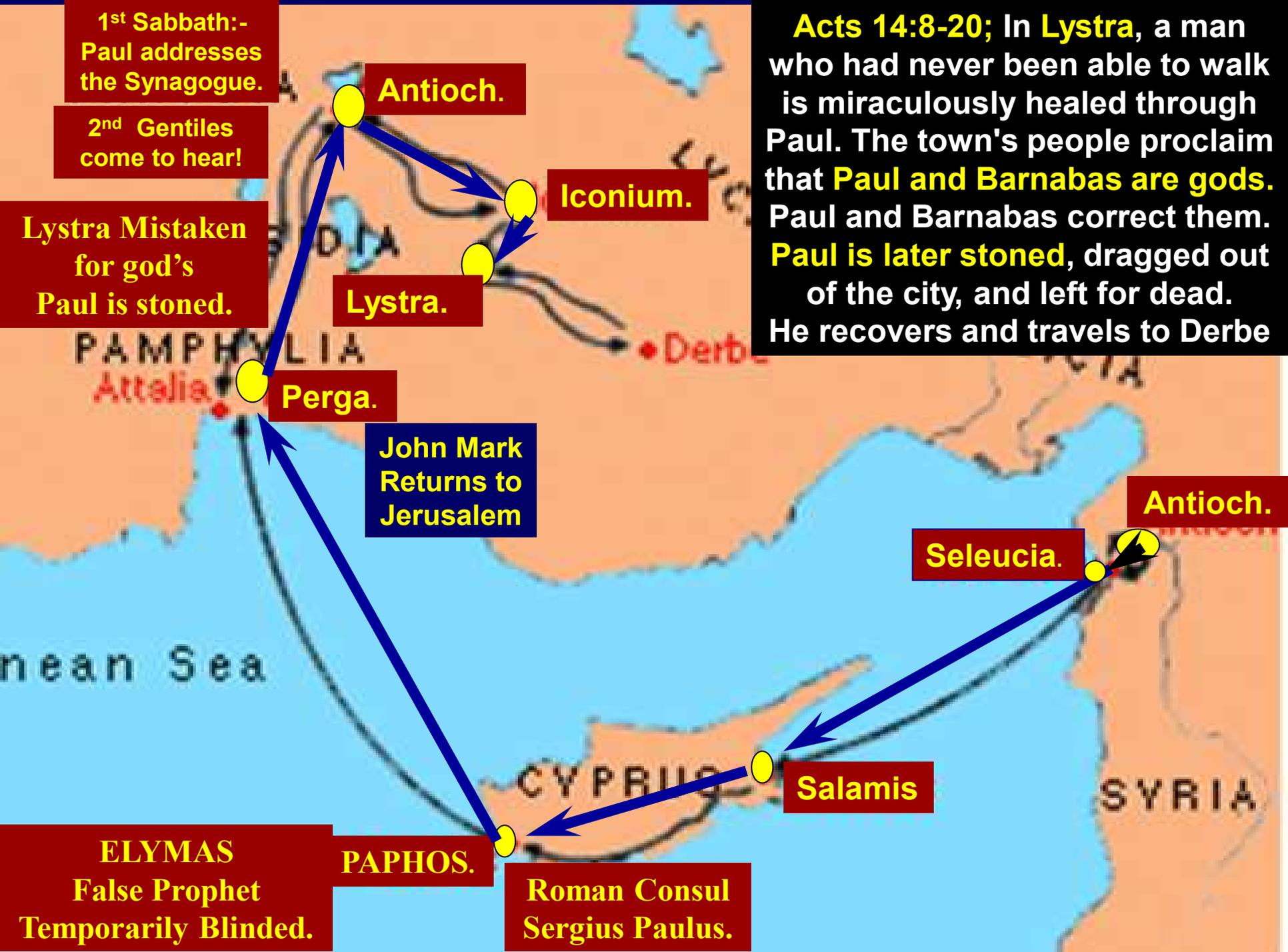


ROMAN EMPIRE

About 120 A. D.

MILES 0 100 300 500 700 900
50 200 400 600 800





1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Lystra Mistaken
for god's
Paul is stoned.

Antioch.

Iconium.

Lystra.

Perga.

John Mark
Returns to
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False Prophet
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Acts 14:8-20; In **Lystra**, a man who had never been able to walk is miraculously healed through Paul. The town's people proclaim that **Paul and Barnabas are gods**. Paul and Barnabas correct them. **Paul is later stoned**, dragged out of the city, and left for dead. He recovers and travels to Derbe

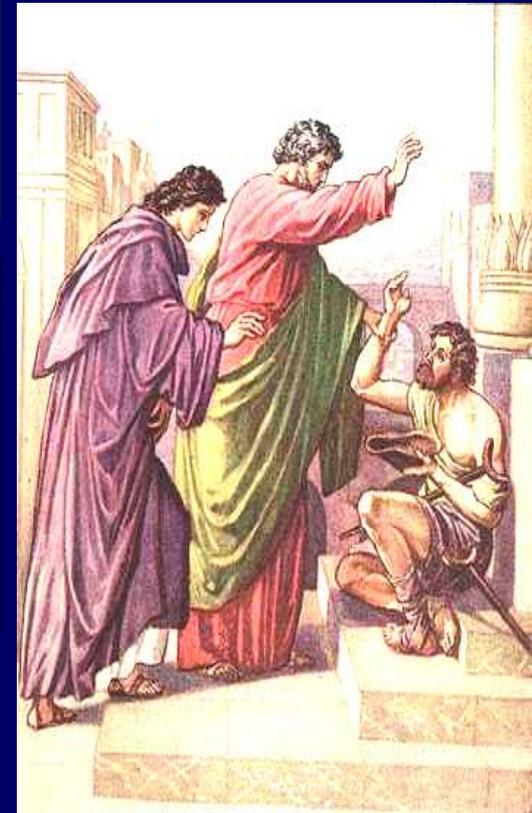
Acts 14:8; “And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.”

The description of the lame man at Lystra and of his being healed by the word of power spoken by Paul, is notably similar to the description of the lame man in the temple court at Jerusalem in Acts 3;.

But the sequel to the healing is totally different.

The genuine and apparently incurable nature of the man's lameness is **emphasised by repetition;**

He had, we are told, no strength in his feet; he was a cripple from birth; he would not have known how to walk.





Acts 14:9; “This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed.”

The man was utterly helpless;

He "heard Paul speak."

He was listening to the gospel.

As there was no synagogue in Lystra and as the sequel takes place at the gate of the city, we conclude that Paul Was speaking in an open-air meeting, and the crippled man was in the audience listening. The verb tense indicates that he was an habitual hearer of Paul's preaching.

We can picture Paul preaching for some days in the market place by the gate, and each day the lame man was there.

**He has heard the Gospel of the death
and resurrection of Jesus,
and of the salvation that is available in Him.**

Acts 14:9; “This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed.”

“fixed his gaze upon him” Acts 1:10; 13:9;

Perhaps he saw an expression on the cripple's face that told Paul he had faith. Or by the gift of discerning of spirits, perhaps Paul read the man's heart.

Since **“faith comes by hearing,”** the source of this man's belief must have been something Paul said.

Perhaps Paul had spoken of the miraculous ministry of Jesus, or of the power given by Jesus to the Apostles to work similar cures **in proof of their divine mission.**

We know that the gift of healing was given by God and that in other cases, as in raising a dead child, the faith of the subject was not a factor.

Paul here responds to the man's faith because he knows in doing so he will be able to use this man's healing to break down barriers to others with the message of the gospel being confirmed in such an attention-grabbing miracle.



Acts 14:10; “said with a loud voice, “Stand up straight on your feet!”
And he leaped and walked.”

Paul raised his voice so that the attention of all of the people in the market place would be called to witness the miraculous cure.

“Stand upright on your feet.” Up to now his feet had been too weak to support him. **“Upright”** (if he were to so stand) would indicate that he was entirely whole.

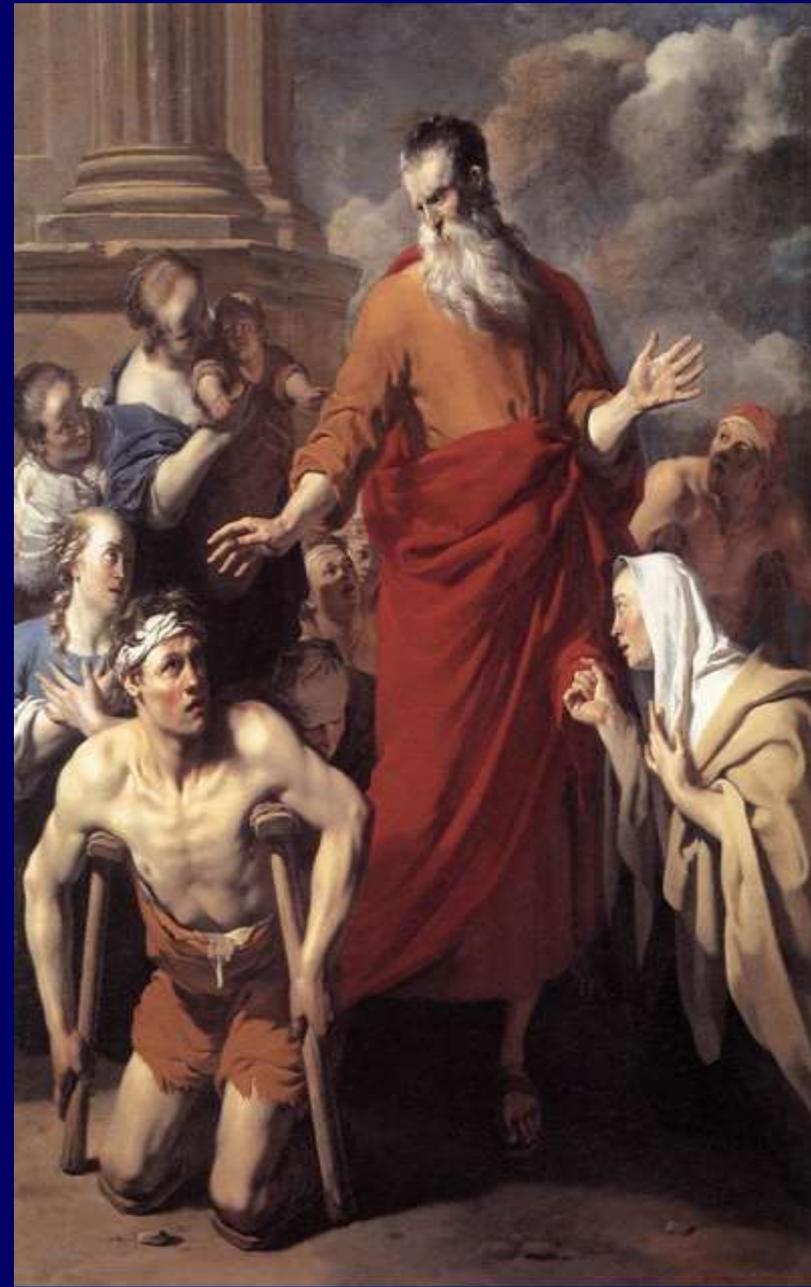
Without the man's faith to encourage his will to make the effort, the command would have been a cruel one.

“he leaped up and began to walk.”

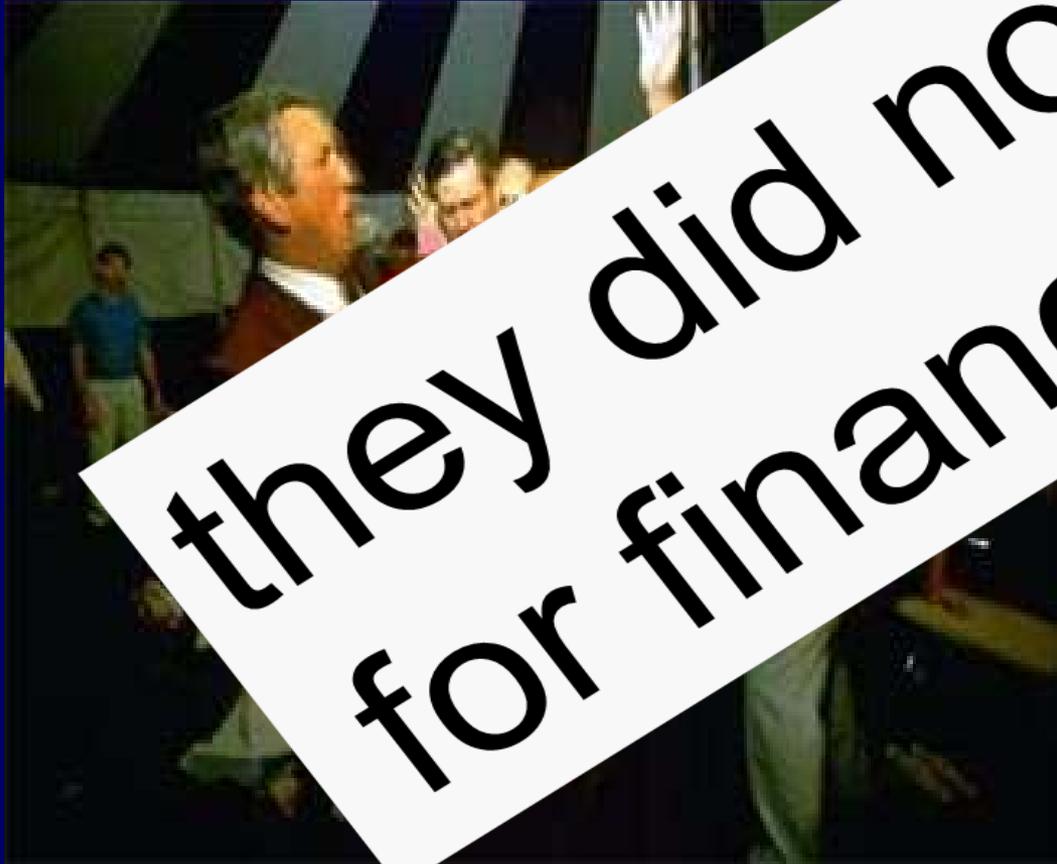
The man obeyed immediately. As the different verb tenses indicate, the man leaped up at once with a single bound, and then began and continued to walk around.

Acts 3:1-10; Luke 5:18-26; 7:12-15; 8:42-56;

**This man had
no money to pay
for 'a healing.'**



This man had no
money to pay for
'a healing.'



they did not do it
for financial gain

Acts 14:10; “said with a loud voice, "Stand up straight on your feet!"
And he leaped and walked.”

Paul is so sure that this would work that he even said:
STAND UP STRAIGHT! What would happen if he failed?
What would happen if the man did not get up and walk?
Paul is not testing, he knows that this would happen,
his faith in the Lord was great. Romans 1:16;

The man had been paying close attention to what Paul was saying (verse 9) that now when he received the order he did not doubt but rather immediately obeyed. **When Peter healed the lame man something similar happened.** Acts 3:8;

They were:- **walking, leaping, and praising God.**

In both cases the two men were so grateful with God and they showed it by walking, jumping, and glorifying God.

Do we rejoice when we appreciate
so many blessings
from the Lord day after day?

Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

Of course the people would be surprised with what had just happened. This is not something that happens everyday.

When men are excited, their speech naturally comes out with more volume.

**“SAYING IN THE LYCAONIAN LANGUAGE”...
Did Paul understand that dialect?**

NO!

Paul and Barnabas made no objection to what these people were about to do!

Paul and Barnabas apparently preached in Greek, and the people would have understood them, for most peoples were bi-lingual, knowing enough Greek to carry on business with strangers who might come to town.



Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

Acts chapter 2:1-4; says that they all spoke in different languages, that is, the apostles. Acts 2:7; Was Paul an Apostle? What happened then?

The Speaking in tongues was something that God used and not man. It was up to the Holy Spirit and not men when to use it and how to use it! Acts 16:7;

Though Paul spoke many languages (1 Cor 14:18, 22;) he did not understand all of the languages and dialects.



Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

Remember, all of the regions surrounding were idolatrous. These people had many ‘gods’ that they worshipped.

Barnes tells us that the poems of Homer and Virgil are filled with accounts of how the gods took on human form and then they were supposed to learn about human affairs and aid the men they came to visit. (Barnes, op. eft. p. 218.)

They do believe that Paul and Barnabas are gods in the likeness of men, that is in human flesh or form.

It was evidently beyond human ability to so heal a man, and they had no other explanation to account for the healing, for it was something more than their common magicians of the day could do!

Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

There was **a fable** among the inhabitants of Lycaonia that **Jupiter (Zeus) and Mercury (Hermes)** had once visited the place, and had been received by Philemon. (Ovid, op. cit., VIII., 611-724.)

According to mythology, Jupiter and Mercury one day took the forms of men and came to Lystra to visit. They walked up and down the streets, knocking on the doors, but no one invited them in to visit.

Finally they came to the house in town, a tumbledown shack, at the edge of the city dump, the home of Philemon and Baucis.

Philemon and Baucis invited Jupiter and Mercury to visit a while in the shade of an old tree.

Then the mythological gods were invited to stay for a feast.

Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

Late at night, they left the city, taking with them Philemon and Baucis. When they were at a safe distance, Jupiter called down fire on the town; and all those who had refused Jupiter and Mercury were put to death. Philemon and Baucis were made priests.

A new city was built by the gods, and a magnificent temple was built. In this temple, Philemon and Baucis served. Ever after that, when a stranger came to town, he was well received.

This is one of the reasons they made ready to sacrifice to Paul and Barnabas. **They were thinking that the gods had come to town again.**

Acts 14:12; “and Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.”

According to the Greek Mythology, Jupiter (Greek, Zeus) was the father of all the gods that took the form of men to visit humans in the earth.

Jupiter was the most powerful of all the gods of the ancients. He was represented as the son of Saturn and Ops, and was educated in a cave on Mount Ida, in the island of Crete.

The worship of **Jupiter was almost universal. He was the **Ammon** of Africa, the **Belus** of Babylon, the **Osiris** of Egypt. He was commonly called The Father of gods and men.**

He was usually represented as sitting upon a golden or an ivory throne, holding in one hand a thunderbolt, and in the other a sceptre of cypress.

Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

His power was supposed to extend over other gods; and everything was subservient to his will except the Fates.

(Barnes, op. eft., p. 218.)

Chrysostom thought that **Barnabas** was a man of large stature, and hence the Lystrians were reminded of **Zeus**.

Paul, Hermes, because he was the chief speaker .

Hermes, called **Mercury** by the Romans, was one of the celebrated gods of classical mythology.

