

# Acts

## Chapter 14

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**How this study handout is structured**

We will go verse by verse (as appropriate)

Scripture references are found at the end of the slides in the handout

Matthew 1:1

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Matthew 1:1  
This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#). "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

Different references will be used. In this case Albert Barnes Notes on the Bible. This is a clickable link if you have the SwordSearcher Bible Software

If you would like a pdf copy of this handout email [james293504@gmail.com](mailto:james293504@gmail.com)

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### Zoom Info – Bible Study Meeting Information 8:30 am Wednesday

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMtS9qbngU-vcQo2zCt7lgy9QjRZW8X>

Or Go to <https://zoom.us/join> and enter

Meeting ID → 449 757 5748, Passcode 04092006

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### Chapter 14 Background and Introduction

1. The work in Iconium and the persecution of the Apostles (verses 1-6).
2. In Derbe and Lystra; the Impotent Man healed (verses 7-18).
3. The Stoning of Paul and further ministries (verses 19-24).
4. The Return to Antioch (verses 25-28).

## Chapter 14 Background and Introduction

In the advancement of the kingdom of God on earth, whether by our Lord himself in the days of his flesh, or by the apostles after his ascension, two great instruments were in constant and simultaneous use—the preaching of the Word of God and the working of miracles. In the Gospels it is difficult to say which was the most prominent feature of our Lord's life—his preaching the Word or his mighty works of power. He himself places them side by side in his description of his own course: "The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up," and "the poor have the gospel preached to them". [Lu 7:22]

pulpit 5



## Contextual Reading Acts 14:1-6

The work in Iconium and the persecution of the Apostles

<sup>1</sup>At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Greeks believed. <sup>2</sup>But the Jews who refused to believe stirred up the other Gentiles and poisoned their minds against the brothers. <sup>3</sup>So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to perform signs and wonders. <sup>4</sup>The people of the city were divided; some sided with the Jews, others with the apostles.

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## Contextual Reading Acts 14:1-6

The work in Iconium and the persecution of the Apostles

<sup>5</sup>There was a plot afoot among both Gentiles and Jews, together with their leaders, to mistreat them and stone them. <sup>6</sup>But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country,

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## Acts 14:1

*Effects of gospel preaching:* — Wherever the gospel is proclaimed with power —

**1.** It secures believers. The Word of God does not return to Him void. **2.** It secures some bitter enemies. It divides every community into two parties. **3.** People are not content with merely rejecting the gospel for themselves. They stir up the minds of others to make them evil-affected against its preachers. **4.** The Lord is sure to bear witness unto the Word of His grace. **5.** Its preachers must expect personal attacks of some kind or other.

Bibliothèque

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- **Acts 14:1** At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Greeks believed.

## Acts 14:2

The apostle elsewhere expresses in a sentence what was the common experience of his missionary life. He says, [[1Co 16:9](#)] "A great door and effectual is opened unto me, and there are many adversaries." And we must still accept the fact that, if we will do any special work, or manifest in work any energy or individuality, we shall soon have persons opposing, misrepresenting, and hindering us.

Pulpit

- **Acts 14:2** but the Jews who refused to believe stirred up the other Gentiles and poisoned their minds against the brothers.

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## Acts 14:3

Note, The time of their preaching at Iconium: it was not a single sermon or two, but long time they dwelled there, speaking boldly in the Lord. A constant course of preaching is needful to root that word which one or two sermons often leave loose; the end of the ministry is to build up, as well as to bring in, and this is done by our constancy in preaching, and exemplariness in holy living.

Burkitt

- **Acts 14:3** So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to perform signs and wonders.

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## Acts 14:4-6

Hardly an assault, so much as a movement to make one. The attempt was avoided by the preachers receiving information and escaping from the city. In this effort there was concert of action between the Gentiles and Jews, the rulers of the synagogue joining, and the purpose was murderous. Paul ([2Co 11:25](#)) says, "Once was I stoned." That stoning was at Lystra [[Ac 14:19](#)]. There was an attempt to stone at Iconium, but not a stone was thrown.

