

Paul's First Preaching Trip

Now there were in the church that was at Antioch certain prophets and teachers;
as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene,
and Manaen, which had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the Holy Ghost said,

Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 13:1-2

Preparatory Reading: Acts 9; Acts 13; Acts 14; Ephesians 2; Ephesians 3.

Introduction:

1. The LORD gave the word, and a great company published it (Ps 68:11,18; Eph 4:8-11). Hallelujah!
2. He had revealed truth and sent prophets and scripture to the nation of Israel only (Psalm 147:19-20).
3. For 4000 years God allowed the Gentile world to be ignorant by idolatrous superstition and idiocy.
4. The Bible condemns the ignorance and rebellion of natural man (Acts 17:30; 14:16; Rom 1:18-32).
5. You could not know God's Son ... you would never know eternal life ... without a gospel preacher.
6. There is a logical and necessary order for God to send preachers for you to believe (Rom 10:13-17).
7. Without knowing God and His Son, neither would you know truth or wisdom on any subject at all.
8. But there were many prophecies of God sending the truth to Gentiles under Messiah (Isaiah 11:10; 42:1-12; 49:5-6,22-23; 54:1-5; 60:1-5; 66:10-12,19-21; Jer 16:19-21; Malachi 1:11; Ps 22:27-31).
9. The great mystery of godliness included God sending preachers about Jesus to Gentiles (I Tim 3:16).
10. Jesus ordained apostles and charged them to preach His gospel throughout the earth (Matt 28:19-20).
11. Based on His almighty power, He promised them power to turn the world upside down (Acts 1:8).
12. He prepared and chose Paul for the specific work of taking the gospel to the Gentiles (Acts 9,22,26).
13. For a dramatic intro and map for Paul's trip ... <http://www.letgodbetrue.com/pdf/paul-first-preaching-trip-slides.pdf>.
14. The purpose of these sermons is to provide a broad and general knowledge of Paul's preaching trips.
15. The book of Acts ... Acts of the Apostles ... is inspired and preserved church history of Jesus Christ.
16. Paul made about four clearly revealed preaching trips that we can read about in Luke's book of Acts.
17. Our expositional interest is very limited, lest we forget the main lesson – God sent preachers for us.
18. Most geographical, historical, political, linguistic, religious, economic, or military details are vanity.
19. Our purpose is to see God expanding His revelation to our kind – to Gentiles – by Paul's preaching.
20. We must see how God *prepared, identified, favored, and protected* Paul to preach Jesus to Gentiles.
21. We want to study Paul's *methods ... power ... content ... and results* by blessing of the Holy Ghost.
22. We have two main goals (a) thank God for sending His gospel and (b) publish it to others ourselves.

Background:

1. The Bible first mentions Paul, known as Saul, at Stephen's stoning (Acts 7:57-60).
2. The next mention of Saul is making havoc of the church by persecution (Acts 8:1-3).
3. Saul was obsessed to violently persecute Christians, even unto Damascus (Acts 9:1-2).
4. Jesus Christ met him on the road to Damascus and converted him fully (Acts 9:1-22).
5. After escaping Damascus, he visited Jerusalem and then home to Tarsus (Ac 9:23-31).
6. Those fleeing Saul's persecution in Judea started a church in Antioch (Acts 11:19-24).
7. Barnabas, who confirmed Paul at Jerusalem, brought him to Antioch (Acts 11:25-26).
8. The two then took the church's collection to Judea against a famine (Acts 11:27-30).
9. These two then returned to Antioch from Jerusalem with John Mark (Acts 12:24-15).
10. This brings us to the event of God sending the two apostles to Gentiles (Acts 13-14).

Paul's First Preaching Trip

ACTS 13

- A. Paul and Barnabas Are Called to Evangelism (1-3).
- B. Cyprus – the Conversion of Sergius Paulus (4-13).
 - 1. They first preached in Salamis, Cyprus (4-5).
 - 2. They then preached in Pathos, Cyprus (6-12).
 - 3. They then traveled to Perga in Pamphylia (13).
- C. Antioch of Pisidia – Paul Preached in the Synagogue (14-41).
 - 1. Paul reviewed Jewish History (14-22).
 - 2. Paul reviewed Life and Death of Jesus Christ (23-29).
 - 3. Paul proved the Resurrection of Jesus Christ (30-37).
 - 4. Paul exhorted the Hearers to Believe (38-41).
- D. Antioch of Pisidia – Response to the Gospel (42-52).
 - 1. Some Jews and Gentiles were converted (42-43).
 - 2. Other Jews rebelled in envy at Gentile enthusiasm (44-45).
 - 3. Paul turned the Gospel from the Jews to Gentiles (46-48).
 - 4. The Lord overruled Jewish Persecution (49-52).

