

Acts Chapter 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.

A. Now it happened in Iconium that they went together to the synagogue of the Jews,

1. **happened-** Gr. **ginomai**
2. **Iconium-** means *little image*
3. **went together-** Gr. **eiserchomai**
4. **synagogue-** Gr. **sunagoge**
5. **Jews**

a. Here we see that Paul will endeavor to reach the Jews first and the end result will be the same as it always was and would be.

B. and so spoke that a great multitude both of Jews and of the Greeks believed

1. **spoke-** Gr. **laleo**
2. **great-** Gr. **polus**
3. **multitude-** Gr. **plethos**
4. **Jews and Greeks**

a. These Greeks were Greek proselytes who attended the synagogue. The message probably spread from the synagogue outside to other Gentiles as well.

5. **believed-** Gr. **pisteuo**

a. They believed the gospel.

2. But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.

A. unbelieving- Gr. **apeitheo-** *unpersuaded*

B. Jews

1. Who started all the trouble? The Jews. Who was Paul called to? The Gentiles.
2. If Paul had not gone to the Jews, then they would have not been stirred up to then stir up the Gentiles. Things don't go well when we don't follow what God tells us to do.

C. stirred up- Gr. **epegeiro-** *to raise up or excite*

1. When your emotions get stirred up you will do dumb things. Act from peace not agitation.

D. Gentiles- Gr. **ethnos**

E. poisoned- Gr. **kakoo-** *to make angry, embitter*

1. There are many with poisoned souls today. The answer to this is not to take the poison! When we allow ourselves to be offended or take on a borrowed offense from someone else, we are taking poison into our soul. When we think on things that make us mad or sad, we are taking poison into our soul. The remedy is to take a V-8! Philippians 4 Verse 8. Think on what is true, noble, virtuous, and praiseworthy.

F. minds- Gr. **psuche-** *souls*

G. brethren- Gr. **adelphos**

1. Paul, his party, and the believing converts.

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.

A. Therefore they stayed there a long time,

1. **stayed-** Gr. **diatribo-** *to wear away, consume time*

2. **long time-** Gr. **hikanos chronos-** *sufficient time*

B. speaking boldly in the Lord,

1. **speaking boldly-** Gr. **parrhesiazomai**

a. This is connected to being filled with the Spirit. [Acts 4:31](#)

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

C. who was bearing witness to the word of His grace,

1. **bearing witness-** Gr. **martureo**

2. **word-** Gr. **logos**

3. **grace-** Gr. **charis**

a. In this dispensation of the grace of God, He will only bear witness to the word of His grace. He will not bear witness to the word of the Law.

b. It is the word of His grace that will build us up and give us an inheritance among those who are sanctified. [Act 20:32](#)

D. granting signs and wonders to be done by their hands

1. **granting-** Gr. **didomi**

a. God works with the Word with signs following. [Mar 16:20](#)

b. Signs and wonders come by grace not by the merit of performance.

2. **signs**- Gr. **semeion**

3. **wonders**- Gr. **teras**

4. **done**- Gr. **ginomai**- *come to be*

5. **hands**- Gr. **cheir**

a. The Lord does not move in the earth irrespective of His body. We are to lay hands on the sick and they will recover. God will not do this apart from us.

b. [Heb 2:4](#)

4. But the multitude of the city was divided: part sided with the Jews, and part with the apostles.

A. But the multitude of the city was divided,

1. **multitude**- Gr. **plethos**

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

a. I have heard of church splits, but not a city split!

3. **divided**- Gr. **schizo**

a. Jesus came initially to bring division in the earth, not world peace. [Luke 12:51](#), [Joh 7:43](#) There will be world peace when Jesus returns.

B. part sided with the Jews,

1. **part**- Gr. **men**

2. **sided**- Gr. **en**

3. **Jews**

a. Paul got the Jews involved.

C. and part with the apostles

1. **part**- Gr. **sun**

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

a. Paul and Barnabas

5. And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them,

A. And when a violent attempt was made by both the Gentiles and Jews,

1. **violent attempt**- Gr. **horme**- *a hostile movement, onset, assault*

2. **made**- Gr. **ginomai**- *happened*

3. **Gentiles and Jews**

a. The Jews incited the Gentiles, but Paul incited the Jews.

