Acts 16:1-8 - A Few More Pieces Added

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[0:00] Father, we do thank you again for your word. Lord, I just ask you to bring it alive, Lord. Thank you for those songs, Lord, that just settle our hearts and refresh us, Lord, and bring us closer to you, Lord, as we ponder what great things you've done for us, Lord.

Lord, the truth that's contained in your word, Lord, you want it to be contained in us, Lord, so that, Lord, the words we speak and the things we do have the same effect, Lord, as when we come to church, when we hear the word, when we hear worship, Lord.
We want other people to be edified, Lord, by the words we speak to them, because the truth, Lord, is contained in us. And we pray that you would speak to us tonight, and in Jesus' name, amen.
So I guess my title for tonight would be A Few More Pieces Added. Paul's going to get a few more pieces added to his puzzle here, the group of people that God's putting around him.
If you remember, where are we on the timeline of church history? We are about 51 A.D. There, you can see that Paul has just finished his first missionary journey.
[1:05] They've had the council, and he's about to start in on his second missionary journey. And the gospel is now going to the uttermost parts. We're in the Gentile period. We've moved past where we had Peter as a central figure in the beginning of Acts, and now we're full on with Paul.

Paul is split from Barnabas. We don't even have Paul and Barnabas anymore. We have Paul and Paul's company. In his lifetime, where is it on the timeline? Well, a little bit further than last time. 51 there.
He's starting the second missionary journey. And here is where we're going to be traveling. It's the dark red line would be his second missionary journey. He's starting out from Antioch.
That's where him and Barnabas took off from. The first time, and they went to Cyprus. The purple line would be his first missionary journey, and you can see where Barnabas is going to retrace his steps, and we lose sight of him.
But Paul, he starts, he goes back to Tarsus with Silas, his hometown, and then he ends up where we're going to pick up here, in Derb, Lystra, and then Lystra at Niconium. And eventually, all the way over to Troas, and there he's going to pick up Luke.
[2:11] Timothy is in Lystra, Luke in Troas, and then when he eventually gets over into Macedonia, his first European convert is Lydia. We will not get to all that tonight.

Maybe. We'll see where we get to. But we're introduced to Timothy, and so we've got to look at Timothy. I mean, there's so much there with him and who this young man is.
So as we pick up in chapter 16, let's read like the first eight verses, and then we'll come back and break it apart. Then came he, Paul, to Derb and Lystra, and behold, a certain disciple was there named Timotheus, the son of a certain woman, which was a Jewess and believed, but his father was a Greek, which was well reported of by the brethren that were at Lystra and Iconium.
Him would Paul have to go forth with him and took and circumcised him because of the Jews which were in those quarters, for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem.
And so were the churches established in the faith and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not.
[3:36] And they, passing by Mysia, came down to Troas. So it was a lot of ground covered, a lot of names, but first of all, they came to Derb and Lystra, and that's where we saw on our map there.

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So on their first missionary journey, that's kind of where they ended. And so they're going to go back up by land, take the land route, stopping in Tarsus, his hometown, and then they're back up there in that region of Lyconia.
And there's Lystra and Derb. Iconium, it was the capital, kind of, of that area. But he meets with this young man here, Timothy, or Timotheus, as it says here.
Then came he to Derb and Lystra, and behold, a certain disciple was there named Timotheus. His name means honoring God, is what Timothy means. What do we know about Timothy?
Well, it tells us right here that he was the son of a certain woman who was a Jew. She believed, but her husband, Timothy's father, was a Greek. And that caused some problems in this area.
[4:38] So if you remember, what did we have? We had the believing Jews that the majority of the church was made up of, and then you have the Gentiles who are now starting to come in mass into the church. But it's still predominantly this Jewish-influenced movement.

