

Acts 14

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Acts 14:1–28

First Missionary Tour Continued (Iconium, Lystra, back home)

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 14 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 14: First Preaching Trip**
 - Visit Iconium, Lystra & Derbe
 - Stoned at Lystra
 - Revisit each place and appoint elders



Preface: This chapter continues the first missionary journey of Paul and Barnabas. They will travel through the cities of Iconium, Lystra and Derbe, and then make their way back through these same cities, and also stopping off at Attalia and Perga (two cities near/at the coast of Pamphylia). They will return by ship to Syria, not returned to Cyprus on their way back.

Bible Summary: Many believed at Iconium. The crowd at Lystra wanted to worship Paul, then they stoned him. Paul and Barnabas returned to Antioch.¹

The “Key” & Main Points of Chapter 14 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 14 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022). Additional material from [Wikipedia](#) (also accessed April 22, 2022).

Dates	Reference	Events	Judæa	Rome
46–47 AD	Acts 13:1–14:27	1st Missionary Journey Paul & Barnabas	Cuspius Fadus as procurator of the Roman province of Judæa. (44–46 AD)	Claudius (41–54 AD)
47–49 AD	Acts 14:28	Paul & Barnabas in Antioch	Tiberius Julius Alexander (Roman procurator) (46–48 AD)	

At the time of Herod Agrippa’s death, his son, Herod Agrippa II was only 17 years old. Claudius kept him in Rome. What he controlled and when he controlled it is rather murky. See [Wikipedia](#).

Time and Place as per Modern Literal Version 2020:

45-48 AD. Asia Minor. Paul’s first missionary journey from Antioch to Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe and back to Antioch in Syria.

48-50 AD. Antioch. April 5, 49 AD A skirmish between Roman troops & the Jews at the Passover.

Quotations:

¹ From <https://biblesummary.info/acts> accessed February 14, 2022.

Outline of Chapter 14:**Preface****Introduction**

vv.	1–7	Paul and Barnabas Proclaim the Gospel in Iconium
vv.	8–18	After a Miraculous Healing, Paul and Barnabas Are Worshiped in Lystra
vv.	19–20	A Few Days Later, Paul is Stoned to Death in Lystra
vv.	21–23	Paul and Barnabas Stop at Derbe, then Return to Lystra, Iconium, and Antioch
vv.	24–28	After Stopping at Perga and Attalia, Paul and Barnabas Return to Antioch of Syria

Chapter Summary**Addendum****Charts, Graphics and Short Doctrines:**

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Doctrines Covered or Alluded To

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Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

	Ecclesiastes 1	Acts 13	Book of Galatians
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
Adoption, the Roman custom of	The common use of adoption today is finding a young child without parents and making that child a part of your family. In the Roman Empire, a wealthy person or a person with political power may want to pass this along, but his own sons and relatives are just not up to it or they fall short of such an inheritance. Therefore, the wealthy person or political person might choose someone else to inherit his power or wealth. This someone else might be a trusted slave or an adult son of a friend. Adopting that person would be the first step in setting him up to receive some or all of your wealth; or to inherit your political power. Grace Notes (by T. Rees) (HTML) (PDF)
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Carnality	Carnality is the opposite of spiritually. A person who is carnal has sinned, and is therefore out of fellowship with God. When such a one names his sin or sins to God, he is restored to fellowship and he is spiritual once again. See the Doctrine of Rebound (HTML) (PDF) (WPD).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God’s point of view). Dispensations give us the Divine outline of human history (or, God’s different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).

Definition of Terms	
Elect of God; the elect ; Election	Jesus was elected in eternity past by God to die for our sins. Because we are in Christ, we share His election (we share in the benefits of Him having died for our sins; as a result, we have an eternal relationship with God). God is said to foreknow us because He knew that we would be born and He knew every decision that we would make through His omniscience. See Ballinger's Doctrine of Election and Calling ; Roy A. Cloudt's Doctrine of Election .
Fast, Fasting	A fast is when one sets aside normal and legitimate activities (like eating a meal) in order to attend to spiritual activities (like going to Bible class). Fasting, in the sense of simply going without food, has no spiritual benefit.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See Rebound and Keep Moving! (R. B. Thieme, Jr.) Rebound (Kukis) .
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)

Definition of Terms	
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Kingdom of God , Kingdom of Heaven	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts, Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
The Mosaic Law ; the Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>

Definition of Terms	
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Progressive Revelation	Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supersede, contradict, replace or nullify previous revelation, but builds upon that which is past and upon that which is foundational. Progressive revelation is exclusively found in the Bible. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD)
Pseudo-spirituality	Pseudo-spirituality is doing something other than true spirituality and calling it spirituality. In the Christian life, spirituality is the filling of the Holy Spirit and this is done in only one way, by naming your sins to God (1John 1:9). We are not spiritual because we have a godly vocabulary or we say spiritual things now and again (<i>praise God, praise the Lord, amen, yield</i>). We are not spiritual because we see someone in the church who seems to be something and we imitate that person's personality and actions. We are not spiritual if we get mixed up in the tongues movement and think that we are speaking in tongues. Word of Truth Ministries (definition) Pastor Robert McLaughlin (Pseudo-spirituality)
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Regenerate; Regeneration; Unregenerate	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated. <i>Unregenerate</i> references a person has not believed in Jesus.
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Repent; Repentance	For modern Christians, the act of repentance is most often thought to be feeling bad that you have sinned (maybe you have to work this feeling up; maybe it comes natural); and then vowing not to sin again (or as much). In the Bible, the true act of repentance means that one changes one's mind about something; and nearly always, this changing of the mind is directed toward Jesus Christ. You used to think of Him in one way, but now you think of Him as your Savior, your only way to God. Whatever we are called upon to change our minds about (to repent) is generally found in the context where this word is used.

Definition of Terms	
The Revealed God (or, the Revealed Lord)	<p>Throughout human history, God has revealed Himself in a number of ways. Before the incarnation, when anyone believed in this revelation of God, he was saved (Genesis 15:6). When Jesus was born, God revealed Himself in Jesus (Hebrews 1:1–2); and we are now saved by believing in Jesus.</p> <p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
Sabbath Day	<p>The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).</p>
Signs and Wonders; Signs and Miracles	<p>These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).</p>
Old Sin Nature; Sin Nature	<p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p>
Soteriology	<p>Soteriology is the study of salvation provided for man by the Lord Jesus Christ. Salvation (HTML) (PDF) (WPD). (Salvation from Grace Fellowship Church) (Salvation from Maranatha Church)</p>
Synagogue; Synagogues	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.³ It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>

² You will have to do a search on this page.

³ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
Ten Problem Solving Devices	<p>These are:</p> <ol style="list-style-type: none"> 1. Rebound 2. The Filling of the Holy Spirit 3. Faith-Rest 4. Grace Orientation 5. Doctrinal Orientation 6. A Personal Sense of Destiny 7. Personal Love for God the Father 8. Impersonal Unconditional Love for all Mankind 9. Contentment and Perfect Happiness with God 10. Occupation with the Lord Jesus Christ <p>(Pastor L.G. Merritt) (Hê Ekklêsia)</p>
The Way; the Way of God; the Ancient Way, the Way of Y^ehowah	<p><i>The way (the way of God, the way of Y^ehowah) is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called the Christian way of life or the Christian walk. The Way of God (HTML) (PDF) (WPD)</i></p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 14

Introduction: Acts 14 continues and concludes the first missionary journey of Paul and Barnabas. This first missionary journey began in **Acts 13** (HTML) (PDF) (WPD) and it will conclude in this chapter. Although it would make more sense to me for this journey to be contained in a single chapter, those who divided up this book into chapters did not do it that way.

What appears to be the case is, when Paul and Barnabas face deadly threats, they move on to the next city (in one case, it will appear that Paul is stoned to death). This is covered in narrative form only. There are no verses which give us the reasoning. Therefore, let me suggest that Paul and Barnabas are simply using common sense. These men are not afraid nor are they *done* with those cities where they have trouble (they will return to them). When they face serious threats, they seem to be ready to move on.

Do they take this as a sign from God? My point of view is, they are aware that James has been killed and that they will face strong persecution. They are also aware that, on a missionary tour, they cannot spend a huge amount of time in any one city, as they have limited time and funds.

What appears to be the case is, Paul and Barnabas will plant the seed and come back later to see how much it has grown.

A title or one or two sentences which describe Acts 14.

Titles and/or Brief Descriptions of Acts 14 (by Various Commentators)

New Matthew Bible: *Paul and Barnabas preach at Iconium. Some believe, some stir up a revolt. At Lystra the people want to make sacrifice to Barnabas and Paul, who refuse it and exhort the people to worship the true God. Paul is stoned. After that, he goes to Derbe, and again to Lystra, Iconium, and Antioch.*⁴

Kretzmann's Commentary: *Paul and Barnabas preach the Gospel at Iconium, at Lystra, and at Derbe, enduring persecution for the sake of the Lord, and then retrace their steps for the sake of strengthening the brethren, continue their work in Pisidia and Pamphylia, finally returning to Antioch, in Syria.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 14 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 14

Some of these questions may not make sense unless you have read Acts 14. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 14

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⁴ From <https://www.biblegateway.com/passage/?search=Acts%2014&version=NMB> accessed October 23, 2023.

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/acts-14.html> accessed October 23, 2023.

We need to know who the people are who populate this chapter.

The Principals of Acts 14

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 14

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 14

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The ESV (capitalized) is used below:

Outlines and Summaries of Acts 14 (Various Commentators)

P. Kretzmann's Commentary:⁶

Verses 1-7

Paul and Barnabas at Iconium and Lystra.

Success and persecution at Iconium:

Verses 8-13

A miracle and its effect upon the people:

Verses 14-18

The horrified speech of Paul:

Verses 19-23

The return Journey to Syria.

Mob violence in Lystra and the Gospel in Derbe:

Verses 24-28

The last part of the return journey:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 14 from the Summarized Bible

Contents:	Work of the Gospel at Iconium, Derbe, Lystra. An impotent man at Lystra healed. Paul stoned. Elders appointed in the churches.
Characters:	God, Paul, Barnabas, impotent man, priest of Jupiter.
Conclusion:	Those who speak boldly in the Lord need not think it strange if the preaching of the Gospel occasions divisions, nor be offended by the insults heaped upon them by embittered and convicted spirits. They shall be made strong in the Lord and in the power of His might, and God shall confirm their testimony in granting wonders to be done by their hands.
Key Word:	Giving testimony, Acts 14:3.

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 23, 2023.

A Synopsis of Acts 14 from the Summarized Bible

Strong Verses: Acts 14:22.

Striking Facts: Acts 14:15. There is only one man who can, without idolatry, be worshiped—Jesus, the Christ who was “God manifest in the flesh.” “Thou shalt worship the Lord thy God and Him only.”

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 14 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 9–16)

Scripture	Text/Commentary
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.
11	Peter tells the legalists in Jerusalem that gentiles received him and the message of Jesus Christ with joy. Although some scattered Jewish believers spoke only to other Jews in gentile cities, there began to be a small number of them who began to speak to gentiles about Jesus. Barnabas is sent from Jerusalem to investigate this in Antioch, and he goes looking for Saul in Tarsus. After a prophecy is given about a famine to come, a relief package is gathered by Saul and Barnabas for those in Judæa.
12	Herod Agrippa (= Herod II or Agrippa I) begins to persecute Christians with a vengeance. He kills James and throws Peter in jail. An angel from the Lord guides Peter out of prison. Peter goes to the house of Mary (John’s mother) and even though they are all praying for his release, they cannot believe that is him at the door knocking. Herod Agrippa gives a rousing speech in Caesarea, but is struck down by God there. After Paul and Barnabas take the offering to Jerusalem, John Mark joins them.
13	Barnabas, Simeon Niger, Lucius of Cyrene, Manaen, and Saul begin the first missionary journey traveling from church in Antioch (which appears to have been a home base) to Cyprus and then to Antioch of Pisidia. Beginning with v. 9, Saul will be called Paul. When in Pamphylia, John Mark deserted them, returning to Jerusalem.
14	Paul and Barnabas continue the missionary journey in Iconium, then Lystra. Paul is stoned in Lystra and thought to be dead. They travel back to Antioch (of Syria), having appointed elders at the local churches which they had established.

The Big Picture (Acts 9–16)

Scripture	Text/Commentary
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	<p>The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The **Dictionary of Terms** has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Green often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit., he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Paul and Barnabas Proclaim the Gospel in Iconium

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

But it happened in Iconium, according to the same, to enter in them to the synagogue of the Jews and to speak accordingly so that believe not only Jews but Hellenists a great multitude. But the disbelieving stirred up [others] and they harmed the souls of the gentiles according to the brothers.

Acts
14:1–2

Kukis moderately literal:

It came to pass in Iconium, in the same [way as Antioch]: [Paul and Barnabas] entered into the Jewish synagogue and they spoke in a way that both Jews and Greeks—a large number—believed. However, those who did not believe stirred up [opposition] and they infected with evil the minds of the gentiles [so that they were] against the brothers [in the Lord].

Kukis paraphrase

Things transpired in Iconium much the way that they had in Antioch. Paul and Barnabas entered into the Jewish synagogue and they presented the gospel supported with Old Testament Scriptures. A very large number of Greeks and Jews believed in Jesus as a result. However, those who did not believe stirred up opposition to this teaching and they infected the minds of the gentiles with evil, so that some of them turned against Paul and Barnabas.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	But it happened in Iconium, according to the same, to enter in them to the synagogue of the Jews and to speak accordingly so that believe not only Jews but Hellenists a great multitude. But the disbelieving stirred up [others] and they harmed the souls of the gentiles according to the brothers.
Complete Apostles' Bible	And it came to pass in Iconium that they went in together into the synagogue of the Jews, and they spoke in a way so that a great multitude, both of the Jews and of the Greeks, believed. But the disbelieving Jews aroused and embittered the souls of the Gentiles against the brothers.
Douay-Rheims 1899 (Amer.)	And it came to pass in Iconium that they entered together into the synagogue of the Jews and so spoke that a very great multitude both of the Jews and of the Greeks did believe. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.
Holy Aramaic Scriptures ⁸	And they came and entered into The Kenushtha d'Yehudaye {The Synagogue/Assembly of the Judeans/the Jews}, and they spoke in such a way with them so as that many believed from the Yehudaye {the Judeans/the Jews} and from the Yawnaye {the Greeks}. Then, Yehudaye {Judeans/Jews}; those who were not convinced, were inciting the Gentiles, so that they might do harm unto The Brothers.

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁸ From <https://theholyscriptures.weebly.com/>

James Murdock's Syriac NT	And they came and entered into the synagogue of the Jews, and so spoke with them, that many of the Jews and of the Greeks believed.
Original Aramaic NT ⁹	But Jews of the class of unbelievers, excited the Gentiles, to maltreat the brethren. And they came and entered the synagogue of the Jews, and thus they spoke with them, so many of the Jews and of the Greeks believed. But the Jews who were unconvinced stirred up the Gentiles to harm the brethren.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	Now in Iconium they went together to the Synagogue of the Jews and gave such teaching that a great number of Jews and Greeks had faith. But those Jews who had not the faith, made the minds of the Gentiles bitter against the brothers.
Bible in Worldwide English	In Iconium Paul and Barnabas did as they had done before in other places. They went into the Jews meeting place and spoke. Many of the Jews and the other people believed. But the Jews who did not believe said wrong things about them. They spoiled the minds of those who were not Jews so that they hated the Christian.
Easy English	This is what happened in Iconium When Paul and Barnabas arrived in Iconium, they did the same as they had done before. They went to the Jewish meeting place and they spoke God's message there. They spoke very clearly, so that many Jews and Gentiles believed in Jesus. But some of the Jews refused to believe God's message. They told the Gentiles that they too should not believe it. The Jews put bad thoughts into the minds of the Gentiles so that they became angry against the believers.
Easy-to-Read Version–2008	Paul and Barnabas went to the city of Iconium. As they did in Antioch, they entered the Jewish synagogue. They spoke to the people there. They spoke so well that many Jews and Greeks believed what they said. But some of the Jews did not believe. They said things that caused the non-Jewish people to be angry and turn against the believers.
God's Word™	The same thing happened in the city of Iconium. Paul and Barnabas went into the synagogue and spoke in such a way that a large crowd of Jews and Greeks believed. But the Jews who refused to believe stirred up some people who were not Jewish and poisoned their minds against the believers.
Good News Bible (TEV)	The same thing happened in Iconium: Paul and Barnabas went to the synagogue and spoke in such a way that a great number of Jews and Gentiles became believers. But the Jews who would not believe stirred up the Gentiles and turned them against the believers.
J. B. Phillips	Jewish behaviour repeats itself Much the same thing happened at Iconium. On their arrival they went to the Jewish synagogue and spoke with such conviction that a very large number of both Jews and Greeks believed. But the unbelieving Jews stirred up the feelings of the Gentiles and poisoned their minds against the brothers.

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

The Message

When they got to Iconium they went, as they always did, to the meeting place of the Jews and gave their message. The Message convinced both Jews and non-Jews—and not just a few, either. But the unbelieving Jews worked up a whispering campaign against Paul and Barnabas, sowing mistrust and suspicion in the minds of the people in the street.

NIRV

Paul and Barnabas Preach in Iconium

At Iconium, Paul and Barnabas went into the Jewish synagogue as usual. They spoke there with great power. Large numbers of Jews and Greeks became believers. But the Jews who refused to believe stirred up some of the Gentiles who were there. They turned them against the two men and the new believers.

New Life Version

Paul and Barnabas Preach in Iconium

In the city of Iconium, Paul and Barnabas went into the Jewish place of worship. They preached with power and many people became Christians. These people were Jews and Greeks. But the Jews who did not want to believe worked against those who were not Jews. They made them turn against the Christians.

Thought-for-thought translations; dynamic translations; paraphrases:Casual English Bible¹⁰**ACTS 14****MISSIONARIES LOOKING FOR A WELCOME MAT
RUN OUT OF TOWN, AGAIN**

When Paul and Barnabas got to Iconium, [1] they did the same thing they had done in other towns. They went to the local synagogue. There, they boldly talked up such a storm that they convinced a lot of people into believing them—Jews and non-Jews. But some Jews didn't believe them. They stirred up trouble. They spread poison about Paul and Barnabas, even among the non-Jews.

¹14:1 Iconium was about a 100-mile (160-km) walk along the trails from Antioch in Pisidia—about a one-week trip by foot.

Contemporary English V.

Paul and Barnabas spoke in the Jewish meeting place in Iconium, just as they had done at Antioch, and many Jews and Gentiles put their faith in the Lord. But the Jews who did not have faith in him made the other Gentiles angry and turned them against the Lord's followers.

The Living Bible

At Iconium, Paul and Barnabas went together to the synagogue and preached with such power that many—both Jews and Gentiles—believed.

But the Jews who spurned God's message stirred up distrust among the Gentiles against Paul and Barnabas, saying all sorts of evil things about them.

New Berkeley Version
New Living Translation**Paul and Barnabas in Iconium**

The same thing happened in Iconium.^[a] Paul and Barnabas went to the Jewish synagogue and preached with such power that a great number of both Jews and Greeks became believers. Some of the Jews, however, spurned God's message and poisoned the minds of the Gentiles against Paul and Barnabas.

[a] *Iconium*, as well as *Lystra* and *Derbe* (14:6), were towns in what is now Turkey. When Paul and Barnabas arrived at Iconium, the same thing happened there. They went, as they always did, to the synagogue and preached to the people with such power that a large crowd of both Jews and non-Jews believed. Some of the Jews refused to believe, and they began to poison the minds of the non-Jews to discredit the believers.

Plain English Version¹¹**Paul and Barnabas told people about Jesus, in Iconium and Listra**

The same thing happened in the town called Iconium. Paul and Barnabas went to the Jewish meeting house, and they talked strongly about Jesus to the people

¹⁰ From <https://www.casualenglishbible.com/>

¹¹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

there. They told them that God is very good to people. And a big mob of people believed in Jesus. Some of them were Jews, and some of them were not Jews. But there were other Jewish people that didn't believe in Jesus, and they talked to the other people that were not Jews, and they got them to hate the Christians.

Radiant New Testament

Paul and Barnabas Preach in Iconium

At Iconium, Paul and Barnabas went into the Jewish synagogue, as they usually did. They spoke there with great power, and large numbers of Jews and Greeks became believers. But the Jews who refused to believe stirred up some of the other Gentiles and turned them against the believers.

UnfoldingWord Simplified T.

At Iconium Paul and Barnabas went as usual into the Jewish meeting place and spoke very powerfully about the Lord Jesus. As a result, many Jews and also non-Jews believed in Jesus. But some of the Jews refused to believe that message. They told the non-Jews not to believe it; they made some of the non-Jews angry toward the believers there.

Williams' New Testament¹²

At Iconium too they went to the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks came to believe. But the Jews who refused to accept their message aroused and exasperated the minds of the heathen against the brothers.

Partially literal and partially paraphrased translations:

American English Bible

Then the same thing happened in **Iconium**.

[Paul and BarNabas] went into the Jewish synagogue together to speak, and a large number of both Jews and Greeks became believers. V. 2 will be placed with the next passage for context.

Beck's American Translation

Breakthrough Version

It happened in Iconium in line with the same *process*, for them to go into the synagogue of the Jewish people and to speak this way, in such a way for a very large number of both Jewish *people* and Greeks to trust. The Jewish *people* who did not believe roused up and did bad to the souls of the non-Jews against the brothers.

Common English Bible

Paul and Barnabas in Iconium

The same thing happened in Iconium. Paul and Barnabas entered the Jewish synagogue and spoke as they had before. As a result, a huge number of Jews and Greeks believed. However, the Jews who rejected the faith stirred up the Gentiles, poisoning their minds against the brothers

Len Gane Paraphrase¹³

Soon after in Iconium, they both went together into the Jew's synagogue and spoke the same thing, so that a large group of both Jews and Greeks believed. But the unbelieving Jews incited the Gentiles and made their minds to be very angry against the brethren.

A. Campbell's Living Oracles

And it came to pass at Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner that a great multitude, both of the Jews and of the Greeks, believed. But the unbelieving Jews stirred up the minds of the Gentiles, and filled them with malignity against the brethren.

New Advent (Knox) Bible

While they were at Iconium, they went into the Jewish synagogue together, and preached in such a way that a great number both of Jews and of Greeks found faith, although the Jews who would not believe stirred up trouble among the Gentiles and poisoned their minds against the brethren.

NT for Everyone

Iconium

What happened in Iconium was much the same. They went into the Jewish synagogue and spoke, with the result that a large crowd, of both Jews and Greeks,

¹² William's New Testament - 1937 by Charles B. Williams.

¹³ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

came to faith. But the unbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers.

20th Century New Testament The same thing occurred in Iconium, where Paul and Barnabas went into the Jewish Synagogue, and spoke in such a way that a great number of both Jews and Greeks believed in Christ. But the Jews who refused to believe stirred up the Gentiles, and poisoned their minds against the Brethren.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation It came to pass in Iconium, that they both went together into the Jewish synagogue, and spoke so powerfully that a great multitude of both Jew and Greek believed. The unbelieving Jews incited the Gentiles, and influenced their minds to think evil against the brothers.

Ferrar-Fenton Bible **At Iconium.**
Arriving then at Iconium, they entered together the Jewish synagogue, and spoke in such a manner, that a considerable number both of Jews and of Greeks believed. But the unbelieving Judeans excited and embittered the spirits of the heathen against the brethren.

Free Bible Version¹⁴ In Iconium the same thing happened. Paul and Barnabas went to the Jewish synagogue and spoke so convincingly that many of both the Jewish and Greek-speaking worshipers trusted in Jesus. But the Jews that refused to believe in Jesus stirred up the feelings of the foreigners*, and poisoned them against the believers.

God's Truth (Tyndale) And it fortun'd in Iconium that they went both together into the synagogue of the Jewes, and so spoke, that a great multitude both of the Jewes and also of the Greeks believed. But the unbelieving Jews, stirred up and unquieted the minds of the gentiles against the brethren.

International Standard V **Paul and Barnabas in Iconium**
In Iconium, Paul and Barnabas [Lit. Iconium, they] went into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed. But the Jews who refused to believe stirred up the gentiles and poisoned their minds against the brothers.

Riverside New Testament IN Iconium Paul and Barnabas went in the same way into the synagogue and spoke so that a large number both of Jews and of Greeks believed. But the unbelieving Jews excited and embittered the minds of the Gentiles against the brethren.

Leicester A. Sawyer's NT And at Iconium they went together into the synagogue of the Jews, and so spoke that a great multitude of the Jews and Greeks believed. But the unbelieving Jews excited the minds of the gentiles against the brothers, and made them ill-disposed.

Worsley's New Testament And at Iconium they went both together into the synagogue of the Jews, and so spake, that a great number both of the Jews and of the Greeks believed. But the unbelieving Jews stirred up and inflamed the minds of the Gentiles against the brethren.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁵ **Iconium is evangelized**

- In Iconium Paul and Barnabas likewise went into the Jewish synagogue and preached in such a manner that a great number of Jews and Greeks believed. 2 But the Jews who would not believe stirred up the pagan people and poisoned their minds against the brothers.

¹⁴ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

- 14.1 What happened in Antioch in Pisidia happens here as well: Paul and Barnabas speak fearlessly. This is one of the characteristics of the genuine apostle, moved by the Holy Spirit. This self-assurance has a powerful influence on the conversion of the audience, but it is not a natural human gift. Paul will indicate that God gives it to preachers who place their trust in God, especially when they feel the weakest and the least prepared (see 1 Thes 2:2 and 2 Cor 12:10).

The Heritage Bible

And it was, in Iconium they went in together into the synagogue of the Jews, and spoke so that a large multitude both of the Jews and Greeks believed.

But the unconvinced Jews stirred up the races, and made their souls evil against the brothers.

New Catholic Bible

Jews and Gentiles at Iconium.^[a] In Iconium, they went into the Jewish synagogue and spoke so effectively that a great number of both Jews and Greeks became believers. However, the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brethren.

[a] A good number of both Jews and Gentiles accept the Gospel. But the crucial question is this: Since the Gospel is so anchored in the movement of the history of Israel, is it not a perversion to open the Church to the Gentiles? And the answer is: No. It is a new message: the word of God is for everyone.

New Jerusalem Bible

It happened that at Iconium they went to the Jewish synagogue, in the same way, and they spoke so effectively that a great many Jews and Greeks became believers. (However, the Jews who refused to believe stirred up the gentiles against the brothers and set them in opposition.)

Revised English Bible—1989

At Iconium they went together into the Jewish synagogue and spoke to such purpose that Jews and Greeks in large numbers became believers. But the unconverted Jews stirred up the Gentiles and poisoned their minds against the Christians.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

In Iconium the same thing happened — they went into the synagogue and spoke in such a way that a large number of both Jews and Greeks came to trust. But the Jews who would not be persuaded stirred up the Gentiles and poisoned their minds against the brothers.

Hebraic Roots Bible

And it happened in Iconium, they went in together into the synagogue of the Jews, and spoke so as for a huge multitude of both Jews and Greeks to believe. But the unbelieving Jews raised up and embittered the souls of the gentiles against the brothers.

Holy New Covenant Trans.

When Paul and Barnabas went to the town of Iconium, they entered the Jewish house of worship. (This is what they did in every town.) They spoke to the people there in such a way that many Jews and non-Jews believed what they said. However, some of the Jews did not believe. These Jews stirred up the non-Jewish people and made them persecute the brothers.

The Scriptures 2009

And it came to be in Ikonion that they went together into the congregation of the Yehudim, and spoke in such a way that a great number of both Yehudim and Greeks believed.

But the Yehudim who would not obey stirred up the nations and evilly influenced their beings against the brothers.

Tree of Life Version

Now in Iconium, the same thing happened—they entered as usual into the Jewish synagogue and spoke in such a way that a large number of Jewish and Greek people believed.

But the Jewish people who would not believe stirred up the Gentiles and poisoned their minds against the brothers.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁶	...becomes but in iconium in the it to enter them to the assembly [of] the jews and to speak so that to believe [of] jews also and [of] greeks much crowd The but (Not) Believing Jews arouse {them} and [They] hurt the lives [of] the nations against the brothers...
Awful Scroll Bible	Moreover, it happened from-within Iconium, they were to come-towards down in it, into the drawing-together of the Jews, and the same-as-this they are to speak, so-as a large multitude of both Jews and Greeks, are to confide. But those not confiding of the Jews, rise-up-against the multitude, and accordingly afflict the lives of the brothers.
Concordant Literal Version	Now in Iconium the same thing occurred at their entering into the synagogue of the Jews and speaking, so that a vast multitude of both Jews and Greeks believe." Yet the stubborn Jews rouse up and provoke the souls of the nations against the brethren.
exeGesés companion Bible	<u>MINISTRY IN THE ICONIUM SYNAGOGUE</u> And so be it, in Iconium, they enter the synagogue of the Yah Hudiym together, and thus speak; so that a vast multitude both of the Yah Hudiym and of the Hellenists trust: and the distrusting Yah Hudiym rouse the goyim and vilify their souls against the brothers.
Orthodox Jewish Bible	Now it came about in Iconium that together they entered into the shul and the same thing transpired: they spoke with the result that both Yehudim and a great multitude of Yevanim became ma'aminim hameshichiyim. And the Yehudim who disobeyed were the ones who aroused and stirred up in anger the nefashot (souls) of the Goyim keneged (against) the Achim b'Moshiach.
Rotherham's Emphasized B.	And it came to pass, in Iconium, that they together entered into the synagogue of the Jews, and so spake, that there believed, both of Jews and Greeks, a great throng. But the unpersuaded' Jews roused up and provoked the souls of them of the nations against the brethren.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Acceptance and Opposition Now in Iconium Paul and Barnabas went into the Jewish synagogue together and spoke in such a way [with such power and boldness] that a large number of Jews as well as Greeks believed [and confidently accepted Jesus as Savior]; but the unbelieving Jews [who rejected Jesus as Messiah] stirred up and embittered the minds of the Gentiles against the believers [Lit <i>brethren.</i>].
An Understandable Version	It happened in Iconium that Paul and Barnabas [again] entered the Jewish synagogue and presented the message [so powerfully] that a large number of both Jews and Greeks [i.e., Gentiles] became believers. But the Jews who did not obey [the Gospel message] incited the spirits of the [unconverted] Gentiles and poisoned their minds against the brothers.
The Expanded Bible	Paul and Barnabas in Iconium In Iconium [13:51], ·Paul and Barnabas [^L they] went as usual to the Jewish synagogue [^C they typically appealed to their fellow Jews first]. They spoke ·so well [^L in such a way] that a great many Jews and Greeks believed. But the Jews who did not believe ·excited [stirred up] the Gentiles and ·turned them [poisoned their minds; ^L harmed/did evil to their souls] against the ·believers [^L brothers (and sisters)].

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Jonathan Mitchell NT

Now in Iconium, the same thing happened [for] them: to enter into the synagogue of the Jews, and then to speak to them in such a way so that a great multitude of both Jews and Greeks [thus: non-Jews] at once came to trust and to believe! Yet the Jews [who] were at that point being unconvinced (or: stubborn) rose up on [the situation; D reads: But the synagogue leaders of the Jews, and synagogue rulers brought persecution upon them – against those of the rightwised Way –] and acted in a worthless manner so as to badly effect the souls (inner lives) of the non-Jews (folks of the nations; = the Greeks that were involved) in a negative manner in regard to the brothers [= either those with Paul and Barnabas, or, those of the synagogue who had become brothers; D adds: but the Lord soon granted peace {to the situation}].

Syndein/Thieme

And it came to pass in Iconium {city in South Galacia}, that they {Paul and Barnabas} went both together into the synagogue of the Jews, and so spoke with the result that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up {mob action} the Gentiles, and made their minds poisoned {evil affected} against the brethren.

Translation for Translators

Paul and Barnabas preached the gospel and performed miracles in Iconium.
Acts 14:1-3

At Iconium Paul and Barnabas went as usual into the Jewish meeting place and spoke very convincingly about the Lord Jesus. As a result, many Jews and also non-Jews believed in Jesus. But some of the Jews refused to believe that message, and told the non-Jews not to believe it. They told the non-Jewish people that the message about Jesus was not true. As a result, some of the non-Jews became angry towards the believers there. So Paul and Barnabas spent considerable time there speaking boldly for the Lord, and the Lord Jesus enabled them to do many miracles. In this way he showed people that the message about how the Lord saves us in a way that we do not deserve is true. V. 3 is included for context.

The Voice

Paul never forsakes the Jews, the ones to whom the covenants were given. He shares with them first the good news about how God has fulfilled His promises through Jesus. Only when he faces opposition does he turn to the outsiders, because this hope is for them too.

The results in Iconium were similar. Paul and Barnabas began in the Jewish synagogue, bringing a great number of ethnic Jews and Greek converts to faith in Jesus. But the other Jews who wouldn't believe agitated the outsiders and poisoned their minds against the brothers.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Preaching in Iconium

Now it happened that in Iconium they entered together [Literally “according to the same”] into the synagogue of the Jews and spoke in such a way that a large number of both Jews and Greeks believed. But the Jews who were disobedient stirred up and poisoned the minds [Literally “embittered the souls”] of the Gentiles against the brothers.

NET Bible®

Paul and Barnabas at Iconium

The same thing happened in Iconium¹ when Paul and Barnabas² went into the Jewish synagogue³ and spoke in such a way that a large group⁴ of both Jews and Greeks believed. But the Jews who refused to believe⁵ stirred up the Gentiles and poisoned their minds⁶ against the brothers.

^{1sn} Iconium. See the note in 13:51.

^{2tn} Grk “they”; the referents (Paul and Barnabas) have been specified in the translation for clarity.

^{3sn} See the note on synagogue in 6:9.

^{29sn} A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

^{4tn} Or “that a large crowd.”

^{5tn} Or “who would not believe.”

^{6tn} Or “embittered their minds” (Grk “their souls”). BDAG 502 s.v. κακῶω 2 has “make angry, embitter τὰς ψυχὰς τινῶν κατὰ τινος poison the minds of some persons against another Ac 14:2.”

The Spoken English NT¹⁷

Paul and Barnabas Preach in Iconium

The same thing happened in Iconium.^a They went in the Jewish synagogue^b and spoke, and^c a large number of Jews and of Gentiles^d became believers.^e

But the Jews who didn't believe stirred up the Gentiles and poisoned them^f against the brothers and sisters.

a. Prn. eye-koe-nee-am.

b. Prn. sinn-a-gogg.

c. Lit. “with the result that.”

d. Lit. “Greeks.” It's just a way of talking about the Gentiles.

e. Or simply, “believed.”

f. Lit. “turned their souls bad.”

Wilbur Pickering's New T.

Iconium

Now it happened in Iconium that they went together into the synagogue of the Jews, and they spoke to such effect that a large number of both Jews and Greeks believed. But the disobedient Jews stirred up the Gentiles and poisoned their minds against the brothers.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now it happened in Iconium [that] they entered by the same [way] into the synagogue of the Jews, and they spoke in such a manner [that] a large number of both Jews and Greeks believed. But the refusing to believe Jews stirred up and embittered the souls of the Gentiles against the brothers [and sisters].

Benjamin Brodie's trans.¹⁸ Now it came to pass in Iconium, after they [Paul and Barnabas] entered the synagogue of the Jews together and began speaking in their customary fashion, that a large crowd of both Jews and Gentiles [proselytes] believed.

But the unbelieving Jews [old Israel] stirred-up and angered the minds [by lies, slander, and character assassination] of the Gentiles [unbelievers] against their brethren [new Israel].

Bond Slave Version And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Charles Thomson NT Now the disciples were filled with joy and a holy spirit, and at Iconium they went in the same manner to the synagogue of the Jews, and spoke so that a great number both of Jews and Greeks believed. But the disbelieving Jews stirred up and disaffected the minds of the Gentiles against the brethren. V. 13:52 is included for context.

¹⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁸ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

Context Group Version	In Iconium they entered together into the community center of the Judeans, and spoke in this way so that a great multitude both of Judeans and of Hellenists trusted. But the Judeans that were unpersuaded stirred up the lives of the ethnic groups, and made them evil affected against the brothers.
Legacy Standard Bible	In Iconium Now it happened that 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. But the unbelieving [Or <i>disobeying</i>] Jews instigated and embittered the minds [Lit <i>souls</i>] of the Gentiles against the brothers.
Literal Standard Version	And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and spoke, so that there believed a great multitude of both Jews and Greeks; and the unbelieving Jews stirred up and made the souls of the nations evil against the brothers; [for a] long time, indeed, therefore, they abided speaking boldly in the LORD, who is testifying to the word of His grace, and granting signs and wonders to come to pass through their hands. V. 3 is included for context.
Modern Literal Version 2020	Now it happened in Iconium according-to the same thing, for they themselves to enter into the synagogue of the Jews and to speak thus, so-then for a large multitude to believe, both from the Jews and from the Greeks. But the disobedient Jews awakened and embittered the souls of the Gentiles against the brethren.
New European Version	Opposition to the work of preaching Now at Iconium they entered together into the Jewish synagogue, and spoke in such a way that a great number of both Jews and Greeks believed. But the unbelieving Jews stirred up the Gentiles, and poisoned their minds against the brothers.
New Matthew Bible	And it happened in Iconium that Paul and Barnabas went both together into the synagogue of the Jews, and so spoke that a great number both of the Jews, and also of the Greeks, believed. But the unbelieving Jews stirred up and disquieted the minds of the Gentiles against the brethren.
Revised Geneva Translation	And it so happened in Iconium that they went together into the synagogue of the Jews and spoke, so that a great multitude of both the Jews and the Hellenists believed. And the unbelieving Jews stirred up and corrupted the minds of the Gentiles against the brothers.
The gist of this passage:	Paul and Barnabas move on to Iconium, with a very similar response to that in Antioch of Pisidia.

1-2

Acts 14:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 14:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Ikónion (Ἰκόνιον) [pronounced ee-KON-ee-on]	<i>little image; transliterated, Iconium</i>	neuter singular proper noun; a location; accusative case	Strong's #2430

Thayer: *Iconium [is] a famous city of Asia Minor, which was the capital of Lycaonia.*

Translation: *It came to pass in Iconium,...*

To get geographically oriented, I have provided another [map](#) below.

From Wikipedia: Iconium is called Konya today; and it is in the country of Turkey. It has been occupied since the 3000 B.C., and ruled variously by *the Hittites, the Phrygians, the Classical Greeks, the Persians and the Romans*. The ancient historian *Xenophon describes Iconium...as the last city of Phrygia. As Attalus III, the last king of Pergamon, was about to die without an heir, he bequeathed his kingdom to the Roman Republic. Once incorporated into the Roman Empire, under emperor Claudius, the city's name was changed to Claudiconium.*¹⁹

Paul and Barnabas continue with this first missionary journey. Previously, in Antioch of Pisidia, they achieved a great deal of success. But with success came a great deal of opposition. The same will be true of Iconium.

Acts 14:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: *...in the same [way as Antioch]:...*

I am not familiar with this phrase, but it appears to indicate that, what happened before happened again in a similar fashion. Most translations seemed to ignore this phrase (ESV, Green's literal translation, Webster, WEB).

The MLV translated it, *according-to the same thing*; BLB: *according to the same*; ALT: *by the same [way]*; Charles Thomson Bible: *the same manner*; BWE: *did as they had done before in other places*; BSB: *as usual*; BV: *with*

¹⁹ From <https://en.wikipedia.org/wiki/Konya> accessed October 24, 2023.

the same process; CEV: *just as they had done at Antioch*; ERV: *As they did in Antioch*. The CLV uses this as a subject for the first verb, rendering it: *the same thing occurred*; the FBV, God's Word™ and the GNB (*The same thing happened in Iconium*) are very similar. Several translations appeared to understand this to me *together, together with*, although I do not see from where they are getting that.

I believe that most of these have merit, but I like the approach of the CLV, FBV, God's Word™ and the Good News Bible, even though they all add some additional words. Quite frankly, when I put together the translation above, I was not even thinking about these translations, but I see how we came to the same conclusion.

Having been brought up in Berachah Church, I have leaned towards a very literal translation of the Bible, and I am not backing off from that. However, on many occasions, I have found some of these simplified English or paraphrased Bible to be very helpful. I believe that everyone ought to have a reading Bible taken from the first two or three groups which I list in the Bible translations (not the translations from other ancient languages).

Acts 14:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aorist active infinitive	Strong's #1525
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, accusative case	Strong's #4864
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
loudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...[Paul and Barnabas] entered into the Jewish synagogue...

In the Greek, this reads, *they entered into*; but in the English, we like to have our subjects spelled out for us; therefore, I have inserted *Paul and Barnabas* here.

So, they are in Iconium and they enter into the **Jewish synagogue** there.

Quite obviously, what is done then and what is done now is quite different. It would never occur to me to go into a Jewish synagogue today and proclaim the **gospel** of Jesus Christ. However, similarly, it would never occur to Paul and Barnabas to do this in any other way. In their minds, the people to reach out to first are the Jewish people, and those interested would be found in the **synagogues**.

Some of the Jewish **religious** leaders in the ancient world did not even consider that their system of faith should be changed. To Paul and Barnabas, what they were presenting was the natural evolution of the **Way of God**. To the Jewish religious leaders, this whole Christian thing was a cult which sprung up, and it would, given time, just disappear. To Paul and Barnabas (and to the other disciples) they expected a natural progression of the synagogues to become places where Jesus Christ is worshiped.

I don't know that anyone would have predicted that the Jewish faith would evolve into something different, but not Christianity. I don't know if anyone thought that Christianity would become the greatest thing when it came to the faiths of the world.

Acts 14:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
λαλέω (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
οὕτω (οὕτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
ὥστε (ὥστε) [pronounced <i>HOH-teh</i>]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	aorist active infinitive	Strong's #4100
This is the third aorist active infinitive in this one verse.			
Ἰουδαῖοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453
τε (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 14:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἑλλῆνες (Ἑλληνες) [pronounced HEHL-lane-ehs]	Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #1672
Thayer definitions: 1) a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; 2) in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.			
ποῦς, πολλός (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	many, much, great, large; often, mostly, largely as a substantive: many things	neuter singular adjective, accusative case	Strong's #4183
πλῆθος (πληθος) [pronounced PLAY-thoss]	the many; a large number, a multitude of; the throng, populace; congregation; people	neuter singular noun, accusative case	Strong's #4128

Translation: ...and they spoke in a way that both Jews and Greeks—a large number—believed.

We do not have a sermon recorded here for us. We can be assured that Paul used the Old Testament regularly in his sermons, but that he presented Jesus Christ as front and center of the faith of God.

I would guess that nearly everyone knew about what happened in Jerusalem with the crucifixion of Jesus Christ, but that they had not really put it all together yet. This is what Paul would do for them.

A very large number of Jews and Greeks believed in the Lord.

Acts 14:1 It came to pass in Iconium, in the same [way as Antioch]: [Paul and Barnabas] entered into the Jewish synagogue and they spoke in a way that both Jews and Greeks—a large number—believed. (Kukis mostly literal translation)

What took place in Antioch of Pisidia and in Iconium will seem to form a pattern for many of the places where Paul went. His team will evangelize the people there and receive a generally favorable response at first. However, there will emerge **unregenerate** Jews who will seek to make trouble for Paul and Barnabas.

Acts 14:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
apeithéō (ἀπειθέω) [pronounced ap-i-THEH-oh]	disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving	masculine plural, aorist active participle, nominative case	Strong's #544

Acts 14:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epegeírō (ἐπεγείρω) [pronounced ep-Exodus generation-Ī-row]	<i>to excite (against), to stir up, to raise up (using emotional ploys)</i>	3 rd person plural, aorist active indicative	Strong's #1892

Translation: However, those who did not believe stirred up [opposition]...

Nevertheless, there was some opposition—strong opposition. They stirred up the people against Paul and Barnabas.

Bear in mind that there is going to be a considerable population who don't have much to do with the Jews living there and did not come out to see Paul and Barnabas proclaim the gospel. The Jews will try to get an alliance going between themselves and the disinterested political class along with those having influence in the city.

Acts 14:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kakōō (κακώω) [pronounced kak-OH-oh]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	3 rd person plural, aorist active indicative	Strong's #2559
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
psuchai (ψυχαί) [pronounced psou-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural, article; genitive and ablative cases	Strong's #3588
ethnē (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Acts 14:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80

Translation: ...and they infected with evil the minds of the gentiles [so that they were] against the brothers [in the Lord].

It is not clear exactly what they said or did, but filled the minds of the **gentiles** with evil against the brothers (believers in Christ Jesus). Let me suggest that the Jews went to the influential people of the town—perhaps gentiles with whom the Jews had limited interaction (perhaps business or trade). Maybe they say something like, “You know that we have been here and established for decades, and you know there have been no problems from us. The same cannot be said of this Paul and Barnabas, who are stirring up great trouble and dissension in this city.” From there, these unregenerate Jews could exaggerate the actions of Paul and Barnabas, or even make some things up.

At the same time, Paul and Barnabas are not running around glad-handing those who are not interested in the gospel. They are not trying to form any kind of alliance; they are not looking to ingratiate themselves to the important people of the city. Therefore, Paul and Barnabas do not offer an opposing view of themselves.

Iconium, Lystra, Derbe & Back (a map); from the **Underground Network**; accessed February 7, 2022.

Although this map does not necessarily help us to understand just how impressive the first missionary tour was, *Commentators estimate it took them between almost one year and nearly two years. They travelled a minimum of 500 miles by sea and 700 miles by land. Beitzel estimated that Paul covered a total of about 1,400 miles on this journey.*²⁰

Acts 14:2 However, those who did not believe stirred up [opposition] and they infected with evil the minds of the gentiles [so that they were] against the brothers [in the Lord]. (Kukis mostly literal translation)



We begin to see a pattern emerge where non-believing Jews set up an alliance with themselves and the influential gentiles of the city. They attempt to poison the minds of such against Paul and Barnabas.

²⁰ From the **Underground Network**, accessed February 7, 2022.

Acts 14:1–2 It came to pass in Iconium, in the same [way as Antioch]: [Paul and Barnabas] entered into the Jewish synagogue and they spoke in a way that both Jews and Greeks—a large number—believed. However, those who did not believe stirred up [opposition] and they infected with evil the minds of the gentiles [so that they were] against the brothers [in the Lord]. (Kukis mostly literal translation)

Acts 14:1–2 Things transpired in Iconium much the way that they had in Antioch. Paul and Barnabas entered into the Jewish synagogue and they presented the gospel supported with Old Testament Scriptures. A very large number of Greeks and Jews believed in Jesus as a result. However, those who did not believe stirred up opposition to this teaching and they infected the minds of the gentiles with evil, so that some of them turned against Paul and Barnabas. (Kukis paraphrase)

Indeed therefore a long time they spent, speaking freely about the Lord, the (One) bearing witness to the word of the grace of Him, giving signs and wonders to comes about by the hands of them. But divided is the multitude of the city—and the (people) indeed are with the Jews but the people [are] with the Apostles.

Acts
14:3–4

[Paul and Barnabas] indeed spent a long time [there] speaking freely about the Lord, Who was bearing witness to His word of grace, giving [to the Apostles the power to work] signs and wonders with their hands. The multitude of the city [finds themselves to be] divided—[some of] the (people) are with the [religious] Jews and [some of] the (people) [are] with the Apostles.

Nevertheless, they spent a great deal of time in Iconium speaking freely about the Lord. Jesus, through the Holy Spirit, gave the Apostles the power to work signs and wonders by their own hands. Most of the population of Iconium were divided on this issue—about half favored the religious Jews and about half favored the teaching from Paul and Barnabas.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Indeed therefore a long time they spent, speaking freely about the Lord, the (One) bearing witness to the word of the grace of Him, giving signs and wonders to comes about by the hands of them. But divided is the multitude of the city—and the (people) indeed are with the Jews but the people [are] with the Apostles.
- Complete Apostles Bible Therefore they spent a considerable time there, speaking boldly in the Lord, who was bearing witness to the word of His grace, giving signs and wonders to take place by their hands.
And the multitude of the city was divided: and some were with the Jews, and others with the apostles.
- Douay-Rheims 1899 (Amer.) A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.
And the multitude of the city was divided. And some of them indeed held with the Jews, but some with the apostles.
- Holy Aramaic Scriptures And they were there a long time, and with boldness {lit. an open eye} they were speaking about MarYa {The Lord-YHWH}, and He witnessed concerning The Miltha {The Word} of His Grace, in signs and miracles which He performed through their hands.
And all the gathering of the city was divided; from those who were with the Yehudaye {the Judeans/the Jews}, and from those who were following The Shlikhe {The Sent Ones}.

James Murdock's Syriac NT	And they continued there a long time, and spoke openly concerning the Lord; and he gave testimony to the word of his grace, by the signs and prodigies which he wrought by their hands. And the whole multitude of the city was divided; and a part were with the Jews, and a part adhered to the legates.
Original Aramaic NT	And they were there for a long time publicly speaking about THE LORD JEHOVAH, and He was testifying concerning the word of his grace by signs and wonders that He was doing by their hands. And the whole multitude of the city was divided; some of them were with the Jews and some of them were joined to the Apostles.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they kept there for a long time, taking heart in the Lord, who gave witness to the word of his grace by causing signs and wonders to be done by their hands. But there was a division among the people of the town; some were on the side of the Jews and some on the side of the Apostles.
Bible in Worldwide English	Paul and Barnabas stayed there a long time anyway. They did not fear to talk about the Lord. The Lord proved that the message about his blessing was true. He worked through Paul and Barnabas. They did signs and wonderful things. The people of the city were divided. Some of them agreed with the Jewish leaders. Some of them agreed with the apostles.
Easy English	So Paul and Barnabas stayed in Iconium for a long time. They were not afraid to tell people the message about the Lord Jesus. The Lord gave them power to do miracles. These showed the people that God was with Paul and Barnabas and that their message was true. They taught that God saves people because he is very kind. The people in the city did not agree with each other. Some of them believed the message from the apostles, Paul and Barnabas. But some people agreed with the Jews who did not believe their message.
Easy-to-Read Version–2008	So Paul and Barnabas stayed in Iconium a long time, and they spoke bravely for the Lord. They told the people about God's grace. The Lord proved that what they said was true by causing miraculous signs and wonders to be done through them. But some of the people in the city agreed with the Jews who did not believe Paul and Barnabas. Others followed the apostles. So the city was divided.
<i>God's Word</i> ™	Paul and Barnabas stayed in the city of Iconium for a long time. They spoke boldly about the Lord, who confirmed their message about his good will [Or "grace."] by having them perform miracles and do amazing things. But the people of Iconium were divided. Some were for the Jews, while others were for the apostles.
Good News Bible (TEV)	The apostles stayed there for a long time, speaking boldly about the Lord, who proved that their message about his grace was true by giving them the power to perform miracles and wonders. The people of the city were divided: some were for the Jews, others for the apostles.
J. B. Phillips	So they remained there for a long time and spoke fearlessly for the Lord, who made it plain that they were proclaiming the Word of his grace, by allowing them to perform signs and miracles. But the great mass of the people of the city were divided in their opinions, some taking the side of the Jews, and some that of the apostles.
<i>The Message</i>	The two apostles were there a long time, speaking freely, openly, and confidently as they presented the clear evidence of God's gifts, God corroborating their work with miracles and wonders. V. 4 will be placed with the next passage for context.
NIRV	So Paul and Barnabas spent a lot of time there. They spoke boldly for the Lord. He gave them the ability to do signs and wonders. In this way the Lord showed that

they were telling the truth about his grace. The people of the city did not agree with one another. Some were on the side of the Jews. Others were on the side of the apostles.

New Life Version

Paul and Barnabas stayed there a long time preaching with the strength the Lord gave. God helped them to do powerful works when they preached which showed He was with them. The people of the city were divided. Some were on the side of the Jews. Some were on the side of the missionaries. All the people and the leaders tried to hurt them and throw stones at them. V. 5 is included for context.

New Simplified Bible

The apostles stayed there for a long time. They spoke boldly by the authority of God who proved that their message about his grace was true by giving them the power to perform miracles and wonders. The people of the city were divided. Some were for the Jews and others for the apostles.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Regardless, Paul and Barnabas stayed a long time. And they were anything but shy when they talked about the Lord—the one who showed his kindness by letting them do miracles there. The townsfolk split over what to make of the two men. Some sided with the Jews who didn't like them. Others sided with the two apostles. [2]²14:4It means "messengers." It was a title that originally referred to the 12 disciples of Jesus. Later it became the title for top leaders in the early Christian movement—leaders who personally had seen the resurrected Jesus. [Kukis: the term *Apostle* can have a very specific technical meaning.]

Contemporary English V.

Paul and Barnabas stayed there for a while, having faith in the Lord and bravely speaking his message. The Lord gave them the power to work miracles and wonders, and he showed that their message about his great kindness was true. The people of Iconium did not know what to think. Some of them believed the Jewish group, and others believed the apostles.

The Living Bible

Nevertheless, they stayed there a long time, preaching boldly, and the Lord proved their message was from him by giving them power to do great miracles. But the people of the city were divided in their opinion about them. Some agreed with the Jewish leaders, and some backed the apostles.

New Berkeley Version
The Passion Translation

Yet Paul and Barnabas stayed there for a long time, preaching boldly and fearlessly about the Lord. Many trusted in the Lord, for he backed up his message of grace with miracles, signs, and wonders performed by the apostles. The people of the city were split over the issue. Some sided with the apostles, and others with the Jews *who refused to believe*.

Plain English Version

So the people of Iconium split up into 2 mobs. One mob reckoned that Paul and Barnabas were right, but the other mob reckoned those Jewish people were right. Paul and Barnabas stayed in Iconium a long time, and they kept on telling people about Jesus, and they were not frightened of anyone. And God helped Paul and Barnabas do powerful things, to show that they were telling the true story about Jesus.