B. with their rulers,

1. **rulers-** Gr. **archon**

C. to abuse and stone them

1. **abuse-** Gr. **hubrizo-** *to act insolently or spitefully toward someone, to treat shamefully, and therefore to injure or to abuse*

2. **stone-**Gr. **lithoboleo-** *to throw stones*

a. This was the punishment for the crime of blasphemy. This was no doubt led by the Jewish faction.

6. they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.

A. they became aware of it and fled to Lystra and Derbe,

1. **became aware-** Gr. **suneido-** *to be conscience of*

a. This could have been from a verbal report from someone or by the gift of the Holy Spirit.

2. **fled-** Gr. **katapheugo-** *to flee down*

3. **Lystra-** means **ransoming**

a. *A city situated about 18 miles S.S.W. of Iconium in the south of the Roman province Galatia and in the Lycaonian part of that province, connected with Pisidian Antioch by the direct military 'Imperial road,' which did not pass through Iconium (Ramsay in Studies in the History and Art of the Eastern Provinces of the Roman Empire, p. 241ff.). Both Pisidian Antioch and Lystra were 'colonies' (see Colony) established by the Emperor Augustus in A.D. 6 to make the Roman occupation more effective, and the official language of these was Latin. Hardly any remains of the city exist above ground. -Hastings Dictionary*

b. This was the hometown of Timothy.

4. **Derbe-** means **tanner**

a. *A city in the extreme Southeast corner of the Lycaonian plain is mentioned twice as having been visited by Paul (on his first and second missionary journeys respectively), and it may now be regarded as highly probable that he passed through it on his third journey (to the churches of Galatia). -ISBE*

B. cities of Lycaonia,

1. **cities-** Gr. **polis**

2. **Lycaonia**

a. *Lycaonia was one of the provinces of Asia Minor. It had Galatia north, Pisidia south, Cappadocia east, and Phrygia west. It was formerly within the limits of Phrygia, but was erected into a separate province by Augustus.* -Barnes Commentary

C. and to the surrounding region

1. **surrounding region-** Gr. **perichoros**

7. And they were preaching the gospel there.

A. preaching

1. There is no mention of them going into the synagogue there. Either there was not one, or they decided to just preach to the Gentiles.

B. gospel

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.

A. And in Lystra a certain man without strength in his feet was sitting,

1. **certain man-** Gr. **tis aner**

a. This phrase is used when speaking of an unbeliever in the book of Acts. When a believer is mentioned the phrase "a certain disciple" is used.

b. Healing is the dinner bell for the gospel. I believe this man received Jesus after this powerful healing.

2. **without strength-** Gr. **adunatos-** *unable, without power or ability*

3. **feet-** Gr. **pous**

a. This man had a similar ailment to the man who was healed at the Gate Beautiful.

4. **sitting-**Gr. **kathemai**

a. This is an important detail in this miracle. He was sitting with faith in his heart to be healed!

B. a cripple from his mother's womb,

1. **cripple-** Gr. **cholos-** *crippled in the feet, lame*

2. **mother's-** Gr. **meter**

3. **womb-** Gr. **koilia**

a. This was a birth defect. God can and will heal birth defects!

C. who had never walked

1. walked- Gr. **peripateo-** *to walk around*

a. This just adds to significance and magnitude of this miracle.

b. This man was not just injured and got up with new energy and determination and "walked it off". No, this man never had walked and could not walk.

9. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed,

A. This man heard Paul speaking

1. heard- Gr. **akouo**

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

[Rom. 10:17](#)

2. speaking- Gr. **laleo**

a. Faith comes by hearing, but there must be someone to speak. That is our job!

B. Paul,

C. observing him intently and seeing that he had faith to be healed

1. observing intently- Gr. **atenzio**

a. He was either seeing in the spirit or something was different about the man that showed that God was doing something within him.

2. seeing- Gr. **eido-** *to see or know*

a. This is either by the perception of the Holy Spirit or by looking at the man's countenance. You can see faith on someone's face and in their body language.

