

God knows, and has known this from the beginning, and yet 2 PETER 3:9 tells us: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* ROMANS 8:30 *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* EPHESIANS 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ... 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.*

Antioch in Pisidia to Iconium

ACTS 13:49 *And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.* In ACTS 13:49 and 50 we have the double-sided results of Paul and Barnabas going to Antioch in Pisidia. As we indicated earlier the result of Paul and Barnabas turning unto the Gentiles we find *...the word of the Lord was published throughout all the region.* The result of Paul and Barnabas and the word of God being rejected by the Jews was that *...the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts* (boundaries, border, or territory). The publishing of the word of the Lord throughout all the region, and the stirring up of the devout and honourable women and the chief men of the city indicates that Paul and Barnabas were at Antioch in Pisidia for a few more days. Conybeare and Howson indicate the possibility of a three to four month stay, however the scripture doesn't give the amount of time that Paul and Barnabas were at Antioch in Pisidia. The word used in verse 49 translated "published" probably would more accurately be thought of in the term "spread abroad," probably mainly by word of mouth, or as one translation puts it: "The word of the Lord went far and wide over the whole country." This, of course, would involve some time to pass. Concurrently verse 50 tells us that Jews of Antioch in Pisidia were using their influence to incite the women of rank, and the city authorities in a persecution against Paul and Barnabas. This too would take a little time. It is strongly suggested by many so called experts in the social position of the females of Paul's day that these women of rank probably made up a large part of the number of religious proselytes who attended the Jewish sabbath day services. ACTS 13:43 indicates that there were many of the Jews and religious proselytes who followed Paul and Barnabas, which would also leave an unknown number of Jews and religious proselytes who didn't follow Paul and Barnabas, and it was these non-followers that were responsible for the persecution against Paul and Barnabas here at Antioch. These kinds of events in Paul's life inspired his later writing statements like the ones found in the following scriptures: 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 2 TIMOTHY 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.* ROMANS 8:35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* At the appointed time of the Lord, Paul and Barnabas were expelled by the city authorities, and they were driven out of the boundaries of Antioch in Pisidia. Apparently Paul and Barnabas were not told to stay out of Antioch in Pisidia forever, for they again would return about a year or so later as noted in ACTS 14:21 & 22.

Recall as we began our study of Paul arriving in Antioch in Pisidia that we discovered one of the meanings of Antioch was “driven against.” Now we see that the rulers of Antioch in Pisidia were “driven against” the preaching of the word of the Lord by Paul and Barnabas. Also during our introduction of Antioch in Pisidia we found that 2 CORINTHIANS 11:26 recounted many of the perils that Paul faced in his journeyings toward Antioch in Pisidia, stating: *In journeyings often, in perils of waters {rivers}, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.* Perils in the city of Antioch in Pisidia could now be included in this list, and now Paul and Barnabas are expelled from the city. LUKE 6:22 *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.* Back in the gospel records of MATTHEW 10, MARK 6, and LUKE 9 we read of the twelve disciples being sent forth by Jesus unto the lost sheep of the house of Israel. Also in LUE 9 Jesus sent forth another seventy two by two before His face into every city and place where He Himself would come. To all of these gave He the same instructions, which are simply summarized in the following scripture found in LUKE 9:5 *And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.* Barnabas may have been one of the seventy mentioned in LUKE 9, however scripture never tells us this. Never the less Barnabas and Paul were familiar with these instructions of the Lord, and ACTS 13:51 tells us that after they were expelled from Antioch in Pisidia: *But they shook off the dust of their feet against them, and came unto Iconium.* This act of shaking the dust of their feet was directed against those Jews at Antioch in Pisidia who had with great effort rejected the gospel message of Paul and Barnabas, and had persecuted them to the point of having them expelled from the boundaries of the city. Furthermore this act of shaking off the dust of their feet sent a message to the Jews, which in effect was saying you are worse than the heathen, for you were offered salvation, but you rejected it and persecuted us.

Paul and Barnabas then travel to Iconium, a distance of 45 to 50 miles southeast from Antioch in Pisidia. Iconium was located at the foot of the Taurus mountains, and during the time of Paul and Barnabas, Iconium was in Phrygia-Galatica, and part of the Roman province Galatia. Iconium was located on the meeting place of several Roman roads, including a highway from east to west that ended up in Ephesus. Comparing Antioch in Pisidia to Iconium we find this difference: Antioch was a Roman colony, and Iconium was a native Phrygian town. Iconium was also known for being a rich little city. Today Iconium is called Konieh, Turkey and has a population of at least 40,000. Iconium has several different meanings for it's name: little image (like an Icon); the comer; image-like; and yielding. We will find in ACTS 14 a number of Jews and Greeks from Iconium who were yielding unto the Lord because of Paul and Barnabas' message.