He was the messenger of the gods, and of Jupiter in particular; he was the patron of travellers and shepherds; He conducted the souls of the dead into the infernal regions;

Acts 14:11; “Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!”

Hermes presided over orators, and declaimers, and merchants; and he was also the god of thieves, pickpockets, and all dishonest persons. He was regarded as the god of eloquence; and was light, rapid, and quick in his movements.
(Barnes, op. eft., p. 218.)

Most cities that had the Hellenistic culture had its patron deity. **Ephesus** had **Artemis**, **Athens** had **Athena**, **Pergamum** had **Zeus**.

Zeus, King of the Greek pantheon must have been the **patron deity of Lystra** also.

Hermes with the winged feet was the messenger of the gods.

It is from the name **Hermes** we get the word **hermeneutics**.



Acts 14:13; “Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.”

Now Luke will tell us that they really believed that Paul was a god, together with Barnabas, to the point that now, one of the priests of Zeus is ready to offer sacrifices.

The sacrifices are two or more fat bull oxen and garlands...

What did they need the garlands for?

Before they killed the sacrifice, they laid the garland on the horn of the bull and made a feast and then they offered it.

The multitudes were invited to offer the sacrifices up unto the two apostles of God...

**Would they allow this? They knew very well:-
Exodus 20:3-4; Matt 4:10; Eph 5:5;**

Acts 14:14; “But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out.”

This is one of the fewest places after the beginning of the first journey that the name **Barnabas appears first.** What this tells us is that Barnabas received the chief honour from the people, since he was thought to be Zeus.

Was Barnabas an "apostle"? The word apostle is used in several senses in the New Testament. It is used of Christ, the apostle of God. (Hebrews 3:1;)

The word **"apostle"** means one sent, and **Christ is called an apostle** in the sense that **He had been sent by God on a mission.**

The word apostle is used of **men specially commissioned by Christ,** such men as the **Twelve,** (Matthew 10:2;) **Paul,** (1 Cor 4:9; 9:2;) and perhaps others. (Romans 16:7;)

Acts 14:14; “But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out.”

Another use of the term is found in 2 Corinthians 8:23; where the **messengers** chosen by the congregations to carry the offering to the saints in Jerusalem are called "**apostles.**"

So the question comes, Is Barnabas called an apostle in the sense that **he has been sent on a mission by the Church at Antioch**, or is he called an "apostle" in the sense **the Twelve were, i.e., an apostle of Christ, and on an equal with Paul and Peter and John?**

We just are not told one way or the other.

Acts 14:14; “But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out.”

Remember the requirements in order to be an apostle of Jesus? The candidate had to have been with Jesus since:-
Acts 1:21; "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us. **In and Out among us. That is- ALL THE TIME!**

Acts 1:22; “beginning from the baptism of John to that day when He was taken up from us, one of these **must become a witness with us of His resurrection.**”

In order to be an apostle, everything is important but the **MOST** important thing:-

SEEN THE RESURRECTION OF JESUS!

Was Barnabas there? We don't know, so to say that he was an original apostle of Jesus is to speak where the Bible does not speak. He is an apostle but not one appointed by Jesus.

Acts 14:14; “But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out.”

Now the apostles understood what the plan was.

They did not understand when they were speaking (They did not speak Lycaonian) but, with their actions, they knew that the plan was to offer sacrifices.

They would not permit that at any time. How did they show their displeasure? By tearing their clothes.

That was an action of disappointment, sadness and warning.

The practice of tearing the clothing is as old as the time of Jacob. Gen 37:29-34; 2 King 5:7; Ezra 9:3-5;

“rushed out into the crowd, crying out” The crowd of Lystrians around the gates of the city are in a festive mood.

One can picture Paul and Barnabas running from one excited Lystrian to another, urging them to cease their preparations for a sacrifice to Zeus and Hermes.



Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

“Why are you doing this” Every person should be questioned in this manner when it comes to religious practices.

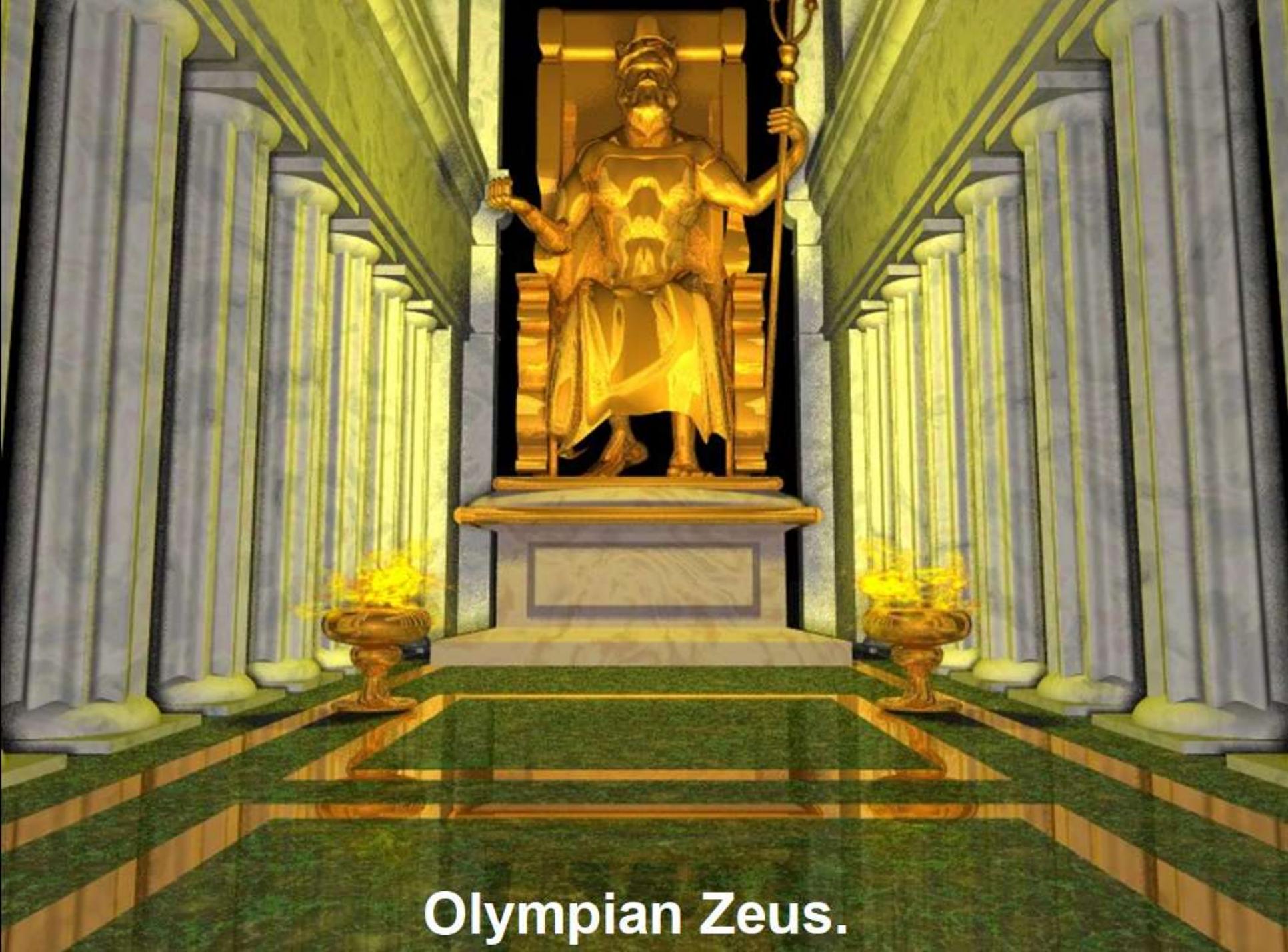
Acts 10:29; Revelation 19:10; 22:9;

“We are also men with the same nature.”

Men love to be praised, so until we understand that, we will continue **praising humans** and also **offering sacrifices to them.** Acts 12:22-23;

If we can get our relationship with God right it will empower us in every other aspect of life.

If we get our focus and perspective wrong then will continue to blunder in the dark. People who serve God in a blind manner are worshipping in a useless manner.



Olympian Zeus.

Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

Unlike Herod Agrippa who accepted divine worship and was eaten by worms, Paul and Barnabas **refused to accept such worship.**

They drew a contrast between the **“worthless things” (Zeus,)** and the God Who created all things.

Then Paul proceeded to tell them about this God **who created heaven and earth and the sea and everything in them.**

Can we teach the same to our children, our teenagers and to all of our brothers in Christ?

Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

We must fight the teaching of evolution.

We must teach our kids that God is the Creator and that the idea of a big “bang” never happened.

GOD CREATED IT ALL!

**Can we prove without the Bible that God Created all?
Do we need the Bible to prove the Creation of God?**

Romans 1:18-20;

**We are the creation of God.
We must continue to argue
For this truth that is found
All over the Bible. This is NOT
a trivial matter, It is very serious
and we must Defend it!**



Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

“preach the gospel to you.”

This is why we have come, not to be worshipped, but to preach the Gospel of the living God to you.

“turn from these vain things” Idols are often called Kilties" or **"vain things."** (See Deteronomy 32:21; 2 Kings 17:15; 1 Kings 16:13, 26; Jeremiah 2:5; 8:18; Isaiah 44:12ff;)

“Mataios” means empty, fruitless, useless, power, lacking truth. They have no power to help. When Paul said **"these things,"** he may have gestured toward the animals and the temple and flowers.

When a man becomes a Christian he gives up the worship of idols.

Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

The same word **"turn"** is found at Acts 3:19;

And like Peter when he used the word,

Paul also had in mind a definite purpose in the **turning**.

It seems that men are prone to forget the purpose in turning!

They were to **turn from "these vain things"**
to do what? **They were to turn to a living God!**

Over in 1 Thessalonians, Paul said that the converts there had turned from their idols to serve a living God.

There is no such thing as a spiritual vacuum!
A man's life will be occupied with something.

If he spends time in the service of sin, and then becomes a Christian, the only way to guarantee that he will not return to the service of sin is for that man **to fill his life with service for Christ.**

Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

**Remember the man who had a demon, Luke 11:24-26;
The demon went out and while he was gone,
the house was swept and garnished.**

When he came back, he found it still empty; and how many more demons he brought with him when he returned!

**And it is said that the last condition
of the man was worse than he was to begin with.**

**This is a picture of many who become Christians and
Never fill their lives with service. **Their lives are empty**
as far as **Christian fruit and service** are concerned;**

**So the first thing you know, they are entangled
in the affairs of this world and in the service of the Devil
more than they were even to begin with.**

Acts 14:15; “and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them.”

Yahweh is called the **"living" God** in order to contrast Him from those dumb, powerless idols. The God Paul is preaching about truly lives and acts, whether it is as the **God of nature** or as the **God of redemption**.

Romans 1:20; where he says, “The invisible things of him since the creation of the world are clearly seen, being perceived through the things which are made, even his everlasting power and divinity; that they may be without excuse.” (Romans 11:32;)

Acts 14:16; "who in bygone generations allowed all nations to walk in their own ways."

v15-17; That God in former days permitted the nations to **"walk in their own ways"** is parallel to the statement in Ch17:30; that He **"overlooked"** the times of ignorance before the full revelation of His will appeared.

Yet the **ignorance** should not have been so great as it actually was, for the way in which God ordered the seasons, so as to give food to all flesh, **ought to have made men mindful of Him and of His claims upon their worship.**

In Romans 19ff. Paul also emphasises that if men had paid heed to the works of God in creation, they might even in them have found evidence of His **"everlasting power and Deity."** (v20;)

Acts 14:16; "who in bygone generations allowed all nations to walk in their own ways."

When people do not recognize God as the Ultimate Authority, God is the one who allows them to follow their own pleasures and desires and do shameful things in their lives.

It already happened in the past. In almost every chapter of the Book of Judges the Bible says that the **people were doing or following "evil."**

When that happens, God leaves us alone.

Psa 81:12; Hosea 4:17; Rom 1:21-25, 28; Eph 2:12; 1 Pet 4:3;

This is one of the clearest statements in the Bible on **free will;**

God was permitting people to follow their own desires. **Now, He will teach us what it is that **we Must follow.****



Acts 14:17; "Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

External general revelation!

Rom 1:20; "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

**The presence of design implies
the presence of a designer.**

Our world manifests the presence of design.

**Such a designer must be
sufficient to account for the design.**

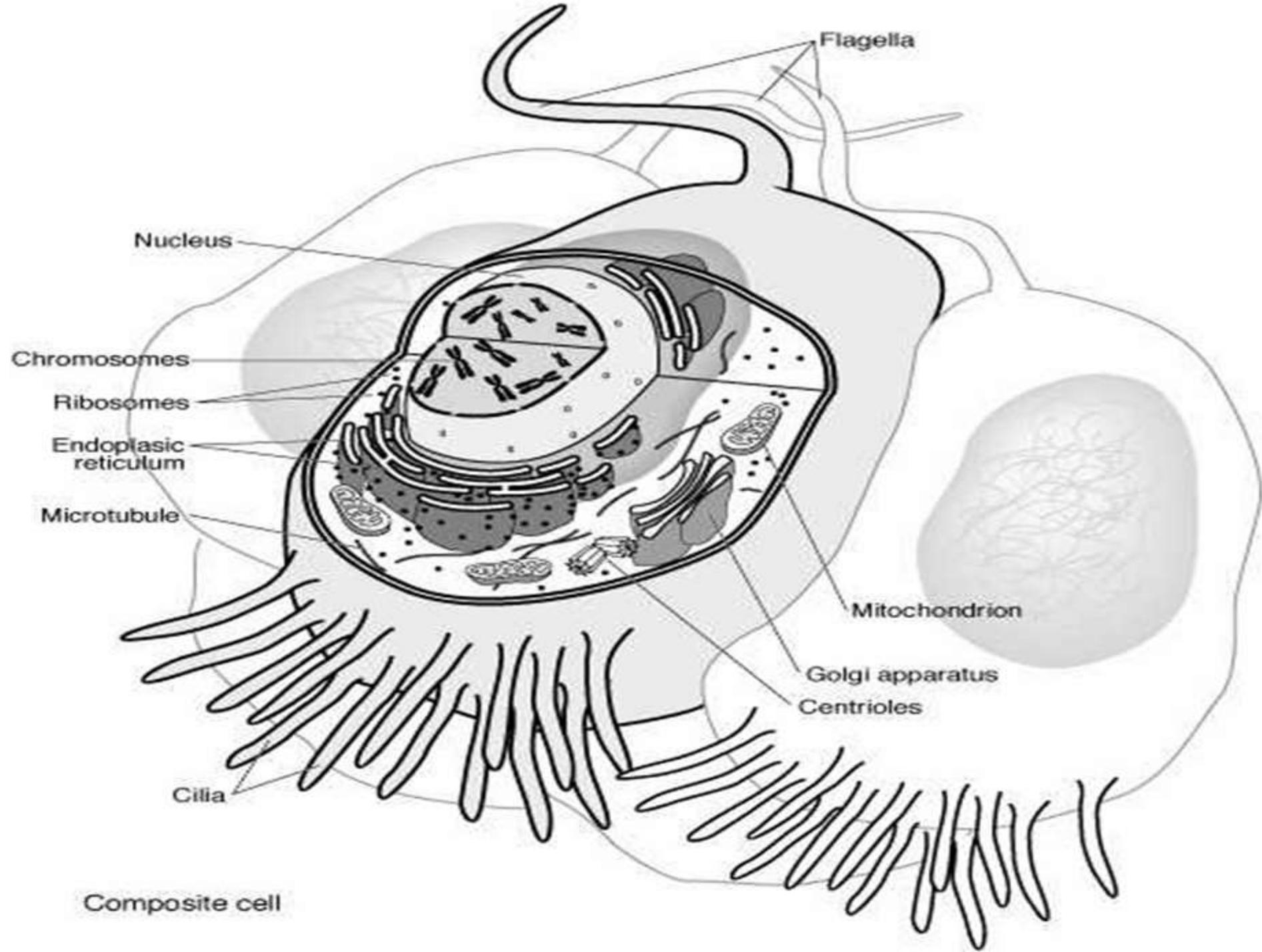
Acts 14:16; "Nevertheless **He did not leave Himself without witness**, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

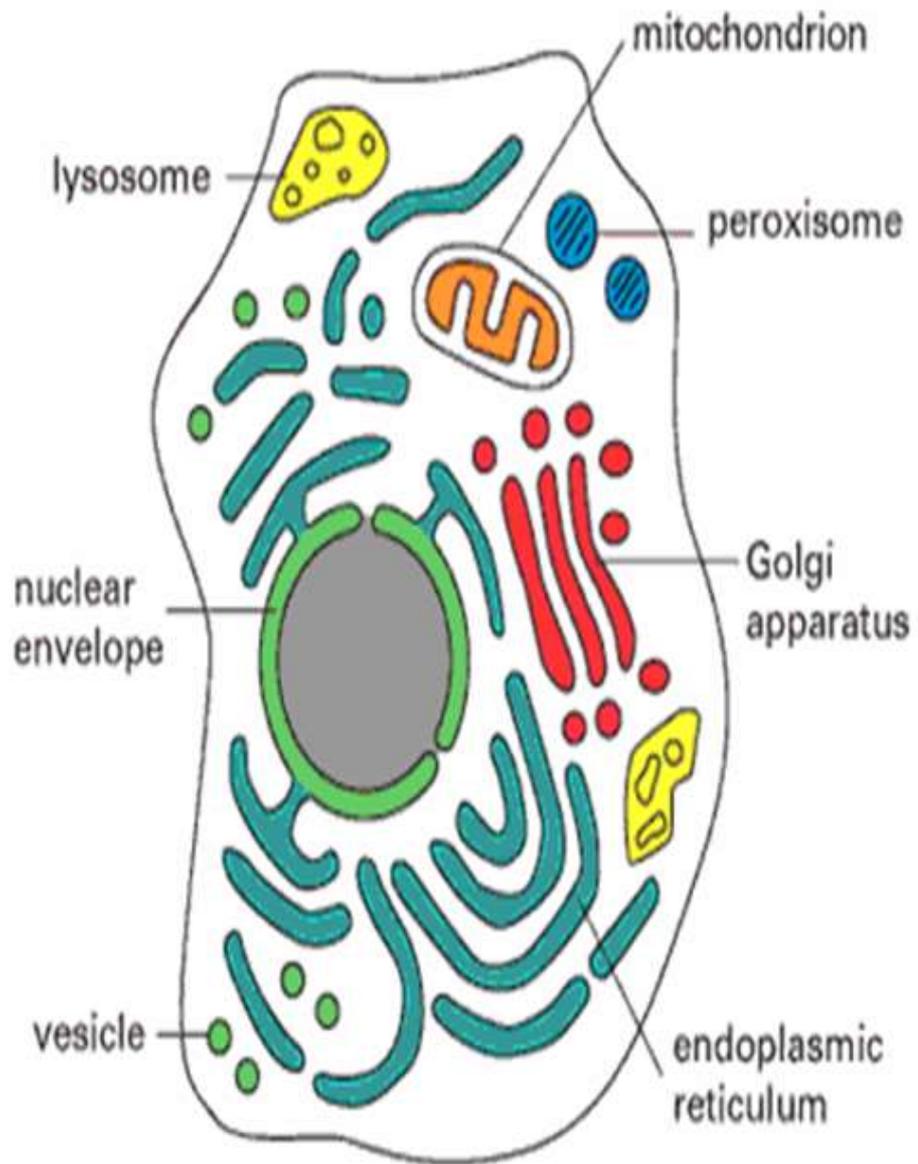
Inorganic evolution:- Plausible or implausible?

