

# The Church Is Sent to the World

## Summary and Goal

The Holy Spirit plays the lead role in the missional efforts of the church. This truth is abundantly clear as the assembled church at Antioch sends out the first missionary team. In this session, we will see how the church, in obedience to the Great Commission and the call of the Holy Spirit, goes “on offense” in a new way while the enemy plays defense. Although the focus will be upon Barnabas and Saul, the whole church was involved in their missionary enterprise through prayer, fasting, commissioning, and support.

## Session Outline

1. God raises missionaries from the church (Acts 13:1-3).
2. God guides missionaries to proclaim the gospel (Acts 13:4-8).
3. God gives missionaries power to validate the gospel (Acts 13:9-12).

*Background Passage: Acts 13–14*

## Session in a Sentence

God sends missionaries from the church to take the gospel of Jesus to the entire world.

## Christ Connection

Jesus told His disciples that the gates of hell would not prevail against His church, reminding us that God’s people are “on offense,” continuing the mission Jesus began. God’s plan is for missionaries to take the powerful and good news of Jesus to places of deep spiritual darkness with full confidence that Jesus will build His church.

## Missional Application

Because God sent Jesus to us to provide our salvation, we send, support, and consider being missionaries to those who have never heard the gospel.

# Group Time

GROUP MEMBER CONTENT

## Introduction

**EXPLAIN:** Use the paragraph on page 66 in the DDG to relay the story of William Carey and Andrew Fuller.

Many have called William Carey (1761-1834) the “father of modern missions.” But the impact of Carey’s missional endeavor never would have been known if not for his dear friend, Andrew Fuller. Through the reading and study of God’s Word, Carey and Fuller came to the conviction that every church and every believer were commissioned by Jesus Christ to share the gospel, even—and especially—to those who lived in the furthest reaches of the earth. Carey acted upon this conviction by embarking to India. Before leaving, Carey memorably told Fuller, “I will go down [into the mine], but remember that you must hold the rope.”<sup>1</sup>



### Voices from Church History

“If it be the duty of all men, when the Gospel comes, to believe unto salvation, then it is the duty of those who are entrusted with the Gospel to endeavor to make it known among all nations for the obedience of faith.”<sup>2</sup>

—William Carey (1761-1834)

**INTERACT:** Ask group members the following question.



How can “rope-holders” support others in their missionary efforts? (pray for missionaries; support them financially; provide needed resources; help take care of missionaries’ responsibilities back home; join them for periods of time to assist in the work of sharing the gospel)

**SAY:** For the next two decades, Fuller rallied the churches of England to missions. His writings influenced Christians throughout Europe and America to support the missionary endeavors of William Carey and others. While the Great Commission is every Christian’s obligation, some may be called to hold the ropes at home so that others can go into the pit of spiritual darkness with the light of the gospel.

**SUMMARIZE:** The Holy Spirit plays the lead role in the missional efforts of the church. This truth is abundantly clear as the assembled church at Antioch sends out the first missionary team. In this session, we will see how the church, in obedience to the Great Commission and the call of the Holy Spirit, goes “on offense” in a new way while the enemy plays defense. Although the focus will be upon Barnabas and Saul, the whole church was involved in their missionary enterprise through prayer, fasting, commissioning, and support.

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## Point 1: God raises missionaries from the church (Acts 13:1-3).

**READ** Acts 13:1-3 (DDG p. 67).

<sup>1</sup> Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen, a close friend of Herod the tetrarch, and Saul.

<sup>2</sup> As they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” <sup>3</sup> Then after they had fasted, prayed, and laid hands on them, they sent them off.

**EXPLAIN:** Use the first paragraph in the DDG (p. 67) to highlight the diversity at the church in Antioch is a model for the church today.

From chapter 13 onward, the epicenter of Christian influence and missions in the Book of Acts moves from Jerusalem to Antioch. Church leadership, and the membership, at Antioch was diverse across ethnic and socioeconomic lines (11:19-26). Just as the church was birthed in diversity by the Holy Spirit (2:5-11), the gospel of Jesus Christ is for all people of every ethnicity, socioeconomic background, and educational attainment. All sinners are welcome at the cross.