ACTS 13:52 *And the disciples were filled with joy, and with the Holy Ghost.* In order for us to understand this verse we first need to examine the word “disciples,” which means: a learner, a pupil, a follower of any teacher, thus a disciple. In the book of ACTS the Holy Ghost has inspired the author Luke to use the Greek word for “disciple” or “disciples” thirty times. We learned in our numbers study that the number thirty has to do with THE BLOOD OF CHRIST or THE MINISTRY OF CHRIST. Truly in the book of ACTS a “disciple” was one who believed on the precious shed BLOOD OF CHRIST, and carried on THE MINISTRY OF CHRIST. JOHN 2:11 tells us in reference to Jesus and His disciples that: *...his disciples believed on him.* Note how Luke goes about showing us who the disciples were in the book of ACTS, and his list starts out going way beyond the twelve disciples of Christ whom we also know as the twelve kingdom Apostles. We will see this in the following verses: ACTS 1:15 *And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; {recall that Judas betrayed Jesus for thirty pieces of silver? See MATTHEW 26:15 and 27:3-10.} and falling headlong, he*

burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. {30=THE BLOOD OF CHRIST} 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. So we see that Luke refers to the followers of Jesus Christ beginning from the baptism of John the Baptist as “disciples.” In our lessons on John the Baptist from a few years back we learned that John the Baptist had followers, called “disciples” in JOHN 1:35 & 37, and the two referred to there turned out to be Peter and John, whom we now know as kingdom Apostles. An expounded translation of JOHN 1:35-37 reads: 1:35 On the morrow John was standing with two of his disciples; 36 and after gazing intently on Jesus as he walked about, John stated to these two disciples, Look, this is the Lamb of God. 37 And the two disciples heard him speak, and they followed Jesus. John the Baptist we learned was not seeking followers to follow himself, but rather encouraged his “disciples” to follow Jesus, and he even stated in JOHN 3:30 He (Jesus) must increase, but I (John the Baptist) [must] decrease. Here in ACTS 1 Luke tells us of about a hundred and twenty “disciples” of Christ. ACTS 6:1 tells us that some time after the resurrection of Jesus Christ and the ministry of Peter and John was in full swing: ...the number of the disciples was multiplied,... . ACTS 6:7 goes on to state: And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. So now we have seen Luke refer to multiplied “disciples” of Jesus Christ. ACTS 9:1 tells us who it was that Saul of Tarsus was pursuing: And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,... . The disciples of the Lord had spread out from Jerusalem to points such as Damascus. Saul of Tarsus on the road to Damascus got saved having met Jesus Christ face to face, and ACTS 9:19 tells us: Then was Saul certain days with the disciples which were at Damascus. Some years later in ACTS 9:26 we read of how Paul himself, there called Saul, was named a disciple: And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. Again Luke is referring to the disciples as followers of the Lord, and it is obvious that there were many disciples found here in the book of ACTS. Some more time passes, and in ACTS 11 we find Barnabas, himself a long time disciple of the Lord, going to Tarsus to find Paul, and after finding him he returns to Antioch in Syria with Paul. ACTS 11:26 tells us: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. It should now be apparent to us that Luke when referring to disciples is referring to Christians.

The next time in the book of ACTS that we find the word “disciples” is here in ACTS 13:52 And the disciples were filled with joy, and with the Holy Ghost. Who is being referred to here as “disciples,” Paul and Barnabas, or those new Christians in Antioch in Pisidia? The answer is both Paul and Barnabas, and those new Christians in Antioch in Pisidia were being referred to as disciples. Most commentators agree that those new Christians in Antioch in Pisidia are being referred to here as disciples, but most commentators fail to realize that long time disciples Paul and Barnabas at this very time alsowere filled with joy, and with the Holy Ghost. We will comment more on Paul and Barnabas shortly. For now let’s consider these new “disciples” at Antioch in Pisidia, and why it was that they ...were filled with joy, and with the Holy Ghost. Were the disciples at Antioch in Pisidia filled with joy because Paul and Barnabas had just been expelled

from town? No! No! No! These new Christians at Antioch in Pisidia, both Jew and Gentile, had just received, first hand, the Pauline gospel from Paul himself, and you know that Paul didn't hold anything back from them. Note that they *...were filled with joy, and with the Holy Ghost*. The word "joy" in verse 52 is akin to the word "glad" in verse 48. In verse 48 they were "glad" that the words of everlasting life should be preached unto them, and they glorified the word of the Lord. In verse 52 they were full of "joy" because these words of everlasting life had been preached unto them, and they continued to glorify the word of the Lord. Furthermore many of these disciples had been filled with the Holy Ghost, as it states in verse 52: *And the disciples were filled with joy, and with the Holy Ghost*. Those of you who are filled with the Holy Ghost know and will always remember how full of joy you were after receiving the Holy Ghost. This was the excitement and the joy that the disciples were experiencing at Antioch in Pisidia. We may have up to this point in time have wondered if Paul and Barnabas got to teach these disciples at Antioch in Pisidia any of the deeper truths of Paul's gospel, but now we know that some of these disciples at Antioch in Pisidia were filled with the Holy Ghost, and as we have pointed out many times before, it is the responsibility of the Holy Ghost to teach us all things, bring all things to our remembrance, to guide us into all truth, and to show us things to come. {See again JOHN 14:26; 15:26; and 16:12-15}. So obviously Paul and Barnabas had introduced to the disciples on this seed planting missionary journey some of the deeper truths of Paul's gospel, such as the importance of being filled with the Holy Ghost, and being established in God's word, and being built up in Christ Jesus even to the point where they could be found qualified to be in the Bride of Christ. Obviously after learning these things the disciples there at Antioch in Pisidia would be filled with joy, and a great big part of the reason that they were filled with joy was because they also were filled with, and full of the Holy Ghost. As Paul and Barnabas left Antioch in Pisidia their memories would be filled with the joyous disciples that were there. ACTS 14:21 & 22 tells us that Paul and Barnabas, among other places, wanted to return again to the disciples of Antioch in Pisidia and expound unto them more of the truth of the gospel. ACTS 14:21 *And when they had preached the gospel to that city, and had taught many*, {had taught many: In the Greek means "had made many disciples" } *they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* (If you care to on your own look up the number of other times in the book of ACTS that Luke refers to disciples.)