UnfoldingWord Simplified T.

So Paul and Barnabas spent a long time there speaking boldly for the Lord, and the Lord Jesus enabled them to do many miracles. In this way he showed people the truth of the message that, even though we do not deserve it, the Lord saves us. The people who lived in Iconium had two different opinions. Some agreed with the Jews. Others agreed with the apostles.

William's New Testament

In spite of this, however, they stayed there a considerable time and continued to speak with courage from the Lord, who continued to bear testimony to His gracious message and kept on granting signs and wonders to be done by them. But the masses of the town were divided; some sided with the Jews and some with the apostles.

Partially literal and partially paraphrased translations:

American English Bible	However, the Jews who wouldn't accept what they said riled up the gentiles and influenced them to act badly towards the brothers. Nevertheless, [Paul, and BarNabas] spent a lot of time boldly telling them about the Lord. And [the Lord] himself testified to the fact that his favor was being shown by allowing these men to perform many signs and omens. This is vv. 2–3 in the AEB.
Beck's American Translation Breakthrough Version	So they certainly spent an adequate amount of time speaking openly on the Master, who was a witness of the message of His generosity, who gave indicators and wonderful things to be happening through their hands. The large number of the city were split. And some of the people were together with the Jewish <i>people</i> , but the others <i>were</i> together with the missionaries.
Len Gane Paraphrase	So for a long time they stayed there speaking boldly about the Lord, who evidenced the word of his grace and allowed signs and wonders to be done by their hands. But the multitude of the city was divided, some where with the Jews and some with the Apostles.
A. Campbell's Living Oracles	They, however, staid there a considerable time, speaking boldly for the Lord; who gave attestation to the word of his grace, and granted signs and miracles to be done by their hands. So the multitude of the city was divided; and some were with the Jews, and others with the Apostles.
New Advent (Knox) Bible	For a long time, then, they remained there, speaking boldly in the Lord's name, while he attested the preaching of his grace by allowing signs and wonders to be performed by their means; the common folk of the city were divided in opinion, some taking part with the Jews, and some with the apostles.
NT for Everyone	They stayed there a long time, speaking boldly on behalf of the Lord, who bore them witness to the word of his grace by giving signs and wonders which were done at their hands. V. 4 will be placed with the next passage for context.
20 th Century New Testament	Therefore Paul and Barnabas spent a long time there, and spoke out fearlessly, relying upon the Lord, who confirmed the Message of his Love by permitting signs and wonders to take place at their hands. V. 4 will be placed with the next passage for context.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who affirmed the message of His grace by enabling them to perform signs and wonders. The people of the city were divided. Some sided with the Jews, and others with the apostles.
Conservapedia Translation	So they stayed for a long time, speaking boldly in the Lord, Who gave testimony to the Word of His grace, and granted that they do signs and wonders by their hands. But the crowd in the city was split. Part of it held with the Jews, and part with the Apostles.
Revised Ferrar-Fenton Bible	However, they stayed there for some time, speaking with freedom for the Lord, Who gave evidence to the message of His gift, by granting signs and wonders to be effected through their hands. But the crowd of the town was divided; some holding with the Jews, and others with the apostles.
Free Bible Version	Paul and Barnabas stayed there a long time, speaking to them boldly in the Lord, who confirmed their message of grace through the miraculous signs that they were enabled to perform. The inhabitants of the town were divided, with some supporting the Jews and some the apostles.

God's Truth (Tyndale)	Long time abode they there and quit themselves boldly with the help of the Lord, the which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands. The people of the city were divided: and part held with the Jews, and part with the Apostles.
Montgomery NT	Long time, therefore, they tarried there, speaking fearlessly in the Lord, who attested the word of his grace by permitting signs and wonders to be performed by their hands. But the mass of the city's people was divided; part held with the Jews, and part with the apostles.
Riverside New Testament	Therefore the apostles spent considerable time speaking freely and fearlessly in reliance upon the Lord, who bore witness to his gracious message by permitting signs and wonders to be done by their hands. The people of the city became divided; some were with the Jews and some with the apostles.
Leicester A. Sawyer's NT	Then they spent a long time in speaking boldly for the Lord, who testified to the word of his grace by granting miracles and prodigies to be performed by their hands. And the multitude of the city were divided; some were with the Jews, and some with the apostles.
Weymouth New Testament	Yet Paul and Barnabas remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people of the city split into parties, some siding with the Jews and some with the Apostles.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In spite of this Paul and Bar na bas spent a considerable time there. They spoke fearlessly of the Lord, who confirmed the message of his grace with the miraculous signs and wonders he gave them power to do. But the people of the city were divided, some siding with the Jews and some with the apostles. Mk 16:20; 1Thes 1:5
The Heritage Bible	Therefore they remained appropriate time speaking boldly on the Lord, witnessing to the word of his grace, and giving signs and wonders to be through their hands. And the multitude of the city was split, and some indeed were with the Jews, and some with the apostles.
New American Bible (2011)	So they stayed for a considerable period, speaking out boldly for the Lord, who confirmed the word about his grace by granting signs and wonders to occur through their hands. ^a The people of the city were divided: some were with the Jews; others, with the apostles. a. [14:3] Mk 16:17–20.
Revised English Bible—1989	So Paul and Barnabas stayed on for some time, and spoke boldly and openly in reliance on the Lord, who confirmed the message of his grace by enabling them to work signs and miracles. The populace was divided, some siding with the Jews, others with the apostles.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, Sha'ul and Bar-Nabba remained for a long time, speaking boldly about the Lord, who bore witness to the message about his love and kindness by enabling them to perform signs and miracles. However, the people of the city were divided — some sided with the unbelieving Jews, others with the emissaries.
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Hebraic Roots Bible	And those days many were there and were openly preaching about YAHWEH. And He was witnessing concerning the Word of His Grace with miracles and with wonders that he was accomplishing by their hands. But the multitude of the city was divided; and some were with the Jews, but others with the apostles.
Holy New Covenant Trans.	The Lord helped Paul and Barnabas to be bold, and they stayed in Iconium a long time. Paul and Barnabas preached boldly for the Lord. The Lord was proving what they said was true; He helped them do miracles and wonders. But some of the people in the town agreed with the Jews; other people in the town believed Paul and Barnabas — so the town was divided.
The Scriptures 2009	So they remained a long time, speaking boldly in the Master, who was bearing witness to the word of His favour, giving signs and wonders to be done by their hands. And the crowd of the city was divided, and some sided with the Yehudim, and some with the emissaries.
Tree of Life Version	So they stayed there a considerable time, speaking boldly in the Lord—who was testifying to the message of His grace, granting signs and wonders to come about by their hands. But the population of the city split; some were with the Jewish leaders and some were with the emissaries.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...considerable certainly so time [Men] stay Speaking (Openly) at the lord the [one] testifying at the word [of] the favor [of] him giving signs and wonders to become through the hands [of] them is torn but The Crowd [of] the city and The [Men] certainly were with the jews The [Men] but {were} with the delegates...
Awful Scroll Bible	A considerable time, surely then, they spend-throughout there, expressing-all in the Lord, the One witnessing to the Word, of His Grace, and granting, signs and miracles to occur through their hands. But the populace of the city is being divided, and surely there were those with the Jews, and those with the sent-out ones.
Concordant Literal Version	They, indeed, then, tarry a considerable time, speaking boldly in the Lord, Who is testifying to the word of His grace, granting signs and miracles to occur through their hands." Now the multitude of the city is rent; these, indeed, were with the Jews, yet those with the apostles."
exeGesés companion Bible	So indeed they tarry a long time; embolden in Adonay and witness to the word of his charism and give signs and omens to become through their hands. And the multitude of the city schisms: and indeed, part hold with the Yah Hudiym, and part with the apostles.
Orthodox Jewish Bible	Therefore, they continued for a long zman (time) speaking with ometz lev (boldness) for Hashem, who gave edut to the dvar of Chen v'Chesed Hashem by granting otot and mofetim to take place by the hands of Moshiach's Shluchim. And the multitude of the city was divided, and some were with the [disobedient, 14:2] Yehudim but, others, with the Moshiach's Shluchim.
Rotherham's Emphasized B.	A good while, therefore, tarried they using boldness of speech [in dependence] upon the Lord, who was bearing witness unto his word of favour, granting [signs and wonders] to be coming to pass through their hands. 4 And the throng of the city was divided; and [some] indeed were with the Jews, while [some] were with the apostles.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Paul and Barnabas stayed for a long time, speaking boldly <i>and</i> confidently for the Lord, who continued to testify to the word of His grace, granting that signs and wonders (attesting miracles) be done by them. But the people of the city were divided; some were <i>siding</i> with the Jews, and some with the apostles.
An Understandable Version	Paul and Barnabas remained there a long time and spoke [<i>the message</i>] boldly for [<i>or, in the power of</i>] the Lord who gave His approval to the message of unearned favor by allowing [<i>miraculous</i>] signs and wonders to be performed by them. But the large crowd in the city [<i>who heard them</i>] became divided [<i>over how to respond to it</i>]; some sided with the [<i>unbelieving</i>] Jews and some with the apostles.
The Expanded Bible	[^L So; Therefore] ·Paul and Barnabas [^L They] stayed in Iconium a long time and spoke ·bravely [or boldly] for the Lord. He ·showed [testified; confirmed] that their ·message [word] about his grace was true by giving them the power to work [miraculous] signs and ·miracles [wonders]. But [^L the people/population of] the city was divided. Some of the people agreed with the Jews, and others ·believed [^L were with] the apostles.
Jonathan Mitchell NT	Therefore, as a result, they spent adequate time constantly and repeatedly speaking out freely, boldly and openly in public – as is the right of respected citizens – upon (or: on [the authority and basis of]; or: [with trust and reliance] on; or: = about) the Lord [= Christ or Yahweh], [Who] was continuously giving evidence and bearing witness to the Logos (Word; message; idea) of His grace and favor by repeatedly giving signs and miracles (or: portents; wonders) to be happening through their hands. However, the multitude (= population) of the city was split (rent [in two]), and so, on the one hand, folks were with the Jews (= on their side), yet on the other hand, [there were] folks [who sided] with the sent-forth folks [D reads: folks continuing closely joined with the sent-forth folks by the Logos (Word; message) of God].
Syndein/Thieme	Long time therefore abode {means to go somewhere and stay that is unpleasant} they speaking with confidence in the Lord, Who gave testimony unto the Word of His grace, and granted signs {miracles for the Jews} and wonders {miracles for the Gentiles} to be done at their hands. But the multitude of the city was divided. And part held with the Jews and part with the apostles. {Note: Bible Doctrine divides cities. Believers from unbelievers.}
Translation for Translators	Before people could attack the apostles, they escaped to Lystra and Derbe. <i>Acts 14:4-7</i> The people <i>who lived in Iconium city</i> strongly disagreed with each other <i>concerning the message about Jesus</i> . Some of them agreed with the Jews [SYN] <i>who did not believe that message</i> . Others agreed with Paul and Barnabas. V. 3 was placed with the previous passage for context.
The Voice	Paul and Barnabas stayed in Iconium for a long time, speaking with great confidence for the Lord. He confirmed the message of His grace by granting them the power to do signs and wonders. But over time the people were divided, some siding with the <i>unbelieving</i> Jews and some siding with the apostles.

Bible Translations with Many Footnotes:

Lexham Bible	So they stayed there [^{*Here the direct object is supplied from context in the English translation}] for a considerable time, speaking boldly for the Lord, who testified to the message of his grace, granting signs and wonders to be performed through their hands. But the population of the city was divided, and some [Literally “those on the one hand”] were with the Jews and some [Literally “those on the other hand”] with the apostles.
NET Bible®	So they stayed there ⁷ for a considerable time, speaking out courageously for the Lord, who testified ⁸ to the message ⁹ of his grace, granting miraculous signs ¹⁰ and

wonders to be performed through their hands. But the population¹¹ of the city was divided; some¹² sided with the Jews, and some with the apostles.

^{7th} The word “there” is not in the Greek text, but is implied.

^{8th} The Lord testified to the message by granting the signs described in the following clause.

^{9th} Grk “word.”

^{10th} Here the context indicates the miraculous nature of the signs mentioned.

^{11th} BDAG 825 s.v. πλθος 2.b.γ has this translation for πληθος (plhthos).

^{12th} These clauses are a good example of the contrastive μὲν...δέ (men...de) construction: Some “on the one hand” sided with the Jews, but some “on the other hand” sided with the apostles.

The Spoken English NT

Nonetheless,^g Paul and Barnabas stayed there quite some time, and were very courageous for the Lord.^h And the Lord was testifying to the message about his grace by giving grace for miraclesⁱ and wonders to happen through the touch of their hands.

But the people of the city were divided. Some people sided with the Jews, and others sided with the apostles.

^g Lit. “So on the one hand,” looking forward to v. 4, which begins literally “But on the other hand.” The length of their stay, their courage, and the good results of their preaching (vv. 1, 3) are being contrasted with the hostile reaction of some of the people in the city (vv. 2, 4).

^h Or “They were bold, depending on the Lord.”

ⁱ Traditionally: “signs.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

However, they [Paul and Barnabas] remained for a long time, speaking fearlessly on behalf of the Lord, who testified to and confirmed the message about His grace by providing signs and wonders repeatedly performed through their hands.

But the population of the city was divided. In fact, on the one hand, some were with the Jews [old Israel, Judaism]; on the other hand, some were with the apostles [new Israel, Christianity].

Charles Thomson NT

They, however, staid there a considerable time, speaking boldly for the Lord who gave attestation to the word of his grace, and granted signs and miracles to be done by their hands.

So the multitude of the city were divided, some siding with the Jews, and some with the apostles.

Context Group Version

Therefore they remained [there] a long time, speaking boldly in the Lord, who bore witness to the word of his favor, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Judeans, and part with the emissaries.

Modern Literal Version 2020

Therefore, they indeed stayed a considerable time *there*, speaking boldly in the Lord, who was testifying to the word of his favor, giving signs and wonders to happen through their hands.

But the multitude of the city was split-apart, and some were together-with the Jews and the *others were* together-with the apostles.

New Matthew Bible

They remained there a long time, and acquitted themselves boldly with the help of the Lord, who bore witness to the word of his grace, causing signs and wonders to be done by their hands. The people of the city were divided: part held with the Jews, and part with the apostles.

The gist of this passage:

Paul and Barnabas remained in Iconium for a long time. God gave them miraculous abilities in order to show that their power was from God. The city was divided about them teaching there.

3-4

Acts 14:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hikanos (ἱκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; nominative case	Strong's #2425
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
<p>These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i>. Acts 8:25.</p>			
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; nominative case	Strong's #5550
diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i>]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 rd person plural, aorist active indicative	Strong's #1304

Translation: [Paul and Barnabas] indeed spent a long time [there]...

In keeping with English sensibilities, I began vv. 1 & 3 with Paul and Barnabas, even though their names do not appear there. Barnabas' name does not occur until v. 12 and Paul's first occurs in v. 9. In the Greek, there are no chapter breaks, and *they*, given the context, certainly refers back to Paul and Barnabas. A person reading Greek does not need to see their names as often as you and I do.

Paul and Barnabas recognize that opposition is going to meet them almost wherever they go. What they choose to do is based, in part, upon the people who are positive towards them.

Based upon what we read in the previous chapter, many of the early meetings are going to be centered upon evangelism, where Christ Jesus is brought face to face with the existing Scriptures (even gentiles were apparently evangelized in this way).

If Paul and Barnabas remain in a place for a long time, then I would suggest that there is more teaching which takes place, but the basic text would often come from Scripture.

Would Paul's teaching then be similar to what we read in an epistle? My theory is, Paul had a great deal of knowledge at this point, but did he fully appreciate **dispensations**, the **Church Age**, and the **Age of Israel**? I would suspect not, but, when he begins to write his epistles, they are going to be spot on. That is, despite them being written in a specific time and place, I believe the God the Holy Spirit kept the information timeless and pertinent to the Church Age. On the other hand, I don't know if there is going to be enough teaching from Paul

in the book of Acts, beyond evangelism, where we can see an arc or a progression. We will look for it in future chapters of Acts.

Most of Paul's teaching, at this time, is going to be evangelical in nature, with many references back to the Old Testament Scriptures (there is no New Testament at this point in time).

If you will remember the previous chapter, it did include a lengthy sermon by Paul, but that sermon was all about the words of the Old Testament integrated with the salvation of Jesus Christ.

The fact that Paul and Barnabas remains here in Iconium for a lengthy period of time would offer an opportunity for us to see an evolution of his teaching, but not enough is recorded for us to see that.

Now, as an aside, when I speak of the evolution of Paul's teaching, I am speaking of him going from being primarily an evangelist who knows the Old Testament really well, to the teacher of a new age (the Church Age), a set of teachings that Paul will be guided into by God the Holy Spirit. By his teachings evolving, I do not mean to imply the Paul began making stuff up on the spot, so that, in some way, we are studying Paul's interpretation of Jesus Christ. God the Holy Spirit is using Paul (Acts 13:2), and, therefore, guiding him.

Throughout life on this planet, there has been **progressive revelation**. That is, God revealed a little about Himself, and then a little more and then a little more.

As Paul continues, he is going to have a number of experiences which will help to guide him spiritually and doctrinally (I am not saying that you or I should be guided by experience into believing this or that doctrine). And certainly, we are never led into any accurate beliefs through our experience in life which contradicts the divine truth of the Bible. This does not mean that you cannot, through experience, discover some basic doctrines (even when you don't realize that is what is happening). A believer can remain out of **fellowship** for very long periods of time, but, when he commits a personal sin that really bothers him, he might take that to God. "God, I cannot believe that I did this particular sin!" And in naming it, that person has **rebounded** from **carnality** to fellowship. Another thing that we might discover on our own is **divine discipline**. We go off and do our own thing (that is, we sin); and we stay out of fellowship for awhile until God brings some pain into our lives. Sometimes the believer discovers divine discipline that way; and sometimes, as it intensifies, they rebound (name their sins to God).

It should be obvious that, learning the concept of rebound and divine discipline is much easier done while in Bible class than finding out about it on our own.

In this section of Acts 14 along with the final section of Acts 13, Paul is getting some serious political resistance from the unbelieving Jews. Nevertheless, Paul is going to continue going to the synagogues teaching Jesus. In his mind, this is every bit as normal as simply setting up a stage on a busy street and teaching. In fact, this would be far more normal. **Local churches** are relatively small and they meet in houses (particularly when there is heavy persecution). On a missionary journey, there are no churches where Paul and Barnabas are going. They are bringing the message of Jesus, and local churches will pop up in their wake. So it is the synagogues which initially draw Paul and Barnabas.

However, Paul is also going to go back to these same cities (not all of them, but some of them). Where does he go in these cities? If he has been there before, then he will go to the body of believers who are there. He might not even go to the local synagogue on visit #2 or 3, as the believers in that city may no longer be gathering at the synagogue (depending upon the Jews who are running the synagogue).

This experience is going to affect his doctrine. Let me give you a simple example: the word *synagogue* is found 16x in the book of Acts. How many times does Paul use this word in his epistles? Not once! In fact, James is the only one who uses the word *synagogue* (once) and he is making a point about not being a respecter of persons (James 2:2). In other words, as a part of Paul's normal approach when it came to evangelizing in a new city would be to go to the local synagogue there. However, in his epistles, Paul never talks about people going to or meeting in the synagogue. In fact, this is a nice example of the evolving nature of Church Age doctrine.

It is also an example where the book of Acts describes what took place in the early church; but the epistles contain the doctrines of the Church Age.

Acts 14:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhēsiázomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ah-ee</i>]	<i>speaking freely, being frank in utterance, being confident in spirit and demeanor; speaking (preaching) boldly</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #3955
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...speaking freely about the Lord,...

Paul and Barnabas would be evangelizing and teaching Christ boldly and freely. Although they certainly run into opposition from time to time, they continue teaching the truth. Obviously, the truth will always center upon Christ Jesus, because He is **the way**, the truth and the life (John 14:6).

There is some quiet opposition building while Paul and Barnabas continue proclaiming Jesus. They will not be aware of it at first, but it will suddenly become manifest.

Acts 14:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #3140

Acts 14:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...Who was bearing witness to His word of grace,...

The use of the dative, locative or instrumental case with the first definite article means that we are referring back to *the Lord* in v. 3b. The participle can be used in a number of ways. Here, it is used in such a way as to refer directly back to *the Lord*. Therefore, it is legitimate to translate this as, *Who was bearing witness*.

His word of grace would refer to the **gospel message**. The next phrase tells us how the Lord bore witness to His word of grace.

Acts 14:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #1325
sêmeía (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 14:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
térata (τέρατα) [pronounced TEHR-at-ah]	wonders, miracles, prodigies, omens	neuter plural noun, accusative case	Strong's #5059
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	present (deponent) middle/passive infinitive	Strong's #1096
diá (διά) [pronounced dee-AH]	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	feminine plural definite article; genitive and ablative cases	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone	feminine plural noun; genitive/ablative case	Strong's #5495
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...giving [to the Apostles the power to work] signs and wonders with their hands.

At this point in time, there are tremendous changes about to take place in God's administration here on earth. He allows His evangelists to do more than simply report what they have seen and heard and what is found in the Old Testament (which is what they taught from).

Jesus allowed **signs and wonders** to be done by Paul and Barnabas (and whoever else might be with them).

It is interesting that they are here called **Apostles**. This would suggest to us that an **Apostle** is one specifically sent out by God and someone who has authority in more than one local **church** (although we do not know, at this point in history, exactly what a local church is).

That is a serious side issue. The religious Jews are not going to give up their synagogues. They are not going to say, "Do you want to use our buildings for the teaching of Jesus? Sure, go right ahead." So, at some point, Jews will close their synagogues to believers in Jesus; and, simultaneously, local churches will begin to pop up.

We have seen meetings occur in private homes already; and, in many ways, this is the beginning of the concept of a local church.

It is very possible that Paul and Barnabas saw the local synagogues as the place to go to. They may have even considered that they might just be turned over to Christians in the course of natural events. They are beginning to find out just how tenuous these seemingly natural bonds are.

Acts 14:3 [Paul and Barnabas] indeed spent a long time [there] speaking freely about the Lord, Who was bearing witness to His word of grace, giving [to the Apostles the power to work] signs and wonders with their hands. (Kukis mostly literal translation)

I would assume that much of this evangelism is taking place in the local synagogue. However, this is not clear. The synagogue is mentioned in v. 1, but here it is, a few months later—are they still going to the synagogue? Well, quite frankly, we don't know. However, in the book of Acts in general, evangelizing in the synagogue will be routine six for Paul.

Acts 14:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
schizô (σχίζω) [pronounced SKHID-zoh]	<i>to tear, to open, to cleave [asunder], to rend; to divide by rending; to split into factions, be divided</i>	3 rd person singular, aorist passive indicative	Strong's #4977
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêthos (πλῆθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, nominative case	Strong's #4128
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172

Translation: The multitude of the city [finds themselves to be] divided—...

Over a period of time, after Paul and Barnabas saturated the city with the gospel message, people made their choices. There was a point in time at which, most of the people in the city stood on one side or the issue or the other.

Logically, it seems that there must be a number of people who do not care. However, the use of the word *multitude* suggests that a large part of the city's population made a decision, one way or the other.

Acts 14:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 14:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to <i>a state of having something, a state of being, a state of continuance (in an activity)</i> .			
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453

Translation: ...[some of] the (people) are with the [religious] Jews...

A significant number of people side with the religious Jews. I would assume that most of those people are Jewish with a handful of **gentile** converts. It appears that the religious Jews have made an alliance with unconverted gentiles who have some social or political prominence.

I have suggested that unregenerate Jewish leaders interacted with those who have some prominence and power (as was done in Antioch), and have begun with, "You know that we have coexisted here for decades without incident, but these people will divide the city!" In reality, Paul and Barnabas have no political motives. They have no desire to grab any power in this city and exert their political will. They are just bringing the good news of Jesus Christ to the people; and proving their authority through signs and wonders.

"What if this Paul and Barnabas take their followers and march against this city, taking whatever they want?" Not knowing the Christians or the Christian faith, such accusations would have stirred the prominent gentiles up.

Acts 14:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; dative, locative or instrumental case	Strong's #652

Translation: ...and [some of] the (people) [are] with the Apostles.

And there were people who supported the Apostles (that is, who believed in Jesus). Let me suggest that most of these people are gentiles (but with a strong Jewish contingent).

Acts 14:4 The multitude of the city [finds themselves to be] divided—[some of] the (people) are with the [religious] Jews and [some of] the (people) [are] with the Apostles. (Kukis mostly literal translation)

Spiritually, there was a clear division between the converts of Paul and the traditional Jews there. However, this is completely unrelated to political power and political aspirations. The division described here has been exaggerated by the religious Jews.

Illustration: We have seen a similar smear of the conservative movement today, portraying them as anti-government, revolutionary, anti-brown, anti-black, anti-immigration white supremacists. Whereas, there is no doubt a small handful of white supremacist groups in the United States, they are not any sort of a real movement today (much different from the KKK of the Democratic party, which was a strong movement for decades). Today, the KKK and white supremacist movement is confined to a very small number of people. In numbers, such people probably are larger than those in the United States who believe in a flat earth; but much smaller than the number of people who believe in extra-terrestrials.

[The number of] white supremacists in the United States...is probably larger than those who believe in a flat earth; but much smaller than the number of people who believe in extra-terrestrials.

Acts 14:4 The multitude of the city [finds themselves to be] divided—[some of] the (people) are with the [religious] Jews and [some of] the (people) [are] with the Apostles. (Kukis mostly literal translation)

If pressed, no doubt Paul would confirm that people fall into two camps—those who believe in Jesus and those who don't. Does this mean that these two camps cannot live side-by-side? Of course they can. Paul is not

leading a political revolt in any way. He is not looking to oppress the Jewish population or to make life difficult for them (and no believer in Jesus ought to be practicing antisemitism in any form).

Acts 14:3–4 [Paul and Barnabas] indeed spent a long time [there] speaking freely about the Lord, Who was bearing witness to His word of grace, giving [to the Apostles the power to work] signs and wonders with their hands. The multitude of the city [finds themselves to be] divided—[some of] the (people) are with the [religious] Jews and [some of] the (people) [are] with the Apostles. (Kukis mostly literal translation)

What is key here is, the two groups are naturally split due to their spiritual natures. However, the religious Jews there were able to present this as a split between two power groups; between two groups of political influence. Paul and Barnabas had no intention of grabbing political power and making political changes.

Application: People acting as missionaries should have nothing to do with the government of the place where they are evangelizing. It may be oppressive; it may be dishonest; it may even be illegitimate. This is not the concern of an evangelist. He is not there to organize a revolt against the region's political leaders.

Application: In today's world—particularly in the United States—one particular political party has gone absolutely nuts. We have to be careful in making an issue of this when evangelizing and when **Bible doctrine** is taught. There are the **laws of divine establishment** (which are very conservative in nature), and, from time to time, these need to be taught from the pulpit. However, church meetings should not be political rallies; nor should any sort of political affiliation be associated with a local church. No politician ought to be presented in such a way as to indicate that he or she has church backing (or church disapprobation). Politicians often make for great illustrations; but this needs to be tempered with good judgment.

Acts 14:3–4 Nevertheless, they spent a great deal of time in Iconium speaking freely about the Lord. Jesus, through the Holy Spirit, gave the Apostles the power to work signs and wonders by their own hands. Most of the population of Iconium were divided on this issue—about half favored the religious Jews and about half favored the teaching from Paul and Barnabas. (Kukis paraphrase)

Many translations treat these 3 verses as a single sentence. Most of the rest either combine vv. 5 & 6 into a sentence or vv. 6 & 7. So logically, keeping all 3 verses together seems prudent. However, some translations may begin a new paragraph with v. 6, as they are in a different city at that point.

A number of translations included v. 4 as a part of the same paragraph.

But when came about a violent onset of both the gentiles and the Jews with the rulers of them to exercise violence and to stone them, seeing [this], they fled to the cities of Lycaonia, Lystra and Derbe and the region around. And there, declaring the gospel they were.

Acts
14:5–7

The (unbelieving) Jews and gentiles along with their rulers, [intended] to bring about a hostile movement [against Paul and Barnabas], to abuse [them] and to stone them. Knowing [this], [Paul and Barnabas] fled to the cities of Lycaonia, [namely] Lystra and Derbe and [to] the surrounding region. There, they were continuing to declare the good news [of Jesus Christ].

The non-believing Jews and gentiles allied themselves with the local rulers intending to bring violence against Paul and Barnabas. They wanted to first physically harm the men and then stone them to death. When Paul and Barnabas found out about this, they moved on to the cities of Lycaonia, namely Lystra and Derbe. They also went to the surrounding region. There they continued proclaiming the good news of Jesus Christ.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But when came about a violent onset of both the gentiles and the Jews with the rulers of them to exercise violence and to stone them, seeing [this], they fled to the cities of Lycaonia, Lystra and Derbe and the region around. And there, declaring the gospel they were.
Complete Apostles Bible	And when an attempt was made by both the Gentiles and the Jews, together with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and to the surrounding region. And there, they were preaching the gospel.
Douay-Rheims 1899 (Amer.)	And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously and to stone them: They, understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about: And were there preaching the gospel.
Holy Aramaic Scriptures	Then, there was a threat upon them from the Gentiles, and from the Yehudaye {the Judeans/the Jews}, and their Rulers, that they should afflict them, and should stone them with rocks. And when they recognized this, they departed, and took refuge in the cities of Luqania {Lycaonia}, Lustra {Lystra}, and Derbe, and the villages which surrounded them, and there, they were Proclaiming.
James Murdock's Syriac NT	And an assault was made on them, by the Gentiles, and by the Jews and their chiefs, to insult them, and to stone them with stones. And when they knew [it], they departed and fled to the cities of Lycaonia and Lystra and Derbe, and to the villages around them; and there they preached.
Original Aramaic NT	But there was a decree against them by the Gentiles and by the Jews and their Leaders, to abuse them and to stone them with stones. And when they knew it, they departed and took refuge in the cities of Lyconia, Lystra and Derby and the villages around them. And they were there preaching The Good News.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when a violent attempt was made by the Gentiles and the Jews, with their rulers, to make an attack on them and have them stoned, Having got news of it, they went in flight to the towns of Lycaonia, Lystra, and Derbe, and the country round about: And went on preaching the good news there.
Bible in Worldwide English	Then some of those people who were not Jews joined together with the Jews and their leaders. They made a plan to give the apostles much trouble and to kill them with stones. Paul and Barnabas found out about this. So they left quickly. They went to Lystra and Derbe in the district of Lycaonia and the country around. There they told people the good news.
Easy English	Some of the Jews and the Gentiles met with their leaders. They decided to do bad things to Paul and Barnabas. They wanted to throw stones at them and kill them. Paul and Barnabas heard that these people wanted to hurt them. So they left Iconium quickly and they went to Lystra and Derbe, and other places near there.

These cities were in the region called Lycaonia. In all these places, they continued to tell people the good news about Jesus.

Easy-to-Read Version—2008 Some of the Jews there, as well as their leaders and some of the non-Jewish people, were determined to hurt Paul and Barnabas. They wanted to stone them to death. When Paul and Barnabas learned about this, they left the city. They went to Lystra and Derbe, cities in Lycaonia, and to the surrounding areas. They told the Good News there too.

God's Word™ In the meantime, Paul and Barnabas found out that the non-Jewish people and the Jewish people with their rulers planned to attack them and stone them to death. So they escaped to Lystra and Derbe, cities of Lycaonia, and to the surrounding territory. They spread the Good News there.

Good News Bible (TEV) Then some Gentiles and Jews, together with their leaders, decided to mistreat the apostles and stone them. When the apostles learned about it, they fled to the cities of Lystra and Derbe in Lycaonia and to the surrounding territory. There they preached the Good News.

J. B. Phillips But the great mass of the people of the city were divided in their opinions, some taking the side of the Jews, and some that of the apostles. But when a hostile movement arose from both Gentiles and Jews in collaboration with the authorities to insult and stone them, they got to know about it, fled to the Lycaonian cities of Lystra and Derbe, and the surrounding countryside—and from there they continued to proclaim the Gospel. V. 4 is included for context.

The Message But then there was a split in public opinion, some siding with the Jews, some with the apostles. One day, learning that both the Jews and non-Jews had been organized by their leaders to beat them up, they escaped as best they could to the next towns—Lyconia, Lystra, Derbe, and that neighborhood—but then were right back at it again, getting out the Message. This is vv. 4–7 in the Message.

NIRV Jews and Gentiles alike planned to treat Paul and Barnabas badly. Their leaders agreed. They planned to kill them by throwing stones at them. But Paul and Barnabas found out about the plan. They escaped to the Lycaonian cities of Lystra and Derbe and to the surrounding area. There they continued to preach the good news.

New Life Version **Paul and Barnabas Go to Lystra**
When Paul and Barnabas heard this, they got away and went to the cities of Lystra and Derbe in Lycaonia and to the country close by. They stayed there and kept on preaching the Good News. V. 5 is with the previous passage for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Jews against the apostles rallied with non-Jews. They worked up a plot to kidnap, shame, and stone the two.

HELLO, LYSTRA AND DERBE

Paul and Barnabas found out about the plot to stone them. They got out of town pronto. They went to the towns of Lystra and Derbe in the district of Lycaonia. [3] There, they spread the good news.

³14:6Lystra was about a two-day walk (30 miles, 48 km) west of Iconium. Derby was about a three-day walk (60 miles, 96 km) east of Lystra. Both towns were in the district of Lycaonia, in the Roman province called Galatia.

Contemporary English V. Finally, some Gentiles and Jews, together with their leaders, decided to make trouble for Paul and Barnabas and to stone them to death. But when the two apostles found out what was happening, they escaped to the region of Lycaonia. They preached the good news there in the towns of Lystra and Derbe and in the nearby countryside.

The Living Bible When Paul and Barnabas learned of a plot to incite a mob of Gentiles, Jews, and Jewish leaders to attack and stone them, they fled for their lives, going to the cities

	of Lycaonia, Lystra, Derbe, and the surrounding area, and preaching the Good News there.
New Berkeley Version New Living Translation	. Then a mob of Gentiles and Jews, along with their leaders, decided to attack and stone them. When the apostles learned of it, they fled to the region of Lycaonia—to the towns of Lystra and Derbe and the surrounding area. And there they preached the Good News.
The Passion Translation	Eventually, all the opposition factions came together, with their leaders devising a plot to harm Paul and Barnabas and stone them to death. When the apostles learned about this, they escaped to the region of Lyconia, to the cities of Lystra and Derbe and the nearby villages. And they continued to preach the hope of the gospel.
Plain English Version	Then some of those people that didn't believe in Jesus, and their leaders, they made a plan to hurt Paul and Barnabas, and to kill them with stones. Some of that mob were Jews, and some of them were not Jews. But somebody told Paul and Barnabas that those people wanted to kill them, so Paul and Barnabas ran away to the country called Lyconia. They went to the towns called Listra and Derbi, and to the country around those towns, and they told people there the good news about Jesus.
Radiant New Testament	The people of the city were divided. Some took the side of the Jews, while others took the side of the apostles. Some Jews and Gentiles, with their leaders, made a plot to attack Paul and Barnabas and kill them by stoning them. But Paul and Barnabas found out about their plan and escaped north to the region of Lycaonia. There they continued to preach the good news in the cities of Lystra and Derbe and in the area around them. Vv. 4–7 in the RNT.
UnfoldingWord Simplified T.	Then the non-Jewish people and the Jews who opposed Paul and Barnabas talked among themselves about how they could mistreat Paul and Barnabas. Some of the important men in that city agreed to help them. Together, they decided that they would kill Paul and Barnabas by throwing stones at them. But Paul and Barnabas heard about their plan, so they quickly went away to the district of Lycaonia. They went to the cities of Lystra and Derbe in that district and to the surrounding area. While they were in that area, they continually told the people the message about the Lord Jesus.
William's New Testament	And so when there was a movement on the part of both the heathen and the Jews, along with their authorities, to insult and stone them, they became aware of it and fled to the Lycaonian towns of Lystra and Derbe, and the surrounding country, and there they continued to tell the good news.

Partially literal and partially paraphrased translations:

American English Bible	Well, the whole city was thereafter split... Some were for the Jews and others for the Apostles. Then some of the Jews and gentiles met with the local rulers, who arranged to finish them off by having them stoned! And when [Paul and BarNabas] learned about this plot, they got out of there and traveled to the cities and countryside around Lystra and Derbe in LycaOnias, where they continued to preach the good news.
Beck's American Translation Breakthrough Version	. As a rushed impulse came from both the non-Jews and <i>the Jewish people</i> together with their head people to injure and to throw stones at them, when they came to realize <i>it</i> , they ran down to the cities of Lycaonia: Lystra, Derbe, and the surrounding rural area. And there they were sharing good news.

Len Gane Paraphrase	So when both the Gentiles and Jews together with their leaders lashed out to abuse and to stone them, and they realized it, they fled to Lystra and Derbe, cities in Lycaonia, and areas around them and preached the gospel there.
A. Campbell's Living Oracles	But, as a violent attempt was made, both by the Gentiles and Jews, with their rulers, to assault and stone them; they, having received intelligence of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent country: and there they declared the glad tidings.
New Advent (Knox) Bible	Then, when both Gentiles and Jews, in concert with their rulers, made a movement to assault and stone them, they thought it best to take refuge in the Lycaonian cities, Lystra and Derbe, and the country round them; and they preached the gospel there. In the Knox Bible, this is vv. 5–6.
NT for Everyone	But the inhabitants of the city were divided. Some were with the Jews, and some with the apostles. But then the Gentiles and Jews, with their rulers, made an attempt to ill-treat them and stone them. They got wind of it, however, and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding countryside. There they went on announcing the good news. V. 4 is included for context.
20 th Century New Testament	And, when there was an attempt on the part of both Gentiles and Jews, with their leading men, to resort to violence and to stone them, The Apostles heard of it, and took refuge in Lystra and Derbe, towns in Lycaonia, and in the district round, And there they continued to tell the Good News.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But when there came a conspiracy both on the part of the heathen and the Jews with their rulers, to assault and stone them, becoming aware of it, they fled to the towns of Lycaonia, Lystra, and Derbe, and that neighborhood: In Iconia: the Cripple Cured. and were evangelizing there.
Free Bible Version	But then the foreigners and the Jews, together with their leaders, decided to attack and stone Paul and Barnabas. However they found out about it and fled to the region of Lycaonia, to the towns of Lystra and Derby, where they continued to share the good news.
God's Truth (Tyndale)	When there was a fault made both of the Gentiles and also of the Jewes with their rulers, to put them to shame and to stone them, they were ware of it, and fled unto Lystra and Derba, cities of Lycaonia, and unto the region that lies round about, and there preached the Gospel.
International Standard V	Now when an attempt was made by both gentiles and Jews, along with their authorities, to mistreat and stone them, Paul and Barnabas [Lit. them, they] found out about it and fled to the Lycaonian towns of Lystra and Derbe and to the surrounding territory. There they kept telling the good news.
Montgomery NT	And when both the Gentiles and the Jews with their ruler made a hostile move to maltreat and to stone them, the apostles got wind of it, and made their escape to the Lycaonian towns of Derbe and Lystra and the neighboring country. And there they continued to proclaim the gospel.
NIV, ©2011	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, where they continued to preach the gospel.
Riverside New Testament	But when there was a rush made by the Gentiles and the Jews, along with their rulers, to hustle them and stone them, the apostles learned of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and there they went on telling the good news.

Leicester A. Sawyer's NT	And when a design was formed by the gentiles and Jews with their rulers to treat them injuriously, and stone them, knowing it, they fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and preached the good news there.
UnfoldingWord Literal Text	But when both Gentiles and Jews attempted to persuade their leaders to mistreat and stone Paul and Barnabas, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region, where they continued to proclaim the gospel.
Urim-Thummim Version	Then there was a plot conceived by both the Gentiles and the Jews with their rulers, to treat them shamefully and to stone them. They became aware of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the neighboring regions. And there they were proclaiming Good News.
Weymouth New Testament	And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to tell the Good News.
Worsley's New Testament	But the multitude of the city was divided: and some were for the Jews, and some for the apostles: but when there was an effort both of the Gentiles and of the Jews, together with their rulers, to offer violence <i>to them</i> , and to stone them; being apprised <i>of it</i> they fled to the cities of Lycaonia, Lystra and Derbe, and the adjacent country: and there they preached the gospel. V. 4 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A move was made by pagans and Jews, together with their leaders, to harm the apostles and to stone them. But Paul and Barnabas learned of this and fled to the Lycaonian towns of Lystra and Derbe and to the surrounding countryside, where they continued preaching the Good News.
The Heritage Bible	And as there was a violent assault of the races, and also of the Jews with their rulers to abuse and to stone them, Seeing this completely, they fled down to the cities of Lycaonia, Lystra, and Derbe, and to the surrounding territory.
New American Bible (2011)	When there was an attempt by both the Gentiles and the Jews, together with their leaders, to attack and stone them, ^b they realized it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding countryside, where they continued to proclaim the good news. b. [14:5] 2 Tm 3:11.
New Catholic Bible	However, the people in the city were divided, some siding with the Jews, others with the apostles. Eventually, a plot was hatched by both the Gentiles and the Jews, together with their leaders, to attack and stone them. When they became aware of this, they fled to the Lycaonian cities ^[b] of Lystra and Derbe and to the surrounding area. There they preached the good news. V. 4 is included for context. [b] <i>Lycaonian cities</i> : Lycaonia was a district east of Pisidia, north of the Taurus Mountains, and part of the Roman province of Galatia. Lystra: a Roman colony about 20 miles from Iconium and 130 miles from Antioch. Derbe: a town about 60 miles from Lystra.
New Jerusalem Bible	The people in the city were divided; some supported the Jews, others the apostles, but eventually with the connivance of the authorities a move was made by gentiles as well as Jews to make attacks on them and to stone them. When they came to hear of this, they went off for safety to Lycaonia where, in the towns of Lystra and Derbe and in the surrounding country, they preached the good news. V. 4 is included for context.
Revised English Bible—1989	A move was made by Gentiles and Jews together, with the connivance of the city authorities, to maltreat them and stone them, and when they became aware of this,

they made their escape to the Lycaonian cities of Lystra and Derbe and the surrounding country. There they continued to spread the good news.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Eventually the unbelievers, both Jews and Gentiles, together with their leaders, made a move to mistreat the emissaries, even to stone them; but they learned of it and escaped to Lystra and Derbe, towns in Lycaonia, and to the surrounding country, where they continued proclaiming the Good News.
Hebraic Roots Bible	Now a threat came upon them from the Gentiles and from the Jews and their rulers that they might torment them and they might stone them with rocks. After they found out, they fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country. And they were announcing the good news there.
Holy New Covenant Trans.	Some non-Jewish people, some Jews and their Jewish leaders tried to hurt Paul and Barnabas. These people wanted to stone them to death. When Paul and Barnabas learned about this, they left that town. They went to Lystra and Derbe, towns in Lycaonia, and to the surrounding area. They told the Good News there too.
The Scriptures 2009	But when a move took place by both the nations and Yehudim, with their rulers, to mistreat and stone them, they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and the country round about. And they were bringing the Good News there.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but becomes Impulse [of] the nations also and [of] jews with the rulers [of] them to insult {them} and to stone them Knowing {her} [Men] flee to the cities [of] the lycaonia lystra and derbe and the [one] surrounding (and) there Announcing [Men] were...
Awful Scroll Bible	And as to an assault comes to be, of both the nations and the Jews, with their rulers, to treat them insolently and to cast-stones at them. Perceiving it, they accordingly-fled to Lystra and Derbe, (cities of Lycaonia and the region-round-about), and-there they themselves were heralding-the-Good-Tidings.
Concordant Literal Version	Now as there came to be an onset both of the nations and the Jews, together with their chiefs, to outrage and pelt them with stones, being conscious of it, they fled for refuge into the cities of Lycaonia: Lystra and Derbe, and the country about." And there they were bringing the evangel.
exeGeses companion Bible	<u>MINISTRY IN LYCAONIA</u> And when a violent impulse - both of the goyim and of the Yah Hudiym with their archs; to insult them and to stone them: and being aware, they flee to Lystra and Derbe - cities of Lycaonia, and to the surrounding region: and there they evangelize.
Orthodox Jewish Bible	And when an attempt came by both the Goyim and the Yehudim with their rashim (heads, leaders) to mistreat and to stone them, when the Moshiach's Shluchim became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding countryside.
Rotherham's Emphasized B.	And there the Moshiach's Shluchim were preaching the Besuras HaGeulah. But <when there took place an assault both of them of the nations and of the Jews, with their rulers, to maltreat and to stone them> they became aware of it, and fled

unto the cities of Lycaonia, Lystra and Derbe, and the surrounding country; and [there] were they announcing the glad tidings.

Worrell New Testament But, when a hostile movement was made, both of the gentiles and Jews with their rulers, to maltreat and stone them; they, becoming aware it, fled to the cities of Lycaonia, Lystra, and Derbe, and to the region round about; and there they were proclaiming the Good News.

Expanded/Embellished Bibles:

The Amplified Bible When there was an attempt by both the Gentiles and the Jews, together with their rulers, to shamefully mistreat and to stone them, they, aware of the situation, escaped to Lystra and Derbe, [taking refuge in the] cities of Lycaonia, and the neighboring region; and there they continued to preach the good news.

An Understandable Version And when the Jews, along with their rulers and [unconverted] Gentiles, all mounted an attack, intending to stone them, Paul and Barnabas found out about it and escaped to the towns of Lystra and Derbe, in the province of Lycaonia, and elsewhere in the vicinity. There they continued preaching the good news [about Jesus].

The Expanded Bible Some Gentiles, some Jews, and some of their rulers wanted [intended; plotted] to mistreat Paul and Barnabas and to stone them to death. When Paul and Barnabas [they] learned about this, they ran away [fled; escaped] to Lystra [^Ceighteen miles south of Iconium] and Derbe [^Csixty miles southeast from Lystra], cities in Lycaonia [^Cthe administrative district], and to the areas around those cities. They announced the Good News [preached the Gospel] there, too.

Jonathan Mitchell NT So as a rushing onset occurred of both the non-Jews (ethnic folks; = Greeks) and Jews – together with their leaders (or: authorities; rulers) – to outrage (to violate, manhandle, or treat insolently) and to pelt them with stones, they, becoming aware [of it], fled down for refuge into the cities of Lycaonia, Lystra and Derbe – as well as the surrounding country, and there (= in those places) they were continuously bringing and declaring the good news (the message of goodness, ease and well-being) [D adds: And the whole multitude was moved over the teaching. So Paul and Barnabas continued spending time in Lystra].

P. Kretzmann Commentary And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them spitefully, and to stone them, they were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the Gospel.

Translation for Translators Kretzmann's **commentary** for Acts 14:1–7 has been placed in the **Addendum**. Then the non-Jewish people and the Jewish *leaders* [SYN] *who opposed those two* talked among themselves about how they could mistreat them. Some of the important men in that city agreed to help them. Together, they decided that they would *kill Paul and Barnabas by* throwing stones at them. But Paul and Barnabas heard about that, so they quickly went away to Lycaonia *district*. *They went to Lystra and Derbe cities in that district* and to the area surrounding *those cities*. *While they were* in that area, they continually told people the message *about the Lord Jesus*. Finally the Jews and outsiders who opposed them joined forces and enlisted the political leaders in their plan to beat and stone Paul and Barnabas. They learned of the plan and escaped to Lystra and Derbe in Lycaonia, and the surrounding countryside, where they continued proclaiming the good news.

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

So when an inclination took place on the part of both the Gentiles and the Jews, together with their rulers, to mistreat them [*Here the direct object is supplied from context in the English translation] and to stone them, they became aware of it [*Here the direct object is supplied from context in the English translation] and [*Here “and” is supplied because the previous participle (“became aware of”) has been translated as a finite verb] fled to the Lycaonian cities—Lystra and Derbe and the surrounding region. And there they were continuing to proclaim the good news.

NET Bible®

When both the Gentiles and the Jews (together with their rulers) made¹³ an attempt to mistreat¹⁴ them and stone them,¹⁵ Paul and Barnabas¹⁶ learned about it¹⁷ and fled to the Lycaonian cities of Lystra¹⁸ and Derbe¹⁹ and the surrounding region. There²⁰ they continued to proclaim²¹ the good news.

¹³tn Grk “So there came about an attempt” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹⁴tn On this verb see BDAG 1022 s.v. ὑβρίζω.

¹⁵tn The direct object “them” is repeated after both verbs in the translation for stylistic reasons, although it occurs only after λιθοβολησαι (liqobolhsai) in the Greek text.

¹⁶tn Grk “they”; the referents (Paul and Barnabas) have been specified in the translation for clarity.

¹⁷tn Grk “learning about it, fled.” The participle συνιδόντες (sunidontes) has been translated as a finite verb due to requirements of contemporary English style. It could also be taken temporally (“when they learned about it”) as long as opening clause of v. 5 is not translated as a temporal clause too, which results in a redundancy.

¹⁸sn Lystra was a city in Lycaonia about 18 mi (30 km) south of Iconium, a Roman colony that was not on the main roads of Lycaonia. Because of its relative isolation, its local character was able to be preserved.

map For location see JP1-E2; JP2-E2; JP3-E2.

¹⁹sn Derbe was a city in Lycaonia about 35 mi (60 km) southeast of Lystra.

map For location see JP1-E2; JP2-E2; JP3-E2.

²⁰tn Grk “region, and there.” Because of the length and complexity of the Greek sentence, καί (kai) has not been translated and a new sentence begun in the translation.

²¹tn The periphrastic construction εὐαγγελιζόμενοι ἦσαν (euangelizomenoi hsan) has been translated as a progressive imperfect.

The Spoken English NT

Finally there was a move from both the Gentiles and the Jews, together with their leaders, to treat them shamefully and stone them.

When Paul and Barnabas learned about it, they escaped to the towns of Lystra^j and Derbe^k in Lycaonia,^l and the area around there.

And they were preaching the good news there.

j. Prn. liss-tra.

k. Prn. der-bee.

l. Prn. lik-kay-oe-nee-a.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Consequently, when a plot materialized between the Gentiles and the Jews [two groups of unbelievers] along with their rulers [politico-religious leaders], to treat them [Paul and Barnabas] arrogantly and spitefully and to stone them, And they became aware of it, they fled and took refuge in the cities of Lycaonia, Lystra, and Derbe, including the surrounding area [ministered in the suburbs], And they were engaged in proclaiming the good news there.

Bond Slave Version

And when 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, They were ware of it,

Context Group Version	and fled to Lystra and Derbe, cities of Lycaonia, and to the region that lies round about: And there they preached the gospel.
Literal Standard Version	And when there was made an onset both of the ethnic groups and of the Judeans with their rulers, to treat them shamefully and to stone them, they became aware of it, and fled to the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they proclaimed the Imperial News.
Modern Literal Version 2020	And the multitude of the city was divided, and some were with the Jews, and some with the apostles, and when there was a purpose both of the nations and of the Jews with their rulers to mistreat [them], and to stone them, they having become aware, fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding region, and there they were proclaiming good news. V. 4 is included for context.
New King James Version	Now as it became an impulse of both the Gentiles and the Jews, together-with their rulers, to abuse them and to stone them, <i>while</i> they were conscious of it, they fled for refuge to the cities of Lycaonia, Lystra and Derbe, and the region around <i>them</i> . And they were proclaiming the good-news there.
New Matthew Bible	But the multitude of the city was divided: part sided with the Jews, and part with the apostles. And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. And they were preaching the gospel there. V. 4 is included for context.
Niobi Study Bible	When an assault was planned, both by the Gentiles and also by the Jews with their leaders, to put them to shame and to stone them, they were aware of it, and fled to Lystra and Derbe in Lycaonia and to the region that lies round about, and there preached the gospel.
A Voice in the Wilderness	And when there was an assault made both by the Gentiles and also the Jews, with their rulers, to use them spitefully and to stone them, they were aware of it and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lies round about. And there they preached the Gospel.
The gist of this passage:	And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to inflict injury and stone them, they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. And they were preaching the gospel there.
5-7	When Paul and Barnabas became aware of a plot to kill them, they went to Lystra, Derbe and to some of the nearby areas.

Acts 14:5

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

Acts 14:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hormê (ὄρμη) [pronounced hor-MAY]	<i>a (violent) impulse, onset, assault, a violent motion, a hostile movement</i>	feminine singular noun, nominative case	Strong's #3730
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
archontes (ἄρχοντες) [pronounced AHR-khohn-tehs]	<i>rulers, commanders, chiefs, leaders, those first-in-rank; princes, magistrates</i>	masculine plural noun; dative, locative or instrumental case	Strong's #758 (present participle of Strong's #757)
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
hubrízō (ὕβριζω) [pronounced hoo-BRIHD-zoh]	<i>to be insolent, to behave insolently (wantonly, outrageously); to act insolently and shamefully towards one, to treat shamefully, to abuse, to reproach; to exercise violence against; of one who injures another by speaking evil of him</i>	aorist active infinitive	Strong's #5195

Acts 14:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
lithobolēō (λιθοβολέω) [pronounced lihth-ohb-ohl-EH-oh]	<i>to stone, to throw(cast, pelt with) stones, to kill with stones</i>	aorist active infinitive	Strong's #3036
αυτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: The (unbelieving) Jews and gentiles along with their rulers, [intended] to bring about a hostile movement [against Paul and Barnabas], to abuse [them] and to stone them.

Some Jews believed in Jesus and some did not. There were gentiles who believed and some who did not. My assumption would be that the believing gentiles came from in the synagogue and from without. However, some in the synagogue, no doubt, were so infused with **religion** that they did not believe.