- Manaen, a close friend of King Herod, the regional authority, likely was situated near the top of the socioeconomic ladder.
- Lucius and likely Simeon were both from North Africa, and Simeon’s common name, “Niger” [*NIGH guhr*], probably indicates he was black.
- Barnabas was a Jew of some means, able to sell some property for the support of the church (4:36-37).
- Saul was a Roman citizen and a well-educated Jew (22:3,25,28). He also was a tentmaker, a skill he would use to support his missionary endeavors (18:1-3).

**Commentary:** The gospel of Jesus Christ came first to the Jews, but it was also intended for the Gentiles by Old Testament prophecy, Jesus’ own words, and the direction of the Holy Spirit (Matt. 28:18-20; Acts 1:8). Initially, the church had some difficulty seeing this holy trajectory, but God helped His people along. Philip baptized an Ethiopian eunuch at the Spirit’s direction (Acts 8:26-40). Peter witnessed the Spirit coming upon Cornelius, a Gentile God-fearer, and his household when they believed (Acts 10–11). At Antioch, most believers evangelized only Jews, but some spoke also to the Gentiles, many of whom believed in Jesus. Later, the work of the Holy Spirit in Antioch was confirmed by Barnabas, who was sent from the church in Jerusalem (Acts 11:19-26). The Holy Spirit influenced the spread of the gospel, the results of the gospel, and the unity of the gospel.

**EXPLAIN:** Use the second paragraph in the DDG (p. 67) to note that worship, fasting, and prayer should be practiced in the church as they lead to missions.

Through persecution, the Lord brought together the church at Antioch—“the Lord’s hand was with them” (11:19-21). With their growth and the miracle of God in their diversity, it would have been easy to settle in and coast, even become complacent. But they remained true to their Lord, worshiping, fasting, and praying. In the midst of their devotion, the Holy Spirit called the church to set aside two of their leaders to continue the work of spreading the gospel. This is a vital aspect of the mission of the church—spreading the gospel and planting churches to the ends of the earth (Acts 1:8).

- Worship, fasting, and prayer are associated with three milestones in the New Testament. Anna, a widow who served God in the temple through fasting and prayers, was one of the first to testify of Jesus our Redeemer (Luke 2:36-38). The first missionaries were sent out from their church after a season of worship, prayer, and fasting (Acts 13:2-3). Finally, the first appointment of elders in newly planted churches by Barnabas and Paul (also known as Saul) was accompanied by prayers and fasting (Acts 14:23).

*Application:* According to a Barna study, “even though the Bible and churches encourage fasting for religious reasons, the people most likely to engage in religious fasts are adherents of non-Christian faiths. In fact, the non-Christian people of faith are twice as likely as Christians to engage in fasting.”<sup>3</sup> To be clear, the New Testament writers focus far more on prayer than they do fasting. But given the challenges facing the church today, does it make sense to neglect any of the offensive tools God has provided His church for wise decision making and spiritual discernment?

**INTERACT:** Ask group members the following question.



What role does the church have in the calling of people to ministry and missions? (obeying the Holy Spirit in affirming His call on people; encouraging believers to use their Spirit-given gifts for the love and edification of the church and her ministry in the community and world; praying for the Lord to raise up leaders and missionaries; supporting those who are called by God to His work)

**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 67).

**Mission of the Church:** The church is a sign and instrument of the kingdom of God, a people united by **faith** in the gospel announcement of the crucified and risen King Jesus. The mission of the church is to go into the **world** in the power of the **Spirit** and make disciples by proclaiming this gospel.

**Essential Doctrine “Mission of the Church”:** The church is a sign and instrument of the kingdom of God, a people united by **faith** in the gospel announcement of the crucified and risen King Jesus. The mission of the church is to go into the **world** in the power of the **Spirit** and make disciples by proclaiming this gospel, calling people to respond in ongoing repentance and faith, and demonstrating the truth and power of the gospel by living under the lordship of Christ for the glory of God and the good of the world.