James Coppage:- "The length of the **average protein** in the smallest known living thing is at least **400 amino acid links**, containing more than **7,000 atoms.**"

Each cell requires **millions of protein molecules** arranged precisely into **dozens of organelles.**

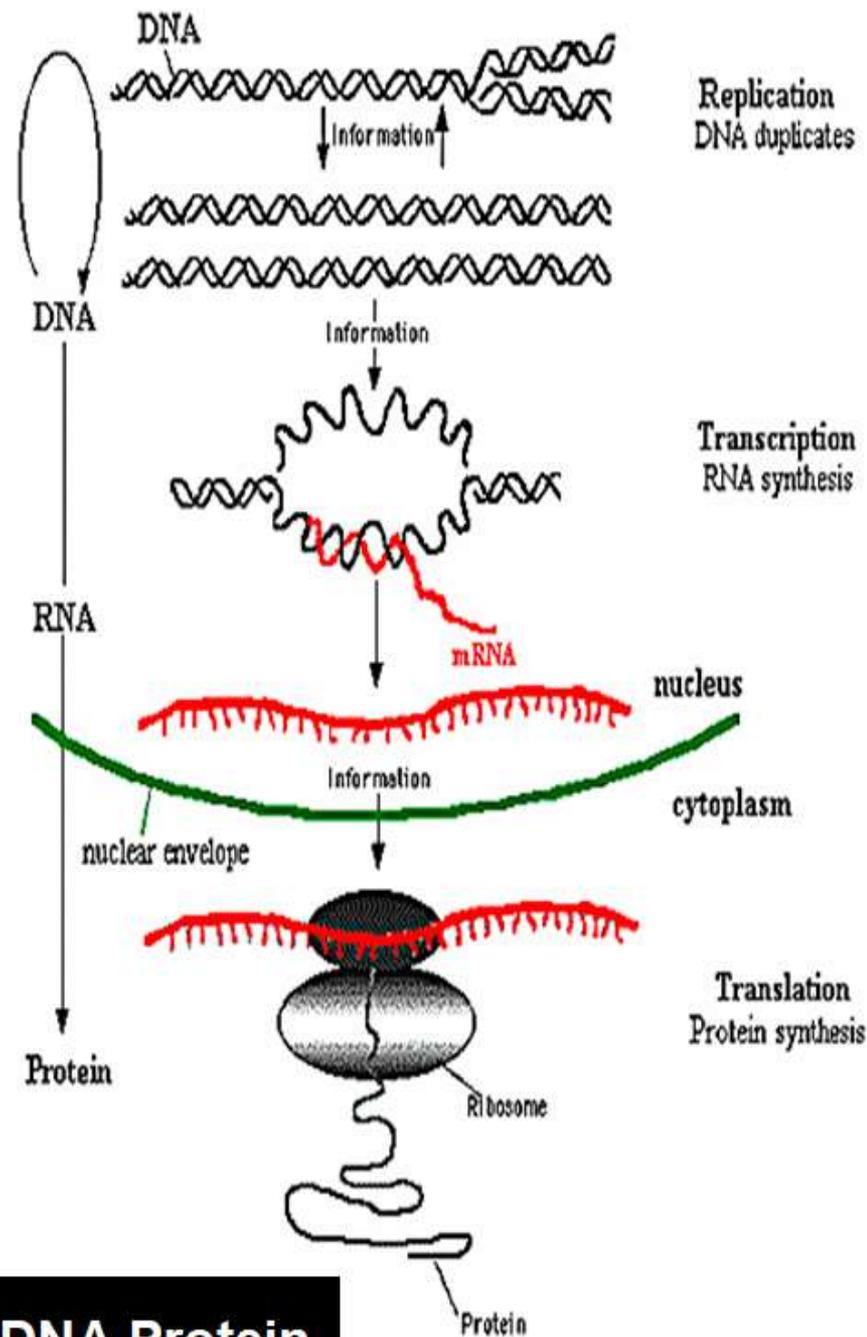
A living organism must be capable of self-propagation, feeding, digestion, etc.





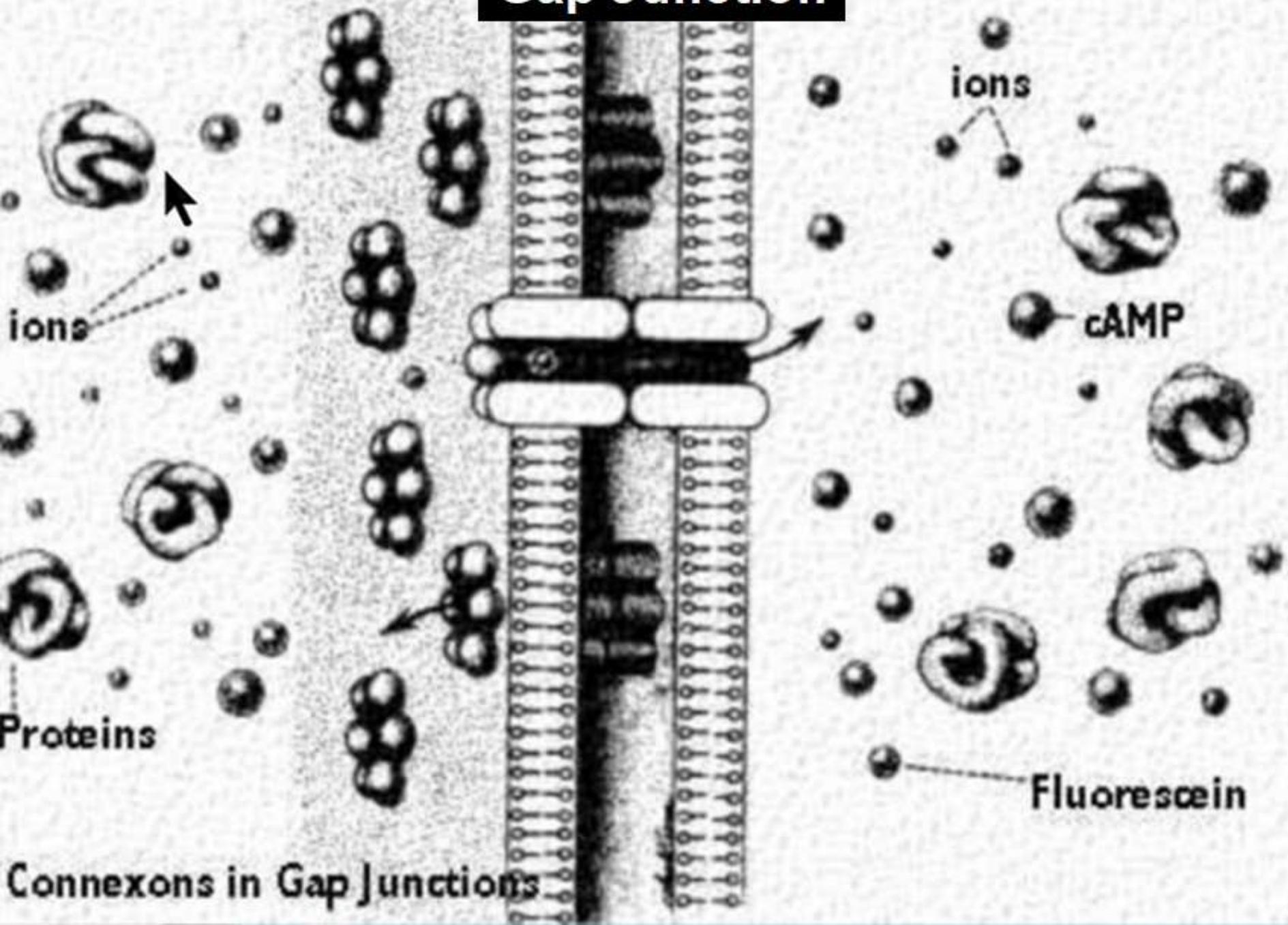
(A)

Cell Diagram



DNA Protein

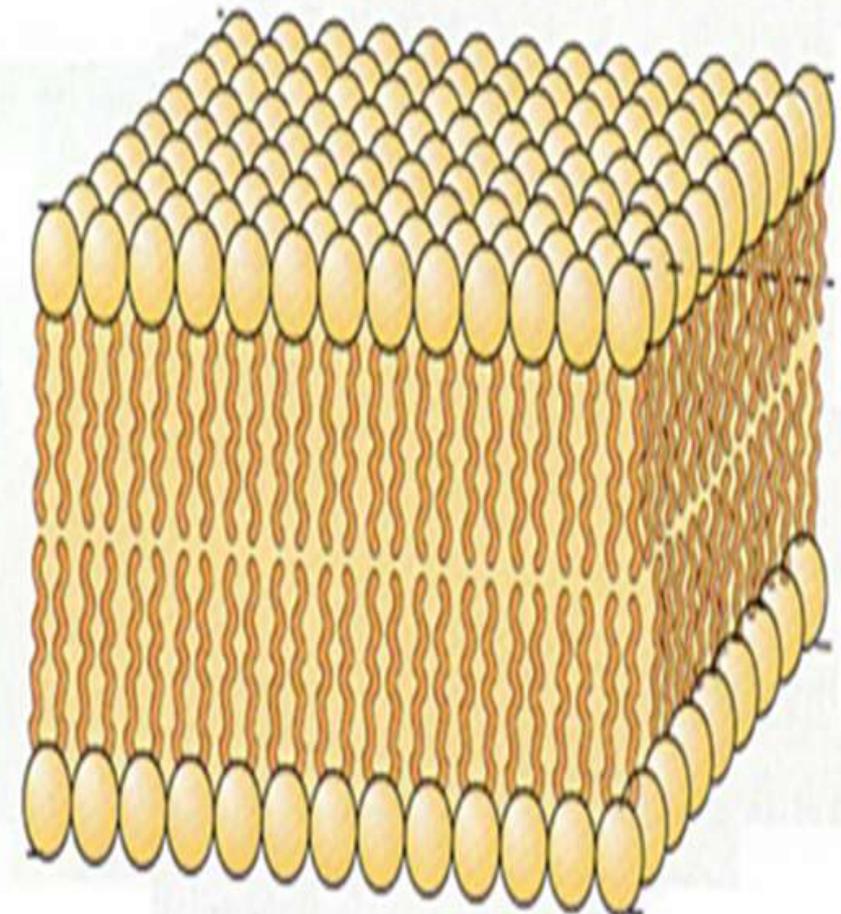
Gap Junction



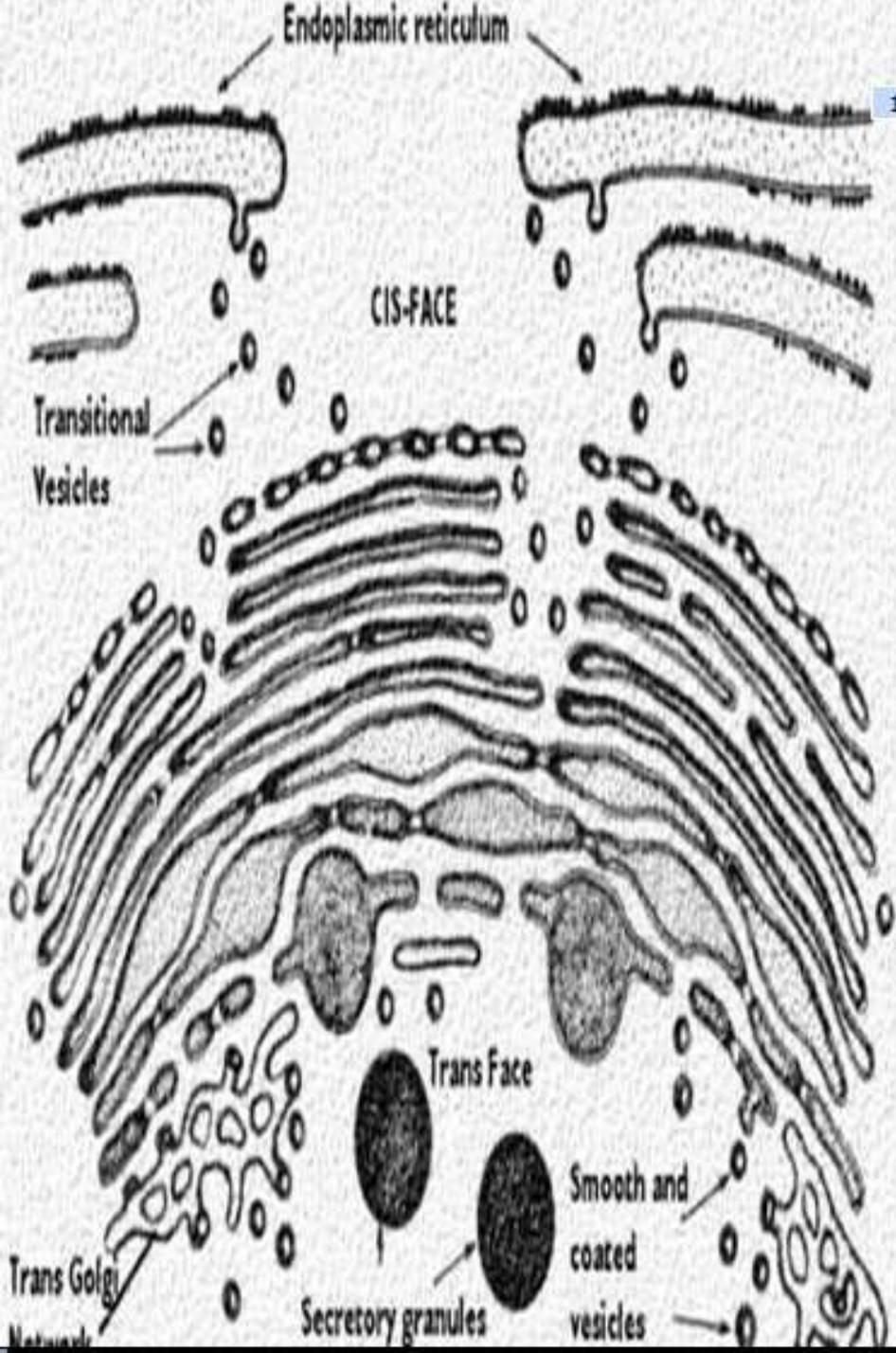
Fluidity of Lipid Bilayer

gel phase--low temperatures

hydrocarbons are tightly packed



at higher temperatures--moves to fluid phase

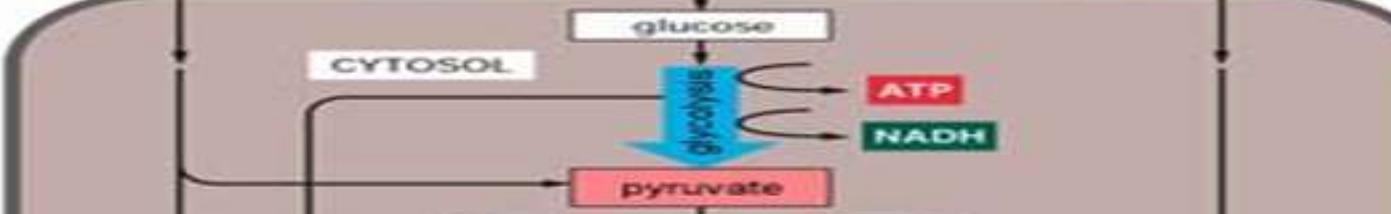




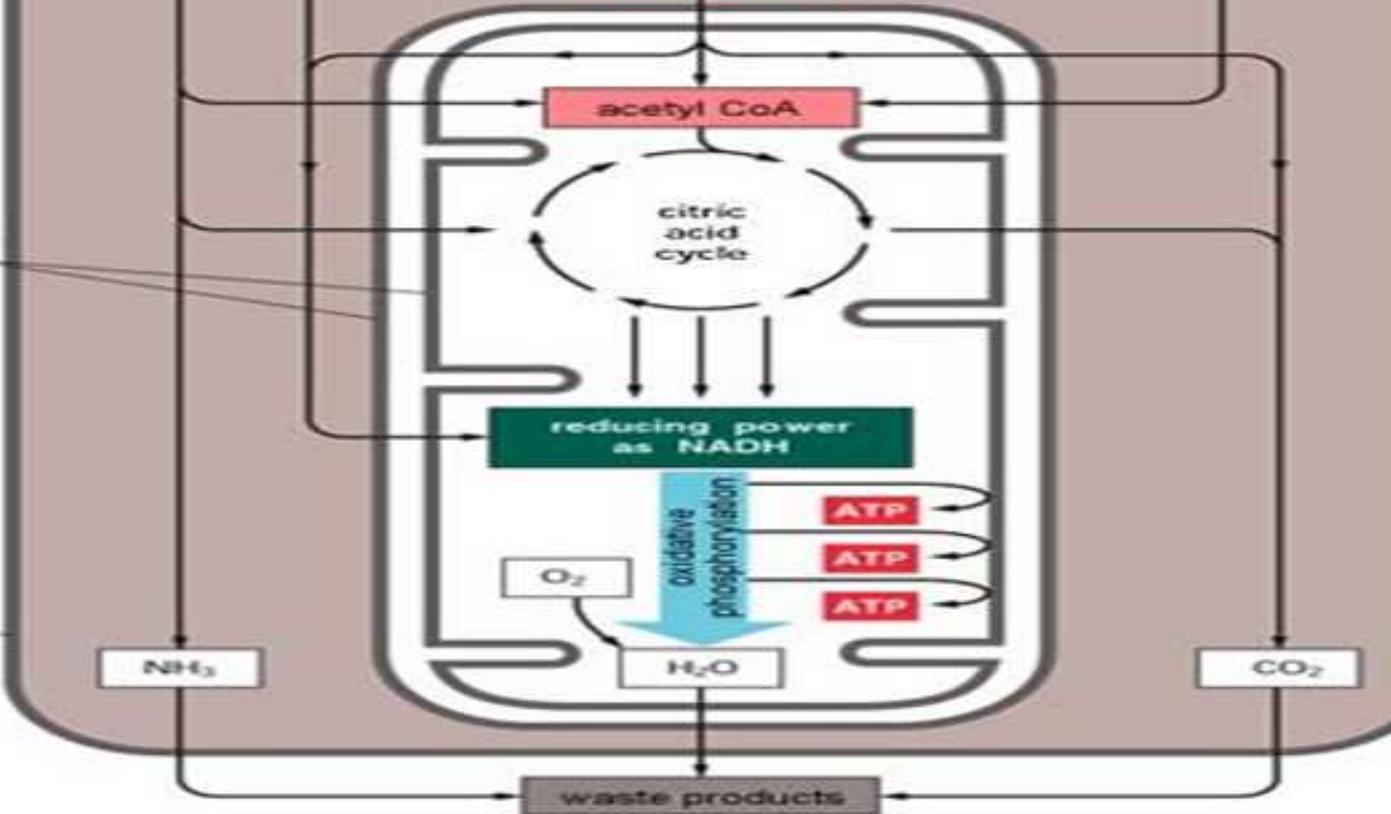
STAGE 1:
BREAKDOWN
OF LARGE
MACROMOLECULES
TO SIMPLE
SUBUNITS