ACTS 14

- E. Iconium – Success and Persecution (1-7).
 - 1. God granted much success to them (1-3).
 - 2. The truth caused division and violence (4-5).
 - 3. Avoiding the danger they fled to Lystra (5-7).
- F. Lystra – Healing and Stoning (8-20).
 - 1. Paul's healing caused divine worship (8-13).
 - 2. They calmed the rabid superstition (14-18).
 - 3. Enemies then moved them to stone Paul (19).
 - 4. Paul comes back to life and moved on (20).
- G. Derbe – Confirming and Ordaining (21-26).
 - 1. They returned and confirmed believers (21-22).
 - 2. They ordained elders in all the churches (23).
 - 3. They retraced in order back to Antioch (24-26).
- H. Antioch – Rehearsal to Home Church (27-28).

A. Paul and Barnabas called to their work of evangelism by the Holy Ghost (13:1-3).

- 1. Antioch had been the capital city of the Seleucid Greek kings foretold by Daniel.
 - a. It had been founded by Seleucus I Nicator, who also started the city of Seleucia.
 - b. This city of Paul's church was named after the father of Seleucus – Antiochus.
 - c. It was a sizeable metropolis at the juncture of two rivers, 16 miles from the Sea.
 - d. Hellenistic Jews fled Saul's persecution and started a church (Acts 11:19-21).
 - e. This church became a significant church for Gentiles like Jerusalem for Jews.
 - f. Paul from this church called a council to deny Jewish legalists from Jerusalem.
 - g. Paul at this church rebuked Peter to his face for his Jewish/Gentile hypocrisy.
- 2. First observe that the congregation at Antioch in and of itself was a church (13:1).
 - a. This city and then this church were quite important and instrumental back then.
 - b. Our purpose is not to stop and dig in historical archives about this great church.

- c. Antioch did not need any other church – Paul traveled to Jerusalem for unity.
 - d. There is no such thing as the Primitive Baptist church or other such nonsense.
 - e. If the Bible speaks of plural local churches, it calls them churches (36 times).
 - f. The freedom of a local church, like Antioch had, is a precious gift to protect.
 - g. Association or denomination authority over churches is heresy and destructive.
3. The church at Antioch was loaded with prophets and teachers from which to draw.
 - a. We know at least two were apostles – Paul and Barnabas (Acts 14:14; 14:4).
 - b. Prophets and teachers are different gifts (Rom 12:6-7; I Cor 12:28; Eph 4:11).
 - c. Prophets were inspired teachers and foretellers (I Cor 13:2,8-9; 14:29-32).
 - d. Teachers were ordinary teachers depending upon study (I Timothy 2:15; 6:12).
 - e. These two apostles – Paul and Barnabas – did the work of evangelists as well.
 - f. Prior to perfect Scripture being completed, prophets revealed (II Pet 1:19-21).
 - g. These plural elders did not mean that they were equal pastors or ruling elders.
 - h. In Jerusalem when the apostles and elders got together, James made the ruling.
 - i. This great church was the first Gentile church of “Christians” (Acts 11:19-26).
 - j. Barnabas was a good man, full of the Spirit (Acts 4:36-37; 9:27; 11:22-26).
 - k. He was also an apostle, which we will see clearly on this trip (Acts 14:14,4).
 - l. Simeon was also called Niger, which is a Latin adjective for Negro or black and one of several spelling variations in English.
 - m. Lucius of Cyrene was not Luke, for Luke used the third person writing; but he was likely Paul’s kinsmen (Rom 16:21), an early convert (Acts 2:10; 11:19-20).
 - n. Manaen was trained with Herod the tetrarch (Antipas) of John the Baptist fame.
 - o. Saul of Tarsus we have already met; his name is about to change (Acts 13:9).
 4. While ministering and fasting, the Holy Ghost called Barnabas and Saul for work.
 - a. A bishop’s ministerial labors are to the Lord, so he ought never to tire of them.
 - b. Note that this special call for Gentile laborers began with fasting and prayer.
 - c. We cannot properly emphasize the importance of fasting (Mat 17:21; I Cor 7:5).
 - d. Holy Ghost leading in all matters is both prudent and essential (Zechariah 4:6).
 - e. Saul had already been told of his call to preach to the Gentiles (Acts 9:15-16).
 - f. Barnabas was from Cyprus and Paul Cilicia, perfect for this Gentile location.
 - g. These choices by God, to send preachers to Gentiles, are transcendent events.
 5. Upon receiving God’s direction, they fasted and prayed again for God’s blessing.
 - a. Jesus had taught the apostles they could do nothing without Him (John 15:5).
 - b. Laying on of hands was more symbolic than potent, for it was by God’s call.
 - c. Having further prayed and fasted, the elders sent them away in strict obedience.
 - d. The elders contacted no other ecclesiastical organization for approval or power.
 - e. Note that they did not consult their church either, for this was ministerial duty.
 - f. Apostles did not need church approval, nor did they form arms of this church.
 - g. Paul did not ask approval to send Titus, nor suggest Titus get approval (Tit 1:5).
 - h. This was their home church, showing such a relationship, for sharing (14:27).

