SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES

†
14:22

DEEP DIVE

Acts

Chapter Fourteen, Verses 1–28

A Door of Faith Through Many Tribulations — a divided city, a lame man who leaped, a crowd that called them gods, and a preacher stoned and standing again

NASB 1995 | VERSE BY VERSE | THREE VOICES | WITH DIAGRAMS

In Iconium the city splits over the gospel; in Lystra a man lame from birth leaps up, the crowd tries to worship Barnabas and Paul as Zeus and Hermes, and then stones Paul and leaves him for dead. He gets up, walks back into the city, and on the way home tells the new believers the truth: "Through many tribulations we must enter the kingdom of God." Read through three teachers — **David Guzik**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Acts 14:1–28

Iconium · Lystra · stoned · elders · door

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Five movements from the synagogue at Iconium to the report in Antioch

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"When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles." — Acts 14:27

SECTION I · THE PASSAGE

Acts 14:1–28

A Door of Faith Through Many Tribulations — Iconium, Lystra and Derbe — then back the same road to strengthen the churches, and home to tell what God had done

† How to Read This Study

This study walks Acts 14 in 5 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · ACTS 14:22

"strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God.""

† Before the Passage

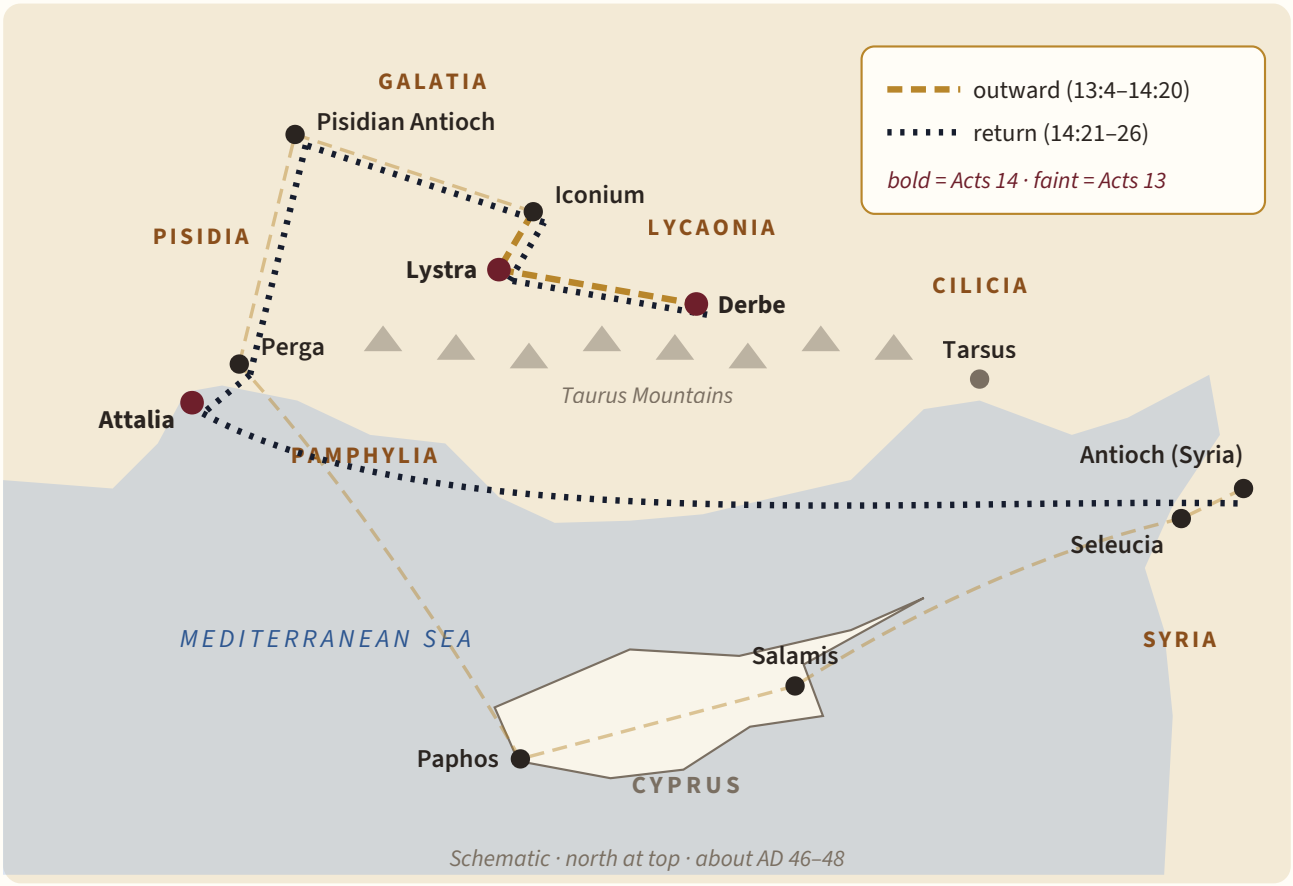
Chapter 13 ended with Paul and Barnabas driven out of Pisidian Antioch, shaking the dust off their feet, and the new disciples "continually filled with joy and with the Holy Spirit" (13:51–52). Chapter 14 finishes the first missionary journey. The pattern of 13:44–50 repeats twice — the word preached, many believe, opponents stir up the city, the missionaries move on — and then the whole journey is retraced, city by city, to set the young churches in order.