3. faith- Gr. **pistis**

a. In every instance of healing in Jesus' ministry faith was present and demonstrated. [Mat 8:10](#); [Mat 9:22](#); [Mat 9:28](#); [Mat 9:29](#); [Mat 13:58](#); [Mat 15:28](#), [Mar 2:5](#); [Mar 5:34](#); [Mar 9:23-24](#); [Mar 10:52](#), [Luk 8:48](#)

4. healed- Gr. **sozo-** *to save, rescue, deliver; to preserve safe and unharmed, to bring safely to, to cure, heal, restore to health*

a. This is so important to see. This man was sitting on the ground in the same condition he had been in since birth with faith in his heart to be healed! This reveals that if faith just

remains in our heart and is not released it will do us no good. This man could have died in his condition with faith in his heart to be healed if he had not released his faith.

b. James talks about dead faith. [James 2:17](#) Death in the bible is not extinction, but a separation. Physical death is when the spirit/soul separate from the body. Spiritual death is when the life of God is separated from the human spirit. What is dead faith? It is where faith in the heart is separated from the natural realm. We must release our faith from the spirit realm to the natural realm. In the next verse we will see how that is done.

10. said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.

A. said with a loud voice,

1. said- Gr. **epo**

a. There are two main ways to release faith. Here we see the first one. We release our faith by speaking. God releases His faith by speaking. Look at Genesis chapter one and you will see over and over again, "and God said...". Jesus released his faith by words. He spoke to storms, trees, fevers, demons, etc.

b. We need to release our faith by speaking God's word. Now, just speaking something does not do anything. We must have faith in our heart when we speak and then that faith will be released into the natural realm and goes to work. That is living faith!

2. loud- Gr. **megas**

a. Notice that Paul spoke with a loud voice. He did not whisper in the man's ear so no one else could hear it in case it did not work!

3. voice- Gr. **phone**

B. Stand up straight on your feet

1. stand up- Gr. **anistemi**

a. Here we see the second way faith is released. It is by acting on our faith. If this man did not have faith, he would have said, "Don't be so cruel preacher! Don't you see I can't walk?" Nope! He instantly went to do what he could not do before and

leaped up and the power of God hit his body.

b. In every case where people received healing from Jesus, He had them do something or the people did something that showed/released faith. What about the man laying at the pool of Bethesda? Jesus said arise and take up your bed and walk. Jesus did not pick him up and throw him on his feet. No, he released his faith by doing what he could not before. What about the multitudes that came and were healed? They released their faith in that they came to Jesus. It says they came to hear Him and to be healed. If they did not believe Jesus could heal, they would have not come to him.

2. **straight-** Gr. **orthos**

a. When God heals you and raises you up by grace, you will stand straight! It is when we try to stand in our own power is when we walk crooked!

3. **feet-** Gr. **pous**

C. **and he leaped and walked**

1. **leaped-** Gr. **hallomai-** to spring up

a. This man was just waiting for the sermon to end and the invitation to be given and then he sprung up!

b. This was a fulfillment of prophecy! [Isa 35:6](#)

2. **walked-** Gr. **peripateo**

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!"**

A. **Now when the people saw what Paul had done,**

1. **people-** Gr. **ochlos-** *crowd*

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

a. Paul had seen the miracle in his heart before it happened, and these people saw the result of it.

3. **done-** Gr. **poieo**

a. The miracle just mentioned.

B. **they raised their voices,**

1. **raised-** Gr. **epairo**

2. **voices-** Gr. **phone**

a. Paul had raised his voice in true faith, but these people in

unbelief.

C. saying in the Lycaonian language,

1. **saying-** Gr. **lego**

2. **Lycaonian language-** Gr. **lukaonisti**

a. *What this language was has much perplexed commentators. It was probably a mixture of the Greek and Syriac. In that region generally the Greek was usually spoken with more or less purity; and from the fact that it was not far from the regions of Syria, it is probable that the Greek language was corrupted with this foreign admixture. -Barnes Commentary*

D. the gods have come down to us in the likeness of men

1. **gods-** Gr. **theos**

a. These were pagans that believed in a plurality of gods.

2. **come down-** Gr. **katabaino**

a. From a higher realm.