STAGE 2:
BREAKDOWN OF
SIMPLE SUBUNITS
TO ACETYL CoA
ACCOMPANIED BY
PRODUCTION OF
LIMITED AMOUNTS
OF ATP AND NADH



STAGE 3:
COMPLETE
OXIDATION
OF ACETYL
CoA TO H₂O
AND CO₂
ACCOMPANIED
BY PRODUCTION
OF LARGE AMOUNTS
OF NADH AND ATP
IN MITOCHONDRION

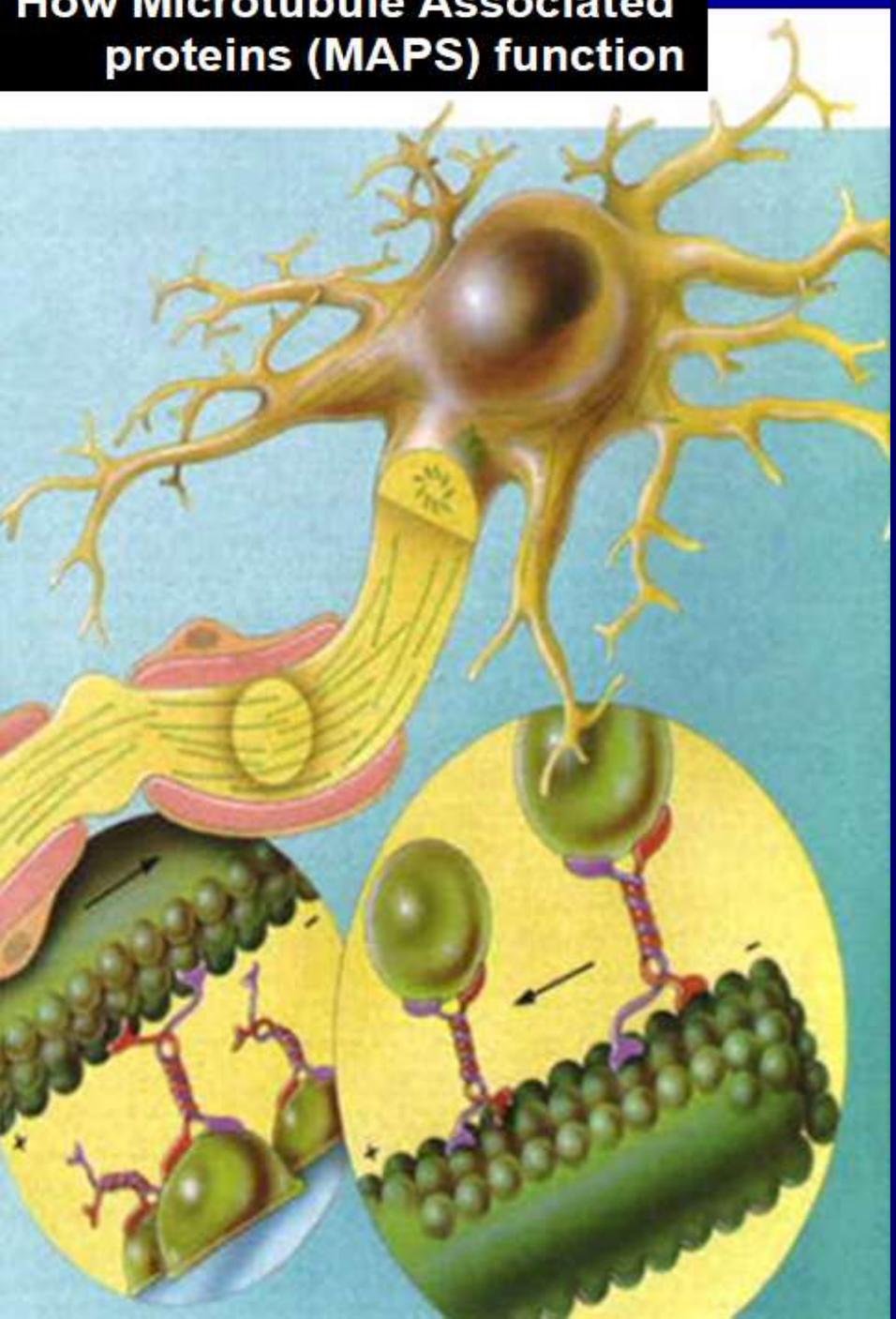


mitochondrial membranes

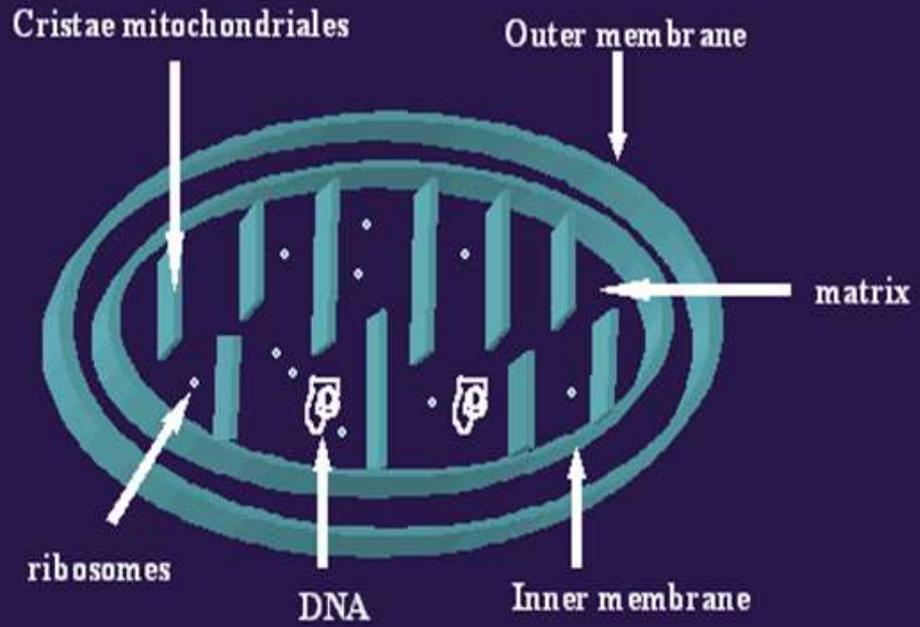
plasma membrane of eucaryotic cell

waste products

How Microtubule Associated proteins (MAPS) function



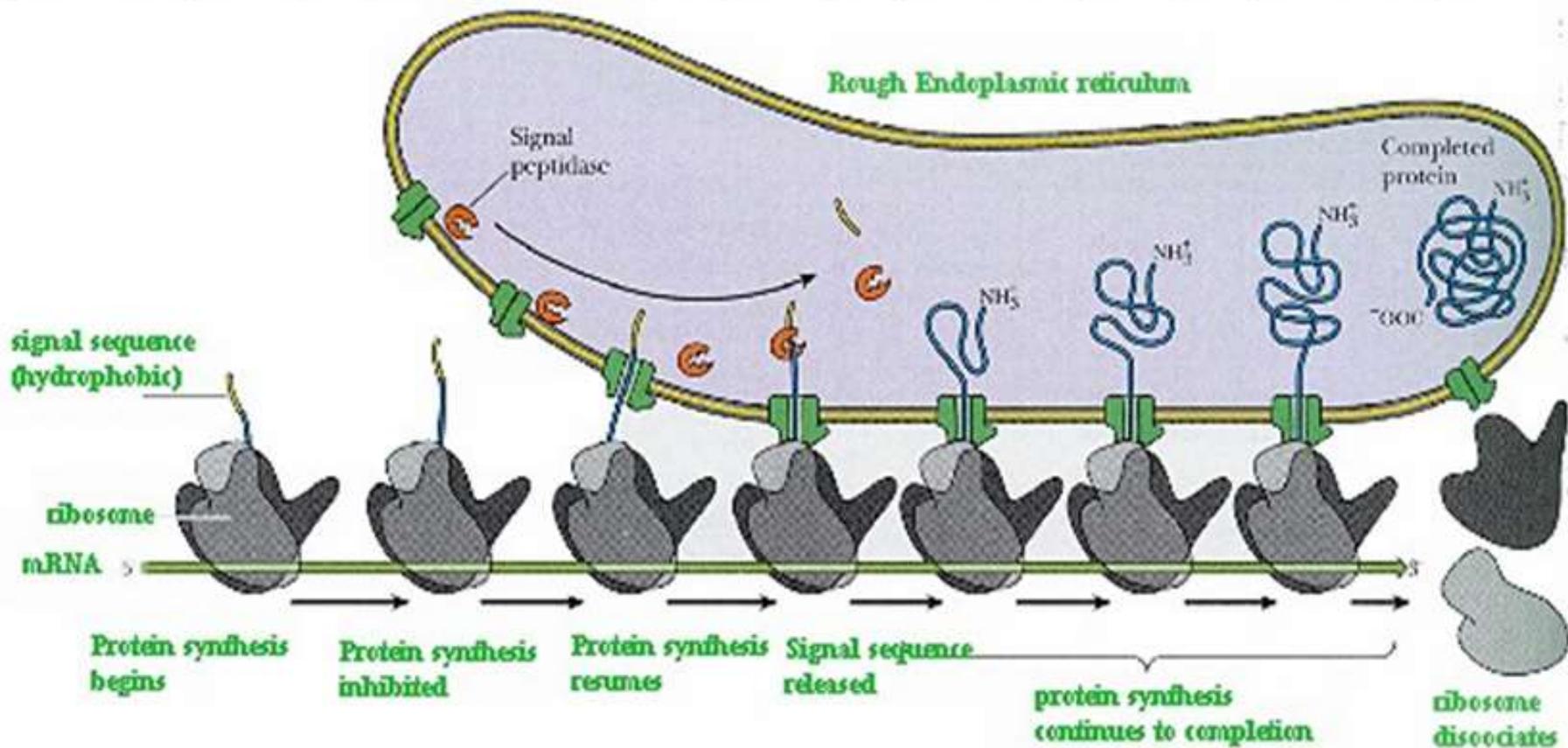
Mitochondrial Compartments

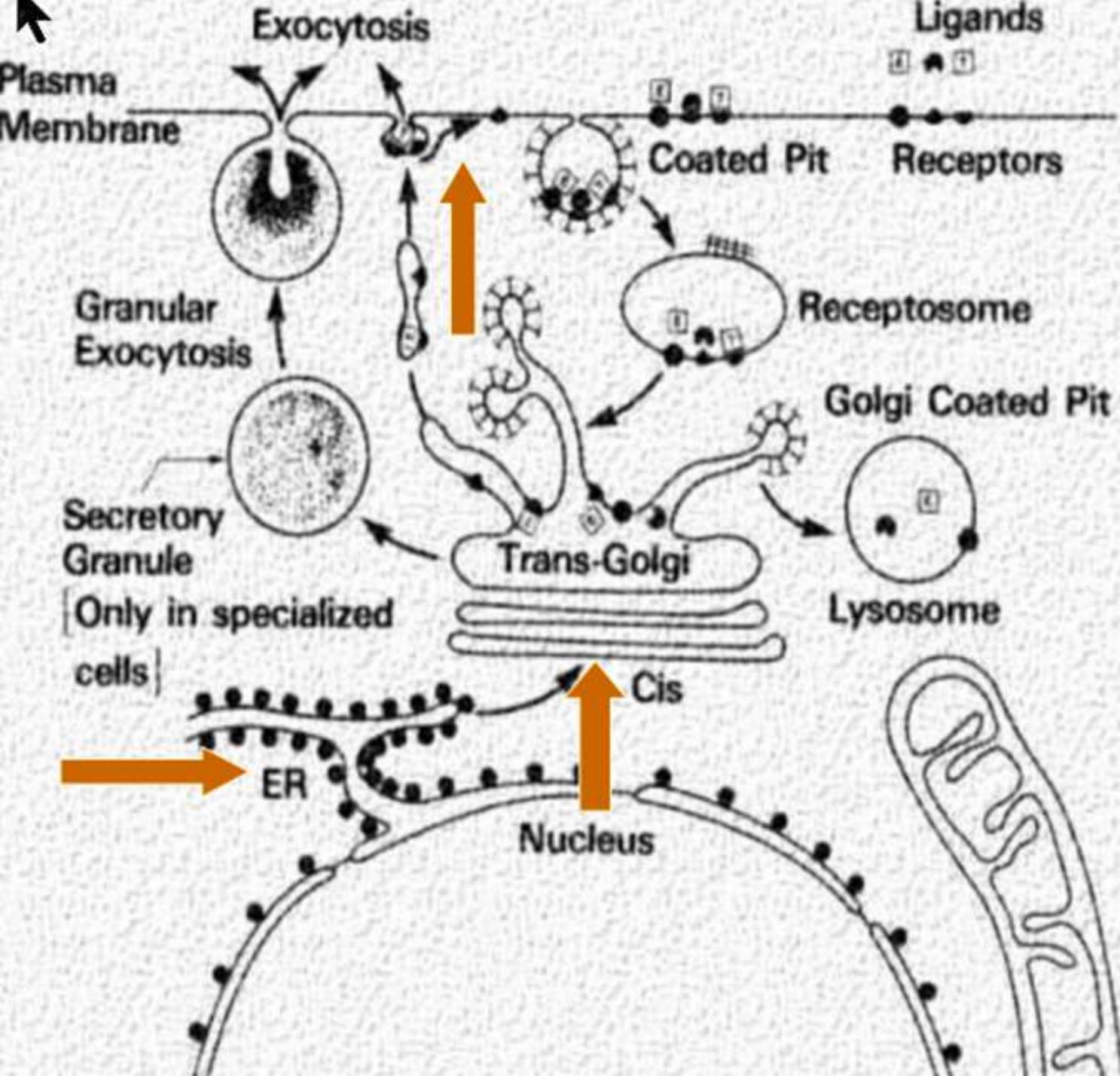


How do proteins translocate into the lumen of the rough endoplasmic reticulum?

Number of Visitors to this site since August 17, 1997:

81379





Receptors made in ER

Receptors move to Golgi complex on membranes of vesicles

Receptors move to surface

Acts 14:17; "Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

All of these and many more are required in every living cell!

What are the chances of this happening by accident?

How does this Compare to a watch?



Rom 1:19; “because that which is known about God is evident within them;
for God made it evident to them.”

The solar system, the earth and natural processes are finely tuned and designed to support life and make it pleasant and bountiful for those who work hard and avoid criminal behaviours. This is testimony to the goodness of God.

Gentiles had their laws from God that they had received through Noah.

Did God always accept their worship if they loved Him and tried to the best of their knowledge to please Him?.

Rom. 1:20; “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

Intellect.
Will.
Forethought.
Power.
Personality.
Deity.

Such a **designer** must be sufficient to account for the design.

Rom 1:19; “because that which is known about God is **evident within them;**
for God made it evident to them.”

**Significance, Freedom, Moral motions,
Creativity, Love:-
= personal, spiritual beings.**

**The study of apologetics is divided into two fields.
One is the study of Natural Theology and
the other is the field of Evidences of the Christian Religion.**

**In Natural Theology we study the evidences for the existence
of God apart from the testimony of the Word of God.
One of the argument that we use is the argument of design.**

**In the area of Christian Evidences, the reasons for believing
that God's Special Revelation (in Scripture the Incarnation,
and the Resurrection) is trustworthy are examined.
Care must be exercised that the **proper weight**
is given to both of God's revelation, of Himself.**

Acts 14:17; "Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Paul is still telling the Lystrians what the "the Living God" was continually doing. Not only was He Creator, but He is active in History.

"IN THAT HE DID GOOD." By doing good, God gave evidence of Himself. The Present participle implies God was always doing good. The particular ways He did good will be specified in the next two phrases.

GAVE US RAIN FROM HEAVEN AND FRUITFUL SEASONS.

God has always been taking care of us. James 5:7; At one point the Greeks believe that Zeus was the sender of the rains and all the goods. Paul said: I am not Zeus, and the one sending all the goodness is God.

God, the one who does all of this is not just any idol. Idols are mute and deaf. They do not feel or listen. God can give us all that we ask Him. James 1:17;

Acts 14:18; “And with these sayings they could scarcely restrain the multitudes from sacrificing to them.”

With the arguments just recorded in verses 15-17; The Lystrians were so fully convinced by the miracle that the gods had appeared, and were so anxious to do them the proper honour, that **Paul and Barnabas** barely could keep them from going ahead with the sacrifice of the animals.

Sometimes it is very hard to convince the masses that God is looking for true worshippers to worship Him in spirit and in truth. People in today's world have the need to worship something! When they do it, they often pick wrong.