So the Jews are very prominent at this point. And they either could be a great help or a great hindrance. But at this point, Timothy is brought into the picture, and Paul is going to do something interesting.
He's going to take him with him. What just happened at the end of chapter 15? Barnabas is like, Paul, let's take this, my young nephew. Let's take John Mark.
He can come with us. And Paul's like, no, I'm not taking him. He left us. We're done. And so he does what? He takes Woody instead. Remember Silas meant Woody? Very solid guy.
He had a friend in him. So he took Woody. Takes Silas. He's like, I'm going to take Silas. I'm not taking him. But then he ends up here in Lystra, and he finds Timothy. He finds this young man.
[5:41] We know from Timothy, 1 and 2 Timothy, what does Paul tell him over and over? He says, God has not given you a spirit of fear, Timothy. Timothy, take up the calling that God has given you.

So Timothy seems to be a little timid. Does Paul come across timid? No. But later he's going to say, I have no man like-minded who would naturally care for your state except Timothy.
So their personalities seem to be very different, but their heart for the people and ministry seem to be the same. I don't think Paul would have been at a place to take Timothy if he had not had that break with Barnabas.
I think God was working on his heart. You know, there's a little harsh, Paul. You know, you didn't want to go with Barnabas because you didn't want John Mark with you. And I think he gets here and he sees Timothy and I think he's realizing, you know, there's value in discipling and training up someone else.
And so what seemed like a catastrophic event here, Paul and Barnabas splitting this team, this amazing team, well, God had something else he wanted to do. God was moving in a different direction.
[6:44] As he puts these pieces together, he does it a lot different than I would have thought to do it. But we know in 2 Timothy, we're given some more information about Timothy.

Paul tells Timothy in 2 Timothy chapter 3 verses 14 and 15, he says, to continue in the things which you have learned and have been assured of, knowing of whom you have learned them, and that from a child you have known the holy scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus.
And so Paul is saying, Timothy, you have known the scriptures from a child. Who taught him this? Well, we know another place that says that Timothy was taught by his mother, Eunice, I think, or Lois, and his grandmother Eunice.
Either way, his mother and his grandmother taught him this. His father doesn't really seem to be in the picture. I don't think he was in the picture much at all in his life because later, Paul is going to come in and he's going to say to Timothy, in 1 Timothy, he says, Timothy, my own son in the faith. And he says that again in another place in 2 Timothy. He's continually affirming to Timothy, Timothy, my own son in the faith. He's like, Timothy, your father may not have been there for you, your earthly father, but in the faith, you know, I've taken up that role.
[8:01] And so Timothy's heard the word and we know faith comes by hearing and hearing by the word and he's responded to that. And we know that Timothy, it says, is well spoken of here he is well reported of by the brethren that were in Lystra and Iconium.

Lystra was a little to the south, Iconium to the north. It was a day's walk back then, you're talking 20 miles. So not just in his own town, you know, he was getting around, he was being used by the Lord

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in the churches in the area and he's well spoken of by the brethren.
But Timothy's house, it was not the ideal situation, was it, to produce this honoring, God-fearing young man? It was not the ideal situation. His mother, a believing Jew, his father, a Greek, he would have been like no place that he could have fit in.
There was no place for this guy. Among the Greeks, well, your mother's a Jew. Among the Jews, well, your father's a Greek. The only place he could fit in was where? The church, and the body, and the body.
God loves misfits. Here we are. Right? We all fit in. But he was well spoken of. He had a good report. Proverbs 22, 1, we quote it all the time, especially with Abraham.
[9:10] A good name is rather to be chosen than great riches and loving favor rather than silver and gold. Timothy, he had no say over his past, did he? But his future was his to determine.