Of course, one way to handle this was for the leaders of the synagogue to say, "We completely disagree with you; you are no longer allowed into our synagogue." However, they took it much further than that.

Paul and Barnabas would have been very difficult to face off in a debate. First, Paul is outstanding as a debater and master of logic (as we will see with his letters), but the men were also able to do signs and wonders before the people. How can you argue against that? So, instead of using logic and debate against Paul and Barnabas, they allied themselves with some of the local rulers. Their intention was not simply to rid their own region of Paul and Barnabas, they intended to rid the world of these two men.

They were organized and they intended to find the right moment where they could grab Paul and Barnabas up and then make them pay for their views. They were going to inflict physical harm upon them and then kill them. Again, the crime of Paul and Barnabas was presented Jesus Christ as the Savior, as the Messiah, to both Jews and gentiles.

When it comes to persecuting others, religion has found it to be convenient to ally itself with ruling authorities. Many of the persecutions of this era involved the manipulation of or the alliance with those in authority.

This takes place on so many occasions that it ought to be a warning to the believer and to any organization which involves believers to be careful about such associations. This does not mean that an evangelist or a pastor cannot have the ear of the President of the United States; nor does this mean that, somehow, Christians are barred from running for office. These things suggest that the believer needs to be careful about what he says with rulers and to not attempt to manipulate them or to use them against other people with different beliefs.

Although I know a small amount about the Catholic church, I do not have a complete background. However, clearly the Catholic church was going awry about the same time that they seized political power in Rome. The believer with political power needs to carefully assess its actions, words and votes.

The United States clearly remains a client nation to God at this time; but we are not a Christian nation, in the general negative sense that this term is understood. The United States government may, for political reasons, extend its strong influence here or there. Simultaneous to that, missionaries may come to the areas where the United States happens to have a strong influence. However, the United States should not sponsor missionary activity nor should they discourage it. What they should do is offer protection to American citizens abroad, whether

they are vacationers, workers or missionaries. And, when it comes to protecting missionaries, there should be no governmental preference given of one group over another (for instance, I would be classified as a Protestant and I know Jehovah's Witnesses to be a problematic cult. However, our government should treat both kinds of missionaries alike, making no preference for one or the other (the same would hold true for a Muslim US citizen in another country).

Acts 14:5 **The (unbelieving) Jews and gentiles along with their rulers, [intended] to bring about a hostile movement [against Paul and Barnabas], to abuse [them] and to stone them.** (Kukis mostly literal translation)

Application: It seems clear that the combination of religion and political power can be deadly.

Acts 14:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneídō (συνειδῶ) [pronounced soon-î-do]	<i>seeing (having seen) together with others; seeing (having seen) in one's mind with one's self; understanding, perceiving, comprehending; knowing with another; knowing in one's mind or with one's self, being conscience of; sharing the knowledge of</i>	masculine plural, aorist active participle; nominative case	Strong's #4894
katapheugô (καταφεύγω) [pronounced kat-af-YOO-go]	<i>to flee away, to take refuge</i>	3 rd person plural, aorist active indicative	Strong's #2703
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
poleis (πόλεις) [pronounced POH-lice]	<i>cities, city-states; inhabitants of a city</i>	feminine plural noun; accusative case	Strong's #4172
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Lukaonía (Λυκαονία) [pronounced loo-kah-on-EE-ah]	<i>wolf land; transliterated, Lycaonia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3071

Thayer: a region in Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief towns were Derbe, Lystra and Iconium.

Translation: **Knowing [this], [Paul and Barnabas] fled to the cities of Lycaonia,...**

Paul and Barnabas became aware of what was happening. They fled the city for Lycaonia.

You might ask, *why didn't they simply stay there and let God protect them? Did they not trust God?* Sometimes God uses difficult circumstances to move us about.

Illustration: I moved halfway across the United States to a city where I did not know a single person. Difficult circumstances when I was raised caused me to move. For many years, I always expected to move back *home*. About year seven, I began to realize that this is where God wants me (and also, where I wanted to be).

It should be clear that, even though God has a perfect plan for each of our lives, He is not on high shouting down instructions to each one of us. He has never said to me aloud, "Kukis, you need to study and write commentary for 4 hours today, and then I want you to do this." That has never happened. **God's plan** is so well-ordered that we can function within **His plan**, exercising our own free will, and produce **divine good** throughout our lives (specifically after we have reached some level of spiritual maturity).

Remember that not only were the Apostles persecuted in Jerusalem, but James was actually killed. So all of the Apostles recognize that their time on earth is not unlimited. Most of us, despite understanding the **plan of God**, are not ready for our lives to end. So Paul and Barnabas allow these circumstances to guide them elsewhere.

Application: Our guidance in life comes from the combination of Bible doctrine and circumstances in life. These circumstances, based upon what we are studying here, are not necessarily fair. It is wrong for this alliance to plot against Paul, but they are. Paul and Barnabas understand that, such a plot means, they need to move on from here.

Application: It is legitimate to move out of the way of a life-threatening situation. This is not distrust of God; this is the simple application of common sense.

Acts 14:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Lutra (Λύστρα) [pronounced LOOS-trah]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; accusative case	Strong's #3082
Thayer: <i>Lystra [is] a city in the eastern part of the great plain of Lycaonia.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Dérbē (Δέρβη) [pronounced der-bay]	<i>tanner (of skin): coverer with skin; transliterated, Derbe</i>	feminine singular proper noun; a location; accusative case	Strong's #1191
Thayer: <i>Derbe [is] a city of Lycaonia, on the confines of Isauria.</i>			

Translation: ...[namely] Lystra and Derbe...

Paul and Barnabas went to two cities of Lycaonia, Lystra and Derbe. We have already seen these cities on a **map** back in v. 2. Primarily, Paul and Barnabas are kicking around a region which is Turkey today.

Acts 14:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
perichôros (περίχωρος) [pronounced <i>per-IKH-oh-ross</i>]	<i>around the region, the country (round) about, region (that lies) round about, the surrounding region [area]</i>	feminine singular adjective; accusative case	Strong's #4066

Translation: ...and [to] the surrounding region.

They did not simply speak to those in the city. Paul and Barnabas also went to the surrounding villages and area, and they spoke there as well.

Acts 14:6 **Knowing [this], [Paul and Barnabas] fled to the cities of Lycaonia, [namely] Lystra and Derbe and [to] the surrounding region.** (Kukis mostly literal translation)

When it became clear that there was a plot to kill them, Paul and Barnabas exited Iconium. This is simply acting on common sense.

Remember that the Apostle James died early on as a martyr. We may wonder, *how exactly was that a part of the plan of God?* Believers became grounded and realistic as a result. No matter what government said, believers continued to spread the gospel message. Nevertheless, when the heat was turned up, they moved on to the next city to evangelize. Also, many, many believers left Jerusalem because of the constant persecution there. As a result, there were very few believers in Jerusalem when the Romans came in and devastated the city.

Paul seemed to use this as a guide of when to leave a city. However, this does not mean that he was afraid. As we will see, Paul will return to these cities on the way back and check in and do some teaching.

Acts 14:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κακεῖ (κακεῖ) [pronounced <i>kak-ē</i>]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097

Acts 14:7

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: There, they were continuing to declare the good news [of Jesus Christ].

Paul and Barnabas, on this first missionary journey, continued to declare the good news of Jesus Christ.

Acts 14:7 There, they were continuing to declare the good news [of Jesus Christ]. (Kukis mostly literal translation)

Acts 14:5–7 The (unbelieving) Jews and gentiles along with their rulers, [intended] to bring about a hostile movement [against Paul and Barnabas], to abuse [them] and to stone them. Knowing [this], [Paul and Barnabas] fled to the cities of Lycaonia, [namely] Lystra and Derbe and [to] the surrounding region. There, they were continuing to declare the good news [of Jesus Christ]. (Kukis mostly literal translation)

New European Version Commentary: *Again, persecution, opposition and slander campaigns against God's people only resulted in the Gospel being spread yet further.*²¹

Acts 14:5–7 The non-believing Jews and gentiles allied themselves with the local rulers intending to bring violence against Paul and Barnabas. They wanted to first physically harm the men and then stone them to death. When Paul and Barnabas found out about this, they moved on to the cities of Lycaonia, namely Lystra and Derbe. They also went to the surrounding region. There they continued proclaiming the good news of Jesus Christ. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

After a Miraculous Healing, Paul and Barnabas Are Worshiped in Lystra

And a certain man, weak in Lystra, in the feet, was sitting. [He was] lame out from a womb of a mother of his. [He is a man] who never walked. He was hearing the Paul speaking, who fixed (the eyes) on him; and seeing that he kept on having faith to save. He said in a great voice, "Stand upon the feet of yours upright!" And he leapt up and he was walking.

Acts
14:8–10

[There was] a certain man in Lystra [who was] sitting. [He was] weak in [his] feet, lame from his mother's womb. [He is a man] who has never walked. He was listening to Paul speak, who looked [carefully] at him. Seeing that [the man] kept on having saving faith, [Paul] said in a loud voice, "Stand up on your feet." Then he leapt up and [found himself] walking.

There was a certain man in Lystra who was sitting off in the back, listening intently to Paul. This man had no strength in his legs and feet. In fact, he was lame since birth. He had never walked a day in his life. Paul, while speaking, looked at this man in particular. He could tell that this man was on positive signals and likely had believed the gospel message. Therefore, Paul called out loudly to the man, saying, "Stand up on your feet!" The man leapt to his feet and then starting walking all around.

²¹ From <https://www.n-e-v.info/acts14.html> accessed October 24, 2023.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And a certain man, weak in Lystra, in the feet, was sitting. [He was] lame out from a womb of a mother of his. [He is a man] who never walked. He was hearing the Paul speaking, who fixed (the eyes) on him; and seeing that he kept on having faith to save. He said in a great voice, "Stand upon the feet of yours upright!" And he leapt up and he was walking.
Complete Apostles Bible	And a certain man in Lystra, powerless in his feet, was sitting, lame from his mother's womb, who had never walked. This man heard Paul speaking; who, gazing intently on him and seeing that he had that faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he was jumping and walking about.
Douay-Rheims 1899 (Amer.)	And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked. This same heard Paul speaking. Who looking upon him and seeing that he had faith to be healed, Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.
Holy Aramaic Scriptures	And a certain gabra {man} dwelt in Lustra {Lystra} city, who was disabled in his feet; lame from his mother's womb, who had not ever walked. This one was listening unto Paulus {Paul}, who was speaking. And when Paulus {Paul} saw him, and recognized that there was Haymanutha {Faith} in him, that he might Live, he said unto him in a loud voice, "To you I say, in The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}: Rise upon your feet!" And he jumped up, stood still, and walked!
James Murdock's Syriac NT	And a certain man dwelt in the city Lystra, who was afflicted in his feet, a cripple from his mother's womb, who had never walked. He heard Paul speak: and when Paul saw him, and knew that he had faith to live; he said to him, with a loud voice: In the name of our Lord Jesus Messiah, I say to thee, Rise upon thy feet. And he sprang up, stood, and walked.
Original Aramaic NT	And a certain man was sitting in the city of Lystra who was lame in his feet, crippled from his mother's womb, who had never walked. This one heard Paulus speaking and when Paulus saw him, and it was known that he had faith to receive salvation, He said in a loud voice, "I say to you in the name of Our Lord Yeshua The Messiah, stand on your feet!" And he jumped, stood and walked.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at Lystra there was a certain man, who from birth had been without the use of his feet, never having had the power of walking. This man was giving ear to the preaching of Paul, who, looking at him, and seeing that he had faith to be made well, Said in a loud voice, Get up on your feet. And, jumping up, he went walking about.
Bible in Worldwide English	At Lystra a man was sitting. He was not able to walk because he had no strength in his feet. He had never walked since he was born. This man heard Paul speak. Paul looked at the man. He saw that the man believed he would be healed. Paul said, Stand up on your feet! The man jumped up and walked.

Easy English

This is what happened in Lystra

There was a man who lived in Lystra. His feet had been weak since he was born. So he had never been able to walk. While Paul was speaking God's message, this man listened to him. Paul looked at him carefully. He could see that the man believed in Jesus. The man believed that God could make him well. So Paul said to him loudly, 'Stand up on your feet!' Immediately the man jumped up and he began to walk about.

Easy-to-Read Version—2008

In Lystra there was a man who had something wrong with his feet. He had been born crippled and had never walked.

He was sitting and listening to Paul speak. Paul looked straight at him and saw that the man believed God could heal him.

So Paul shouted, "Stand up on your feet!" The man jumped up and began walking around.

God's Word™

A man who was born lame was in Lystra. He was always sitting because he had never been able to walk. He listened to what Paul was saying. Paul observed him closely and saw that the man believed he could be made well. So Paul said in a loud voice, "Stand up." The man jumped up and began to walk.

Good News Bible (TEV)

In Lystra there was a crippled man who had been lame from birth and had never been able to walk. He sat there and listened to Paul's words. Paul saw that he believed and could be healed, so he looked straight at him and said in a loud voice, "Stand up straight on your feet!" The man jumped up and started walking around.

J. B. Phillips

A miracle in a completely pagan city

Now it happened one day at Lystra that a man was sitting who had no power in his feet. He had in fact been lame from birth and had never been able to walk. He was listening to Paul as he spoke, and Paul, looking him straight in the eye and seeing that he had the faith to be made well, said in a loud voice, "Stand straight up on your feet!"

The Message

Gods or Men?

There was a man in Lystra who couldn't walk. He sat there, crippled since the day of his birth. He heard Paul talking, and Paul, looking him in the eye, saw that he was ripe for God's work, ready to believe. So he said, loud enough for everyone to hear, "Up on your feet!" The man was up in a flash—jumped up and walked around as if he'd been walking all his life.

NIRV

Paul Preaches in Lystra

In Lystra there sat a man who couldn't walk. He hadn't been able to use his feet since the day he was born. He listened as Paul spoke. Paul looked right at him. He saw that the man had faith to be healed. So he called out, "Stand up on your feet!" Then the man jumped up and began to walk.

New Life Version

There was a man in Lystra who had never walked from the time he was born. This man listened as Paul spoke. Paul watched him. He saw that the man believed he could be healed. Calling to him with a loud voice, Paul said, "Stand up on your feet!" The man jumped up and walked around.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

In Lystra, they noticed a man sitting among the crowd because he couldn't walk. His feet were useless. He had been crippled since birth. The man listened to Paul speaking to the people. Paul looked hard into the eyes of this gentleman and realized the man had the faith it took to be healed. Paul suddenly raised his voice and spoke directly at the man: "Stand up. Get right up on those feet." The man jumped up and started walking. When the crowd saw this, they declared in their own Lycaonian dialect, "Gods have come down to us! They're standing right here, looking like human men!" V. 11 is included for context.

Contemporary English V.	In Lystra there was a man who had been born with crippled feet and had never been able to walk. The man was listening to Paul speak, when Paul saw that he had faith in Jesus and could be healed. So he looked straight at the man and shouted, "Stand up!" The man jumped up and started walking around.
Goodspeed New Testament	In the streets of Lystra a man used to sit who had not the use of his feet. He had been lame from his birth, and had never been able to walk. He was listening to Paul as he talked, when Paul looked at him and, seeing that he had faith that he would be cured, said to him loudly, "Stand on your feet!" And he sprang up and began to walk.
New Berkeley Version New Living Translation	Paul and Barnabas in Lystra and Derbe While they were at Lystra, Paul and Barnabas came upon a man with crippled feet. He had been that way from birth, so he had never walked. He was sitting and listening as Paul preached. Looking straight at him, Paul realized he had faith to be healed. So Paul called to him in a loud voice, "Stand up!" And the man jumped to his feet and started walking.
The Passion Translation	In Lystra, Paul and Barnabas encountered a man who from birth had never walked, for he was crippled in his feet. He listened carefully to Paul as he preached. All of a sudden, Paul discerned that this man had faith in his heart to be healed. So he shouted, "You! In the name of our Lord Jesus, stand up on your feet!" The man instantly jumped to his feet, stood for the first time in his life, and walked!
Plain English Version	In Lystra Paul got Jesus to make a crippled man better In Lystra there was a man that was crippled. He was born crippled. He never walked in his life. As Paul was talking to the people there, that crippled man was sitting there listening to him. Paul looked straight at him, and when he saw that man's face, he knew that the man believed that Jesus can make him better. So Paul said real loud, "Stand up on your feet." And the man jumped up and started to walk around.
Radiant New Testament	Paul Preaches in Lystra In Lystra there was a man who'd never been able to walk from the day he was born. He was listening while Paul was speaking. Paul looked right at him and saw that he had the faith to be healed. So he called out to him, "Stand up on your feet!" The man sprang to his feet began to walk.
UnfoldingWord Simplified T.	In Lystra, a man was sitting there who was crippled in his legs. When his mother gave birth to him, he had crippled legs, so he was never able to walk. He listened as Paul was speaking about the Lord Jesus. Paul looked directly at him and could see in the man's face that he believed that the Lord Jesus could make him well. So with a loud voice, Paul called out to him, "Stand up!" When the man heard that, he immediately jumped up and began to walk around.
William's New Testament	Now in the streets of Lystra a man used to sit who had no strength in his feet, who had been crippled from his birth, and had never walked. He continued listening to Paul as he spoke, and as Paul by looking straight at him observed that he had faith that he would be cured, he shouted aloud to him, "Get on your feet and stand erect!" Then up he leaped and began to walk.

Partially literal and partially paraphrased translations:

American English Bible	Well in Lystra, they noticed a man who was sitting there because he had something wrong with his feet. In fact, he hadn't walked at all since he was born. This man was listening to Paul at the time; and when [Paul] looked at him and realized that he had enough faith to be healed, he shouted: 'Stand up on your feet!' And at this, [the man] jumped up and started walking around!
Beck's American Translation	.

Breakthrough Version	And a certain man in Lystra unable to stand to his feet was sitting, crippled from his mother's belly, who never even once traipsed around. This <i>man</i> listened to Paul speaking, who, when he stared at him and saw that he has trust of the "to be rescued" <i>kind</i> , said with a loud voice, "Stand up straight on your feet." And he jumped up and was traipsing around.
Common English Bible	Healing a crippled man in Lystra In Lystra there was a certain man who lacked strength in his legs. He had been crippled since birth and had never walked. Sitting there, he heard Paul speaking. Paul stared at him and saw that he believed he could be healed. Raising his voice, Paul said, "Stand up straight on your feet!" He jumped up and began to walk.
Len Gane Paraphrase	At Lystra there was a certain man, crippled from his mother's womb, who had no strength in his feet and who had never walked. He heard Paul speak, and he was watching him closely and perceiving that he had faith to be healed. [Paul] said with a loud voice, "Stand up on your feet." So he jumped up and walked.
A. Campbell's Living Oracles	Now, there was a certain man at Lystra, disabled in his feet; so lame, from his birth, that he had never walked. This man heard Paul speaking, who, fixing his eyes upon him, and perceiving that he had faith to be healed; said, with a loud voice, Stand upright on your feet. And he leaped up, and walked.
New Advent (Knox) Bible	There was a lame man sitting at Lystra, crippled from birth, so that he had never walked, who listened to Paul's preaching; and Paul, looking closely at him, and seeing that there was saving faith in him, said aloud, Stand upright on thy feet; whereupon he sprang up, and began to walk. This is vv. 7–9 in the Knox Bible, meaning that everything is off by a verse.
NT for Everyone	Confusion in Lystra There was a man sitting in Lystra who was unable to use his feet. He had been lame from his mother's womb, and had never walked. He heard Paul speaking. When Paul looked hard at him, and saw that he had faith to be made well, he said with a loud voice, "Stand up straight on your feet!" Up he jumped, and walked about.
20 th Century New Testament	In the streets of Lystra there used to sit a man who had no power in his feet; he had been lame from his birth, and had never walked. This man was listening to Paul speaking, when Paul, fixing his eyes on him, and seeing that he had the faith to be healed, Said loudly: "Stand upright on your feet." The man leaped up, and began walking about.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Mistaken for Gods in Lystra In Lystra a man was sitting who was without strength in his feet, had never walked, and had been lame from birth. He listened as Paul spoke. After looking directly at him and seeing that he had faith to be healed, Paul said in a loud voice, "Stand up on your feet!" And he jumped up and began to walk around.
Revised Ferrar-Fenton Bible	Now at Lystra there was sitting a man, powerless in his feet, lame from birth, having never walked. This man heard Paul speaking; who, looking fixedly at him, perceiving that he had faith to be cured, said with a loud voice, "Stand upright on your feet!" And he jumped up and walked.
Free Bible Version	In the town of Lystra there was a disabled man who was lame in both feet. He had been crippled from birth and had never been able to walk. He sat there listening to Paul speaking. When Paul looked directly at him, and realized that the man was trusting in God to heal him, Paul said in a loud voice, "Stand up on your feet!" The man jumped to his feet and started walking.
International Standard V	Paul and Barnabas in Lystra

Montgomery NT	Now in Lystra there was a man sitting down who couldn't use his feet. He had been crippled from birth and had never walked. He was listening to Paul as he spoke. Paul [Lit. He] watched him closely, and when he saw that he had faith to be healed, he said in a loud voice, "Stand up straight on your feet!" Then the man [Lit. he] jumped up and began to walk.
Leicester A. Sawyer's NT	Now at Lystra there used to sit a certain man, lame in his feet, a cripple from birth, who had never walked. He was listening while Paul was preaching, and Paul, looking intently at him, and perceiving that he had faith to be made whole, said in a loud voice, "Stand upright on your feet!"
Weymouth New Testament	And there sat a certain man at Lystra, infirm in his feet, lame from his birth, who had never walked. This man heard Paul speaking, who, looking steadily at him and seeing that he had faith to be cured, said with a loud voice, Stand up erect on your feet. And he leaped, and walked. Now a man who had no power in his feet used to sit in the streets of Lystra. He had been lame from his birth and had never walked. After this man had listened to one of Paul's sermons, the Apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice, "Stand upright upon your feet!" So he sprang up and began to walk about. [Weymouth made this phrase a part of v. 11.]

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Lystra and Derbe**

• Paul and Barnabas spent a fairly long time at Lystra. There was a crippled man in Lystra who had never been able to stand or walk. One day, as he was listening to the preaching, Paul looked intently at him and saw that he had the faith to be saved. So he spoke to him in a loud voice, "In the Name of the Lord Jesus Christ, I command you to stand up on your feet!" And the man stood up and began to walk around. A portion of v. 7 is included for context.

Extensive **footnote** for Acts 14:7b placed in the **Addendum**.

The Heritage Bible

And a certain man in Lystra was sitting without power in his feet, being lame out of his mother's womb, who absolutely never had walked.

He heard Paul speaking who gazing intently at him, and seeing that he had faith to be saved,

Said with a loud voice, Stand upright upon your feet. And he jumped up, and walked about.

New American Bible (2011) **Paul and Barnabas at Lystra.**

* At Lystra there was a crippled man, lame from birth, who had never walked. He listened to Paul speaking, who looked intently at him, saw that he had the faith to be healed, and called out in a loud voice, "Stand up straight on your feet." He jumped up and began to walk about.

* [14:8–18] In an effort to convince his hearers that the divine power works through his word, Paul cures the cripple. However, the pagan tradition of the occasional appearance of gods among human beings leads the people astray in interpreting the miracle. The incident reveals the cultural difficulties with which the church had to cope. Note the similarity of the miracle worked here by Paul to the one performed by Peter in Acts 3:2–10.

New Catholic Bible

At Lystra Paul and Barnabas Are Taken for Gods.^[c] At Lystra, there was a man who was crippled. Lame from birth, he had never once been able to walk. He listened to Paul speaking. Paul looked intently at him, and, seeing that he had the faith to be healed, called out to him in a loud voice, "Stand up on your feet." The man sprang up and began to walk.

[c] A new problem arises for the Church: the kind of reaction shown here by a crowd of rural Gentiles, who regard the two apostles as divinities. Peter had already raised up Cornelius when the latter knelt before him (Acts 10:25). The sermon here, the first one on the Gospel to Gentiles, is a fragment. It is to be completed in light of the more fully developed discourse in Acts 17:22-31.

When addressed to Gentiles, the kerygma was profoundly different than when addressed to Jews. It urged the abandonment of dead idols in order to turn to the living God. Proofs were not taken from Scripture; rather the emphasis was on God manifesting himself to all human beings through the cycles of life and of the world.

New Jerusalem Bible

There was a man sitting there who had never walked in his life, because his feet were crippled from birth; he was listening to Paul preaching, and Paul looked at him intently and saw that he had the faith to be cured. Paul said in a loud voice, 'Get to your feet-stand up,' and the cripple jumped up and began to walk.

Revised English Bible—1989

At Lystra a cripple, lame from birth, who had never walked in his life, sat listening to Paul as he spoke. Paul fixed his eyes on him and, seeing that he had the faith to be cured, said in a loud voice, "Stand up straight on your feet"; and he sprang up and began to walk.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

There was a man living in Lystra who could not use his feet — crippled from birth, he had never walked. This man listened to Sha'ul speaking. Sha'ul, looking at him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up on your feet!" He jumped up and began to walk.

Hebraic Roots Bible

And a certain man was sitting in Lystra, who was afflicted lame in the feet from his mother's womb, who had never walked.

This one heard Paul speaking, who, looking intently at him, and seeing that he had faith to be healed, he said with a loud voice, Stand upright on your feet! And he leaped up and walked about.

Holy New Covenant Trans.

In Lystra there was a man whose feet were paralyzed. He had been born crippled; he had never walked. This man was sitting there and listening to Paul speak. Paul looked straight at him. Paul saw that the man believed that God could heal him. So Paul shouted, "Stand up on your feet!" The man jumped up and began walking around.

The Scriptures 2009

And in Lystra there was sitting a certain man, disabled in his feet, a cripple from his mother's womb, who had never walked.

This one heard Sha'ul speaking, who, looking intently at him and seeing that he had belief to be healed, said with a loud voice, "Stand upright on your feet!" And he sprang up and began to walk.

Tree of Life Version

Now a man was sitting in Lystra without strength in his feet, lame from birth, who had never walked.

This man heard Paul speaking. When Paul looked intently at him and saw that he had faith to be healed, he said with a loud voice, "Stand right up! On your feet!" And the man leaped up and began to walk around!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Someone Man Unable in lystra* [with] the feet sat Lame from belly [of] mother [of] him Who never walks This hears the paul speaking Who Looking [to] him and Seeing for [He] has faith the+ {him} to be saved says [with] great sound stand! (up) to the feet [of] you Upright and [He] leaps and [He] walked...

Alpha & Omega Bible

AT LYSTRA A MAN WAS SITTING WHO HAD NO STRENGTH IN HIS FEET, LAME FROM HIS MOTHER'S WOMB, WHO HAD NEVER WALKED.

THIS MAN WAS LISTENING TO PAULOS (*Paul*) AS HE SPOKE, WHO, WHEN HE HAD FIXED HIS GAZE ON HIM AND HAD SEEN THAT HE HAD FAITH TO BE MADE WELL,
SAID WITH A LOUD VOICE, "STAND UPRIGHT ON YOUR FEET." AND HE LEAPED UP AND BEGAN TO WALK.

Awful Scroll Bible

And there was sitting-down a certain man from-within Lystra, disabled in the feet, beginning-by being lame out of his mother's womb, who yet-not-at-any-time had walked-about.

This-same one was hearing Paul speaking, who focusing on him and perceiving, that he holds confidence to be preserving sound,
said with a great voice, "Be rising-up straight on your feet!" And he was leaping and walking-about!

Concordant Literal Version

And a certain man in Lystra, impotent in the feet, sat there, lame from his mother's womb, who never walks."

This one hears Paul speaking, who, looking intently at him, and perceiving that he has faith to be saved,
said with a loud voice, "Rise upright on your feet!And he leaps, and walked."

exeGesés companion Bible

PAULOS HEALS ONE LAME

And at Lystra, a man sits, impotent in his feet;
being lame from the womb of his mother;
who never ever walked:

this one hears Paulos speak:
who stares at him,
and perceives he has trust to be saved,
and he says with a mega voice,
Rise straight on your feet!
- and he leaps and walks.

Orthodox Jewish Bible

And a certain ish in Lystra, powerless in his feet, was sitting, pise'ach from womb of his Em, a man who had never walked.

This one heard Rav Sha'ul speaking, and when he gazed at the man and saw that he has emunah (faith) to be restored to health,

Rav Sha'ul said in a kol gadol, "Stand upright on your feet." And the man jumped up and was walking around. [Ezek 2:1]

Rotherham's Emphasized B.

And ||a certain man in Lystra, impotent in his feet|| was sitting,—lame from his mother's womb, who never had walked. ||This man|| hearkened unto Paul, as he was speaking,—who <looking steadfastly at him, and seeing he had faith to be made well> said, with a loud voice—

Stand up on thy feet, erect!

And he sprang up, and began to walk about.

Worrell New Testament

And at Lystra there was sitting a certain man, impotent in his feet; lame from his mother's womb, who never walked.

The same was hearing Paul speaking, who, looking intently on him, and perceiving that he had faith to be healed, said with a loud voice, "Stand up on your feet, erect!" And he leaped up, and was walking about.

Expanded/Embellished Bibles:

An Understandable Version

At Lystra they met a certain man sitting [*on the street*] who had a crippling handicap in his feet which he had suffered since birth. [*It was so severe*] he was never able to walk. As he listened to Paul, [*the apostle*] looked at him intently, perceiving that he had [*enough*] faith to be fully healed [*of his lame condition*], so he said loudly, "Stand straight up on your feet." And the man jumped up and began walking.

The Expanded Bible

Paul in Lystra and Derbe

In Lystra [v. 6] there sat a man who had been ·born crippled [·lame from the womb of his mother]; he had never walked. As this man was listening to Paul speak, Paul looked straight at him and saw that he ·believed [had faith that] God could heal him. So he ·cried out [·said with a loud voice], “Stand up on your feet!” The man jumped up and began walking around.

Jonathan Mitchell NT

Then, in Lystra, a certain adult man was sitting, impotent (without power; = disabled) in [his] feet – lame from out of his mother's womb (= from birth), who had never walked around.

This man kept on listening to the continued (or: repeated) speaking of Paul – who, looking intently at him and seeing that he is progressively having faith pertaining to being healed (made whole; restored to health; rescued; saved),

said in a loud voice [C & D add: I say to you in the name of the Lord Jesus Christ], “Stand up erect upon (or: upright on) your feet!” And so he immediately leaped (sprang up) with a single bound, and continued walking around.

Syndein/Thieme

And there kept on sitting a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

The same {the crippled man} heard Paul speak with great interest. Who {Paul} steadfastly noticed him, and kept on perceiving that he had faith to be saved . . . said with a loud voice, “GET UP and STAND STRAIGHT on your feet.” And he jumped up and kept on walking and walking.

{Note: The purpose of miracles was to evangelize. Paul yelled this to get the attention of the crowd in the market place.}

Translation for Translators

God enabled Paul to heal a lame man.

Acts 14:8-10

Once while Paul was preaching to people in Lystra, a man was sitting there who was crippled in his legs. When his mother bore him he had crippled legs, so he was never able to walk. He listened as Paul was speaking about the Lord Jesus. Paul looked directly at him and could see in the man's face that he believed that the Lord Jesus could make him well. So Paul called out to him, “Stand up!” When the man heard that, he immediately jumped up and began to walk normally.

The Voice

In Lystra they met a man who had been crippled since birth; his feet were completely useless. He listened to Paul speak, and Paul could see in this man's face that he had faith to be healed.

Paul (shouting): Stand up on your own two feet, man!
The man jumped up and walked!

Bible Translations with Many Footnotes:

Lexham Bible

Mistaken for Gods in Lystra

And in Lystra a certain man was sitting powerless in his feet, lame from birth, [Literally “his mother's womb”] who had never walked. This man listened while [*Here “while” is supplied as a component of the temporal genitive absolute participle (“was speaking”)] Paul was speaking. Paul, [Literally “who”] looking intently at him and seeing that he had faith to be healed, said with a loud voice, “Stand upright on your feet!” And he leaped up and began walking. [*The imperfect tense has been translated as ingressive here (“began walking”)]

NET Bible®

Paul and Barnabas at Lystra

In²² Lystra²³ sat a man who could not use his feet,²⁴ lame from birth,²⁵ who had never walked. This man was listening to Paul as he was speaking. When Paul²⁶ stared²⁷ intently at him and saw he had faith to be healed, he said with a loud voice, “Stand upright on your feet.”²⁸ And the man²⁹ leaped up and began walking.³⁰

^{22tn} Grk “And in.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{23sn} Lystra was a city in Lycaonia about 18 mi (30 km) south of Iconium.

map For location see JP1-E2; JP2-E2; JP3-E2.

^{24tn} Grk “powerless in his feet,” meaning he was unable to use his feet to walk.

^{25tn} Grk “lame from his mother’s womb” (an idiom).

^{sn} The description lame from birth makes clear how serious the condition was, and how real it was. This event is very similar to Acts 3:1-10, except here the lame man’s faith is clear from the start.

^{26tn} Grk “speaking, who.” The relative pronoun has been replaced by the noun “Paul,” and a new sentence begun in the translation because an English relative clause would be very awkward here.

^{27tn} Or “looked.”

^{28tn} BDAG 722 s.v. ὀρθός 1.a has “stand upright on your feet.”

^{29tn} Grk “he”; the referent (the man) has been specified in the translation for clarity.

^{30tn} This verb is imperfect tense in contrast to the previous verb, which is aorist. It has been translated ingressively, since the start of a sequence is in view here.

The Spoken English NT

Paul and Barnabas Preach in Lystra and Derbe

A certain man with paralyzed feet used to sit outdoors in Lystra. He had been crippled from birth, and had never walked.

This man listened to Paul talking. When Paul looked closely at him, he saw that he had faith to be healed.^m

Paul said in a loud voice, “Stand straight up on your feet!” And he jumped up and started walking around.

^{m.} Or “to be saved.” The same word can mean both.

Wilbur Pickering’s New T.

Lystra

Well in Lystra a certain man with helpless feet was sitting (lame from his mother’s womb, who had never walked). This man was listening to Paul speaking; who looking intently at him and seeing that he had faith to be healed, said with a loud voice, “Stand up straight on your feet!” And the man jumped up and began to walk!¹
(1) As in chapter 3, the miracle included his head, not just his limbs, since he had never learned to walk.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now a particular man, powerless with reference to feet, crippled from his mother’s womb [at birth], who had never walked, was residing in Lystra.

This man was listening to Paul speak, who, fixing his eyes on him and observing that he possessed the faith to be healed [primed by the Holy Spirit],

Said with a loud voice: “Stand up straight on your feet.” And he leaped up and began walking around .

Context Group Version

And at Lystra there sat a certain man, lame in his feet, a cripple from his mother’s womb, who had never walked. The same heard Paul speaking, who, fastening eyes on him, and seeing that he had the trust to be rescued, said with a loud voice, Stand upright on your feet. And he leaped up and walked.

Modern Literal Version 2020

And *there* was a certain man, who was sitting in Lystra, being* powerless in the feet, lame from his mother’s womb, who had never walked. This one heard Paul speaking, who, having stared at him and having seen that he has faith to be cured, said with a loud voice, Stand correctly upon your feet. And he was leaping up and walking.

New American Standard

In Lystra a man was sitting whose feet were incapacitated. *He had been disabled* from his mother’s womb, and had never walked. This man was listening to Paul as he spoke. *Paul* looked at him intently and saw that he had faith to be made well [Lit *saved*], and he said with a loud voice, “Stand upright on your feet!” And *the man* leaped up and *began* to walk.

New King James Version

Idolatry at Lystra

And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. *This* man heard Paul speaking. Paul [Lit. *Who*], observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked

The gist of this passage: Paul completely heals a man who could not walk.
8-10

Acts 14:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τίς (τίς) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
ἀνὴρ (ἀνήρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
ἀδύνατος (ἀδύνατος) [pronounced <i>ad-OO-at-oss</i>]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter singular adjective, nominative case	Strong's #102
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Λύστρα (Λύστρα) [pronounced <i>LOOS-trah</i>]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #3082
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ποδές (πόδες) [pronounced <i>POH-dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
κάθημαι (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>to remain, to reside, to dwell; to sit [by, down]</i>	3 rd person singular, imperfect active indicative	Strong's #2521

Translation: [There was] a certain man in Lystra [who was] sitting. [He was] weak in [his] feet,...

Obviously, I changed the word order here considerably. I took the words *weak in the feet* (which were not together) and put them together with the phrase which follows. Looking at it from a whole, what I did will make sense.

What is happening here in Lystra is, Paul is speaking, and there is this man there, sitting in the back, listening to Paul speak. This information is spread throughout v. 8. His feet are without strength.

Acts 14:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôlos (χωλός) [pronounced <i>kho-LOSS</i>]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine singular adjective; nominative case	Strong's #5560
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
koilia (κοιλία) [pronounced <i>koy-LEE-ah</i>]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; genitive/ablative case	Strong's #3384
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...lame from his mother's womb.

This man had been lame from birth. This means, he has absolutely no experience with walking.

Many of us have watched a child begin to walk; or, even walk after he has had some practice. It looks like, at any moment they might crash (and often, they do). Bear in mind that this man has never walked; never practiced walking. After a time, we do it simply without thinking. We run, walk and even stroll; and give it not a moment's notice, despite the fact that we spend a great deal of the time off-balance.

When walking, we only have one foot on the ground about 40% of the time. That means that we lack a perfect balance at least 40% of the time. Because this is all done in a continuous motion, we give it literally no thought at all, but if you froze in that position, where one foot is off the ground, how long could you hold that position? Two seconds? Ten seconds?

We are able to do the balanced walk because we have been practicing walking every since we were two years old (is that the time an infant walks?). This man has never practiced walking before. He has no idea. For him, it is not like riding a bicycle because, he has never ridden a bicycle before and he has never walked before.

If a doctor cured him, there would be months of rehabilitation, during which time, he would learn to walk.

Acts 14:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739

Acts 14:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudépotē (οὐδέποτε) [pronounced oo-DEH-po-the]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	3 rd person singular, aorist active indicative	Strong's #4043

Translation: [He is a man] who has never walked.

The man had never walked before; not once. Lame from birth up to this point in life.

At this point in the narrative, Paul would not have known all of this. All of this information came out later, as the narrative continued.

Acts 14:8 [There was] a certain man in Lystra [who was] sitting. [He was] weak in [his] feet, lame from his mother's womb. [He is a man] who has never walked. (Kukis mostly literal translation)

Acts 14:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, imperfect active indicative	Strong's #191
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

This is the first occurrence of Paul's name in this chapter.

laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980
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Translation: He was listening to Paul speak,...

The man is sitting there listening to Paul teach. Paul would be teaching the gospel and he would have included a number of Old Testament passages.

At this point, we do not know whether this man is Jewish or Greek. This does not make any difference to the narrative; I simply point it out. One might understand this to be an important part of the narrative, that no one necessarily knows this man's ethnic background. Or, better yet, his ethnic background is immaterial to the narrative.

Paul is going to notice his intense concentration on the message.

Acts 14:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
atenizō (ἀτενίζω) [pronounced <i>at-en-ID-zoh</i>]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	masculine singular, present active participle; nominative case	Strong's #816
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...who looked [carefully) at him.

While speaking, Paul is scanning his audience, looking at their faces, gauging their responses. Paul apparently notices this man's rapt interest, and then he sees some other things. Let me suggest that the man either had a blanket over his legs (which fact would have stood out to Paul) or perhaps Paul could see his shriveled legs. They would have been very skinny and without any muscle tone. If the man shifted around at all, it was clear that his legs did not move on their own.

It ought to be pointed out that any good public speaker is looking at his (or her) audience. They don't just look over the heads of the audience, off into the horizon, but a good speaker is looking at various people in the audience and gauging his own competence by noticing the looks on their faces. Are they getting it? Are they bored? Are they looking around? All that is data that a good speaker is processing as he speaks.

Acts 14:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 14:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sōzō (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	aorist passive infinitive	Strong's #4982

Translation: Seeing that [the man] kept on having saving faith,...

Paul, carefully examining this man, certainly notices that he is lame; but he also notices that the man is sitting in rapt attention, suggesting **positive volition** towards Paul's evangelistic message. Paul guesses that this man has exercised faith in Jesus Christ.

There is no reason to assume that Paul is able to look into the soul of this man. As a teacher, I can look at my audience and I can tell if they are listening or not; if they are interested or not.

Acts 14:9 He was listening to Paul speak, who looked [carefully] at him. Seeing that [the man] kept on having saving faith,... (Kukis mostly literal translation)

In the past few weeks, Paul has seen many examples of positive and **negative volition**. Clearly this person is on positive signals. The gospel message really speaks to him and he has likely believed already.

Acts 14:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Acts 14:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
orthós (ὀρθός) [pronounced or-THOSS]	<i>straight, upright; right (as rising), (perpendicularly) erect; figuratively, honest, or (horizontally) level or direct</i>	masculine singular adjective, nominative case	Strong's #3717

Translation: ...[Paul] said in a loud voice, "Stand up on your feet."

Paul then speaks in a loud voice, which suggests to me that this man is sitting back a ways from Paul (we don't know where in Lystra this is taking place). Paul tells him, "Stand up on your feet." Paul would be looking right at the man and the man knew this was directed to him.

As he is speaking, Paul scans the audience. He sees this man; and the man knows that Paul is looking right at him. When the pace of the talk changes, it becomes obvious that Paul is no longer speaking to an audience of many, but to an audience of one.

Acts 14:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hállomai (ἄλλομαι) [pronounced <i>HAL-lom-ahēe</i>]	<i>to leap, to jump (up), to spring up; figuratively of water: to gush (up)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #242
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	3 rd person singular, imperfect active indicative	Strong's #4043

Translation: Then he leapt up and [found himself] walking.

The man—and I have no idea if he thought about this or not—jumped to his feet. Then he started walking around (this would have been the greatest experience of his life).

Part of the miracle here is, this man's brain had to be rewired so that he could walk. Had he simply received strength in his legs, standing up would not have been very steady; he could not have leapt to his feet; and he would not be walking. He might be able to tell that he now had the potential to walk. However, the repair of his legs (and their total lack of muscle) and his brain occurred immediately. He jumped up as if he was always able to do that; and he walked around, as if he were able to do that since birth. That is every much the miracle as the restoration of his leg muscle tone and bone structure.

It will be apparent that this man is well-known, which makes the miracle quite dramatic in the eyes of the citizens of Lystra.

Acts 14:10 ...[Paul] said in a loud voice, "Stand up on your feet." Then he leapt up and [found himself] walking. (Kukis mostly literal translation)

Acts 14:8–10 [There was] a certain man in Lystra [who was] sitting. [He was] weak in [his] feet, lame from his mother's womb. [He is a man] who has never walked. He was listening to Paul speak, who looked [carefully] at him. Seeing that [the man] kept on having saving faith, [Paul] said in a loud voice, "Stand up on your feet." Then he leapt up and [found himself] walking. (Kukis mostly literal translation)

Acts 14:8–10 There was a certain man in Lystra who was sitting off in the back, listening intently to Paul. This man had no strength in his legs and feet. In fact, he was lame since birth. He had never walked a day in his life. Paul, while speaking, looked at this man in particular. He could tell that this man was on positive signals and likely had believed the gospel message. Therefore, Paul called out loudly to the man, saying, "Stand up on your feet!" The man leapt to his feet and then starting walking all around. (Kukis paraphrase)

And the crowds, having seen the Paul do [the healing], they lifted up the voice of them in (the) Lycaonian (language), saying, “The gods are being likened to men, [the gods having] come down face to face with us.” And they called the Barnabas Zeus and the Paul Hermes, because he was the one leading of the word. And the priest of Zeus, the (one) being before the city, bulls and wreaths to the gates he was bringing, with the crowds, he wanted to sacrifice.

Acts
14:11–13

Having seen Paul do [this healing], the crowds lifted up their voices in the Lycaonian (language), saying, “The gods have been made like men, [and they have] come down [to be] face to face with us.” They called Barnabas *Zeus*, and Paul [they called] *Hermes*, because he was the one preeminent with words. Then the priest of Zeus [from the temple] before the city, was bringing bulls and wreaths to the gates [of the city]. He, along with the crowds, desired to offer sacrifices [to Paul and Barnabas].

After seeing Paul heal this lame man, the crowd of people there lifted up their voices, speaking Lycaonian, saying, “Our gods have become men and they have come down to be right here with us.” They kept calling Barnabas *Zeus* and Paul they called *Hermes*, as he was the one who did the most talking. Even the priest of Zeus came out of his temple, which was at the entrance of the city, and he was bringing bulls and wreaths to where Paul and Barnabas were. He, along with the people there, wanted to offer sacrifices to Paul and Barnabas and to honor them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the crowds, having seen the Paul do [the healing], they lifted up the voice of them in (the) Lycaonian (language), saying, “The gods are being likened to men, [the gods having] come down face to face with us.” And they called the Barnabas Zeus and the Paul Hermes, because he was the one leading of the word. And the priest of Zeus, the (one) being before the city, bulls and wreaths to the gates he was bringing, with the crowds, he wanted to sacrifice.
Complete Apostles Bible	And the crowds, seeing what Paul did, raised their voice, saying in the Lycaonian language, "The gods have been made like men and have come down to us!" And Barnabas they called Zeus, and Paul, Hermes, since he was the leader in speaking. And the priest of Zeus, whose temple was before their city, bearing bulls and garlands to the gates, together with the crowds, was desiring to sacrifice to them.
Douay-Rheims 1899 (Amer.)	And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter: but Paul, Mercury: because he was chief speaker. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.
Holy Aramaic Scriptures	And the gathering of the Ama {the People}, when they saw the thing which Paulus {Paul} performed, they lifted up their voice in the language of the region, and said, “The gods resemble the sons of men, and they have come down unto us!” And they called Bar-Naba {Barnabas}, 'mare alahe' {the lord of the gods}, and Paulus {Paul}, 'hermes', on account that he had begun with the matter. And the priest of mare alahe {the lord of the gods}, that one who was outside of the city, brought oxen and crowns unto the gate of the courtyard of the place which they were lodging, and was desiring that he might sacrifice unto them.

James Murdock's Syriac NT	<p>And the assembly of people, when they saw what Paul had done, raised their voice, and said, in the language of the country: The gods have assumed the likeness of men, and have come down to us.</p> <p>And they named Barnabas the Lord of the Gods; and Paul Hermes, because he commenced the speaking.</p> <p>And the priest of the Lord of the Gods, who was without the city, brought oxen and garlands to the gate of the court where they lodged, and was disposed to offer sacrifices to them.</p>
Original Aramaic NT	<p>When the crowds of people had seen this thing that Paulus had done, they raised their voices in the language of the country*, and they were saying, "The gods have become like men and have come down to us."</p> <p>And they were naming BarNaba, The Lord of the gods,* and Paulus, Hermes, because he had been introducing the message.</p> <p>And The Priest of The Lord of the gods, who was outside the city, brought bulls and garlands to the gates of the courtyard where they were staying and he wanted to sacrifice to them.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And when the people saw what Paul had done, they said in a loud voice, in the language of Lycaonia, The gods have come down to us in the form of men.</p> <p>And they gave the name of Jupiter to Barnabas, and to Paul that of Mercury, because he was the chief talker.</p> <p>And the priest of the image of Jupiter, which was before the town, took oxen and flowers to the doors of the town, and was about to make an offering with the people.</p>
Bible in Worldwide English	<p>When the people saw what Paul had done, they shouted in their own language, The gods have become like men! They have come down to visit us. They named Barnabas, Jupiter. And they named Paul, Mercury, because he was the one who talked. There was a temple of Jupiter in front of the city. The priest of the temple brought animals and flowers to the gates to make a sacrifice. All the people were with him.</p>
Easy English	<p>The crowd saw what Paul had done. They began to shout in their own language that the people of Lycaonia spoke. 'The gods have become like men and they have come down from the sky to us,' they said. They called Barnabas 'Zeus'. They called Paul 'Hermes', because he was the one who spoke the message to the people.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Zeus and Hermes were the names of two Greek gods. Zeus was the leader of the Greek gods. And Hermes was the god who gave messages from Zeus to the people.</p> </div> <p>The temple of Zeus was very near to the town. The priest who worked there brought bulls and flowers to the town gate. Many people had come together in that place. The priest and the crowd wanted to kill the animals as sacrifices to Paul and Barnabas.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>They thought that Paul and Barnabas were gods that they should offer sacrifices to.</p> </div>
Easy-to-Read Version–2008	<p>When the people saw what Paul did, they shouted in their own Lycaonian language. They said, "The gods have come down to us in the form of humans!"</p> <p>The people began to call Barnabas "Zeus," and they called Paul "Hermes," because he was the main speaker. The temple of Zeus was near the city. The priest of this temple brought some bulls and flowers to the city gates. The priest and the people wanted to offer a sacrifice to Paul and Barnabas.</p>

God's Word™

The crowds who saw what Paul had done shouted in the Lycaonian language, "The gods have come to us, and they look human."

They addressed Barnabas as Zeus and Paul as Hermes because Paul did most of the talking. Zeus' temple was at the entrance to the city. The priest of the god Zeus brought bulls with flowery wreaths around their necks to the temple gates. The priest and the crowd wanted to offer a sacrifice to Paul and Barnabas.

Good News Bible (TEV)

When the crowds saw what Paul had done, they started shouting in their own Lycaonian language, "The gods have become like men and have come down to us!" They gave Barnabas the name Zeus, and Paul the name Hermes, because he was the chief speaker. The priest of the god Zeus, whose temple stood just outside the town, brought bulls and flowers to the gate, for he and the crowds wanted to offer sacrifice to the apostles.

J. B. Phillips

And he sprang to his feet and walked. When the crowd saw what Paul had done they shouted in the Lycaonian language, "The gods have come down to us in human form!"

They began to call Barnabas Jupiter, and Paul Mercury, since he was the chief speaker. What is more, the high priest of Jupiter whose temple was at the gateway of the city, brought garlanded oxen to the gates and wanted to offer sacrifice with the people.

The Message

When the crowd saw what Paul had done, they went wild, calling out in their Lyconian dialect, "The gods have come down! These men are gods!" They called Barnabas "Zeus" and Paul "Hermes" (since Paul did most of the speaking). The priest of the local Zeus shrine got up a parade—bulls and banners and people lined right up to the gates, ready for the ritual of sacrifice.

NIRV

The crowd saw what Paul had done. They shouted in the Lycaonian language. "The gods have come down to us in human form!" they exclaimed. They called Barnabas Zeus. Paul was the main speaker. So they called him Hermes. Just outside the city was the temple of the god Zeus. The priest of Zeus brought bulls and wreaths to the city gates. He and the crowd wanted to offer sacrifices to Paul and Barnabas.

New Life Version

Paul and Barnabas Are Called Gods, Then Stoned

The people saw what Paul did. They called with loud voices in the language of the people of Lycaonia, "The gods have become like men and have come down to us." They said that Barnabas was Jupiter. Paul was called Mercury because he spoke more than Barnabas. The god of Jupiter was in a building near the gate leading into the city. The religious leader of that place brought cattle and flowers to the gate. He and many other people wanted to burn these as gifts in an act of worship to Paul and Barnabas.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PAUL AND BARNABAS AS ZEUS AND HERMES

They started calling Barnabas by the name of the Greek god Zeus. [4] They called Paul by the name of Hermes [5] because he did most of the talking. The Temple of Zeus sat just outside the city entrance. [6] The priest of Zeus rounded up some oxen. He also got some decorative wreaths made of plants. He brought it all to the city gate, intending to sacrifice it to Paul and Barnabas. V. 11 is placed with the previous passage for context.

Contemporary English V.

When the crowd saw what Paul had done, they yelled out in the language of Lycaonia, "The gods have turned into humans and have come down to us!" The people then gave Barnabas the name Zeus, and they gave Paul the name Hermes, because he did the talking. The temple of Zeus was near the entrance to the city. Its priest and the crowds wanted to offer a sacrifice to Barnabas and Paul. So the priest brought some bulls and flowers to the city gates.

⁴14:12 Zeus was boss of the Greek gods and king of the gods on Mount Olympus. Romans called the top god Jupiter.

⁵14:12 Hermes is better known by his Roman name: Mercury. People considered him the son of Zeus and the god who delivered messages from gods on Mount Olympus. He functioned a bit like the angel Gabriel in the Bible, who delivered messages from God to people such as the prophet Daniel and the Virgin Mary.

⁶14:13 The gate leading into a city was a popular meeting place for people. It's a good guess that this is where Paul and Barnabas talked to the people.

The Living Bible

When the listening crowd saw what Paul had done, they shouted (in their local dialect, of course), "These men are gods in human bodies!" They decided that Barnabas was the Greek god Jupiter, and that Paul, because he was the chief speaker, was Mercury! The local priest of the Temple of Jupiter, located on the outskirts of the city, brought them cartloads of flowers and prepared to sacrifice oxen to them at the city gates before the crowds.

New Berkeley Version
The Passion Translation

When the crowds saw the miracle Paul had done, they shouted in their own language, "The gods have come down to us as men!"

They addressed Barnabas as "Zeus" and Paul as "Hermes," because he was the spokesman. Now, outside of the city stood the temple of Zeus. The priest of the temple, in order to honor Paul and Barnabas, brought bulls with wreaths of flowers draped on them to the gates of the courtyard where they were staying. The crowds clamored to offer them as sacrifices to the apostles. He even brought flower wreaths as crowns to place on their heads.

Plain English Version

A big mob of people saw Paul do that, and they yelled out in their own Lyconian language, "The gods turned themselves into men, and they came here to us." And those people reckoned Barnabas was their boss god called Zeus, and they reckoned Paul was their messenger god called Hermes, because Paul did all the talking. There was a house for Zeus just outside the town, and there was a man there that looked after the ceremonies for Zeus. That man and all the people got some bulls and some flowers, and they took them to the gates of the town. They wanted to show respect to Paul and Barnabas, just like they always showed respect to their gods. They were going to kill those bulls for them, and they were going to give them the flowers too.

