

Acts 14 – Paul and Barnabas’ first journey

I. Paul and Barnabas at Iconium – 14:1-7

- A. Paul and Barnabas enter a synagogue, teaching the word
 - 1. A “great multitude” of Jews and Greeks believed
 - 2. Paul and Barnabas stay a while, doing signs and wonders, confirming the word
 - 3. The unbelieving Jews turned the minds of some of the people against the two; a plot to stone them came to light, and Paul and Barnabas fled to Lystra

II. Paul and Barnabas at Lystra and Derbe – 14:8-23

- A. At Lystra – 14:8-20
 - 1. A man, born a cripple, is healed by Paul
 - 2. The people of Lystra consider Paul and Barnabas gods; Paul – Hermes, and Barnabas – Zeus
 - 3. Paul and Barnabas were barely able to restrain the people from offering sacrifices to them
 - 4. Paul is stoned by the people after Jews come to Lystra and rile the people; left for dead, Paul arose and, the next day, departed for Derbe
- B. Paul and Barnabas preach the Gospel in Derbe, and then travel back through Lystra and Iconium and Antioch of Pisidia

III. Paul and Barnabas return to Antioch – 14:24-28

- A. Paul and Barnabas pass through Pamphylia and preach in Perga. They travel to Attalia and sailed back to Antioch of Syria
- B. They reported to the brethren all that had happened and how that a great many of the Gentiles had been taught

Questions for Acts 14:

1. What was the purpose of doing the signs and wonders in Iconium? How is this different in goal than the “signs and wonders” of today?

2. If Christians should be happy to die for the cause of Christ, why did Paul and Barnabas “flee” to Lystra when they heard of the plot to stone them? How does/can this principle apply today?

3. What makes the healing of the crippled man at Lystra so impressive? What added **physical** benefit did this miracle apparently have on the crippled man?

4. Why did the people consider Paul and Barnabas gods? Which one represented which “god” and why?