Narnia quote coming. In Prince Caspian, the second book, when the Pevensie children go back to Narnia, and then Lucy finds Aslan and, is it Prince Caspian?
Yeah, I think so. I could be mixing it up. I may have mixed it up with The Forage of the Dawn. Either way, she is chagrined over what she had done and she said, you mean if I had done things differently, it would have turned out differently?
And Aslan says to her, to know what would have happened? No. Nobody's ever told that. But anybody can find out what will. Happen. And it's the same for us, for us, that we have no determination and we have no say over our past, do we?
You have no say over your, I have no say over my past. You say, well, I made some really dumb choices. Yeah, but currently, you have no say over your past. What can you do to change your past? Nothing. Nothing.
[10:20] So why should we let it determine our future? Timothy had no say over his past, but he didn't let that determine his future. And him, would Paul have to go forth with him?

So he's like, hey, Timothy, do you want to travel with me? With me and Silas? You know, what do you think? And again, I don't think this, I don't think Paul's heart would have been open to this if not for everything that just happened with Barnabas over a young disciple, John Mark.
division is not always a pleasant thing. And in the church, we think of it as a bad thing. You know, Paul tells us in Ephesians to endeavor to keep the spirit of unity in the bond of peace.
We are to have unity. Because why? Well, we're a body. And a disunified body, it's called cancer. It kills, right? We want a unified body.
But not all division is necessarily not of the Lord. Matthew tells us in Matthew 10, Jesus said, think not that I come to send peace on the earth.
[11:26] I came not to send peace, but a sword. And a man's foes shall be they of his own household. His foes, a foe, an enemy. And he that takes not his cross and follows after me is not worthy of me.

He that finds his life shall lose it. He that loses his life for my sake shall find it. So Jesus likens those two things together. He says, I've not come to send peace but a sword.
You're going to find that even in your own house that's going to happen. And where does that division come? Well, it comes because you're going to take up your cross. And the cross divides. The cross divides us from everybody else.
It divides us and puts us alone. Right? The cross, you can only be crucified alone. You don't get crucified with someone else. But no pain is ever wasted. It's a quote.
No pain is ever wasted in the service of our Lord. The scars we bear are simply the proof that we've entered into our Lord's suffering. Peter tells us, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.
[12:27] But rejoice inasmuch as you are partakers of Christ's suffering, that when his glory shall be revealed, you may be glad also with exceeding joy. Joy? That suffering?

Yeah. Because it's just the proof that we've entered into a relationship with the Lord. We've entered into his sufferings, which means we're united with him. Amy Carmichael has a poem that kind of, the format was weird there.
It's called No Scar. And this is a stanza from it. She says, No wound, no scar? Yet as the master shall the servant be, and pierced are the feet that follow me, but thine are whole.
Can he have followed far who has no wound, no scar? So what we think is a horrible situation many times, God takes that and brings redemption out of it or a whole new direction.

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You know, Paul and Barnabas have just split and Paul is going to have some amazing ministry opportunities. Would he have had those with Barnabas? I don't think so. And I think God knew that because they had totally different ministry callings.
[13:33] Barnabas grabbed Paul and discipled him and trained him until Paul was ready to leave kind of Barnabas behind and to move on. So Paul would have him to go forth with him.

And what does he do? He says, Hey Timothy, do you want to join my ministry team? Timothy's like, You know, Paul, man, I've heard a lot about you. I do. I do. He's like, All right, let's go circumcise you.
Never mind, Paul. I'm going with Barnabas. Barney, right? It's not an easy thing. Timothy had to accept kind of Paul's conditions and Paul says, All right, so he took him forth and circumcised him because of the Jews which are in those quarters.
For they knew all that his father was a Greek. What did we just go through in chapter 15 with Paul? Paul, tooth and nail, biting with these guys, fighting with these guys, saying, No, you don't need to keep the law.
You don't need to be circumcised to be in the kingdom. And now he's taking Timothy and circumcising him? Paul, you hypocrite? No, he's not being a hypocrite. Consideration is not compromise.
[14:34] And here's another quote by one of my favorite authors. A little consideration, a little thought for others makes all the difference. Right? Consideration is not compromise.