- B. Cyprus – Paul and Barnabas preached in Jewish synagogues on Island (13:4-13).**
1. With Holy Spirit leading, they travel to Seleucia and depart by ship for Cyprus (4).
 - a. Seleucia was also founded by Seleucus I Nicator of the Greek Seleucid kings.
 - b. Cyprus had been the home country of Barnabas, also called Joses (Acts 4:36).
 - c. Saul’s persecution had driven some Jews to Cyprus for safety (Acts 11:19).
 - d. Persecuted Jews of Cyprus preached in Antioch with success (Acts 11:20-21).
 2. As Paul’s method was, they located and preached in synagogues (5; Acts 17:1-3).
 - a. Paul would open the Jewish Scriptures and confirm the prophecies about Jesus.
 - b. The gospel was to first go to Jews before the Gentiles (Acts 1:8; 11:19; 13:46).
 - c. Gentiles who feared the true God worshipped with Jews (Ac 8:27; 13:16,26,43).
 - d. They were called *proselytes*, meaning they had converted to the Jews’ religion.
 - e. Others were called *Grecians*, meaning Jews by birth but from Greek countries.
 - f. Paul did not preach in jails or on street corners like modern “soulwinners” do.
 - g. Paul endured all things for the elect, and they are not in brothels (II Tim 2:10).
 - h. Paul never had a jail ministry like many pretenders, unless locked up himself.
 - i. He never tried a placard of John 3:16 in the endzone of any of the Greek games.
 3. John Mark, son of Barnabas’s sister Mary, went also (5; Acts 12:12,25; Col 4:10).
 - a. This nepotism – favoritism to nephews – would eventually split these apostles.
 - b. John Mark repented of going AWOL to Paul’s praise (Col 4:10; II Tim 4:11).
 - c. Ministerial failure is no different than any other – repentance clears any sins.
 4. Paul and Barnabas travel to Pathos in Cyprus and converted the deputy (13:6-12).
 - a. Travelling west to the other end of Cyprus, they came to a city named Pathos.
 - b. Sergius Paulus, the Roman-appointed deputy of the country of Cyprus, was a reasonable man, whom the Lord moved to desire to hear the Bible preached.
 - c. This deputy had a Jewish false prophet and sorcerer named Bar-jesus or Elymas, who was intent to hinder Paul and Barnabas from reaching the deputy.
 - d. This man by his description used witchcraft to assist and/or impress the deputy.
 - e. Apostolic Christianity rejects any use of Ouija boards, horoscopes, planetary signs, palm readers, psychics, Jeanne Dixon, Houdini, fortune cookies, etc.
 - f. Sorcerers are children of the devil; their future is hell (Acts 13:10; Rev 22:15).
 - g. Though called and sent by the Holy Ghost, Satan was working against Paul, which should remind all sober persons that opposition does not mean to forfeit.
 - h. Paul cursed him in the name of Jesus with blindness, which instantly occurred.
 - i. Conversion is skill blessed by God against Satanic bondage (II Tim 2:24-26).
 - j. Can you see effeminate imposters like Joel Osteen or Rick Warren doing this?
 - k. We last see Bar-jesus or Elymas groping around, needing a person to lead him.
 - l. This mighty sign was enough to confirm Paul’s word, and the deputy believed.
 - m. He was astonished at the doctrine of Jesus for authority and power (Matt 7:28-29), which was not the milquetoast, effeminate form of godliness popular today.
 - n. Here Luke stopped using *Saul* (a Jewish name) and used *Paul* (a Roman name).
 - o. This would help Paul’s reception by his target audience – Gentiles under Rome.
 - p. He may have received this name from Sergius Paulus, but it says nothing of it.