UnfoldingWord Simplified T.

When the crowd saw what Paul had done, they thought that Paul and Barnabas were the gods that they worshiped. So they shouted excitedly in their own Lycaonian language, "Look! The gods have made themselves to look like people and have come down from the sky to help us!"

They began to say that Barnabas was probably the chief god, whose name was Zeus. And they began to say that Paul was Hermes, the messenger for the other gods. They thought that because Paul was the one who had been speaking.

Just outside the gates of the city there was a temple where the people worshiped Zeus. The priest who was there heard what Paul and Barnabas had done, so he came to the city gate, where many people had already gathered. He brought two bulls with wreaths of flowers around their necks. The priest and the crowd of people wanted to kill the bulls as part of a ceremony to worship Paul and Barnabas.

William's New Testament

So the crowds, because they saw what Paul had done, shouted in the Lycaonian language, "The gods in human form have come down to us!" They called Barnabas Zeus and Paul, because he was the principal speaker, Hermes. The priest of the temple of Zeus, which stood at the entrance to the town, came with crowds of people to the gates, bringing bulls and garlands; he meant to offer sacrifices to them.

Partially literal and partially paraphrased translations:

American English Bible	Well when the crowds saw what Paul had done, they shouted (in the Lycaonian language): 'The gods have turned themselves into men and come down to us!' Then they started calling BarNabas, 'Zeus,' and Paul, 'Hermes' (since he was the one who took the lead in speaking), and the city's Priest of Zeus brought bulls and garlands up to the gates so that he and the crowd could offer sacrifices [to them].
Beck's American Translation Breakthrough Version	And when the crowds saw what Paul did, they raised up their voice in Lucaonian, saying, "The gods, after becoming like people, stepped down to us." And they were calling Barnabas Zeus, but Paul Hermes, since he was the one leading the message. And the priest of Zeus, the Zeus that was in front of the city, after bringing bulls and wreaths on the gateway, was wanting to be sacrificing together with the crowds.
Len Gane Paraphrase	After the people saw what Paul had done, they shouted with their voices saying in the Lycaonia language, "The gods have come down to us in the likeness of men." They called Barnabas, Zeus, and Paul, Hermes, because he was the spokesman. Then the priest of Zeus (whose [temple] was in front of the city) brought oxen and religious wreaths to the gates and would have sacrificed along with the people.
A. Campbell's Living Oracles	And the multitude, seeing what Paul had done, lifted up their voices, saying, in the Lycaonian language, The gods are descended to us in the likeness of men. And Barnabas they called Jupiter, and Paul, Mercury, because he was the chief speaker.
New Advent (Knox) Bible	And the priest of Jupiter, whose image was before the city, brought oxen, with garlands, to the gates; and would, with the multitude, have offered sacrifice to them. The multitudes, seeing what Paul had done, cried out in the Lycaonian dialect, It is the gods, who have come down to us in human shape. They called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker; and the priest of Jupiter, Defender of the City, brought out bulls and wreaths to the gates, eager, like the multitude, to do sacrifice. (Vv. 10–12 in the Knox Bible)
NT for Everyone	When the crowds saw what Paul had done, they shouted loudly in the Lycaonian language, "The gods have come down to us in human form!" They called Barnabas "Zeus," and Paul, because he was the main speaker, "Hermes." The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the city gates. There was a crowd with him, and he was all ready to offer sacrifice.
20 th Century New Testament	And the crowd, seeing what Paul had done, called out in the Lycaonian language: "The Gods have made themselves like men and have come down to us." So they called Barnabas 'Zeus,' and Paul 'Hermes,' because he took the lead in speaking; And the priest of Zeus-beyond-the-Walls, accompanied by the crowd, brought bullocks and garlands to the gates, with the intention of offering sacrifices.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the people saw what Paul had done, they raised their voices, saying in the Lycaonian dialect, "The gods have come down to us, looking like men!" They called Barnabas Zeus and Paul Hermes [Or in Latin, Jupiter and Mercury.], because Paul was the chief spokesman. Then the flamen Dialis, who was in front of their city, brought oxen and garlands to the gates, and was preparing to do sacrifice with the people.
Revised Ferrar-Fenton Bible	But when the crowd observed what Paul had done, they raised a shout, saying in the Lycaonian dialect, "The gods have come down to us in the likeness of men!" And they called Barnabas Zeus; 1 and Paul Hermes, 2 because he was the principal speaker.

Free Bible Version	<p>And the priest of Zeus, whose shrine stood at the entrance of the town [Every city had a flamen Dialis, or special priest of Zeus (Jupiter).], brought garlanded bulls to the gates, intending, with the crowds, to offer a sacrifice.</p> <p>When the crowds saw what Paul had done, they shouted out in the language of Lycaonia, "The gods have come down to us looking like men!"</p> <p>They identified Barnabas as the Greek god Zeus, and Paul as the god Hermes because he was one who did most of the talking.</p> <p>The priest of the temple of Zeus that lay just outside the town, brought oxen and wreaths* to the town gates. He planned to carry out a sacrifice in front of the crowds.</p>
God's Truth (Tyndale)	<p>And when the people saw, what Paul had done, they lift up their voices, saying in the speech of Lycaonia: Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. Then Jupiters priest, which dwelt before their city, brought oxen and garlands unto the*church porch, and would have done sacrifice with the people.</p>
Leicester A. Sawyer's NT	<p>And the multitude seeing what Paul did, lifted up their voice in the language of Lycaonia, saying, The gods have come down to us in the likeness of men; and they called Barnabas, Jupiter, and Paul, Mercury, because he was a master of eloquence. And the priest of the Jupiter which was before the city brought bulls and garlands to the gates, and wished to offer sacrifices with the multitudes.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>When the people saw what Paul had done, they cried out in the language of Lycaonia, "The gods have come to us in human likeness!" They named Barnabas Zeus, and Paul they called Hermes, since he was the chief speaker. Even the priest of the Temple of Zeus, which stood outside the town, brought oxen and garlands to the gate; together with the people, he wanted to offer sacrifice to them.</p>
The Heritage Bible	<p>And the multitude seeing what Paul had done, lifted up their voice in Lycaonian, saying, The gods have come down to us in the likeness of men.</p> <p>And they called Barnabas, Zeus,^{12a} and Paul, Hermes,^{12b} because he was the governor in the word.</p> <p>And the priest of Zeus, being before their city, carrying bulls and wreaths to the gates with the crowd, were determined to sacrifice.</p> <p>^{12a} 14:12 Zeus in Latin. Jupiter, in Greek. Zeus is what is in the text.</p> <p>^{12b} 14:12 Hermes in Greek, which is what is in the text. Mercury in Latin.</p>
New American Bible (2011)	<p>When the crowds saw what Paul had done, they cried out in Lycaonian, "The gods have come down to us in human form."^c They called Barnabas "Zeus"* and Paul "Hermes," because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, for he together with the people intended to offer sacrifice.</p> <p>* [14:12] Zeus...Hermes: in Greek religion, Zeus was the chief of the Olympian gods, the "father of gods and men"; Hermes was a son of Zeus and was usually identified as the herald and messenger of the gods.</p> <p>c. [14:11] 28:6.</p>
New Catholic Bible	<p>When the crowds saw what Paul had done, they shouted in Lycaonian, "The gods have come down to us in human form!" They called Barnabas Zeus, and since Paul was the chief speaker, they called him Hermes. And the priest of Zeus, who was on the outskirts of the city, brought oxen and garlands to the gates, since he and the people intended to offer sacrifice.</p> <p>The strange reaction of the people of Lystra to the cure performed by Paul is a result of local folklore that told tales of the gods coming to earth without being recognized. Struck by the deed performed, the people believe that the gods—in the guise of Zeus and Hermes—have visited again in the form of these two</p>

wonderworkers. Zeus was the chief of the gods and patron of the city, and Hermes was a son of Zeus and messenger of the gods (like the Roman Mercury).

New Jerusalem Bible

When the crowds saw what Paul had done they shouted in the language of Lycaonia, 'The gods have come down to us in human form.' They addressed Barnabas as Zeus, and since Paul was the principal speaker they called him Hermes. The priests of Zeus-outside-the-Gate, proposing that all the people should offer sacrifice with them, brought garlanded oxen to the gates.

Revised English Bible—1989

When the crowds saw what Paul had done, they shouted, in their native Lycaonian, "The gods have come down to us in human form!" They called Barnabas Zeus, and Paul they called Hermes, because he was the spokesman. The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and he and the people were about to offer sacrifice.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the crowds saw what Sha'ul had done, they began to shout in the Lycaonian language, "The gods have come down to us in the form of men!" They began calling Bar-Nabba "Zeus" and Sha'ul "Hermes," since he did most of the talking; and the priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates, intending to offer a sacrifice to them with the people.

Holy New Covenant Trans.

When the crowd saw what Paul did, they shouted in their own Lycaonian language. They said, "The gods have become like men! They have come down to us!" The people began to call Barnabas "Zeus". They called Paul "Hermes" because he was the main speaker. The temple of Zeus was near the town. The priest of this temple brought some bulls and flowers to the town gates. The priest and the crowds wanted to give an offering to worship Paul and Barnabas.

The Scriptures 2009

And when the crowds saw what Sha'ul had done, they lifted up their voices, saying in Lycaonian, "The mighty ones have become like men and come down to us!" And they called Barnaba Zeus, and Sha'ul Hermes, since he was the chief speaker. And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates, and wished to offer with the crowds.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

The also Crowds Seeing what makes Paul lift the sound [of] them lycaonistically Saying The Gods Being Made (Like) men descend to us [They] called also the barnabas jupiter {They called} the but paul hermes since He was The [One] Ruling the word The also Priest [of] the jupiter the [one] being before the city bulls and wreaths to the gates Carrying with the crowds wanted to kill...

Alpha & Omega Bible

WHEN THE CROWDS SAW WHAT PAULOS (*Paul*) HAD DONE, THEY RAISED THEIR VOICE, SAYING IN THE LYCAONIAN LANGUAGE, "THE GODS HAVE BECOME LIKE MEN AND HAVE COME DOWN TO US."
AND THEY BEGAN CALLING BARNABAS, ZEUS, AND PAULOS (*Paul*), HERMES, BECAUSE HE WAS THE CHIEF SPEAKER.
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.

Awful Scroll Bible

Moreover, the multitude perceiving what Paul effects, lift-up their voices, confirming in the language of the Lycaonians, "The gods stepped-down with regards to us, being come about like men!"
So as they were calling Barnabas surely, Zeus, and Paul, Hermes, if-for-indeed-then he was the leading speaker of the Word.
Furthermore, the priest of Zeus, the one being before their city, is bringing oxen and garlands to the gates, was purposing to sacrifice with the multitude.

Concordant Literal Version	Besides, the throngs, perceiving what Paul does, lift up their voice in Lycaonian saying, "The gods, made like men, descended to us!" Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, he was the leading speaker." Besides, the priest of the Zeus which is before the city, bringing bulls and garlands to the portals, wanted to sacrifice together with the throngs."
exeGesés companion Bible	And the multitude sees what Paulos does, and they lift their voices, wording in Lycaoniy, The elohim descend to us in the likeness of humanity! - and indeed, they call Bar Nabi, Zeus; and Paulos, Hermes, since he is the governnor of words. And the priest of Zeus, who is in front of their city, brings bulls and wreaths to the gates, and wills to sacrifice with the multitude:...
Orthodox Jewish Bible	And the multitudes, when they saw what Rav Sha'ul did, shouted in the Lycaonian language, saying, "The g-ds, having been made like anashim, have come down to us." And they were calling Bar-Nabba "Zeus" and Rav Sha'ul "Hermes," vi-bahlt (since) Rav Sha'ul was the main speaker. And the priest of Zeus was outside the city and brought bulls and flower wreaths to the gates; he and the multitudes wanted to offer pagan korbanot (sacrifices).
Rotherham's Emphasized B.	And the multitudes seeing what Paul had done lifted up their voice, in the speech of Lycaonia— The gods, made like unto men have come down unto us! And they went on to call Barnabas, Jupiter, and Paul, Mercury, seeing that he was the leader of discourse. Also the priest of the Jupiter that was before the city <bringing bulls and garlands unto the gates > with the multitudes would have offered sacrifice.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the crowds, when they saw what Paul had done, raised their voices, shouting in the Lycaonian language [An ancient dialect no longer known.], "The gods have come down to us in human form [Lit <i>having become like humans.</i>]!" They began calling Barnabas, Zeus [chief of the Greek gods], and Paul, Hermes [messenger of the Greek gods], since he took the lead in speaking. The priest of Zeus, whose temple was at the entrance of the city, brought bulls and garlands to the city gates, and wanted to offer sacrifices with the crowds.
An Understandable Version	And when the crowd saw what Paul had done, they shouted in the dialect of Lycaonia, "The gods have come down to us in human form." So, they called Barnabas, "Zeus," and Paul "Hermes," because Paul was the principal speaker. Then the priest of Zeus, whose temple was at the entrance of the city, brought bulls and wreaths of flowers to the gates [<i>of the heathen temple</i>], wanting to offer [<i>animal</i>] sacrifices on behalf of the crowds.
The Expanded Bible	When the crowds saw what Paul did, they shouted in the Lycaonian language, "The gods have become like humans [or taken on human form] and have come down to us!" Then the people began to call Barnabas "Zeus" [^C main god of the Greek pantheon] and Paul "Hermes," [^C the Greek god who delivered messages] because he was the main speaker. The priest in the temple of Zeus, which was near [or beside; at the entrance of] the city, brought some bulls [or oxen] and flowers [garlands; wreaths] to the gates [temple gates; or city gates; ^C but it is doubtful that Lystra had city walls at this time]. He and the people wanted to offer a sacrifice to Paul and Barnabas.

Jonathan Mitchell NT

Besides this, upon seeing that which Paul did, the crowds lifted up (elevated) their voice in [the] Lycaonian language, repeatedly (or: one after another) saying, "The gods, being made to resemble humans, stepped down (or: descended) to us!" Furthermore, they began calling Barnabas, "Zeus," yet Paul, "Hermes," since he himself continued being the one constantly taking the lead with reference to the Logos (or: was the leader of the message; or: continued taking the lead from the Word; or: was repeatedly guiding the discourse).

P. Kretzmann Commentary

More than this, the priest of Zeus – the [idol and temple] being in front of [their] city – upon bringing bulls, as well as wreaths and garlands, proceeded in intending to be progressively slaughtering and then offering sacrifices, together with the crowds.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates and would have done sacrifice with the people.

Syndein/Thieme

Kretzmann's **commentary** for Acts 14:8–13 has been placed in the **Addendum**.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia {which Paul would not have understood}, "The gods are come down to us in the likeness of men."

{Note: In Frigia (sic), the heathens had two trees that the gods had created from two lovers to give them 'eternal life'. Now the Lycaonians were happy they were being 'visited by the gods'.}

And they called Barnabas . . . Jupiter {the Father of the Gods} and Paul . . . Mercurius {Mercury was the messenger god and the god of oratory. Since Paul did the speaking here they thought he was Mercury}, because he {Paul} was the chief speaker.

Then the priest of Jupiter {the heathen temple outside the city}, which was before their city, brought oxen {highest non-human sacrifice of the Greeks} and garlands {for the gods} unto the gates, and would have done sacrifice with the people.

Translation for Translators

The apostles stopped the people from worshipping them.

Acts 14:11-18

When the crowd saw what Paul had done, *they thought that Paul and Barnabas <were/must be> the gods that they worshipped.* So they shouted excitedly in their own Lycaonia language, "Look! These people are the gods that we(inc) worship! They have made themselves look like people and have come down from the sky/heaven to help us!" They began to say that Barnabas was *probably the chief god, whose name was Zeus.* And they began to say that Paul was Hermes, *the messenger/spokesman for the other gods. They mistakenly thought that because Paul was the one who had been speaking.* Just outside *the gates of the city* there was a temple *where the people worshipped Zeus.* The priest who was there heard *what Paul and Barnabas had done, so he came to the city gate, where many people had already gathered.* He brought two bulls with wreaths *of flowers around their necks.* The priest and the other people wanted to kill the bulls *as part of a ceremony to worship Paul and Barnabas.*

The Voice

When the crowds saw this, they started shouting in Lycaonian.

Crowd: The gods have come down to us! They've come in human form!

They decided that Barnabas was Zeus and Paul was Hermes (since he was the main speaker). *Before they knew it,* the priest of Zeus, whose temple was prominent in that city, came to the city gates with oxen and garlands of flowers so the Lycaonians could offer sacrifices in worship *to Paul and Barnabas!*

Bible Translations with Many Footnotes:

Lexham Bible

And when [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] **the crowds saw what Paul had done, they raised their voices in the Lycaonian language, saying, “The gods have become like men and** [*Here “and ” is supplied because the previous participle (“have become like”) has been translated as a finite verb] **have come down to us!”**

And they began calling [*The imperfect tense has been translated as ingressive here (“began calling”)] **Barnabas Zeus and Paul Hermes, because he was the principal speaker.** [Literally “leader of the message”]

And the priest of the temple [*The word “temple ” is not in the Greek text but is implied] **of Zeus that was just outside the city brought bulls and garlands to the gates and** [*Here “and ” is supplied because the previous participle (“brought”) has been translated as a finite verb] **was wanting to offer sacrifice, along with the crowds.**

NET Bible®

So when the crowds saw what Paul had done, they shouted³¹ in the Lycaonian language,³² “The gods have come down to us in human form!”³³ They began to call³⁴ Barnabas Zeus³⁵ and Paul Hermes,³⁶ because he was the chief speaker. The priest of the temple³⁷ of Zeus,³⁸ located just outside the city, brought bulls³⁹ and garlands⁴⁰ to the city gates; he and the crowds wanted to offer sacrifices to them.⁴¹

^{31tn} Grk “they lifted up their voice” (an idiom).

^{32tn} Grk “in Lycaonian, saying.” The word “language” is not in the Greek text, but is implied. The participle λέγοντες (legontes) is redundant in English and has not been translated.

^{33tn} So BDAG 707 s.v. ὁμοίω 1. However, L&N 64.4 takes the participle ὁμοιωθέντες (Jomoiwqentes) as an adjectival participle modifying θεοί (qeoí): “the gods resembling men have come down to us.”

^{sn} The gods have come down to us in human form. Greek culture spoke of “divine men.” In this region there was a story of Zeus and Hermes visiting the area (Ovid, *Metamorphoses* 8.611-725). The locals failed to acknowledge them, so judgment followed. The present crowd was determined not to make the mistake a second time.

^{34tn} The imperfect verb ἐκάλουν (ekaloun) has been translated as an ingressive imperfect.

^{35sn} Zeus was the chief Greek deity, worshiped throughout the Greco-Roman world (known to the Romans as Jupiter).

^{36sn} Hermes was a Greek god who (according to Greek mythology) was the messenger of the gods and the god of oratory (equivalent to the Roman god Mercury).

^{37tn} The words “the temple of” are not in the Greek text, but are implied. The translation “the priest of (the temple/shrine of) Zeus located before the city” is given for this phrase by BDAG 426 s.v. Ζεύς.

^{38sn} See the note on Zeus in the previous verse.

^{39tn} Or “oxen.”

^{40tn} Or “wreaths.”

^{sn} Garlands were commonly wreaths of wool with leaves and flowers woven in, worn on a person’s head or woven around a staff. They were an important part of many rituals used to worship pagan gods. Although it was an erroneous reaction, the priest’s reaction shows how all acknowledged their power and access to God.

^{41tn} The words “to them” are not in the Greek text, but are clearly implied by the response of Paul and Barnabas in the following verse.

The Spoken English NT

When the crowds saw what Paul had done, they shouted in their localⁿ language, “The gods have come down to us in human form!”^o

And they started calling Barnabas ‘Zeus’^p and Paul ‘Hermes’^q (because Paul was the main speaker).

And the priest of the temple of Zeus, which was right outside the city, brought bulls and flower necklaces to the gates. Together with the crowds, he was getting ready to offer a sacrifice.

- n. Lit. "in their Lycaonian [prn. lik-kay-oe-nee-an] language."
 o. Lit. "The gods, having become/having made themselves like human beings, have come down to us."
 p. Prn. zyoose.
 q. Prn. her-meez.

Wilbur Pickering's New T. Now when the crowd saw what Paul had done, they raised their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. Then the priest of Zeus, whose temple was in front of their city, brought bulls and garlands to the gates, intending to make a sacrifice, along with the crowd.² (2) Within their belief system this was the appropriate thing to do.

Literal, almost word-for-word, renderings:

A Faithful Version	And when the multitude saw what Paul had done, they lifted up their voices in Lycaonian, saying, "The gods have become like men and have come down to us." And Barnabas they called Zeus; and Paul, Hermes, because he was the principal speaker. Then the priest of Zeus, who officiated before their city, brought oxen and garlands to the gates, desiring to sacrifice with the multitudes.
Analytical-Literal Translation	So the crowds having seen what Paul did, raised their voice, saying in Lycaonian, "The gods, having become like men, came down to us!" And they began calling Barnabas Zeus [i.e. the supreme Greek god] and Paul Hermes [i.e. the messenger of the Greek gods], since he was the leader of the word [fig., the chief speaker]. Then the priest of Zeus, the one being before their city, having brought oxen and wreaths [of flowers] to the gates, together with the crowds, [was] intending to be sacrificing [them to Paul and Barnabas].
Benjamin Brodie's trans.	And when the crowds saw what Paul had done, they raised their Lycaonian voice, saying: "The gods, after assuming the likeness of men, have come down face-to-face to us." And they began calling Barnabas, Zeus, and Paul, Hermes, since he himself was the one who was leading the discourse. Now the priest of Zeus, whose temple was located at the entrance to the city, having brought oxen and garlands to the gates, wanted to offer a sacrifice together with the crowds .
Literal Standard Version	And a certain man in Lystra, impotent in the feet, was sitting, being lame from the womb of his mother—who never had walked, this one was hearing Paul speaking, who, having steadfastly beheld him, and having seen that he has faith to be saved, said with a loud voice, "Stand up on your feet upright"; and he was springing and walking, and the multitudes having seen what Paul did, lifted up their voice, in the speech of Lycaonia, saying, "The gods, having become like men, came down to us"; they were also calling Barnabas Zeus, and Paul Hermes, since he was the leader in speaking. Vv. 8–10 are included for context.; v. 13 is placed with the next passage.
Modern Literal Version 2020	Now after the crowds saw what Paul did*, they lifted up their voice, saying in Lycaonian, The gods, who were made similar to men, descended to us. And indeed, they were calling Barnabas, Zeus; but Paul, Hermes, since he was the leader of the speech. Now the priest of Zeus of the one being before their city, brought oxen and garlands in the gates and was wishing to sacrifice them together with the crowds.
New American Standard	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!"

And they began calling Barnabas, ^[g]Zeus, and Paul, ^[h]Hermes, since he was ^[i]the chief speaker. Moreover, the priest of Zeus, whose temple was ^[j]just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.

[g] Acts 14:12 In Lat *Jupiter*, the chief pagan god of Rome

[h] Acts 14:12 In Lat *Mercury*, considered the messenger or spokesman for the pagan gods of Rome

[i] Acts 14:12 Lit *the leader of the speaking*

[j] Acts 14:13 Lit *in front of*

New Matthew Bible

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, Gods have come down to us in the likeness of men! And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. Then the priest of Jupiter, who dwelt in front of their city, brought oxen and garlands to the temple porch, and wanted to make sacrifice with the people.

Webster's Translation

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, who was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.

The gist of this passage:

The people are so amazed by the curing of this one man, that they come to honor Paul and Barnabas as gods.

11-13

Acts 14:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
ochloi (ὄχλοι) [pronounced OKH-loi]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun; nominative case	Strong's #3793
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong's #1492
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Acts 14:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
Παῦλος (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
επαίρῳ (ἐπαίρω) [pronounced <i>ep-AHEE-row</i>]	<i>to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self</i>	3 rd person plural, aorist active indicative	Strong's #1869
τὴν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
φῶνῃ (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
Λυκαονιστί (Λυκαονιστί) [pronounced <i>loo-kah-on-is-TEE</i>]	<i>in (the) Lycaonian (language), Lycaonistically, in the speech of Lycaonia</i>	proper adverb; a group	Strong's #3072

Translation: Having seen Paul do [this healing], the crowds lifted up their voices in the Lycaonian (language),...

Many people saw Paul heal this lame man. There is no way to overemphasize just how amazing this would have been. The man would have been physically transformed before their eyes. His legs went from soft flesh barely covering his bones, to normal muscular legs. The man did not simply receive back the ability to walk; but he jumped up and started walking as if he had always been able to walk. There was no therapy; there was no building up to the point of walking. Therefore, there was no discounting or setting aside this miracle.

They spoke loudly to one another in their own language.

Acts 14:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
theoi (θεοὶ) [pronounced theh-OY]	<i>gods (and goddesses), a general name of deities or divinities, magistrates and judges (as representatives of God)</i>	masculine plural noun, nominative case	Strong's #2316
homoioō (ὁμοιόω) [pronounced hom-oy-OH-oh]	<i>being made like; likened to, comparing to; illustrating by comparisons; being similar to</i>	masculine plural, aorist passive participle, nominative case	Strong's #3666
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...saying, "The gods have been made like men,..."

They said that the gods have become like men right before them.

Obviously, someone would have, at some point in time, translate all of this for Paul and Barnabas. They will need to know what is taking place.

Acts 14:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person plural, aorist active indicative	Strong's #2597
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...[and they have] come down [to be] face to face with us.”

The people believed that their gods from the heavens had come down to be right there with them.

The gods that they will reference are mythological god from Greek mythology.

Acts 14:11 *Having seen Paul do [this healing], the crowds lifted up their voices in the Lycaonian (language), saying, “The gods have been made like men, [and they have] come down [to be] face to face with us.”* (Kukis mostly literal translation)

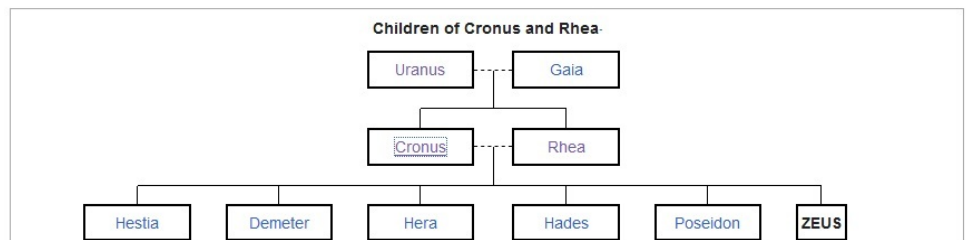
Acts 14:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	3 rd person plural, imperfect active indicative	Strong’s #2564
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i> ; sometimes used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong’s #5037
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
Barnabas (Βαρνάβας) [pronounced bar-NAB-as]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, accusative case	Strong’s #921
Zeús (Ζεύς) [pronounced dzyooce]	<i>father of helps</i> ; transliterated, <i>Zeus, Jupiter (from the Latin)</i>	masculine singular proper noun; a person, accusative case	Strong’s #2203

Thayer: Zeus [is] the national god of the Greeks and corresponds to the Roman Jupiter.

Translation: They called Barnabas Zeus,...

The people began to call Barnabas Zeus, who is their primary god; their chief god. Zeus is a Greek name; the Latin name is Jupiter.

The Children of Uranus and Gaia (a chart); from [Wikipedia](#); accessed October 25, 2023.



Zeus is the god of the sky, lightning, thunder, law, and order. His grandparents were Uranus and Gaia (the heavens and the earth); and his parents were Cronus and Rhea (time²² and matter); the parents having six sons where Zeus is the sixth. Do you see any interesting parallels there?

²² Even though Cronus is not the same as chronos; Cronus is also known as old father time.

If you read any of the mythology, it is filled with violence and bloodshed. Genesis 6:5 [The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.](#) (ESV)

Acts 14:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
Hermēs (Ἑρμῆς) [pronounced <i>her-MACE</i>]	<i>herald of the gods; transliterated, Hermes, Mercury (from the Latin)</i>	masculine singular proper noun; a person; accusative case	Strong's #2060

Thayer: *Hermes [is] a Greek deity called by the Romans Mercurius (Mercury).*

Translation: ...and Paul [they called] *Hermes*,...

They called Paul *Hermes*. My memory is, he is the god of speech and war? *Hermes* is the Greek name; *Mercury* is the Latin equivalent.

Paul was always talking; but Barnabas seemed to be in charge.

Acts 14:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidē (ἐπειδή) [pronounced <i>ep-ih-DAY</i>]	<i>when [now], since [now]; after that; because, whereas, since, seeing that, forasmuch as</i>	a conjunction of time or cause	Strong's #1894
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 14:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2233
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056

Translation: ...because he was the one preeminent with words.

Paul was called *Hermes* because he was the one doing all of the talking.

Acts 14:12 **They called Barnabas Zeus, and Paul [they called] Hermes, because he was the one preeminent with words.** (Kukis mostly literal translation)

The people believed that their gods had actually come down from heaven, and that they were right here in front of them.

Acts 14:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ό) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 14:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Zeús (Ζεός) [pronounced <i>dzyooce</i>]	<i>father of helps; transliterated, Zeus, Jupiter (from the Latin)</i>	masculine singular proper noun; a person, accusative case	Strong's #2203
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ὄν/ουσα/ον (ὄν/οῦσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
pro (πρό) [pronounced <i>proh</i>]	<i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

Translation: Then the priest of Zeus [from the temple] before the city,...

The priest joined in with the crowd. He came out as well.

This is quite a contrast from the religious Jews, who wanted to kill Paul and Barnabas. These heathen religious types wanted to celebrate Paul and Barnabas.

Acts 14:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauroi (ταῦροι) [pronounced <i>TOW-roy</i>]	<i>bulls, bullocks, oxen</i>	masculine plural noun, accusative case	Strong's #5022
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
stémματα (στέμματα) [pronounced <i>STEHM-maht-ah</i>]	<i>wreaths, garlands</i>	neuter plural noun, accusative case	Strong's #4725

Acts 14:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πυλῶνες (πυλώνες) [pronounced <i>POO-LONE-ehs</i>]	<i>gates [into a city, into a building], doorways [of a building or city]; by implication, a portals or vestibules</i>	masculine plural noun, accusative case	Strong's #4440
phérō (φέρω) [pronounced <i>FEH-row</i>]	<i>bearing, carrying, bringing; being driven (to, towards), enduring, going on, laying (down), leading; passive, being carried, being borne</i>	masculine singular aorist active participle; nominative case	Strong's #5342

Translation: ...was bringing bulls and wreaths to the gates [of the city].

The priest brought out some bulls and two wreaths. This was to celebrate and honor these two men with animal sacrifices and honorable headwear.

This would have been a bit much for Paul and Barnabas.

Acts 14:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ochloi (ὄχλοι) [pronounced <i>OKH-loi</i>]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3793
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, imperfect active indicative	Strong's #2309

Acts 14:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thuô (θύω) [pronounced THOO-oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	present active infinitive	Strong's #2380

Translation: He, along with the crowds, desired to offer sacrifices [to Paul and Barnabas].

The priest and all of the people wanted to offer up sacrifices to Paul and Barnabas. This was a great celebration.

A great many people would have reveled in such attention. Paul and Barnabas did not.

Acts 14:13 Then the priest of Zeus [from the temple] before the city, was bringing bulls and wreaths to the gates [of the city]. He, along with the crowds, desired to offer sacrifices [to Paul and Barnabas]. (Kukis mostly literal translation)

Acts 14:11–13 Having seen Paul do [this healing], the crowds lifted up their voices in the Lycaonian (language), saying, “The gods have been made like men, [and they have] come down [to be] face to face with us.” They called Barnabas *Zeus*, and Paul [they called] *Hermes*, because he was the one preeminent with words. Then the priest of Zeus [from the temple] before the city, was bringing bulls and wreaths to the gates [of the city]. He, along with the crowds, desired to offer sacrifices [to Paul and Barnabas]. (Kukis mostly literal translation)

Acts 14:11–13 After seeing Paul heal this lame man, the crowd of people there lifted up their voices, speaking Lycaonian, saying, “Our gods have become men and they have come down to be right here with us.” They kept calling Barnabas *Zeus* and Paul they called *Hermes*, as he was the one who did the most talking. Even the priest of Zeus came out of his temple, which was at the entrance of the city, and he was bringing bulls and wreaths to where Paul and Barnabas were. He, along with the people there, wanted to offer sacrifices to Paul and Barnabas and to honor them. (Kukis paraphrase)

Obviously, the reception that Paul and Barnabas received here in Lystra was so much different than how the Jews received them. The religious Jews saw Paul and Barnabas as a threat to them. These gentiles saw Paul and Barnabas as actually being the gods whom they worshiped.

Although I originally wanted to break this up into vv. 14–15 and 16–17, too many translators below continued v. 15 into v. 16. So it was just easier to put all of these verses together.

But hearing, the Apostles, Barnabas and Paul, tearing apart the garments of theirs, rushed into the crowd, crying out and saying, “Men, why these things you keep on doing? And we, with the same natures we keep on being to you [all]. Men, announcing good news to you [all], from the things of the vanities to turn back to God, a living [One], Who made the sky and the earth, and the sea, and all the (things) in them. Who in the passing by generations permitted all the gentiles to go by the ways of them, and yet, not without witness to him He pardoned, doing good from heaven to you [all], rains he was giving, and seasons, fruitful, having filled up of food and gladness the hearts of you.”

Acts
14:14–17

Having heard, Barnabas and Paul, the Apostles, were tearing their clothing, [as] they rushed out into the crowd, crying out and saying, “Men, why do you keep on doing these things? We keep on having the same natures as you [all]. [We are] men, announcing the good news to you [all], [calling for you to turn away] from the emptiness [and] to turn back to the Living God, Who made the sky and the earth and the seas and all of the things in them. [This is the God] Who, in past generations, allowed all of the gentiles to travel by their ways, and yet, not without a witness, He forgave him. From heaven, He was doing good to you [all]. He was giving rains and fruitful seasons, filling up your hearts with food and happiness.”

Barnabas and Paul, the Apostles, heard what was happening. They rushed out into the crowd, tearing their clothes and crying aloud. They said, “Men, who are you doing these things? We are people, just like you, with the exact same fallen nature. We are simply men who are here to announce the good news of Jesus Christ to you. We call upon you to turn away from your empty manner of life and to turn toward the Living God, Who made the earth and the sky and the seas and all that is in them. This is the same God, Who, in past generations, permitted you gentiles to do your own thing. However, you were not without a witness by which He forgave some of you. From heaven, He continued to do good to you, giving you both rains and fruitful seasons, filling up your hearts with food and with happiness.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But hearing, the Apostles, Barnabas and Paul, tearing apart the garments of theirs, rushed into the crowd, crying out and saying, “Men, why these things you keep on doing? And we, with the same natures we keep on being to you [all]. Men, announcing good news to you [all], from the things of the vanities to turn back to God, a living [One], Who made the sky and the earth, and the sea, and all the (things) in them. Who in the passing by generations permitted all the gentiles to go by the ways of them, and yet, not without witness to him He pardoned, doing good from heaven to you [all], rains he was giving, and seasons, fruitful, having filled up of food and gladness the hearts of you.”
- Complete Apostles Bible But when the apostles, Barnabas and Paul, heard this, they tore their garments and rushed in to the crowd, crying out and saying, "Men! Why are you doing these things? We men are of the same nature as you, preaching the gospel to you, that you must turn from these useless things to turn to the living God, who made the heaven, and the earth, and the sea, and all the things in them, who in the generations having gone by permitted all the Gentiles to walk in their ways. And yet He did not leave Himself without witness, in that He did good, giving to you rains from heaven and fruitbearing seasons, filling our hearts with food and gladness."
- Douay-Rheims 1899 (Amer.) Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

Holy Aramaic Scriptures	<p>And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made the heaven and the earth and the sea and all things that are in them: Who in times past, suffered all nations to walk in their own ways. Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful Seasons, filling our hearts with food and gladness.</p> <p>But, Bar-Naba {Barnabas} and Paulus {Paul}, when they had heard it, they tore their garments, and they leaped up, going out unto the crowd, and were crying out, and they said, "Men! What are you doing? We also are sons of men! We have feelings like you do. We who are Declaring unto you, that from these vanities you should turn towards The Living Alaha {God}; He who made the Heavens and the Earth, and the seas, and all which are in them.</p> <p>That One who in former generations had allowed for all the Amme {the Peoples} that they should go in the way of their own souls, while not leaving His Soul without testimony, inasmuch as He is performing good for them from the Heavens, and is sending down rain for them, and is increasing fruits in their seasons, and is filling them with nourishment and pleasantness for their hearts."</p>
James Murdock's Syriac NT	<p>But Barnabas and Paul, when they heard [it], rent their garments, and sprang and went among the throng, and called out, and said: Men, what do ye? We also are frail mortals like yourselves, who preach to you, that ye should turn from these useless things, unto the living God, who made heaven and earth and seas, and whatever is in them. He, in former ages, left all the nations to go in their own ways: although he did not leave himself without testimony, while he did them good from heaven, and sent down the rain, and made the fruits to grow in their seasons, and filled their hearts with food and pleasure.</p>
Original Aramaic NT	<p>BarNaba and Paulus, when they heard, they tore their robes and leaped and went out to them among the mob and were crying out, And they were saying, "Men, what are you doing? We are also men of passions like you, we who preach to you that you should turn from these worthless things to THE LIVING GOD who made The Heavens and The Earth and The Sea and all that is in them, He who in the former ages was allowing all nations to go in their own way, While he did not leave himself without a testimony, as he was giving them precious things from the Heavens and sending rain down to them, multiplying their fruits in their times and was satisfying their hearts with food and gladness."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But when this came to the ears of the Apostles, Paul and Barnabas, they went running out among the people, parting their clothing, and crying out, Good people, why are you doing these things? We are men with the same feelings as you, and we give you the good news so that you may be turned away from these foolish things to the living God, who made the heaven and the earth and the sea and all things in them: Who in the past let all nations go in the ways which seemed good to them. But he was not without witness, because he did good, and gave you rain from heaven and times of fruit, making your hearts full of food and joy.</p>
Bible in Worldwide English	<p>But when the apostles, Barnabas and Paul, heard of it, they tore their clothes and ran in among the people shouting. They said, Why are you people doing this? We are only men like you. You should leave these gods which cannot help you. You</p>

Easy English

should turn to the living God. He made the sky, the earth, the sea, and all that is in them. In the time that is past, God allowed all people to do what they wanted to do. But even then he had some ways to make himself known. He did things that were good. He gave us rain from the sky and good harvests. And he gives you all the food you need and makes you very happy. Surely these things speak for him. Paul and Barnabas heard what the people wanted to do. So they tore their own clothes to show that they were very upset. They ran into the middle of the crowd, and they shouted, 'Stop! You people should not do this. We are only men like you. We are not gods. We came here to tell you some good news about the great God. You must stop worshipping these gods who are really nothing. Instead worship the God who lives. He made the sky, the earth and the sea. He also made everything that is in them.

In past times, God let people everywhere do what they wanted to do. But God has showed everybody very clearly what he is like. He has showed you that he is kind. He causes the rain to fall from the sky. He causes the plants to give you food at the right time each year. He gives you plenty of food to eat. In these ways he makes you very happy.'

Easy-to-Read Version—2008

But when the apostles, Barnabas and Paul, understood what the people were doing, they tore their own clothes. Then they ran in among the people and shouted to them:

"Men, why are you doing this? We are not gods. We are human just like you. We came to tell you the Good News. We are telling you to turn away from these worthless things. Turn to the true living God, the one who made the sky, the earth, the sea, and everything that is in them.

"In the past God let all the nations do what they wanted. But God was always there doing the good things that prove he is real. He gives you rain from heaven and good harvests at the right times. He gives you plenty of food and fills your hearts with joy."

Good News Bible (TEV)

When Barnabas and Paul heard what they were about to do, they tore their clothes and ran into the middle of the crowd, shouting,

"Why are you doing this? We ourselves are only human beings like you! We are here to announce the Good News, to turn you away from these worthless things to the living God, who made heaven, earth, sea, and all that is in them. In the past he allowed all people to go their own way. But he has always given evidence of his existence by the good things he does: he gives you rain from heaven and crops at the right times; he gives you food and fills your hearts with happiness."

J. B. Phillips

But when the apostles, Barnabas and Paul, heard of their intention they tore their clothes and rushed into the crowd, crying at the top of their voices, "Men, men, why are you doing these things? We are only human beings with feelings just like yours! We are here to tell you good news—that you should turn from these meaningless things to the living God! He is the one who made heaven and earth, the sea and all that is in them. In generations gone by he allowed all nations to go on in their own ways—not that he left men without evidence of himself. For he has shown kindnesses to you; he has sent you rain from heaven and fruitful seasons, giving you food and happiness to your hearts' content."

The Message

When Barnabas and Paul finally realized what was going on, they stopped them. Waving their arms, they interrupted the parade, calling out, "What do you think you're doing! We're not gods! We are men just like you, and we're here to bring you the Message, to persuade you to abandon these silly god-superstitions and embrace God himself, the living God. We don't make God; he makes us, and all of this—sky, earth, sea, and everything in them.

"In the generations before us, God let all the different nations go their own way. But even then he didn't leave them without a clue, for he made a good creation, poured

down rain and gave bumper crops. When your bellies were full and your hearts happy, there was evidence of good beyond your doing.”

NIRV But the apostles Barnabas and Paul heard about this. So they tore their clothes. They rushed out into the crowd. They shouted, “Friends, why are you doing this? We are only human, just like you. We are bringing you good news. Turn away from these worthless things. Turn to the living God. He is the one who made the heavens and the earth and the sea. He made everything in them. In the past, he let all nations go their own way. But he has given proof of what he is like. He has shown kindness by giving you rain from heaven. He gives you crops in their seasons. He provides you with plenty of food. He fills your hearts with joy.”

New Life Version When Paul and Barnabas heard this, they ran among the people. They tore their clothes and cried out, “Why are you doing this? We are only men with feelings like yours. We preach the Good News that you should turn from these empty things to the living God. He made the heavens and the earth and the sea and everything in them. Long ago He allowed all people to live the way they wanted to. Even then God did not leave you without something to see of Him. He did good. He gave you rain from heaven and much food. He made you happy.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible When the two men heard what was going on, they ripped their clothes, [7] ran deep into the crowd, and started yelling. “People! What do you think you’re doing? We’re humans like you! We have the same limitations you have! We came here to tell you the good news that you don’t have to fool around with worthless stuff like this. We’re here to tell you about the God who is actually alive. He’s the one who made heaven, earth, and sea—and everything in them. In years gone by, he let nations do whatever they wanted. But he didn’t hide from them. People could see evidence of him in the rain he sent from heaven and in the bumper crops that filled their bellies with food and their hearts with joy.”

⁷14:14Ripping clothes was a way of expressing anger—a bit like putting a fist through drywall in the living room when you found out your spouse traded in your beloved Prius for a Hummer, or vice versa.

Contemporary English V. When the two apostles found out about this, they tore their clothes in horror and ran to the crowd, shouting: Why are you doing this? We are humans just like you. Please give up all this foolishness. Turn to the living God, who made the sky, the earth, the sea, and everything in them. In times past, God let each nation go its own way. But he showed that he was there by the good things he did. God sends rain from heaven and makes your crops grow. He gives food to you and makes your hearts glad.

**New Berkeley Version
New Living Translation**

But when the apostles Barnabas and Paul heard what was happening, they tore their clothing in dismay and ran out among the people, shouting, “Friends, [*Greek Men.*] why are you doing this? We are merely human beings—just like you! We have come to bring you the Good News that you should turn from these worthless things and turn to the living God, who made heaven and earth, the sea, and everything in them. In the past he permitted all the nations to go their own ways, but he never left them without evidence of himself and his goodness. For instance, he sends you rain and good crops and gives you food and joyful hearts.”

The Passion Translation

When the apostles understood what was happening, they were mortified and tore their clothes as a sign of dismay. They rushed into the crowd and shouted, “People, what are you doing? We’re only weak human beings like everyone else. This is why we’ve come to tell you the good news, so that you would turn away from these worthless myths and turn to the living God. He is the Creator of all things: the earth, the heavens, the sea, and everything they contain. In previous generations

he allowed the nations to pursue their own ways, yet he has never left himself without clear evidence of his goodness. For he blesses us with rain from heaven and seasons of fruitful harvests, and he nourishes us with food to meet our needs. He satisfies our lives, and euphoria fills our hearts.”

Plain English Version

But somebody told Paul and Barnabas what those people wanted to do, and then Paul and Barnabas tore their clothes to show them they were upset, and they ran into the crowd of people, and they shouted, “What are you doing? Why are you doing this? Don’t do it. We are just men, like you. We are telling you good news, and we are saying that you have to stop showing respect to things that are not the true God. You have to turn around and follow the God that is alive. He made the sky, and the earth, and the sea, and everything in them. He let the people in every country go their own way, up until now, but he still shows them that he is the only real God. He always did good things for them, and he does good things for you too. He gives you rain, and he makes your food grow, so that you can be happy.”

UnfoldingWord Simplified T.

But when the apostles, Barnabas and Paul, heard about that, they were very upset, so they tore their own clothes. They rushed among the people, shouting, “Men, you must not kill those bulls to worship us! We are not gods! We are just human beings with the same feelings as you! We have come to tell you some good news! We have come to tell you about the God who is all-powerful. He wants you to stop worshiping other gods, because they cannot help you. This true God made the heavens, the earth, the oceans, and everything in them. In the past, all of you non-Jewish people worshiped whatever gods that you wanted to. God let you worship them, because you did not know him. But he has shown us that he acts kindly toward us. He is the one who causes it to rain and causes crops to grow. He is the one who gives you plenty of food, and fills your hearts with joy.”

William's New Testament

But the apostles, Barnabas and Paul, when they heard it, tore their clothes and rushed into the crowd, and shouted, “Men, why are you doing this? We are merely men with natures like your own, who are telling you the good news, so that you may turn from these foolish things to the living God, who made heaven and earth and sea and all that they contain. In ages past He let all the heathen go on in their own ways; though He did not fail to furnish evidences about Himself, in constantly showing His kindness to you, in sending you rain from heaven and fruit-producing seasons, in giving you food and happiness to your heart's content.”

Partially literal and partially paraphrased translations:

American English Bible

Then they started calling BarNabas, ‘Zeus,’ and Paul, ‘Hermes’ (since he was the one who took the lead in speaking), and the city’s Priest of Zeus brought bulls and garlands up to the gates so that he and the crowd could offer sacrifices [to them]. However, when the Apostles BarNabas and Paul heard this, they tore their clothes and jumped into the crowd, shouting and asking:

‘Why are you doing this?’

‘We’re just humans who have the same problems as you; and the reason why we’re here preaching the good news to you is to turn you away from this foolishness and towards the living God who made the skies, the lands, the seas, and everything in them!’

‘For although He’s allowed the gentiles to go their own way for generations, He didn’t leave Himself without witnesses. ‘And He did good things for you by giving you rain from the sky and good harvests, and He filled your hearts with food and happiness!’ V. 12 is included for context.

Beck’s American Translation .
Breakthrough Version

But when the missionaries, Barnabas and Paul, heard it, after ripping apart their robes, they leaped into the crowd, yelling and saying, “Men, why are you doing

these *things*? We also are people suffering like you, sharing good news with you to be turning back away from these futile *gods* up to *the* living God who made the sky, the earth, the sea, and all the *things* in them, who, in the generations that have gone by, allowed all the nations to be traveling their *own* ways. And yet He did not leave you without a witness of Him, doing good, giving you rains from the sky and times of fruitfulness, filling your hearts up with a meal and celebration."

Len Gane Paraphrase

When the apostles Barnabas and Paul heard this, they tore their clothes and ran among the people, shouting, "Sirs, why are you doing these things? We also are men with the same human nature as you. We preach to you that you should turn from these empty idols and [turn] to the living God who made heaven, earth, sea, and everything in them. In former times he left all nations alone to live in their own ways.

"Nevertheless, he did not leave himself without witness, in that he did good and gave us rain from heaven and bountiful harvests filling our hearts with food and joy."

A. Campbell's Living Oracles

But the Apostles, Barnabas and Paul, hearing of it, rent their mantles, and ran in among the multitude, crying out, and saying, Men, why do you these things? We are your fellow-mortals, and are declaring the glad tidings to you, that you may turn from these vanities to the living God; who made the heaven, and the earth, and the sea, and all living things which are in them: who, in former generations, permitted all the nations to walk in their own ways; though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

New Advent (Knox) Bible

The apostles tore their garments when they heard of it; and both Barnabas and Paul ran out among the multitude, crying aloud: Sirs, why are you doing all this? We too are mortal men like yourselves; the whole burden of our preaching is that you must turn away from follies like this to the worship of the living God, who made sky and earth and sea and all that is in them. In the ages that are past, he has allowed Gentile folk everywhere to follow their own devices; yet even so he has not left us without some proof of what he is; it is his bounty that grants us rain from heaven, and the seasons which give birth to our crops, so that we have nourishment and comfort to our heart's desire.

NT for Everyone

But when the apostles, Paul and Barnabas, heard of it, they tore their clothes and rushed into the crowd.

"Men, men," they shouted, "what on earth are you doing? We are just ordinary humans, with the same nature as you, and we are bringing you the wonderful message that you should turn away from these foolish things to the living God, the one who made heaven and earth and the sea and everything in them. In earlier generations he allowed all the nations to go their own ways, but even then he didn't leave himself without witness. He has done you good, giving you rain from heaven and times of fruitfulness, filling your bodies with food and your hearts with gladness."

20th Century New Testament

But, when the Apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd. "Friends, why are you doing this?" they shouted. "We are only men like yourselves, and we have come with the Good News that you should turn away from these follies to a living God, 'who made the heavens, the earth, the sea, and everything that is in them.'" In bygone times he permitted all the nations to go their own ways. Yet he has not failed to give you, in the good he does, some revelation of himself--sending you from heaven rain and fruitful seasons, and gladdening your hearts with plenty and good cheer."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

When the apostles, Barnabas and Paul, heard it, however, they tore their cloaks, and rushed out among the crowd,

shouting and exclaiming, "Men, why do you this? We are only men like yourselves, declaring to you the good news, to turn away from these follies to a Living God, WHO CREATED THE HEAVEN, THE EARTH, AND THE SEA, AND ALL THAT IS IN THEM;³

Who, in former generations, allowed all the heathen to follow their own ways. Although He left not Himself without evidence, doing good, showering heavenly rain upon you, and fruitful seasons, filling your hearts with food and gladness."

3. Psa 146:6

Free Bible Version

But when the apostles Barnabas and Paul learned what was happening, they tore their clothes*, and rushed into the crowds, shouting out, "People, what are you doing? We are human beings with the same kind of nature as you. We came to bring you good news, so you could turn from these pointless things to a God who is truly alive. He is the one who made heaven, earth, and sea, and everything in them. In past times he allowed all the nations to follow their own ways. Even so he still provided evidence of himself by doing good, sending you rain from heaven and crops in their seasons, providing all the food you need, and filling your hearts with happiness."

God's Truth (Tyndale)

But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying and saying: sirs, why do you this? We are mortal men like unto you, and preach unto you, that you should turn from these vanities unto the living God, which made heaven and earth and the sea and all that in them is: the which in times past suffered (allowed) all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he showed his benefits, in giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

International Standard V

But when the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting, "Men, why are you doing this? We are merely human beings with natures like yours. We are telling you the good news so you'll turn from these worthless things to the living God, who made heaven and earth, the sea, and everything in them. [Ex. 20:11; Psa 146:6] In past generations he allowed all the nations to go their own ways, yet he has not abandoned his witness: he continues to do good, to give you rain from heaven, to give you [The Gk. lacks to give you] fruitful seasons, and to fill you with food and your hearts with joy."

Riverside New Testament

But when the apostles Barnabas and Paul heard of it, they rent their garments and sprang into the crowd, crying out, "Men, why are you doing this? We too are men with the same weaknesses that you have. We are bringing you the good news that you are to turn from these foolish things to the living God, who made the heavens and the earth and the sea and all things that are in them. In past generations he permitted all the nations to go their own ways, though he did not leave himself without evidence, for he did you good and gave rains from heaven and fruitful seasons, filling your hearts with food and gladness."

Leicester A. Sawyer's NT

But the apostles Barnabas and Paul hearing of it, rending their clothes ran among the multitude, crying and saying, Men, why do you do these things? We are also men subject to like sufferings with you, preaching that you should turn from these vain [services] to the living God, who made heaven and earth, and the sea, and all things in them, who in past generations permitted all nations to walk in their own ways; although indeed he left not himself without a witness, doing good, giving rains from heaven and fruitful seasons, filling our hearts with food and gladness.