PNTC

- **Acts 14:4-6** The people of the city were divided; some sided with the Jews, others with the apostles. There was a plot afoot among both Gentiles and Jews, together with their leaders, to mistreat them and stone them. But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country,

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## Contextual Reading Acts 14:7-18

### In Derbe and Lystra; the Impotent Man healed

<sup>7</sup>where they continued to preach the gospel. <sup>8</sup>In Lystra there sat a man who was lame. He had been that way from birth and had never walked. <sup>9</sup>He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed <sup>10</sup>and called out, "Stand up on your feet!" At that, the man jumped up and began to walk. <sup>11</sup>When the crowd saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!" <sup>12</sup>Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker. <sup>13</sup>The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.

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## Contextual Reading Acts 14:7-18

### In Derbe and Lystra; the Impotent Man healed

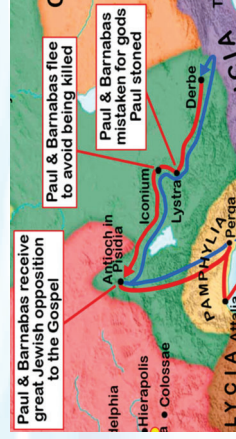
<sup>14</sup>But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting: <sup>15</sup>"Friends, why are you doing this? We too are only human, like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made the heavens and the earth and the sea and everything in them. <sup>16</sup>In the past, he let all nations go their own way. <sup>17</sup>Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." <sup>18</sup>Even with these words, they had difficulty keeping the crowd from sacrificing to them.

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## Acts 14:7

When the door of opportunity was shut against them at Iconium, it was opened at *Lystra* and *Derbe*. To these cities they went, and there, and in the region that *lieth round about*, they preached the gospel. In times of persecution ministers may see cause to quit the spot, when yet they do not quit the work.

MHWBC



- **Acts 14:7** where they continued to preach the gospel.

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## Acts 14:8

The case of the cripple resembles that of the man at the gate Beautiful; and a particular statement of it is given, to show the reality and the greatness of the miracle. It was not an incidental, but a radical infirmity which was removed. He had been lame from his birth. His cure, therefore, would appear to all to be the effect, not of superior skill, but of supernatural power. Thus the design of the miracle would be gained, which was not only to relieve the patient, but to demonstrate that God was present with Paul and Barnabas, and consequently that their doctrine was true.

Bibillus

- **Acts 14:8** In Lystra there sat a man who was lame. He had been that way from birth and had never walked.

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## Acts 14:9-10

Note that this miracle, like those of Christ, is a parable of redemption. There is (1) Hearing of the Word; (2) faith which comes by hearing ([Ro 10:17](#)); (3) the command that calls for an exercise of faith; (4) the effort to obey in faith; (5) salvation from the infirmity by obedience. As Christ so often said [[Lu 7:50](#); [18:42](#)], so might Paul, "Thy faith hath saved thee."

PNTC

- **Acts 14:9-10** He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed and called out, "Stand up on your feet!" At that, the man jumped up and began to walk.

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## Acts 14:11-12

Although Paul had been speaking to them of the true God, and of his Son Jesus Christ, until the cripple, at least, believed; yet, when the miracle was wrought before them, all their heathenish ideas rushed back upon their minds, and they at once supposed that they stood in the presence of gods. Such was the natural conclusion of men who had been educated from childhood to believe the strange inventions of heathen mythology. It was an honest mistake, committed through ignorance.

TFG

- **Acts 14:11-12** When the crowd saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!" Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker.

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## Acts 14:13

- The people felt the warmest gratitude for the visit of their supposed gods, and gave expression to their feeling in the most approved method...The garlands of flowers were designed, according to a well-known custom of the ancients, to deck the forms of the bulls about to be offered.

- **Acts 14:13** The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.

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## Acts 14:14

- They sprang in among the people, crying out - As in a fire, or other sudden and great danger.
- The conduct of Barnabas and Paul, in abhorring the honors offered to them, has been well contrasted with the profane vanity of Herod in accepting Divine honors. [[Ac 12:23](#)]
- **Isaiah 42:8 (KJV)** I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

Wesley

Pulpit

- **Acts 14:14** But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting:

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## Acts 14:15

*Of like passions with you.* We are men like yourselves. We have no claim, no pretensions to anything more. The word "passions" here means simply that they had the common feelings and propensities of men; we have the nature of men; the affections of men. It does not mean that they were subject to any improper *passions*, to ill temper, etc., as some have supposed; but that they did not pretend to be gods, We need food and drink; we are exposed to pain and sickness, and death."