And this is what Paul's doing. Paul's considering the audience that he has. He's considering the people he's ministering to. And he's realizing for Timothy to be fully accepted, he was going to have to identify with those he's ministering to.
Right? How can we minister to people we're not willing to identify with? Now that's a hot word today. You know, I'm identified with, I don't care who you're identified with. I identify as, right? Everybody's identified as something. But we should be. And I think they're all trying to identify as something because they have nobody to identify with. Right? They've separated themselves out from the truth of the gospel.
They don't want to go to church. They have nothing to identify with. But consideration is not compromise. And Timothy needing to identify with the people he's going to minister to.
[15:34] Right? I'm sure missionaries that go to other countries have to identify with those people that they're ministering to. So Timothy's call to ministry did not come without cost or pain.

There was a price to pay. But he was submitted and he was committed. Paul said, Timothy, if you want to take part in this, we're going to be going to the Jews first and we're going to go to the Gentiles. They're not going to accept you.
But if you follow their customs, they will receive you. You know, are you willing to do that? And he submitted to Paul. He said, yes. Yes, Paul. And I'm committed to this.
Why? Because he saw in Paul something that he wanted to be. He wanted that. In Luke, Jesus says, and there's a parable where he says, or not a parable, I'm sorry.
It's where those coming to him saying they will follow him anywhere. And another said to him in Luke chapter nine, Lord, I will follow you. But let me first go and bid them farewell, which are at home at my house.
[16:32] And Jesus said unto him, no man having put his hand to the plow and looking back is fit for the kingdom of heaven. It's not going to be comfortable. Well, let me go home first. Let me go where it's comfortable. Let me get the support of those people that it's not always comfortable.

And sometimes you just have to keep going forward. So Timothy's opportunity for ministry, who did it come to? It came to a young man who was qualified, right? He was qualified how?
By the scripture. Paul says, Timothy, I know what you've, who you've learned the scripture from. From the beginning, from a child, it made you wise unto salvation that all scripture is profitable for doctrine and proof and correction that the man of God may be thoroughly equipped for every good work.
So he's qualified by the scripture. He was verified by the body. It said that he was known to all the brethren, that he was well reported of or literally witnessed of. They were witnesses. The same word like martyr.
Identified. He was identified for greater service. Not just identified by Paul as, hey, I think God wants to do something with your life, but he was willing to identify himself with these people so that

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he could take a greater service.
[17:36] He was ratified for edification. Ratified means to like stamp it so. So this is what we're going to do, Timothy. I recognize that God wants to use you to strengthen the church.

And so they set off in verse four. Paul gets Timothy. He's got his new companion. It's now Paul, Silas, and Timothy. You know, the three amigos.
And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem. Some words there to know the meanings of. Delivered literally means to give into the hands of. So they were handing this over. The decrees. That's dogma. That's not just a southern word for saying that it's a mother dog.
You know, it's dogma. But dogma, it just means, you know, the teaching, the doctrine that was being given to them.
[18:40] It was handed over, they're handing over the decrees for them to keep or literally to guard or to watch. And so Paul and Silas and Timothy, they are giving into the hands of these churches the truth that they had.

What was that? Hey, don't eat meat sacrificed to idols. Don't drink blood. Don't eat things that are strangled and avoid fornication. This is what they're handing over to them.
Paul and Silas simply handed to the Gentile disciples what had been placed into their hands. They didn't modify it. They didn't say, well, you know, this is what they said, but let me give you my commentary on this.
Proverbs tells us in Proverbs 25, 13, as the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refreshes the soul of his masters.
A faithful messenger. What's the goal, job, and use of a messenger to just hand over what's been delivered to them, right? That's all they get to do.
[19:40] The potency of the gospel is directly related to the purity of the message. Anytime we add or subtract from the purity of the message, we detract from the potency of the gospel. Paul was just faithfully delivering to these men and women what had been given to them.