ACTS 13:52 *And the disciples were filled with joy, and with the Holy Ghost*. This is the last verse of ACTS 13, and it also says a lot about the testimony of Paul and Barnabas. The overall focus of this study as a whole is our lives as living testimonies. The testimony we are studying about is the testimony that Paul was unto Timothy, whom he probably hasn't met yet up to this point in our time-line of his life. The testimony of Paul's life was being observed by those he came in contact with all along this first missionary journey, which really was a seed planting journey at least up to this point in time. We must ask our selves this question: why were Paul and Barnabas so filled with joy, especially since they had just been expelled from the borders of Antioch in Pisidia? Learning the answer to this question is the key to understanding and appreciating more fully the testimony of the Apostle Paul. Obviously Paul and Barnabas were not filled with joy over the fact that they had just been expelled from Antioch in Pisidia, for what kind of testimony was that? Their being expelled from Antioch in Pisidia was a direct result of their preaching and teaching. We have noted in verses 48 and 49 that there was an explosion of the word of the Lord in that region because of the preaching and teaching of Paul and Barnabas, and an untold many, especially of the Gentiles, got saved. Another way of saying this is that there were many from Antioch in Pisidia who experienced the new birth, having believed in Jesus Christ as their own personal Saviour. In the natural we rejoice over the birth of a new born baby. And I submit that in the spiritual realm we also rejoice in the new birth of a new believer who has just been born again. If we don't rejoice in such things what is wrong with us? Paul and Barnabas had just led an untold number of both Jews and Gentiles unto the Lord, and had witnessed the new birth, the born again experience, of these new believers. What a joy this was, and Paul and Barnabas were overjoyed by all of this. Their focus was on

heavenly things, and not earthly things, and even though circumstances seemed to be against them, they were filled with joy because of the eternal things that had been accomplished by the wonderful working power of the Holy Ghost. Paul writes in ROMANS 1:1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God...* . And as a servant of Jesus Christ, and not a servant of man, Paul was doing the work of the Lord, and he was full of joy in doing the work the Lord had called and separated him to do. The next two verses show a connection that may help our better understanding in part of how it was that Paul and Barnabas too could have been *...filled with joy, and with the Holy Ghost...* after being expelled from Antioch in Pisidia. MATTHEW 5:11 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, {to rejoice, be glad, to rejoice exceedingly} and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.* ACTS 13:48 *And when the Gentiles heard this, they were glad {to rejoice, be glad, to rejoice exceedingly}, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* So we should see that as Paul and Barnabas left Antioch in Pisidia, they left not focusing on the fact that they had just been expelled from town, but rather their focus was on the joyous accomplishments of the Holy Ghost through their ministry while they were there. This upward joyous focus of the Apostle Paul is something that you will find throughout all of his gospel record, and is a major point in his testimony to us. The book of PHILIPPIANS is known to us as the joy book of the Bible. In it an upward focus is maintained, yet it was written from the confines of a dark and dreary Roman cell. Thus through out all of his Christian life Paul was the epitome of a disciple that was filled with joy, and the Holy Ghost, a vital characteristic of the full overcomer.