Barnes

- **Acts 14:15** "Friends, why are you doing this? We too are only human, like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made the heavens and the earth and the sea and everything in them." 21

## Acts 14:16-17

We have here the first germ of what may be fairly described as St. Paul's philosophy of history. The times of ignorance had been permitted by God, and those who had lived in them would be equitably dealt with, and judged according to their knowledge. The same thought meets us again in the speech at Athens ([Ac 17:30](#)). In Romans 1-11, we meet with it, in an expanded form, as a more complete vindication of the righteousness of God.

**Romans 11:32 (KJV)** For God hath concluded them all in unbelief, that he might have mercy upon all.

- **Acts 14:16-17** In the past, he let all nations go their own way. Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." 22

**Romans 11:32** - For God has bound everyone over to disobedience so that he may have mercy on them all.

**For God has bound everyone over to disobedience.**—A weighty sentence embracing the whole course of human history and summing up the divine philosophy of the whole matter. We might almost take these profound words of St. Paul as a motto for the theological side of the theory of evolution. Severe and rigorous as that doctrine may seem, its goal is *perfection*, the absolute harmony of all things working in accordance with the divine will. And if an objection is taken on the ground of the waste of individual life, ... We are able to see only a "part of God's ways," and the drift and tendency of visible things makes it not difficult for us to believe that "all things work together for good," even where the process by which they do so is not to be traced by the human eye.

Ellicott

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## Acts 14:16-17

- A common sentiment has long prevailed that God altogether left the heathen nations alone, doing nothing for their intellectual or their moral life, and only preserving their physical being by his providence. It is a sentiment which can only be cherished so long as men do not think, and so long as they limit the teachings of the Divine Word by their prejudices. "The God of the whole earth must he be called," and "all souls are his." If they are his, he must be concerned in their well-being in every respect, and can never have stood aloof from their mental, moral, and spiritual needs. It pleased God to grant a special revelation to the Jews for the whole world's sake; but this does not assume that he gave no revelations at all to others.

Pulpit

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## Acts 14:16-17

- In comparison, God's ways with the nations may be called a "leaving them to their own devices;" but he watched over them while thus carrying out self-devised plans, and overruled even this to become a kind of preparation for that gospel revelation which could be made to the whole world. Put generally, we may say that God's ways with the nations were to let them be free to find out for themselves whether in man's own nature there was any power by which he could free himself from sin and secure the perfection of his being. ...Man must find out that he cannot save himself before he will be willing to look up and say, "Lord, help me!"

Pulpit

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## Acts 14:18

- The speech and manner of the apostles finally brought the people back to their senses. It was a sad disappointment to know that their wonderful visitors were only men like themselves, and this conviction left them in great bewilderment as to the nature of the superhuman power which Paul had exerted. TIG
- Paul and Barnabas had cured a cripple, and therefore the people deified them, instead of glorifying God for giving them such power, which should make us very cautious that we do not give that honor to another, or take it to ourselves, which is due to God only. MHWBC

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## Contextual Reading Acts 14:19-24 The Stoning of Paul and further ministries

<sup>19</sup>Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead. <sup>20</sup>But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe. <sup>21</sup>They preached the gospel in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, <sup>22</sup>strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. <sup>23</sup>Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

<sup>24</sup>After going through Pisidia, they came into Pamphylia,

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## Acts 14:19

Observe the persistent hatred of the unbelieving Jews. The same fickleness of the multitude which led those who had cried, "Hosanna!" to turn round and say, "Crucify him!" here led those who would have worshipped Paul as a god, now to stone him as a blasphemer. This is, doubtless, the instance to which St. Paul alludes when he says "Once was I stoned,". [[2Co 11:25](#)]

Pulpit

- **Acts 14:19** Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

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## Acts 14:19

- Millions, besides Paul, have passed through this same ordeal. The very people who applaud you to the skies and worship you for a god, will cast you away and leave you to die without a friend to soothe your dying brow; yea, they will sign your death-warrant, and then will kill you. Vain is human support! You are a king to-day and a beggar tomorrow, without a friend beneath the skies. Take heed and fly to God, who never changes. He is your Friend, "the same yesterday, today, and forever!"
- **Proverbs 19:4 (KJV)** Wealth maketh many friends; but the poor is separated from his neighbour.