A faithful messenger acts in the confidence and authority of their message. Paul came with the authority and confidence of the message he had been given. He said, this is the truth and I know it. They also act under the protection of the message, don't they? Think of a messenger of a king, the herald. Who is he? Nobody knows, nobody cares. As soon as he puts on the insignia of the king and he goes out with his message, well, now you touch him, it's like messing with the king.
You take that off of him, well, he's fair game. I mean, who is he? Nobody really knows. We have the same protection. As we go forth under the authority of the message, we go forth under the authority of the Lord and we have the protection of him as well.
So a faithful messenger does not modify the message. He acts in the confidence and authority of the message. He's under the protection of the message and that's what these men, as they travel from city to city to city, it's not so much Paul is preaching and teaching what he has to say.
[20:55] It's like, oh, good, Paul's coming. Oh, good. Cyprus has Barnabas on their pastor's conference. I'm going to the one Paul's at. Well, they should all be saying the same thing. It's just delivering a message, right?

As messengers of the gospel, we are only as effective as we are able to pass on the word of God with as little alteration as possible. You know, when we preach and teach the gospel, what we do is called expository preaching, to expound, to explain, to give the meaning.
The meaning of the scripture is the scripture. This book without meaning is just ink and paper, right? It's the meaning behind the text. That's why we read it.
That's why it's like, what does it say? What does God mean? Well, that's the scripture and that's what we want to pass on. That's what we want to keep pure. That's why we go to the text and we go line by line and say, what's it say? What's it mean and how do I apply that?
I don't go to it thinking, I wonder if I can find somewhere in scripture that says this because I want it to mean this so that I can influence you in this way, right? And you see that, unfortunately, with a lot of places and people.
[22:03] And so they went through the cities and delivered the decree to keep them that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith and increased in number daily.

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they were established to make strong is what that means. It's the same wording used back in Acts chapter 3 when the paralytic, it says he stands up and his ankle bones, they're made strong is that same word that they're solidified, they're strong, they're able to stand.
And so this is what the result was as these men faithfully passed on the message. And they increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia but the Spirit suffered them not.
Have you ever been forbidden by the Holy Spirit to do anything? I mean, other than the fact the Holy Spirit says don't sin, don't walk in the flesh, I don't know. I don't know if there's anything I've really been forbidden to do.
God has his timing. I think that's kind of the closest thing for me where it's like my timing is quicker than his and I kind of wished he would do things faster and he doesn't allow it to happen. He doesn't allow it to come to pass.
[23:23] He forbids here. The word forbidden means to withhold, deny, or refuse something from someone. And then in verse 7 where it says they suffered, that means not to permit.

So the one means to refuse, the other means not to permit. And it's interesting, we're not told like what this looked like, we don't really know, but I think refuse kind of has like the idea of like to be spoken, excuse me, spoken to.
Like hey, can I go do this? No, I refuse to let you. It's like a vocal thing. I'm speaking that to you. Not permit almost seems like to hold back. Seems more like a physical thing, like to hold back.
I'm not gonna, I'm gonna hold, whoa, whoa, I'm not permitting you to go. I'm holding you back. And however, the Holy Spirit decided to do this, whether he spoke to them or whether it was just they tried to, to move forward and it didn't work.
They were being held back. It's the same word forbid where Jesus says to suffer the little children to come under me and forbid them not. That's that same word. Forbid them not for such is the kingdom of heaven. Well then why would the Holy Spirit be forbidding Paul and Barnabas to go and to preach?
[24:30] It's always good to preach the gospel. Always. It's even better to preach it in the power of the Spirit. The word doesn't return void. But that doesn't mean that God wants us to use the word in a way that would be dishonoring to him, displeasing to him.