We all have the responsibility to teach people about God in all the truth and **to show them who is the true God.**

First Missionary Journey

Part 4

Iconium to Lystra

Acts 14:1 to 14:18;

Prepared by

Graeme Morrison

graemestudy@gmail.com

<http://www.graemebibleresources.com>

Next in the series:-

Lystra to Antioch in Syria Acts 14:19; to 14:28;

BIBLE STUDY

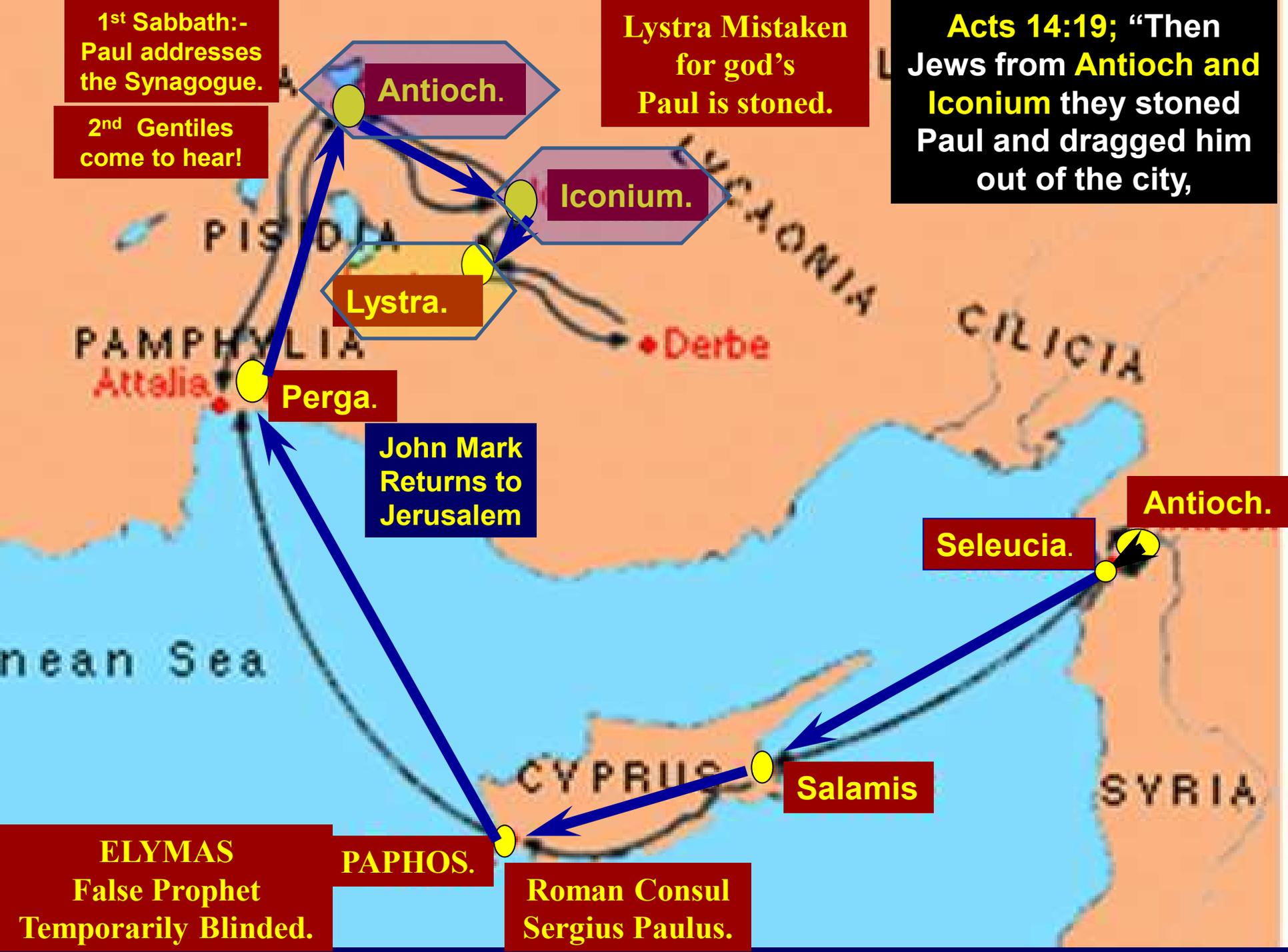
First Missionary Journey.

Part 5

Lystra to Antioch in Syria

Acts 14:19; to 14:28:





1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra Mistaken
for god's
Paul is stoned.

Acts 14:19; "Then
Jews from **Antioch and**
Iconium they stoned
Paul and dragged him
out of the city,

Iconium.

Lystra.

Perga.
Attalia.

John Mark
Returns to
Jerusalem

Seleucia.
Antioch.

Mediterranean Sea

Salamis

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.



Acts 14:19; “Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.”

We must suppose an interval of time passed between verses 18 and 19; The reaction is so violent and we don't see that before. They wanted to offer sacrifices to the apostles and now, they are grabbing stones to kill them.

We may picture Paul as carrying on his evangelistic labours day by day, and in due time a congregation is planted.

In the meantime, news of that strange scene where men were about to be worshipped as gods spread like wildfire from city to city until it reached the ears of **Paul's enemies in Iconium and Pisidian Antioch.**

Not satisfied with having driven Paul and Barnabas from their region, a number of the Jews urged on by hatred for Paul's message, made a swift journey to Lystra. **Persecutors often exhibit **more zeal for an evil cause** than **Christians** do for **His cause.****

Acts 14:19; “Then **Jews from Antioch and Iconium** came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.”

These enemies of the Gospel came a distance of **over 100 miles** in order to continue their active opposition to Paul and Barnabas, and to keep Lycaonians from becoming involved in this new religion.

“having won over the multitudes.” The Greek word here is **“persuaded.”** to persuade the populace they may have argued that **Paul and Barnabas were impostors.**

Sometimes it is so easy to persuade the multitudes to change their minds.

Many were probably screaming and yelling:-
“god has come down to earth.”

Now, they are ready to stone the apostles to death.

Acts 14:19; “Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, **they stoned Paul and dragged him out of the city, supposing him to be dead.**”



Acts 14:19; “Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, **they stoned Paul and dragged him out of the city, supposing him to be dead.**”

“They stoned Paul” — The visiting Jews did the stoning. They were satisfied that they were punishing a blasphemer. Paul had come preaching that men lived by grace rather than deeds of Law.

This sounded to the Jew like blasphemy against the Law, and they were merely carrying out the requirements of the Law when they put such a teacher to death. (Deut 13:10;17:5;) McGarvey has a vivid suggestion of how it happened:-

“knowing from the past experience how certainly Paul would escape their hands if he should learn what was afoot, they waited till he came forth as usual reach near the gateway, at which time they made a rush with stones already prepared, and pelted him to death in a moment. He fell inside the city gate.” (McGarvey, op. cit., p. 45.)

Acts 14:19; “Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, **they stoned Paul and dragged him out of the city, supposing him to be dead.**”

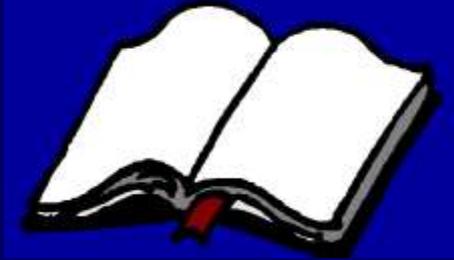
“dragged him out of the city” As a last indignity, two or three of the rudest and strongest of the crowd removed the body. Seizing it by the hands and perhaps by the feet, they dragged him to a place outside the city walls, where his body was left, like the carcass of a dead beast, to any fate which might await it.

Since **Lystra** was not a Jewish city, the Jews seem to have had no conscience against doing the actual stoning within its walls, (compare Acts 7:58;), but they would not leave the body there.

“Supposing him to be dead.” No one, including Paul himself, seems to know just how close to death's door, or on which side of it, he actually was. (2 Corinthians 12:2-3;)

Acts 14:19; “Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, **they stoned Paul and dragged him out of the city, supposing him to be dead.**”

Paul's Hardships.



“ . . .been in prison more frequently, been flogged more severely, and been exposed to death again and again.

24 Five times I received from the Jews the forty lashes minus one.

25 Three times I was beaten with rods, once I was stoned.” 2 Cor 11:22-29; (NIV)

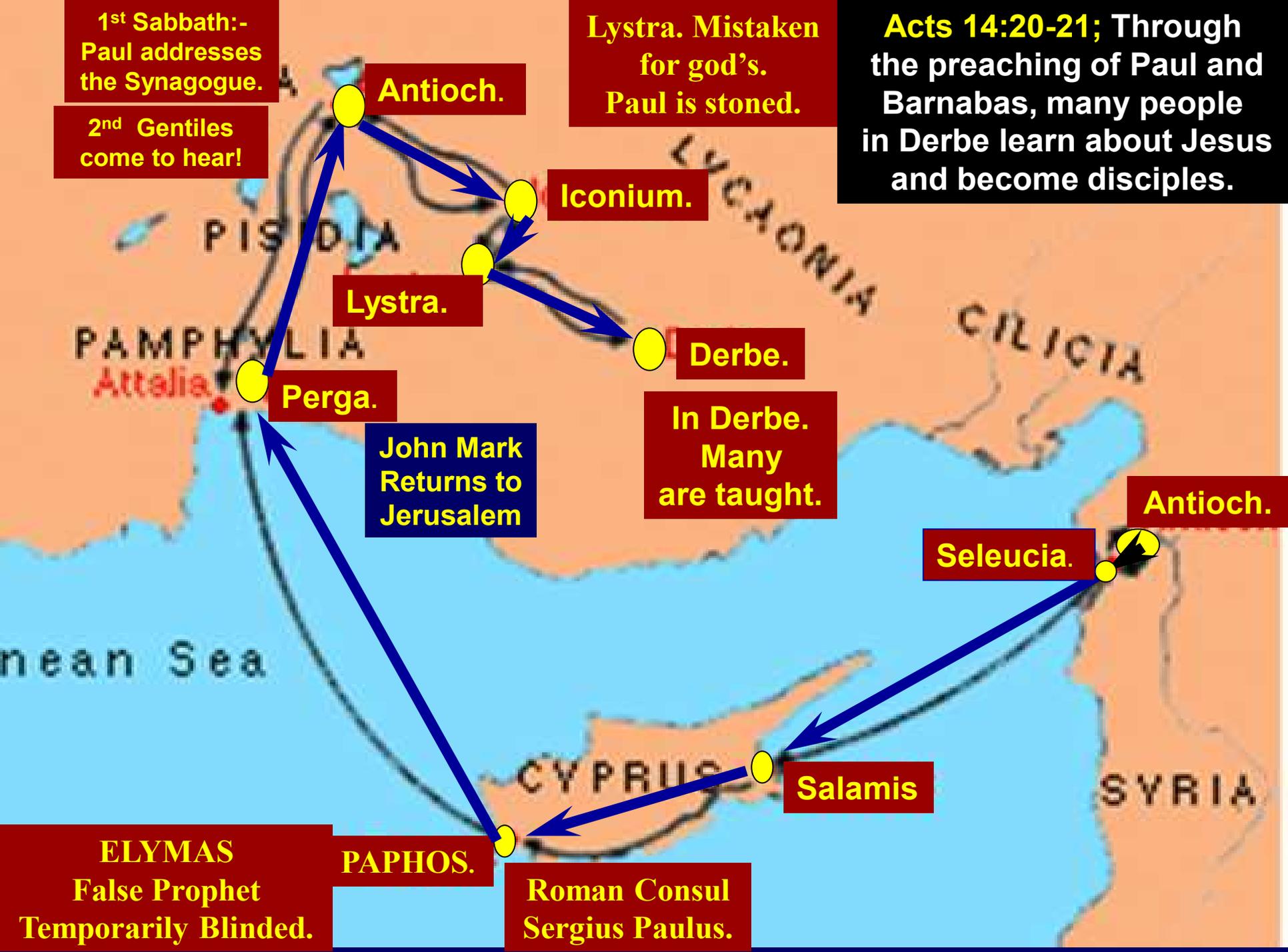
Acts 14:20; “However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.”

This verse is the first indication of evangelistic success in Lystra. This group of sorrowing disciples perhaps included Timothy who was from Lystra, (Acts 16:1;)

This event seems to be reflected in Paul's later reference to Timothy's tears, (2 Timothy 1:4.) and in the fact that they had observed Paul's sufferings and persecutions in this area. (2 Timothy 3:10-11;)

The Christians apparently agreed with the idea that Paul was dead or they would have been nursing his wounds rather than just standing about.

There evidently was no way they could prevent the attack on Paul; but when that it is over, they have come, it would seem, with the purpose of giving Paul's body a decent burial.



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra. Mistaken
for god's.
Paul is stoned.

Acts 14:20-21; Through
the preaching of Paul and
Barnabas, many people
in Derbe learn about Jesus
and become disciples.

Iconium.

Lystra.

Derbe.

In Derbe.
Many
are taught.

Perga.

John Mark
Returns to
Jerusalem

Antioch.

Seleucia.

Salamis

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.

Mediterranean Sea

PISIDIA

PAMPHYLIA

Attalia

LYCAONIA

CILICIA

CYPRIUS

SYRIA

Acts 14:20; “However, when the disciples gathered around him, **he rose up and went into the city.** And the next day he departed with Barnabas to Derbe.”

His swift recovery from apparent death required something more than the recuperative powers of a clean and energetic body dominated by a courageous spirit.

The next day he went away with Barnabas to Derbe.

The opposition at **Lystra** was such (many of the towns people had wanted the preacher dead!) that it was useless to attempt to preach there longer.

A meeting with the Christians, however, after his supposed death, would have helped confirm them in their faith.

Once this was done, he departed to preach in another place.

Derbe was a town about 20 miles away to the southeast.

Paul makes the journey on the very next day indicates how wonderfully complete was the miracle.

the healing was complete and instantaneous, with no lingering after-effects.

Acts 14:20; “However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.”

Paul probably walking the whole way - 20 miles.

When we read this part of Luke's history, we can only marvel at the untold story of courage it contains. The roads along which they travelled are still dangerous.

History testifies to the fact that this entire region was infested with robbers and brigands.

The only hint we have as to the dangers of this period in his life, is found in 2 Cor 11:26;.

What dramatic books would have been written by some modern, popular preachers, if they had made such a journey as this!

Acts 14:20; **“However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.”**

The preaching in Derby is summed up in 14 words!

Nothing out of the ordinary happened there:-

Except that they made MANY disciples.

We don't know how long Paul stayed but since the beginning and end of this first missionary journey are voyages at sea, and as those would not be made during the winter

We can conclude that one and most likely two winters were spent in the highlands of Galatia, perhaps one at Iconium and another here at Derbe.

It seems that they were not disturbed by the Jews at Derbe as they had been in earlier ministries.

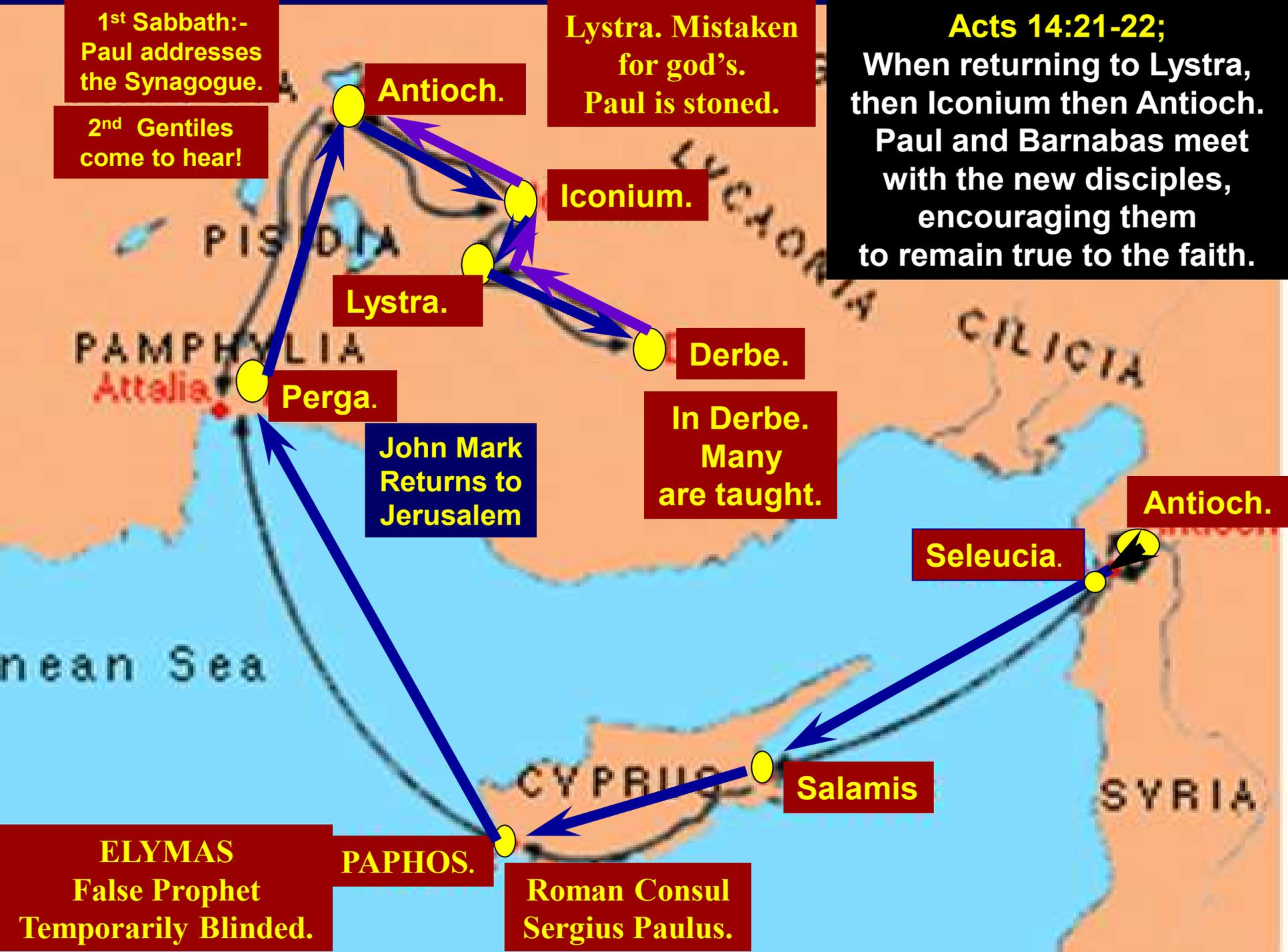
The testimony of Luke is that they **converted many disciples.
(Gaius was from Derbe. Acts 20:4;)**

Acts 14:20; “**However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.**”

The question might have arisen as to where to go next, because when they reached **Derbe** they reached the limits of the Roman province .

it is an interesting fact that, although the record tells us that Paul and his company turned back and re-traced their steps to **LYSTRA, ICONIUM and PISIDIAN- ANTIOCH.**

They were actually closer to Paul's hometown of **TARSUS**, at that point in Derbe, **than he was to Pisidian Antioch.**



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra. Mistaken
for god's.
Paul is stoned.