UnfoldingWord Literal Text

But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the crowd, crying out and saying, "Men, why are you doing these things? We also are human beings with the same feelings as you. We proclaim the gospel to you, that you should turn from these useless things to a living God, who made the heavens, and the earth, and the sea, and everything that is in them. In the past ages, he allowed all the nations to walk in their own ways. But

Urim-Thummim Version	<p>still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and fruitful seasons, filling your hearts with food and gladness." But when the Apostles, Barnabas and Paul heard of it, they tore their clothes, and ran in among the people crying out.</p> <p>And saying, sirs, why are you doing these things? We are also men of like passions with you and bring the Good News to you that you should turn from these useless things to the living Elohim that made the cosmos, earth and the sea, and all things that are in it:</p> <p>Who in times past allowed all nations to walk in their own ways.</p> <p>Nevertheless he left not himself without a witness, in that he did good and gave us rain from the skies in their fruitful seasons, filling our hearts with food and gladness.</p>
Weymouth New Testament	<p>But the Apostles, Barnabas and Paul, heard of it; and tearing their clothes they rushed out into the middle of the crowd, exclaiming, "Sirs, why are you doing all this? We also are but men, with natures kindred to your own; and we bring you the Good News that you are to turn from these unreal things, to worship the ever-living God, the Creator of earth and sky and sea and of everything that is in them. In times gone by He allowed all the nations to go their own ways; and yet by His beneficence He has not left His existence unattested--His beneficence, I mean, in sending you rain from Heaven and fruitful seasons, satisfying your hearts with food and joyfulness."</p>
Worsley's New Testament	<p>But the apostles Barnabas and Paul, when they heard of it, rent their clothes, and ran in among the people, crying out, and saying, "Sirs, why do ye these things? we also are men subject to the like infirmities with you, and we preach the gospel unto you, that ye may turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things therein, who in generations past suffered all the nations to walk in their own ways: though He left not Himself without witness; for He did us good, in giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>When Barnabas and Paul heard this, they tore their garments to show their indignation and rushed into the crowd, shouting, "Friends, why are you doing this? We are human beings with the same weakness you have and we are now telling you to turn away from these useless things to the living God who made the heavens, the earth, the sea and all that is in them. In past generations he allowed each nation to go its own way, though he never stopped making himself known; for he is continually doing good, giving you rain from heaven and fruitful seasons, providing you with food and filling your hearts with gladness."</p> <p>Mt 26:65 1Thes 1:9; 20:11 17:27 Jer 5:24</p>
The Heritage Bible	<p>And the apostles Barnabas and Paul hearing this, having torn their clothes, rushed into the multitude, screaming out,</p> <p>And saying, Men, why are you doing these things? We also are men of like feelings as you, announcing the good news to you to turn from these empty things to the living God, who made the heaven, and the earth, and the sea, and all things in them,</p> <p>Who in generations gone by let all races go in their own ways.</p> <p>And yet he absolutely did not leave himself without witness, doing good, giving us rain from heaven, and fruit-bearing seasons, filling our hearts with nourishment and joyfulness.</p>

New American Bible (2011) The apostles Barnabas and Paul tore their garments* when they heard this and rushed out into the crowd, shouting, * “Men, why are you doing this? We are of the same nature as you, human beings. We proclaim to you good news that you should turn from these idols to the living God, ‘who made heaven and earth and sea and all that is in them.’^d In past generations he allowed all Gentiles to go their own ways;^e yet, in bestowing his goodness, he did not leave himself without witness, for he gave you rains from heaven and fruitful seasons, and filled you with nourishment and gladness for your hearts.”^f

* [14:14] Tore their garments: a gesture of protest.

* [14:15–17] This is the first speech of Paul to Gentiles recorded by Luke in Acts (cf. Acts 17:22–31). Rather than showing how Christianity is the logical outgrowth of Judaism, as he does in speeches before Jews, Luke says that God excuses past Gentile ignorance and then presents a natural theology arguing for the recognition of God’s existence and presence through his activity in natural phenomena.

d. [14:15] 3:12; 10:26; Ex 20:11; Ps 146:6.

e. [14:16] 17:30.

f. [14:17] Wis 13:1.

New Catholic Bible

However, when the apostles Barnabas and Paul learned about this, they tore their clothes^[e] and rushed into the crowd, shouting, “Men, why are you doing this? We are only human beings, just like you. We proclaim to you the good news so that you may turn from these idols to the living God who made heaven and earth and the sea and all that is in them.

“In the past, God allowed all the Gentiles to go their own way. However, even then he did not leave you without a witness in doing good, for he sends you rain from heaven and crops in their seasons, and he provides you with food and fills your hearts with joy.”

[e] *Tore their clothes*: an expression of horror and revulsion at someone’s blasphemy (see Mt 26:65).

New Jerusalem Bible

When the apostles Barnabas and Paul heard what was happening they tore their clothes, and rushed into the crowd, shouting, ‘Friends, what do you think you are doing? We are only human beings, mortal like yourselves. We have come with good news to make you turn from these empty idols to the living God who made sky and earth and the sea and all that these hold. In the past he allowed all the nations to go their own way; but even then he did not leave you without evidence of himself in the good things he does for you: he sends you rain from heaven and seasons of fruitfulness; he fills you with food and your hearts with merriment.’

Revised English Bible–1989

But when the apostles Barnabas and Paul heard of it, they tore their clothes and rushed into the crowd shouting, “Men, why are you doing this? We are human beings, just like you. The good news we bring tells you to turn from these follies to the living God, who made heaven and earth and sea and everything in them. In past ages he has allowed all nations to go their own way; and yet he has not left you without some clue to his nature, in the benefits he bestows: he sends you rain from heaven and the crops in their seasons, and gives you food in plenty and keeps you in good heart.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the emissaries Bar-Nabba and Sha’ul heard of it, they tore their clothes and ran into the crowd, shouting, “Men! Why are you doing this? We’re just men, human like you! We are announcing Good News to you — turn from these worthless things to the living **God who made heaven and earth and the sea and everything in them!** [Psalm 146:6] In times past, he allowed all peoples to walk in their own ways; yet he did not leave himself without evidence of his nature; because he does

Hebraic Roots Bible	<p>good things, giving you rain from heaven and crops in their seasons, filling you with food and your hearts with happiness!"</p> <p>But Paul and Barnabas, the apostles, hearing, tearing their garments, they sprang into the crowd, crying out, and saying, Men, why do you do these things? We are also sons of men, passionate like yourselves who are preaching to you that you should turn from these useless things towards the living Elohim who made the heavens and the earth and the seas and all that there is in them. Who in the generations which have passed allowed all the nations to go in their own ways, while He did not allow Himself without a testimony in that He did much for them. And He caused rain to descend from heaven. And He caused fruit to grow in their seasons. And He filled their hearts with cheer and gladness.</p>
Holy New Covenant Trans.	<p>But when the delegates, Barnabas and Paul, understood what the people were doing, they ripped their own clothes. Then they ran in among the crowd and shouted to them, "Men, why are you doing these thing? We are not gods! We have the same feelings you have! We came to tell you the Good News. We are telling you to turn away from these worthless things. Turn to the true living God. He is the One who made the land, the sea, the sky, and everything which is in them. In the past, God let all the nations do what they wanted. But God did things to prove that He is real: He does good things for you. He gives you rain from the sky and good harvests at the right times. He gives you plenty of food and fills your hearts with joy."</p>
The Scriptures 2009	<p>And when the emissaries Barnaba and Sha'ul heard this, they tore their garments and ran in among the crowd, crying out and saying, "Men, why are you doing this? We also are men with the same nature as you, bringing to you the Good News: to turn from these worthless matters to the living Elohim, who made the heaven, and the earth, and the sea, and all that is in them, Exodus 20:11, Psalm 146:6. who in past generations allowed all the nations to walk in their own ways,^a though, indeed, He did not leave Himself without witness, doing good – giving us rain from heaven and fruit-bearing seasons, filling our hearts with food and gladness."^b</p>
Tree of Life Version	<p>^aSee Acts 17:30. ^bSee Matt. 5:45.</p> <p>But when the emissaries Barnabas and Paul heard of it, they tore their clothes and rushed out among the crowd, crying out and saying, "Men, why are you doing these things? We too are human, just like you! We proclaim the Good News to you, telling you to turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them. In past generations He allowed all the nations to go their own ways. Yet He did not leave Himself without a witness—He did good by giving you rain from heaven and fruitful seasons, filling your hearts with joy and gladness."</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>Hearing but {it} The Delegates Barnabas and Paul Breaking the garments [of] them rush to the crowd Shouting and Saying Men why? these [You*] make and We Same are [to] you* Men Announcing you* from these the [ones] worthless to return to god living Who makes the heaven and the earth and the sea and all the [things] in them Who in the having passed generations allows all the nations to go [in] the ways [of] them although not unwitnessed him [He] releases Working (Good) downward [to] you* rains Giving and times fruitful Filling [of] food and [of] satisfaction the hearts [of] you*...</p>
Alpha & Omega Bible	<p>BUT WHEN THE APOSTLES BARNABAS AND PAULOS (<i>Paul</i>) HEARD OF IT, THEY TORE THEIR ROBES AND RUSHED OUT INTO THE CROWD, CRYING OUT 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</p>

THEOS (*The Alpha & Omega*), WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. †(Exo_20:11, Psa_146:6)

"IN THE GENERATIONS GONE BY HE PERMITTED ALL THE NATIONS TO GO THEIR OWN WAYS;

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."

Awful Scroll Bible

But the sent-out ones, Barnabas and Paul hearing, rending-throughout their garments, leap-towards into the multitude, crying aloud

and confirming, "Men, why do yous these-same things? We also are men of like-affections as yous, heralding-the-Good-Tidings, for yous to turn-back-by from these-same useless things, to the living God, who makes the expanse and the land and the sea, and everything from-within them,

(")who from-within generations having departed-from, allows all the nations to proceed in their own ways,

(")indeed surely-even-that, He lets not Himself alone without witness, effecting-good to us, granting to us rains from the expanse and fruit in due seasons, being from-within-plentiful, to the sensibility of our hearts with nourishment, and reasoning-it-to-be-good."

Concordant Literal Version

Now, on hearing this, the apostles Barnabas and Paul, tearing their garments, spring out into the throng, crying"

and saying, "Men! Why are you doing these things? We also are men, of like emotions as you, bringing the evangel to you to turn you back from these vain things to the living God, Who makes heaven and the earth and the sea and all that is in them,

Who, in bygone generations, leaves all the nations to go their ways, although He leaves Himself not without the testimony of good acts, giving showers from heaven and fruitbearing seasons, filling our hearts with nourishment and gladness."

exeGesés companion Bible

...and the apostles Bar Nabi and Paulos hear, and they rip their garments and leap at the multitude, crying out,

and wording,

Men, why do these?

We also are humans of like passions with you, and evangelize to you

to turn from these vanities to the living Elohim who made the heavens and earth and the sea and all therein:

who in departed generations, allowed all goyim to walk in their own ways: though he left not himself unwitnessed, in that he did good;

and gave us rain from the heavens and fruitful seasons;

filling our hearts with nourishment and rejoicing.

Orthodox Jewish Bible

But having heard this, the Moshiaich's Shlichim Bar-Nabba and Rav Sha'ul tore their kaftans and rushed out into the crowd, crying out,

"Anashim, why are you doing these things? We also are of the same nature as you, mere men, preaching to you to turn in teshuva from these worthless things to the Elohim Chayyim who made HASHOMAYIM V'ES HAARETZ V'ES HAYAM and all the things in them; [1Sm 12:21; Gn 1:1; Ps 146:6; Ex 20:11]

"In the dorot having passed, Hashem allowed all the Goyim to go their own way. [Ps 81:12; Mic 4:5]

"And yet Hashem did not leave himself without an eidus (witness) in doing hatovim to you, giving geshem from Shomayim and seasons of bearing p'ri, filling you with okhel and your levavot with simcha." [Dt 11:14; Job 5:10; Ps 65:10; 4:7; 147:20]

Rotherham's Emphasized B. But the apostles Barnabas and Paul, [hearing] of it, rending asunder their own [Or (WH): "their m."] mantles, sprang forward amidst the multitude, crying aloud, and saying—

Men! why [these things] are ye doing?

[[We also]] [of like nature with you] are [[men]], bringing you the good news, that [[from these' vain things]] ye should be turning unto a living God:—

Who made heaven and the earth and the sea and all things therein;
[Exodus xx. 11; Ps. cxlvi. 6.]

Who [in the bygone' generations] suffered all' the nations to be going on in their own ways,—

Although [not without witness] he left himself, [[doing good]],

[[From heaven]] [upon you] giving [rain] and fruitful seasons,

Filling [with food and gladness] your hearts

Expanded/Embellished Bibles:

The Amplified Bible

But when the apostles Barnabas and Paul heard about it, they ^[d]tore their robes and rushed out into the crowd, shouting, "Men, why are you doing these things? We too are only men of the same nature as you, bringing the good news to you, so that you turn from these useless and meaningless things to the living God, who made the heaven and the earth and the sea and everything that is in them. In generations past He permitted all the nations to go their own ways; yet He did not leave Himself without some witness [as evidence of Himself], in that He kept constantly doing good things and showing you kindness, and giving you rains from heaven and productive seasons, filling your hearts with food and happiness."

[d] This was the customary Jewish response to blasphemy, which in this case was appropriate because the apostles were wrongly being identified as gods.

An Understandable Version

But when the apostles Barnabas and Paul heard about what they were trying to do [to them], they tore their clothes [i.e., as an expression of frustration] and rushed over to the crowd and shouted, "Gentlemen, why are you doing these things? [Do you not know that] we are also human beings with the same kind of feelings that you have? And we are just bringing you the good news that you should turn away from these useless things [i.e., idol worship] and [turn] to the living God, who created the heavens, the earth, the sea, and everything in them. God allowed all nations to go their own way in past generations, and yet He did not leave them without evidence about Himself. He gave you good [things], brought rain from the sky, [provided] fruitful harvests and filled [your bodies] with food and your hearts with joy."

The Expanded Bible

The priest in the temple of Zeus, which was ·near [or beside; at the entrance of] the city, brought some ·bulls [or oxen] and ·flowers [garlands; wreaths] to the ·gates [temple gates; or city gates; ^Cbut it is doubtful that Lystra had city walls at this time]. He and the people wanted to offer a sacrifice to Paul and Barnabas. But when the apostles, Barnabas and Paul, heard about it, they tore their clothes [^C indicating outrage or sorrow]. They ran in among the people, shouting, "·Friends [^LMen], why are you doing these things? We are only human beings ·like [of the same nature as] you. We are bringing you the ·Good News [Gospel] and are telling you to turn away from these worthless things and turn to the living God. He is the One who made the sky, the earth, the sea, and everything in them [Ex. 20:11; Ps. 146:6]. In the past [^Lgenerations], God let all the nations ·do what they wanted [^Lgo their own way]. Yet he ·proved he is real [^L has not left himself without a witness] by ·showing kindness [doing good], by giving you rain from heaven and crops at the right ·times

Jonathan Mitchell NT

[seasons], by giving you [satisfying/filling you with] food and filling your hearts with joy [Ps. 104:13–15].”

Now upon hearing [of this], the sent-forth men, Barnabas and Paul, leaped forth into the midst of the crowd while at the same time ripping (or: tearing) their outer garments (or: cloaks) in two, crying out loudly, and [both] saying, "Men (= Gentlemen)! Why are you now doing these things? We ourselves are also humans: men with similar experiences and like emotions as you folks! Men presently bringing and progressively declaring the good news to you people: [D adds: the God by what means] [with p45: you are to at once stand away and separate] – to then progressively turn away from these fruitless (vain; purposeless; useless) things (or: practices) and to continue turning [your focus and attention] on a [other MSS: the] living God, Who makes (or: formed; constructs; produced) the heaven and the earth (or: the sky and the land) – as well as all the things within them,

"Who, within the generations having gone by, permitted (let; allowed) all the ethnic groups (nations; non-Jewish multitudes) to continue going in their ways (or: to progressively travel on their paths),

"although He did not leave (or: abandon; neglect; let go from His care and attendance of) Himself without evidence (= proof; or: testimony; or: a witness) by repeatedly doing good works (or: produced benevolent deeds): regularly giving to (or: for) you people rains from heaven (or: [the] sky), and thus fruit-bearing seasons, constantly filling the core of your beings full of food (or: nourishment) and your hearts with gladness and a frame of mind (or: disposition) characterized by ease and well-being in the midst of togetherness."

Syndein/Thieme

Which when the apostles, Barnabas and Paul, having heard {that the Lycaonians though they were gods and were going to give sacrifices to them}, they rent {tore} their clothes, and rushed out of the house among the people, crying out, and saying, "Sirs, why do you these things? We also are men of same nature with you, and preach unto you that you should turn from these vanities {offering sacrifices to Jupiter etc} unto the living {real} God, Who made heaven, and earth, and the sea, and all things that are therein Who {God} in times past permitted all nations to walk in their own ways."

{Note: Paul is stating that the living God who made all heaven and earth (Christ) recognizes and honors the Free Will of Man - always has.}

Nevertheless He {Jesus} left not Himself without witness, in that He performed divine good {good of an intrinsic value} and keeps on giving us rain from heaven, and fruitful seasons, filling our frontal lobes {hearts} with nourishment and gladness.

{Note this is an agricultural society. They would recognize the concept that 'rain' falls on believer and unbeliever alike - the gospel. The 'rain' brings for fruit as does the gospel - only the gospel is for the heart where rain, creating food, is for the stomach.}

Translation for Translators

But when the apostles, Barnabas and Paul, heard about that, *and understood that the people thought that they were gods and wanted to sacrifice the bulls to worship them*, they were very distressed, so they tore their own clothes. They rushed among the people, shouting, "Men, <you must not kill those bulls *to worship us*(dl)!/why are you doing this?> [RHQ] *We are not gods! We are just human beings like you! We have come to tell you some good news! We have come to tell you about the God who is all-powerful. He wants you to stop worshipping other gods, because they cannot help you. This true God made the heaven/sky and the earth and the oceans and everything in it. In the past, all of you non-Jewish people worshipped whatever gods that you wanted to. God let you worship them, because you did not know him. But he has shown us [LIT] that he acts kindly toward us(inc). He is the one who causes it to rain and causes crops to grow. He is the one who gives you plenty of food, and makes you very happy.*"

The Voice

Before they knew it, the priest of Zeus, whose temple was prominent in that city, came to the city gates with oxen and garlands of flowers so the Lycaonians could offer sacrifices in worship to Paul and Barnabas! When they heard of this, Paul and Barnabas were beside themselves with frustration—they ripped their tunics as an expression of disapproval and rushed out into the crowd.

Paul and Barnabas (*shouting*): Friends! No! No! Don't do this! We're just humans like all of you! *We're not here to be worshiped! We're here to bring you good news—good news that you should turn from these worthless forms of worship and instead serve the living God, the God who made the heaven and the earth and the sea and all that they contain.* 16 Through all previous generations, God has allowed all the nations to follow their own customs and religions, 17 but even then God revealed Himself by doing good to you—giving you rain for your crops and fruitful harvests season after season, filling your stomachs with food and your hearts with joy.

Bible Translations with Many Footnotes:

Lexham Bible

But when [*Here “when ” is supplied as a component of the participle (“heard about”) which is understood as temporal] **the apostles Barnabas and Paul heard about it** , [*Here the direct object is supplied from context in the English translation] **they tore their clothing and** [*Here “and ” is supplied because the previous participle (“tore”) has been translated as a finite verb] **rushed out into the crowd, shouting and saying, “Men, why are you doing these things ? We also are men with the same nature as you, proclaiming the good news that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all the things that are in them— who in generations that are past permitted all the nations** [Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context] **to go their own ways. And yet he did not leave himself without witness by** [*Here “by” is supplied as a component of the participle (“doing good”) which is understood as means] **doing good, giving you rain from heaven and fruitful seasons, satisfying you** [*Here the direct object is supplied from context in the English translation] **with food and your hearts with gladness.”**

NET Bible®

But when the apostles⁴² Barnabas and Paul heard about⁴³ it, they tore⁴⁴ their clothes and rushed out⁴⁵ into the crowd, shouting,⁴⁶ “Men, why are you doing these things? We too are men, with human natures⁴⁷ just like you! We are proclaiming the good news to you, so that you should turn⁴⁸ from these worthless⁴⁹ things to the living God, who made the heaven, the earth,⁵⁰ the sea, and everything that is in them. In⁵¹ past⁵² generations he allowed all the nations⁵³ to go their own ways, yet he did not leave himself without a witness by doing good,⁵⁴ by giving you rain from heaven⁵⁵ and fruitful seasons, satisfying you⁵⁶ with food and your hearts with joy.”⁵⁷

^{42sn} The apostles Barnabas and Paul. This is one of only two places where Luke calls Paul an apostle, and the description here is shared with Barnabas. This is a nontechnical use here, referring to a commissioned messenger.

^{43tn} The participle ἀκούσαντες (akousantes) is taken temporally.

^{44tn} Grk “tearing their clothes they rushed out.” The participle διαρρηξαντες (diarrhxantes) has been translated as a finite verb due to requirements of contemporary English style. This action is a Jewish response to blasphemy (m. Sanhedrin 7.5; Jdt 14:16-17).

^{45tn} So BDAG 307 s.v. ἐκπιηδᾶω 1, “rush (lit. ‘leap’) out... εἰς τὸν ὄχλον into the crowd Ac 14:14.”

^{46tn} Grk “shouting and saying.” The participle λέγοντες (legontes, in v. 15) has not been translated because it is redundant.

^{sn} What follows is one of two speeches in Acts to a purely pagan audience (Acts 17 in Athens is the other). So Paul focused on God as Creator, a common link.

⁴⁷tn Grk “with the same kinds of feelings,” L&N 25.32. BDAG 706 s.v. ὁμοιοπαθής translates the phrase “with the same nature τινί as someone.” In the immediate context, the contrast is between human and divine nature, and the point is that Paul and Barnabas are mere mortals, not gods.

⁴⁸tn Grk “in order that you should turn,” with ἐπιστρέφειν (epistrefein) as an infinitive of purpose, but this is somewhat awkward contemporary English. To translate the infinitive construction “proclaim the good news, that you should turn,” which is much smoother English, could give the impression that the infinitive clause is actually the content of the good news, which it is not. The somewhat less formal “to get you to turn” would work, but might convey to some readers manipulateness on the part of the apostles. Thus “proclaim the good news, so that you should turn,” is used, to convey that the purpose of the proclamation of good news is the response by the hearers. The emphasis here is like 1 Thess 1:9-10.

⁴⁹tn Or “useless,” “futile.” The reference is to idols and idolatry, worshiping the creation over the Creator (Rom 1:18-32). See also 1 Kgs 16:2, 13, 26; 2 Kgs 17:15; Jer 2:5; 8:19; 3 Macc 6:11.

⁵⁰tn Grk “and the earth, and the sea,” but καί (kai) has not been translated before “the earth” and “the sea” since contemporary English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁵¹tn Grk “them, who in.” The relative pronoun (“who”) was replaced by the pronoun “he” (“In past generations he”) and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek and the awkwardness of two relative clauses (“who made the heaven” and “who in past generations”) following one another.

⁵²tn On this term see BDAG 780 s.v. παροίχομαι. The word is a NT hapax legomenon.

⁵³tn Or “all the Gentiles” (in Greek the word for “nation” and “Gentile” is the same). The plural here alludes to the variety of false religions in the pagan world.

⁵⁴tn The participle ἀγαθουργῶν (agaourgwn) is regarded as indicating means here, parallel to the following participles διδοῦς (didou) and ἐμπιπλῶν (empiplwn). This is the easiest way to understand the Greek structure. Semantically, the first participle is a general statement, followed by two participles giving specific examples of doing good.

⁵⁵tn Or “from the sky” (the same Greek word means both “heaven” and “sky”).

⁵⁶tn Grk “satisfying [filling] your hearts with food and joy.” This is an idiomatic expression; it strikes the English reader as strange to speak of “filling one’s heart with food.” Thus the additional direct object “you” has been supplied, separating the two expressions somewhat: “satisfying you with food and your hearts with joy.”

⁵⁷sn God’s general sovereignty and gracious care in the creation are the way Paul introduces the theme of the goodness of God. He was trying to establish monotheism here. It is an OT theme (Gen 8:22; Ps 4:7; 145:15-16; 147:8-9; Isa 25:6; Jer 5:24) which also appears in the NT (Luke 12:22-34).

The Spoken English NT

When the apostles Barnabas and Paul heard about it, they tore their robes and rushed out into the crowd. They were shouting,

“Men, why are you doing this? We’re human beings just the same as you! We’re bringing you the good news, so that you’ll turn away from useless idols like these to the Living God-

the God who made heaven,^r earth and sea, and everything in them.^s

In times past,^t God allowed all the nations to go their own ways.

All the same, God has certainly provided proof of being real^u-by doing good things like giving you the rains from heaven, and the harvest seasons. God satisfies your hearts with food and with happiness.”

r. Or “sky.”

s. Exodus 20:11; Psalm 146:6.

t. Lit. "In past generations."

u. Lit. "On the other hand, he has not left himself without witness." The double negative makes the statement stronger.

Wilbur Pickering's New T.

But when the apostles, Barnabas and Paul, heard of it, they tore their clothes and rushed into the crowd, crying out and saying: "Men, why are you doing these things? We also are men with the same nature as you, giving you good news, telling you to turn from these useless things to the living God, who made the heaven and the earth and the sea and all that is in them; who in the former generations allowed all the ethnic nations to walk in their own ways. Nevertheless He did not leave Himself without witness, doing good, giving you rain from heaven and fruitful seasons, filling our hearts with food and gladness."³

(3) Now there you have an extemporaneous speech! It was a totally unexpected situation, and they had no prepared sermon. They emphasize the Creator God.

Literal, almost word-for-word, renderings:

A Faithful Version

But when the apostles, Barnabas and Paul, heard this, they ripped their own garments in disbelief, and rushed into the multitude, shouting out And saying, "Men, why are you doing these things? We also are men, with the same nature as you, and we have been preaching the gospel to you, so that you will turn from these vanities to the living God, Who made heaven and earth, and the sea, and all the things in them; Who in the past generations allowed all peoples to go in their own ways; Though, indeed, He did not leave Himself without witness, in doing good to us from heaven by giving rain and fruitful seasons, filling our hearts with food and gladness."

Analytical-Literal Translation

But the apostles Barnabas and Paul having heard, having torn their robes, rushed into the crowd, crying out and saying, "Men, why are you_p doing these [things]? We also are human, like in every way to you_p, proclaiming the Gospel [in order for] you_p to be turning from these useless [things] to the living God, who made the heaven and the earth and the sea and all the [things] in them, who in the past generations allowed all the nations to be going in their own ways; and yet He did not leave Himself without witness, doing good, giving rains to you_p from heaven and fruitful seasons, satisfying our hearts [fig., inner desires] with food and gladness."

Benjamin Brodie's trans.

But the apostles, Barnabas and Paul, when they heard about this and ripped their clothes, rushed out into the crowd, shouting, And saying: "Men, why are you doing these things? Indeed, we are men with the same nature as you, proclaiming the good news that you should turn from these futile [mataiotes: empty, inanimate] things, to God who is alive, who made the heaven and the earth and the sea and all the things in them, Who in generations which have passed, permitted all the nations to proceed with their lifestyles [pagan way of living]. And yet He did not neglect to leave Himself a witness, in that He conferred benefits [logistical grace blessings] by providing rain from heaven and fruitful seasons to you and attempts to satisfy the mentality of your soul with spiritual nourishment and cheerfulness.

Charles Thomson NT

But the apostles Barnabas and Paul, hearing of this, rent their clothes and ran in among the crowd, crying out and saying, Men, why do ye these things? We are only frail mortals like yourselves, proclaiming to you to turn from these vanities to the living God, who made the heaven and the earth, and the sea, and all the things which are therein; who in the ages past suffered all the nations to walk in their own ways, though at the same time he did not fail to give an evidence of himself, by conferring favours, giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness..

Context Group Version	But when the emissaries, Barnabas and Paul, heard of it, they tore their cloaks, and sprang out among the multitude, crying out and saying, <i>Sirs, why do you (pl) do these things? We also are men of like afflictions with you (pl), and bring you (pl) the imperial news, that you (pl) should turn from these empty things to a living God, who made the sky and the land and the sea, and all that is in them: who in the generations gone by allowed all the ethnic groups to walk in their own ways. And yet he did not leave himself without witness, in that he did good and gave you (pl) from the sky rains and fruitful seasons, filling your (pl) hearts with food and gladness.</i>
English Standard Version	But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, "Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, 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. In past generations he allowed all the nations to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."
Far Above All Translation	But when the apostles Barnabas and Paul heard <i>this</i> , they tore their clothes and leapt into the crowd, shouting and saying, "Men, why are you doing these <i>things</i> ? We too are men with similar feelings to you, preaching the gospel to you, that you should turn from these vain <i>things</i> to the living God, who made heaven and earth and the sea and everything that <i>is</i> in them, who in past generations allowed all the Gentiles to go their <i>own</i> ways. And yet he did not leave himself without a witness, doing good, giving rains from the sky and fruit-bearing seasons to you, filling our hearts with food and gladness."
Legacy Standard Bible	But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out and saying, "Men, why are you doing these things? We are also men of the same nature as you, proclaiming the gospel to you that you should turn from these vain things [Idols] to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. In the generations gone by He permitted [Lit <i>Who in the generations gone by permitted</i>] all the nations [Or <i>Gentiles</i>] to go their own ways; and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, filling your hearts with food and gladness."
Literal Standard Version	And the priest of the Zeus that is before their city, having brought oxen and garlands to the porches, wished to sacrifice with the multitudes, and having heard, the apostles Barnabas and Paul, having torn their garments, sprung into the multitude, crying and saying, "Men, why do you do these things? And we are similar-feeling men with you, proclaiming good news to you, to turn to the living God from these vanities, who made the heaven, and the earth, and the sea, and all the things in them; who in the past generations permitted all the nations to go on in their ways, though, indeed, He did not leave Himself without witness, doing good—giving rains to us from Heaven, and fruitful seasons, filling our hearts with food and gladness"; and saying these things, they scarcely restrained the multitudes from sacrificing to them. Vv. 13 & 18 are included for context.
Modern Literal Version 2020	But after the apostles, Barnabas and Paul, heard <i>it</i> , they ripped their garments and dashed into the crowd, crying out and saying, Men! Why are you ^o doing* these things? We are also humans, of like-feelings with you ^o <i>and</i> are proclaiming the good-news to you ^o : to turn away from these futile things to the living God, who made* the heaven, and the earth, and the sea, and all things in them; who permitted all the nations in the generations which have gone-by, to conduct-themselves in their <i>own</i> ways. Although he did not leave himself unwitnessed, <i>by doing*</i> good,

giving rainfalls and fruitful seasons to you^o from heaven, filling our hearts *with* nourishment and joy.

The gist of this passage: The people there make the assumption that Paul and Barnabas are gods from heaven based upon Paul healing the man lame from birth. Paul and Barnabas put an immediate end to their attempts to worship them.

14-17

Acts 14:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούō (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS- tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652
Barnabas (Βαρνάβας) [pronounced bar-NAB- as]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: Having heard, Barnabas and Paul, the Apostles,...

The people at Lystra were treating Paul and Barnabas as if they were gods. Because of the miraculous healing, they called the two men, Hermes and Zeus, respectively.

Paul was called Hermes because he was talking a lot, so the people had heard Paul were aware of him speaking, but the content of what he was saying was not clear to them (and Paul, no doubt, could make the gospel clear).

However, the people were bringing out wreathes and animal sacrifices to be made to these two men. When they became aware of this, they had to put a stop to it.

I have heard those who are critical of the Apostles, claiming that they spread Christianity for their own benefit. That is, somehow, they got something out of it for themselves. Here, Paul and Barnabas could have parlayed this circumstance into a great deal of admiration. However, they did not do this. They wanted to stop these misguided people.

Acts 14:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diarrhêssô (διαρρήσσω) [pronounced <i>dee-ar-HRAYCE-so</i>]	<i>tearing apart, breaking asunder, bursting through, rending asunder; rending, tearing (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)</i>	masculine plural, aorist active participle, nominative case	Strong's #1284
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himatia (ἱμάτια) [pronounced <i>heem-AHT-ee-ah</i>]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun, accusative case	Strong's #2440
heautôn (ἐαυτῶν) [pronounced <i>hay-ow-TONE</i>]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...were tearing their clothing,...

Paul and Barnabas ran out to where these people were. They tore their clothing, which was a way to get attention. The tearing of clothing was generally done when a person mourned. Here, it seems to indicate great disapprobation with what these people were doing.

Acts 14:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eispēdāō (εἰσπηδάω) [pronounced <i>ice-pay-DAH-oh</i>]	<i>to rush out; to rush in; to spring in, to rush in impetuously</i>	3 rd person plural, aorist active indicative	Strong's #1530
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, accusative case	Strong's #3793
krazō (κράζω) [pronounced <i>KRAD-zoh</i>]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	masculine plural, present active participle; nominative case	Strong's #2896

Translation: ...[as] they rushed out into the crowd, crying out...

When Paul and Barnabas heard what was taking place, they rushed out into the crowd to dissuade them from their actions.

Acts 14:14 **Having heard, Barnabas and Paul, the Apostles, were tearing their clothing, [as] they rushed out into the crowd, crying out...** (Kukis mostly literal translation)

Acts 14:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
άνδρες (άνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435

Translation: ...and saying, "Men,...

The word used is the more respectable term for men; not the generic term (the generic term is anthropos).

Paul and Barnabas appeal to the men with reason. They are not there to be worshiped or adored. There is no reason for them to be worshiped or adored.

Now, even though both Paul and Barnabas are speaking, at different times, making different points, to make things simple, I will comment as if Paul said everything which follows.

Acts 14:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τί (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
ταύτα (ταύτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Acts 14:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active indicative	Strong's #4160

Translation: ...why do you keep on doing these things?

To Paul and Barnabas, there was no reason for these men to bring them sacrifices or to call them gods. They have already spoken the gospel on several occasions. Their message is about Jesus; it is not about themselves.

Acts 14:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἡμεῖς (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ἁμοιοπαθῆς (ἁμοιοπαθῆς) [pronounced <i>hom-oy-op-ath-ACE</i>]	<i>with the same nature, similarly affected; of like feelings or affections, of (subject to) like passions, same human nature</i>	masculine plural adjective, nominative case	Strong's #3663
ἐσμεν (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
ὑμῖν (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: We keep on having the same natures as you [all].

Paul tells them, "We are just as human as you are. We are subject to the same things that you are."

Paul does not go into further detail, insofar as we know. Paul has a **sin nature**; they have sin natures. Paul has sinned; they have sinned.

Acts 14:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἄνθρωποι (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444

Acts 14:15d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097
humas (ὐμᾶς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: [We are] men, announcing the good news to you [all],...

Although much of this paragraph could be extended into two or three long sentences, I have chosen to break them up now and again, which requires the insertion of some additional words in order to do that.

"We are simply men announcing the good news to you." Paul and Barnabas have already given these people the gospel.

Acts 14:15e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
toutōn (τούτων) [pronounced TOO- tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
mátaios (μάταιος) [pronounced MAT-ah- yoss]	<i>vain, vanity; empty, devoid of force, truth, success, result; useless, of no purpose; (literally) profitless, (especially) an idol</i>	masculine plural adjective, genitive/ablative case	Strong's #3152
epistrephō (ἐπιστρέφω) [pronounced ep-ee- STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	present active infinitive	Strong's #1994

Acts 14:15e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
ζαῶ (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; accusative case	Strong's #2198

Translation: ...[calling for you to turn away] from the emptiness [and] to turn back to the Living God,...

"Turn to the Living God," Paul says to them. This is a similar concept to the word *repent*, used in so many other places. They would be turning away from their emptiness and vanity and turning towards the Living God.

The way that they turn toward God is to have faith in Jesus.

Acts 14:15f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὃς (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
τον (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
οὐρανός (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 14:15f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093

Translation: ...Who made the sky and the earth...

The grandparents of Zeus were *Heaven* and *Earth*. God made the heaven and the earth.

Paul speaks of God in somewhat of a generic way, as having created the heavens and the earth. This goes all the way back to Genesis 1:1, where, *In the beginning, God created the heavens and the earth.*

Acts 14:15g

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thálassa (θάλασσα) [pronounced THAHL- ahs-sah]	sea; can be used specifically of the Mediterranean Sea or the Red Sea	feminine singular noun, accusative case	Strong's #2281

Translation: ...and the seas...

God also created the seas. Even today, many people do not appreciate how important the seas are. The temperature range for water is very small, relatively speaking. The rarest form of H₂O in the universe is water. The fact that the earth's surface is 2/3 water is quite an amazing thing, and this amount of water provides great stability to our planet and the climate of our planet. The water cycle, which is actually described in the Bible, is also key to our existence.

So many scientists believe that, if they can only find some water on the moon or on another planet, chances are, there will be life there (as many believe that life is somehow tied to water in its creation).

The water cycle is describes in Ecclesiastes 1:7. See **Ecclesiastes 1** ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)).

Acts 14:15h

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things; anything	neuter plural adjective; accusative case	Strong's #3956

Acts 14:15h			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and all of the things in them.

Everything that we see, by way of life, was created by God.

Acts 14:15 ...and saying, "Men, why do you keep on doing these things? We keep on having the same natures as you [all]. [We are] men, announcing the good news to you [all], [calling for you to turn away] from the emptiness [and] to turn back to the Living God, Who made the sky and the earth and the seas and all of the things in them. (Kukis mostly literal translation)

Acts 14:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taicç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
paroíchomai (παροίχομαι) [pronounced <i>par-OY-khom-ahēe</i>]	<i>being past; the thing escaping, being gone; going by, passing by</i>	feminine plural, perfect (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #3944
geneai (γενεαί) [pronounced <i>ghen-eh-ī</i>]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1074

Translation: [This is the God] Who, in past generations,...

Then Paul speaks further of this God. Obviously, He has continued throughout all previous generations.

Acts 14:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eaô (ἐάω) [pronounced eh-AH-oh]	to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave	3 rd person singular, aorist active indicative	Strong's #1439
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things; anything	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced tau]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles	neuter plural noun, accusative case	Strong's #1484
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed	present (deponent) middle/passive infinitive	Strong's #4198
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hodoi (ὁδοί, ὠν, αἱ) [pronounced ho-DOÏ]	ways; roads, highways; journeys, travels	feminine plural noun, dative, locative or instrumental case	Strong's #3598
autôn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...allowed all of the gentiles to travel by their ways,...

God focused upon the Jews, interacting with them directly. God simply permitted the gentiles to go their own way.

Acts 14:16 [This is the God] Who, in past generations, allowed all of the gentiles to travel by their ways,... (Kukis mostly literal translation)

Acts 14:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καίτοι (καίτοι) [pronounced KAY-ee-toy]	<i>and yet, nevertheless, although</i>	conjunction/ conjunctive particle	Strong's #2543
ουκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
αμάρτυρος (ἀμάρτυρος) [pronounced am-AR-too-ross]	<i>without witness, without testimony, without evidence, unattested</i>	masculine singular adjective, accusative case	Strong's #267
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
αφιήμι (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 rd person singular, aorist active indicative	Strong's #863

Translation: ...and yet, not without a witness, He forgave him.

What I am reading here seems to be the gentile gospel during the previous dispensations. Although the main verb used here has several meanings, its primary meanings are, *to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]*.

Paul is saying that, despite the lack of contact between God and the gentiles, He did not leave them without a witness as to Who He is.

Who or what was the witness to the gentiles? I would assume what follows qualifies as that witness.

Acts 14:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αγαθοεργέω (ἀγαθοεργέω) [pronounced ag-ath-er-GHEH-oh]	<i>doing good, working good, doing well, acting rightly</i>	masculine singular, present active participle, nominative case	Strong's #14
ουρανόθεν (οὐρανόθεν) [pronounced oo-ran-OTH-en]	<i>from heaven, from the sky</i>	adverb	Strong's #3771

Acts 14:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: From heaven, He was doing good to you [all].

God, throughout the past few thousand years, did good to the gentiles.

Saying *from heaven* suggests that this was from a distance. God did not come to the gentiles as He did to the Jews.

Acts 14:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huetoi (ὕετοί) [pronounced HOO-eh- oy]	<i>rains, showers</i>	masculine plural noun, accusative case	Strong's #5205
didōmi (δίδωμι) [pronounced dihd-OH- mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present active participle, nominative case	Strong's #1325
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kairoi (καιροί) [pronounced kī-ROY]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time; dispensations</i>	masculine plural noun, accusative case	Strong's #2540
karpophóros (καρποφόρος) [pronounced kar-pof- OR-oss]	<i>fruitful, fruit bearing; productive</i>	masculine plural adjective, accusative case	Strong's #2593

Translation: He was giving rains and fruitful seasons,...

God provided what was necessary to the gentiles for their life—rains and the fruitful seasons.

Acts 14:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
empiplêmi/emplêthô (ἐμπίπλημι/ἐμπλήθω) [pronounced em-PIP-lay-meet/em-PLAY-tho]	<i>filling up, filled until full; taking one's fill of, glutting one's desire for, those being satisfied or satiated</i>	masculine singular, perfect active participle; nominative case	Strong's #1705
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
euphrosunê (εὐφροσύνη) [pronounced yoo-fros-OO-nay]	<i>gladness; joy, joyfulness, good cheer; inner joy</i>	feminine singular noun, genitive/ablative case	Strong's #2167
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδίαι) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...filling up your hearts with food and happiness.”

These things were provided by God, allowing the gentiles to enjoy their lives.

Acts 14:17 ...and yet, not without a witness, He forgave him. From heaven, He was doing good to you [all]. He was giving rains and fruitful seasons, filling up your hearts with food and happiness.” (Kukis mostly literal translation)

In Israel, people were saved because they trusted in the **Revealed God**. They learned about Him through their laws, through His care for them, through the animal sacrifices. Whatever, God revealed to them—much as He is revealed to us today as Jesus—faith in what God revealed was salvation faith to the Jew. **Abraham believed God and it was credited to Him for righteousness.**

I am assuming that, prior to Jesus' appearance in the **1st advent**, there was something similar provided to the gentiles, but apart from the revelation of Scripture. Whether this was simply a trust in the God Who provides, or the God Who created everything—it would make sense to me that this is what Paul is talking about here.

Exactly what gospel hearing is and defining it, I might struggle to do that. But somehow, God did reveal Himself to the gentiles; and they believed this witness and He forgave them.

New European Version Commentary: *The natural creation, e.g. the rain and seasons, is in fact a witness from God which thoughtful people will perceive.*²³

Acts 14:14–17 Having heard, Barnabas and Paul, the Apostles, were tearing their clothing, [as] they rushed out into the crowd, crying out and saying, “Men, why do you keep on doing these things? We keep on having the same natures as you [all]. [We are] men, announcing the good news to you [all], [calling for you to turn away] from the emptiness [and] to turn back to the Living God, Who made the sky and the earth and the seas and all of the things in them. [This is the God] Who, in past generations, allowed all of the gentiles to travel by their ways, and yet, not without a witness, He forgave him. From heaven, He was doing good to you [all]. He was giving rains and fruitful seasons, filling up your hearts with food and happiness.” (Kukis mostly literal translation)

Acts 14:14–17 Barnabas and Paul, the Apostles, heard what was happening. They rushed out into the crowd, tearing their clothes and crying aloud. They said, “Men, who are you doing these things? We are people, just like you, with the exact same fallen nature. We are simply men who are here to announce the good news of Jesus Christ to you. We call upon you to turn away from your empty manner of life and to turn toward the Living God, Who made the earth and the sky and the seas and all that is in them. This is the same God, Who, in past generations, permitted you gentiles to do your own thing. However, you were not without a witness by which He forgave some of you. From heaven, He continued to do good to you, giving you both rains and fruitful seasons, filling up your hearts with food and with happiness.” (Kukis paraphrase)

And these things they were saying with difficulty made cease the crowds to not sacrifice to them.

Acts
14:18

The things [which] they were saying barely caused the crowds to cease [this foolishness, so that they did] not sacrifice to them.

What Paul and Barnabas said barely stopped the crowds from offering sacrifices to them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And these things they were saying with difficulty made cease the crowds to not sacrifice to them.
Complete Apostles Bible	And saying these things, they scarcely stopped the crowds from sacrificing to them.
Douay-Rheims 1899 (Amer.)	And speaking these things, they scarce restrained the people from sacrificing to them.
Holy Aramaic Scriptures	And while they were saying these things, they barely restrained the Ama {the People} that someone should not sacrifice unto them!
James Murdock’s Syriac NT	And, by saying these things, they with difficulty prevented the people from offering sacrifice to them.
Original Aramaic NT	And as they were saying these things, with difficulty they restrained the people that no one would sacrifice to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And even with these words, it was hard for them to keep the people from making an offering to them.
Bible in Worldwide English	By saying these things they stopped the people from making sacrifices to them.

²³ From <https://www.n-e-v.info/acts14.html> accessed October 25, 2023.

Easy English	Even when Paul had said all this, the people still wanted to offer sacrifices to him and Barnabas. Finally Paul and Barnabas were able to stop them.
Easy-to-Read Version—2008	Even after saying all this, Paul and Barnabas still could hardly stop the people from offering sacrifices to them.
<i>God's Word</i> ™	Although Paul and Barnabas said these things, they hardly kept the crowd from sacrificing to them.
Good News Bible (TEV)	Even with these words the apostles could hardly keep the crowd from offering a sacrifice to them.
J. B. Phillips	Yet even with these words, they only just succeeded in restraining the crowd from making sacrifices to them.
<i>The Message</i>	Talking fast and hard like this, they prevented them from carrying out the sacrifice that would have honored them as gods—but just barely.
NIRV	Paul and Barnabas told them all these things. But they had trouble keeping the crowd from offering sacrifices to them.
New Life Version	Even with these words it was hard for Paul and Barnabas to keep the people from burning cattle in an act of worship to them.
New Simplified Bible	Even with these words they found it hard to keep the crowd from sacrificing to them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	That said, Paul and Barnabas were only barely able to stop the people from offering the sacrifice.
Contemporary English V.	Even after Paul and Barnabas had said all this, they could hardly keep the people from offering a sacrifice to them.
The Living Bible	But even so, Paul and Barnabas could scarcely restrain the people from sacrificing to them!
New Berkeley Version	.
Plain English Version	Paul and Barnabas kept on talking to the people like that. The people still wanted to kill the bulls for them, but in the end, they listened to Paul and Barnabas, and they didn't kill those bulls.
UnfoldingWord Simplified T.	The people heard what Paul said, but they still thought that they should sacrifice those bulls to worship Paul and Barnabas. But finally, the people decided not to do it.
William's New Testament	Even by saying this it was all that they could do to keep the crowds from offering sacrifices to them.

Partially literal and partially paraphrased translations:

American English Bible	Yet despite everything they said, they had a hard time keeping the crowd from sacrificing to them.
Beck's American Translation	.
Breakthrough Version	And saying these things, they with a lot of effort quieted down the crowds for the purpose to not be sacrificing to them.
A. Campbell's Living Oracles	And, saying these things, they, with difficulty, restrained the people from sacrificing to them.
New Advent (Knox) Bible	With words like this they persuaded the people, not easily, to refrain from offering sacrifice to them.
NT for Everyone	Even by saying this, they only just restrained the crowds from offering them sacrifice.
20 th Century New Testament	Even with this appeal they could hardly restrain the people from offering sacrifice to them.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Even with these words, Paul and Barnabas could hardly stop the crowds from sacrificing to them.
Christian Standard Bible	Even though they said these things, they barely stopped the crowds from sacrificing to them.
Conservapedia Translation	By saying these things they restrained the people, so that they did not sacrifice to them.
Revised Ferrar-Fenton Bible	Even after speaking in this way, however, it was with difficulty that they restrained the people from sacrificing to them, Paul Stoned. But Judeans came there from Antioch and Iconium; and having won over the mob, and stoned Paul, they dragged him out of the town, under the supposition that he was dead.
Free Bible Version	With these words they barely managed to stop the crowds from offering sacrifices to them.
God's Truth (Tyndale)	And with these sayings, scarce refrained they the people, that they had not done sacrifice unto them.
Riverside New Testament	Even by saying this they with difficulty kept the crowds from offering sacrifice to them.
UnfoldingWord Literal Text	Even saying these words, Paul and Barnabas barely kept the multitudes from sacrificing to them.
Weymouth New Testament	Even with words like these they had difficulty in preventing the thronging crowd from offering sacrifices to them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And saying these things with difficulty they settled down the multitude not to sacrifice to them.
New American Bible (2002)	Even with these words, they scarcely restrained the crowds from offering sacrifice to them.
New Jerusalem Bible	With this speech they just managed to prevent the crowd from offering them sacrifice.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Even saying this barely kept the crowds from sacrificing to them.
Holy New Covenant Trans.	Paul and Barnabas told the crowds these things. The people still wanted to offer sacrifices to worship them, but Paul and Barnabas stopped them.
The Scriptures 2009	Even with these words they still had difficulty in stopping the crowds from offering to them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and these Saying difficultly [Men] restrain the crowds the+ not to kill [for] them...
Awful Scroll Bible	Even with these-same confirmations, they hardly restrain- the people -down to not sacrifice to them.
Concordant Literal Version	And, saying these things, they hardly stop the throngs, so as not to be sacrificing to them."
exeGesés companion Bible	...- and wording these, difficultly they shabbathize the multitude to not sacrifice to them.
Orthodox Jewish Bible	And even saying these things, it was with difficulty that Moshiach's Shlichim restrained the multitudes from offering pagan korbanot to them. [AMOS 9:11 TARGUM HASHIVIM; YIRMEYAH 12:15; YESHAYAH 45:21].

Rotherham's Emphasized B.	Even these things saying, [scarcely] restrained they the multitudes from offering sacrifice unto them.
Worrell New Testament	And, saying these things, they with difficulty restrained the multitude from offering sacrifice to them.

Expanded/Embellished Bibles:

An Understandable Version	And [even though] they said these things, it was difficult to restrain the crowds from offering [animal] sacrifices to them.
Jonathan Mitchell NT	And so, by saying these things, they with difficulty caused the crowds to bring [the proceedings] down to an end and fully stop [so as] not to continue in sacrificing to them [^C adds: but rather [for] each one to proceed on their way unto their own homes].
P. Kretzmann Commentary	And with these sayings scarce restrained they the people that they had not done sacrifice unto them. Kretzmann's commentary for Acts 14:14–18 has been placed in the Addendum .
Syndein/Thieme	And with these sayings he barely restrained the people, that they had not done sacrifice unto them. {Note: Paul said more . . . and with all he said, the people were convinced they were not gods.}
Translation for Translators	The people heard what <i>Paul</i> said, but they still thought that they should sacrifice those bulls to worship Paul and Barnabas. <i>But finally, the people decided not to do it.</i>
The Voice	In spite of these words, they were barely able to keep the crowds from making sacrifices to them. <hr/> When God uses men to bless the world, many mistakenly exalt those men to the place of God. This inevitably leads to pain and disappointment. Paul and Barnabas did the right thing by shouting as loudly as possible, "We are only men!" It is time for many leaders and celebrities to follow their example, root out the religious hero worship, claim our humanity, and start sharing our own struggles—sin, depression, despair—to remind people we are all alike. Then we can focus on the one true God instead of His messengers.

Bible Translations with Many Footnotes:

Lexham Bible	And although [*Here "although " is supplied as a component of the participle ("said") which is understood as concessive] they said these things , only with difficulty did they dissuade the crowds from offering sacrifice to them.
NET Bible®	Even by saying ⁵⁸ these things, they scarcely persuaded ⁵⁹ the crowds not to offer sacrifice to them. ⁵⁸ tn The participle λέγοντες (legontes) is regarded as indicating means. ⁵⁹ tn BDAG 524 s.v. καταπαύω 2.b gives both "restrain" and "dissuade someone fr. someth.," but "they scarcely dissuaded the crowds from offering sacrifice," while accurate, is less common in contemporary English than saying "they scarcely persuaded the crowds not to offer sacrifice." Paganism is portrayed as a powerful reality that is hard to reverse.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Even [with] saying these [things], they scarcely restrained the crowds from sacrificing to them.
Benjamin Brodie's trans.	And by saying these things, they restrained the crowds with some difficulty with the result that they did not offer a sacrifice to them .

Bond Slave Version	And with these sayings scarce restrained they the people, that they had not done sacrifice to them.
Context Group Version	And with these sayings they scarcely restrained the multitudes from sacrificing to them.
Far Above All Translation	And in saying these things they only just stopped the crowds sacrificing to them.
Green's Literal Translation	And saying these things, they hardly stopped the crowds, that they not sacrifice to them.
Modern Literal Version 2020	And saying these things, they made the crowds cease with difficulty not to sacrifice to them.
New American Standard	And <i>even by</i> saying these things, <i>only with</i> difficulty did they restrain the crowds from offering sacrifices to them.
New Matthew Bible	And with these words, they barely refrained the people from making sacrifice to them.
The gist of this passage:	Despite the things which they said, Paul and Barnabas could barely prevent the people from offering sacrifices to them.

Acts 14:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ταῦτα (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
μόλις (μόλις) [pronounced <i>MOHL-iç</i>]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433
καταπαύω (καταπαύω) [pronounced <i>kat-ap-OW-oh</i>]	<i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i>	3 rd person plural, aorist active indicative	Strong's #2664
τούς (τούς) [pronounced <i>toosç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 14:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ochloi (ὄχλοι) [pronounced OKH-loi]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun; accusative case	Strong's #3793
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
thuô (θύω) [pronounced THOO-oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	present active infinitive	Strong's #2380
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: The things [which] they were saying barely caused the crowds to cease [this foolishness, so that they did] not sacrifice to them.

The things which we just studied—the words that Paul and Barnabas said—were barely enough to shut down the worship of Paul and Barnabas by animal sacrifices.

Acts 14:18 The things [which] they were saying barely caused the crowds to cease [this foolishness, so that they did] not sacrifice to them. (Kukis mostly literal translation)

Acts 14:18 What Paul and Barnabas said barely stopped the crowds from offering sacrifices to them. (Kukis paraphrase)

This is quite remarkable because, on the one hand, the people of Lystra want to worship Paul and Barnabas. However, they will be convinced to despise these two men in the upcoming section. Could man be any more fickle?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Few Days Later, Paul is Stoned to Death in Lystra

But arrived from Antioch and Iconium Jews and they were convincing the crowds and they had stoned the Paul. They dragged [him] outside of the city, supposing him having died.

