

PATTERN FOR PREACHING TO PAGANS

Acts 13-14

TESTIMONY TO THE ENDS OF THE EARTH 13-28

As a result of the confirmation of God's plan to accept Gentiles into the new people of God, when the church is spread throughout the world by the persecution, they preach the gospel everywhere. This movement leads to the missionary journeys to new frontiers.

Paul is one of the main participants in the spread of the gospel to these new areas (13:1-28:31).

Comparing 12:25 with 13:42, what change takes place in the relationship between Paul and Barnabas on this first journey?

Note v. 13: "Paul & his companions"

Cp. 13:2, 7 => 13

What happens in the middle?

. What causes the change? 8-12 => sign => 13:13

16-41 => message => 13:42

What does this change teach us about Barnabas' ministry?

11:25-26 => 12:25 => 13:1-3, 42

What about our lives?

First Missionary Journey 13-14

The first missionary journey is made by Paul and Barnabas into nearby islands and Asia Minor

Organized geographically and chronologically, around the cities visited.

Essentially an evangelistic effort.

Summary: **14:27-28**

This journey is most significant because of the pattern established of rejection by the Jews and acceptance by Gentiles.

Call of Saul and Barnabas 13:1-3

Encounter with a false prophet 13:4-12

Their encounter with Bar-Jesus presents a significant development in God's program. *A pattern established:* [An object lesson!]

Bar-Jesus is a Jew involved in sorcery.

He tries to resist Paul and Barnabas.

A pagan centurion wants to hear God's Word.

Bar-Jesus, though one of "God's people", disobeys the law and opposes the message concerning Messiah.

The Gentile, who wouldn't be expected to show interest in God's Word, wants to know about Jesus.

This reversal of expected roles between Jews and Gentiles is seen throughout the remainder of Acts.

The fate of the two men is also a warning.

The Jew, who claims to see, becomes blind for opposing God's Word. The pagan Gentile receives spiritual sight to see the truth.

Testimony in Antioch 13:13-52

This is a pattern that will be seen through the rest of the book.

In Antioch, after Mark's departure (13:13), Paul and Barnabas have the opportunity to speak in the synagogue (13:14-41).

John's departure 13:13

Jewish invitation 13:14-15

Paul's message 13:16-41 [Summary statement: 13:38-39]

Paul traces Israel's history up to David (13:16-21).

He shows that God has been gracious to them but they resist Him.

David, on the other hand sought to do God's will. (13:22)

When Jesus, David's Son, came to do the same, He was rejected and crucified (13:23-29).

Jesus is David's Son 23

John's testimony 24-25

Jew's rejection 26-29

Yet God demonstrates through the resurrection that He approves of Him (13:30-37).

Therefore, forgiveness of sins is now being offered to those who trust Him (13:38-39).

Justification through faith in Him

This One Whom God approved is the way to forgiveness of sins

If they don't trust Him, they are in danger of being judged by a pagan nation that God will send up against them (13:40-41). <= Hab. 1:5

What parts of this message should be included in our preaching today?

Salvation message the same

Emphasis on Israel changed <= “promises to the fathers”

39b —still applicable to religious legalism.

Hearers' response 13:42-43

Those who heard the message wanted to hear more the next week

What's the general response of the Jews to Paul's ministry?

What significant change took place in the church as a result (13:44-49)?

Pattern set:

13:4-12 Jewish rejection 44-45

13:13-52 Gentile responsiveness 46-47 => 48-49

14:1-6, 6-20 Jewish opposition 50-51 ("God-fearing" women)

Jewish opposition 13:44-52

When the whole town comes to hear Paul, the Jews become jealous and oppose Paul 44-46

The pagan Gentiles want to hear God's Word. 48

Therefore, Paul turns to the Gentiles with the offer of salvation. 46-47

They rejoice at the opportunity they've been given, 48-49
while the Jews continue to oppose them. 50-51

They're finally driven out of the city. 52

Jews drive them out!

Opposition in Iconium 14:1-6a

The opposition continues when they move on to Iconium also.

Again there they begin the testimony in the synagogue.

When the Jews reject the message, Paul turns to pagan Gentiles.

While many of the city accept Christ, the Jews stir up others.

Due to a plot to stone them they leave town.

Testimony in Lystra 14:6b-20

Healing of a cripple 14:6b-10

At Lystra, the ministry begins with the healing of a cripple

Popular interpretation 14:11-13

The local people consider them to be gods.

They want to fit them into *their* system.

They didn't want to change their system.

Common cause with the Jewish leaders who had the same thought!

Response of the messengers 14:14-18

Paul and Barnabas try to direct their attention to the true God

Opposition from the Jews 14:19 [Significance of Jewish response]

When the Jews arrive, they make an alliance with the pagans to kill

Paul rather than accept the word of the God they claim to worship.

Deliverance by God 14:20

God intervenes to spare Paul's life.

Return to Antioch 14:21-28

Following this incident, they head back to Antioch.

After the experiences they had, they encourage those who trust Christ to remain firm, but warn them that they're going to suffer for their faith.

They named elders for each church.

When they arrive in Antioch, they report what God has done among pagan Gentiles.

What great debate develops out of this first missionary journey (15:1-2)?

WHAT LESSONS ARE THERE FOR US IN THESE TWO CHAPTERS?

Just because people are religious, doesn't mean they want to know the truth!

Importance of listening to what *GOD* says.

Godliness isn't about doing what seems right to us.

We want to listen to God's voice.

People can respond to the emotion for the moment, without really turning to God.

Those who are faithful in proclaiming good news may suffer persecution for their faith and for their faithfulness.