Corinthians tells us, 2 Corinthians chapter 3 verse 5, not that we are sufficient of ourselves to think anything of us of ourselves, but our sufficiency is of God who also has made us able ministers of the New Testament.
Not of the letter, but of the Spirit. The letter kills, but the Spirit gives life. The idea being there that the ability that we have as ministers of the gospel comes by the Holy Spirit.
It's not the letter. It's not the law. It's not that I have knowledge and understanding and education and I will use that then to take this book and go. It's an anointing and calling of the Holy Spirit.
1 Corinthians 2 verse 14 says, The natural man receives not the things of the Spirit of God for they are foolishness unto him. Neither can he know them because they are spiritually discerned. So Paul is being directed here and guided by hindrance.
[25:38] By hindrance. God's direction does not mean God's rejection. And a Holy Spirit directed life means being okay with Holy Spirit directed plans.

That seems obvious. You know, I want God to direct my life. Great. I don't want God to direct my plans. I want to direct those and I want him to just say okay. But it's being okay when God steps in and directs our plans.
But the Holy Spirit's redirection does not mean rejection, does it? It just means he has a different plan. David Livingston wanted to go as a missionary to China.
God sent him to Africa. William Carey wanted to go as a missionary to the Polynesian Islands but God sent him to India. And Adoniram Judson he went to India but ended up in Burma.
Sometimes you don't know where you're supposed to be until God shows you where you're not supposed to be. And Paul was being shown where not to be. So Paul was trying to get into and it says when they went they had gone throughout Phrygia and the region of Galatia they were forbidden of the Holy Spirit to preach the word in Asia.
[26:49] And after they were come to Mysia they assayed to go into Bithynia but the Spirit suffered them not. So then they tried to go north up into Bithynia and God's like no he wouldn't let them.
That's a hike from Antioch of Pisidia all the way over to Mysia that is a long walk.

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If you're talking a day's journey 20 miles that's a long journey. I was thinking of how when we read the scripture and it's like now Paul's here. Two verses later now Paul's here. Yes. But he's also going here, here, here, here, here to get there.
And that was a hike. Was he frustrated? Was he like Lord crying out to Lord why aren't you using me? What's going on? Well when he gets over there in verse 8 it says and they passing by Mysia came down to Troas.
And that's on the coast there of the Aegean Sea. Well guess who's in Troas? Let's keep reading. And a vision appeared to Paul in the night and there stood a man of Macedonia and prayed him saying come over into Macedonia and help us.
And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them. Did you notice the change? Intense?
[27:53] Verse 7 or verse 8 and they passing by Mysia came down to Troas. And verse 10 and after he had seen the vision immediately we we and us Luke has just joined the party.

Luke Luke wrote more of the New Testament than any other writer between Luke and Acts. He's written more of the New Testament than any other writer. Without Luke we wouldn't have the gospel of Luke. We wouldn't have the Acts of the Apostles.
God had his timing and he knew where Paul needed to be to pick up Luke in Troas here. Not only that what do we see? Paul has this vision now.
A vision appears to Paul in the night and there stood a man of Macedonia and prayed him saying come over into Macedonia and help us over into Europe is where he's saying. So Paul after who knows how long he's been praying like Lord where do you want me to go?
Well the Lord's like why don't you go into Macedonia? He has this vision he wakes up tells the boys and Luke says here and we perceived that God had called us to preach the gospel unto them.
[29:04] So Luke Luke joins the party what do we know about Luke? He's not mentioned much in the New Testament. Colossians 4.14 says Luke the beloved physician and Demas greet you as Paul's writing.

He actually mentions Luke and he mentions he's a physician. and so God had ordained Luke to join Paul's company. Paul needs a physician. We find out he's got an ailment and that he's prayed three times for the Lord to take away.
He's got Luke with him now. 2 Timothy 4.11 says Paul says only Luke is with me. Take Mark and bring him with you for he is profitable for me to the ministry.
And that's John Mark who Paul in the last chapter said he's not profitable for the ministry. Well he learns otherwise right? But he says Luke and then there's one other in Philemon Paul says there salute the Epaphras my fellow prisoner in Christ Jesus Marcus Aristarchus Demas Lucas my fellow laborers that's the exact same word in the Greek Lucas for Luke.
So because God said no to Paul these two times because he said no those two times to go into Asia to go in Bithynia we have the gospel of Luke and we have the book of Acts because God said no.
[30:16] God knows what he's doing when he says no doesn't he? Look at his vision. So Paul has a vision a vision appeared to Paul in the night vision there the word means divine view was given to Paul and it appeared the word appeared means allowed to see there was a divine vision a divine view of things and Paul was allowed to see it in the night.