Acts
14:19

Judæans came [to Lycaonia] from Antioch and Iconium and they were persuading the crowds [to turn against Paul and Barnabas], and so they had stoned Paul. [Afterwards] they dragged [him] out of the city, supposing him to have died.

Religious Judæans came from Antioch and Iconium, to where Paul and Barnabas had just been teaching. They persuaded the people in Lycaonia to turn against Paul and Barnabas, and so they ended up stoning Paul. Then they dragged his body out of the city, supposing that he died.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But arrived from Antioch and Iconium Jews and they were convincing the crowds and they had stoned the Paul. They dragged [him] outside of the city, supposing him having died.
Complete Apostles Bible	But there arrived from Antioch and Iconium Jews, and having persuaded the crowds and having stoned Paul, they dragged him outside the city, supposing him to have died.
Douay-Rheims 1899 (Amer.)	Now there came thither certain Jews from Antioch and Iconium: and, persuading the multitude and stoning Paul, drew him out of the city, thinking him to be dead.
Holy Aramaic Scriptures	Then, there came there Yehudaye {Judeans/Jews} from Eyqanun {Iconium}, and from Antiakia {Antioch}, and they stirred up the Ama {the People} against them, and they stoned Paulus {Paul}, and they dragged him outside of the city, on account that they thought him to be dead.
James Murdock's Syriac NT	But Jews came hither from Iconium and Antioch, and excited the people against them. And they stoned Paul, and dragged him out of the city, supposing that he was dead.
Original Aramaic NT	But there came Jews from Iqonion and from Antiakia and stirred up the people against them and they stoned Paulus and dragged him outside of the city, because they thought that he was dead.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But some Jews came to that place from Antioch and Iconium, and got control over the people; and after stoning Paul, they had him pulled out of the town, taking him for dead.
Bible in Worldwide English	Some of the Jewish leaders from Antioch and Iconium came to Lystra and won the people to their side. They threw stones at Paul. Then they carried him out of the city because they thought he was dead.
Easy English	Then some Jews arrived there in Lystra. They had travelled from Antioch and from Iconium. They talked to the people, so that they turned against Paul. Then these Jews threw stones at Paul to kill him. They pulled his body to outside the town. They thought that he was dead.
Easy-to-Read Version–2008	Then some Jews came from Antioch and Iconium and persuaded the people to turn against Paul. So they threw stones at him and dragged him out of the town. They thought they had killed him.
God's Word™	However, Jews from the cities of Antioch and Iconium arrived in Lystra and won the people over. They tried to stone Paul to death and dragged him out of the city when they thought that he was dead.

Good News Bible (TEV)	Some Jews came from Antioch in Pisidia and from Iconium; they won the crowds over to their side, stoned Paul and dragged him out of the town, thinking that he was dead.
J. B. Phillips	Paul is dogged by his Jewish enemies Then some Jews arrived from Antioch and Iconium and after turning the minds of the people against Paul they stoned him and dragged him out of the city thinking he was dead.
<i>The Message</i>	Then some Jews from Antioch and Iconium caught up with them and turned the fickle crowd against them. They beat Paul unconscious, dragged him outside the town and left him for dead.
NIRV	Then some Jews came from Antioch and Iconium. They won the crowd over to their side. They threw stones at Paul. They thought he was dead, so they dragged him out of the city.
New Life Version	By this time some Jews from the cities of Antioch and Iconium came. They turned the minds of the people against Paul and Barnabas and told them to throw stones at Paul. After they threw stones at him, they dragged him out of the city thinking he was dead.
New Simplified Bible	Jews from Antioch and Iconium took control of the crowd. They persuaded the people to stone Paul. Then they threw him out of the city, supposing him to be dead.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	STONING PAUL, LEAVING HIM FOR DEAD Then along came some Jews from Antioch and Iconium. They turned the town against Paul and Barnabas. A mob snatched Paul, stoned him, and dragged him out of town. They thought he was dead, so they left him there.
Contemporary English V.	Some Jewish leaders from Antioch and Iconium came and turned the crowds against Paul. They hit him with stones and dragged him out of the city, thinking he was dead.
The Living Bible	Yet only a few days later, some Jews arrived from Antioch and Iconium and turned the crowds into a murderous mob that stoned Paul and dragged him out of the city, apparently dead.
New Berkeley Version The Passion Translation	.
Plain English Version	People threw big stones at Paul After that, some Jewish people came to that place from the towns called Antioch and Iconium, and they talked to the Listra people, and they made them get angry with Paul. Then those Jewish people threw big stones at Paul. They hit him with those stones until they thought he was dead. Then they dragged him outside the town and left him there.
UnfoldingWord Simplified T.	However, some Jews came from Antioch and Iconium and persuaded many of the people of Lystra that the message Paul had been telling them was not true. The people who believed what those Jews said became angry with Paul. They let the Jews throw stones at him until he fell down, unconscious. They all thought that he was dead, so they dragged him outside the city and left him lying there.

Partially literal and partially paraphrased translations:

American English Bible	But then some Jews arrived from AntiOch and Iconium, and they convinced the crowd that they should stone Paul. So after they did that, they dragged him outside of the city and left him for dead.
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Beck's American Translation . Breakthrough Version	But Jewish people came up out of Antioch and Iconium. And when they persuaded the crowds and attacked Paul with stones, they were dragging him outside of the city assuming him to have died.
A. Campbell's Living Oracles	But Jews came thither from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged him out of the city, supposing him to be dead.
New Advent (Knox) Bible	But some of the Jews from Antioch and Iconium had followed them; these won over the multitude to their side, and they stoned Paul and dragged him out of the city, leaving him there for dead.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then some Jews arrived from Antioch and Iconium and won over the crowds. They stoned Paul and dragged him outside the city, presuming he was dead.
God's Truth (Tyndale)	Over there came certain Jews from Antioche and Iconium, and obtained the peoples consent and stoned Paul, and drew him out of the city, supposing he had been dead.
International Standard V	<i>Paul and Barnabas Return to Antioch in Syria</i> But some Jews came from Antioch and Iconium and won over the crowds by persuasion. They stoned Paul and dragged him out of the town, thinking he was dead.
Weymouth New Testament	But now a party of Jews came from Antioch and Iconium, and, having won over the crowd, they stoned Paul and dragged him out of the town, believing him to be dead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then some Jews arrived from Antioch and Iconium and turned the people against them. They stoned Paul and dragged him out of the town, leaving him for dead. 7:38; 2Cor 11:25
New American Bible (2011)	⁹ However, some Jews from Antioch and Iconium arrived and won over the crowds. They stoned Paul and dragged him out of the city, supposing that he was dead. g. [14:19–20] 2 Cor 11:25; 2 Tm 3:11.
New Catholic Bible	End of the First Mission. ^[f] Shortly thereafter, some Jews arrived on the scene from Antioch and Iconium, and they won over the crowds. They stoned Paul and dragged him outside the town, believing that he was dead. [f] The Gospel of Jesus has been planted in Asia Minor as a force of life. On the return of Paul and Barnabas to Antioch, the first movement of the community is to gather to hear what God has helped them to accomplish, and to give thanks, as was done on Peter's return to Jerusalem (Acts 11:18). The Christian community in Antioch lives the good news of Jesus.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	But Jews came there from Antioch and Iconium, and persuading the crowds, and stoning Paul, they dragged him outside the city, supposing him to have died.
Holy New Covenant Trans.	Then some Jews came from Antioch in Pisidia and Iconium. They persuaded the people to oppose Paul. And so the people stoned Paul and dragged him out of the town. The people thought that they had killed him.
The Scriptures 2009	But Yehudim arrived from Antioch and Ikonion, and having won over the crowds, they stoned Sha'ul, dragged him out of the city, thinking he was dead.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...come but from antioch and [from] iconium Jews and Convincing the crowds and Stoning the paul [Men] dragged outside the city Thinking him to have died...
Alpha & Omega Bible	BUT JEWS CAME FROM ANTIOCH AND ICONIUM, AND HAVING WON OVER THE CROWDS, THEY STONED PAULO (Paul) AND DRAGGED HIM OUT OF THE CITY, SUPPOSING HIM TO BE DEAD.
Awful Scroll Bible	Moreover, there comes-before them Jews from Antioch and Iconium, even persuading the multitude, and stoning Paul they were dragging him outside the city, inclining him to have died.
Concordant Literal Version	Yet Jews from Antioch and Iconium come on, and, persuading the throngs, and stoning Paul, they dragged him outside of the city, inferring that he is dead."
exeGeser companion Bible	PAULOS STONED And some Yah Hudiym come from Antioch and Iconium, who convince the multitude; and they stone Paulos and drag him from the city, presuming he died: See: 2 Corinthians 12:1-3
Orthodox Jewish Bible	Then [disobedient] Yehudim came from Pisidian Antioch and Iconium and, having won over the crowds and having stoned Rav Sha'ul, they were dragging him outside the city, thinking he was dead.
Rotherham's Emphasized B.	But there came thither, from Antioch and Iconium, [Jews], and <persuading the multitudes, and stoning Paul> they dragged him outside the city, supposing him to be dead.

Expanded/Embellished Bibles:

An Understandable Version	But Jews came to [Lystra] from Antioch [in Pisidia] and Iconium. When they persuaded the crowds [to reject Paul's message] they stoned him and dragged him out of town, assuming he was dead.
The Expanded Bible	Then some Jews [^c those who had opposed them earlier; 13:50–51; 14:2, 5] came from Antioch and Iconium and persuaded the people to turn against Paul. So they threw stones at him [2 Cor. 11:25; ^c stoning was the main Jewish method of execution] and dragged him out of town, thinking they had killed him.
Jonathan Mitchell NT	So [C, D & E add: during their continuing to spend time and repeatedly teaching, certain] Jews from Antioch and Iconium came upon [the scene], and [with other MSS: from their repeated arguments, publicly] persuaded the crowds [other MSS add: to separate from them, saying that they were not even speaking truth, but rather were all constantly lying]. And so, after stoning Paul, they proceeded to be violently dragging [him] outside of the city, continuing in presuming him to have died.
Syndein/Thieme	And there came thither certain Jews {unbelieving legalists} from Antioch and Iconium, who persuaded the people {convinced the people that not only was Paul not a god he was rat-fink} and, having stoned Paul {to death}, drew him out of the city, having a firm conclusion that he was dead. {Note: in II Corinthians 12 Paul discusses an out of body experience. From this we can deduce that Paul was killed here and resuscitated - resurrected means never to die again - Paul will die again. He will be beheaded on Nero's direct order on the Apian Way.}
Translation for Translators	Some Jews incited people to stone Paul at Lystra. <i>Acts 14:19-20a</i> <i>However, after that, some Jews came from Antioch and Iconium and persuaded many of the people of Lystra that the message Paul had been telling them was not true. The people who believed what those Jews said became angry with Paul. They let the Jews throw stones at him until he fell down, unconscious. They all thought</i>

that he was dead, so they dragged him outside the city *and left him lying there*. But some of the believers *in Lystra had followed them outside the city*.

The Voice

Then *unbelieving* Jews came from Antioch and Iconium and *incited the crowds against the Lord's emissaries*. The crowds turned on Paul, stoned him, dragged him out of the city, and left him there, thinking he was dead.

Bible Translations with Many Footnotes:

Lexham Bible

But Jews arrived from Antioch and Iconium, and when they [*Here "when" is supplied as a component of the participle ("had won over") which is understood as temporal] **had won over the crowds and stoned Paul, they dragged him** [*Here the direct object is supplied from context in the English translation] **outside the city, thinking he was dead.**

NET Bible®

But Jews came from Antioch⁶⁰ and Iconium,⁶¹ and after winning⁶² the crowds over, they stoned⁶³ Paul and dragged him out of the city, presuming him to be dead.

^{60sn} Antioch was a city in Pisidia about 90 mi (145 km) west northwest of Lystra.

^{map} For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

^{61sn} Iconium was a city in Lycaonia about 18 mi (30 km) north of Lystra. Note how Jews from other cities were chasing Paul (2 Cor 11:4-6; Gal 2:4-5; Acts 9:16).

^{62tn} The participle πείσαντες (peisante") is taken temporally (BDAG 791 s.v. πείθω 1.c).

^{63tn} Grk "stoning Paul they dragged him." The participle λιθάσαντες (liqasantes) has been translated as a finite verb due to requirements of contemporary English style.

The Spoken English NT

Paul is Nearly Stoned to Death

Later,^v Jews came over from Antioch and Iconium and won over the crowds. They stoned Paul and started dragging him out of the city—they thought he was dead.

^v Lit. "And." This is a sudden change of scene, and some mss add a transition phrase and other details to smooth out the abruptness.

Wilbur Pickering's New T.

Paul stoned

Then Jews from Antioch and Iconium came, and having persuaded the crowd and having stoned Paul,⁴ they dragged him out of the city,⁵ supposing him to have died.

(4) Crowds can be fickle, and the apostles had called their religion "useless". Several days had elapsed, presumably, which gave them time to mull things over.

There was probably some demonic involvement as well.

(5) He was probably dragged by the feet, like an animal.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then Jews [conspirators] from Antioch and Iconium arrived, and after persuading the crowds and stoning Paul, they dragged him out of the city, thinking he was dead

Charles Thomson NT

But there came thither some Jews from Antioch and Iconium, who, having gained over the populace and stoned Paul, dragged him out of the city, supposing him dead.

Context Group Version

But there came Judeans there from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

Modern Literal Version 2020

But Jews from Antioch and Iconium came upon us there and having persuaded the crowds, they stoned Paul, and were dragging him outside the city, having supposed him to have died.

Niobi Study Bible

Stoning, Escape to Derbe

And there came thither certain Jews from Antioch and Iconium who persuaded the people; and having stoned Paul, they dragged him out of the city, supposing he was dead.

World English Bible

But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

The gist of this passage:

Some of the Jews from Antioch and Iconium came there and convinced the people to stone Paul. His body was drug out of the city, as they assumed that he was dead.

Acts 14:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eperchomai (ἐπέρχομαι) [pronounced ehp-EHR-khom-ah-ee]	to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)	3 rd person plural, aorist active indicative	Strong's #1904
dé (δέ) [pronounced deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah]	driven against; transliterated, Antioch	feminine singular proper noun location; genitive/ablative case	Strong's #490
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
Ikónion (Ἰκόνιον) [pronounced ee-KON-ee-on]	little image; transliterated, Iconium	neuter singular proper noun; a location; accusative case	Strong's #2430
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion	masculine plural proper noun; nominative case	Strong's #2453

Translation: Judæans came [to Lycaonia] from Antioch and Iconium...

Bear in mind that the people of Lycaonia were praising Paul and Barnabas, believing them to be their actual gods. They so named the two men.

However, just as Paul and Barnabas have been going about evangelizing, the Jews who just sent them packing, decide to follow them, and possibly put and end to their ministry.

The fact that they come from these two cities suggests that there was some collusion involved here. Maybe those in Antioch first traveled to Iconium, found out what happened; and then two sets of Jews from these two places went where they expected to find Paul.

Acts 14:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, aorist active participle; nominative case	Strong's #3982
tous (τούς) [pronounced <i>tooz</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ochloi (ὄχλοι) [pronounced <i>OKH-loi</i>]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun; accusative case	Strong's #3793

Translation: ...and they were persuading the crowds [to turn against Paul and Barnabas],...

These men turned the people of Lycaonia against Paul and Barnabas. We don't know what they said, we don't know exactly how they approached these crowds, but they apparently got them very riled up. The people of Lycaonia do a 180° turn.

Acts 14:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
litházō (λιθάζω) [pronounced <i>lith-AHD-zoh</i>]	<i>stoning, overwhelming, pelting with stones (a Jewish mode of punishment) in order either to wound or kill him</i>	masculine plural, aorist active participle, nominative case	Strong's #3034
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972

Translation: ...and so they had stoned Paul.

These people actually stone Paul, and possibly to death. Exactly how this took place and why Barnabas is not being stoned at the same time is unknown to us.

Acts 14:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
surō (σύρω) [pronounced SOO-ro]	<i>to drag, to draw out, to haul out (used of one before the judge, to prison, to punishment)</i>	3 rd person plural, aorist active indicative	Strong's #4951
exō (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

Translation: [Afterwards] they dragged [him] out of the city,...

The people then drag Paul's body out of the city (they would not allow the body of a criminal to decay inside of the city).

Acts 14:19e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomizō (νομίζω) [pronounced nom-IHD-zoh]	<i>supposing, thinking; doing by law (usage), that is, becoming accustomed to (passively be usual); deeming, regarding</i>	masculine plural, present active participle; nominative case	Strong's #3543
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
thnêskō (θνῆσκω) [pronounced THNAY-skoh]	<i>to die, to be dead; metaphorically to be spiritually dead</i>	perfect active infinitive	Strong's #2348

Translation: ...supposing him to have died.

The people have assumed that Paul has died. We will read later in his letters that he actually died as a result of being stoned.

The present active participle used here is *nomizō (νομίζω)* [pronounced *nom-IHD-zoh*], and, generally speaking, it means, *supposing, thinking; doing by law (usage), that is, becoming accustomed to (passively be usual); deeming, regarding*. Strong's #3543. When we use the terms *supposing, thinking*, we assume that the opposite is true. Here, we think, *they supposed him to be dead (but he wasn't)*. There are times when this word is used

in exactly this way: Matthew 5:17 10:34 20:10 Luke 2:44 3:23 Acts 7:25 8:20 14:19 17:29. However, there are at least two examples where someone supposes or thinks something, and they turn out to be correct in their assumption. There are Acts 14:19 16:13. The believers with Paul pretty much assume that, when Paul gets up (Acts 14:20), that he had not been killed. Paul apparently does not directly disabuse them of this notion, based upon what had happened to him (he had to sort this out in his own mind first). Paul will reveal, in 2Corinthians 12, that he had actually died and gone to paradise. It took Paul a few years before he was ready to share this experience with anyone (insofar as we know).

See if this makes sense: those who stoned Paul assumed (correctly) that he had died. The disciples who went to Paul's body assumed (incorrectly) that he was simply unconscious. Given the way that this is phrased, Luke spoke to one of these witnesses and he assumed Paul was simply knocked unconscious.

Acts 14:19 **Judæans came [to Lycaonia] from Antioch and Iconium and they were persuading the crowds [to turn against Paul and Barnabas], and so they had stoned Paul. [Afterwards] they dragged [him] out of the city, supposing him to have died.** (Kukis mostly literal translation)

The ESV (capitalized) is used below:

Paul Refers Back to this Stoning Three Times

In two letters, on three occasions, Paul remembers this stoning, and what actually took place.

The context for this passage is, Paul is distinguishing himself from the false apostles:

2Corinthians 11:23–27 **Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.**

Paul recounts all of the sufferings which he has endured, one of them being stoned (a reference back to the Acts 14).

Paul then takes his argument to another level (which also, incidentally, helps us to place this first missionary tour on a timeline with this letter to the Corinthians).

2Corinthians 12:1 **I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord.**

The entry of these false apostles into the psyche of the Corinthians causes Paul to boast about something; something which he apparently has not talked about for fourteen years. So Paul mulled over this incident for a long time before deciding to share it with anyone.

2Corinthians 12:2–4 **I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter.**

Having been stoned to death, Paul found himself up in paradise. He was so pleasantly disoriented by this experience that he does not know if he was in his body or not.

Interestingly enough, Paul *hears* things which he could not even repeat (now, I would have thought that Paul

Paul Refers Back to this Stoning Three Times

would see things that he could not describe; but that is not what he says here).

We would assume that this is an amazing experience, but not one that Paul would incessantly talk about (he mentions this experience one time, here).

2Corinthians 12:5–6 **On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses—though if I should wish to boast, I would not be a fool, for I would be speaking the truth; but I refrain from it, so that no one may think more of me than he sees in me or hears from me.**

But Paul is not going to brag about having been in paradise, but he is going to brag about something which everyone is able to see: his weaknesses.

2Corinthians 12:7 **So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited.**

God has allowed Paul to go into paradise and then return to earth. Just so he does not become conceited about this experience, God gave him a thorn in the flesh allowing an angel from Satan to harass him. Essentially, a demon is allowed, from time to time, to inflict Paul with pain.

My assumption has always been that this is the affliction of Paul's eyes and vision. However, since he does not mention that, it leaves the door open for Paul to have suffered from two afflictions.

Considering all of the harm that had come to Paul and his body throughout the years, there may be many more physical afflictions than simply these two.

2Corinthians 12:8–9 **Three times I pleaded with the Lord about this, that it should leave me. But he said to me, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.**

This pain and suffering was so great, that Paul called out to the Lord three times to remove it, and the response was, "My grace is sufficient for you; for My power is made complete in your weakness."

As a result, Paul will boast about his weaknesses instead of having been to paradise. This is borne out by these three testimonies.

2Timothy 3:10–11 **You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me.**

Timothy has followed Paul in his life, learning from him. He should be able to even recognize his own difficulties in the context of Paul's life.

Who among us does not have a few dozen complaints about this life that we live? Could we have this burden lifted? Couldn't we have this infirmity cured? Couldn't we get this thing into our lives? Paul is one of the greatest believers who ever lived; and see what he suffered. I am certainly saying, "Don't pray for any of these things;" but sometimes, these burdens and difficulties are meant to be a part of our earthly existence.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 14:19 **Religious Judæans came from Antioch and Iconium, to where Paul and Barnabas had just been teaching. They persuaded the people in Lycaonia to turn against Paul and Barnabas, and so they ended up stoning Paul. Then they dragged his body out of the city, supposing that he died. (Kukis paraphrase)**

But surrounding the disciples him. Rising up, he enters into the city. And the next day, he went out with the Barnabas to the Derbe.

Acts
14:20

The disciples stood around him. Having risen up, [Paul] went [back] to the city [of Lystra]. But the next day, he went out with Barnabas to Derbe.

The disciples stood over Paul's lifeless body for a time. However, he suddenly rose up and returned to the city of Lystra. Nevertheless, the next day, he left Lystra and went to Derbe, Barnabas with him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But surrounding the disciples him. Rising up, he enters into the city. And the next day, he went out with the Barnabas to the Derbe.
Complete Apostles Bible	But when the disciples encircled him, he stood and entered into the city. And the next day he went out together with Barnabas to Derbe.
Douay-Rheims 1899 (Amer.)	But as the disciples stood round about him, he rose up and entered into the city: and the next day he departed with Barnabas to Derbe.
Holy Aramaic Scriptures	And The Talmiyde {The Disciples/The Students} gathered over him, and he rose up entering the city. And the next day he went out from there with Bar-Naba {Barnabas}, and they came unto Derbe city.
James Murdock's Syriac NT	And the disciples assembled around him; and he arose, and went into the city. And the next day, he departed from there, with Barnabas; and they came to the city of Derbe.
Original Aramaic NT	And the disciples gathered around him, and he stood up and entered the city, and the next day he went out from there with BarNaba, and they came to the city Derbe..

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when the disciples came round him, he got up and went into the town: and the day after he went away with Barnabas to Derbe.
Bible in Worldwide English	But as the disciples gathered around him, he got up and they went back into the city. The next day Paul and Barnabas left and went to Derbe.
Easy English	But some believers came out from the town and they stood around Paul. Then Paul stood up! He went back with them into the town.
Easy-to-Read Version—2008	But when the followers of Jesus gathered around him, he got up and went back into the town. The next day he and Barnabas left and went to the city of Derbe.
God's Word™	Paul and Barnabas Return to Antioch in Syria The next day Paul and Barnabas left for the city of Derbe.
Good News Bible (TEV)	But when the believers gathered around him, he got up and went back into the town. The next day he and Barnabas went to Derbe.
J. B. Phillips	But while the disciples were gathered in a circle round him, Paul got up and walked back to the city. And the very next day he went out with Barnabas to Derbe, and when they had preached the Gospel to that city and made many disciples, they turned back to Lystra, Iconium and Antioch. Vv. 21–22 are included for context.
The Message	But as the disciples gathered around him, he came to and got up. He went back into town and the next day left with Barnabas for Derb.
NIRV	.
New Life Version	Paul and Barnabas Preach to the Christians on Their Return Trip to Antioch

As the Christians gathered around Paul, he got up and went back into the city. The next day he went with Barnabas to Derbe.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Believers in town gathered around Paul as he lay on the ground. He got up and went back into the city. The next day, he and Barnabas left for the neighboring city of Derbe.
Contemporary English V.	But when the Lord's followers gathered around Paul, he stood up and went back into the city. The next day he and Barnabas went to Derbe.
Goodspeed New Testament	But the brothers gathered about him, and he got up and re-entered the town. The next day he went on with Barnabas to Derbe.
The Living Bible	But as the believers stood around him, he got up and went back into the city! V. 20b is placed with the next passage for context.
New Berkeley Version	.
New Living Translation	But as the believers [Greek <i>disciples</i> ; also in 14:22, 28.] gathered around him, he got up and went back into the town. The next day he left with Barnabas for Derbe.
The Passion Translation	When the believers encircled Paul's body, he miraculously stood up! Paul stood and immediately went back into the city. The next day he left with Barnabas for Derbe.
Plain English Version	Then the Christians stood around Paul. They thought he was dead too, but then he got up, and he went back into the town.
UnfoldingWord Simplified T.	But some of the believers in Lystra came and stood around Paul, where he was lying on the ground. And Paul became conscious! He stood up and went back into the city with the believers. The next day, Paul and Barnabas left the city of Lystra and traveled to the city of Derbe.

Partially literal and partially paraphrased translations:

American English Bible	However, after the disciples gathered around him, he got up and walked back into the city. V. 20b is placed with the next passage for context. I came across only three translations which did this.
Beck's American Translation	.
Breakthrough Version	When the students surrounded him, after getting up, he went into the city. And on the next day, he went out together with Barnabas to Derbe.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	The disciples gathered round him, however, and he got up and went into the city. The next day he and Barnabas went off to Derbe.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	But while his students were standing around him, Paul got up and came into the city. The next day he left with Barnabas for Derbe.
Revised Ferrar-Fenton Bible	But the disciples having surrounded him, he rose up, and returned to the town; and the next day he departed, with Barnabas, to Derbe.
God's Truth (Tyndale)	How be it as the disciples stood round about him, he arose up and came into the city. And the next day he departed with Barnabas to Derba.
International Standard V	But the disciples formed a circle around him, and he got up and went back to town. The next day, he went on with Barnabas to Derbe.
Riverside New Testament	But when the disciples gathered around him he rose up and reentered the city. On the next day he left with Barnabas for Derbe.
Weymouth New Testament	When, however, the disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe;

and, after proclaiming the Good News to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. V. 21 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But when his disciples gathered around him, he stood up and returned to the town. And the next day he left for Derbe with Barnabas.
The Heritage Bible	.
New Jerusalem Bible	The disciples came crowding round him but, as they did so, he stood up and went back to the town. The next day he and Barnabas left for Derbe.
Revised English Bible—1989	The disciples formed a ring round him, and he got to his feet and went into the city. Next day he left with Barnabas for Derbe.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But as the <i>talmidim</i> gathered around him, he got up and went back into the town. The next day, he left with Bar-Nabba for Derbe.
Hebraic Roots Bible	But the disciples surrounding him arising, he entered into the city. And on the next day he went away with Barnabas to Derbe.
Holy New Covenant Trans.	The students of Jesus gathered around Paul and he got up and went back into town. The next day he and Barnabas left and went to the town of Derbe.
The Scriptures 2009	But while the taught ones gathered around him, he rose up and went into the city. And on the next day he went away with Barnaba to Derbe.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...surrounding but the students him Standing (Up) [He] enters to the city and [on] the [one] next [He] proceeds with the barnabas to derbe...
Awful Scroll Bible	But the disciples encircling him, he rising-up, comes-towards into the city, and on-tomorrow he goes-out with Barnabas to Derbe.
Concordant Literal Version exeGesés companion Bibleand the disciples surround him; and he rises and enters the city: and on the morrow he departs with Bar Nabi to Derbe.
Orthodox Jewish Bible	And after the Moshiach's talmidim had surrounded Rav Sha'ul, he got up and entered the city. And on the next day he went with Bar-Nabba to Derbe.
Rotherham's Emphasized B.	Howbeit, [the disciples surrounding' him] he rose up, and entered into the city. And [on the morrow] he went forth, with Barnabas, unto Derbe.

Expanded/Embellished Bibles:

An Understandable Version	But as the disciples stood around [<i>Paul's apparently lifeless body</i>], he [<i>surprisingly</i>] stood up [fully restored to health] and entered the town. On the following day he went with Barnabas to Derbe.
The Expanded Bible	But the ·followers [disciples] ·gathered around him [or surrounded him; ^c either to protect from further attack or to check on his condition], and he got up and went back into the town [^c perhaps a miracle; certainly evidence of Paul's perseverance]. The next day he and Barnabas left and went to the city of Derbe [v. 6].
Jonathan Mitchell NT	However, with the disciples' forming a circle, surrounding him, upon arising (or: after standing back up again; or: upon resurrecting) he entered into the city. Then on the next day he went out, together with Barnabas, into Derbe.

Syndein/Thieme	But, as the disciples stood round about him, suddenly he {Paul} rose up {resuscitation from the dead}, and came into the city. And the next day he departed with Barnabas to Derbe.
Translation for Translators	They came and stood around Paul, <i>where he was lying on the ground</i> . And Paul <i>became conscious!</i> He stood up and went back into the city <i>with the believers</i> .
The Voice	As the disciples gathered around him, he suddenly rose to his feet and returned to the city. The next day he and Barnabas left for Derbe.

Bible Translations with Many Footnotes:

Lexham Bible	But after [*Here “after ” is supplied as a component of the temporal genitive absolute participle (“surrounded”)] the disciples surrounded him, he got up and [*Here “and” is supplied because the previous participle (“got up”) has been translated as a finite verb] went into the city. And on the next day he departed with Barnabas for Derbe.
NET Bible®	But after the disciples had surrounded him, he got up and went back ⁶⁴ into the city. On ⁶⁵ the next day he left with Barnabas for Derbe. ⁶⁶ ^{64tn} Grk “and entered”; the word “back” is not in the Greek text but is implied. ^{65tn} Grk “And on.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here. ^{66sn} Derbe was a city in Lycaonia about 35 mi (60 km) southeast of Lystra. This was the easternmost point of the journey. ^{map} For location see JP1-E2; JP2-E2; JP3-E2.
Wilbur Pickering’s New T.	But as the disciples stood around him, ⁶ he got up and entered the city. The next day he departed with Barnabas to Derbe. (6) I suppose that the attack was sudden and unexpected (planned that way), so the disciples didn’t have time to try to defend him. Paul certainly looked dead, but as the disciples were standing there trying to assimilate what had happened, he got up! His recovery was such that he could set out the next day on foot.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But the disciples having surrounded him, having risen, he entered into the city, and the next day he went away with Barnabas to Derbe.
Benjamin Brodie’s trans.	However, after the disciples [students, adherents] surrounded him and he stood up, he entered into the city, and on the next day, he departed with Barnabas for Derbe
Context Group Version	But as the apprentices stood round about him, he rose up, and entered into the city: and on the next day he went out with Barnabas to Derbe.
Modern Literal Version 2020	But the disciples surrounded him. Having rose* up, he entered into the city, and went forth on the next-day together-with Barnabas to Derbe.
New Matthew Bible	However, as the disciples stood round about him, he rose up and went into the city. The NMB places v. 20b with the next passage.
Webster’s Translation	But as the disciples stood around him, he rose, and came into the city: and the next day he departed with Barnabas to Derbe.

The gist of this passage:

Acts 14:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kuklíoō (κυκλώω) [pronounced koo-KLOH-oh]	<i>surrounding, those compassing about, being encompass, being encircle; those standing round about</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2944
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The disciples stood around him.

We do not know what transpired, apart from the people of Lystra stoning Paul to death and taking his body outside of the city.

Did the catch Paul unawares? Was Barnabas aware, but hid? Did they catch Paul by himself? And recall, by this time, there were other disciples. Logically, Paul would have been grabbed up on his own.

The disciples are aware of what has taken place, and, at some point, they go to where Paul's body was dumped, outside of the city. This would suggest that Paul was hauled out there and simply left.

Acts 14:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525

Acts 14:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: Having risen up, [Paul] went [back] to the city [of Lystra].

Without any explanation at all, Paul rises up.

When a person is stoned, the end result is often a cracked skull and other facial features being marred. We know what Paul ought to look like; but we do not know what he looks like at this point. However, inexplicably, Paul stands up, and then he returned back to the city of Lystra. One might assume that, he is reasonably safe in the city, as his enemies suppose that he is dead.

So much of what can be placed in here is assumption. My assumptions are, he was killed, God brought him back to life, and that there is nothing wrong with him. If that is the case, it is interesting that nothing is actually said about it in this context. And then, why do they stay the night and why does he leave the next day?

I would suggest that, by the time the disciples track down Paul's body, he appears normal, but lifeless. Given what took place, Paul and Barnabas probably figured that it was time to leave Lystra—at least temporarily—and complete their journey.

Again, much of what I am saying here is based upon several assumptions.

I believe that Paul will discuss this issue in one of his epistles, and indicate that he himself was unclear about whether he died or not during this incident.

Would this not be a great place to express the sign of Paul being raised from the dead? However, if he is not sure whether or not he died, those with him would also be unsure.

As we will find out fourteen years later, Paul will speak about this to the Corinthians in an epistle (2Corinthians 12, which we already covered). The disciples who are there figure that Paul got his bell rung pretty hard, so they are not going to ask questions like, "Did you die and go to heaven?" That question would not have occurred to anyone there. Paul, in the meantime, has just had an experience incomparable to any other experience in life, yet he does not stand up and say, "Hey, guys, listen to what just happened to me!" He has heard things incomparable to anything heard before. We would assume that he saw things that we could not imagine, but he does not make reference to seeing anything in 2Corinthians 12. So, we don't know. Was he only allowed an auditory experience of paradise?

I would suggest that Paul said nothing to the disciples there and waited for fourteen years before saying anything about this to anyone.

Interestingly enough, Paul is one of the few to experience paradise in this way; and yet, he does not go into any detail about what he saw or heard (in fact, we do not even know if he saw anything, as he only briefly refers to what he heard).

At least five translations place v. 20c with the next passage, which indeed makes more sense.

Acts 14:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
επαύριον (ἐπαύριον) [pronounced <i>ep-OW-ree-on</i>]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
σύν (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i>]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, dative, locative or instrumental case	Strong's #921
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Δέρβη (Δέρβη) [pronounced <i>der-BAY</i>]	<i>tanner (of skin): coverer with skin; transliterated, Derbe</i>	feminine singular proper noun; a location; accusative case	Strong's #1191

Translation: But the next day, he went out with Barnabas to Derbe.

My assumption is that, when persecution got heavy, Paul and Barnabas simply moved on. However, they would return to these places and continue their work.

Acts 14:20 The disciples stood around him. Having risen up, [Paul] went [back] to the city [of Lystra]. But the next day, he went out with Barnabas to Derbe. (Kukis mostly literal translation)

Acts 14:20 The disciples stood over Paul’s lifeless body for a time. However, he suddenly rose up and returned to the city of Lystra. Nevertheless, the next day, he left Lystra and went to Derbe, Barnabas with him. (Kukis paraphrase)

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Paul and Barnabas Stop at Derbe, then Return to Lystra, Iconium, and Antioch

<p>And declaring the good news to the city this (one) and making disciples good (ones), they return to the Lystra, and to Iconium, and to Antioch. Strengthening the souls of the disciples, exhorting [them] to remain in the faith, and that through many pressures, it is necessary to us to enter into the kingdom of the God.</p>	<p>Acts 14:21–22</p>	<p>Having declared the gospel to this city and making many disciples [there], [Paul and Barnabas] returned to Lystra, to Iconium, and to Antioch [of Pisidia]. [In those places,] they strengthened the souls of the disciples [there], calling [for them] to remain in the faith, and [telling them] that by many pressures [and difficulties] it is necessary for us to enter into the Kingdom of God.</p>
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Having declared the gospel to the people of Derbe, making many good and able disciples there, Paul and Barnabas then went on a return trip, stopping in Lystra, Iconium and Antioch of Pisidia. In those places, they strengthened the souls of the disciples there, exhorting them to remain in the faith of Christ Jesus. They informed them that, by these pressures and difficulties, which are necessary for us to endure, they will enter into the Kingdom of God.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek)
And declaring the good news to the city this (one) and making disciples good (ones), they return to the Lystra, and to Iconium, and to Antioch. Strengthening the souls of the disciples, exhorting [them] to remain in the faith, and that through many pressures, it is necessary to us to enter into the kingdom of the God.
- Complete Apostles Bible
And having preached the gospel to that city and having made many disciples, they returned to Lystra, and Iconium, and Antioch, strengthening the souls of the disciples, urging them to continue in the faith, saying, "Through many tribulations we must enter into the kingdom of God."
- Douay-Rheims 1899 (Amer.)
And when they had preached the gospel to that city and had taught many, they returned again to Lystra and to Iconium and to Antioch: Confirming the souls of the disciples and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.
- Holy Aramaic Scriptures
And when they had Declared unto the sons of that city, many were Discipled. And turning back, they came unto Lustra {Lystra} city, and unto Eyqanun {Iconium}, and unto Antiakia {Antioch}, where they were strengthening the souls of The Talmiyde {The Disciples/The Students}, and were seeking from them that they should remain in The Haymanutha {The Faith}, and were saying unto them that through much affliction it is fitting to enter unto The Malkutheh d'Alaha {The Kingdom of God}.

James Murdock's Syriac NT	And while they were preaching to the inhabitants of that city, they made many disciples. And turning back, they came to the city Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and entreating them to persevere in the faith; and they told them, that it was necessary, through much affliction, to enter into the kingdom of God.
Original Aramaic NT	While they were preaching to the people of that city, they discipled many and they returned and came to Lystra and to Iconion and to Antiakia, While they were confirming the souls of the disciples and seeking that they would continue in the faith; and they were saying to them that it is necessary to enter The Kingdom of God by much suffering.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And having made a number of disciples through the preaching of the good news in that town, they went back to Lystra and Iconium and Antioch, Making strong the souls of the disciples, saying to them that they were to keep the faith, and that we have to go through troubles of all sorts to come into the kingdom of God.
Bible in Worldwide English	They told the good news to the people in Derbe. Many people believed what they taught. Then they went back to Lystra, to Iconium. and to Antioch. They talked to the disciples to help them. They told them to keep on believing. They said, We must go through much trouble to get into Gods kingdom.
Easy English	While they were there, they told people the good news about Jesus. Many people in Derbe became believers. After that, Paul and Barnabas returned to Lystra. From there they went back to Iconium. Then they returned to Antioch in the region of Pisidia. In all these towns, they taught the believers to be strong. They said to them, 'Continue to trust in the Lord Jesus! All believers will have trouble at different times. That will continue to happen in our lives. But one day we will go into the kingdom of God where he rules.'
Easy-to-Read Version–2008	They also told the Good News in the city of Derbe, and many people became followers of Jesus. Then Paul and Barnabas returned to the cities of Lystra, Iconium, and Antioch. In those cities they helped the followers grow stronger in their faith and encouraged them to continue trusting God. They told them, "We must suffer many things on our way into God's kingdom."
Good News Bible (TEV)	Paul and Barnabas preached the Good News in Derbe and won many disciples. Then they went back to Lystra, to Iconium, and on to Antioch in Pisidia. They strengthened the believers and encouraged them to remain true to the faith. "We must pass through many troubles to enter the Kingdom of God," they taught.
J. B. Phillips	And the very next day he went out with Barnabas to Derbe, and when they had preached the Gospel to that city and made many disciples, they turned back to Lystra, Iconium and Antioch. They put fresh heart into the disciples there, urging them to stand firm in the faith, and reminding them that it is "through many tribulations that we must enter into the kingdom of God." Phillips places a portion of v. 20 with this passage for context.
<i>The Message</i>	Plenty of Hard Times After proclaiming the Message in Derbe and establishing a strong core of disciples, they retraced their steps to Lystra, then Iconium, and then Antioch, putting grit in the lives of the disciples, urging them to stick with what they had begun to believe and not quit, making it clear to them that it wouldn't be easy: "Anyone signing up for the kingdom of God has to go through plenty of hard times."
NIRV	Paul and Barnabas Return to Antioch

Paul and Barnabas preached the good news in the city of Derbe. They won large numbers of followers. Then they returned to Lystra, Iconium and Antioch. There they helped the believers gain strength. They told them to remain faithful to what they had been taught. "We must go through many hard times to enter God's kingdom," they said.

New Life Version

In that city they preached the Good News and taught many people. Then they returned to the cities of Lystra and Iconium and Antioch. 22 In each city they helped the Christians to be strong and true to the faith. They told them, "We must suffer many hard things to get into the holy nation of God."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

BACKTRACKING THROUGH HOSTILE TOWNS

They spread the good news to the people in that town—and made a lot of believers in the process. Then the two of them headed back home by the same route they came. They doubled back to Lystra, Iconium, and Antioch. In each of those towns they encouraged the believers to hang on tight to their faith. They told the people, "The road into the kingdom of God is a tough one to travel. We're going to suffer on this trip."

Contemporary English V.

Paul and Barnabas preached the good news in Derbe and won some people to the Lord. Then they went back to Lystra, Iconium, and Antioch in Pisidia. They encouraged the followers and begged them to remain faithful. They told them, "We have to suffer a lot before we can get into God's kingdom."

The Living Bible

The next day he left with Barnabas for Derbe. After preaching the Good News there and making many disciples, they returned again to Lystra, Iconium and Antioch, where they helped the believers to grow in love for God and each other. They encouraged them to continue in the faith in spite of all the persecution, reminding them that they must enter into the Kingdom of God through many tribulations. V. 20b is included for context. [Kukis: This was a smart division and I am surprised that more translations did not do this. So far, I have come across five translations which did.]

New Berkeley Version
New Living Translation

Paul and Barnabas Return to Antioch of Syria

After preaching the Good News in Derbe and making many disciples, Paul and Barnabas returned to Lystra, Iconium, and Antioch of Pisidia, where they strengthened the believers. They encouraged them to continue in the faith, reminding them that we must suffer many hardships to enter the Kingdom of God.

The Passion Translation

After preaching the wonderful news of the gospel there and winning a large number of followers to Jesus, they retraced their steps and revisited Lystra, Iconium, and Antioch.

At each place they went, they strengthened the lives of the believers and encouraged them to go deeper in their faith. And they taught them, "It is necessary for us to enter into the realm of God's kingdom, because that's the only way we will endure our many trials and persecutions."

Plain English Version

Paul and Barnabas told the Derbi people about Jesus

The next day, Paul and Barnabas left that place and went to the town called Derbi. Paul and Barnabas told the people there the good news about Jesus, and a lot of people believed in him.

Paul and Barnabas helped the new churches in each town

After that, Paul and Barnabas went back to Lystra, and Iconium, and Antioch in Pisidia country. In each of those towns they talked to the Christians and said, "Keep on believing in Jesus, and don't turn away from him. Some people will keep on making big trouble for all of us Christians, but don't worry, Jesus is with us. We are in God's family now." A portion of v. 20 is included for context.

Radiant New Testament	<p>Paul and Barnabas Return to Antioch</p> <p>Paul and Barnabas preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium, and Antioch. There they strengthened the disciples, encouraging them to remain faithful to what they'd been taught. "We have to go through many hard times to enter the kingdom of God," they explained.</p>
UnfoldingWord Simplified T.	<p>They stayed there several days, and they kept telling the people the good message about Jesus. Many people became believers. After that, Paul and Barnabas started on their way back. They went again to Lystra. Then they went from there to Iconium, and then they went to the city of Antioch in the province of Pisidia. In each place, they urged the believers to keep on trusting in the Lord Jesus. They told the believers, "We must suffer many hardships before God will rule over us forever."</p>
William's New Testament	<p>They told the good news in that town, and after winning many disciples there, they returned to Lystra, Iconium, and Antioch, strengthening the hearts of the disciples and encouraging them to continue in the faith, and warning them that it is through enduring many hardships that we must get into the kingdom of God.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then the next day, he and BarNabas left for Derbe, where they preached the good news in that city, making quite a few disciples.</p> <p>After that, they returned to Lystra in Iconium and to AntiOch so as to strengthen the disciples there.</p> <p>They encouraged them to remain strong in the faith, saying:</p> <p style="padding-left: 40px;">'We'll all have to endure many trials if we wish to enter the Kingdom of God.'</p> <p>V. 20b is included for context.</p>
Beck's American Translation Breakthrough Version	<p>After they both shared good news with that city and made an adequate amount of students, they returned to Lystra, to Iconium, and to Antioch further establishing the souls of the students, encouraging <i>them</i> to be staying in the trust and that "through many hard times it is necessary for us to go into God's empire."</p>
Common English Bible	<p>Returning to Antioch</p> <p>Paul and Barnabas proclaimed the good news to the people in Derbe and made many disciples. Then they returned to Lystra, Iconium, and Antioch, where they strengthened the disciples and urged them to remain firm in the faith. They told them, "If we are to enter God's kingdom, we must pass through many troubles."</p>
A. Campbell's Living Oracles	<p>And having declared the gospel to that city, and made a considerable number of disciples; they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples; exhorting them to continue in the faith, and testifying that it is necessary we should enter into the kingdom of God through many tribulations.</p>
New Advent (Knox) Bible	<p>In that city too they preached, and made many disciples; then they returned to Lystra, Iconium and Antioch, where they fortified the spirits of the disciples, encouraging them to be true to the faith, and telling them that we cannot enter the kingdom of heaven without many trials.</p>
NT for Everyone	<p>Opening the door of faith</p> <p>They preached in Derbe, and made many disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the hearts of the disciples, and urging them to remain in the faith. They warned them that getting into God's kingdom would mean going through considerable suffering.</p>
20 th Century New Testament	<p>After telling the Good News throughout that town, and making a number of converts, they returned to Lystra, Iconium, and Antioch, Reassuring the minds of the disciples, urging them to remain true to the Faith, and showing that it is only through many troubles that we can enter the Kingdom of God.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Church Planting After they had preached the gospel in that town and made many disciples, they returned to Lystra, to Iconium, and to Antioch, strengthening the [Lit <i>the souls of the</i>] disciples by encouraging them to continue in the faith and by telling them, "It is necessary to go through many hardships to enter the kingdom of God."
Conservapedia Translation	When they had preached the gospel in that city, and had taught many people, they came back to Lystra, and Iconium, and Antioch, strengthening the souls of their students, and encouraging them to continue in the faith, and that we must enter into the Kingdom of God through a great oppression.
Revised Ferrar-Fenton Bible	Conclusion of the First Missionary Journey. After having evangelized that town, and secured a goodly number of disciples, they returned through Lystra, to Iconium, and Antioch; strengthening the spirits of the disciples, encouraging them to stand by the faith, and showing that it is necessary to endure many sufferings in order to enter the Kingdom of God.
Free Bible Version	After sharing the good news with the people in that town, and after many had become believers, they went back to Lystra, Iconium, and Antioch. They encouraged the believers to remain firm and to continue to trust in Jesus. "We have to go through many trials to enter God's kingdom," they said.
God's Truth (Tyndale)	After they had preached to that city, and had taught many, they returned again to Lystra, and to Iconium and Antioche, and strengthened the disciples souls, exhorting them to continue in the faith, affirming that we must through much tribulation enter into the kingdom of God.
International Standard V	As they were proclaiming the good news in that city, they discipled a large number of people. Then they went back to Lystra, Iconium, and Antioch, strengthening the disciples and encouraging them to continue in the faith, saying, "We must endure many hardships to get into the kingdom of God."
Montgomery NT	But as the disciples collected around him, he rose and went back into the city. The next day he went off with Barnabas into Derbe; and after preaching the gospel to that town, and winning many converts, they went back to Lystra and Iconium and Antioch, Everywhere they strengthened the souls of the disciples, encouraging them to hold to the faith. "It is through many tribulations," they said, "that we must enter into the kingdom of God." V. 20 is included for context.
Riverside New Testament	Telling the good news in that city they made a number of disciples. Then they returned to Lystra and Iconium and Antioch, reassuring the minds of the disciples and encouraging them to be steadfast in the faith, saying, "Through many trials we must enter into the kingdom of God."
Weymouth New Testament	Everywhere they strengthened the disciples by encouraging them to hold fast to the faith, and warned them saying, "It is through many afflictions that we must make our way into the Kingdom of God." V. 21 is placed with the previous passage for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Return to Antioch • After proclaiming the gospel in that town and making many disciples, they returned to Lystra and Iconium and on to Antioch. They were strengthening the disciples and encouraging them to remain firm in the faith, for they said, "We must go through many trials to enter the King dom of God." The Christian Community Bible footnote is in the Addendum . 11:23; 13:43; 1Thes 3:3
The Heritage Bible	And announcing the good news to that city, and having made ample disciples, they turned back into Lystra, into Iconium, and into Antioch,

Confirming the souls of the disciples, exhorting them to continue in the faith, and that we must through many tribulations enter into the kingdom of God.

New American Bible (2011)	<p>End of the First Mission. After they had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, "It is necessary for us to undergo many hardships to enter the kingdom of God."^h</p>
New Jerusalem Bible	<p>h. [14:22] 1 Thes 3:3. Having preached the good news in that town and made a considerable number of disciples, they went back through Lystra, Iconium and Antioch. They put fresh heart into the disciples, encouraging them to persevere in the faith, saying, 'We must all experience many hardships before we enter the kingdom of God.'</p>
Revised English Bible—1989	<p>After bringing the good news to that town and gaining many converts, they returned to Lystra, then to Iconium, and then to Antioch, strengthening the disciples and encouraging them to be true to the faith. They warned them that to enter the kingdom of God we must undergo many hardships.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>After proclaiming the Good News in that city and making many people into <i>talmidim</i>, they returned to Lystra, Iconium and Antioch, strengthening the <i>talmidim</i>, encouraging them to remain true to the faith, and reminding them that it is through many hardships that we must enter the Kingdom of God.</p>
Hebraic Roots Bible	<p>And having announced the good news to that city, and having made many disciples, they returned to Lystra and Iconium and Antioch, After they had strengthened the souls of the disciples and had beseeched from them to remain in the faith, and had said to them that, It is right by much tribulation to enter into the Kingdom of Elohim.</p>
Holy New Covenant Trans.	<p>Paul and Barnabas told the Good News in the town of Derbe too. Many people became students of Jesus. Paul and Barnabas went back to the towns of Lystra, Iconium, and Antioch in Pisidia. In those cities they made the students of Jesus stronger. They helped them to stay in the faith. They said, "We must suffer many things on our way into God's kingdom."</p>
The Scriptures 2009	<p>And having brought the Good News to that city, and having made many taught ones, they returned to Lystra, and Iconium, and Antioch, strengthening the beings of the taught ones, encouraging them to continue in the belief, and that through many pressures we have to enter the reign of Elohim.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...Announcing also the city that and Teaching [men] considerable [Men] return to the lystra and to iconium and to antioch Strengthening the lives [of] the students Calling (Near) {them} to continue [in] the faith and {Saying} for through many afflictions is (necessary) us to enter to the kingdom [of] the god...</p>
Alpha & Omega Bible	<p>AFTER THEY HAD PREACHED THE GOSPEL TO THAT CITY AND HAD MADE MANY DISCIPLES, THEY RETURNED TO LYSTRA AND TO ICONIUM AND TO ANTIOCH, STRENGTHENING THE SOULS OF THE DISCIPLES, ENCOURAGING THEM TO CONTINUE IN THE FAITH, AND SAYING, "THROUGH MANY TRIBULATIONS WE MUST ENTER THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>)."</p>
Awful Scroll Bible	<p>Not only himself heralding-the-Good-Tidings, to that city, but also making many disciples; they turn-back-by to Lystra and Iconium and Antioch,</p>

	securing-over the lives of the disciples, calling- them -by to abide-in the confidence, and since we necessitate to go through much oppression, to come-towards into the Rule of God.
Concordant Literal Version	Evangelizing that city besides, and making a considerable number of disciples, they return into Lystra and into Iconium and into Antioch, establishing the souls of the disciples, besides entreating them to remain in the faith and saying that, "Through many afflictions must we be entering into the kingdom of God."
exeGesés companion Bible	And they evangelize to that city and disciple many; and return to Lystra and Iconium and Antioch, establishing the souls of the disciples, and beseeching them to remain in the trust; and that we must through much tribulation enter the sovereignty of Elohim.
Orthodox Jewish Bible	And having preached the Besuras HaGeulah in that city and having made many talmidim, they returned to Lystra and to Iconium and to Pisidian Antioch, Strengthening the nefashot (souls) of Moshiach's talmidim, encouraging them to remain in the [Orthodox Jewish] emunah (faith), and exhorting them that through tzarot rabbot it is necessary for us to enter into the Malchut Hashem.
Rotherham's Emphasized B.	<Delivering the good news unto that city also, and making a good number of disciples> they returned unto Lystra, and unto Iconium, and unto Antioch,—confirming the souls of the disciples, beseeching them to abide in the faith, and [declaring] that <p style="text-align: center;"> Through many' tribulations must we enter into the kingdom of God.</p>

Expanded/Embellished Bibles:

An Understandable Version	When they had preached the good news to that town, and had led many to become disciples, they returned to Lystra, <i>[then]</i> to Derbe, and <i>[then on]</i> to Antioch <i>[in Pisidia]</i> . <i>[Along the way]</i> they strengthened the hearts of the disciples, urging them to continue <i>[to believe and practice]</i> the faith and <i>[explaining]</i> that entering God's <i>[heavenly]</i> kingdom <i>[See II Tim. 4:18]</i> requires enduring many trials.
The Expanded Bible	·Paul and Barnabas [^L They] ·told the Good News [preached the Gospel] in Derbe, and many became ·followers [disciples]. ·Paul and Barnabas [^L They] returned to Lystra [14:6], Iconium, and Antioch, ·making the followers of Jesus stronger [^L strengthening the souls/lives of the disciples] and ·helping them stay [^L encouraging/exhorting them to remain/persevere] in the faith. They said, "We must ·suffer many things [endure/pass through many trials/persecutions] to enter God's kingdom."
Jonathan Mitchell NT	Continuing in bringing and declaring the good news to that city as well, and making a considerable [number of] disciples (or: students), they returned into Lystra, then into Iconium, and finally into Antioch, progressively establishing (fixing and making to stand) the souls (inner lives) of the disciples (or: students), repeatedly calling [them] alongside to give relief, aid and comfort while encouraging [them] to continue abiding and remaining within the midst of the faith (or: trust; confidence; loyalty; reliance; conviction; assurance), and [saying] that, "It continues binding and necessary for us to enter into the reign of God (or: God's kingdom; the sovereign activities which are God) through the midst of many pressures, squeezings, tribulations, afflictions and oppressions."
Syndein/Thieme	And when they had preached the gospel to that city {Derbe}, and had taught many, {technically means to train and train well} they returned again to Lystra, and to Iconium, and Antioch.