- q. Compare this blunt, direct condemnation with sweet lies of today's preachers.
 - r. Paul astonished the deputy by his doctrine and Jesus His crowd (Matt 7:28-29).
 - s. Along with John Baptist, these three were totally unlike pulpit manner today.
 - t. Rather than opening a Starbucks for converts, Paul cursed him with blindness.
5. Paul and Barnabas travel from Cyprus to Perga, Pamphylia; Mark deserted (13).
- a. Leaving the island of Cyprus, they sail to Pamphylia to reach the city of Perga.
 - b. John deserted in Perga and returned to Jerusalem of his mother (Acts 12:12,25).
 - c. He was likely from Cyprus or familiar with it due to uncle and could not go on.
 - d. This desertion will cause strife between Paul and Barnabas later (Ac 15:36-41).

C. Antioch of Pisidia – Paul preached in synagogue with great discretion (13:14-41).

1. Paul and Barnabas had a door opened to them to preach, and they ran through it.
 - a. They went to Perga from Cyprus; we read of no activity there until their return.
 - b. So they went inland another 120 miles or so to another Antioch city, of Pisidia.
 - c. As their usual manner, they waited for the sabbath and went into the synagogue.
 - d. If the gospel is foolish and proves death to the dead, the apostles sought for life.
 - e. His methods did not change after turning to Gentiles (Acts 17:1-3; 18:4; 19:8).
 - f. For unknown reasons hid in God's providence, the rulers of the synagogue ask them to address the people. This would have given Paul no small pleasure.
 - g. He used history for agreement (16-22), introduced Jesus by prophecy (23-29), told the resurrection by fact and prophecy (30-37), and called for faith (38-41).
 - h. Consider – read the right scriptures religiously – only God's grace reveals truth.
 - i. For much more about this sermon ... <http://www.letgodbetrue.com/pdf/pauls-first-sermon.pdf>.
2. Paul reviewed Jewish history in a very concise way to lay an agreeable foundation.
 - a. He addressed the audience as Men of Israel and then Gentiles who feared God, proselyte converts to the Jews' religion and circumcised (Gal 6:12-15).
 - b. He taught 450 years of judges from Joshua to Samuel, which period of time is falsely applied to conquering Canaan in modern versions. It is easy to see that Canaan was conquered and divided in five years (Joshua 14:7,10; 24:29).
 - c. He taught Saul was king 40 years, which modern versions corrupt (I Sam 13:1).
 - d. He gave David as the man after God's own heart with God's will to perform.
 - e. Surely the audience would have cheered or shouted, Amen! at agreeable words.
 - f. It is your wisdom to find things to agree on with Christians before disagreeing.
 - g. Bible confusion of Saul (notes) ... <http://www.letgodbetrue.com/bible/scripture/bible-babel.php>.
 - h. Bible confusion about Saul (slides) ... <http://www.letgodbetrue.com/pdf/bible-babel.pdf>.
3. Paul's sermon in Antioch, Pisidia continued with our Lord's life and death (23-29).
 - a. God promised David's Son to be Savior; Jesus fulfilled the promise (Jer 33:15).
 - b. John the Baptist was the chosen vessel to present Messiah to Israel (Jn 1:29-36).
 - c. Paul appeals to his audience again, and you should hear or feel his earnestness.
 - d. They were hearing the word of salvation – the gospel – an incredible blessing.
 - e. The Jews rejected God's scripture, so they fulfilled it killing Him (I Cor 2:6-8).
 - f. Their murder of Jesus was without just cause, further aggravating their error.