There stood a man of Macedonia and prayed come over into Macedonia and help us the word there prayed it means to like to call to one side to beseech to plead with come over and help us this man's prayer when did it begin?
I think it began way back when Paul was in Lystra in Iconium this man has been praying and praying God send someone and Paul's the answer to that prayer but he had to be told no at all those places to get there on time we know in Daniel when Daniel begins to pray in Daniel chapter 10 the angel comes to him and says fear not Daniel for from the first day that you did set your heart to understand and to chasten yourself before God your words were heard and I'm come for your words but the prince of the kingdom of Persia withstood me one in twenty days below Michael one of the chief princes came to me and I remained there with the kings of Persia so Daniel when you first began to pray God heard and answered you and he sent the answer it didn't get there right away God's sending the answer to all of our prayers it's just they're not here yet and sometimes when God prevents and says no well because he's got a plan further on to do a much greater work

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than I can see in the moment and after verse 10 after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us to preach the gospel unto them that word see after he had seen the vision is a different word than the word appeared appeared means like being allowed to see this word see is more to know and perceive in other words after he had perceived what this vision meant he knew what it meant here then they endeavored the word endeavor means to seek in order to find to sought to find a way so now what happens they realize

God wants us in Macedonia alright God how do we get there he didn't show them how to get there they just began to seek a way to get there they had perceived they had understood they began to know what God's will was and they're like well we gotta get there we gotta do this now and it says where it says there they assuredly gathering that word means they put it together knit together bring to understanding they're putting the pieces of the puzzle together oh this is why God said no this makes sense alright let's figure out a way to go forward we should always act upon the revealed will of God for our life right what is God's revealed will when you know what it is act upon it don't wait that's the time to act when God reveals his will we don't need to wait to understand what his will is we don't need to ask at that point when God said here's what my will is we can move forward and act in the assurance that God will be directing us when God puts the puzzle puzzle pieces together trust the picture that results right when God brings all these pieces together and you see the picture well trust the that's the picture

God wanted to have trust him as he leads you so what did Paul act upon Paul acted upon what he knew Paul knew he was called to preach the gospel didn't he where he said they assuredly assuredly gathering that the Lord had called us to preach the gospel to them Paul didn't think well maybe God wants us to go over there because they're going to support us in the ministry maybe there'll be a fundraiser maybe God wants us to go over there to he knew what he was called to do Paul acted on what he knew he was called to do he was called to preach he knew where the need was Paul acted when he knew where the need was God revealed that to him he knew where God was sending him it wasn't a question at this point he knew God would make a way and that was a big one Paul knew where God wanted him he knew what the need was he knew that he was called to preach how was he going to get there and he knew he needed to act upon what he perceived as the will of God and that goes back to that word where it says when Paul woke up after he had seen the vision after he had perceived after he knew what it was then he acted upon it so we'll end with this what is walking in God's will walking in God's will is responding to God's direction being willing to respond to God's direction whether that's through prevention through a vision through his word through someone's counsel it's recognizing when the Holy Spirit is speaking behind those things it's being comfortable with his redirection when you expect to go one way and God turns you another way

[35:15] Paul he's in Antioch of Pisidia and he's got all of Asia open to him he's like I know where we're going next Silas God redirected him it's allowing the Lord to give you his perspective the Lord came to Paul and he was able to give Paul his perspective Paul instantly acted upon that he didn't question it he didn't push back on it it's perceiving God's will moving forward and trusting him to put the pieces together so as we perceive God's will we move forward and we trust him to put the pieces together it's what we're doing here right we perceive God's will to call this body together so we move forward and we trust him to put the pieces together right he's going to do that as we try and get out into the community to reach the community we trust God to put the pieces together right that's what he does and we will loose from Troas next time but the scripture that was a good one to end with