One more point before we move on to chapter 14, and again this point revolves around the word "joy" found in verse 52: ACTS 13:52 *And the disciples were filled with joy, and with the Holy Ghost.* This word "joy" in the Greek is the same word "joy" found again later in Paul's writing to the churches of Galatia, of which Antioch in Pisidia was a part. Paul only uses this word "joy" once in his book of GALATIANS, and it is found his accounting of the nine-fold "fruit of the Spirit" in GALATIANS 5:22 & 23: *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.* By the time the letter to the churches of Galatia is read by those at Antioch in Pisidia, (several years down the road from this point in time of ACTS 13:52), they would recall that this nine-fold "fruit of the Spirit" was indeed the legacy that Paul and Barnabas left them with. Brother Copley in his study book on GALATIANS notes that these nine-fold qualities radiate from the very inner man of the real Spirit filled believer. They are indeed the certain product of the Holy Spirit in us. And these nine features are inseparable. He notes that this nine-fold fruit appears in three distinct groups. Group one: "love, joy, peace" express our attitudes toward God and men. Group two: "longsuffering, gentleness, goodness" are our attitudes toward men only. And group three: "faith, Meekness, temperance" enable us to make the second group of three practical. The Brother Copley goes on to quote part of an Old Testament scripture found in ISAIAH 61:3 referencing Saints and their comparison to fruitful trees: *...that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.* Several years ago in our "Being an Overcomer" series of studies we referred to JEREMIAH 17:7 & 8 and pointed out the different overcoming qualities portrayed in these two verses. JEREMIAH 17:7 *Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.* JEREMIAH 17:8 references a fruit yielding tree that was fore ordained, that is "planted" by the "waters" (typical of the word of God), and in this case the tree was planted by the "river" (which also figures the Holy Spirit). Such is a Christian life yielded unto the leading of the Holy Ghost. JEREMIAH 17:8 goes on to talk about the green leaf. Green speaks to us of resurrection, and the green leaf obtains this color in response to the light it receives. Of course we know that the light of the world is Jesus. {See JOHN 8:12}. We further pointed out how that this tree had deep well established roots, speaking to us in part of the full overcomer being well grounded in the truth. Then we noted that these well grounded

roots were referred to as “her roots” hinting at the qualities also to be found in the full overcoming Bride of Christ. The dry hard testing times are alluded to in the phrase “the year of drought,” but we also noted that even during these hottest and driest times the full overcomer never ceased from yielding fruit. This “fruit” refers us back to the nine-fold “fruit of the Spirit” found in GALATIANS 5:22 & 23, and is demonstrated for us in the full overcoming testimony of Paul especially as noted here in ACTS 13:52. So as we view Paul and Barnabas leaving Antioch in Pisidia we should see them in the following light: though expelled by the authorities of Antioch in Pisidia, they were free from the worldly effects of such a dismissal, and exited peacefully in a triumphant demonstration of the freedom afforded them by being full of the Holy Ghost, which was displayed to those at Antioch in Pisidia by their love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, which are the positive results (fruit) of their being full of the Holy Ghost, and against such things there is no law.

As we leave this 13th chapter of ACTS we are reminded of the last Bible verse that Brother A. S. Copley quoted before he passed away, (this according to Brother Paul Smith): ROMANS 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.* Obviously the new born Christians at Antioch in Pisidia were following this advice of the Apostle Paul.

Also somewhere in the back of your thinking keep this next thought in mind. When Paul and Barnabas return again to Antioch in Pisidia in ACTS 14:21 & 22 they don't go to the synagogue of the Jews, but rather they return to the open arms of the Christians that they left full of joy and the Holy Ghost. As the world would view this we would say that Paul and Barnabas went “underground.” That is they returned unnoticed having been aided by a network of friends. Paul and Barnabas' message on this return visit is stated in ACTS 14:22, which reads: *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* And I am sure that even then as Paul and Barnabas again would leave them of Antioch in Pisidia a second time that *...the disciples were filled with joy, and with the Holy Ghost.*

ACTS 14:1 *And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.* Earlier in this study we made mention of the fact that the Apostle Paul made an effort everywhere he went to first visit the Jews of that town or city. In ACTS 13:46 we noted Paul stating unto the Jews in Antioch in Pisidia *...It was necessary that the word of God should first have been spoken to you...* So as Paul and Barnabas have journeyed this 45 or 50 miles to Iconium we should expect to find them there first at a Jewish assembly, which we do in verse 1. Note *...that they went both together into the synagogue of the Jews, and so spake.* In chapter 13 we saw that Paul was the one who did the most speaking, or preaching, and this will not change much in chapter 14. Verse 12 of ACTS 14 tells us that between Paul and Barnabas, Paul was *...the chief speaker.* However as also noted here in chapter 14, just as in chapter 13, Paul and Barnabas were a team, thus the many references to “they” also in this chapter.

As we begin to examine the events of the Holy Ghost of this chapter note in verse 1 the word “Greeks.” We didn't find any “Greeks” mentioned in ACTS 13. In ACTS 13 we found “Gentiles” (verses 42, 46, 47, & 48), “religious proselytes” (verse 43), and a non-Jewish group referred to as “ye that fear God” in verses 16 and 26. Now here in ACTS 14:1 we find “Greeks.” Simply put a Greek refers to a Gentile who speaks Greek. Paul himself spoke Greek having been raised among the Greeks at Tarsus, but Paul was a Jew. {See ACTS 21:37}. Jews who exclusively spoke Greek were referred to in the New Testament as Grecians. {Study ACTS 6}. Greeks also refer to the race of people from Greece, who obviously were Gentiles, who also, more than likely, spoke Greek. Timothy's mother was a Jew, but his father was a Greek. {See ACTS 16:1 & 3}. Titus on the other hand was a Greek. {See GALATIANS 2:3}. It appears from the way Luke uses the word “Greek” here in verse 1 that there was a different culture or mix of Gentile people here at Iconium,

with the majority of Gentiles falling into the category of Greek by race rather than heathen. Conybeare and Howson break down the population of Iconium during the time of Paul like this: a large number of transient Greeks; an older population from the surrounding country that has taken up residence in one quarter of the town; a small population of Roman officials both civil and military, and an old well established colony of Jews, who were merchants and businessmen, most all of whom met on the Sabbath to read the Law in the Jewish Synagogue.