{Note: This is the end of Paul's first missionary mission. He could easily get to his hometown of Tarsus from here, but his job is yet unfinished - the new believers need pastor-teachers and these men need to be taught still.}

{Paul dealing with individuals - on the basis of doctrine}

Stabilizing the souls of the disciples, {objective being they would be self-sustaining spiritually} **and speaking from the immediate source of himself** {exhorting - to communicate from the immediate source of doctrine in his soul} **to them to keep on continuing in** {use it} **The Faith** {technical for the whole realm of doctrine} . . . **and that we must, through much suffering, enter into the kingdom of God.**

Translation for Translators

The apostles revisited believers and appointed leaders.

Acts 14:20b-23

The next day, Paul and Barnabas *left Lystra and* traveled to Derbe. They *stayed there several days and they kept telling* the people the good message about Jesus. Many people became believers. After that, Paul and Barnabas *started on their way back. They went again to Lystra. Then they went from there to Iconium, and then they went to Antioch in Pisidia province. In each city, they helped the believers* [SYN] to become strong *spiritually*, and they urged them to keep on trusting *in the Lord Jesus*. They told *the believers*, "It is necessary that *we endure* people often persecuting us (*inc*) before we enter the place where God will rule over *us forever*." After they proclaimed the good news there and taught many disciples, they returned to *some of the cities they had recently visited*—Lystra, Iconium, and Antioch *in Pisidia*. In each place, they brought strength to the disciples, encouraging them to remain true to the faith.

The Voice

Paul and Barnabas: We must go through many persecutions as we enter the kingdom of God.

Bible Translations with Many Footnotes:

Lexham Bible

Paul and Barnabas Return to Antioch in Syria

And after they [*Here "after" is supplied as a component of the participle ("had proclaimed the good news") which is understood as temporal] **had proclaimed the good news in that city and made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them** [*Here the direct object is supplied from context in the English translation] **to continue in the faith and saying**, [*The word "saying" is not in the Greek text but is implied] **"Through many persecutions [Or "afflictions"] it is necessary for us to enter into the kingdom of God."**

NET Bible®

Paul and Barnabas Return to Antioch in Syria

After they had proclaimed the good news in that city and made many disciples, they returned to Lystra,⁶⁷ to Iconium,⁶⁸ and to Antioch.⁶⁹ They strengthened⁷⁰ the souls of the disciples and encouraged them to continue⁷¹ in the faith, saying, "We must enter the kingdom⁷² of God through many persecutions."⁷³

^{67sn} Lystra was a city in Lycaonia about 35 mi (60 km) northwest of Derbe.

^{map} For location see JP1-E2; JP2-E2; JP3-E2.

^{68sn} Iconium was a city in Lycaonia about 18 mi (30 km) north of Lystra.

^{69sn} Antioch was a city in Pisidia about 90 mi (145 km) west northwest of Lystra.

^{map} For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

^{70tn} Grk "to Antioch, strengthening." Due to the length of the Greek sentence and the tendency of contemporary English to use shorter sentences, a new sentence was started here. This participle (ἐπιστηρίζοντες, episthrizontes) and the following one (παρακαλοῦντες, parakalountes) have been translated as finite verbs connected by the coordinating conjunction "and."

^{71sn} And encouraged them to continue. The exhortations are like those noted in Acts 11:23; 13:43. An example of such a speech is found in Acts 20:18-35. Christianity is now characterized as "the faith."

^{72sn} This reference to the kingdom of God clearly refers to its future arrival.

^{73tn} Or "sufferings."

Wilbur Pickering's New T.

The return to Antioch

When they had evangelized that city and disciplined a good number, they returned to Lystra⁷ and Iconium and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must go through many hardships to enter the kingdom of God".⁸

(7) One might suppose that they would avoid Lystra, but no. Perhaps upon reflection the locals were ashamed of what they had done; besides, what do you do to a man you have already killed?!

(8) Is that what they preach in your church? Does that sound like 'easy street'?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having proclaimed the Gospel to that city and having made many disciples, they returned to Lystra and Iconium and Antioch, strengthening the souls of the disciples, encouraging [them] to be continuing firm in the faith, and [saying], "Through many afflictions it is necessary [for] us to enter into the kingdom of God."
Benjamin Brodie's trans.	Then, after proclaiming the good news to that city and after making a large number of adherents [converts, students who believed in Christ], they returned to Lystra and Iconium and Antioch, For the purpose of strengthening the souls of the adherents and encouraging them to abide [think and live] by doctrine, and that it may be necessary for us to enter into the royal power of God [experiential sanctification through the filling of the Spirit] through outside pressures [trials & tribulations] .
Context Group Version	And when they had proclaimed the Imperial News to that city, and had made many apprentices, they returned to Lystra, and to Iconium, and to Antioch, confirming the lives of the apprentices, encouraging them to continue in the trust, and that through many afflictions we must enter into God's kingdom.
Far Above All Translation	And they preached the gospel to that city, and when they had made a considerable number of disciples, they returned to Lystra and Iconium and Antioch. And they boosted the morale of the disciples and encouraged them to remain in the faith, and said, "We must go through many tribulations into the kingdom of God."
Literal Standard Version	Having also proclaimed good news to that city, and having disciplined many, they turned back to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, exhorting to remain in the faith, and that it is required of us to enter into the Kingdom of God through many tribulations, and having appointed to them elders in every assembly by vote, having prayed with fastings, they commended them to the LORD in whom they had believed. V. 23 is included for context.
Modern Literal Version 2020	And having proclaimed the good-news to that city, and having made a considerable <i>number of</i> disciples, they returned to Lystra and Iconium and Antioch, further strengthening the souls of the disciples, encouraging <i>them</i> to remain in the faith, and that it is essential <i>for</i> us through many afflictions to enter into the kingdom of God.
New King James Version	Strengthening the Converts And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."
New Matthew Bible	And the next day, Paul departed with Barnabas to Derbe. After they had preached to that city and had taught many, they returned again to Lystra, and to Iconium and Antioch, and strengthened the disciples' souls, exhorting them to continue in the

faith, affirming that we must through much tribulation enter into the kingdom of God. V. 20b is included for context.

The gist of this passage: Paul and Barnabas return to the cities where they had already been to strengthen the believers there.

21-22

Acts 14:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]	masculine plural; present active participle, nominative case	Strong's #2097
te (τε) [pronounced teh]	not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ή) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; accusative case	Strong's #4172
ekeinên (ἐκείνην) [pronounced ehk-Ī-nayn]	her, it; that, this (one)	3 rd person feminine singular pronoun or remote demonstrative; accusative case	Strong's #1565

Translation: Having declared the gospel to this city...

Paul and Barnabas were going to Derbe. We are not given any information why, but they conclude their missionary tour there in Derbe. Did they run out of money, were they exhausted, was this just a natural place for them to stop? We really don't know. In any case, this spiritual mission has an endpoint.

Even though I provided a map earlier, it seems reasonable to see this map once again, given that Paul and Barnabas are now returning, retracing their steps back through this region.

Antioch, Iconium, Lystra and Derbe (a map); from [Bob's boy's Christianity blog](#); accessed February 13, 2022.



As you can see, we are looking at the regions of Pisidia, Galatia and Lycaonia. It looks like Paul and Barnabas actually covered some rugged regions, given the mountains on the relief map.

In Derbe, Paul and Barnabas have declared the gospel of Jesus Christ to the people there.

Acts 14:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mathēteúō (μαθητεύω) [pronounced <i>math-ayt-YOO-oh</i>]	<i>being (becoming) a disciple; making (one) a disciple, discipling, enrolling as scholar, instructing, teaching</i>	masculine plural, aorist active participle, nominative case	Strong's #3100
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine plural adjective; accusative case	Strong's #2425

Translation: ...and making many disciples [there],...

We are not given much more information beyond their time in Derbe to be successful.

Now, given what has happened in the previous cities, and how Paul and Barnabas seemed to sneak out of them, we might think that they would make a bee-line for the Antioch where they started, which is really not very far from where they are at this time (I don't know anything about the roads between Derbe and Antioch). However, this is not what they are going to do. The same way that they got to Derbe is the route that they will return on.

Acts 14:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrephō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Lutra (Λύστρα) [pronounced <i>LOOS-trah</i>]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; accusative case	Strong's #3082

Translation: ...[Paul and Barnabas] returned to Lystra,...

First they return to Lystra. Now, recall that, at first, the people of Lystra, because of a healing that Paul did, proclaimed them to be gods and named them and were ready to sacrifice animals to them. However, some Jews from the previous two cities came to Lystra, turned the people against Paul and Barnabas, and this resulted in Paul being stoned (possibly stoned to death).

It appeared from the text that Paul simply stood up, they went back into Lystra, and left the next day. They decided to go back to Lystra. What more could they do to Paul? They already killed him.

Acts 14:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ἰκόνιον (Ἰκόνιον) [pronounced <i>ee-KON-ee-on</i>]	<i>little image; transliterated, Iconium</i>	neuter singular proper noun; a location; accusative case	Strong's #2430

Translation: ...to Iconium,...

In Iconium, their missionary work began well. They taught in a synagogue, causing many Jews and gentiles to believe in Jesus. However, despite the signs and wonders done by Paul and Barnabas, the city found itself to be split, and strongly so. One group of Jews and gentiles organized together with the city leaders with the intent to find these men and kill them.

Given this information, Paul and Barnabas left for Lystra and Derbe.

We may reasonably conclude that those Jews who came to Lystra organized at least in part in Iconium. They managed to get the people of Lystra to catch Paul and stone him (to death).

Paul and Barnabas are again not worried. These people got a nearby city to organize against Paul to kill him. What more could they do?

Acts 14:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ἀντιόχεια (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490

Translation: ...and to Antioch [of Pisidia].

The next stop of the return was Antioch of Pisidia. In this Antioch, Paul and Barnabas attended synagogue services and they were actually asked to speak publically there. Paul did, and the people were quite enthusiastic. They even called for the two men to return so that they could bring their friends and family to hear them.

By the next **Sabbath day**, most of the town turned out to hear them; but there was also a group of men organized to oppose them. These men involved the city leaders in order to get Paul and Barnabas to leave.

Despite Paul and Barnabas shaking the sand off their sandals at the border, they have come back in to check on their work there.

Acts 14:21 **Having declared the gospel to this city and making many disciples [there], [Paul and Barnabas] returned to Lystra, to Iconium, and to Antioch [of Pisidia].** (Kukis mostly literal translation)

In all 3 cities, it appears that many people believed in Christ Jesus. Paul and Barnabas left when things began to get to a boiling point, but they were leaving behind a number of recently-evangelized believers in each city.

Acts 14:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistērízō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo]	<i>strengthening, supporting further, reestablishing, (re-) confirming</i>	masculine plural, present active participle, nominative case	Strong's #1991
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
psuchai (ψυχαί) [pronounced psou-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; genitive/ablative case	Strong's #3101

Translation: [In those places,] they strengthened the souls of the disciples [there],...

Paul and Barnabas are going to strengthen the souls of these believers whom they evangelized in these places. This means that they would have been teaching most **soteriology** with a strong emphasis on the Person of Jesus Christ in the Old Testament.

Although we are given an extensive read of Paul's sermon in Antioch of Pisidia, in these few verses, we are simply given an overview of what Paul and Barnabas did and said.

Strengthening the souls is a reference to the teaching of Bible doctrine to the various believers in the regions where they had been. Logically, the doctrine which Paul and Barnabas would be teaching is a lot of **Christology** and Soteriology. It is A.D. 49 and Paul will write the book of Galatians a year or two from this point. Therefore, we might assume that many of the principles that Paul taught in the book was becoming a part of his teaching as he and Barnabas moved about the western province of Asia. This is actually Galatia. So, maybe Paul began to teach doctrines of this nature; and maybe to taught doctrines which took the believer in the direction of the doctrines found in the letter to the Galatians. These would be doctrines like **adoption**, **election**, the fruit of the Spirit, heirship, **legalism**, the **Mosaic Law**, **pseudo-spirituality** and the works of the sin nature. Was Paul teaching such doctrines? Was he moving in that direction? We do not know exactly what Paul taught, but given the book of Galatians, he was likely moving in the direction of these doctrines.

When contrasting law and grace (a major topic of the book of Galatians), Paul would be touching on the doctrine of dispensations, even though he may not have this doctrine yet formulated in his own mind.

See the **book of Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

One of the ways to go through the book of Acts is to take some occasional excursions into the letters written by Paul which are pertinent. Although this gives you a nice chronological view of Paul's teaching, it means you might spend 10 or 20 years in the book of Acts.

Acts 14:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine plural, present active participle; nominative case	Strong's #3870
emmenō (ἐμμένω) [pronounced <i>em-MEHN-oh</i>]	<i>to remain in, to continue (in, with); to persevere in anything (a state of mind); to hold fast, to be true to, to abide by, to keep</i>	present active infinitive	Strong's #1696
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: ...calling [for them] to remain in the faith,...

Paul and Barnabas exhorted their brothers to stay in the faith—that is, to continue to believe in Jesus Christ and to continue with Bible doctrine.

If the new believers increase their knowledge of spiritual things, then they will be more likely to remain in the faith.

Acts 14:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
πολύς, πολλός (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	feminine plural adjective, genitive/ablative case	Strong's #4183
θλίψεις (θλίψεις) [pronounced <i>THLIP-sice</i>]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, genitive/ablative case	Strong's #2347
δεῖ (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
Perhaps this could be shortened by simply adding the word <i>must</i> to the next verb. This was the approach of the ESV, Green's literal translation, Webster and the WEB in Acts 9:16.			
ἡμᾶς (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
εἰσερχομαι (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aorist active infinitive	Strong's #1525
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασίλεια) [pronounced <i>bas-il-Ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

Acts 14:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and [telling them] that by many pressures [and difficulties] it is necessary for us to enter into the Kingdom of God.

Paul and Barnabas also warn these people in these 3 cities that persecution, pressures and difficulties are going to be a part of their life experience as believers in Jesus Christ. This would be necessary for their entrance into the **Kingdom of God**.

Just so we are clear, suffering persecution was what was taking place then at that place. They were not saved because they suffered persecution. However, they will be rewarded for the persecution which they faced for the months and years to come.

Application: We find ourselves as believers in a variety of circumstances. For some like me, I have enjoyed a relatively uneventful life, not facing any real persecution. I don't mean that I was without problems or troubles; but they were not a result of Christian persecution. No matter who we are, we face difficulties of various sorts; and some of us even face religious persecution. Nevertheless, these are the things which we endure as believers. All people face similar difficulties and problems; but most do not have a legitimate way of dealing with them (many people deal with the problems of life through alcohol, drugs and even sex, as they do not have the **problem solving devices**).

Acts 14:22 [In those places,] they strengthened the souls of the disciples [there], calling [for them] to remain in the faith, and [telling them] that by many pressures [and difficulties] it is necessary for us to enter into the Kingdom of God. (Kukis mostly literal translation)

Much of Paul's teaching was pointing toward the Kingdom of God, which will be the **Millennium**. There is the Church Age which comes first, followed by the Tribulation. My logic tells me that Paul has not yet fully understood dispensations. He will move in that direction, however.

As an aside, we find the phrase kingdom of God or kingdom in heaven in the book of Matthew in 37 different verses. These phrases are only found six times in the book of Acts. 15 verses in the book of Mark and 31 verses in the book of Luke. Interestingly enough, we only find this phrase twice in the book of John, which is written well after the demise of the other Apostles.

Acts 14:21–22 Having declared the gospel to this city and making many disciples [there], [Paul and Barnabas] returned to Lystra, to Iconium, and to Antioch [of Pisidia]. [In those places,] they strengthened the souls of the disciples [there], calling [for them] to remain in the faith, and [telling them] that by many pressures [and difficulties] it is necessary for us to enter into the Kingdom of God. (Kukis mostly literal translation)

Acts 14:21–22 Having declared the gospel to the people of Derbe, making many good and able disciples there, Paul and Barnabas then went on a return trip, stopping in Lystra, Iconium and Antioch of Pisidia. In those places, they strengthened the souls of the disciples there, exhorting them to remain in the faith of Christ Jesus. They informed them that, by these pressures and difficulties, which are necessary for us to endure, they will enter into the Kingdom of God. (Kukis paraphrase)

But having selected for them according to a ekklêsia, elders, having prayed with fasting, they set them before the Lord, to Whom they had believed.

Acts
14:23

[Paul and Barnabas] selected for them elders corresponding to [each] assembly, having prayed with fasting. They placed [these men] before the Lord, in Whom they had believed.

Paul and Barnabas selected elders for each local church, having prayed without taking a break for meals. They placed these men before the Lord, in Whom they had believed, in a ceremony.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But having selected for them according to a ekklêsia, elders, having prayed with fasting, they set them before the Lord, to Whom they had believed.
Complete Apostles Bible	And having chosen elders for them in every church, and having prayed with fasting, they commended them to the Lord in whom they had believed.
Douay-Rheims 1899 (Amer.)	And when they had ordained to them priests in every church and had prayed with fasting, they commended them to the Lord, in whom they believed.
Holy Aramaic Scriptures	And they raised up Qashishe {Elders} for them in every Edtha {Assembly}, after they had fasted with them, and prayed, and had entrusted them unto Maran {Our Lord}, that One in whom they believed.
James Murdock's Syriac NT	And they established for them Elders in each church, while they fasted with them, and prayed, and commended them to our Lord in whom they believed.
Original Aramaic NT	And they appointed them Elders in every church while they were fasting with them and praying, committing them to Our Lord in whom they had believed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they had made selection of some to be rulers in every church, and had given themselves to prayer and kept themselves from food, they put them into the care of the Lord in whom they had faith.
Bible in Worldwide English	They chose leaders for them in every church. They talked with God and fasted. When they were finished, they gave the leaders over to the Lords care, because they believed in him.
Easy English	Paul and Barnabas chose leaders for each group of believers in these places. They fasted and they prayed to God for some time about this. They asked the Lord Jesus to help these leaders who trusted in him.
Easy-to-Read Version–2008	They also chose elders for each church and stopped eating for a period of time to pray for them. These elders were men who had put their trust in the Lord Jesus, so Paul and Barnabas put them in his care.
God's Word™	They had the disciples in each church choose spiritual leaders, [Or "pastors," or "elders."] and with prayer and fasting they entrusted the leaders to the Lord in whom they believed.
Good News Bible (TEV)	In each church they appointed elders, and with prayers and fasting they commended them to the Lord, in whom they had put their trust.
J. B. Phillips	They appointed elders for them in each Church, and with prayer and fasting commended these men to the Lord in whom they had believed.

<i>The Message</i>	Paul and Barnabas handpicked leaders in each church. After praying—their prayers intensified by fasting—they presented these new leaders to the Master to whom they had entrusted their lives.
NIRV	Paul and Barnabas appointed elders for them in each church. The elders had trusted in the Lord. Paul and Barnabas prayed and fasted. They placed the elders in the Lord's care.
New Life Version	In every church they chose leaders for them. They went without food during that time so they could pray better. Paul and Barnabas prayed for the leaders, giving them over to the Lord in Whom they believed.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul and Barnabas appointed leaders in every church. [8] The two prayed over these leaders, [9] skipping meals [10] as they focused hard on prayer. Then they entrusted the leaders to the care of God—the one whom they had decided to worship. ⁸ 14:23Believers didn't seem to have church buildings until the AD 300s, after Rome legalized Christianity. Until then, most church groups met in the homes of fellow believers. ⁹ 14:23Literally, "elders," from the Greek word presbyteros. That's where Presbyterians got their name. ¹⁰ 14:23Literally, "fasting."
Contemporary English V.	Paul and Barnabas chose some leaders for each of the churches. Then they went without eating and prayed that the Lord would take good care of these leaders.
New Berkeley Version New Living Translation	Paul and Barnabas also appointed elders in every church. With prayer and fasting, they turned the elders over to the care of the Lord, in whom they had put their trust.
The Passion Translation	Paul and Barnabas ordained leaders, known as elders, from among the congregations in every church they visited. After prayer and fasting, they publicly committed them into the care and protection of the Lord of their faith.
Plain English Version	Then, in each town, Paul and Barnabas picked leaders for the Christians in the church there. After that, they stopped eating for a while, and they prayed for those leaders. They prayed, "Jesus, our leader, these men believe in you now, so we ask you to look after them all the time."
Radiant New Testament	Paul and Barnabas appointed people who'd trusted in the Lord to be elders in each church. They prayed and fasted and committed the elders to the Lord's care.
UnfoldingWord Simplified T.	Paul and Barnabas chose leaders for each congregation. Before Paul and Barnabas left each place, they gathered the believers together and spent some time praying and fasting. Then Paul and Barnabas entrusted the leaders and other believers to the Lord Jesus, in whom they had believed, in order that he would care for them.
William's New Testament	They helped them select elders in each church, and after praying and fasting they committed them to the Lord in whom they had believed.

Partially literal and partially paraphrased translations:

American English Bible	They also appointed elders in each of the congregations . Then, with prayer and fasting, they entrusted them into the hands of [the God in whom] they'd come to believe.
Beck's American Translation Breakthrough Version	After electing older men for them in each assembly, when they prayed with times of going without food, they placed them beside the Master in whom they had trusted.

- A. Campbell's Living Oracles And when they had constituted elders for them, in every congregation, having prayed to God, with fasting; they committed them to the Lord, in whom they had believed.
- New Advent (Knox) Bible .
- NT for Everyone In every church they appointed elders by laying hands on them. They fasted, prayed, and commended them to the Lord in whom they had believed.
- 20th Century New Testament They also appointed Officers for them in every Church, and, after prayer and fasting, commended them to the Lord in whom they had learned to believe.

Mostly literal renderings (with some occasional paraphrasing):

- Berean Study Bible Paul and Barnabas appointed elders for them in each church, praying and fasting as they entrusted them to the Lord, in whom they had believed.
- Conservapedia Translation When they had ordained elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed.
- Revised Ferrar-Fenton Bible Then having elected for them elders in every assembly, praying with fasting, they entrusted them to the Lord, on Whom they had believed.
- Free Bible Version After they had appointed elders for every church, and had prayed and fasted with them, Paul and Barnabas left them in the Lord's care, the One that they trusted in.
- NIV, ©2011 Paul and Barnabas appointed elders [Or *Barnabas ordained elders*; or *Barnabas had elders elected*] for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.
- Urim-Thummim Version And when they had appointed by vote elders in every ekklesia, and had prayed with fasting, they set them before the LORD on whom they believed.
- Weymouth New Testament And in every Church, after prayer and fasting, they selected Elders by show of hands, and commended them to the Lord on whom their faith rested.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) In each church they appointed elders and, after praying and fasting, they commended them to the Lord in whom they had placed their faith.
13:2
- The Heritage Bible And having hand-picked for them elders in every church, praying with fastings, they placed them alongside of the Lord, into whom they believed.
- New American Bible (2011) They appointed presbyters* for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith.
* [14:23] They appointed presbyters: the communities are given their own religious leaders by the traveling missionaries. The structure in these churches is patterned on the model of the Jerusalem community (Acts 11:30; 15:2, 5, 22; 21:18).
- New Catholic Bible In each Church, they appointed presbyters for them, and with prayer and fasting they commended them to the Lord in whom they had come to believe.
- Revised English Bible—1989 They also appointed for them elders in each congregation, and with prayer and fasting committed them to the Lord in whom they had put their trust.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible After appointing elders for them in every congregation, Sha'ul and Bar-Nabba, with prayer and fasting, committed them to the Lord in whom they had put their trust.
- Hebraic Roots Bible And they raised up elders in every congregation for them after they had fasted and prayed with them and they had committed them to our Master, he in whom they believed.
- Holy New Covenant Trans. They appointed elders in every called out group. They fasted and prayed for these men. These men had put their trust in the Lord Jesus. So Paul and Barnabas put them in the Lord's care.

The Scriptures 2009

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Electing but [for] them in congregation [men] older Praying with fasting* [Men] present them [to] the lord to whom [They] had believed...
Awful Scroll Bible	And ~appointing for them elders throughout they called-out, wishing-with-regards-to with not-eating, they themselves set- them -before the Lord, in whom they had confided.
Concordant Literal Version	Now, selecting elders for them according to the ecclesia, praying with fastings, they committed them to the Lord in Whom they had believed."
exeGesés companion Bible	<u>ECCLESIA ELDERS</u> And they vote elders in every ecclesia, and pray with fasting; and they set them to Adonay, in whom they trust.
Orthodox Jewish Bible	And having chosen for messianic s'michah Zekenim to be installed in every one of Moshiach's Kehillot, and having davened with tzomot, the Moshiach's Shlichim commended them to Adoneinu in whom they had emunah.
Rotherham's Emphasized B.	Moreover <appointing unto them by vote_ in each assembly_ [elders], praying with fastings> they commended them unto the Lord on whom they had believed.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When they had appointed elders for them in every church, having prayed with fasting, they entrusted them to the Lord in whom they believed [and joyfully accepted as the Messiah].
An Understandable Version	And when Paul and Barnabas had appointed elders [for the churches] in every congregation and had prayed and fasted [over these elders], they committed them to [the care of] the Lord, in whom they had come to trust.
The Expanded Bible	They chose [appointed; or elected] elders [1 Tim. 5:17–20; Titus 1:5–9] for each church, by [after; ^L with] praying and fasting [^C giving up eating for spiritual purposes]. These elders had trusted [believed in] the Lord, so Paul and Barnabas put them in [committed them to] the Lord's care.
Jonathan Mitchell NT	So while extending (or: stretching out) their hands to (or: on) them, in accord with the older men in each called-out community, while speaking toward having things be well (or: praying) along with (or: accompanying) fastings they committed them to the Lord (or: put them at [their] side, in the Lord [= Christ or Yahweh]; or: deposited them for the Lord; or: set them along [the path] by the Lord) into Whom they had believed and placed their trust, confidence and loyalty.
P. Kretzmann Commentary	...and when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
Syndein/Thieme	Kretzmann's commentary for Acts 14:19–23 has been placed in the Addendum . {Paul dealing with groups of people - set up a local church each with a trained Pastor teacher - to lead them.} And when they had appointed {authorized, ordained} them elders in every church, and had prayed with fasting {means to take time normally used to eat and instead study and learn - crash seminary course}, they deposited {first used to put money in the Temple or later bank} them to the Lord . . . on Whom they believed in the past with the result that they kept on believing. {Note: 'Elders' is presbuteros in the Greek. It means 'the old man' - the one in charge. It is the Title for the pastor-teacher as the head of the local church. FYI, bishop is episkopos and means overseer. This is the word that describes the functional title of the pastor-teacher. And Pastor-teacher describes the spiritual gift.}

Translation for Translators	Paul and Barnabas appointed leaders for each congregation. <i>And before Paul and Barnabas left each town, they gathered the believers together and spent some time praying and «fasting/not eating any food».</i> Then Paul and Barnabas entrusted the <i>leaders and other believers</i> to the Lord Jesus, in whom they had believed, <i>in order that he would care for them.</i>
The Voice	In each church, they would appoint leaders, pray and fast together, and entrust them to the Lord in whom they had come to believe.

Bible Translations with Many Footnotes:

Lexham Bible	And when they [*Here “when ” is supplied as a component of the participle (“had appointed”) which is understood as temporal] had appointed elders for them in every church, after [*Here “after ” is supplied as a component of the participle (“praying”) which is understood as temporal] praying with fasting, they entrusted them to the Lord, in whom they had believed.
NET Bible®	When they had appointed elders⁷⁴ for them in the various churches,⁷⁵ with prayer and fasting⁷⁶ they entrusted them to the protection⁷⁷ of the Lord in whom they had believed. ^{74sn} Appointed elders. See Acts 20:17. ^{75tn} The preposition κατά (kata) is used here in a distributive sense; see BDAG 512 s.v. κατά B.1.d. ^{76tn} Literally with a finite verb (προσευξάμενοι, proseuxamenoι) rather than a noun, “praying with fasting,” but the combination “prayer and fasting” is so familiar in English that it is preferable to use it here. ^{77tn} BDAG 772 s.v. παρατίθημι 3.b has “entrust someone to the care or protection of someone” for this phrase. The reference to persecution or suffering in the context (v. 22) suggests “protection” is a better translation here. This looks at God’s ultimate care for the church.
The Spoken English NT	They also appointed elders for them in each community. When they’d prayed and fasted,^y they handed them over into the care of the Lord they had come to trust. ^y Lit. “prayed with fasting.”
Wilbur Pickering’s New T.	When they had appointed elders for them in every congregation,⁹ having prayed with fasting, they commended them to the Lord into whom they had believed.¹⁰ (9) The congregations needed some sort of leadership. (10) People need to learn to walk with God on their own.

Literal, almost word-for-word, renderings:

A Faithful Version	And when they had chosen for themselves elders in every church, and had prayed with fasting, they committed them to the Lord, on Whom they had believed.
Analytical-Literal Translation	And having elected by raising of hands [fig., having appointed by votes] elders for them in every assembly, having prayed with fastings, they commended them to the Lord in whom they had believed.
Benjamin Brodie’s trans.	And after selecting overseers [elderly gentlemen] for them [new believers] according to each assembly, and having prayed along with fasting, they commended them on behalf of the Lord, on Whom they had believed .
Bond Slave Version	And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
Charles Thomson NT	And when they had proclaimed the glad tidings in that city, and made a considerable number of disciples, they returned to Lystra, and Iconium, and Antioch, establishing and confirming the souls of the disciples, and exhorting them to continue in the faith. And because we must enter into the kingdom of God through many afflictions;

they therefore appointed elders for them in every congregation, and having fasted and prayed, they recommended them to the Lord in whom they believed. Vv. 21–22 are included for context.

Context Group Version	And when they had elected for them elders in every assembly, and had prayed with fasting, they commended them to the Lord, on whom they had given trust.
Green's Literal Translation	And having handpicked elders for them in every assembly, having prayed with fastings, they committed them to the Lord into whom they had believed.
Modern Literal Version 2020	Now elders were assigned to them in every congregation*, they prayed with fasts, and they consigned them to the Lord, in whom they had believed.
New King James Version	And they appointed elders by election in every congregation, and prayed and fasted, and committed them to God on whom they believed.

The gist of this passage: Paul and Barnabas either chose or facilitated the choice of elders for the church.

Acts 14:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheirotónēō (χειροτονέω) [pronounced khi-rot-on-EH-oh]	<i>being a hand-reacher (voter) (by raising the hand), (generally) selecting, appointing, choosing, ordaining</i>	masculine plural, aorist active participle, nominative case	Strong's #5500
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
<p>Horst Balz and Gerhard Schneider offer these meanings for the accusative: Of place: <i>throughout, over, in, at; to toward, up to; for, by</i>; of time: <i>during; in, at; about; by</i>; figuratively: <i>only, after, like</i>; final: <i>for (the purpose of); according to, corresponding to</i>; of homogeneity, similarity, correspondence, manner: <i>according to, in accordance with, corresponding to, like</i>; of reason: <i>on the basis of, because, from</i>; of direction or relationship: <i>with respect to, in relation to</i>.²⁴ I have given you the streamlined version of nearly 2 full columns.</p>			
ekklēsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, accusative case	Strong's #1577
presbutēros (πρεσβύτερος) [pronounced pres-BOO-tehr-oss]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; accusative case	Strong's #4245

Translation: [Paul and Barnabas] selected for them elders corresponding to [each] assembly,...

²⁴ Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 2; pp. 253–254.

Three things stand out: what was the selection process, what is an elder, and what is an assembly?

The manner of selection is not clear from the verb used. It could be used for some sort of voting system (and from Acts 1, we know that the Apostles would sometimes vote). But it also allows for Paul (or Barnabas) to simply appoint men to this position.

In many churches, the elders are the same as the deacons. However, I believe that we are speaking of men who have the gift of pastor-teacher, the gift of knowledge and the gift of prophecy.

At this point in time in Acts, even Paul does not fully understand what the church is and what the local church is. He understands that there are a number of believers in the same geographical location and that they need some sort of teaching; but Paul simply does not know what this means.

Bear in mind that, this is still the pre-canon period, none of the New Testament has been written, so their Bible is the Old Testament. I would assume that Paul and Barnabas questioned these men, found out what they knew about the Scriptures, and that was probably an important factor, if not the deciding factor. After all, since Paul's visit, some of these men would have been *searching the Scriptures* (meaning, reading the Bible available to them). Those would be the right men to be in charge of teaching.

Paul and Barnabas, for a period of time, would teach the believers in each city where they go; but it is clear that these believers need regularly spiritual nourishment (that is, accurate Bible teaching).

Acts 14:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>praying face to face with, praying to God; having prayed</i>	masculine plural, aorist middle/ passive participle; nominative case	Strong's #4336
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
nêsteia (νηστεία) [pronounced <i>nays-TIH-uh</i>]	<i>obstinance from food, a fast, a fasting</i>	feminine plural noun; genitive/ablative case	Strong's #3521

Translation: ...having prayed with fasting.

Praying is in the aorist tense, which suggests that it was done and then they got to the selection process.

I would understand that the entire process—not just the prayer—included **fasting**. Let me suggest that whatever prayers were given, lasted 5–30 minutes total, so, saying that they were fasting at that time is not really very impressive.

I would suggest that the entire process, from beginning to end, of talking to various candidates, discussing this amongst one another, then either voting or appointing the elders was something which probably took hours. They took no meal breaks.

Listen, we do not get God's extra blessing because we subjugate ourselves to some form of suffering. "We are going to make ourselves get really, really hungry, and God will recognize our suffering and dedication and give us a super blessing." This is *not* what one of the believers at these meetings would have said. They simply had a lot to do, and they wanted to get it all done at once. Whether this was safer for them; or whether they simply wanted to get through this process all at once, we don't know. I suspect a little of both.

Now, the exact organizational process here is not clear, and I think that is purposeful. The way that Paul and Barnabas helped select the elders, and what exactly the elders were responsible for, was sort of an ongoing, evolving process. Had that process used here been carefully delineated, then many churches today would feel compelled to follow these exact same steps. Listen carefully: Acts describes the evolving nature of the local church; the epistles give us the doctrine and practices of the Church Age. Even though, in truth, there was somewhat of an evolutionary process taking place with the epistles, the ones which God preserved tell us just what a local church ought to be doing and what individuals ought to be doing. For instance, Paul may not have had everything figured out when he wrote 1Thessalonians; however, there is nothing in 1Thessalonians which we can discard and saying, "Well, Paul just wasn't quite there yet as the ultimate teacher of the Church Age." God the Holy Spirit was always up to it.

On the other hand, the book of Acts is descriptive where the epistles are prescriptive. How do we know this? One of the important events of the book of Acts is the giving of the Holy Spirit to new believers (and sometimes, existing believers). There is nothing in the epistles which describes this. When a church is lukewarm or filled with apostasy, Paul does not say, "Listen, it sounds like you guys were not baptized by the Holy Spirit. Let me tell you how to do this." That verse is nowhere in the Pauline epistles.

Acts 14:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratithēmi (παράτιθημι) [pronounced <i>pahr-ahht-IHTH-ay-me</i>]	1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge	3 rd person plural, aorist middle indicative	Strong's #3908
autous (αὐτούς) [pronounced <i>ow-toose</i>]	them, to them, toward them; same	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
tō (τῷ) [pronounced <i>toh</i>]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; dative, locative or instrumental case	Strong's #2962
eis (εἰς) [pronounced <i>ICE</i>]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
hon (ὃν) [pronounced <i>hawn</i>]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to	3 rd person plural, pluperfect active indicative	Strong's #4100

Translation: They placed [these men] before the Lord, in Whom they had believed.

The main verb here could also mean *to entrust*. The men chosen to head these local churches were entrusted with this responsibility before God.

Obviously, everyone involved had to be a believer.

Acts 14:23 [Paul and Barnabas] selected for them elders corresponding to [each] assembly, having prayed with fasting. They placed [these men] before the Lord, in Whom they had believed. (Kukis mostly literal translation)

Paul and Barnabas did not know what a local church ought to look like—not at this time. After a few more years, Paul is going to have to separate in his mind the traditional Jewish religion and those who believe in Jesus. What are those differences? How does this look city to city?

Obviously a local church (and it is not called by those words yet) has to have leadership and guidance. In each city, leaders were going to be selected. There was also the question, what about cities where there might be more than one gathering or one assembly?

My point is, Paul did not have a big roadmap written out for him prior to this first missionary journey. He did not have a big picture approach to what was happening. He knew that he needed to teach salvation and Jesus Christ (soteriology and Christology) and he needed to teach a few other things from the Scriptures (hence, their return through the cities where they had already just gone). Paul understood that the believers needed to continue to gather together. He knew that teaching needed to continue when he was elsewhere. Paul knew that he could not be there to teach the, as he had gone to a number of different cities.

Acts 14:23 Paul and Barnabas selected elders for each local church, having prayed without taking a break for meals. They placed these men before the Lord, in Whom they had believed, in a ceremony. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

After Stopping at Perga and Attalia, Paul and Barnabas Return to Antioch of Syria

And passing through the Pisidia, they came to the Pamphylia. And speaking in Perga the word, they descended to Attalia. And afterward, they sailed to Antioch, from which place they were, delivering the grace of God to the work which they fulfilled.

Acts
14:24–26

Having passed through Pisidia, they came to Pamphylia. Then, speaking the word in Perga, they went down to Attalia. Afterward, sailed over to Antioch, from which place they had come, having been entrusted with the grace of God for the work which they fulfilled.

They passed through the territory of Pisidia and came to Pamphylia. Then, having spoken the word in Perga, they went down to Attalia. Finally, they sailed back to Antioch, back to where they started from. They had been entrusted with the grace of God regarding the work which they had just completed.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And passing through the Pisidia, they came to the Pamphylia. And speaking in Perga the word, they descended to Attalia. And afterward, they sailed to Antioch,

from which place they were, delivering the grace of God to the work which they fulfilled.

Complete Apostles Bible	And having crossed Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia. From there they sailed to Antioch, from where they were commended to the grace of God for the work which they had completed.
Douay-Rheims 1899 (Amer.)	And passing through Pisidia, they came into Pamphylia. And having spoken the word of the Lord in Perge, they went down into Attalia. And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.
Holy Aramaic Scriptures	And after they had gone around in the region of Pisidia, they came unto Pamphulia {Pamphylia}. And after they had spoken The Miltha d'MarYa {The Word of The Lord-YHWH} in Pergi {Perga} city, they descended unto Eytalia {Attalia}. And from there they journeyed by sea, and came unto Antiakia {Antioch}, on account that from there they were entrusted unto The Taybutheh d'MarYa {The Grace of The Lord-YHWH}; unto the work which they had completed.
James Murdock's Syriac NT	And when they had travelled over the region of Pisidia they came to Pamphylia. And when they had spoken the word of the Lord in the city of Perga, they went down to Attalia. And thence they proceeded by sea, and came to Antioch; because from there they had been commended to the grace of the Lord, for that work which they had accomplished.
Original Aramaic NT	And when they had traveled in the region of Pisidia, they came to Pamphylia. And as they spoke the word of THE LORD JEHOVAH in the city of Perga, they came down to Italia. And from there they journeyed by sea and came to Antiakia, because from there they were commending the work which they had finished to the grace of THE LORD JEHOVAH.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they went through Pisidia and came to Pamphylia. And, after preaching the word in Perga, they went down to Attalia; And from there they went by ship to Antioch, where they had been handed over to the grace of God for the work which they had not done.
Bible in Worldwide English	They went through the district of Pisidia to Pamphylia. They told the good news to the people in Perga. Then they went to the town of Attalia. From there they went in a boat to Antioch. It was there that the people had given them over to Gods care. They had asked him to bless them in this work. Now they had finished the work.
Easy English	Then Paul and Barnabas travelled through Pisidia. They arrived in Pamphylia. 25 They spoke God's message to the people in Perga. Then they went down to the coast, to the town of Attalia. From there they went in a ship back to Antioch. That was the place where the believers had chosen them to do God's work. They had asked God to help Paul and Barnabas in this work. Now Paul and Barnabas had finished this work and they had returned home.
Easy-to-Read Version–2008	Paul and Barnabas went through the country of Pisidia. Then they came to the country of Pamphylia. They told people the message of God in the city of Perga, and then they went down to the city of Attalia. And from there they sailed away to Antioch in Syria. This is the city where the believers had put them into God's care and sent them to do this work. Now they had finished it.

Good News Bible (TEV)	After going through the territory of Pisidia, they came to Pamphylia. There they preached the message in Perga and then went to Attalia, and from there they sailed back to Antioch, the place where they had been commended to the care of God's grace for the work they had now completed.
J. B. Phillips	They appointed elders for them in each Church, and with prayer and fasting commended these men to the Lord in whom they had believed. They then crossed Pisidia and arrived in Pamphylia. They proclaimed their message in Perga and then went down to Attalia. From there they sailed back to Antioch where they had first been commended to the grace of God for the task which they had now completed.
<i>The Message</i>	Paul and Barnabas handpicked leaders in each church. After praying—their prayers intensified by fasting—they presented these new leaders to the Master to whom they had entrusted their lives. Working their way back through Pisidia, they came to Pamphylia and preached in Perga. Finally, they made it to Attalia and caught a ship back to Antioch, where it had all started—launched by God's grace and now safely home by God's grace. A good piece of work. V. 23 is included for context.
NIRV	After going through Pisidia, Paul and Barnabas came into Pamphylia. They preached the good news in Perga. Then they went down to Attalia. From Attalia they sailed back to Antioch. In Antioch they had been put in God's care to preach the good news. They had now completed the work God had given them to do.
New Life Version	When they had gone through the city of Pisidia, they came to the city of Pamphylia. Then they preached the Good News in the city of Perga. After this they went down to the city of Attalia. From there they went by ship to Antioch where they had been given to the Lord for His work. The work of this trip was done.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul and Barnabas, on their way home, traveled through the region of Pisidia, finally arriving in the town of Pamphylia. They spread the word in the town of Perga. Then they went down to the coastal city of Attalia. From there, they sailed back to Antioch in Syria—the church that had sent them in God's care on this mission. Mission accomplished. [11] ¹¹ 14:26By some estimates, Paul and Barnabas spent about two years on this mission trip, traveling some 1,400 miles (2,250 km).
Contemporary English V.	Paul and Barnabas went on through Pisidia to Pamphylia, where they preached in the town of Perga. Then they went down to Attalia and sailed to Antioch in Syria. It was there that they had been placed in God's care for the work they had now completed.
The Living Bible	Then they traveled back through Pisidia to Pamphylia, preached again in Perga, and went on to Attalia. Finally they returned by ship to Antioch, where their journey had begun and where they had been committed to God for the work now completed.
New Berkeley Version The Passion Translation	. After passing through different regions of central Turkey, they went to the city of Perga, preaching the life-giving message of the Lord. Afterward they journeyed down to the coast at Antalya, and from there they sailed back to Antioch. With their mission complete, they returned to the church where they had originally been sent out as missionaries, for it was in Antioch where they had been handed over to God's powerful grace.
Plain English Version	Then Paul and Barnabas left that place, and they went through Pisidia country, and they came to the country called Pamfilia. In a town called Perga, they talked to the people about Jesus. Then they went to the town called Attalia, near the sea. Paul and Barnabas went back to Antioch

UnfoldingWord Simplified T.	<p>Paul and Barnabas got on a ship at Attalia, and they went back to Antioch, in Syria country. Antioch was the city where they started from, some time before. It was those Antioch Christians that asked God to look after Paul and Barnabas and be good to them, and then they sent them out to tell people about Jesus. That is the reason why Paul and Barnabas went back to Antioch after they finished that work. After Paul and Barnabas had traveled through the district of Pisidia, they went south to the district of Pamphylia. In that district, they arrived at the town of Perga and preached God's message about the Lord Jesus to the people there. Then they went down to the seacoast at the town of Attalia. There they got on a ship and went back to the city of Antioch in the province of Syria. That was the place where Paul and Barnabas had been chosen to go to other places and preach, and where the believers had asked God to help Paul and Barnabas in the work that they had now completed.</p>
William's New Testament	<p>Then they passed through Pisidia and went down to Pamphylia, and after telling their message in Perga, they went on to Attalia, and from there they sailed back to Antioch, where they had first been committed to God's favor for the work which they had finished.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well from there, they traveled through Pisidia to PamPhylia. And after teaching the word in Perga, they went on to AtTalia. Thereafter, they sailed back to AntiOch, where by God's kindness they'd first been entrusted with the work that they were performing so well.</p>
Beck's American Translation Breakthrough Version	<p>And after going through Pisidia, they went to Pamphylia. And after they spoke the message in Perga, they walked down to Attalia. And from there, they sailed off to Antioch, from where they had been given over to God's generosity for the work that they accomplished.</p>
Len Gane Paraphrase	<p>After passing through Pisidia, they came to Pamphylia. When they had preached in the Word in Perga, they went down to Attalia, and from there sailed to Antioch from where they had been entrusted to the grace of God for the work, which they fulfilled.</p>
A. Campbell's Living Oracles	<p>And passing through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia. And they sailed thence to Antioch, whence they had been recommended to the grace of God, for that work which they had accomplished.</p>
New Advent (Knox) Bible	<p>So they passed through Pisidia, and reached Pamphylia. They preached the word of the Lord in Perge, and went down to Attalia, taking ship there for Antioch, where they had been committed to God's grace for the work they had now achieved.</p>
20 th Century New Testament	<p>Paul and Barnabas then went through Pisidia, and came into Pamphylia, And, after telling the Message at Perga, went down to Attalea. From there they sailed to Antioch--the place where they had been committed to the gracious care of God for the work which they had now finished.</p>

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	<p>And passing through Pisidia, they came to Pamphylia; and having delivered the message in Perga, they went down to Attalia; from there sailing to Antioch, where they had been dedicated by the blessing of God for the work which they had accomplished.</p>
Free Bible Version	<p>They passed through Pisidia, and arrived in Pamphylia. They spoke God's word in Perga, and then went on to Attalia. From there they sailed back to Antioch* where</p>

	they had started out, having been dedicated there in God's grace to the work they had now accomplished.
International Standard V	Then they passed through Pisidia and came to Pamphylia. They spoke the word [Other mss. read the word of the Lord; still other mss. read the word of God] in Perga and went down to Attalia. From there they sailed back to Antioch, where they had been entrusted to the grace of God for the work they had completed.
Leicester A. Sawyer's NT	And passing through Pisidia they came to Pamphylia, and having spoken the word in Perga they went down to Attalia, and thence sailed to Antioch, whence they had been commended to the favor of God for the work which they performed.
Urim-Thummim Version	And after they had passed throughout Pisidia, they came to Pamphylia. And when they had spoken the Word in Perga, they went down into Attalia. And from there did sail to Antioch, where they had been given by the Grace of Elohim for the work that they fulfilled.
Weymouth New Testament	Then passing through Pisidia they came into Pamphylia; and after telling the Message at Perga they came down to Attaleia. Thence they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And after going through Pisidia they came to Pamphylia. And speaking the word in Perga they went down into Attalia, And from there sailed into Antioch, from where they had been given over to the grace of God into the work which they fulfilled.
New American Bible (2011)	Then they traveled through Pisidia and reached Pamphylia. After proclaiming the word at Perga they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. ⁱ i. [14:26] 13:1–3.
New Catholic Bible	Then they passed through Pisidia and came to Pamphylia. After proclaiming the word at Perga, they went down to Attalia, ^[g] and from there they sailed to Antioch, ^[h] where they had been commended to the grace of God for the work that they had completed. [g] <i>Attalia</i> : the finest harbor on the coast of Pamphylia (see note on Acts 13:13). Acts 13:13 Perga: the capital of Pamphylia, which was a province of Asia Minor, 80 miles long and 20 miles wide, between the provinces of Lycia and Cilicia on the southern coast of Asia Minor. [h] <i>Antioch</i> : see note on Acts 11:19. Acts 11:19 The narrative picks up the story of persecution (see Acts 8:14). But we leave the coast of Palestine for a region some 300 miles further north. A new Church enters the picture, that of Antioch, where Barnabas is encouraging the converts from paganism. In Antioch, the name Christian is used for the first time (v. 26), and it will henceforth be used by all the disciples of the Lord for the community in the service of the Lord.
Revised English Bible–1989	They passed through Pisidia and came into Pamphylia. When they had delivered the message at Perga, they went down to Attalia, and from there sailed to Antioch, where they had originally been commended to the grace of God for the task which they had now completed.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And passing through Pisidia, they came to Pamphylia. And speaking the Word of YAHWEH in Perga, they came down to Attalia, and from there they sailed to
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Holy New Covenant Trans.	Antioch, from where they had been committed to the grace of YAHWEH for the work which they fulfilled. Paul and Barnabas went through the country of Pisidia. Then they came to the country of Pamphylia. They preached the Word in the town of Perga and then they went down to the town of Attalia. And from there Paul and Barnabas sailed away to Antioch in Syria. This is the city where they had begun this work. They had sent them out with God's help in time of need. Now their trip was over.
The Scriptures 2009	And having passed through Pisidia, they came to Pamphulia. And having spoken the word in Perge, they went down to Attaleia, and from there they sailed to Antioch, where they had been committed to the favour of Elohim for the work which they had completed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Passing the pisidia [Men] come to the pamphylia and Speaking in perga the word [Men] descend to attalia (and) onward [They] sail to antioch wherefrom [They] were Having Been Given (Over) [to] the favor [of] the god to the work which [They] fill...
Alpha & Omega Bible	THEY PASSED THROUGH PISIDIA AND CAME INTO PAMPHYLIA. WHEN THEY HAD SPOKEN THE WORD IN PERGA, THEY WENT DOWN TO ATTALIA. FROM THERE THEY SAILED TO ANTIOCH, FROM WHICH THEY HAD BEEN COMMENDED TO THE GRACE OF THEOS (<i>The Alpha & Omega</i>) FOR THE WORK THAT THEY HAD ACCOMPLISHED.
Awful Scroll Bible	And going-through Pisidia, they come to Pamphylia. And speaking the Word from-within Perga, they walk-down to Attalia. And-from-there they sail-out to Antioch, from where they were having been given-before the Grace of God, for the work which they execute.
Concordant Literal Version exeGesés companion Bible	. And after they pass throughout Pisidia they come to Pamphylia; and they speak the word in Perga and descend to Attalia; and there sail to Antioch; from whence they are delivered to the charism of Elohim to fulfill/shalam the work.
Orthodox Jewish Bible	And having gone through Pisidia, they came to Pamphylia. And having spoken the dvar Hashem in Perga, they went down to Attalia. And from there, they sailed away to Syrian Antioch, their point of origin from which they had been commended to the Chen v'Chesed Hashem to the Messianic avodas kodesh which they had completed.
Rotherham's Emphasized B.	And [passing through Pisidia] they came into Pamphylia; and [speaking in Perga' the word] they came down unto Attalia; and [from thence] they set sail for Antioch, whence they had been given up unto the favour of God for the work which they had fulfilled.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then they passed through Pisidia and came to Pamphylia. When they had spoken the word [of salvation through faith in Christ] in Perga, they went down to Attalia. From there they sailed back to ^[e] Antioch, where they had been entrusted to the grace of God for the ^[f] work which they had now completed.
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[e] This was the third largest city in the Roman Empire and was part of the province of Galatia.

[f] The first missionary journey lasted about eighteen months.

An Understandable Version

Then they traveled through [the rest of] Pisidia until they came to [the province of] Pamphylia. After they had proclaimed the message in [the town of] Perga [in the province of Pamphylia], they went down to Attalia [a seaport of Pamphylia]. And from there they sailed to Antioch [in Syria], from where they had [originally] been committed to God's favor for [carrying out] the work which they had just completed.

The Expanded Bible

Then they went through Pisidia [13:14] and came to Pamphylia [13:13]. When they had ·preached the message [·spoken the word] in Perga [13:13], they went down to Attalia [^c eight miles southwest of Perga]. And from there they sailed away to Antioch [^c in Syria about 400 miles away] where ·the believers had put them into God's care [·they had been delivered over to God's grace] to do the work that they had now ·finished [completed; fulfilled].

Jonathan Mitchell NT

Later, passing through the Pisidian [district], they came into Pamphylia.

Next, after speaking the Logos (Word; message) in Perga, they walked down into Attalia.

From there they sailed off into Antioch – the place from where they were given over, to (or: by; for; in; with) the grace and favor of God, into the work which they fulfilled (made full; = fully performed).

Translation for Translators

Paul and Barnabas reported to the believers at Syrian Antioch.