3. **likeness-** Gr. **homoioo-** *cause to be like or resemble, assimilate*

4. **men-** Gr. **anthropos**

a. Angels can appear in human form, but there are no other gods except the one true God.

12. And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

A. Barnabas they called Zeus,

1. **Zeus-** *or known as Jupiter*

a. *He was also called Jupiter. He 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 Aremon of Africa, the Belus of Babylon, the Osiris of Egypt. His common appellation was, 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 scepter of cypress. His power was supposed to extend over other gods; and everything was subservient to his will except the Fates. There is the most abundant proof that he was worshipped in the region of Lycaonia and throughout Asia Minor. -Barnes Commentary*

B. and Paul,

C. Hermes- or *known as Mercury*

a. *Mercury, called by the Greeks Hermes, was a celebrated god of antiquity. No less than five of this name are mentioned by Cicero. The most celebrated was the son of Jupiter and Maia. He was the messenger of the gods, and of Jupiter in particular; he was the patron of travelers and shepherds; he conducted the souls of the dead into the infernal regions; he 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 as light, rapid, and quick in his movements.* -Barnes Commentary

b. Too bad John Mark had not stuck around because he missed his opportunity to be a god for the day! I jest.

D. because he was a chief speaker

1. **chief speaker-** Gr. **hegeomai logos-** *leader of the word*

a. Hermes or Mercury was the god of eloquence. Hence, Paul was called by his name.

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.

A. Then the priest of Zeus,

1. **priest-** Gr. **hiereus**

a. This must have been a big day for this priest of Zeus! He was so excited that his god had paid him a visit. I can imagine he was quite nervous because he probably thought he would be getting a performance review from the boss after the celebration was over. However, he would soon be so crestfallen because his boss turned out to be an imposter and his big welcome home party ended up as a rock concert.

B. whose temple was in front of their city,

1. **temple-** not in the Greek, omit

2. **front-** Gr. **pro**

3. **city-** Gr. **polis**

C. brought oxen and garlands to the gates,

1. **brought-** Gr. **phero**

2. **oxen-** Gr. **tauros**

a. I am sure these were the best oxen kept in reserve for a

special occasion!

3. garlands- Gr. **stemma**

a. *Garlands of flowers were placed on the horns of animals to be sacrificed or on the idols at the place of sacrifice.* -Dake

4. gates- Gr. **pulon**

a. This was a test for Paul and Barnabas. They could have accepted worship in the name of gaining greater favor for their ministry. Many a minister nowadays accepts "minister worship". This is idolatry! This must be refused and not entertained in the heart.

D. intending to sacrifice with the multitudes

1. intending- Gr. **thelo**

2. sacrifice- Gr. **thuo**

3. multitudes- Gr. **ochlos**

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

A. But when the apostles Barnabas and Paul heard this,

1. apostles- Gr. **apostolos**

2. heard- Gr. **akouo**

B. they tore their clothes and ran in among the multitude,

1. tore- Gr. **diarrhesso-** *to rend, which was done by the Jews to their clothes in cases of extreme indignation or in deep grief*

a. It should grieve a minister today to be put on the pedestal of minister worship.

2. clothes- Gr. **himition**

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

a. The apostles were quick to reject worship in contrast to Herod who accepted it. The Lord alone deserves worship.

4. multitude- Gr. **ochlos**

C. crying out- Gr. **krazo**

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,

A. and saying,

- 1. **saying-** Gr. **lego**
- B. **Men-** Gr. **aner**
- C. **why are you doing these things**
 - 1. **doing-** Gr. **poieo**
- D. **We also are men with the same nature as you,**
 - 1. **men-** Gr. **anthropos**
 - 2. **nature-** Gr. **homoiopathes-** *having the same passions*
- E. **and preach to you that you should turn from these useless things to the living God,**
 - 1. **preach-** Gr. **euaggelizo-** *preach the good news*
 - 2. **turn-** Gr. **epistrepho**
 - a. The result of repentance.
 - 3. **useless-** Gr. **mataios-** *empty, vain*
 - a. Idol worship is empty. Religion is empty. Anything is empty if Jesus is left out of it!
 - 4. **living-** Gr. **zao**
 - a. Idols are inanimate objects. The one true God is alive!
- F. **who made the heaven,**
 - 1. **made-** Gr. **poieo**
 - 2. **heaven-** Gr. **ouranos**
 - a. Images of birds were worshipped as gods.
- G. **the earth,**
 - 1. **earth-** Gr. **ge**
 - a. Images of land creatures were worshipped as gods.
- H. **the sea**
 - 1. **sea-** Gr. **thulassa**
 - a. Images of sea creatures were worshipped as gods.
- I. **and all things that are in them**

16. who in bygone generations allowed all nations to walk in their own ways.