The important point to note here in ACTS 14:1 is *...that a great multitude both of the Jews and also of the Greeks believed.* It seems from this statement that those who heard the gospel here in Iconium were somewhat more receptive to the preaching of the gospel than the population of Antioch in Pisidia. ACTS 14:3 verifies this point by stating: *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* The words "long time" indicate that Paul and Barnabas were at Iconium for a longer period of time than they were at Antioch in Pisidia. Possibly they were at Iconium throughout the whole winter season and even into spring. Of course we don't know for sure because the scripture doesn't specifically say any more than *...Long time therefore abode they...*, (at Iconium). As this long period of time went on the preaching of Paul and Barnabas reached many open and receptive hearts, so much so *...that a great multitude both of the Jews and also of the Greeks believed.* This "great multitude" of believers didn't accumulate all at once, but the indications are that the response of the hearers was overall more positive than negative, and they that became believers seem to have encouraged Paul and Barnabas to abide there a long time. Those of Iconium also seem to have, as a whole, been more receptive to these afore mentioned words than those of Antioch in Pisidia: ACTS 13:38 *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

ACTS 14:2 *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* The Greek word translated "evil affected" in verse 2 is found in 6 New Testament verses. It is 2559 in your Strong's Concordance, kakoo {kak-o'-o}, and adds up to 911. Before we look at it's meaning and usage recall that the number six has to do with MAN; SATAN; or SATAN'S INFLUENCE OVER WORLDLY MAN. Thus as we look at the way this Greek word is used we would expect to see the negative effects that Satan has over man, and how this negativity is focused against those that believe. Keep also in mind that Satan is the tempter, the destroyer, the devourer, the wicked one, and the enemy whose job it is (so to speak) to use whom ever he can to stir up evil affects against the believer. "Kakoo" means to ill treat, to oppress, afflict, harm, maltreat, to embitter, render evil affected, and to hurt. We find this Greek word "kakoo" in the following six verses: ACTS 7:6 *And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.* ACTS 7:19 *The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.* ACTS 12:1 *Now about that time Herod the king stretched forth his hands to vex certain of the church.* ("Kakoo" is found twice in our text): ACTS 14:2 *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* ACTS 18:10 *For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.* 1 PETER 3:13 *And who is he that will harm you, if ye be followers of that which is good?* Actually this question that Peter asks in 1 PETER 3:13 is an answer to a dissertation he makes concerning the mind of the believer. As we read from 1 PETER 3:8 note that the mind of the believer is not to be evil affected against the brethren, but rather "contrariwise blessing." 1 PETER 3:8 *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the*

face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? Paul asks (and answers) similar questions in ROMANS 8:28-39, which reads: 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. These questions and positive answers that Paul has gone through here in ROMANS 8 is a display of edification, that is a building up the hearts and minds of the believer, just the opposite of what was attempting to be accomplished by those unbelievers used of Satan in our text of ACTS 14:2.

Note in ACTS 14:2 that it was in this particular case "the unbelieving Jews" who were used of Satan to stir up the Gentiles, and made their minds evil affected against the brethren, which included all the Christians, and especially Paul and Barnabas. ACTS 14:2 *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* The word translated "unbelieving" here is only translated "unbelieving" this one time, and is the most negative of all the Greek words that translate into our English "unbelieving." It is the Greek verb "apeitheo" meaning to refuse to be persuaded, to refuse to believe, to refuse or withhold belief, to refuse belief and obedience, not to allow one's self to be persuaded, and not to comply with. ACTS 14:2 is the second time "apeitheo" is used in scripture, the first time being in JOHN 3:36, which reads: *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* Paul in ROMANS 2:8 expounds on the effects of the wrath of God that abides on these who so strongly believeth not, and uses the same Greek word "apeitheo" to describe the righteous judgment that God will render to the following unbelievers: ROMANS 2:8 *But unto them that are contentious, and do not obey the truth, but obey unrighteousness,* (the results of Gods judgment on these unbelievers follow) *indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;... .* Some of the other times we find this Greek word "apeitheo" is in the following scriptures: ACTS 17:5 *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.* ACTS 19:9 *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.* Again we must recognize that it is Satan, the enemy of the truth, who influences such behaviour and unbelief. Scripture many times acknowledges this fact. For example 2 TIMOTHY 3:8 tells how the sorcerers of Pharaoh withstood Moses: *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.* Paul, the brilliant Apostle that he was unto the Gentiles, admonishes the believer to be aware of the devices of Satan, and states a major concern he has after many years of experience as an Apostle, and this concern is found in 2 CORINTHIANS 11:3 *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* The last two above mentioned scriptures also point out the difference in the "minds" of men. Here in ACTS 14:2 the effect that the

unbelieving Jews had upon the Gentiles whom they were influencing was that it affected their "minds" evil against the brethren. The Greek word translated "minds" here is "psuche," which more commonly translates into our English "soul" or "life." Three times we find "psuche" translated "mind" or "minds." Here in ACTS 14:2 *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* PHILIPPIANS 1:27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;...* HEBREWS 12:3 *For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.* The Apostle Paul, after even more years of yielded experience as an Apostle, further expounds a truth to us about the full overcomers mind and their thinking when he writes to us these thoughts in PHILIPPIANS 4:7-9: *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