The three cities lie east and south-east of Pisidian Antioch on the high plateau of Anatolia. Iconium (modern Konya) was a large town on the main road; Lystra, about a day's walk south, was a Roman colony; Derbe lay farther south-east toward the Taurus passes. Lystra and Derbe were in the district of Lycaonia (v6), whose people still spoke their own language (v11). All of them were in the Roman province of Galatia, and many scholars think these are the churches Paul later wrote to in Galatians — where he reminds them that they once received him "as an angel of God" (Galatians 4:14).

Lystra had a local tale (Guzik retells it) that Zeus and Hermes once visited the region disguised as mortals and were turned away by everyone except one older couple. When a man lame from birth leaped to his feet, the crowd did not want to make the same mistake twice. It is a picture of what Paul meets for the rest of Acts: not only synagogues that know the Scriptures, but pagans who know nothing of them. His short speech in verses 15–17 starts with the Creator and His kindness in rain and harvests, and it previews his longer speech at Athens (17:22–31).

Lystra matters for another reason. When Paul returns on his second journey he finds "a disciple … named Timothy" there, "well spoken of by the brethren who were in Lystra and Iconium" (16:1–2). Years later Paul reminds Timothy of "persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra" (2 Timothy 3:11). A young man may have watched Paul stoned, seen him get up, and decided to follow his Lord.

FIGURE · THE FIRST MISSIONARY JOURNEY



Acts 14 is the bold part: on from Iconium to Lystra and Derbe, then the dark line back through the same cities to Perga, Attalia and home to Antioch in Syria.

I
MOVEMENT

ACTS 14:1–7

Speaking Boldly in Iconium

Many believe, the city splits, signs confirm the word of grace, and the apostles flee to keep preaching

[1] *In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.* [2] *But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.* [3] *Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands.* [4] *But the people of the city were divided; and some sided with the Jews, and some with the apostles.* [5] *And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them,* [6] *they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;* [7] *and there they continued to preach the gospel.*

ACTS 14:1–7

"Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves."

MATTHEW 10:16

παρρησιαζόμενοι

PARRĒSIAZOMENOI · "SPEAKING BOLDLY" · G3955

From *parrēsia*, freedom of speech — saying everything plainly, without holding back. Luke uses the verb for Saul in Damascus and Jerusalem (9:27–28) and for Paul and Barnabas in Antioch (13:46). Here the boldness is "with reliance upon the Lord" (literally "upon the Lord"), and the Lord answers by "testifying to the word of His grace, granting that signs and wonders be done by their hands" (v3). They spoke; He confirmed. Henry: "The Lord was with them, while they were with him."