- A. **bygone-** Gr. **paroichomai-** *to go by*
- B. **generations-** Gr. **genea-** *age, generation*
 - 1. During the OT period.
- C. **allowed-** Gr. **eao-** *to let be, permit*
- D. **nations-** Gr. **ethnos**
- E. **walk-** Gr. **poreuomai-** *to travel, journey*
 - 1. He allowed the Gentiles to go their own way.

2. While this was happening, He was putting Israel through the test of the Law to show they could not measure up. The Jews were judged and cast out of their land. The Gentiles watching this were condemned as well because if the Jews were thus dealt with, they deserved just as bad or worse! [Rom. 3:19](#)

F. ways- Gr. hodos

1. There is a way that appears right, but it ends in death. [Prov. 14:12](#)
2. God was now alerting the nations that they were headed in the wrong direction and commanded them to repent. [Act 17:30](#)

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."

A. Nevertheless He did not leave Himself without witness,

1. leave- Gr. *aphiemi*
2. witness- Gr. *amarturos*

B. in that He did good,

1. did good- Gr. *agathopoieo*

C. gave us rain from heaven and fruitful seasons,

1. gave- Gr. *didomi*
2. rain- Gr. *huetos*

a. God offers grace to all. This is unmerited favor. He sends rain upon the righteous and the unrighteous. The rain that falls upon the unjust is not a sign of His acceptance of their lifestyle. Many take God's goodness to them as His approval of their life. This is not necessarily the case. It is the goodness of God that leads to repentance. [Rom. 3:4](#)

3. heaven- Gr. ouranos

4. fruitful- Gr. karpophoros- to bear fruit

a. Idols did not give them fruitful seasons, God did by His grace.

5. seasons- Gr. kairos

D. filling our hearts with food and gladness

1. filling- Gr. *empiplemi- to fill in, satisfy*
2. hearts- Gr. *kardia*

a. This means that inner satisfaction and joy was experienced.

3. food- Gr. trope- nourishment

a. God has given food not only for nourishment but for enjoyment.

4. **gladness-** Gr. **euphrosune-** *to be in a good frame of mind, good cheer, joy, gladness*

a. God is not against us having joy, gladness and enjoying good things. He is against those being becoming more important than Himself. That is idolatry.

b. God tries to be as good to unbelievers as possible before they die. He wants His goodness to lead them to repentance. If they don't then they will go to an eternal hell. God sends no one to hell. They send themselves by rejecting Jesus.

18. And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

A. **sayings-** Gr. **lego**

B. **scarcely restrain-** Gr. **molis katapauo-** *with difficulty to cause to cease, restrain*

1. The priest of Zeus and the people would not go down without a fight. He bent on having his sacrificial celebration for his boss.

C. **multitudes-** Gr. **ochlos**

D. **sacrificing-** Gr. **thuo**

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.

A. **Then the Jews from Antioch and Iconium came there,**

1. **Jews**

a. The who? The Jews. It was the Jews that Paul went to first in the previous cities and stirred up that were causing him problems in this new city. If he would have gone to the Gentiles instead, this probably would not have happened.

2. **Antioch**

a. The Jews drove Paul out of this city.

3. **Iconium**

a. The Jews drove Paul out of this city also.

4. **came**

a. The Jews of these two cities put two and two together and

knew that when Paul left town, he would be going to the next town to do the same thing. They were so upset at Paul, they followed him to Lystra.