Paul's perspective on his ministry 1 Corinthians 9-16 verses 16-22 and 24 Paul says for though I preach the gospel I have nothing to glory of for necessity is laid upon me yea woe is unto me if I preach not the gospel Paul knew who he was he knew his calling to the weak became I as weak that I might gain the weak I am made all things to all men that I might by all means save some that's what he's asking Timothy to do he said Tim come on Tim we're going to the doctors right he was asking him to become all things to all men he's like we've got to reach the Jews Timothy we've got to reach them they're dying they're lost we don't compromise but we can be considerate we can be considerate when we preach the gospel when we interact in the community in the funerals I've been able to do I don't preach hellfire and brimstone I don't tell the people that I don't know where your loved one went they may be in hell that's not going to probably do anything to it right

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I want to bring the truth comforts I can bring the truth of the gospel in a considerate comforting way I can say you know what death is not meant to be the end death is but a doorway into resurrection life and there's one door and that's Jesus and today you can receive him and you can have assurance and you can have resurrection life and God wants to comfort you with the love that he has for you through Jesus okay they respond to that great right I don't have to tell them well the alternative is you may end up with your relative in hell no I just tell them there's only one way into life there's no other way into life anybody can make the connection that if I don't enter into life I enter into death so we can be considerate we can be all things to all men but for what purpose not to just get along not to change the culture not to make America great again but that we might save some know you not that they which run a race run all but one receives the prize so run that you may obtain we're not competing against each other guys we're just competing against ourselves just run that you may obtain if you are running in a way that you know man this is this is the race
God's called me to this is what he wants me to obtain to great and keep running so as God's put the pieces together for Paul he's bringing them around next time we'll see he brings Lydia it seems like the man of Macedonia turns out to be the woman of Macedonia it's Lydia we don't ever meet the man of Macedonia but God begins to bring these pieces and he begins to bring Paul's ministry together and then these support pieces as Paul goes out and preaches the gospel but the way he leads them we have to be in tune to the spirit you know we have to know when the spirit is leading it can't just be because it's a good idea it can't be because well we did that at our old church or I did I know someone else has done this let's try it no no we need to perceive the will of the spirit then we move forward only once we know God's will that we perceive God I think you've spoken to me I think you're calling me to this then start to move forward start poking and seeing right so father thank you so much thank you for just this glimpse into the life of Paul into his journey thank you for Luke thank you for a man so meticulous in his notes in his history in his writing
I bet Paul frustrated him Paul seems like a let's just go kind of guy when you read Paul's letters and his like major run on sentences and the way one thought links to another he just seems to kind of be in the flow and just going with it and Luke seems like a very a-typed personality very organized but Lord you put these men together because you had great work for them to do and then in the midst of that Lord here's Silas and Timothy here's this young man Lord what a great opportunity Lord to grow but Lord it cost him something Lord it's going to cost us something if we want to choose to be about your business Lord if we want to be messengers of the gospel to faithfully pass on the unwatered down message it's going to cost something we're going to have to choose to be around those people choose to be around God's people we can't do it on our own Paul didn't just go off on his own it was when he was on his own that Barnabas had to go get him and bring him back and so Lord help us to recognize the pieces you're putting together in our lives and then to trust you for the picture that results we thank you we love you thank you for your word and in Jesus name amen you
[41:45] Thank you.

Thank you.
Thank you.
Thank you.
Thank you.
[44:15] Thank you.

Thank you.
Thank you.
Thank you.
Thank you.
[46:45] Thank you.

Thank you.
Thank you.
Thank you.
Thank you.
[49:15] Thank you.

Thank you.
Thank you.

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Thank you.
Thank you.
[51:45] Thank you.
Thank you.
Thank you.
Thank you.

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