ἐσχίσθη

ESCHISTHĒ · "WAS DIVIDED" · G4977

Schizō, to split or tear — the root of "schism." It is the word for the torn veil (Luke 23:45) and the heavens split open at Jesus' baptism (Mark 1:10); the NASB renders it "divided" only twice, here and in 23:7. The gospel did not leave Iconium as it found it: "some sided with the Jews, and some with the apostles" (v4). Henry: "It is better that part of the city go to heaven than all to hell."

DAVID GUZIK · Enduring Word

Guzik notes the pattern from Pisidian Antioch repeating: the synagogue first, a large number believing, and opposition stirred up among the Gentiles. The opposition did not shorten the work; it lengthened it — "Despite the opposition, Paul and Barnabas continued to preach boldly." When a plan to mistreat and stone them came out, they left, but not lightly: "They stayed as long as they could, despite the opposition, leaving only when it was absolutely necessary."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sees God's hand in the boldness: "The Lord was with them, while they were with him, and abundance of good was done." Luke's phrase "the word of His grace" gives him the heart of the matter: "The gospel is a word of grace, the assurance of God's good will to us." A divided city is not a failure — "It is better that part of the city go to heaven than all to hell" — and fleeing is not quitting: "In times of persecution ministers may see cause to quit the spot, when yet they do not quit the work." Verse 7: "there they continued to preach the gospel."

II
MOVEMENT

ACTS 14:8–10

Stand Upright on Your Feet

A man lame from birth listens, Paul sees that he has faith, and he leaps up

8 *At Lystra a man was sitting who had no strength in his feet,* *lame from his mother's womb, who had never walked*. 9 *This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that* *he had faith to be made well*, 10 *said with a loud voice, "*Stand upright on your feet*." And* *he leaped up and began to walk*.

ACTS 14:8–10

"With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God."

ACTS 3:8

ἥλατο
HĒLATO · "HE LEAPED" · G242

From *hallomai*, to leap or spring up. Only three New Testament uses, and the NASB gives each a different English word: the water Jesus gives "springing up" (John 4:14), the lame man at the temple gate "leaping" (Acts 3:8), and this man who "leaped up" (14:10). Luke means us to see Paul's first healing among the Gentiles beside Peter's first healing in Jerusalem — both men lame from birth, both "fixed his gaze" (3:4; 14:9), both on their feet at a word.

σωθῆναι
SŌTHĒNAI · "TO BE MADE WELL" · G4982

"He had faith to be made well" — literally "faith to be saved." *Sōzō* covers rescue, healing and salvation; the gospels use it both for bodies made whole ("your faith has made you well") and for souls saved. The man had been listening to Paul preach the gospel (v9), so his faith was in the One Paul preached. Spurgeon builds his whole sermon on this: the same faith that raised the cripple saves the sinner who hears.

DAVID GUZIK · Enduring Word

Guzik notes that the man was listening, and that Paul could see his faith. He reads the phrase as "had faith to be healed," and he finds the proof of it in what the man did next: "That this lame man had faith was made plain by his ready obedience to Paul's command to stand up." Faith did not wait for strength to arrive first; it stood up on legs that had never held weight.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Cripple at Lystra" (No. 559) pictures the scene: "Among the rest a cripple listens with very marked attention," and Paul "marks this cripple, fixes his eyes upon him, and looks earnestly in his face." From the man's face "the apostle gathers that this man has faith—faith to be healed." Then Spurgeon turns to his hearers: "If thou believest in Jesus, whatever thy fears may be, there is no cause for them." And he cries out to the spiritually lame: "Sinner, stand upright on thy feet, for "all manner of sin and blasphemy shall be forgiven unto men.""

MATTHEW HENRY · Commentary on the Whole Bible

Henry uses the lame man to make his readers grateful: "We should take occasion hence to thank God for the use of our limbs." Paul's loud voice had a purpose — he "spoke to him with a loud voice, that the people about might take notice." And the man's faith was not disappointed: "God will not disappoint the desires that are of his own kindling, nor the hopes of his own raising."