Acts 14:21-22;
When returning to Lystra,
then Iconium then Antioch.
Paul and Barnabas meet
with the new disciples,
encouraging them
to remain true to the faith.

Iconium.

Lystra.

Derbe.

Perga.
Attalia.

John Mark
Returns to
Jerusalem

In Derbe.
Many
are taught.

Antioch.

Seleucia.

Mediterranean Sea

Salamis

SYRIA

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.

Acts 14:21; “And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch.”

Paul might have excused himself, on account of his physical condition, for taking the road which led through the **CILICIAN GATES**, the pass through the **TAURUS MOUNTAINS**, to his home in **TARSUS** and the brethren in that city.

It would also have the quickest way back to Syrian **ANTIOCH**, from where the journey had begun. But he did not choose that route.

Have you any idea of **the size of the TAURUS MOUNTAIN RANGE?** Anyone who has seen the **ALPS** or the **ROCKIES** in the **U.S.A** or **CANADA**, may have some idea;

The **Taurus range runs for 800 miles.**

Beginning in PISIDIA and curving upwards into ARMENIA.

Acts 14:21; “And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch.”

At its narrowest point, the range is 30 miles wide.

At the EASTERN end - 120 miles wide.

This is where the pass known as the **CILICIAN GATES**, formed a link between Europe and Asia.

Paul felt concern for the newly converted brethren and the newly-planted congregation.

Paul chose to re-trace his steps.

**20 miles, back to Lystra,
where they had stoned him.**

Acts 14:21; “And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch.”

Then 40 miles, back to Iconium,
where he had been forced to leave in a hurry.

80 miles, back to Pisidian Antioch,
from where he had also been driven out.

Then, the worst stretch of the entire journey;
100 miles down the mountains to PERGA
and the sea-voyage home to Syria.

Paul did it, in order to do what is recorded in:-
v 22-23; **"Strengthening" by teaching.**
"Exhorting" encouraging the disciples.

Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

It would take no little courage for the apostles to return to these very cities where they have been persecuted and stoned, yet in the face of danger they return.

Why? One of the most important points of Paul's missionary method comes into view at this time. Not only are men to be won to Christ, but the converts must be conserved! The welfare of the infant congregation was considered to be more important than their own physical safety.

strengthening the souls of the disciples:- Some of the older translations read **Confirming the souls of the disciples.”**

Now some religious bodies have an ordinance they call "confirmation.**"**

Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

“According to **Roman Catholic theology**:- Sanctifying grace is increased in the soul and a **special sacramental grace** consisting of the **seven gifts of the Holy Spirit** is **conferred upon a recipient at the time of confirmation.**”

“In the **Lutheran Church**:- Confirmation is a rite rather than a sacrament, and the recipient offers it as a **confirmation in his own heart** of those **baptismal vows** which his parents assumed in his behalf.”

“The modern idea of confirmation (of which the Catholic and Lutheran examples given above are typical) is completely forward, or extremely advanced beyond degree, to that which is taught in the New Testament.” (Reece)

Both these **present-day concepts** are based on false Premises! **Roman Catholic** on a “**second work of grace,**” and the **Lutheran** on the **false doctrine of infant sprinkling.**

Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

In this context, **"strengthening" "encouraging" and "appointing")** means simply that **they were established, strengthened in the faith** by the **presentation of the truth**, by the **examples of the apostles**, and by the **selecting of men to be spiritual leaders in the congregations.**

They lived in the midst of many temptations and dangers. Family ties had been broken. Social ties had been broken.

They needed encouragement.

This is what they received from the returning missionaries.

continue in the faith: Here is another place in Acts where we must choose between **"faith"** as a personal belief, or as a body of doctrine. (Compare Acts 3:16; 6:5, 7; 13:8;)

They are already Christians, and the preachers are encouraging them to stay that way. (At Acts 13:43; there was another phrase that may be similar. There the preachers encouraged the believers to **continue in the grace of God.**)

Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

Through many tribulations: We have the exact words of the preachers recorded here. They are warning the brethren of **impending persecutions** that will be inflicted on them.

This is the first mention in Acts of the **"tribulations"** that believers must be prepared to face.
(Luke 14:27; Matthew 5:11;)

"Must" is a translation of dei, **"it is necessary."**
God has so willed that His children enter the eternal kingdom after suffering much affliction.

The Scriptures elsewhere abundantly teach that **we must suffer with Christ if we would reign with him.** (2 Timothy 2:11-12; 3:12;)

Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

The expression **"WE MUST ENTER THE KINGDOM OF GOD."** points to a future phase of the kingdom, into which we have **NOT YET** entered.

2 Peter.1:11; expresses the same thought
"an entrance shall be supplied into the eternal kingdom."

We know the phrase "kingdom of God" has different meanings in the Scriptures. We know the Jews of Old Testament times enjoyed, possessed, and were in the kingdom of God on earth (the Theocratic kingdom).

We are in the kingdom NOW! Col.1:13; Rev 11:6; Rev 1:9;

When the Gospel age ends, the eternal kingdom will be ushered in, the final phase of the kingdom; and we must remain faithful, waiting for that time.

Matt 19:24; Mark 9:47; Mark 10:24-25; John 3:5; 2 Peter 1:11;



Acts 14:22; “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

This is the eternal, heavenly kingdom about which Paul is talking as he returns to the churches, to encourage them to be faithful unto death.

The Christians at **Lystra, Iconium, and **Pisidian Antioch** were made to realize that the prize of the upward call in Christ Jesus is worth all the suffering and hardships along the way.**

Rom 8:18; “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.”

The will be church triumphant With this hope, they were made strong to endure whatever tribulation came their way.

We might learn from this passage two things that are necessary for every Christian to do:- grow in the faith, and to recognize the fact that sometimes we need to have trials and tribulations to help us grow.



Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

Various interpretations have been given the word **"appointed."** Often **the kind of church government used** by the writer will colour his comments on this passage.

In the present age, there are **three forms of church government**, recognized by the courts. Episcopal, Presbyterian, and Congregational.

Under the **Episcopal form** (such as in the **Roman Catholic church, etc.**), where there is **a belief in apostolic succession.**

Acts 14:23; is explained to mean that the apostles laid hands on certain candidates in an ordination service, a service by which the candidates are officially put in office.

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

Writers who favour the **Presbyterian form of government**, where **presbyters** (as representatives of the people) give orders and directions, **see the apostles as giving directions to the church as to who were to be chosen as elders.**

Writers who favour the **Congregational form of church government**, where the congregation has a voice in the affairs of the congregation.

They have held that this passage implies **a selection of elders by the members of the Congregations.**

The election being under the oversight of the apostles.

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

The word **"appoint" (cheirotonesantes)**! The word is a compound of two words, **"hand"** and **"to stretch,"** and so the word literally means **"to stretch the hands."**

From this literal meaning, the word came to signify to **"choose or appoint by a show of hands,"** and finally **"to elect or appoint by any means."**

Another place in the New Testament, 2 Corinthians 8:19; where it is applied to Luke and translated, **"who was chosen by the churches** (that is, elected by the suffrage of the churches) **to travel with us.**

(A compound form of the same verb appears at Acts 10:41; and is translated **"chosen."**)

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

The selection of elders, found here **in Acts**, and the passage in **Titus 1:5**; where the evangelist is given instruction to "**ordain (kathistemi)** elders in every church.

(Kathistemi seems to refer to an ordination service following a selection by the congregation, and does not at all exclude a voice by the people in the selection.)

Concerning the selection of other leaders, **there is Acts 1**; where the people have an opportunity to nominate someone to take the place of Judas.

There is Acts 6; where the selection of the servers was made by the congregation under the direction of the apostles.

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

We may be reasonably sure that the selection of the elders here in Acts 14 was **made by the congregation under the direction of the apostles** who set forth the **qualifications**.

What we should see is an ordination service following the congregational vote, an ordination service in which Paul and Barnabas stretched forth their hands as they laid hands on each of the men who had been chosen to be elders.

"Elders in every congregation." Nothing has been definitely said about congregations before this point in connection with the first missionary journey.

Since they are referred to in the plural, we are left to reason that at least in every city where the missionaries preached, one or more congregations had been founded.

Acts 14:23; “So when **they had appointed elders** in every **congregation**, praying with fasting, they commended them to the Lord in whom they had believed.”

"Elders in every congregation." Did you see it?

Elders (plural) in every congregation (singular).

In each congregation there is to be more than one elder.

(Titus 1:5; Acts 20:17;)

The New Testament knows nothing of a ruling elder
in any congregation, such as we find in many
of our congregations today (one man who, because
of the money he gives or because he is the patriarch,
is considered to be the "leader" in the congregation,
and what he says goes).

**In 1 Timothy 3:6; Paul, giving the qualifications
for the office of elder, says the man appointed
is **not to be a "new convert,** lest he become conceited."**

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

The church is the body of Christ and a man cannot be a Christian without being a member of His body. Nor can a man be a Christian without being a member of a local congregation, than can a fish live outside water. Before God created the living things in the beginning, He already had an environment for them.

Before God created us as a new creature, He had an environment ready for us, the Church. Remember how the first converts on the day of Pentecost were immediately joined together (added) into a congregation? (Acts 2:41;)

There is a purpose for assembling regularly with the brethren. Hebrews 10:23-25; indicates it is so you can encourage each other to love and good works.

Ephesians 4 indicates that the body is to build itself up in love. Congregational life is vitally important.

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

Even after their return, Paul and Barnabas could not stay with the congregations indefinitely. **If the congregations were to continue, thrive, and grow, they must have responsible leadership of their own.** Hence, “they appointed elders in every congregations.”

As this appears to be the first appointment of elders in these Galatian congregations, it would seem to follow that the Christians had in the meantime met, and taught, and baptized, and had broken bread without elders.

Elders, are important for the permanence of congregation but there can be a congregation without having such leaders.

This leads to the thought that it is not wise, in our judgment, in newly planted congregations to select men to be elders or deacons, especially when the men are not qualified.

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

The office of **an Elder** is one that is **approved by the Godhead** the **three names used describe one person.**

Elder - presbuteros.

An Elder is described as God's steward. Titus 1:7;

Pastor - poimen.

The Pastor is an office held with the Son's approval. Ephesians 4:11;

Bishop - episkopos.

A Bishop (overseer) is appointed through the work of the Holy Spirit. Acts 20:28;

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

When elders are appointed there should be at least two elders in any congregation.

Elders qualifications are discussed in Tit 1:5-1-9; and Tim 3:1-7;

1. “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires {to do.} 2. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach.”
3. “not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4. {He must be} one who manages his own household well, keeping his children under control with all dignity 5. (but if a man does not know how to manage his own household, how will he take care of the church of God?),”
6. “{and} not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.
7. And he must have a good reputation with those outside {the church,} so that he will not fall into reproach and the snare of the devil.”

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

Their **role** is described in their Bible names.

An Elder is - older and experienced in the faith.

A Bishop is – a decision maker, manager of church affairs, and leader.

A Pastor - maintains a careful watch for the spiritual needs of all the members of the flock.

These **three descriptive terms** all describe **one man** and **there had to be always at least two men in this role** which is to feed, tend, and protect the congregation. Acts 20:28;

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

**It has to be said that in New Testament times,
a congregation without elders
was the exception, not the rule.**

**The congregation in Judea had elders Acts 11:30;
The congregation in Jerusalem had elders Acts 15;
The congregation Ephesus had elders Acts 21:18;
The congregation in Crete had elders Titus 1:5;**

**Each city had at least one congregation and each
congregation had men who met the qualifications
Paul gives in 1 Timothy 3 and Titus 1;**

Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

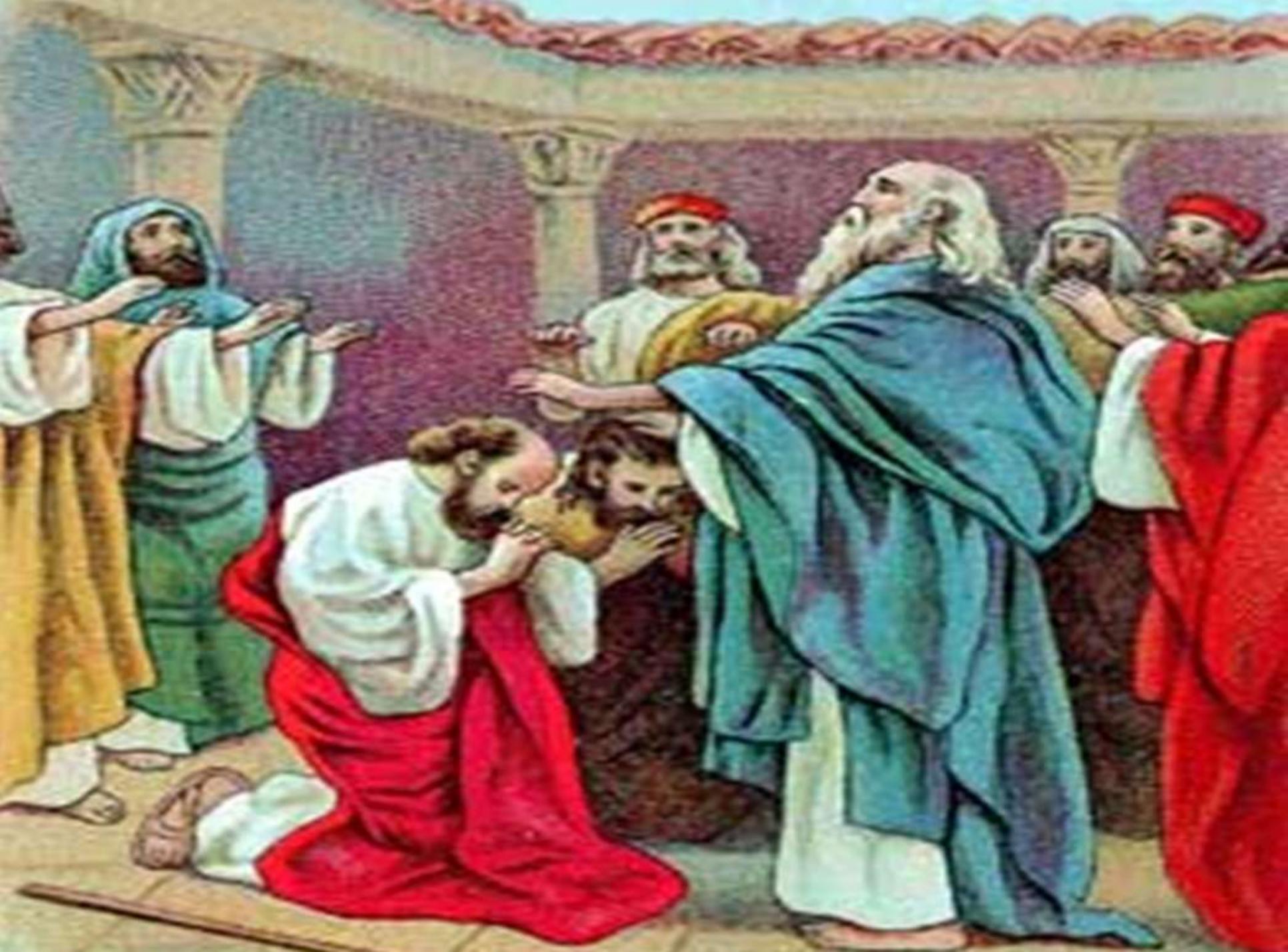
In places where there had been Jewish Synagogues

The elders possibly came from the disciples who used to be members of the Jewish synagogue.

These were Jews and the Gentiles who had been circumcised and were faithful worshippers of God.

These men would know the scriptures and have experience in worshipping and serving God.

Remember that the qualifications for eldership, as found in Timothy and Titus, were laid down to enable congregations themselves
TO CHOOSE QUALIFIED MEN.



Acts 14:23; “So when **they had appointed elders** in every congregation, praying with fasting, they commended them to the Lord in whom they had believed.”

In Acts 14:23; No such list of qualifications had been given, so early in the church's history, and so here, we find an **INSPIRED APOSTLE** making the choice for them.

Notice that Luke tells us that these congregations **HAD ELDERS APPOINTED FOR THEM!**

Indeed, ELLICOTT states that “the work was **ENTIRELY AMONG THE GENTILES** in these places.”

What I am saying is that there **WERE NO MEN** well-versed in the scriptures in such places as Lystra and DERBE.

Therefore Paul had no doubt laid his hands on them and given them gifts such as discernment etc, to enable them to do the job.

PRAYER

and

FASTING

Acts 14:23; “So when they had appointed elders in every church, and **prayed with fasting, they commended them to the Lord** in whom they had believed.”

The **appointment of elders** was not done without serious thought and without **prayer and fasting.**

I'm sure the **will of God** was considered in each case and **God's blessings** were invoked upon each man **for God to guide and bless him in this awesome task.**

Fasting was a time-tested and honoured way to show one's seriousness in seeking God's will and blessings. The Pharisees fasted twice a week.
(Luke 18:9-14;)

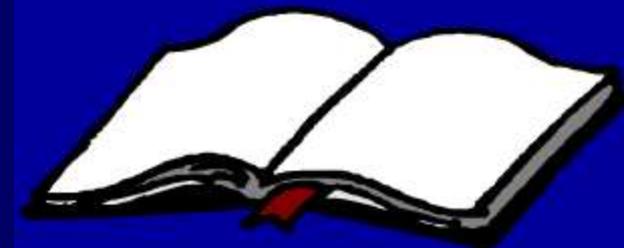


Acts 14:23; “So when they had appointed elders in every church, and **prayed with fasting, they commended them to the Lord** in whom they had believed.”

“Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting for forty days and forty nights, he was hungry.” Matt 4:1-2; NIV

**“When you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show men they are fasting.”
Matt 6:16; (NIV)**

“It is interesting to note that in Matthew 6:16; when Jesus speaks of fasting that He doesn’t say **“If” you fast but rather **“When”** you fast.”**



Acts 14:23; “So when they had appointed elders in every church, and **prayed with fasting, they commended them to the Lord** in whom they had believed.”