Godbey

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True or False: I have been betrayed by the fickleness of friends

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## Acts 14:20

**he rose up and came into the city**; which was no less than a miracle, and was no doubt the effect of the mighty power of God, put forth upon him; for though he was not really dead, yet he was left as such, and thought to be so by both friends and foes: and when it is considered what wounds and bruises he must receive by stoning, and his being dragged through the streets of the city, and left in such a miserable condition without it, that he should at once rise up in the midst of the disciples, and walk into the city as one in perfect health and strength, has something extraordinary and miraculous in it; ...

Gill

- **Acts 14:20**  
But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe. 31

## Acts 14:21-22

We have here a remarkable instance of the courage of the apostles. In these very places they had been persecuted and stoned, and yet in the face of danger they ventured to return, The welfare of the infant churches they deemed of more consequence than their own safety; and they threw themselves again into the midst of danger, to comfort and strengthen those just converted to God.

Barnes

- **Acts 14:21-22** They preached the gospel in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. 32



## Acts 14:21-22

But what did the apostles do, when they returned to visit their newly-planted churches?

- **Answer:** They confirmed and established them in the doctrine of the gospel; they exhorted them to steadfastness and perseverance in their holy religion and armed them against their fears of affliction and persecution, for the sake of Christ and his holy religion; acquainting them, that they **must through much tribulation enter into the kingdom of heaven**.

- Christianity is the doctrine of the cross, which the ministers of Christ ought to let their people understand and know, that they may not "think strange of the fiery trial, as if some strange thing had befallen them; but rather rejoice, inasmuch as they are partakers of the sufferings of Christ; that when his glory shall be revealed, they may be glad also with exceeding joy." [1Pe 4:12-13](#)

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## Acts 14:23-24

Here we have the same prayer and fasting, connected with the appointment of elders, which we have already noticed upon the appointment of the seven deacons in Jerusalem [[Ac 6:6](#)], and upon the sending forth of Paul and Barnabas from Antioch [[Ac 13:3](#)]. The laying on of hands, which was a part of the ceremony on those occasions, is not here mentioned; but as we have already seen that it was a part of the ceremony of appointment to office and as the apostles are said to have *appointed* these elders, we may safely infer that it was not omitted.

TFG

- **Acts 14:23-24** Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust. After going through Pisidia, they came into Pamphylia, [34](#)

## Acts 14:23

### Elders

- The passage before us contains the earliest mention of the *appointment* of elders, yet these were by no means the first elders appointed. For Paul and Barnabas, when sent to Jerusalem with a contribution for the poor saints, delivered it to "the elders" ([Ac 11:30](#)). This shows that there were already elders in the Churches in Judea. Paul and Barnabas, on their present tour, appointed elders in every Church; Titus was left in Crete that he might set in order the things that were omitted, and appoint elders in every city ([Tit 1:5](#)); and James takes it for granted that every Church has elders, by directing, in his *general* epistle, that the sick should call for the *elders of the Church*, to pray for them and anoint them with oil, with a view to their recovery ([Jas 5:14](#)).

TFG

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## Acts 14:23

### Elders

- In view of these facts, it can not be doubted that the office of elder was universal in the apostolic Churches. The term *bishop* in our common version, rendered in some English version's *overseer*, is but another title for this same officer. This is evident, *first*, from the fact that the same brethren of the congregation in Ephesus, who came down to Miletus to meet Paul, are styled by Luke "*elders of the Church*," and by Paul, *bishops* ([Ac 20:17,28](#)). *Second*, in the epistle to Titus, Paul uses the two terms interchangeably. He tells Titus that he left him in Crete to ordain *elders* in every city, prescribes some of the qualifications for the office, and assigns as a reason for them, "for a *bishop* must be blameless," etc. [[Tit 1:5,7](#)].

TFG

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## Acts 14:23

### Elders

- **And when they had ordained them elders.** Observe (1) that elders were not appointed as soon as the churches were planted; time must be taken so as to know what men were fitted for the office; (2) that elders were not appointed to preside over a district, but "in every church;" (3) that there was a plurality; (4) that they were set apart with fasting, prayer, and imposition of hands. It is not here stated who selected the men, but from [Ac 6:6](#) we would infer that they were chosen by the church under the advice of the apostles.
- **Acts 6:6 (KJV)** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

PNTC

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## Contextual Reading Acts 14:25-28

### The Return to Antioch

<sup>25</sup>and when they had preached the word in Perga, they went down to Attalia. <sup>26</sup>From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. <sup>27</sup>On arriving there, they gathered the church together and reported all that God had done through them and how he had opened a door of faith to the Gentiles. <sup>28</sup>And they stayed there a long time with the disciples.