III
MOVEMENT

ACTS 14:11–18

Turn to a Living God

Zeus and Hermes, oxen and garlands, torn robes, and the Creator's witness in rain and harvest

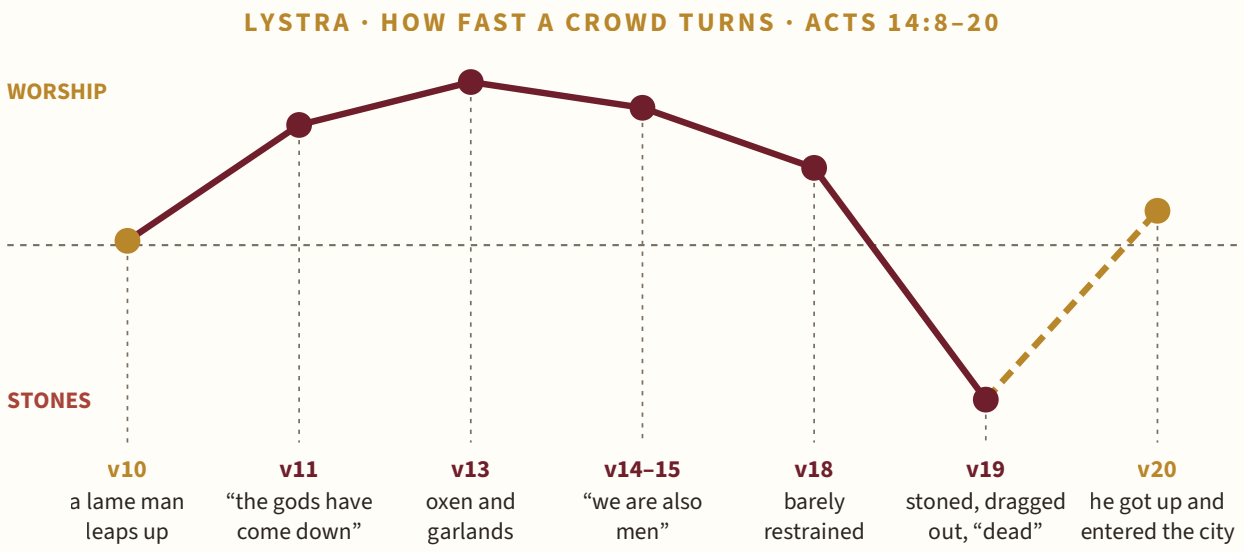
11 *When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us."* 12 *And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.* 13 *The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.* 14 *But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out* 15 *and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM.* 16 *"In the generations gone by He permitted all the nations to go their own ways;* 17 *and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."* 18 *Even saying these things, with difficulty they restrained the crowds from offering sacrifice to them.*

ACTS 14:11–18

"Who made heaven and earth, The sea and all that is in them; Who keeps faith forever;"

PSALM 146:6

FIGURE · HOW FAST A CROWD TURNS



Henry: "Popular breath turns like the wind."

Follow the line from left to right: the same crowd that tried to sacrifice to Paul stoned him a few verses later — and then he got up.

ὁμοιοπαθεῖς

HOMOIOPATHEIS · "OF THE SAME NATURE" · G3663

Literally "suffering the same things" — having the same feelings, weaknesses and limits. The interlinear glosses it "of like nature"; the KJV has "of like passions." Its only other New Testament use is James 5:17: "Elijah was a man with a nature like ours." Paul and Barnabas tore their robes and ran into the crowd to say it: we are not gods; we are men like you. Henry: "We are naturally subject to the same infirmities of the human nature."

ἀμάρτυρον

AMARTYRON · "WITHOUT WITNESS" · G267

A- ("not") plus *martys* ("witness"), used only here in the New Testament. God "permitted all the nations to go their own ways" (v16), yet He was never silent: rain, crops, food and gladness all testified to Him (v17). Paul calls the idols "vain things" (*mataiōn*, G3152, "vanities") — empty, useless — set against "a living God" who made everything. Henry: "The bounties of common providence witness to us that there is a God."