## Point 2: God guides missionaries to proclaim the gospel (Acts 13:4-8).

**READ** Acts 13:4-8 (DDG p. 68).

<sup>4</sup> So being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. <sup>5</sup> Arriving in Salamis, they proclaimed the word of God in the Jewish synagogues. They also had John as their assistant. <sup>6</sup> When they had traveled the whole island as far as Paphos, they came across a sorcerer, a Jewish false prophet named Bar-Jesus. <sup>7</sup> He was with the proconsul, Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul and wanted to hear the word of God. <sup>8</sup> But Elymas the sorcerer (that is the meaning of his name) opposed them and tried to turn the proconsul away from the faith.

**EXPLAIN:** Use the first paragraph in the DDG (p. 68) to point out that the activity of the Spirit was acted upon with planning and purpose.

It is a misconception to think that being led by the Spirit is a matter of just showing up at a random time or place. It is true that God can and does use our “happenstance” and even missteps from time to time, but be assured that planning and purpose are equally a part of God’s plan. After Barnabas and Saul were sent out from the church in Antioch, they didn’t just find themselves on the shores of Cyprus. First, they had to get to Seleucia, a port sixteen miles away. Then they had to find a ship sailing to Cyprus, pay the fare, secure provisions, and engage their plan for sharing the gospel once on the island.

*Illustration:* Early in my ministry calling, a wise pastor told me never to get into the pulpit unprepared: “While God may give you words in a time of need and at a moment’s notice, imagine how much better things will go when you give Him hours to work in you through planning and study in the Word.”

**INTERACT:** Ask group members the following question.



What plans does your church have to share the gospel both locally and around the world? (be prepared to give an answer of your own to jump-start the conversation)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 68) to emphasize that the faithful gospel witness will encounter opposition.

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Following the lead of the Holy Spirit, Barnabas and Saul met their first recorded resistance to the truth of God’s gospel message. They began their ministry in Jewish synagogues, but they were not exclusive in their proclamation. The Gentile authority over the island wanted to hear their message. What an open door offered to them to influence a leader and all the people he was responsible for! But then stepped in their opposition—Elymas, a man who should have known better but who was devoted to his own deception and selfish gain.

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- Elymas, a Jew, likely knew the Mosaic Law’s prohibition against sorcery and divination (Lev. 19:26; Deut. 18:10-12). He also would have been aware of God’s dire warnings against false prophets (Deut. 13:1-5; 18:20-22). But if he knew the teachings of the law, then he chose to spurn them. He opposed the message of the gospel and worked hard to distract and dissuade his employer from the message of eternal salvation.

*Illustration:* One of my best friends was slow warming to the gospel. Although he was not a churchgoer, his wife attended periodically, but she was not a “good witness” by any measure. This added to the challenge of helping him see the difference between being religious and having a true relationship with Jesus Christ. Once while we were camping, he started asking serious questions about Jesus. Just as I was sharing the gospel, his wife called. I recall him asking, “Should I answer it?” and I said, “Of course.” Almost immediately, the two got into an argument about a trivial matter. That night was the one and only time my friend has opened himself to hearing the gospel. Upon reflection, I realized a fatal error in my testimony—I did not get to the gospel soon enough. I was sharing a “testi-*me*-ny,” a story more about me and too little about Christ.

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**SAY:** God’s power is revealed through the gospel of Jesus Christ (Rom. 1:16), but the enemy will seek to oppose those who are faithful to share God’s good news, so be prepared both for opposition and success. And if you’re not experiencing opposition when sharing your faith, perhaps you’re not sharing your faith enough.

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**INTERACT:** Ask group members the following question.