- g. And further fulfilling Scripture by all deeds in the crucifixion, they buried Him.
- 4. Paul's sermon in Antioch moved to scripture proof of Jesus' resurrection (30-37).
 - a. Paul plainly announced this manifested Son of David was raised from the dead.
 - b. Paul confirmed the resurrection by many eyewitnesses (apostles and disciples).
 - c. Paul enthusiastically announced the gospel of glad tidings by God's promises.
 - d. By raising up Jesus Christ, He fulfilled the promise of "begotten" in Psalm 2:7.
 - e. The passage in Psalm 2 about God's king is describing His glorious exaltation.
 - f. He was not officially declared Son of God until crowned in heaven (Heb 1:4-5).
 - g. Jesus was declared to be the Son of God by resurrection from death (Rom 1:4).
 - h. Do not forget that Jesus Christ is also the first begotten of the dead (Rev 1:5).
 - i. Heretics advocating eternal generation in the Godhead must corrupt the verses.
 - j. By raising up Jesus Christ forever, He fulfilled the time promise of Isaiah 55:3.
 - k. By delivering Jesus from the grave, He fulfilled the promise of Psalm 16:10.
 - l. He reasoned easily, as Peter did in 2:24-32, that this could not apply to David.
 - m. For truth about Psalm 2:7 ... <http://www.letgodbetrue.com/pdf/this-day-have-i-begotten-thee.pdf>.
- 5. Paul ended his Antioch sermon with a strong appeal for faith in Christ (13:38-41).
 - a. The message Paul brought was one of forgiveness of sins through Jesus Christ.
 - b. What glad tidings for Jews bound up in the law for righteousness (Rom 10:4)!
 - c. Forgiveness of sins is a blessing of election and predestination (Eph 1:3-7).
 - d. Paul had the privilege to announce the *word* of reconciliation (II Cor 5:19).
 - e. Rather than keeping the law of Moses, Paul declared full forgiveness by Christ.
 - f. Be ye reconciled unto God (in your minds): your sins are forgiven (II Cor 5:20).
 - g. The message Paul brought was for free justification personally claimed by faith.
 - h. The law of Moses cannot justify, but Jesus Christ has justified (Gal 3:10-29).
 - i. Justification is a sovereign act of the predestinating God (Rom 8:29-30; 5:18).
 - j. All that *believe* (present tense) *are justified* (perfect tense; passive voice).
 - k. Faith is the evidence of a justified or righteous man like Abraham (Gen 15:6).
 - l. There is certain knowledge of full justification by trusting Christ (Gal 5:1-6).
 - m. We believe in Christ to assure ourselves of justification by Him (Gal 2:16).
 - n. Yet without works, our faith is nothing more than a devil's faith (Jas 2:14-26).
 - o. Paul warned of the danger of unbelief taken from a prophecy in Habakkuk 1:5.
 - p. God had warned many years earlier of the preaching of the gospel by men.
 - q. Even though God miraculously did His great work, many would not believe it.
 - r. These despisers would wonder with unbelief and would consequently perish.
 - s. For a timeline of Abraham's life ... <https://www.letgodbetrue.com/pdf/timeline-of-abraham.pdf>.

D. Antioch of Pisidia – the response of hearers and apostles is profound (13:42-52).

- 1. Some Jews and Gentiles believed by Paul's short sermon about Christ (13:42-43).
 - a. The Gentile proselytes begged to hear this message the next sabbath (13:16,26).
 - b. Many Jews also followed Paul and Barnabas interested in the gospel of Christ.
 - c. The two apostles persuaded them to continue in the grace of God – the true test.
 - d. Let us hear the gospel only as the good ground bringing forth fruit (Luke 8:18).