DAVID GUZIK · Enduring Word

Guzik explains the crowd's mistake from local legend: "The people of Lystra had a legend that once Zeus and Hermes visited their land disguised as mortals," and only one older couple welcomed them. This time Lystra would not miss its gods. But Guzik is blunt: "The miracle itself saved no one." The torn robes were a protest — "They did this to show that they were completely human, just as the Lystrians" — and Paul's sermon began where pagans could follow: "God's kindness to all men (in giving rain and fruitful crops) should be seen as a witness of His love and power."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes why Paul was called Mercury (Hermes), the god "who was the messenger of the gods," and he commends the apostles' horror: they tore their clothes "as being more concerned for God's honour than their own." Their plea — "men of the same nature as you" — is honesty: "We are naturally subject to the same infirmities of the human nature." And their argument from the harvest is one every man can see: "The bounties of common providence witness to us that there is a God."

IV
MOVEMENT

ACTS 14:19–23

Stoned, and Standing Again

A crowd turned, Paul left for dead, and the long walk back to strengthen the churches

19 *But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged*
him out of the city, supposing him to be dead. 20 *But while the disciples stood around him, he got up and*
entered the city. The next day he went away with Barnabas to Derbe. 21 *After they had preached the gospel to*
that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22
strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through
many tribulations we must enter the kingdom of God." 23 *When they had appointed elders for them in every*
church, having prayed with fasting, they commended them to the Lord in whom they had believed.

ACTS 14:19–23

"persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! Indeed, all who desire to live godly in Christ Jesus will be persecuted."

2 TIMOTHY 3:11–12

FIGURE · BACK THE SAME ROAD

BACK THE SAME ROAD · WHAT THEY DID FOR THE NEW CHURCHES · 14:21–23

PREACHED v21	RETURNED v21	STRENGTHENED v22
the gospel in Derbe; made many disciples	to Lystra, Iconium, Antioch — the hard places	the souls of the disciples

ENCOURAGED v22	TOLD THE TRUTH v22	ELDERS v23
them to continue in the faith	"Through many tribulations we must enter …"	prayed with fasting; commended them to the Lord

They walked back into the cities that had stoned and expelled them — because new believers needed shepherds.

Read the six boxes in order: on the way home Paul and Barnabas did everything a young church needs — and none of it was easy or safe.

θλίψεων

THLIPSEŌN · "TRIBULATIONS" · G2347

Thlipsis is pressure — the crushing of grapes or olives — and so affliction, distress, trouble. The NASB renders it "tribulation" 16 times and "affliction" 14. Here it is plural and general: the ordinary pressures every believer meets on the road (compare John 16:33), not the future seven-year "great tribulation." Paul says "we must" (*dei*, G1163, the divine "must"): suffering is not a sign that something has gone wrong; it is the road into the kingdom.

χειροτονήσαντες

CHEIROTONĒSANTES · "APPOINTED" · G5500

From *cheir* (hand) and *teinō* (to stretch): originally to vote by a show of hands, then simply to choose or appoint (the interlinear glosses "having chosen"). Its only other New Testament use is 2 Corinthians 8:19, of a brother "appointed by the churches." Readers differ on how much the congregations took part here; the subject is Paul and Barnabas. The elders (*presbyteroi*, G4245) were then "commended" (*paratithēmi*, G3908, to entrust for safekeeping) to the Lord.

DAVID GUZIK · Enduring Word

Guzik is sure God was at work in Paul's survival: "Paul was miraculously preserved here." He mentions a suggestion others have made — "It has been suggested that the heavenly vision described by Paul in 2 Corinthians 12 took place at this attack" — and wonders about a young witness from Lystra: "Perhaps Timothy saw all this and was inspired to the high call of the gospel." On the return trip he notes, "Many Christians need strengthening in their souls," and that Paul's warning had weight: "Paul could preach that message because he had lived that message." The elders show that "these churches must have proper administration."

C.H. SPURGEON · Metropolitan Tabernacle

In a reading on "We must through much tribulation enter into the kingdom of God," Spurgeon refuses to promise an easy road: "God's people have their trials." "They were chosen in the furnace of affliction; they were never chosen to worldly peace and earthly joy." Trials are not accidents: "Trials are a part of our lot; they were predestinated for us in Christ's last legacy." So, "Good men must never expect to escape troubles; if they do, they will be disappointed." Yet the road is not lonely, for "their Master has traversed it before them."