B. and having persuaded the multitudes,

1. **persuaded-** Gr. **peitho**
2. **multitudes-** Gr. **ochlos**

C. they stoned Paul and dragged him out of the city,

1. **stoned-** Gr. **lithazo**

a. People are very fickle. One moment they were calling Paul a god and worshipped him and the next they were stoning him. Jesus experienced this when he came to Jerusalem. At first the people sang- "Blessed is He who comes in the name of the Lord!" Then they said, "By what authority do you do these things?" Finally, they said- "Crucify, crucify!" Many new pastors have experienced this!

b. Somehow Barnabas escaped this punishment. It was probably because Paul had done all the talking. Don't be in such a rush to have a speaking ministry!

c. It is interesting that Saul [Paul] had overseen the stoning of Stephen and here it came around full circle and he himself was stoned.

2. **dragged-** Gr. **suro-** *to draw or drag one before the judge, to prison, or to punishment*

3. **city-** Gr. **polis**

D. supposing him to be dead

1. **supposing-** Gr. **nomizo-** *to conclude from custom, to deem, to suppose, presume*

2. **dead-** Gr. **thnesko**

a. It is not absolutely clear here whether Paul had died or was near death. If he did die, this could have been when Paul was caught up to the third heaven and had his heavenly visitation.

[2 Cor. 12:2](#)

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.

A. However,

B. when the disciples gathered around him,

1. **disciples**- Gr. **mathetes**

2. **gathered**- Gr. **kukloo**- *to encircle, encompass*

a. These saints circled around Paul when he needed it the most and prayed for him.

b. This is what church is for. We need our brothers and sisters to circle around us and support and pray for us when we need it. What if Paul worked alone? There would have been no one to pray for him or assist him. He would have died or stayed dead. Many are remaining in a dead situation because they have not surrounded themselves with other believers. They are not strong enough to come out of it alone.

C. he rose up and went into the city,

1. **rose up**- Gr. **anistemi**

2. **went**- Gr. **eiserchomai**

3. **city**- Gr. **polis**

a. Many would have risen up and went home! Not Paul! He rose up and continued on! God will raise you up today, but don't go back- **go forward!**

D. And the next day he departed with Barnabas to Derbe

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

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

3. **Derbe**- means *tanner*

a. Paul moved forward to a new city. He did not let the fear from his past stop him from moving into his future. The stones that were meant to kill him, he used as stepping-stones to move forward in God's plan for his life.

b. *A journey of thirty miles meant considerable powers of endurance after the experience of the day before. There were also risks and dangers attending it in that remote region.* (Walker, p. 316).

c. No doubt Paul looked a mess! He would have been black and blue all over and his face and eyes must have been swollen. This is what Paul alluded to in the book of Galatians written to the Christians of this region. [Gal. 4:13-14](#)

21. And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

A. And when they had preached the gospel to that city and made many disciples,

1. **preached the gospel**- Gr. **euaggelizo**
2. **city**- Gr. **polis**
3. **made disciples**- Gr. **matheteuo**- *to disciple, teach, instruct*
 - a. Notice that disciples are made not born. Converts are born, but disciples are made through the teaching and instruction of the Word of God. [John 8:31](#)

B. they returned to Lystra,

1. **returned**- Gr. **hupostrepho**
2. **Lystra**
 - a. To the place where he had been stoned.
 - b. Sometimes God will have you return to a painful place to finish what was started there. However, He will be with you.

C. Iconium

1. He had been run out of this town.

D. and Antioch

1. He had been run out of this town as well.
2. Very few would have gone back to three painful places they had been to before with unfavorable outcomes. The temptation would have been to go back home by a different way. Why did they go back to these cities that had abused him? It was love for the saints there. The love of God will constrain you. He went back to finish what was started. Don't run from the enemy when he attacks. Hit him in the mouth. He is nothing but a bully.

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."

A. strengthening the souls of the disciples,

1. **strengthening**- Gr. **episterizo**- *to cause to rest or lean on, to settle upon; met. to conform, strengthen, establish, stabilize*
 - a. If you can have a strong soul and can have a weak one. We are strengthened in our soul by the continual intake of the Word of God. Many Christians are very weak in their soul because they are not in the Word of God for themselves. They may get one T.V. dinner a week- a religious program on TV. We need the daily intake of the Word to stay strong in our soul,

just like we need daily intake of food to stay physically strong.