- e. Let us not fail of God's grace and return to our former vomit (Heb 12:14-17).
- f. True disciples of Jesus – disciples indeed – are those that continue (John 8:31).
- 2. The Jews rebelled against Paul and Barnabas and the gospel due to envy (44-45).
 - a. With a week's time to spread the word, almost the whole city came together.
 - b. With the synagogue threatened and murder of Jesus exposed, they defied them.
 - c. They quickly began contradicting and blaspheming the gospel of Jesus Christ.
- 3. Paul witnessed the Jewish hatred of the gospel and turned to the Gentiles (46-48).
 - a. God's order for preaching of the gospel had been to the Jews first (1:8; 3:26).
 - b. They rejected God's word and judged themselves unworthy of everlasting life.
 - c. No man is worthy of eternal life, but these fools showed their profane hearts.
 - d. Paul did not bring eternal life, but rather preached the gracious means of it.
 - e. He brought salvation to light; he brought word of it (II Tim 1:10; II Cor 5:19).
 - f. The preaching of Christ manifests either existing life or death (II Cor 2:14-17).
 - g. Lay hold of eternal life by believing the light of it in the gospel (II Tim 1:10).
 - h. Paul acknowledged his original call to the ministry (Acts 9:15-16 cp Is 49:6).
 - i. There is only One Light: all others are only witnesses of that Light (John 1:4-9).
 - j. There is only One Saviour: all others only witness of His one salvation (4:12).
 - k. Godly ministers must preach the sense rather than the mere sound of words.
 - l. The Gentiles ordained to eternal life believed and glorified Paul's glad gospel.
 - m. They rejoiced to hear the news that God intended His message for them also.
 - n. With gladness they thanked and praised God for an interest in Jesus Christ.
 - o. Belief of the gospel was and is dependent upon God's ordination to eternal life.
 - p. Ordination precedes regeneration, and regeneration must precede conversion.
 - q. There is also an ordination to condemnation of the wicked (Jude 4; I Pet 2:8).
 - r. Why is this text ignored? Some force *ordained* to mean disposed to eternal life.
- 4. Jesus overruled Jewish rebellion and persecution for Gentile conversions (49-52).
 - a. These glad Gentile believers zealously spread the word of salvation in Christ.
 - b. Are you publisher of the grace of God and great things He has done for you?
 - c. The Jews took politically-correct and socially-accepted persons to accuse Paul.
 - d. As Jesus them, they shook the dust off their feet against them (Matt 10:14-15).
 - e. In spite of such persecution, these Gentile believers had joy of the Holy Ghost.
 - f. Are you full of joy by the gospel of Christ? Are you filled with the Holy Spirit?

E. Iconium – Paul and Barnabas had great success and then great violence (14:1-7).

- 1. Paul and Barnabas traveled to Iconium in Lycaonia after fleeing from Antioch (1).
 - a. The method this trip (13:5,14), like others (17:1-4), was to visit synagogues (1).
 - b. Content was history (14-22), Jesus (23-29), resurrection (30-37), faith (38-41).
 - c. Many believed their preaching from among the Jews and among the Gentiles.
- 2. Unbelieving Jews stirred up Gentiles against the apostles and new believers (2).
 - a. The gospel is offensive; it is contrary to the flesh and to Jews blinded by Moses.
 - b. Mormonism was offensive in Missouri and Illinois for its rampant polygamy.
 - c. Catholicism has been offensive for its confessional and for sale of indulgences.

- d. The cross is offensive exceeding rational explanation (I Cor 1:17-24; Gal 5:11).
 - e. Satan hates the gospel; Jesus had warned of hatred, which came (Jn 15:18-21).
3. Paul and Barnabas stayed in Iconium; God confirmed His word by miracles (3).
 - a. The apostles were not moved by opposition, but boldly preached the gospel.
 - b. The gospel is the word of His grace, for it is good news of His demerited favor.
 - c. Signs and wonders are not usually revelatory gifts, but confirming miracles.
 - d. Prophecy and knowledge are revelatory gifts; tongues and healing are sign gifts.
 - e. For more about apostolic gifts ... <http://www.letgodbetrue.com/pdf/charismatic-religion.pdf>.
 4. Typical for preaching Jesus Christ (Jn 7:43; 9:16; 10:19), there was a division (4).
 5. When the persecution became violent, the apostles fled to Lystra and Derbe (5-7).
 - a. The goal of the persecution was to abuse them and stone them after an assault.
 - b. There is a time to run and hide rather than pretend to be a hero and defy openly.
 - c. They never altered the message. In new cities, they preached the same gospel.