MATTHEW HENRY · Commentary on the Whole Bible

Henry marks the crowd's fickleness: "Popular breath turns like the wind." Paul was not dead, but "he was ill crushed and bruised, no doubt, and fainted away" — and God's servants "shall not die as long as he has work for them to do." The return trip was pastoral: "Those that are converted need to be confirmed; those that are planted need to be rooted." The warning is also a hope: "We must go down to trouble, but we shall come up again." And for order: "It is requisite that every particular church should have one or more such to preside in it."

V
MOVEMENT

ACTS 14:24–28

A Door of Faith to the Gentiles

Through Pisidia and Pamphylia, a word at Perga, and the report to the church that sent them

[24] They passed through Pisidia and came into Pamphylia. [25] When they had spoken the word in Perga, they went down to Attalia. [26] From there they sailed to Antioch, from which they had been △ commended to the grace of God for the work that they had accomplished. [27] When they had arrived and gathered the church together, they began to report △ all things that God had done with them and how △ He had opened a door of faith to the Gentiles. [28] And they spent a long time with the disciples.

ACTS 14:24–28

θύρα

THYRA · "DOOR" · G2374

A door, gate or entrance — the NASB has "door" 28 times. Paul liked the picture: "a wide door for effective service has opened to me" (1 Corinthians 16:9), "a door was opened for me in the Lord" (2 Corinthians 2:12), "that God will open up to us a door for the word" (Colossians 4:3). Here God is the One who opened it, and the door is faith itself — Gentiles entering God's people by believing, not by becoming Jews first. That is exactly the question chapter 15 will have to settle. Henry: "There is no entering into the kingdom of Christ but by the door of faith."

DAVID GUZIK · Enduring Word

Guzik sums up the whole journey in one line: "The trip was a great success, though not without great obstacles." The report to Antioch was about God's work, not the missionaries' — Guzik's heading for verse 27 is simply "He had opened the door of faith." The church that had laid hands on them (13:3) now heard what God had done through them.

MATTHEW HENRY · Commentary on the Whole Bible

Henry notices the humility of the report: they told "all things that God had done with them," and "The praise of all the little good we do at any time must be ascribed to God." The door is the point: "There is no entering into the kingdom of Christ but by the door of faith." And he likes the last verse — they stayed a long time, "not because they feared their enemies, but because they loved their friends."

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the Creator of heaven and earth to the young man from Lystra

> *"For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy."*
>
> EXODUS 20:11

> *"and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us."*
>
> ROMANS 8:17–18

> *"Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation."*
>
> 1 PETER 4:12–13

> *"but you know that it was because of a bodily illness that I preached the gospel to you the first time; and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself."*
>
> GALATIANS 4:13–14

> *"Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium."*
>
> ACTS 16:1–2

> *"The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."*
>
> 2 TIMOTHY 2:2

DAVID GUZIK · Enduring Word

Guzik cites the suggestion that the vision of 2 Corinthians 12 belongs to the stoning at Lystra, and points ahead to Timothy (16:1) as a possible fruit of this visit; he also points back to Stephen's stoning (7:58–8:1), where Saul had stood by.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Three teachers for this chapter. Ligonier lists two Sproul sermons on Acts 14 ("Zeus and Hermes," "Entering the Kingdom," October 2004), but no transcript is posted, so his column is left empty rather than guessed. Guzik follows the journey and its lessons for the church; Spurgeon presses faith and the necessity of trials; Henry draws counsel from every turn of the crowd.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · A divided city	They preached boldly and left only when it was absolutely necessary.	— (no Sproul transcript available)	— (no Spurgeon sermon on these verses sourced here)	Better part of the city to heaven than all to hell.
II · The lame man	His ready obedience proved his faith.	— (no Sproul transcript available)	He listened; Paul saw his faith; sinner, stand up!	God won't disappoint the desires He kindles.
III · Zeus and Hermes	The miracle saved no one; God's kindness is His witness.	— (no Sproul transcript available)	— (no Spurgeon sermon on these verses sourced here)	More concerned for God's honour than their own.
IV · Many tribulations	Miraculously preserved; he preached what he had lived.	— (no Sproul transcript available)	Chosen in the furnace; the Master went before.	Popular breath turns like the wind; rooted, not just planted.
V · The door of faith	A great success, though not without great obstacles.	— (no Sproul transcript available)	— (no Spurgeon sermon on these verses sourced here)	No entering the kingdom but by the door of faith.