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What are some reasons people may oppose the spread of the gospel? (ignorance of what the gospel message means; greedy for the worldly gains that come from a non-Christian worldview; a selfish desire to be seen as the authority and savior rather than Jesus; unknowingly serving the purposes of the devil; the gospel interferes with people’s devotion to sinful living)

### Point 3: God gives missionaries power to validate the gospel (Acts 13:9-12).

**READ:** Ask a volunteer to read Acts 13:9-12 (DDG p. 69).

<sup>9</sup> But Saul—also called Paul—filled with the Holy Spirit, stared straight at Elymas<sup>10</sup> and said, “You are full of all kinds of deceit and trickery, you son of the devil and enemy of all that is right. Won’t you ever stop perverting the straight paths of the Lord?”<sup>11</sup> Now, look, the Lord’s hand is against you. You are going to be blind, and will not see the sun for a time.” Immediately a mist and darkness fell on him, and he went around seeking someone to lead him by the hand.

<sup>12</sup> Then, when he saw what happened, the proconsul believed, because he was astonished at the teaching of the Lord.

**EXPLAIN:** Use the first paragraph in the DDG (p. 69) to show that the church must not allow the enemy to go unopposed.

Paul declared that Elymas was “full of all kinds of deceit.” A similar expression is found in Jeremiah 5:27. The evil among God’s people described in Jeremiah 5:20-31 is a reminder that though times change, opposition to God’s Word remains unchanged. Jeremiah spoke of God’s opponents as rebellious, wicked, appalling, and horrible. They were like hunters lying in wait with a trap to catch men; they excelled in evil matters and prophesied falsely while ruling by their own authority. Paul encountered these same realities in the person of Elymas. And just as with ancient Israel, the Lord would punish and avenge.

- Since the day the serpent opposed God’s command related to the forbidden fruit by declaring, “No, you will not die” (cf. Gen. 2:17; 3:4), the enemy has employed deceit, trickery, and lies to oppose God’s Word. In Paul’s list of the works of the flesh, he includes idolatry, sorcery, hatreds, strife, jealousy, outbursts of anger, selfish ambitions, dissensions, factions, and envy (Gal. 5:19-21). Each of these could describe the actions and motivation of Elymas. Like his father, the devil, Elymas twisted God’s commands and expectations to keep Sergius Paulus from a saving relationship with God.

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**PACK ITEM 9: FAITHFUL PROCLAMATION:** Use the table on **Pack Item 9** and the second paragraph in the DDG (p. 69) to emphasize that the power to save is found not in miracles but in the gospel shared, taught, and preached.

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Paul’s response to his opponent may appear harsh on the surface, but allowing wicked opposition to go unchallenged results in great harm, especially when eternity is at stake. So the one who falsely claimed to be able to see into the future would be stricken blind in the present at the word of Jesus’ apostle. It would be easy to point to Elymas’s blindness and Sergius Paulus’s subsequent belief and think, *The people I want to reach don’t see miracles like that happening today*. But this sentiment fails to take into consideration that “the teaching of the Lord” astonished the proconsul, not simply the miracle.

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- Paul’s means of addressing his opponent was a Spirit-inspired pronouncement of blindness upon Elymas—in short, a miracle. But God’s messengers in the Book of Acts often answered their opponents with a simple proclamation of the truth of the gospel. When the Sanhedrin, the leaders of the Jews, warned Peter and John not to preach in Jesus’ name, the apostles declared their intent to continue on in faithfulness to Jesus (Acts 4). The Sanhedrin arrested the two apostles a second time and flogged them, but Peter and John rejoiced and continued preaching the gospel (Acts 5). Stephen was accused of blasphemy, and his defense was a sermon before he was stoned to death (Acts 6–7). Rather than seeking a miracle to address those who oppose our evangelism, we should focus on sharing “the teaching of the Lord,” the gospel, which tells of God’s chief miracle—Christ crucified and raised for the salvation of sinners.
  - In the parable of Lazarus and the rich man, Jesus communicated this truth: “If they don’t listen to Moses and the prophets, they will not be persuaded if someone rises from the dead” (Luke 16:31). A miracle by itself may wow those who witness it, but unless that miracle is accompanied by the shared message of God’s Word, then it will do little to change the heart. Scripture makes it clear that signs and wonders can arise from both the hand of God, as in our text, and through the deception of the enemy (2 Thess. 2:9). The power of God to save is not found in miracles but in the gospel.
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**INTERACT:** Ask group members the following question.