F. Lystra – Paul healed a man for great advantage, then he was stoned (14:8-20).

1. Healing a cripple at Lystra first led the city to think Paul and Barnabas gods (8-13).
 - a. This cripple had been impotent in his feet from birth – a difficult malady (8).
 - b. Paul as an apostle knew this man that had not walked had faith for healing (9).
 - c. Paul ordered him to his feet, and he leaped and walked, for the first time (10).
 - d. This trumps anything at a Benny Hinn show or by those abusing James 5:14-15.
 - e. The superstitious devil-worshippers said Paul and Barnabas were gods (11-12).
 - f. A similar error was made by the people of Tyre and Sidon to Herod (Ac 12:22).
 - g. The priest of Jupiter prepared to offer animal sacrifices to the two apostles (13).
2. The apostles rejected worship, contrary to Herod receiving divine praise (14-18).
 - a. Paul and Barnabas tore their clothes and ran among them to stop worship (14).
 - b. Imagine what the popes of Rome would have done – put out a foot to be kissed!
 - c. The apostles used this event to further explain preaching against idolatry (15).
 - d. Vanities is the appropriate word for idols – worthless junk (Jer 10:8; Jonah 2:8).
 - e. They explained, contrary to papal adoration, that they were only ordinary men.
 - f. All men are depraved; they are more alike than different (Prov 27:19; Jas 5:17).
 - g. The best of men are only men, and they should never be exalted above reality.
 - h. Testifying to idolaters is from ignorance to the living Creator God (17:22-16).
 - i. Creation is primary truth on earth and heaven (Jer 32:17; Acts 4:24; Rev 4:11).
 - j. God had allowed ignorance, but He now ordered repentance (16; 17:30-31).
 - k. Before the gospel, His clarion call for repentance, God had His witnesses (17).
 - l. Creation was a witness (Ps 19:1-6; Ro 1:18-20) and providence here (17:25-26).
 - m. This Epicurean-like witness by carnal things is in Ecclesiastes (Eccl 3:13; 5:19).
 - n. Paul and Barnabas barely stopped worship by superstitious reprobates (14:18).
3. The idolaters of Lystra showed their nature when apostolic enemies came (19-20).
 - a. Barnabas was a good man (11:24), but Paul was chief and full of zeal for Christ.
 - b. How could adult persons swing from divine worship to stoning and dragging!

- c. The terrible nature of superstition is that it is as fickle as man's imagination.
- d. The supposition of his death would have been based on evidence, not guessing.
- e. Some think that Paul died and may have visited heaven here (II Cor 12:1-4).
- f. Paul rose up as the disciples looked on his dead corpse and returned to Lystra.
- g. Paul was bold to go into the city that had just stoned him and dragged him out.
- h. Paul and Barnabas then traveled to Derbe, the farthest travel point on this trip.

G. Derbe – They reached the farthest point and then returned in course (14:21-26).

1. They reached the trip's endpoint and reversed course to confirm converts (21-22).
 - a. They reached Derbe and taught many; fruit will be found next trip (16:1; 20:4).
 - b. From Derbe they returned to Antioch of Pisidia through Lystra and Iconium.
 - c. Their goals were to confirm conversion and exhort to faith and endurance.
 - d. Those that live godly lives in Christ Jesus will suffer persecution (II Tim 3:12).
 - e. Jesus had taught to continue in spite of trouble (John 8:31-32; Matt 10:34-37).
 - f. Church assemblies are for the very same goals (Heb 3:12-13; 10:23-25; 12:1-4).
2. They ordained a plurality of elders in each church they had started on the trip (23).
 - a. If the time was near 45-50, it was 15-20 after Pentecost and 20-25 before Titus.
 - b. While *elders* used loosely fits deacons, we use it as noun for ordained leaders.
 - c. Peter, even as a chief apostle of Christ, called himself *elder* this way (I Pet 5:1).
 - d. Plural elders plied partial gifts (Ep 4:11; I Cor 12:7-11,28; 13:8-10; Ro 12:6-8).
 - e. Recall how Antioch was a church full of different elders (Acts 13:1 cp 15:2,4).
 - f. After the apostles there are only bishops and deacons (I Tim 3:1-13; Phil 1:1).
 - g. We understand the temporary offices of apostle, prophet, and evangelist extinct.
 - h. Ordinary bishops do the work of an evangelist without being Philip (II Ti 4:5).
 - i. As Baptists, we reject the Presbyterian's invention of an office of ruling elders.
 - j. New Testament bishops rule and teach (I Ti 3:2,5 cp Heb 13:7 cp I Tim 5:17).
 - k. They are supported, unlike Presby elders (I Co 9:6-14; I Tim 4:13-16; II Ti 2:4).
 - l. A church does not need plural bishops any more than it does plural deacons.
 - m. We see Jesus addressing a single star at each church of Asia (Rev 1:20; 2:1).
 - n. Titus by himself could do all needed for multiple churches in Crete (Titus 1:5).
 - o. The apostles prayed with fasting for the churches, commending them to Christ.
3. Paul and Barnabas returned to Attalia to sail to Antioch, skipping Cyprus (24-26).
 - a. Having reached Antioch (21), they covered regions of Pisidia and Pamphylia.
 - b. They returned to Perga in Pamphylia (13:13), then on down to the port Attalia.
 - c. They sailed from the port Attalia without stopping in Cyprus for believers there.
 - d. It was likely improbable to sail to Antioch without using a port like Seleucia.
 - e. The other elders at Antioch had sent them to the work, and they had finished it.
 - f. Every minister needs the grace of God – His merciful favor – to do any good.