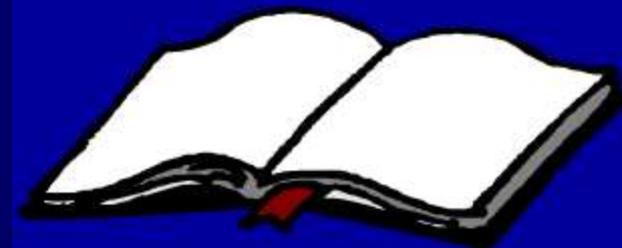
“...John's disciples came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"

“Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.

Matt 9:14-15; (NIV)

“While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

So after they had fasted and prayed.” - Acts 13:2-3; (NIV)



Acts 14:23; “So when they had appointed elders in every congregation, and **prayed with fasting, they commended them to the Lord** in whom they had believed.”

Should Christians “**Fast**” today?
What might **fasting ACCOMPLISH**?
When should **fasting** be done?

One of the big differences between fasting in the Old Testament and fasting in the New Testament was that **in the Old Testament the times of fasting were established.**

In the New Testament **there is no set situation in which to fast.**



Acts 14:23; “So when they had appointed elders in every church, and **prayed with fasting, they commended them to the Lord** in whom they had believed.”

Do we ask God to be part of every decision that we make as a congregation?

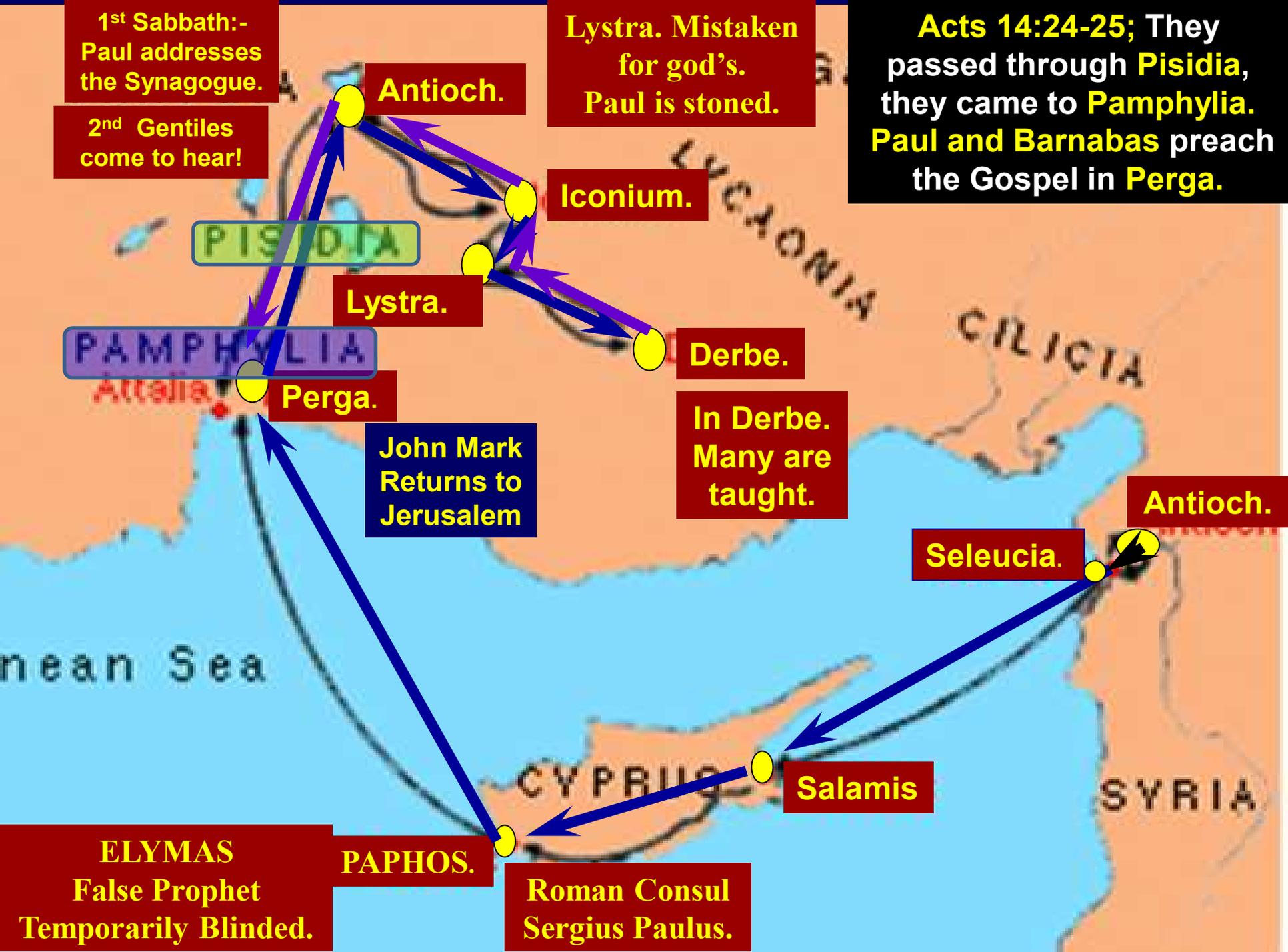
Do we ask God to be with us and work through us before going somewhere or before entering any task that would require a serious decisions in our life?

Paul was always making sure that God was there.

When they had prayed

they commended these men to God's care.

Paul and Barnabas committed these newly planted congregations to the care and guardianship of the Lord Jesus. The word "commend" is the word regularly used when one entrusts his money or property to someone else's care. Jesus had promised to be with the Church always, even to the end of the age. (Matthew 28:20;)



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra. Mistaken
for god's.
Paul is stoned.

Iconium.

Acts 14:24-25; They
passed through **Pisidia**,
they came to **Pamphylia**.
Paul and Barnabas preach
the Gospel in **Perga**.

PISIDIA

Lystra.

PAMPHYLIA

Derbe.

Perga.

In Derbe.
Many are
taught.

John Mark
Returns to
Jerusalem

Antioch.

Seleucia.

Mediterranean Sea

CYPRUS

Salamis

SYRIA

ELYMAS
False Prophet
Temporarily Blinded.

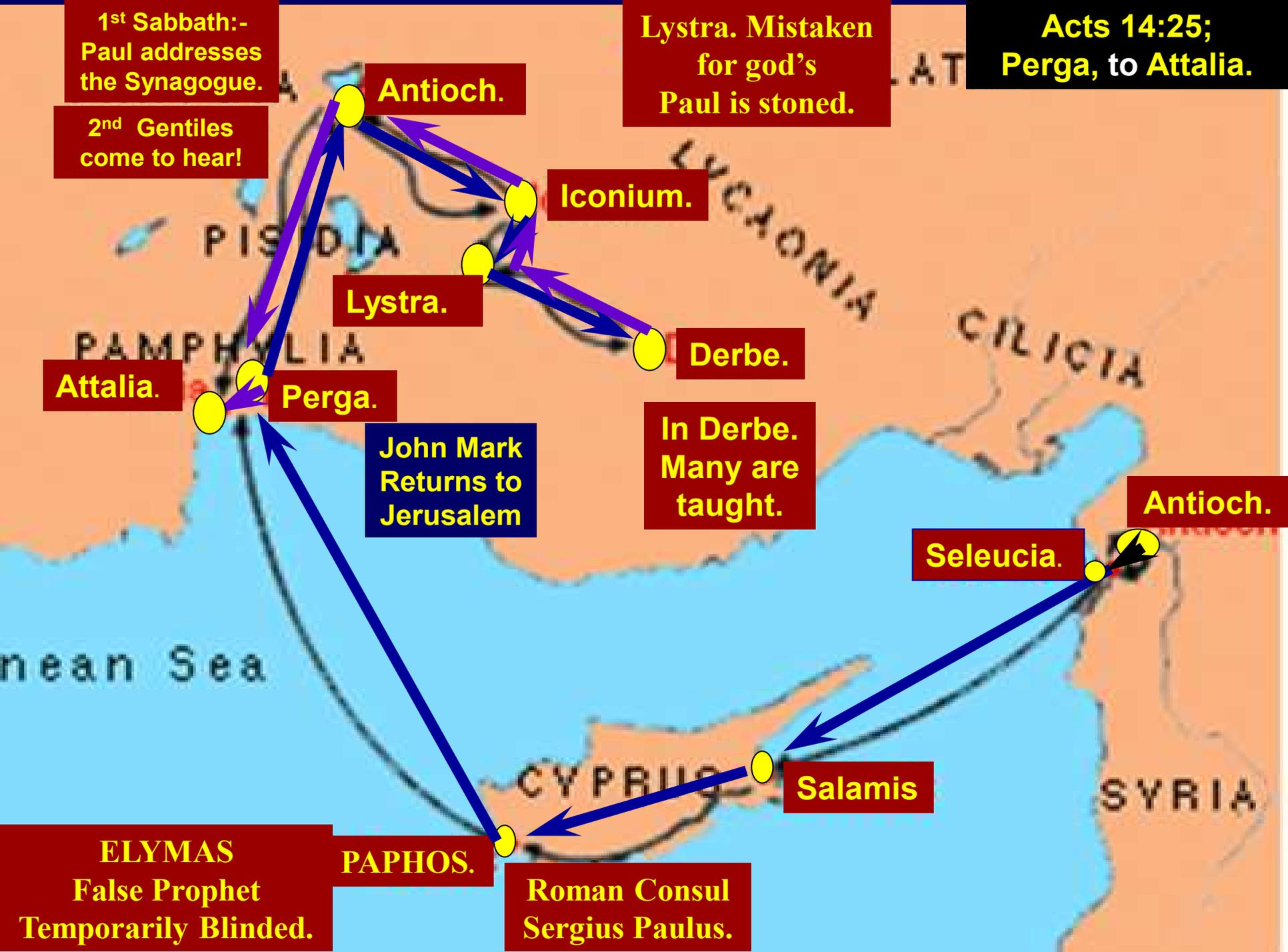
PAPHOS.

Roman Consul
Sergius Paulus.

Acts 14:24; “And after they had passed through Pisidia, they came to Pamphylia.”

It might mean that they made a missionary journey through Pisidia. Or it might simply be a summary of their activities since they started retracing their steps.

“came into Pamphylia.” Retracing the route by which they had come, (Acts 13:14;) Paul and Barnabas made their way toward the seacoast, till they came to the province of Pamphylia.



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Lystra. Mistaken
for god's
Paul is stoned.

Acts 14:25;
Perga, to Attalia.

Antioch.

Iconium.

Lystra.

Derbe.

Attalia.

Perga.

John Mark
Returns to
Jerusalem

In Derbe.
Many are
taught.

Antioch.

Seleucia.

Mediterranean Sea

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.

Salamis

SYRIA

CYPRIUS

PISIDIA

LYCAONIA

CILICIA

AT

Acts 14:25; “Now when they had preached the word in Perga, they went down to Attalia.”

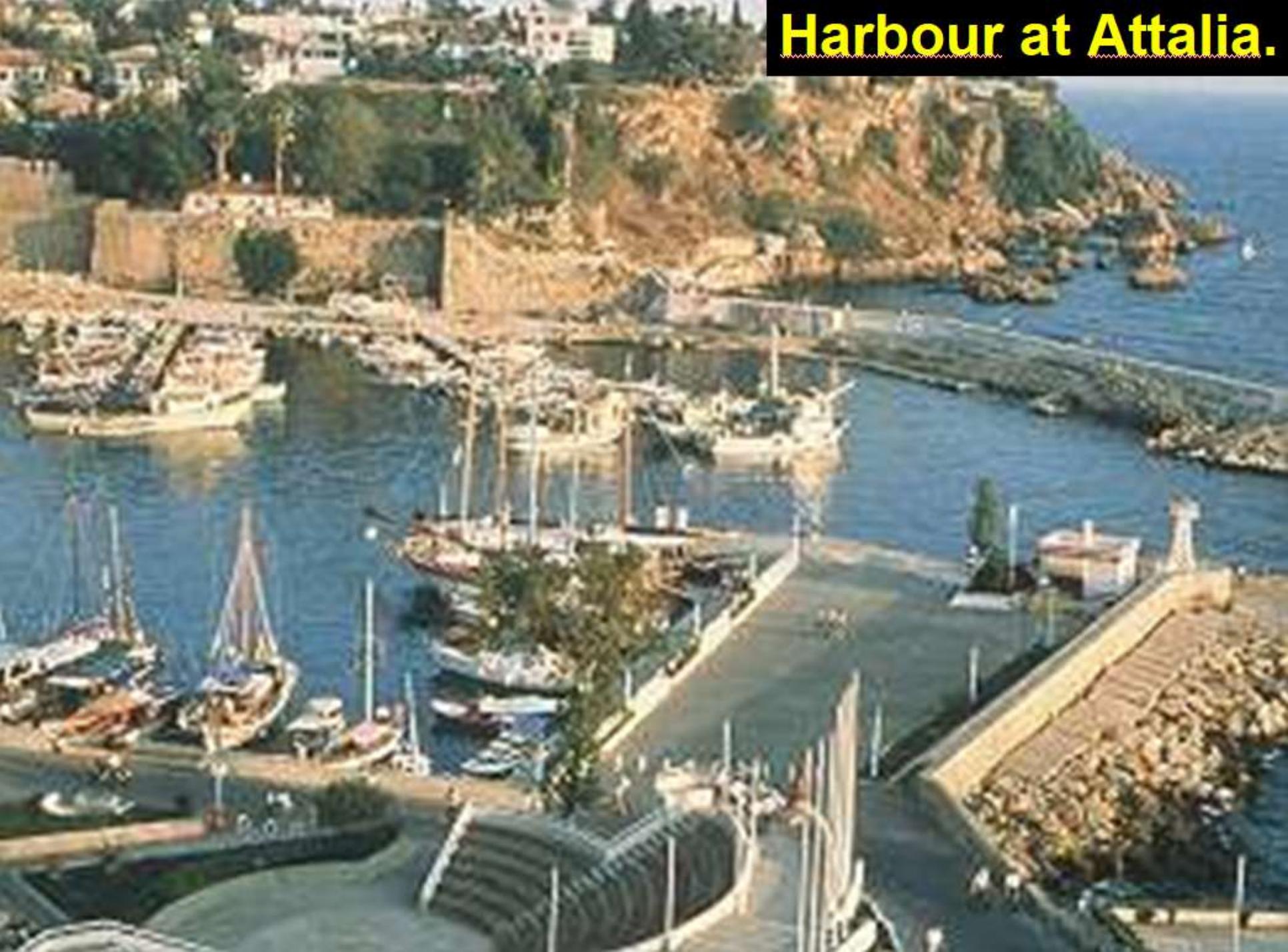
Apparently finding no ship bound for Syria in the **port of Perga**, the missionaries decide to go down to the sea coast, where they might have a better possibility of finding a ship on which they could book passage.

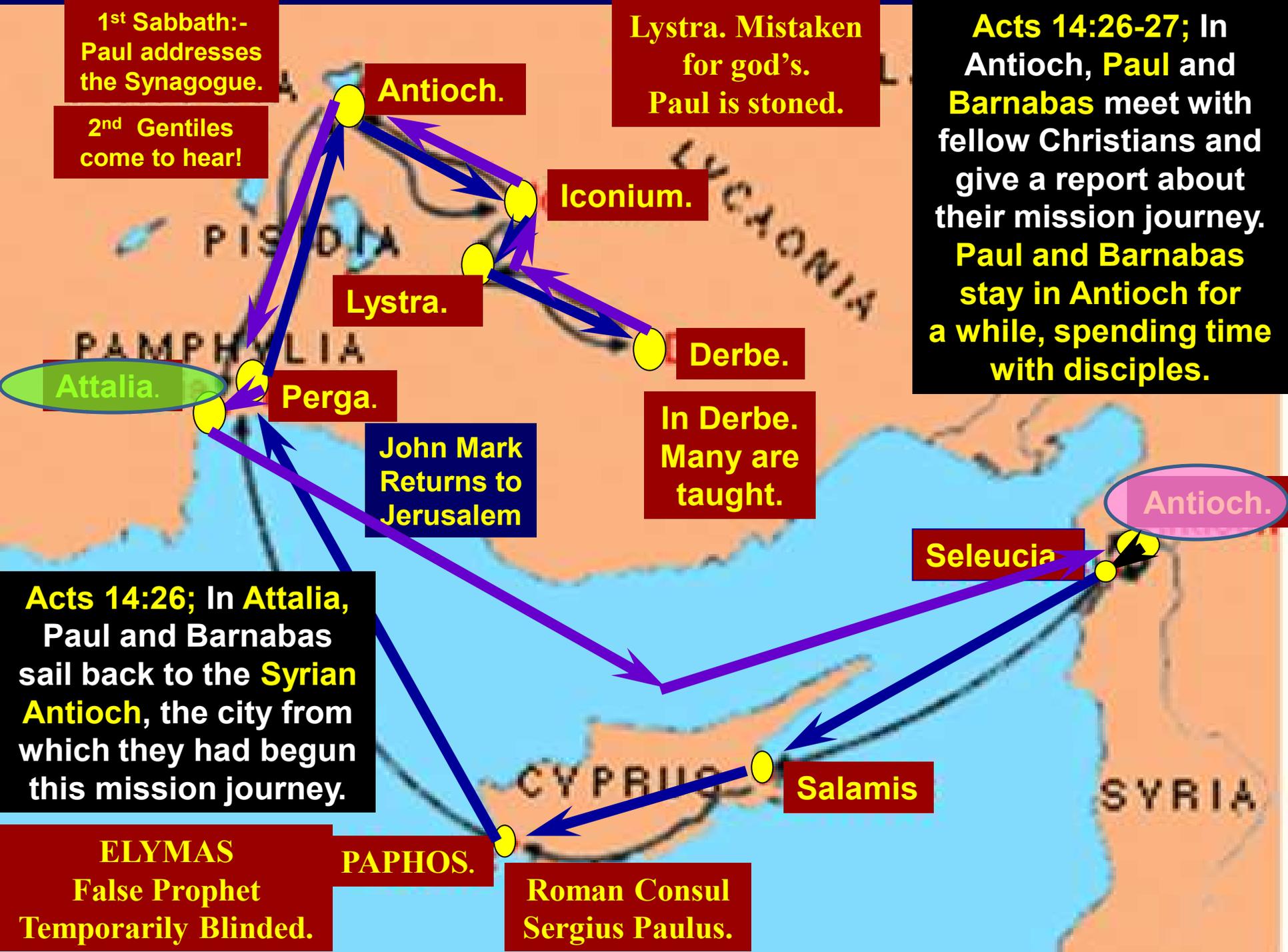
Attalia (The word is pronounced “**Att-a-LYE-a**” was a town on the seacoast, about 16 miles from **Perga**.)