2. **souls**- Gr. **psuche**

a. Our spirit is always sustained by the power of God through the Holy Spirit. It is our soul that needs to stay strong by the intake of the Word daily.

3. **disciples**- Gr. **mathetes**

B. exhorting them to continue in the faith,

1. **exhorting**- Gr. **parakaleo**- *to call to courage, exhort, encourage*

2. **continue**- Gr. **emmeno**- *to continue or remain in*

a. What better example did they have than Paul himself? He was standing before them with bruises of the stoning he had received, telling them don't quit! Paul didn't, and if he had gone through what he did and still kept going, they could too!

b. This is the hallmark of a disciple. A disciple of Jesus is one who **continues** in His Word. You can cease being a disciple and still be a convert going to heaven. You can cease being a disciple by not continuing in the Word. There are many Christians going to heaven but have stopped being a disciple of Jesus because they are not continuing in His Word.

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

C. and saying,

1. **saying**- Gr. **lego**

D. We must through many tribulations enter the kingdom of God

1. **must**- Gr. **dei**

2. **tribulations**- Gr. **thplisis**- *pressure*

a. The believer's life is one of opposition and pressure. If you have no resistance or pressure on you then you are flowing in the same direction as the world! Any dead fish can float downstream, but if you are spiritually alive and swimming against the current of the world then you will have many pressures and much resistance.

3. **enter**- Gr. **eiserchomai**

4. **kingdom**- Gr. **basileia**

a. The coming kingdom set up by the return of Jesus.

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.

A. So when they had appointed elders in every church,

1. **appointed-** Gr. **cheirotoneo-** *to stretch out the hand; to appoint, constitute*

a. Notice leaders over people are selected and appointed. [Ex. 18, Acts 6](#) They are not volunteers. If you ask for volunteers to lead people you are setting yourself up for disaster and much harm. These should be appointed by God and not just you. You ascertain which ones the Lord has chosen by prayer and the fruit of faithfulness.

2. **elders-** Gr. **presbuteros**

a. This is an amazing statement! These believers were just saved, and Paul was appointing some of them to be elders. The word elder means a mature one. These were not mature at the time, but they would be! After prayer Paul knew those who God had called to be leaders in the church. Jesus also prayed and God showed Him those who would be one day leaders in the church. He prayed all night and got direction from the Lord on who to choose.

b. This shows that if you have a new church you don't have to wait to select elders until they have matured after many years. Just pray and God will show you who He is calling to be leaders.

3. **church-** Gr. **ekklesia**

a. At the beginning there was only one Christian church per city. Now, we have fragmented so much that there are many different churches in an average city.

B. and prayed with fasting,

1. **prayed-** Gr. **proseuchomai**

a. Paul bathed the selection of these elders in prayer before he commended them to the Lord and to the church.

2. **fasting-** Gr. **nesteia**

a. Sometimes fasting is needed to shut down the voice of the flesh to hear the voice of the Spirit clearly. Fasting does not make God speak or move but makes you more sensitive to what God is saying and is wanting to do. God speaks and moves in our life by grace.

C. they commended them to the Lord in whom they have believed

1. **commended-** Gr. **paratithemi-** *to intrust, commit to one's charge*
 - a. This is very important for pastors and ministers to understand. Once we finish teaching and exhorting the saints, we have to commend them to God and to the word of His grace. [Act 20:32](#) They are God's sheep, not yours. You are to feed them the Word and pray for them and then release them to the leadership and guidance of the Great Shepherd and His Spirit.
 - b. We are not to be lords of God's heritage. We are to feed the sheep and be an example to the sheep. [1 Pet. 5:2-3](#)
2. **Lord-** Gr. **kurios**
 - a. The Lord Jesus.
3. **believed-** Gr. **pisteuo**
 - a. The saints believed upon Jesus, not you. So why act like they are your sheep or foster their dependance upon you? No, point them to Jesus and trust in Him.

24. And after they had passed through Pisidia, they came to Pamphylia.

A. And after they had passed through Pisidia,

1. **passed-** Gr. **dierchomai-** *to come or go through*
2. **Pisidia-** means *pitchy*
 - a. They back tracked through the path they had gone into Galatia on their way home.