Acts 14:24-28

After Paul and Barnabas had traveled through Pisidia *district*, they went *south* to Pamphylia *district*. *In that district*, they arrived at Perga and preached God's message about the Lord Jesus to the people there. Then they went down to the seacoast at Attalia. There they got on a ship and went back to Antioch *in Syria province*. That was the place where Paul and Barnabas had been appointed {where believers had sent Paul and Barnabas} to go to *other places* and preach. *Antioch was the place where the believers had asked God to kindly help Paul and Barnabas in the work that they had now completed.*

The Voice

They then passed through Pisidia and came to Pamphylia. They preached their message in Perga and then went to the port of Attalia. There they set sail for Antioch, where they were first entrusted to the grace of God for the mission they had now completed.

Bible Translations with Many Footnotes:

Lexham Bible

And they passed through Pisidia and [*Here "and" is supplied because the previous participle ("passed through") has been translated as a finite verb] came to Pamphylia. And after [*Here "after" is supplied as a component of the participle ("proclaimed") which is understood as temporal] they proclaimed the message in Perga, they went down to Attalia, and from there they sailed away to Antioch where they had been commended to the grace of God for the work that they had completed.

NET Bible®

Then they passed through⁷⁸ Pisidia and came into Pamphylia,⁷⁹ and when they had spoken the word⁸⁰ in Perga,⁸¹ they went down to Attalia.⁸² From there they sailed back to Antioch,⁸³ where they had been commended⁸⁴ to the grace of God for the work they had now completed.⁸⁵

^{78tn} Grk "Then passing through Pisidia they came." The participle διελθόντες (dielqontes) has been translated as a finite verb due to requirements of contemporary English style.

^{79sn} Pamphylia was a province along the southern coast of Asia Minor.

^{80tn} Or "message."

^{81sn} Perga was a city in Pamphylia near the southern coast of Asia Minor.

^{82sn} Attalia was a seaport in the province of Pamphylia on the southern coast of Asia Minor, about 12 mi (20 km) southwest of Perga.

^{83sn} Antioch was the city in Syria (not Antioch in Pisidia) from which Paul's first missionary journey began (see Acts 13:1-4). That first missionary journey ends here, after covering some 1,400 mi (2,240 km).

^{map} For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

^{84tn} Or "committed." BDAG 762 s.v. παραδίδωμι 2 gives "commended to the grace of God for the work 14:26" as the meaning for this phrase, although "give over" and "commit" are listed as alternative meanings for this category.

^{85tn} BDAG 829 s.v. πληρώω 5 has "to bring to completion an activity in which one has been involved from its beginning, complete, finish" as meanings for this category. The ministry to which they were commissioned ends with a note of success.

The Spoken English NT

And when they'd gone through Pisidia,^z they came to Pamphylia.^{aa}

When they'd preached the good news^{bb} in Perga, they went down to the coast at Attalia.^{cc}

From there they sailed off to Antioch,^{dd} the place where they had first been entrusted to the grace of God for this work. They were finished.^{ee}

^z Prn. pis-sidd-ee-a.

^{aa} Prn. pam-fill-ee-a.

^{bb} Lit. "When they'd spoken the word."

^{cc} Prn. at-ta-lye-a.

^{dd} That is, Antioch in Syria.

^{ee} Lit. "...Antioch, whence they had been entrusted to the grace of God for the work that they had completed."

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Then, after passing through Pisidia, they appeared publicly in Pamphylia, And after speaking in Perga, they went down to Attalia, And from there, they sailed to Antioch, from which place they were originally commissioned by the grace of God for the work which they had completed [circuitous, evangelistic journey].

Charles Thomson NT

Then passing through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia, and thence sailed to Antioch, from which place they had been delivered up to the grace of God, for the work which they had now accomplished.

Legacy Standard Bible

The Return to Antioch

And when they passed through Pisidia, they came into Pamphylia. And when they had spoken the word in Perga, they went down to Attalia. And from there they sailed to Antioch, from where they had been committed to the grace of God for the work that they had fulfilled.

Literal Standard Version

And having passed through Pisidia, they came to Pamphylia, and having spoken the word in Perga, they went down to Attalia, and [from] there sailed to Antioch, from where they had been given by the grace of God for the work that they fulfilled; and having come and gathered the assembly together, they declared as many things as God did with them, and that He opened a door of faith to the nations; and they abided there with the disciples [for] not a short time. Vv. 27–28 are included for context.

Modern Literal Version 2020

And having gone through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went-down to Attalia; and they sailed from there to Antioch, from where they were giving themselves to the favor of God toward the work which they had fulfilled.

The gist of this passage: Paul and Barnabas retrace their route back home to Antioch (skipping past Cyprus). 24-26

Acts 14:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine plural, aorist active participle; nominative case	Strong's #1330
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Pisidía (Πισιδία) [pronounced <i>pis-id-EE-ah</i>]	<i>pitchy; transliterated, Pisidia, Pisidian</i>	feminine singular proper noun; a location; accusative case	Strong's #4099

Easton: A district in Asia Minor, to the north of Pamphylia. The Taurus range of mountains extends through it. Antioch, one of its chief cities, was twice visited by Paul (Acts 13:14; Acts 14:21-24).²⁵

Translation: Having passed through Pisidia,...

The second *Antioch* is in Pisidia. That they returned there is mentioned in v. 21.


From Antioch, they need to pass through the land of Pisidia.

Despite having problems here, Paul and Barnabas apparently returned to Antioch of Pisidia and checked everything out.

Acts 14:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

²⁵ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Pisidia.

Acts 14:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>tên (τὴν) [pronounced tayn]</p>	<p>the, to the; toward the; this, that</p>	 <p>feminine singular definite article; accusative case</p>	<p>Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)</p>
<p>Pamphylía (Παμφυλία) [pronounced pam-fool-EE-ah]</p>	<p>of every tribe, transliterated, Pamphylia</p>	<p>feminine singular proper noun location, accusative case</p>	<p>Strong's #3828</p>

Thayer: Pamphylia was a province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea.

Translation: ...they came to Pamphylia.

Pisidia and Pamphylia are large territories. The cities which Paul and Barnabas visited are seen on the map below, in white rectangles.

Perga is the city that they stopped at when they first landed in Pamphylia and when they left that land mass.

Nothing is said about their stop in Perga. Did they evangelize there? Did they establish a church there? Perga is only named in Acts 13:13–14 and here. Nothing is said in any of those passages apart from speaking the word in Perga in this passage. This would suggest that they evangelized back in Acts 13. However, nothing more is said of this.

Paul's First Missionary Journey (a map); from Prezi, accessed February 14, 2022.

For Paul and Barnabas' return trip, they will go through all of the cities already named, but they will sail straight back to Syria without stopping in Cyprus.

Acts 14:24 **Having passed through Pisidia, they came to Pamphylia.** (Kukis mostly literal translation)

Acts 14:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
λαλέω (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, aorist active participle, nominative case	Strong's #2980
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Πέργη (Πέργη) [pronounced <i>PERG-ay</i>]	<i>earthy; transliterated, Perga, Perge</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #4011
Thayer: <i>Perga [was] a town in Pamphylia, on the river Cestius, at a distance of 7 miles.</i>			
τόν (τόν) [pronounced <i>tahn</i>]; also τό (τό) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
λόγος (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: Then, speaking the word in Perga,...

In this verse, we come to two cities, one of which has not been named before. *Speaking the word* suggests that Paul and Barnabas gave the gospel message in Perga. Perhaps they taught some deeper doctrine as well. Perga is mentioned in Acts 13, but it is not clear what Paul and Barnabas did there.

Acts 13:13–14 Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

This is the city where John Mark left them. We are not given any information back in Acts 13 whether Paul and Barnabas gave the gospel message there (certainly, they must have, given what we read here). Perhaps Paul was upset the first time through because Mark left them.

In any case, Paul and Barnabas do some teaching in Perga on their return trip. We know very little besides this.

Acts 14:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person plural, aorist active indicative	Strong's #2597
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Attáleia (Ἀττάλεια) [pronounced <i>at-TAL-i-ah</i>]	<i>Jah's due season; transliterated, Attalia</i>	feminine singular proper noun; a location; accusative case	Strong's #825

Thayer: *Attalia [was] a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamos, now called Antali.*

Translation: ...they went down to Attalia.

Attalia is only mentioned here. It is another city, like Perga, which is close to the Mediterranean Sea. It is not clear if they did any teaching or evangelism here.

Acts 14:25 **Having passed through Pisidia, they went down to Attalia.** (Kukis mostly literal translation)

Acts 14:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeïthen (κακεῖθεν) [pronounced <i>kak-Ī-thehn</i>]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
apopléō (ἀποπλέω) [pronounced <i>ap-op-LEH-oh</i>]	<i>to sail (away, off), to depart by ship, to set sail</i>	3 rd person plural, aorist active indicative	Strong's #636
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; accusative case	Strong's #490

1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

Translation: **Afterward, sailed over to Antioch,...**

This time, on the return, they do not go back to the cities in Cyprus, but they went by boat to Syria and to Antioch, the place where they started from.

Acts 14:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehh]	<i>from which [place, source or cause], from where; therefore</i>	adverb	Strong's #3606
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: ...from which place they had come,...

I treated this phrase as separate, indicating that Paul and Barnabas had originally come out of Antioch of Syria.

Acts 14:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine plural, perfect passive participle, nominative case	Strong's #3860
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041

Acts 14:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὅ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
plêroô (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person plural, aorist active indicative	Strong's #4137

Translation: ...having been entrusted with the grace of God for the work which they fulfilled.

They would have met with the other disciples here. It has been here they God entrusted them with this missionary tour.

Acts 14:26 *Afterward, sailed over to Antioch, from which place they had come, having been entrusted with the grace of God for the work which they fulfilled. (Kukis mostly literal translation)*

Acts 14:24–26 *Having passed through Pisidia, they came to Pamphylia. Then, speaking the word in Perga, they went down to Attalia. Afterward, sailed over to Antioch, from which place they had come, having been entrusted with the grace of God for the work which they fulfilled. (Kukis mostly literal translation)*

Time wise, the estimates for this missionary tour ran between 18 and 24 months. Besides Antioch of Syrian, eight cities are mentioned; and principally four of them are discussed at some length. One of the things which became apparent is, when you mix power, religion and social standing, these can be used to persecute believers.

Acts 14:24–26 *They passed through the territory of Pisidia and came to Pamphylia. Then, having spoken the word in Perga, they went down to Attalia. Finally, they sailed back to Antioch, back to where they started from. They had been entrusted with the grace of God regarding the work which they had just completed. (Kukis paraphrase)*

But coming and collecting the ekklesia, they were making known as much done [by] the God with them, and that opened up to the gentiles a door of faith. But they spent time, not a little, with the disciples.

Acts
14:27–28

Having come [back to Antioch], Paul and Barnabas gathered the church [there]. They made known much [of what] God had done with them [on their missionary tour]. He opened up to the gentiles a door of faith. Then they spent no little time with the disciples.

Paul and Barnabas returned to Antioch and gathered up the believers there. They told them what God had done through them and how God had opened up a door of faith to the gentiles. After that, Paul and Barnabas spend a considerable amount of time with the disciples.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But coming and collecting the ekklēsia, they were making known as much done [by] the God with them, and that opened up to the gentiles a door of faith. But they spent time, not a little, with the disciples.
Complete Apostles Bible	Now arriving and gathering the church together, they related all that God had done with them, and that He had opened the door of faith for the Gentiles. And they spent a long time there with the disciples.
Douay-Rheims 1899 (Amer.)	And when they were come and had assembled the church, they related what great things God had done with them and how he had opened the door of faith to the Gentiles. (14:27) And they abode no small time with the disciples.
Holy Aramaic Scriptures	And when all The Edtha {The Assembly} were gathered, they were relating every thing which Alaha {God} had performed with them, and that unto the Gentiles, He had opened The Door of The Haymanutha {The Faith}. And they were there a long time with The Talmiyde {The Disciples/The Students}.
James Murdock's Syriac NT	And when they had collected together the whole church, they narrated all that God had wrought with them, and that he had opened a door of faith to the Gentiles. And they remained there a long time with the disciples.
Original Aramaic NT	And when the whole church had gathered together, they were relating everything that God had done with them and that he had opened the door of the faith to the Gentiles. And they spent much time there with the disciples.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they came there, and had got the church together, they gave them an account of all the things which God had done through them, and how he had made open a door of faith to the Gentiles. And they were with the disciples there for a long time.
Bible in Worldwide English	When they reached the city, they called all the church people together. They told them all that God had done for them. They said, Now God has opened the way to believe for those who are not Jews. Paul and Barnabas stayed a long time with the disciples at Antioch.
Easy English	When they arrived, they sent a message to the group of believers in Antioch. When all the believers had come together, Paul and Barnabas told them about their journey. They told the believers about everything that God had helped them to do. They said, 'God has made it possible now for Gentiles to believe in Jesus.' Paul and Barnabas stayed there with the believers in Antioch for a long time.
Easy-to-Read Version–2008	When Paul and Barnabas arrived, they gathered the church together. They told them everything God had used them to do. They said, "God opened a door for the non-Jewish people to believe!" And they stayed there a long time with the Lord's followers.
<i>God's Word™</i>	When they arrived, they called the members of the church together. They reported everything God had done through them, especially that he had given people who were not Jewish the opportunity to believe. They stayed for a long time with these disciples.
Good News Bible (TEV)	When they arrived in Antioch, they gathered the people of the church together and told them about all that God had done with them and how he had opened the way for the Gentiles to believe. And they stayed a long time there with the believers.

J. B. Phillips	When they arrived there they called the Church together and reported to them how greatly God had worked with them and how he had opened the door of faith for the Gentiles. And here at Antioch they spent a considerable time with the disciples.
<i>The Message</i>	On arrival, they got the church together and reported on their trip, telling in detail how God had used them to throw the door of faith wide open so people of all nations could come streaming in. Then they settled down for a long, leisurely visit with the disciples.
NIRV	When they arrived at Antioch, they gathered the church together. They reported all that God had done through them. They told how he had opened a way for the Gentiles to believe. And they stayed there a long time with the believers.
New Life Version	When they got there, they called the church together. They told them everything God had done for them. They told how God had opened the door for the people who were not Jews to have faith. They stayed there with the followers a long time.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When they arrived, they held a meeting at the church. They reported everything God had done for them, and especially how he had opened the doors of ministry to non-Jews. Paul and Barnabas stayed with the believers for a long time.
Contemporary English V.	After arriving in Antioch, they called the church together. They told the people what God had helped them do and how he had made it possible for the Gentiles to believe. Then they stayed there with the followers for a long time.
The Living Bible	Upon arrival they called together the believers and reported on their trip, telling how God had opened the door of faith to the Gentiles too. And they stayed there with the believers at Antioch for a long while.
New Berkeley Version	.
New Living Translation	When they arrived in Antioch, they gathered the church together and shared with them all of the wonderful works God had done through them and how God had opened the door of faith for the non-Jews to enter in. Afterward, Paul and Barnabas stayed there for a long time in fellowship with the believers.
Plain English Version	Paul and Barnabas got all the Christians in Antioch to come together, and they told them all about the things God helped them do. They said, "We told the people that are not Jews about Jesus, and God let them believe in him." And Paul and Barnabas stayed there a long time, with the Christians at Antioch.
Radiant New Testament	When they arrived in Antioch, they gathered the church together and told everything that God had done through them. They shared how he had opened a way for the Gentiles to believe. And they stayed there a long time with the disciples.
UnfoldingWord Simplified T.	When they arrived in the city of Antioch, they called the believers together. Then Paul and Barnabas told them all that God had helped them to do. Specifically, they told them how God had enabled many non-Jewish people to believe in Jesus. Then Paul and Barnabas stayed in Antioch with the other believers for a long time.
William's New Testament	On arriving there they called the church together, and in detail reported to them all that God had done through them as instruments, and how He had opened to the heathen the door of faith. And there they stayed a long time with the disciples.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	When they showed up and gathered the assembly together, they were announcing as many <i>of the things</i> as God did with them and that He opened a door of trust to the non-Jews. They were spending more than a little time together with the students.

Common English Bible	On their arrival, they gathered the church together and reported everything that God had accomplished through their activity, and how God had opened a door of faith for the Gentiles. They stayed with the disciples a long time.
A. Campbell's Living Oracles	And when they were come thither, and had gathered the congregation together, they related what God had done with them, and how he had opened the door of faith to the Gentiles. And they spent a considerable time there with the disciples.
New Advent (Knox) Bible	On their arrival, they called the Church together, and told the story of all God had done to aid them, and how, through faith, he had left a door open for the Gentiles. And they stayed there a considerable time with the disciples.
20 th Century New Testament	After their arrival, they gathered the Church together, and gave an account of all that God had helped them to do, and especially how he had opened to the Gentiles the door of faith; And at Antioch they stayed with the disciples for a considerable time.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When they had come, and had gathered the church together, they reviewed everything that God had done with them, and how He had opened the door of faith to the Gentiles. They stayed there for a long time with their students.
Free Bible Version	When they arrived, they called the church together. They reported everything God had done through them, and how he had opened a door for the foreigners to trust in him. They stayed there with the believers for a long time.
God's Truth (Tyndale)	When they were come and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.
Riverside New Testament	Upon their arrival they assembled the church and narrated all that God, working with them, had done, and how he had opened the door of faith to the Gentiles. There they passed no little time with the disciples.
Urim-Thummim Version	And when they were come and had gathered the ekklesia together, they rehearsed all that Elohim had done with them, and how he had opened the door of Faith to the Gentiles. And there they spent a long time with the disciples.
Weymouth New Testament	Upon their arrival they called the Church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable time in Antioch with the disciples.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And having arrived, and gathering the church together, they announced all that God had done with them, and how he had opened the door of faith to the other races. And they remained there absolutely no little time with the disciples.
Revised English Bible—1989	On arrival there, they called the congregation together and reported all that God had accomplished through them, and how he had thrown open the gates of faith to the Gentiles. And they stayed for some time with the disciples there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When they arrived, they gathered the Messianic community together and reported what God had done through them, that he had opened a door of faith to the Gentiles. And they stayed for some time there with the <i>talmidim</i> .
Hebraic Roots Bible	And after they gathered all the congregation, they conveyed everything that YAHWEH did among them. And that He opened the gate of faith to the Gentiles. And they remained there much time with the disciples.

Holy New Covenant Trans.	When Paul and Barnabas arrived, they gathered the called out people together. Paul and Barnabas told them all about the things which God had done with them. They said, "God opened the door of faith so that non-Jewish people could believe too!"
The Scriptures 2009	They stayed there a long time with the students of Jesus. And having arrived, and having gathered together the assembly, they related all that Elohim had done with them, and that He had opened the door of belief to the nations. And they remained there a long time with the taught ones.
Tree of Life Version	When they arrived and gathered together Messiah's community, they began to report all that God had done in helping them and that He had opened a door of faith to the Gentiles. And they stayed quite awhile with the disciples.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Coming but and Gathering the congregation [Men] declared what* makes The God with them and for [He] opens [for] the nations door [of] faith [They] stayed but time not little with the students...
Alpha & Omega Bible	WHEN THEY HAD ARRIVED AND GATHERED THE CONGREGATION OF CALLED OUT ONES TOGETHER, THEY BEGAN TO REPORT ALL THINGS THAT THEOS (<i>The Alpha & Omega</i>) HAD DONE WITH THEM AND HOW HE HAD OPENED A DOOR OF FAITH TO THE GENTILES. AND THEY SPENT A LONG TIME WITH THE DISCIPLES.
Awful Scroll Bible	Even coming-about-near and gathering- they called-out -together, they announce-among them as many things God effects with them, and that He opens-up a door of confidence to the nations.
Concordant Literal Version	And there they were spending-throughout, not a little time with the disciples. Now coming along and gathering the ecclesia, they informed them of whatever God does with them, and that He opens to the nations a door of faith."
exeGeses companion Bible	Now they tarried no brief time with the disciples. And they come and gather the ecclesia together; and they evangelize as much as Elohim does with them; and how he opens the portal of trust to the goyim; and there they tarry no little time with the disciples.
Orthodox Jewish Bible	Upon their arrival in Syrian Antioch, they assembled the Moshiach's Kehillah there, and were reporting what Hashem had done with them and how he had opened for the Nations a sha'ar of emunah.
Rotherham's Emphasized B.	And <when they had arrived and gathered together the assembly> they began recounting how many things God had done with them, and that he had opened [unto the nations] a door of faith . And they spent no little time with the disciples.
Worrell New Testament	And, having arrived, and having gathered together the assembly, they were rehearsing as many things as God did with them, and that He opened to the gentiles a door of faith. And they abode <i>there</i> not a little time with the disciples.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Arriving <i>there</i> , they gathered the church together and <i>began</i> to report [in great detail] everything that God had done with them and how He had opened to the Gentiles a door of faith [in Jesus as the Messiah and Savior]. And they stayed there a long time with the disciples.
An Understandable Version	And when they arrived [<i>in Antioch of Syria</i>], they gathered the church together and reported everything that God had done through them and how He had opened a

The Expanded Bible	<p>door [of opportunity] for the [unconverted] Gentiles to [enter] the faith. And they stayed with the disciples [there at Antioch] for quite some time.</p> <p>When they arrived in Antioch, Paul and Barnabas [^L they] gathered the church together. They told [reported/recounted to] the church all about what God had done with them and how God had made it possible for the Gentiles to believe [^L opened a door of faith to the Gentiles]. And they stayed there a long [a considerable; ^L no little] time with the followers [disciples].</p>
Jonathan Mitchell NT	<p>Now coming to be alongside (= present) and after gathering the called-out community together, they began recounting [to them] whatever God did (performed) with them [D reads: with their souls], and that He opened up a (or: [the]) door of trust with the ethnic multitudes (or: from faith among the nations; of confidence for the non-Jews; to the Gentiles, from faith).</p>
P. Kretzmann Commentary	<p>So they continued spending not a little time (= stayed a long time) together with the disciples (students).</p> <p>And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the, door of faith unto the Gentiles.</p> <p>And there they abode long time with the disciples.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 14:24–28 has been placed in the Addendum.</p> <p>And when they had arrived and gathered the church together, they began to report all things that God had done with them, and that He had opened a door of faith to the Gentiles.</p>
Translation for Translators	<p>And there they kept on abiding a long time with the disciples.</p> <p>{Note: Antioch was a beautiful city. Means Paul and Barnabas took a well-deserved vacation!}</p>
The Voice	<p>When they arrived in Antioch, they called the believers together. Then Paul and Barnabas told them all that God had helped them to do. <i>Specifically, they told them how God had enabled [IDM] many non-Jewish people to believe in Jesus.</i> Then Paul and Barnabas stayed in Antioch with the <i>other</i> believers for several months. They called the church together when they arrived and reported all God had done with <i>and through</i> them, how God had welcomed outsiders through the doorway of faith. They stayed with the disciples <i>in Antioch</i> for quite a while.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And when they [*Here “when ” is supplied as a component of the participle (“arrived”) which is understood as temporal] arrived and called the church together, they reported all that God had done with them, and that he had opened a door of faith for the Gentiles. [Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context]</p>
NET Bible®	<p>And they stayed no little time with the disciples.</p> <p>When they arrived and gathered the church together, they reported⁸⁶ all the things God⁸⁷ had done with them, and that he had opened a door⁸⁸ of faith for the Gentiles. So they spent⁸⁹ considerable⁹⁰ time with the disciples.</p> <p>⁸⁶tn Or “announced.”</p> <p>⁸⁷sn Note that God is the subject of the activity. The outcome of this mission is seen as a confirmation of the mission to the Gentiles.</p> <p>⁸⁸sn On the image of opening, or of the door, see 1 Cor 16:9; 2 Cor 2:12; Col 4:3.</p> <p>⁸⁹tn BDAG 238 s.v. διατρίβω gives the meaning as “spend” when followed by an accusative τὸν χρόνον (ton cronon) which is the case here.</p> <p>⁹⁰tn Grk “no little (time)” (an idiom).</p>
The Spoken English NT	<p>When they arrived, they got the community together. And they began telling them about all the things God had done with them-how^f God had opened a door of faith to the Gentiles.</p> <p>And they stayed with the followers for quite a long time.</p>

ff. Or "...them, and how."

Literal, almost word-for-word, renderings:

- Benjamin Brodie’s trans. And when they arrived at their destination and had gathered the assembly [body of Christians] together, they reported on the many things that God had accomplished with them, especially that He opened a door of faith to the Gentiles.
And they remained with the adherents [student disciples] not a short time .
- Charles Thomson NT And on their arrival they assembled the congregation and told them all that God had done with them; and that he had opened the door of faith for the Gentiles.
Now when they had continued there a considerable time with the disciples, there came down from Judea some persons who taught the brethren, "Unless you be circumcised after the manner of Moses, you cannot be saved." Acts 15:1 is included for context.
- Context Group Version And when they had come, and had gathered the assembly together, they reported all the things that God had done with them, and that he had opened a door of trust within the ethnic groups.
And they remained no little time with the apprentices.
- Far Above All Translation And when they had arrived and gathered the church, they reported on all *the things* that God had done with them and on *the fact that* he had opened a door of faith to the Gentiles.
Then they spent no inconsiderable time there with the disciples.
- Modern Literal Version 2020 {48-50 AD. Antioch. April 5, 49 AD A skirmish between Roman troops & the Jews at the Passover.}
Now *after they came** and gathered the congregation* together, they reported how-much God *had done** with them, and that he had opened a door of faith to the Gentiles. Now they were staying there together-with the disciples a time; not *just a few*.
- New Matthew Bible When they arrived and had gathered the congregation together, they described all that God had done by them, and how he had opened the door of faith to the Gentiles. And they remained there a long time with the disciples.

The gist of this passage: Paul and Barnabas gathered the church together and gave them a report on what they have been doing.

27-28

Acts 14:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
paraginomai (παραγίνομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong’s #3854
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532

Acts 14:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, aorist active participle; nominative case	Strong's #4863
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, accusative case	Strong's #1577

Translation: Having come [back to Antioch], Paul and Barnabas gathered the church [there].

Paul and Barnabas arrived back in Antioch of Syria. They gathered together the believers of that region.

At this point, it is unclear if the believers are meeting on a regular basis. Obviously, when doing missionary work, Paul and Barnabas went to the synagogues first. However, it appears that they, on this past missionary journey, established groups of people who would meet (as they helped to select elders/pastor-teachers for the local assemblies).

As is the case, Acts gives us a narrative on the evolution of the church. What their local church was at this time, is somewhat difficult to pin down (which we would do more as a matter of interest, rather than an attempt to copy what Paul and Barnabas did early on).

It appears that they have access to a place to meet which is probably not a synagogue; and it is probably not what we would recognize as a church today.

Acts 14:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anaggelô (ἀναγγέλω) [pronounced ahn-ang-EHL-oh]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	3 rd person plural, imperfect active indicative	Strong's #312
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160

Acts 14:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: They made known much [of what] God had done with them [on their missionary tour].

Paul and Barnabas told those who gathered with them all that God had done with them (the healings, the converts, the different places that they went to).

Acts 14:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	3 rd person singular, aorist active indicative	Strong's #455
tois (τοίς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #2374

Acts 14:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: He opened up to the gentiles a door of faith.

Paul confirms that the faith of Christ Jesus is open to gentiles. There is no doubt about that. They responded with great positivity.

Acts 14:27 Having come [back to Antioch], Paul and Barnabas gathered the church [there]. They made known much [of what] God had done with them [on their missionary tour]. He opened up to the gentiles a door of faith. (Kukis mostly literal translation)

Acts 14:28

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i>]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 rd person plural, imperfect active indicative	Strong's #1304
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oligos (ὀλίγος) [pronounced <i>ol-EE-gos</i>]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, accusative case	Strong's #3641
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοίς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i>]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3101

Translation: Then they spent no little time with the disciples.

Paul and Barnabas continued to spend time with the disciples it says *not a little time*, suggesting to me a few months at the very least.

Acts 14:28 **Then they spent no little time with the disciples.** (Kukis mostly literal translation)

Acts 14:27–28 **Having come [back to Antioch], Paul and Barnabas gathered the church [there]. They made known much [of what] God had done with them [on their missionary tour]. He opened up to the gentiles a door of faith. Then they spent no little time with the disciples.** (Kukis mostly literal translation)

Acts 14:27–28 **Paul and Barnabas returned to Antioch and gathered up the believers there. They told them what God had done through them and how God had opened up a door of faith to the gentiles. After that, Paul and Barnabas spend a considerable amount of time with the disciples.** (Kukis paraphrase)

Chapter Outline		Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 14 is in the Word of God

- 1.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 14

- 1.

Chapter Outline

Charts, Graphics and Short Doctrines

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 14

Addendum

This note was referenced in [Acts 14:5–7](#).

Kretzmann Commentary Footnote for Acts 14:1–7

On leaving Antioch, Paul and Barnabas turned toward the east, pursuing their course for a distance of sixty miles over a table-land filled with countless herds of grazing sheep and goats, then crossed a small mountain ridge, and reached the thriving city of Iconium, which is still in existence as Konieh. It is situated at the head of a vast plain stretching toward the east, well watered and therefore important both for agriculture and for grazing. Many travelers compare Iconium with Damascus, both as to location and beauty. In both cases, also, the early history is shrouded in the mists of prehistoric times. It should be remembered that the Roman province of Galatia occupied the eastern end of ancient Phrygia, and included both the districts of Pisidia and Lycaonia. Therefore Iconium, the metropolis of western and central Lycaonian Phrygia, and thus thoroughly Phrygian in language, was a city of Galatia according to its administration. "The Romans naturally spoke of Iconium as lying in the half barbaric Lycaonia; but the people always distinguished themselves from the Lycaonians, preferring to think of themselves as citizens of a Phrygian-Hellenic city. Even the cities farther from North Galatia spoke of themselves as 'Galatian' and enjoyed being addressed thus. The city was strongly Roman and was given an imperial name A. D. 41. " Iconium being an important trade center, there was a strong Jewish population and therefore also a synagogue. According to their custom, Paul and Barnabas went into the synagogue and addressed the audience present, which consisted not only of Jews, but also of Greek proselytes, and probably of other Greeks that were favorably disposed toward the religion of the Jews. And their speaking, their testimony, made such an impression that a great multitude both of Jews and of Greeks believed. The conclusiveness of the evidence of the Gospel, the earnestness with which it was presented, and especially the power of the Spirit in the Word carried conviction to the hearers. But it was not long before the same thing happened here as at Antioch. For a considerable time indeed the missionaries were unhindered in speaking fearlessly of the Lord, who also confirmed the Word of His grace, which both proclaimed and transmitted this grace, by the testimony of signs and wonders which were done by the hands of the apostles. But the success which thus attended the preaching of the Word grated upon those Jews that refused to believe. They therefore began, and persisted in their efforts, to incite and exasperate the souls of the people, the feelings of the Gentiles, against the brethren. As a consequence of this persistent agitation the populace of the city was divided, some people taking the part of the disaffected Jews, others that of the apostles; but the party which stood for truth and fairness, as usual, was not so active as that bent upon mischief. So the agitators finally worked up their adherents and others to such a pitch of excitement that a mob was formed consisting of both Gentiles and Jews with their rulers. The tumult with hostile intention was just about to break forth, the general plan being to abuse Paul and Barnabas, to treat them despitefully, and to stone them, when the intended victims found out about the brewing violence. Since a mob is absolutely without reason and sense, intent only upon shedding blood, and amenable only to a sudden display of effective spiritual or physical power, the missionaries did not believe it would serve the cause of the Master to await the onslaught, but fled from the city. Since Iconium was not far from the boundary of the district of Lycaonia, they crossed the frontier and went to Lystra, a distance of some eighteen miles. This was a hill-town and a Roman colony, a Roman garrison being stationed there at least for some time. The native language therefore had to combat the influence of the Latin tongue. The surroundings of the city were more thoroughly pagan and less permeated by Jewish bias than in either Iconium or Antioch. The other town, Derbe, named as a town of the district to which Paul and Barnabas fled, was also in Roman Lycaonia, on the extreme southeastern edge of the Lacaonian plain, in the northern foothills of the Taurus Mountains, near a conical mountain now known as Hadje-Baba, not so very far from the pass known as the Cilician Gates; which leads down to Tarsus. In this region, the extreme frontier of Roman

Kretzmann Commentary Footnote for Acts 14:1–7

influence. Barnabas and Paul were now engaged for some time in preaching the Gospel, apparently without opposition. Thus the persecution and the flight of Christians has ever served to aid the spread of the Gospel.

From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 24, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note is referenced in [Acts 14:8–10](#).

Extensive Footnote for Acts 14:7b (The Christian Community Bible)

• 7. Once beyond the town of Iconium, where many citizens spoke Greek, there was nothing to help the missionaries, including the problem of language. There was also the weight of the traditional religion. It would seem to us at times that it should be easier to teach the faith in a place where everyone had a religion, and therefore a certain faith in God. This is not so. Having religion meant submitting to the totalitarian authority of customs and social traditions linked to this religion. People were enclosed in a system of interested relationships with their divinities where it was impossible even to imagine the reaction of a free person in relation to God. The non-believers in our modern societies have in fact been freed of many prejudices and confusions.

Paul saw that he had the faith to be saved. This man must have been still far from faith that recognized Jesus, Christ and Son of God, but it was the same faith of many of those Jesus healed in the Gospel. God does not call only theologians, even if they are needed in the Church; the others, the “little ones” should feel that they also are the very substance of the Church.

The crowd is astonished by the miracle, but it is clear they have not understood. They want to return thanks, as they always did, since God once more showed his mercy: Paul did not come for that. All happens as at Iconium and Antioch: the presence of Jews in every city of the Empire, the close communications between their communities made them formidable enemies for those who had the central authorities of Jerusalem against them. The Jews were to persecute the Christian communities and indispose the Roman authorities against them up to the Jewish War of 66-70 that brought about the ruin of their nation. The difficulties of Lystra in fact helped Paul to define his objectives: he will no longer risk going to the provinces where it is difficult for him to speak and to be understood, and where he himself does not feel at home. From now on, he will evangelize the cities situated at the great crossroads, as well as the ports, and will leave to others the care of spreading the Gospel in the inner regions.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 14:11–13](#).

Kretzmann Commentary Footnote for Acts 14:8–13

Since there was apparently no synagogue at Lystra, Paul and Barnabas very likely preached in the open space near the gates or in the market-place. Now a certain man of Lystra had been lame ever since his birth and had no strength in his feet to hold him up. He had never been able to take a step, but usually is at on the ground near the places where people assembled or passed. So his history from infancy was well known in the city. This man listened carefully and earnestly as Paul was speaking and addressing the crowds that would assemble from time to time, and, the attention of Paul being directed to the cripple, he fixed his eyes upon him to determine by this scrutiny whether the unfortunate man had learned and understood enough of the power of the Savior to believe that he could be healed. Having satisfied himself on this point, Paul cried out to the cripple with a loud voice: Stand up straight on thy feet. And without any assistance the man jumped to his feet and

Kretzmann Commentary Footnote for Acts 14:8–13

began to walk about. The power of the exalted Christ, through the mouth of Paul, had performed this miracle. The crowds present saw what Paul had done, and after the shock of the first surprise had only one explanation to offer, the one which was immediately suggested to their heathen minds, namely, that some of their gods: having assumed the likeness of men, had come down to them. in accordance with this idea, which they expressed in their native tongue, that of Lycaonia, although they knew and understood Greek very well, they suggested that Barnabas be called Zeus (Jupiter), who was considered the chief God of the Greeks and Romans, and Paul Hermes (Mercury), since he was supposed by them to be the messenger of the gods to men, and Paul had usually led the discussions. An inscription found a few years ago in some ruins near ancient Lystra shows that these two gods were classed together by the inhabitants of that region. Now there was a temple or a place of sacrifice to Jupiter before the city, and the heathen priest attached to this place of worship immediately had the servants bring oxen and wreaths of flowers to the gates of the city, near the vaulted entrance arches where the people were assembled. His intention was to bring sacrifice to the two missionaries together with the people. This scene shows the darkness and blindness of heathenism. Not only do the heathen serve dead idols, but they even take men for gods and offer them sacrifices and worship. And it surely is a sign of the times that it is becoming customary to extol up to heaven the merits of such as have done the country an extraordinary service, literally, to idolize them and to worship before them. This is not only revolting from the standpoint of human reason, but indicates that the fashionable world of our days is rapidly sinking back to the level of the heathen.

From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 14:18](#).

Kretzmann Commentary Footnote for Acts 14:14–18

Evidently there was here a bilingual situation which complicated matters. While the inhabitants of the city were fully able to use the Greek language in business and matters of every-day life and could also understand the missionaries very well, their language of religion was the tongue which they had always employed for that purpose. Very likely Paul and Barnabas did not understand the outcries of the people. for though Paul, at least, had the gift of tongues. 1 Corinthians 14:18, it does not follow that it was in his power at all times. But the news of the intended sacrifice was soon brought to the ears of the two apostles, either while they were still busy with their teaching, or when they had returned to their lodgings. Shocked beyond measure by the very thought of the pretended sacrifice. Paul and Barnabas both tore their mantles in token of deep grief, distress: and horror, Genesis 37:29-34; Joshua 7:6, and sprang out among the crowd, shouting loudly meanwhile to attract attention quickly. They called out: Men, what is this that you are doing? They explained that they were men, human beings, with the same affections as the citizens of Lystra. They had the same powers and appetites, needed food and clothing in the same way, and were subject to death like all other human beings. They did not preach themselves nor present themselves for adoration, but were messengers with a good, a wonderful news of salvation, namely, that the people of Lystra should turn themselves, turn entirely away from these vanities which they were professing and practicing, their idols and their worship, in doing so, they should turn to the living God, the one God who was the Author and Dispenser of life. For this true God it was that had made the heaven and the earth and the sea and everything that is in them. See Acts 17:24. The living God had given evidence of His power and life in the act of creation; the God of creation and the God of redemption is one. Paul here, as a wise and careful missionary, appealed to the knowledge of natural religion, in order to build upon it the beauty of revealed religion, in the admonition of Paul that the people should turn from the vanity and foolishness of their idolatry it was implied that their ways had been wrong ways. God had, in times that were now past and should never return, shown great forbearance and patience in letting all the nations go their own ways. He did not strike down and destroy the heathen that had turned to idolatry, but permitted them to live: since there was always the chance of their searching for, and learning to know, the true God, chap. 17:30. Nevertheless, as Paul points out, even during those times God did not leave Himself unattested. His continuous beneficent activity and

Kretzmann Commentary Footnote for Acts 14:14–18

goodness was manifested in His doing good; in His granting from heaven, whence all good things come, James 1:17, rains and fruitful seasons, in His filling their hearts with food and good cheer. Purposely he says "hearts" and not "bodies," since he wants to lead his hearers away from a mere care of the body and this present life to the care of their immortal soul. It was a tactful, but none the less impressive reminder of the fact that they had not been guiltless in times past, since the evidence of God's creative power and of His providence had been apparent on every hand to lead them to search more diligently for the true God. The speech barely quieted the people and prevented their carrying out the intention of offering sacrifices to Paul and Barnabas. The behavior of the two missionaries serves as an example for the missionaries of our days. To yield to, to accommodate the Christian religion to, sinful, idolatrous practices, with the specious plea that it is necessary to gain the people's confidence, is always foolish. The confidence of people cannot be held by a denial of the truth. Every form of enmity toward God, of idolatry, of the service of mammon, of the world, of sin, must be branded as such, not by a tactless zeal, but as the matters come forward for attention. Upon the basis of such instruction the preaching of the Gospel may then be built up and true and saving faith be wrought by the Spirit of God.

From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is referenced in [Acts 14:21–22](#).

Footnote for Acts 14:21 (The Christian Community Bible)

• 21. Derbe marks the end of the mission. Paul and Barnabas go back the same way they had come. They visit all the communities established on the continent. Then they will sail for Antioch without returning to the island of Cyprus.

In those days the Church did not have parishes, clergy, institutions, or books. The apostle had to organize the Church in such a way that it might continue. There was a book, the Jewish bible, namely, the Old Testament. The prophets inspired by God would draw new teachings from this book, by discovering a sign of Christ in the past. From time to time apostles or prophets coming from other churches would visit the community.

There will be gatherings around the celebration of the Lord's Supper (see 1 Cor 11); besides the Eucharist, everyone will share with others their own spiritual gifts (see 1 Cor 12–14). Just as the Jewish communities had leaders called "elders" or presbyters, Christians also lay their hands on leaders, "presbyters," who will lead and preside over the Eucharist (see commentary on 13:1).

So we understand that a mission does not reach its goal if it does not succeed in forming adult communities, with their own leaders and with the active participation of their members.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 14:23](#).

Kretzmann Commentary Footnote for Acts 14:19–23

The news of that strange happening, in which men had almost been worshiped as gods, traveled quickly along the trade routes, reaching Iconium first and soon after even Antioch, in Pisidia, and the Jews immediately concluded that the two men could be no others than Paul and Barnabas whom they had persecuted. The fact that these men were carrying on their work in other cities of the province so angered some of the Jews that they did not hesitate to make the long journey to Lystra. Here they worked assiduously to persuade the multitudes,

Kretzmann Commentary Footnote for Acts 14:19–23

soon converting them into a mob and thus demonstrating again the uncertainty of temper and the fickleness of favor which characterizes crowds. It seems that the attack upon Paul was sudden, while he was attending to his duties. They stoned him and then dragged him out of the city, supposing him to have died, and ready to leave his body to its fate, like that of some wild beast. But when the murderers had left the scene, the disciples, some of whom had been gained also in this city, came out to investigate, and when they stood around Paul, probably considering the best way of burying him, he arose and went into the city. The Lord had held His sheltering hand over His servant and prevented the stones from having mortal effect upon his body. But it was clear to the apostle that under the circumstances he could not hope to have success in this city; the agitators were still present, and the minds of the people had been prejudiced against the Gospel. So on the very next day he set out with Barnabas for Derbe, a distance of some twenty miles, almost on the Cilician frontier. Here quick success attended their efforts: they preached the Gospel continuously, bringing the glad tidings to that city; they made many disciples, thus founding a congregation also here, where it must have been almost, if not entirely, composed of Gentiles. Paul now might easily have made the journey down to Tarsus, to strengthen himself and recuperate from the strenuous exertions of this missionary trip. But his love and solicitude for the newly gained converts moved him to make the return journey back over the same route, stopping at Lystra, at Iconium, and at Antioch, in order, in every city he confirmed, strengthened, the souls of the disciples by sound Gospel-preaching and by evangelical admonition. Since persecution had come upon them at least indirectly through the removal of Paul, he exhorted them, he earnestly urged them, to remain in, to abide in, to stay with the faith. Having accepted Christ in firm trust as their Savior, they should not permit tribulations and persecutions to take this faith out of their hearts. For that is true in general of the Christians: Through many tribulations we must enter into the kingdom of God. That is the inevitable lot of the believers, that is what they must expect in the midst of a sinful and hostile generation. The Christians of all times have need of such encouragement to be firm in the midst of cross and persecution. On the same trip also Paul and Barnabas had the congregations in each city elect, by popular vote, by a show of hands, elders in every congregation. The Christians themselves established the office of the ministry in their midst for the continual teaching of the Word of God, in order that the disciples might be kept in the faith, and that ever more souls might be won for Christ. Note: The apostles here did not make use of any hierarchical powers, but put the matter of electing their ministers into the hands of the congregations. The Christian congregation makes use of this peculiar church power and should retain this right at all times. Paul and Barnabas finally commended all the brethren to the Lord by prayer with fasting, in the keeping, in the charge, of the Lord they are safe; His care can protect them against enmity and comfort them in persecution. Those that believed the apostles committed to the Lord; for only by faith is the communication with the Lord established, only by faith can it be maintained.

From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 26, 2023.

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[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 14:27–28](#).

Kretzmann Commentary Footnote for Acts 14:24–28

It was impossible for Paul to be inactive in the service of his Lord while he was traveling back to Syria. So he and Barnabas made a missionary trip through Pisidia, the province adjoining Roman Galatia on the south. Thus they reached Pamphylia and now took time to speak the Word of God in Perga, where they do not seem to have stopped on the journey to the upper country, chap. 13:13. Incidentally they seem to have waited for an opportunity of setting sail for Syria. But when no chance offered, they went down to the seacoast, to the harbor of Attalia, in Lycia, whence they sailed to Antioch. In this city they had been appointed to their office as missionaries and committed to the grace of God for the work which they had now finished. They had enjoyed the singular, merciful blessing of God on their journey, and had, above all, received abundant assurance that it is the grace of God which enables a man to do work in the Gospel. Ephesians 3:8. So it was with a heart full of thankfulness that they returned to the congregation at Antioch, just as soon after their arrival as it could be arranged, there was an assembly of the congregation, in which the two missionaries reported in full on the

Kretzmann Commentary Footnote for Acts 14:24–28

success of their labors, as they stated it, how many and how great things God had done with them as the instruments of His grace, and also on their behalf, in being with them and aiding them, both in performing the work of their calling and in enduring the persecutions that had come upon them. It is God who must give the increase whenever and wherever the Gospel is preached. It was He that had opened to the Gentiles the door of faith, making their hearts willing, and giving them free access to the salvation of Jesus Christ. Note: It is altogether well-pleasing to God if the missionaries at home and abroad make reports of their work to the congregations that have sent them forth, thus showing that God is with the work, and that He opens the doors to the preaching of the Gospel. After this, Paul and Barnabas both spent a long time with the disciples of Antioch, probably more than a year, busy with their work of preaching and gaining new members for the congregation of Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-14.html> accessed October 27, 2023.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 14

The Kukis Reasonably Literal Translation	Kukis Paraphrase
A mixed response from Iconium	
<p>It came to pass in Iconium, in the same [way as Antioch]: [Paul and Barnabas] entered into the Jewish synagogue and they spoke in a way that both Jews and Greeks—a large number—believed.</p>	<p>Things transpired in Iconium much the way that they had in Antioch. Paul and Barnabas entered into the Jewish synagogue and they presented the gospel supported with Old Testament Scriptures. A very large number of Greeks and Jews believed in Jesus as a result.</p>
<p>However, those who did not believe stirred up [opposition] and they infected with evil the minds of the gentiles [so that they were] against the brothers [in the Lord].</p>	<p>However, those who did not believe stirred up opposition to this teaching and they infected the minds of the gentiles with evil, so that some of them turned against Paul and Barnabas.</p>
<p>[Paul and Barnabas] indeed spent a long time [there] speaking freely about the Lord, Who was bearing witness to His word of grace, giving [to the Apostles the power to work] signs and wonders with their hands.</p>	<p>Nevertheless, they spent a great deal of time in Iconium speaking freely about the Lord. Jesus, through the Holy Spirit, gave the Apostles the power to work signs and wonders by their own hands.</p>
<p>The multitude of the city [finds themselves to be] divided—[some of] the (people) are with the [religious] Jews and [some of] the (people) [are] with the Apostles.</p>	<p>Most of the population of Iconium were divided on this issue—about half favored the religious Jews and about half favored the teaching from Paul and Barnabas.</p>
<p>The (unbelieving) Jews and gentiles along with their rulers, [intended] to bring about a hostile movement [against Paul and Barnabas], to abuse [them] and to stone them.</p>	<p>The non-believing Jews and gentiles allied themselves with the local rulers intending to bring violence against Paul and Barnabas. They wanted to first physically harm the men and then stone them to death.</p>

A Complete Translation of Acts 14

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Knowing [this], [Paul and Barnabas] fled to the cities of Lycaonia, [namely] Lystra and Derbe and [to] the surrounding region. There, they were continuing to declare the good news [of Jesus Christ].	When Paul and Barnabas found out about this, they moved on to the cities of Lycaonia, namely Lystra and Derbe. They also went to the surrounding region. There they continued proclaiming the good news of Jesus Christ.
Paul and Barnabas perform a great healing in Lystra and the people attempt to worship them	
[There was] a certain man in Lystra [who was] sitting. [He was] weak in [his] feet, lame from his mother's womb. [He is a man] who has never walked.	There was a certain man in Lystra who was sitting off in the back, listening intently to Paul. This man had no strength in his legs and feet. In fact, he was lame since birth. He had never walked a day in his life.
He was listening to Paul speak, who looked [carefully] at him. Seeing that [the man] kept on having saving faith, [Paul] said in a loud voice, "Stand up on your feet." Then he leapt up and [found himself] walking.	Paul, while speaking, looked at this man in particular. He could tell that this man was on positive signals and likely had believed the gospel message. Therefore, Paul called out loudly to the man, saying, "Stand up on your feet!" The man leapt to his feet and then starting walking all around.
Having seen Paul do [this healing], the crowds lifted up their voices in the Lycaonian (language), saying, "The gods have been made like men, [and they have] come down [to be] face to face with us."	After seeing Paul heal this lame man, the crowd of people there lifted up their voices, speaking Lycaonian, saying, "Our gods have become men and they have come down to be right here with us."
They called Barnabas <i>Zeus</i> , and Paul [they called] <i>Hermes</i> , because he was the one preeminent with words. Then the priest of Zeus [from the temple] before the city, was bringing bulls and wreaths to the gates [of the city]. He, along with the crowds, desired to offer sacrifices [to Paul and Barnabas].	They kept calling Barnabas <i>Zeus</i> and Paul they called <i>Hermes</i> , as he was the one who did the most talking. Even the priest of Zeus came out of his temple, which was at the entrance of the city, and he was bringing bulls and wreaths to where Paul and Barnabas were. He, along with the people there, wanted to offer sacrifices to Paul and Barnabas and to honor them.
Having heard, Barnabas and Paul, the Apostles, were tearing their clothing, [as] they rushed out into the crowd, crying out and saying, "Men, why do you keep on doing these things?"	Barnabas and Paul, the Apostles, heard what was happening. They rushed out into the crowd, tearing their clothes and crying aloud. They said, "Men, who are you doing these things?"
We keep on having the same natures as you [all]. [We are] men, announcing the good news to you [all], [calling for you to turn away] from the emptiness [and] to turn back to the Living God, Who made the sky and the earth and the seas and all of the things in them.	We are people, just like you, with the exact same fallen nature. We are simply men who are here to announce the good news of Jesus Christ to you. We call upon you to turn away from your empty manner of life and to turn toward the Living God, Who made the earth and the sky and the seas and all that is in them.
[This is the God] Who, in past generations, allowed all of the gentiles to travel by their ways, and yet, without a witness, He forgave him. From heaven, He was doing good to you [all]. He was giving rains and fruitful seasons, filling up your hearts with food and happiness."	This is the same God, Who, in past generations, permitted you gentiles to do your own thing. However, you were not without a witness by which He forgave some of you. From heaven, He continued to do good to you, giving you both rains and fruitful seasons, filling up your hearts with food and with happiness."

A Complete Translation of Acts 14

The Kukis Reasonably Literal Translation	Kukis Paraphrase
The things [which] they were saying barely caused the crowds to cease [this foolishness, so that they did] not sacrifice to them.	What Paul and Barnabas said barely stopped the crowds from offering sacrifices to them.
The unholy mix of religion and politics	
Judæans came [to Lycaonia] from Antioch and Iconium and they were persuading the crowds [to turn against Paul and Barnabas], and so they had stoned Paul. [Afterwards] they dragged [him] out of the city, supposing him to have died.	Religious Judæans came from Antioch and Iconium, to where Paul and Barnabas had just been teaching. They persuaded the people in Lycaonia to turn against Paul and Barnabas, and so they ended up stoning Paul. Then they dragged his body out of the city, supposing that he died.
The disciples stood around him. Having risen up, [Paul] went [back] to the city [of Lystra]. But the next day, he went out with Barnabas to Derbe.	The disciples stood over Paul's lifeless body for a time. However, he suddenly rose up and returned to the city of Lystra. Nevertheless, the next day, he left Lystra and went to Derbe, Barnabas with him.
After declaring the gospel in Derbe, Paul and Barnabas backtrack through the cities where they just were	
Having declared the gospel to this city and making many disciples [there], [Paul and Barnabas] returned to Lystra, to Iconium, and to Antioch [of Pisidia]. [In those places,] they strengthened the souls of the disciples [there], calling [for them] to remain in the faith, and [telling them] that by many pressures [and difficulties] it is necessary for us to enter into the Kingdom of God.	Having declared the gospel to the people of Derbe, making many good and able disciples there, Paul and Barnabas then went on a return trip, stopping in Lystra, Iconium and Antioch of Pisidia. In those places, they strengthened the souls of the disciples there, exhorting them to remain in the faith of Christ Jesus. They informed them that, by these pressures and difficulties, which are necessary for us to endure, they will enter into the Kingdom of God.
[Paul and Barnabas] selected for them elders corresponding to [each] assembly, having prayed with fasting. They placed [these men] before the Lord, in Whom they had believed.	Paul and Barnabas selected elders for each local church, having prayed without taking a break for meals. They placed these men before the Lord, in Whom they had believed, in a ceremony.
Paul and Barnabas sail back to Antioch of Syria and share their experiences with the church there	
Having passed through Pisidia, they came to Pamphylia. Then, speaking the word in Perga, they went down to Attalia.	They passed through the territory of Pisidia and came to Pamphylia. Then, having spoken the word in Perga, they went down to Attalia.
Afterward, sailed over to Antioch, from which place they had come, having been entrusted with the grace of God for the work which they fulfilled.	Finally, they sailed back to Antioch, back to where they started from. They had been entrusted with the grace of God regarding the work which they had just completed.
Having come [back to Antioch], Paul and Barnabas gathered the church [there]. They made known much [of what] God had done with them [on their missionary tour]. He opened up to the gentiles a door of faith. Then they spent no little time with the disciples.	Paul and Barnabas returned to Antioch and gathered up the believers there. They told them what God had done through them and how God had opened up a door of faith to the gentiles. After that, Paul and Barnabas spend a considerable amount of time with the disciples.

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 14

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#60–63	Acts 14:1–28
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