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What are some ways the gospel message is validated today? (in ways similar to Bible times; chiefly through the work of the Holy Spirit in the hearts of sinners who hear the gospel; through miracles; through the sanctification and holy lives of believers who share the gospel; through conviction in the sinner’s heart; through opposition from the world)

# My Mission

**EXPLAIN:** The first gospel missionary was Jesus, who came from heaven to earth to provide our salvation. As we seek to become imitators of God (Eph. 5:1), we too must take on the role of a missionary and share the good news with those around us. We also must faithfully send and support those who take the gospel to communities and countries with people who have never heard the gospel. As we respond in obedience, God will guide and send us by His Holy Spirit to those who need the gospel, be they people we know or total strangers. We may experience opposition and discomfort at times, but we must hang in there, for ultimately we will see the power of God change lives as men and women joyfully respond to the teaching of the Lord. The mission of the church is to take the gospel of Jesus Christ to the entire world. Let's be about that work today.

**READ** the following missional application statement in the DDG (p. 70), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because God sent Jesus to us to provide our salvation, we send, support, and consider being missionaries to those who have never heard the gospel.

- **How is the Holy Spirit calling you to respond to His Word, and how will you obey?**
- **What are some ways your group/church can support missions both locally and globally?**
- **With whom is the Holy Spirit leading you to share the gospel, even though there may be opposition?**

## Voices from the Church

"There is no doubt that the Lord will fulfill all of his sovereign purposes. The question is this: Will he accomplish his will through your obedience resulting in your blessing, or in spite of your rebellion resulting in your shame? It's your choice."<sup>4</sup>

—Tony Evans

**CLOSE IN PRAYER:** Father, You sent Your Son that we might be blessed with salvation from our sin. We thank You and praise You for this gift of grace. Now may we live sent as well, blessed with Your Holy Spirit and directed to fulfill Jesus' Great Commission. Whether here at home or to the ends of the earth, and everywhere in between, help us to go in faith, with boldness, and with purpose to make Jesus known and to make disciples to His glory. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 71-73), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 74) for mutual accountability and fellowship grounded upon the foundation of God's Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 71-73) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 74) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 71-73) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 2** as a part of point 2 in the session: **We always should expect individuals to oppose both verbally and actively the gospel being shared. Therefore, the Great Commission task requires the faithful and *regular* sharing of the gospel.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “Whereas prayer and worship take time, fasting provides you with time. Fasting is a discipline that provides time to pray and worship.”
- **Day 5:** “True faith will be accompanied by difficulties, resistance, and at times physical distress. But we are never alone on this journey.”



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 74) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to challenge one another to consider how the Holy Spirit might be leading them to support missionaries more actively.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## **Point 1: God raises missionaries from the church (Acts 13:1-3).**

“The call to set Barnabas and Saul apart for the work that God had called them to came in the midst of revival meetings, as the church was busy worshipping the Lord and fasting (13:2). Since there were prophets in that church, the Spirit of God was able to communicate with the believers. The church today must be willing to seek the Lord for his direction in the ministry of the word to those who have not yet heard it or made a commitment to follow Christ. Barnabas and Saul would have been among the prophets and teachers at Antioch, but the church did not use this as an excuse not to send them. A selfish church might have tried to send ordinary members of the church but this church was willing to obey the Lord, and therefore they fasted and prayed some more, to be sure that the Lord had spoken (13:3). Convinced that he had, they placed their hands on Barnabas and Saul to commission them for missionary work. This act also emphasized the community’s role in sending out the missionaries.”<sup>5</sup>