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## Acts 14:25-26



Perga, on the river Cestrus, a few miles above its mouth, was the point at which they had disembarked on their first arrival from Cyprus. They had made no delay there at first, but now we are told that they "spoke the word in Perga." Luke's silence in reference to the result of this effort is an indication that it was not very decided. It is probable that their design was simply to usefully employ an interval during which they were waiting for a vessel bound to Antioch. This conjecture is confirmed by the fact that they finally left Perga by land, and walked down to Attalia on the sea-coast, where they would be likely to meet with a vessel without so long delay.

TFC

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## Acts 14:27

They *gathered the church together*. It is probable that there were more Christians at Antioch than ordinarily met, or could meet, in one place, but on this occasion they called together the *leading men* of them; as the heads of the tribes are often called the *congregation* of Israel, so the ministers and principal members of the church at Antioch are called the *church*. But when they had called them together, they gave them an account of two things-- (1.) Of the tokens they had had of the divine presence with them in their labors: *They rehearsed all that God had done with them.*

MHWBC

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## Acts 14:27

- They did not tell what *they* had done (this would have delighted in of vain-glory), but what God had done with them and by them. Note, The praise of all the little good we do at any time must be ascribed to God; for it is he that not only worketh in us both to will and to do, but then worketh with us to make what we do successful. God's grace can do any thing without ministers' preaching; but ministers' preaching, even Paul's, can do nothing without God's grace; and the operations of that grace must be acknowledged in the efficacy of the word. (2.) Of the fruit of their labors among the heathen. They told how *God had opened the door of faith unto the Gentiles*; had not only ordered them to be invited to the gospel feast, but had inclined the hearts of many of them to accept the invitation.

MHWBC

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## Acts 14:27

- Note, [1.] There is no entering into the kingdom of Christ but by the door of faith; we must firmly believe in Christ, or we have no part in him. [2.] It is God that opens the door of faith, that opens to us the truths we are to believe, opens our hearts to receive them, and makes this a wide door, and an effectual, into the church of Christ. [3.] We have reason to be thankful that God has *opened the door of faith to the Gentiles*, has both sent them his gospel, which is *made known to all nations for the obedience of faith* ([Ro 16:26](#)), and has also given them hearts to entertain the gospel. Thus, the gospel was spread, and it shone more and more, and none was able to shut this door which God had opened; not all the powers of hell and earth.

MHWBC

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## Acts 14:28

- With this chapter closes the account of St. Paul's *first* missionary tour...it was a time fruitful in consequences to the immortal interests of mankind.
- Paul and \_ continued a considerable time at Antioch with the believers there, before they set out on another journey; and what might detain them the longer, might be the disputes they had with some "Judaizing" Christians, concerning the observation of the law; of which, and the issue of them, an account is given in the next chapter.
- *Long time*. How long is not intimated; but we hear no more of them until the council at Jerusalem, mentioned in the next chapter.

Pulpit

Gill

Barnes

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## Reference Scriptures

- **Acts 6:6 (KJV)** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.
- **Acts 11:30 (KJV)** Which also they did, and sent it to the elders by the hands of Barnabas and Saul.
- **Acts 12:23 (KJV)** And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- **Acts 17:30 (KJV)** And the times of this ignorance God winked at; but now commandeth all men every where to repent:
- **Acts 20:17 (KJV)** And from Miletus he sent to Ephesus, and called the elders of the church.

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## Reference Scriptures

- **Acts 20:28 (KJV)** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- **1 Corinthians 16:9 (KJV)** For a great door and effectual is opened unto me, and *there are* many adversaries.
- **2 Corinthians 11:25 (KJV)** Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
- **James 5:14 (KJV)** Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

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## Reference Scriptures

- **Luke 7:22 (KJV)** Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- **Luke 7:50 (KJV)** And he said to the woman, Thy faith hath saved thee; go in peace.
- **Luke 18:42 (KJV)** And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
- **1 Peter 4:12-13 (KJV)** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

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## Reference Scriptures

- **Romans 10:17 (KJV)** So then faith *cometh* by hearing, and hearing by the word of God.
- **Romans 16:26 (KJV)** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- **Titus 1:5 (KJV)** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
- **Titus 1:7 (KJV)** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

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