So we have seen in ACTS 14:2 that it was Satan's intention to tear down anything that the Apostle Paul and Barnabas were by the power of the Holy Ghost building up there at Iconium. We should note that a great spiritual battle was being fought here at Iconium. Therefore we find in ACTS 14:3 that because of this strong opposition of Satan at Iconium that "long time" Paul and Barnabas were allowed to stay there speaking boldly in the power of the Holy Ghost, and by the power of the Holy Ghost were also granted signs and wonders to be accomplished by the Apostles hands. ACTS 14:3 reads: *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* One of the points we should see here is this edification process, this building up of the church of Jesus Christ that was taking place here at Iconium. Paul especially has much to say about this in the scripture. In reviewing his life at Ephesus to the Ephesian elders he states in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Note that in ACTS 14:3 this "word of his grace" is also referred to. It is this "word of his grace" especially that is the main tool of God's building. In 1 CORINTHIANS 3 Paul expounds upon this thought by stating: *9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. Again in EPHESIANS 2 Paul writes: *19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.* Later in EPHESIANS 4 Paul goes on to say: *11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure**

of every part, maketh increase of the body unto the edifying of itself in love. Also in COLOSSIANS 2 Paul refers to this building process, stating: 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. So we see the positive effects and results that can be obtained by yielding to the building process of "the word of his grace" as directed in our lives by the wonder working power of the Holy Ghost. "The word of his grace" (as you may have noticed in the above mentioned scriptures) always points us to Jesus Christ. It is with a constant focus on Jesus, and this kind of heart attitude that Paul encourages us to do the following: ROMANS 14:19 *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* 1 THESSALONIANS 5:11 *Wherefore comfort yourselves together, and edify one another, even as also ye do.* The following of these guide lines will keep our minds in perfect peace toward God, and take us on toward the goal of winning Christ as Bridegroom. ISAIAH 26:3 *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*

Note again this part of ACTS 14:3 *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace...* . The main topic of this study as a whole is our lives are living testimonies, and begs the question: does my life reflect Jesus Christ as it should? If so then our life is a living testimony that can greatly benefit others as they observe us. Paul and Barnabas led such lives. They spoke boldly in the Lord, and in return the Lord Himself gave testimony, that is He bare witness unto the word of His grace! We could ponder this statement long and hard, and perhaps we should. Note it was a message of grace that was being preached boldly by Paul and Barnabas. Recall these statements from JOHN 1. JOHN 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.* 2 *The same was in the beginning with God.* ...14 *And the Word was made flesh, and dwelt among us, ... full of grace and truth.* We could say then that this good news gospel message that Paul and Barnabas were so long time in boldly preaching there at Iconium, was a message inspired of the Lord Himself the One who is full of grace and truth. The grace message is a message of truth, which is fought hard by the Devil himself within whom there is no truth. {See JOHN 8:44}. We already noted above how that Satan was the influence behind what was taking place in ACTS 14:2 -- *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* Now we see that it was the Lord Jesus Christ Himself who was the inspiration behind this statement of ACTS 14:3 *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace...* . Recall in LUKE 4:16-30 Jesus came to Nazareth where He had been brought up, and there Jesus, being the Word of God full of grace and truth, after He had read the scripture unto them, they that heard Him that day gave this testimony found in LUKE 4:22 *And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.* These gracious words of truth bare witness unto the word of His grace. What was it that pricked the heart of Saul of Tarsus on the road to Damascus? It was gracious words of truth spoken by The Word Himself; words full of grace and truth! And it was these gracious words of truth that were a road map unto Saul of Tarsus as to what he was to do with the rest of his life. These words are again found in ACTS 26:15-18 which read: ...*I am Jesus whom thou persecutest.* 16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17 *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,* 18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* {Review pages 57, 62 and 149 of these notes}. These gracious words of truth spoken by Jesus unto Paul is in part why we can read of Paul now here at Iconium in ACTS 14:3 that *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace...* .