ACTS 14:1–28 · A COMPARATIVE READING

† Key Insights to Carry

- **Fleeing is not quitting.** Henry: ministers "may see cause to quit the spot, when yet they do not quit the work." They fled Iconium — and "there they continued to preach the gospel" (v7). HENRY
- **The Lord confirms the word of His grace.** They spoke boldly "with reliance upon the Lord," and He testified "to the word of His grace" with signs (v3). The message is grace; the signs point to it. THE TEXT
- **The gospel divides.** *Schizō* (v4) — the word for the torn veil. Henry: "It is better that part of the city go to heaven than all to hell." THE GREEK
- **Faith stands up on legs that never held weight.** Guzik: the man's faith "was made plain by his ready obedience." Spurgeon: "Sinner, stand upright on thy feet." SPURGEON
- **Peter's miracle, Paul's miracle.** Both lame from birth, both "fixed his gaze," both leaped (*hallomai*, 3:8; 14:10). Luke shows the same Lord at work among Jews and Gentiles. THE GREEK
- **A miracle saves no one by itself.** Guzik: "The miracle itself saved no one." The crowd saw power and reached for idols; only the word about the living God could turn them. GUZIK
- **God has never left Himself without witness.** *Amartyros* (v17), only here: rain, harvests, food and gladness speak of Him. Henry: "The bounties of common providence witness to us that there is a God." HENRY
- **Crowds turn; God does not.** From sacrifice to stones in a few verses (vv13, 19). Henry: "Popular breath turns like the wind." HENRY
- **Tribulation is the road, not a detour.** "We must" (*dei*) enter the kingdom "through many tribulations" (v22). Spurgeon: "they were never chosen to worldly peace and earthly joy." SPURGEON

❖ **God opened the door.** The report was "all things that God had done" (v27). Henry: "There is no entering into the kingdom of Christ but by the door of faith." HENRY

† Questions for the Table

1 **They left Iconium when it became dangerous, but kept preaching in the next town (14:5–7). Where do I need wisdom to know the difference between running away and moving on in obedience?**

Quit the spot, but not the work (Henry).

14:5-7; Matt 10:16

2 **The lame man was listening, and Paul saw that he had faith (14:9). What would it look like for me to listen to God's word like that man listened to Paul?**

His ready obedience proved his faith (Guzik).

14:8-10

3 **The crowd wanted to worship the messengers (14:11–13). Where am I tempted to put a person — a pastor, a sponsor, a hero — in God's place, or to want that place for myself?**

More concerned for God's honour than their own (Henry).

14:11-15

4 **Paul says God "did not leave Himself without witness" — rain, food, gladness (14:17). Where have I seen God's kindness this week that I have not thanked Him for?**

The bounties of common providence witness to us that there is a God (Henry).

14:15-17; Ps 146:6

5 **Paul was stoned, got up, and walked back into the city (14:19–20), then went back to the towns that had hurt him (14:21). What hard place is God sending me back into?**

Paul could preach that message because he had lived it (Guzik).

14:19-22; 2 Tim 3:11

6 **"Through many tribulations we must enter the kingdom of God" (14:22). How does it change my troubles to see them as part of the road, not proof that God has left me?**

Chosen in the furnace of affliction (Spurgeon).

14:22; Rom 8:17-18; 1 Pet 4:12-13

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Acts 14 is the chapter where the gospel costs Paul blood. He is cheered as a god, stoned as a criminal, and gets up to go back to the same towns, because new believers need strengthening and elders. The door God opened is a door of faith — and the road through it runs through many tribulations, with a Master who went that way first.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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