H. Antioch of Syria – the two apostles told the church all they had done (14:27-28).

1. Paul and Barnabas called a church assembly to relate the events of the trip (27-28).
 - a. The trip to preach to Gentiles in other parts of the world was a significant event.

- b. For 4000 years in broad, general terms, Gentiles had been ignorant in unbelief.
 - c. Now God no longer suffered or winked at such vanity, but commanded faith.
 - d. Are you thankful He opened the door of faith to us ... will you run through it?
2. Paul and Barnabas stayed there until Jewish legalists forced their trip to Jerusalem.

Conclusion:

1. What will you do with the message God sent you about His Son and the great mystery of godliness?
2. Have you believed the full Bible record about the Lord Jesus Christ and declared your faith openly?
3. If you ignore His gracious kindness by gospel preachers, He can send strong delusion to believe lies.
4. Do you feel bound to give thanks always to God for choosing you to believe truth (II Thess 2:13).
5. Your true appreciation for God sending you truth is to want to send that truth to others beyond you.
6. How can God or we believe the gospel means much to you unless you want to share it with others?
7. Other events that happen to you of importance you share with others as good news of an earthly sort.
8. For a dramatic intro and map for Paul's trip ... <http://www.letgodbettrue.com/pdf/paul-first-preaching-trip-slides.pdf>.

For Further Study:

1. The sermon (slides) ... *Great Mystery of Godliness* ... <http://www.letgodbettrue.com/pdf/mystery-of-godliness-powerpoint.pdf>.
2. The sermon series (outline) ... *Great Mystery of Godliness* ... <http://www.letgodbettrue.com/pdf/mystery-of-godliness.pdf>.
3. Jesus' charge to the apostles to reprove the world ... *John 16:8-11* ... <http://www.letgodbettrue.com/pdf/john-sixteen.pdf>.
4. The sermon (notes) ... *Reprove the World* ... <http://www.letgodbettrue.com/pdf/reprove-the-world.pdf>.
5. The sermon (slides) ... *The Great Commission* ... <http://www.letgodbettrue.com/pdf/great-commission.pdf>.
5. The sermon (slides) ... *This Day Have I Begotten Thee* ... <http://www.letgodbettrue.com/pdf/this-day-have-i-begotten-thee.pdf>.
6. The sermon (slides) ... *Jesus Christ's Sonship Simplified* ... <http://www.letgodbettrue.com/pdf/sonship-simplified-slides.pdf>.
7. The simple sermon ... *Acts 13* ... <http://www.letgodbettrue.com/pdf/acts13.pdf>.
8. The simple sermon ... *Acts 14* ...
9. The detailed sermon ... *Acts 13* ... <http://www.letgodbettrue.com/pdf/pauls-first-sermon.pdf>
10. The sermon (outline) ... *For Love of a Soul* ... <http://www.letgodbettrue.com/pdf/love-of-a-soul.pdf>.
11. The sermon (slides) ... *One Soul at a Time* ... <http://www.letgodbettrue.com/pdf/evangelism-one-at-a-time.pdf>.