Since Paul and Barnabas were a long time at Iconium speaking boldly in the Lord, and since the Lord Himself gave testimony unto the word of His grace and truth which

were being spoken by Paul and Barnabas, the question needs to be asked: how was it that the Lord Himself gave testimony unto the word of His grace? Or to say it another way, what proof was there that the Lord Himself bare witness unto the Word of His grace? Again the rest of ACTS 14:3 gives us the answer, for the end of this verse states that the Lord Himself *...granted signs and wonders to be done by their hands*. Let's first in this phrase note the word "granted." The Greek verb (Strong's Greek number 1325 *didomi* {did'-o-mee}) here translated "granted" also is most commonly translated into our English words: give, gave, grant, put, show, deliver, and make. It is used 413 times in the New Testament. Some other familiar scriptures where it is used are: JOHN 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. ACTS 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance*. 1 JOHN 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son*. REVELATION 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*. REVELATION 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*. One common thing we notice in all these verses is that Greek word *didomi* is like a gift bestowed from God. Thus back in our text of ACTS 14:3 we should note that like a gift bestowed from God and with His permission "signs and wonders" were allowed to be performed by Paul and Barnabas. Again ACTS 14:3 reads: *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands*. Brother Copley correctly notes that this statement is Bible proof that Paul and Barnabas were proclaiming the Gospel, for these signs and wonders followed the preaching of the word of His grace.

Note next the phrase "signs and wonders" found here in verse 3. This phrase is found 14 times in scripture. 14 we learned in our numbers study was the number that had to do with DELIVERANCE or SALVATION. "Signs and wonders" in one respect also point to miracles. Note how these two thoughts are brought together in the following portion of scripture found in DEUTERONOMY 6:21 *Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: 23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers*. In JEREMIAH 32 we find Jeremiah praying a prayer and uttering these words of remembrance that take us again back to the days of Moses: JEREMIAH 32:17 *Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: 18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, 19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: 20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; 21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; 22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; 23 And they came in, and possessed it;...* Recall also in the days of Moses and his many encounters with Pharaoh that Pharaoh's sorcerers and magicians of Egypt also in like manner did also "signs and wonders" with their enchantments. {Study EXODUS chapters 7 through 9}. Jesus warns against getting caught up with "signs and wonders" apart from the rightly divided word of God when He makes this statement found in MATTHEW 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect*. So how are we to know if these "signs and wonders" are from God? The scripture clearly illustrates that "signs and wonders" follow the rightly divided word of God. We find a good example of this in JOHN 4. JOHN 4:46 *So Jesus came again into Cana of*

Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. (This was the word of God spoken by Jesus Christ Himself, The Word of Truth, "Go thy way; thy son liveth"). And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. Another example of how it is that "signs and wonders" follow the rightly divided word of God is found in HEBREWS 2. HEBREWS 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, (a reference to the word of God) lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? So we should see that these "signs and wonders" are confirmed by the word of God, and He bares witness unto the truth of His word by granting "signs and wonders" to be done by the power of the Holy Ghost. These were the facts in Paul's day, the same as they are the facts in our day. ACTS 5:12 notes: And by the hands of the apostles were many signs and wonders wrought among the people;... Paul in ROMANS 15 writes: ROMANS 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. The point that we should see in this portion of ACTS 14:3 is that while at Iconium many souls were saved, lives were delivered, all a result of the word of God being preached by the inspiration and power of the Holy Ghost. God then stamped His approval of His gospel message of grace being preached here by granting signs and wonders to be done by the hands of Paul and Barnabas. We too should expect no less. ACTS 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

This pattern of signs and wonders following the preaching of the Apostles is not new in scripture, but rather the pattern of New Testament preaching. If you will but look back on the recorded preaching found earlier in the book of ACTS you will note many other signs and wonders that took place everywhere the gospel was preached. In the book of MARK Jesus Himself, full of grace and truth, told the eleven Kingdom Apostles the following facts: MARK 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Obviously here in Iconium the same pattern follows the Church Apostles Paul and Barnabas, ...the Lord working with them, and confirming the word with signs following. Amen.

Reading again ACTS 14:1-4: And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was

divided: and part held with the Jews, and part with the apostles. In these four verses note these quick facts: verse 1 ends on a positive note: (*a great multitude both of the Jews and also of the Greeks believed*). Verse 2 starts with the word "But" and ends on a negative note: (*the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren*). Verse 3 rises above the negative of verse 2 and ends again on a positive note: (*...they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands*). Verse 4 again starts with the word "But" and hints of a negative note: (*...the multitude of the city was divided:*) that is to say the city was split into factions. Obviously here *...the multitude of the city was divided:...*, but by what? Paul and Barnabas didn't go to Iconium to divide the city, so the city wasn't really divided by Paul and Barnabas. The city was divided by the word of God, that is *...the word of his grace...* spoken of in ACTS 14:3. HEBREWS 4:12 clearly explains how this is: *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Let me give here an expounded translation of HEBREWS 4:12 -- "*For the word of God is living, and active, and energetic, full of life and power, and effectual, it cuts better than the sharpest two-edged sword, penetrating to the dividing line of the breath of life (soul) and [the immortal] spirit, to the innermost intimacies of a man's being, and it exposes the very thoughts, purposes, ponderings and meditations, and motives of a man's heart.*" The word of God having been preached here at Iconium has split the city into two factions: *...and part held with the Jews, and part with the apostles* {verse 4}. This statement takes us back to verse 2 where we find it was the unbelieving Jews that were used of Satan to stir up the Gentiles, and made their minds evil affected against the brethren, Paul and Barnabas. Jesus Himself The Word of God told how it was that He was sent to be a divider of men, as noted in the following scriptures: LUKE 12:51 *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:* 52 *For from henceforth there shall be five in one house divided, three against two, and two against three.* 53 *The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.* A similar statement is found in MATTHEW 10:34 *Think not that I am come to send peace on earth: I came not to send peace, but a sword.* 35 *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.* Again in MATTHEW 12:30 we read: *He that is not with me is against me; and he that gathereth not with me scattereth abroad.* And in JOHN 7:43 we find this statement: *So there was a division among the people because of him.* So it was also at Iconium, that is, there was a division among the people of Iconium because of the good news gospel message of Jesus *...and part held with the Jews, and part with the apostles* {verse 4}.