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“**Prophets and teachers** apparently refer to functions and (possibly) offices within the early church. The teachers continued the apostolic function of transmitting Jesus’s message, while prophets conveyed divine revelation via interpreting the OT or giving new insights (11:27). This is the only reference in Acts to teachers, although the function of teacher is described elsewhere in the NT (1 Cor. 12:28-29; Eph. 4:11; 1 Tim. 1:7; 2:7; 3:2; 2 Tim. 1:11; 2:24). The group of prophets and teachers was diverse, including people from Africa and Cyrene, and at least one person (**Manaen**) who was connected to Herod’s household.”<sup>6</sup>

## **Point 2: God guides missionaries to proclaim the gospel (Acts 13:4-8).**

“Although the preceding verse stresses the role of the prophets and teachers at Antioch in sending off Barnabas and Saul, here they are clearly *sent on their way by the Holy Spirit* ... The divine initiative in this missionary campaign is thus stressed on either side of v. 3, which highlights the obedient response of the church to God’s call ... *They traveled through the whole island*, presumably preaching as they went, until they came to the capital, which was actually new *Paphos*, at the western end of Cyprus. Luke does not record an active seeking after Gentiles by the missionaries at this point in the narrative, though this could well have taken place. Rather, he introduces one highly prestigious Gentile, who *sent for Barnabas and Saul because he wanted to hear the word of God*. As *proconsul*, Sergius Paulus was the Roman consular governor of the island.”<sup>7</sup>

“The two missionaries worked first on the island of Cyprus, Barnabas’s home (4:36). This first of Paul’s three missionary journeys is narrated in 13:4–14:26. It likely began in A.D. 46 or 47 and lasted perhaps a year and a half. **sent out by the Holy Spirit**. Luke continues his emphasis on the divine direction of all that is happening in the growth of the church. Setting out from Antioch (v. 1), Paul and Barnabas traveled about 16 miles (26 km) **down to** the port city of **Seleucia** . . . **Bar-Jesus** was a **magician** (Gk. *magos*), similar to Simon (8:9-13), and a Jew. He was also a **false prophet**. Paul’s subsequent characterization of him as a ‘son of the devil’ suggests that his ‘magic’ was assisted by demonic powers. Magic in antiquity was practiced by both pagan and Jewish people with the goals of healing diseases, bringing physical blessings, cursing or otherwise harming others, and guarding against both curses and demons. Magicians also claimed to foretell the future. Ancient literature (e.g., Pliny, *Natural History*) and discovered magical books (cf. Acts 19:19) indicate that magic often involved special incantations (frequently invoking magical names of deities and demons), potions, and the use of magical objects such as amulets, incantation bowls, or figurines.”<sup>8</sup>

### **Point 3: God gives missionaries power to validate the gospel (Acts 13:9-12).**

“Elymas’s opposition provoked Saul. Being filled with the Holy Spirit, he reprimanded Elymas in some of the strongest language recorded in Acts (compare 8:20-23). He called Elymas *a child of the devil and an enemy of everything that is right . . . full of all kinds of deceit and trickery* and accused him of *perverting the right ways of the Lord*. He stated that Elymas would be temporarily blinded, which indeed happened (**13:9-11**). This incident is the only one of its kind in Paul’s missionary career. It is never repeated. It seems that with the passage of time and more experience in ministry, Paul sought more to win those who opposed the gospel. In his trial before King Agrippa towards the end of his ministry, he expresses his conviction that God called him to open Gentiles’ eyes to the gospel (26:18). In the present case, Sergius Paulus was amazed at this miracle and the message about Christ and believed (**13:12**). It is in the middle of this story that Luke, the author of Acts, ceases to use the Apostle’s Jewish name, Saul, and instead begins to use his Greek name, Paul (13:9). He may have felt that the Greek name would be more familiar to those to whom the Apostle’s mission was now directed.”<sup>9</sup>

## References

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4. Tony Evans, *The Tony Evans Bible Commentary* (Nashville, TN: B&H, 2019) [Wordsearch].
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8. John B. Polhill, “Acts,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2109, n. 13:4–12; n. 13:4; n. 13:6.
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