

**Acts 14** And it came about that in Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a great multitude believed, both of Jews and of Greeks.

<sup>2</sup> But the Jews who disbelieved stirred up the minds of the Gentiles, and embittered them against the brethren.

<sup>3</sup> Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was bearing witness to the word of His grace, granting that signs and wonders be done by their hands.

<sup>4</sup> But the multitude of the city was divided; and some sided with the Jews, and some with the apostles.

<sup>5</sup> And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them,

<sup>6</sup> they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;

<sup>7</sup> and there they continued to preach the gospel.

<sup>8</sup> And at Lystra there was sitting a certain man, without strength in his feet, lame from his mother's womb, who had never walked.

<sup>9</sup> This man was listening to Paul as he spoke, who, when he had fixed his gaze upon him, and had seen that he had faith to be made well,

<sup>10</sup> said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk.

<sup>11</sup> And when the multitudes 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."

<sup>12</sup> And they *began* calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.

<sup>13</sup> And 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.

<sup>14</sup> But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out

<sup>15</sup> 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 in order 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.

<sup>16</sup> "And in the generations gone by He permitted all the nations to go their own ways;

<sup>17</sup> 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."

<sup>18</sup> And *even* saying these things, they with difficulty restrained the crowds from offering sacrifice to them.

<sup>19</sup> But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.

<sup>20</sup> But while the disciples stood around him, he arose and entered the city. And the next day he went away with Barnabas to Derbe.

<sup>21</sup> And after they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,

<sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, "Through many tribulations we must enter the kingdom of God."

<sup>23</sup> And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

<sup>24</sup> And they passed through Pisidia and came into Pamphylia.

<sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia;

<sup>26</sup> and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.

<sup>27</sup> And when they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He had opened a door of faith to the Gentiles.

<sup>28</sup> And they spent a long time with the disciples.

These evidences exist:

1. Time
2. Stuff (physical matter, energy, etc.)
3. Complexity and beauty (of stuff)
4. Life
5. Complex organs
6. Personality and morality
7. Innate knowledge of God (among all peoples)
8. Fossils
9. Jesus
10. Jesus' church

The most scientific and reasonable explanation of the existence of these evidences is a spiritual (metaphysical), intelligent, personal, moral being.

**Acts 17:16** Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols.

<sup>17</sup> So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present.

<sup>18</sup> And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"-- because he was preaching Jesus and the resurrection.

<sup>19</sup> And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is which you are proclaiming?"

<sup>20</sup> "For you are bringing some strange things to our ears; we want to know therefore what these things mean."

<sup>21</sup> (Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

<sup>22</sup> And Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects.

<sup>23</sup> "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I proclaim to you.

<sup>24</sup> "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

<sup>25</sup> neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things;

<sup>26</sup> and He made from one, every nation of mankind to live on all the face of the earth, having determined *their* appointed times, and the boundaries of their habitation,

<sup>27</sup> that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;

<sup>28</sup> for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'

<sup>29</sup> "Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

<sup>30</sup> "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,

<sup>31</sup> because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

<sup>32</sup> Now when they heard of the resurrection of the dead, some *began* to sneer, but others said, "We shall hear you again concerning this."

<sup>33</sup> So Paul went out of their midst.

<sup>34</sup> But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

**Romans 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

<sup>19</sup> because that which is known about God is evident within them; for God made it evident to them.

<sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

<sup>21</sup> For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

<sup>22</sup> Professing to be wise, they became fools,

<sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

<sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

<sup>25</sup> For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

<sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

<sup>28</sup> And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

<sup>29</sup> being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,

<sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

<sup>31</sup> without understanding, untrustworthy, unloving, unmerciful;

<sup>32</sup> and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

**Romans 2:1** Therefore you are without excuse, every man *of you* who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

<sup>2</sup> And we know that the judgment of God rightly falls upon those who practice such things.

<sup>3</sup> And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same *yourself*, that you will escape the judgment of God?

<sup>4</sup> Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

All Scripture is from the NASV