B. they came to Pamphylia

1. **came-** Gr. **erchomai**
2. **Pamphylia-** means *of every tribe*
 - a. They came back through this dangerous area on their way back home. This is the place where young Mark had abandoned them.

25. Now when they had preached the word in Perga, they went down to Attalia.

A. Now when they had preached the word in Perga,

1. **preached-** Gr. **laleo-** *spoke*
2. **word-** Gr. **logos**
 - a. They were headed home but were not on vacation. They still were mindful and ready to preach the gospel.
3. **Perga-** means *earthy*

B. they went down to Attalia

1. **went down**- Gr. *katabaino*
2. **Attalia**- means *Jah's due season*
 - a. This was a sea-port town of Pamphylia.

26. From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

A. From there they sailed to Antioch,

1. **sailed**- Gr. *apoleo*- *to sail off from*
2. **Antioch**
 - a. Antioch in Syria, not Antioch in Galatia. This was their home church that they were sent out from. We all need a home church to come back to.

B. where they had been commended to the grace of God for the work which they had completed.

1. **commended**- Gr. *paradidomi*- *to give over*
 - a. Paul had been commended to the work of the Lord and having made disciples he likewise commended them to the work of the Lord as we saw in this chapter. This is how it should be. Those leaders Paul commended to the work of the Lord would mature and then commend others in turn to the work of the Lord. This is how the kingdom should function. [2 Tim. 2:2](#)
2. **grace**- Gr. *charis*- *unmerited favor, ability*
 - a. God gives us unmerited ability to complete the kingdom work we have been called to fulfill. We could never fulfill it in our own ability. We have grace for our place! We have an unction for our function! We have anointment for our appointment!
3. **work**- Gr. *ergon*
 - a. Work is not a dirty four-letter word. However, among many in the grace circles it has been denigrated. The works of the Law are to be avoided but the work of faith is something we all are called to. Every Christian as a work assignment given to them to fulfill and will be held accountable for before the Lord.
 - b. Notice, here that grace produces work. Paul said he worked more than all the apostles by the grace of God. [1 Cor. 15:10](#)

4. completed- Gr. **pleroo-** *to fulfill*

a. There is no mention in [Acts 13](#) that Barnabas and Paul were to go to Galatia and to the four cities there and come back home. However, here it says they completed the work assigned to them. How did they know they were finished? It was no doubt by the witness of the Holy Spirit.

b. What a blessed thing it is to complete what has been given to us to do by the Lord. Many have not completed what they started or did not start at all!

c. This was not the last assignment Paul would be given. This means that if you don't fulfill the first assignment you will not receive another. Many are wondering why God is not directing them any longer. It is because they have not done what they were told to do previously.

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.

A. Now when they had come and gathered the church together,

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

2. **gathered-** Gr. **sunago**

3. **church-** Gr. **ekklesia**

B. they reported all that God had done with them,

1. **reported-** Gr. **anaggello-** *to bring back word, announce, report*

a. From time to time we need to have a service in which we hear from a missionary that the church supports and hear about all that had been done in their ministry. Their fruit is the church's fruit as well.

2. **done-** Gr. **poieo**

C. and that He had opened the door of faith to the Gentiles

1. **opened-** Gr. **anoigo**

2. **door-** Gr. **thura**

a. The door is Jesus. Jesus said He was the door, and all must enter through Him to be saved. [John 10:9](#)

b. There are some in the grace circles today saying that you can be saved without faith in Jesus.

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

a. Faith in Jesus accesses the door to grace and salvation. [Rom. 5:1](#)

4. **Gentiles-** Gr. **ethnos**

28. **So they stayed there a long time with the disciples.**

A. **stayed-** Gr. **diatribo-** *to rub away, spend time*

B. **long time-** Gr. **ou oligos chronos-** *not a little time*

1. After sustained hard work, we need a time to recharge. Paul and Barnabas did this. If you don't do this, you will burn out. You don't need to burn out or rust out. How about being balanced folks? That is novel idea!

C. **disciples-** Gr. **mathetes**

1. We need to spend time with other believers. We can't hang out with turkeys and live like an eagle.