Notice that Paul and Barnabas here in verse 4 are called for the first time in New Testament scripture "Apostles." Several years ago in Sunday School we did a study on the Kingdom Apostles, and the Church Apostles, noting that there were in total 8 Church Apostles, Paul and Barnabas being the first two Church Apostles. In 2 CORINTHIANS 11:5, and again in 2 CORINTHIANS 12:11 we find that the Apostle Paul named the chiefest apostle among all of the apostles, and we know that he also was the Apostle of the Gentiles, {see ROMANS 11:13 and page 83 of these notes}. In our Church Apostle study we noted a couple of facts in our defining an Apostle. First of all we found that an Apostle was a messenger. The word messenger comes from the Greek word *apostolos* {ap-os'-tol-os} translated 78 times in the New Testament "apostle". The word messenger also refers to a delegate, a messenger, or one sent forth with orders, such as was Paul and Barnabas in ACTS 13:4 -- *So they, being sent forth by the Holy Ghost,...* {See also ACTS 26:17 and ACTS 19:22}. Brother Copley notes that "the word "apostle" is from "apo," meaning "away," and from "stello," which means "to set in order, or arrange, to furnish, equip, get ready." Hence, "apostello," or "apostle," literally means to arrange for, to furnish and send away on service." Obviously by now on this first missionary of Paul and Barnabas we have seen that Paul and Barnabas have been sent away accomplishing the

service of the Lord as directed by the Holy Ghost everywhere they have went. So here in ACTS 14:4 we note that Paul and Barnabas for the first time are called "apostles."

The full force of the negative note hinted at in verse 4 is fully manifest in verse 5. The unbelieving Jews of verse 2 have stirred up the Gentiles to the point where it is stated in ACTS 14:5 *...there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them...*. The word "assault" itself is only found twice in scripture (ESTHER 8:11 and ACTS 14:5), and is defined by Webster's Dictionary as a violent attack, either physical or verbal. Obviously the assault referred to here in verse 5 is a physical assault for their intent was to have Paul and Barnabas stoned! The Greek word translated "despitefully" is also rarely used (five times) in the New Testament scripture, and refers to murderers in MATTHEW 22:6 & 7. This then was the plot of the Jews with their rulers, to infuriate the heathen Gentiles against Paul and Barnabas and lead them to the point where they were with mob violence seeking to kill the apostles. However keep in mind that Paul and Barnabas were on this missionary journey "*...sent forth by the Holy Ghost...*" {ACTS 13:4}, and they were just getting a good introductory start with the plans that God had for them.

Iconium to Lystra and Derbe

So we read in verse 6 that Paul and Barnabas were aware of the plot against them at Iconium, and they fled. This also falls in line the instructions that Jesus gave his disciples in MATTHEW 10. MATTHEW 10:11 *And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another:...* ACTS 14:6 & 7 reads: *They (Paul and Barnabas) were ware of it, (the plot against them at Iconium) and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.*

Lystra and Derbe were cities of Lycaonia. Lycaonia was a region some 20 miles long and 13 wide that some historians claim was erected into a separate province by Caesar Augustus. Other historians claim it was part of the Province of Galatia, though in another political district called a Regio, to which was granted a tetrarchy. Lycaonia was bordered by the Provinces of Galatia on the north, Pisidia and Cilicia on the south, Cappadocia on the east, and Phrygia on the west. Lycaonia consisted of fourteen cities of which three are mentioned in scripture: Iconium, Lystra and Derbe. We have already mentioned something of Iconium, which was the most famous city of Lycaonia. Lycaonia for the most part was a dreary plain, void of trees due to the lack of much fresh water, probably much like the plains of eastern Colorado and Wyoming. It was a high table land suited okay for sheep pasture in. Lycaonia means land of Lycan, which translates to us "wolf land," which makes some sense, for usually where there are sheep, there are wolves. Not only is this true in the natural sense, but also in the spiritual. Often times in His teaching Jesus referred to the believers as sheep, and warned of non-believers comparing them to wolves. For example in MATTHEW 7:15 we read these words of Jesus: *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.* Paul to warned of evil men being like grievous wolves