On the inland trip they had sailed right up the **Cestrus river to Perga**, thus **bypassing Attalia.**)

Attalia was named after its founder, **Attalus II Philadelphus, King of Pergamus** from 159-138 B.C. He desired to have a port as convenient trade with Syria and Egypt as Troas was for commercial activities across Aegean.

Harbour at Attalia.





1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra. Mistaken
for god's.
Paul is stoned.

Iconium.

Lystra.

Derbe.

Perga.

John Mark
Returns to
Jerusalem

In Derbe.
Many are
taught.

Attalia.

Antioch.

Seleucia

Acts 14:26; In **Attalia**,
Paul and Barnabas
sail back to the **Syrian**
Antioch, the city from
which they had begun
this mission journey.

Salamis

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.

Acts 14:26-27; In
Antioch, **Paul** and
Barnabas meet with
fellow Christians and
give a report about
their mission journey.
Paul and Barnabas
stay in Antioch for
a while, spending time
with disciples.

Acts 14:26; “From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.”

Antioch of Syria, that is. Actually, they would have landed at **Seleucia**, the port which served Antioch of Syria. The voyage was direct from **Attalia, between Cyprus and Cilicia**.

They are now coming home. They had been "**commended to the grace of God**." The Church had committed these men to God's favour and protection during their perilous tour.

The Church had prayed **that God would care for them**, as Paul and Barnabas were beginning the tour, and probably the Church had also prayed for them while they were gone.
And God's grace was found to be sufficient.

They had **accomplished ("fulfilled"** the margin reads) the missionary task to which the Holy Spirit had called them.
(In our own lives, many times, it is the things that we have left undone that we are ashamed of.

Acts 14:27; “Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.”

“when they had arrived” It has been several years since the two left this city to begin their journey. Now they are **back "home."**

It is doubtful whether the congregation in Antioch had heard from Paul and Barnabas since the missionaries first left **Perga**. John Mark, on his return, may have brought them news of the journey to that point.

When, therefore, they appeared unheralded in the streets of the city, after an absence of three or four years, we may well suppose that they were met with hearty greetings and much questioning. (McGarvey, op. cit., p. 52.)

Paul and Barnabas had gone on the first mission ever sent out to the Pagan world, and they were as eager to tell their story as the disciples were to hear it.

Acts 14:27; “Now when they had come and gathered the church together,
they reported all that God had done with them,
and that He had opened the door of faith to the Gentiles.”

This missionary rally involved the Christians of the city of Antioch, those brethren who had a vital concern in the work that had been done (as was indicated in 13:3;).

They told all about their journey. They would speak of the miracles and other evidences of divine intervention in the accomplishment of the journey. "With them" is met' auton (not sun autois) and it speaks of God's gracious cooperation with the apostles. (compare Acts 10:38; and 15:4;)

I can spend an evening "with" my family.

This is the word used here.

They had gone on the mission and God had gone with them.

“While He was with them, He performed His wonderful and gracious acts:- acts of saving, of healing, of watching over His own, of advancing His redemptive purpose in this world.” (William Sanford LaSor, Church Alive (Glendale, Calif.: Gospel Light Publications, 1972)

Acts 14:27; “Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.”

God had protected and guided them during the journey.

They would speak of the dangers and successes, the numbers of men converted and congregations established.

God had furnished an opportunity of preaching the Gospel to the Gentiles, and the preaching had met with success.

“Open doors” a characteristic expression of Paul speaks of abundant opportunities and great progress. (1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3;)

The door God opened was a door of "faith" not a door of "Law."

Acts 14:28; “So they stayed there a long time with the disciples.”

It is not possible to say with certainty how long Paul and Barnabas stayed in Antioch, and expressions like this means a chronology of Acts is extremely difficult to make.

We hear no more about them until the council at Jerusalem in chapter 15; The first missionary journey started, probably, in 45 A.D. (just after the death of Herod 44 A.D., Acts 12;)

The time would spent profitably in sharing with others what they had learned in their labours, helping and teaching the congregation, and recuperating from the strenuous labours of the intervening years.

“Therefore, as it is written:- **Let him who boasts boast in the Lord.**” - 1Cor 1:31; (NIV)

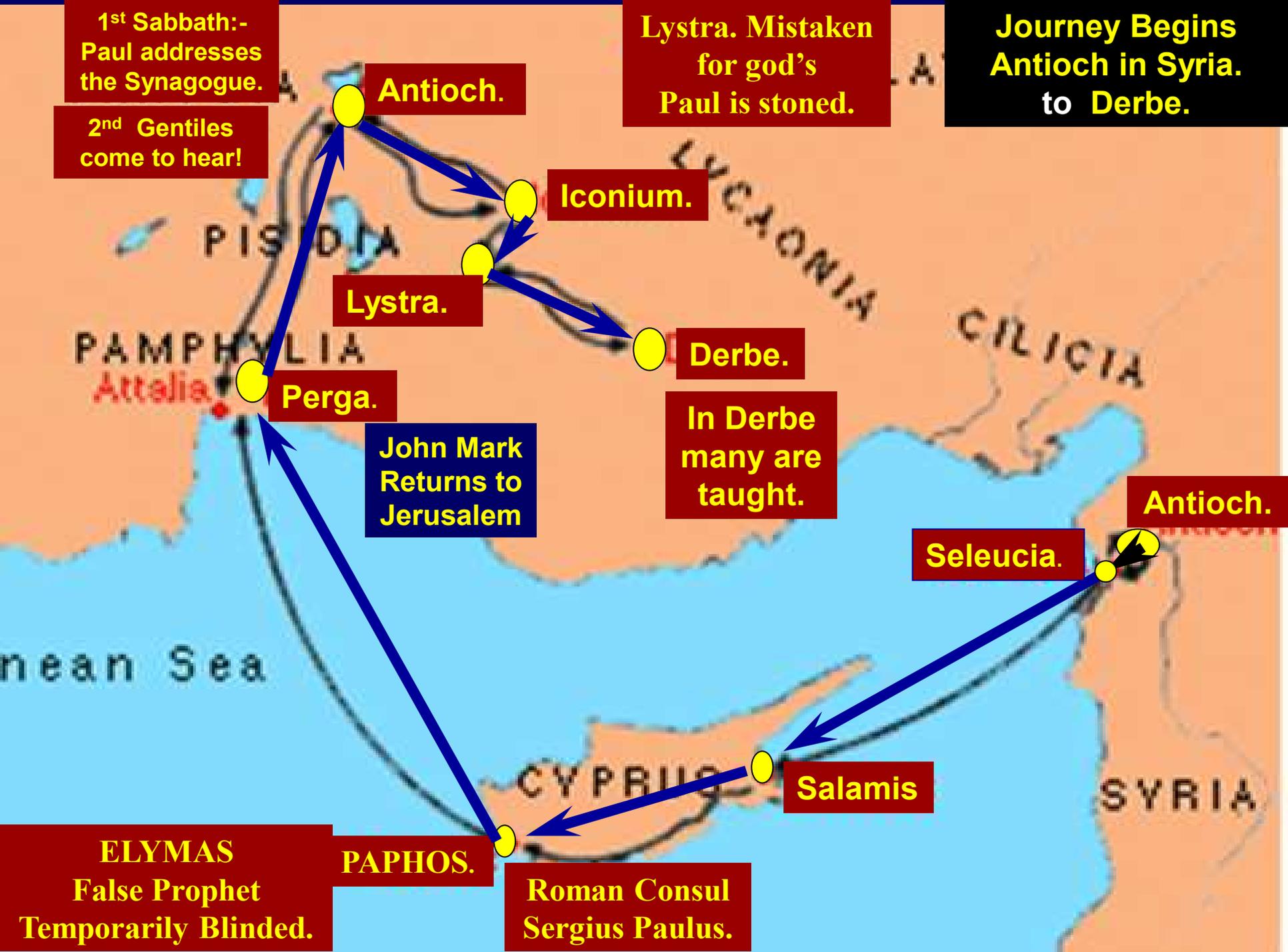
Acts 14:28; “So they stayed there a long time with the disciples.”

Paul and Barnabas have completed the first gospel “foray” out into the Roman world to preach the gospel to Jews and Gentiles.

"Paul and Barnabas travelled over 1200 miles, and established more than half a dozen congregations! In the few years they were gone on this journey." (Boles, op. cit., p. 231.)

They set up congregations in the cities and organized them into viable, functioning autonomous entities with their own leaders.

It is important for us to preach the same message those early preachers did, for it comes from the heart of God, and is His revelation.



1st Sabbath:-
Paul addresses
the Synagogue.

2nd Gentiles
come to hear!

Antioch.

Lystra. Mistaken
for god's
Paul is stoned.

Journey Begins
Antioch in Syria.
to Derbe.

Iconium.

Lystra.

Derbe.

PAMPHYLIA
Attalia

Perga.

John Mark
Returns to
Jerusalem

In Derbe
many are
taught.

Antioch.

Seleucia.

Mediterranean Sea

Salamis

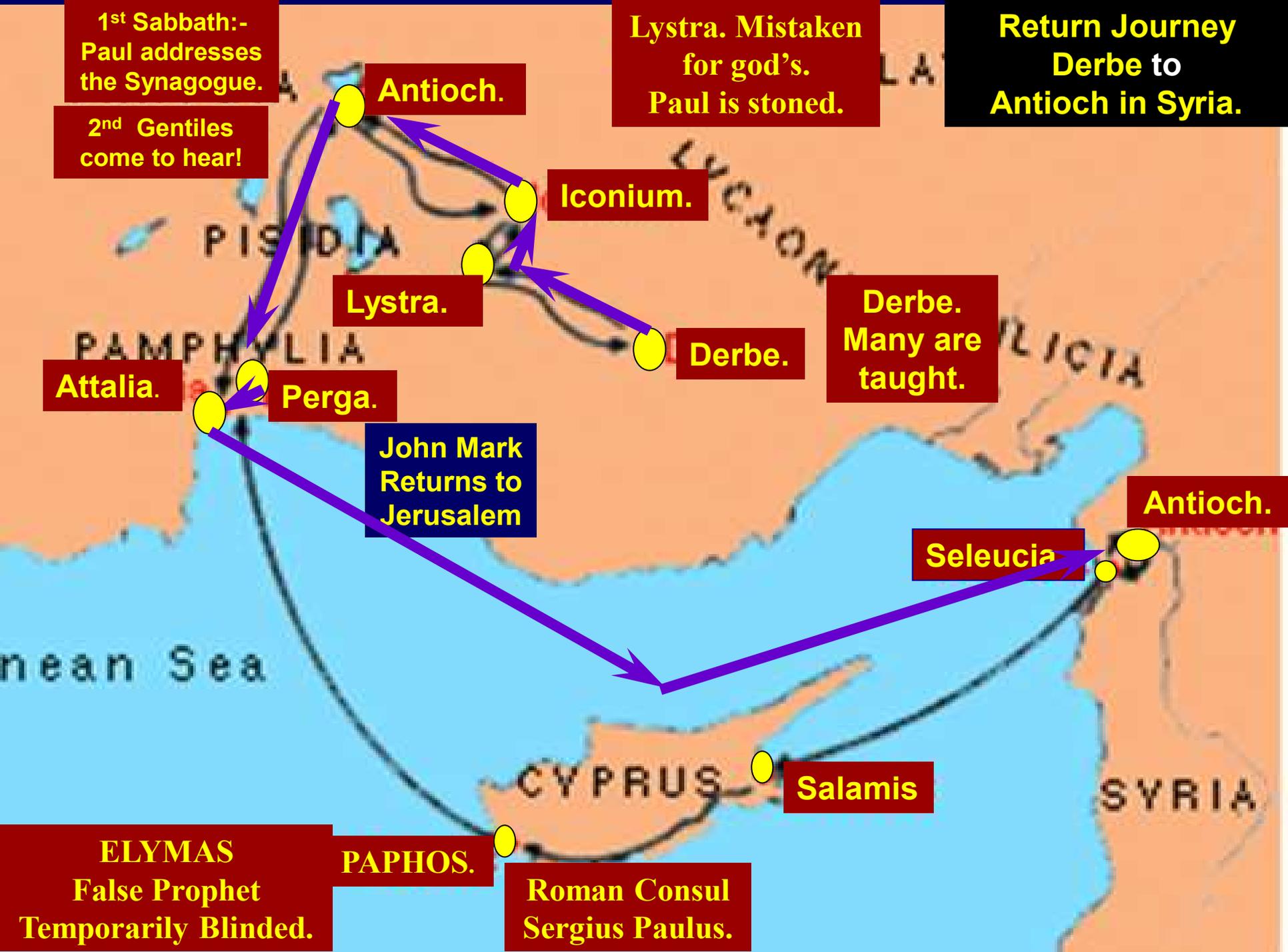
SYRIA

CYPRIUS

ELYMAS
False Prophet
Temporarily Blinded.

PAPHOS.

Roman Consul
Sergius Paulus.



1st Sabbath:- Paul addresses the Synagogue.

2nd Gentiles come to hear!

Lystra. Mistaken for god's. Paul is stoned.

Return Journey Derbe to Antioch in Syria.

Antioch.

Iconium.

Lystra.

Derbe. Many are taught.

Derbe.

Attalia.

Perga.

John Mark Returns to Jerusalem

Antioch.

Seleucia

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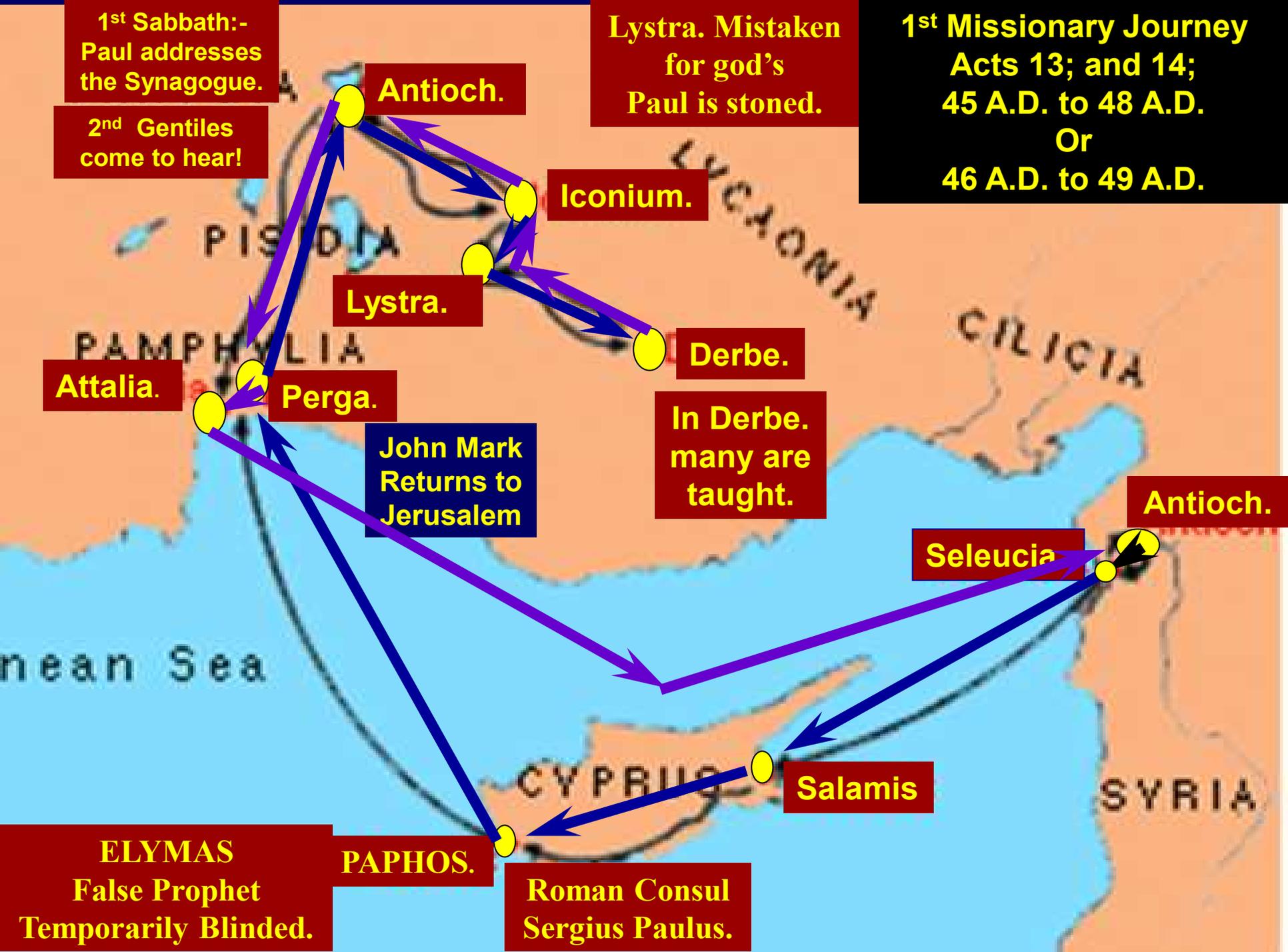
CYPRUS

PISIDIA

PAMPHYLIA

LYCAONIA

LYSICIA



1st Missionary Journey
Acts 13; and 14;
45 A.D. to 48 A.D.
Or
46 A.D. to 49 A.D.

Lystra. Mistaken for god's Paul is stoned.

1st Sabbath:- Paul addresses the Synagogue.

2nd Gentiles come to hear!

Antioch.

Iconium.

Lystra.

Derbe.

Attalia.

Perga.

In Derbe. many are taught.

John Mark Returns to Jerusalem

Antioch.

Seleucia

Mediterranean Sea

CYPRIUS

Salamis

SYRIA

ELYMAS False Prophet Temporarily Blinded.

PAPHOS.

Roman Consul Sergius Paulus.

The Spread of the Gospel.

**Apostles in Jerusalem
First sent the gospel out
To Antioch and Ephesus
And cities round about.**

**Jewish preachers took it out
They wandered far from home.
To cities far and wide they went
And finally to Rome.**

**Gentiles got into the mix;
More rapidly it grew.
And through the centuries it went;
And now it's come to you.**

First Missionary Journey

Part 5

Lystra to Antioch in Syria Acts 14:19; to 14:28;

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**Next in the series:-
Meeting at Jersualem. Acts 15.**