

September 11/12, 2021

Worship and Mission
Daring to Be the Church Series
Acts 13:1-52
Pastor Bryan Clark

I'm sure we could all agree that the last couple of years have been very difficult for lots of reasons. So much anger, so much fear, so much darkness and despair. But it's also an opportunity for us to be the church. We know the answer. We know the message of hope. We are called to be a light in the darkness. But we're only going to accomplish that if we go forth with great courage and great skill.

That's what we want to talk about this morning. If you have a Bible, turn with us to Acts, Chapter 13. If you're new with us, we've been working our way through the book of Acts. We took a break for the summer, and now we're back.

I want to do just a quick review: Dr. Luke is the author of both the Gospel of Luke and the book of Acts. The best way to understand the book of Acts is to see it as the Gospel of Luke - Volume One, the book of Acts - Volume Two. It is a continuation of the story of the works and words of Jesus, by the Holy Spirit, through the apostles.

In Acts chapter 2, the church is born in glorious fashion, and in a relatively short time—weeks—the church in Jerusalem has 10,000 plus believers. The gospel continues to spread outside the borders of Jerusalem to the surrounding region. But that does not come without consequence. Almost immediately persecution begins. The apostles are arrested. They're flogged. Stephen is stoned to death for his proclamation of the gospel. The apostle James is beheaded by Herod, and most certainly, Peter was next to be beheaded. But God miraculously delivered him from prison, and Herod was eaten by worms. That's where we left the story.

We pick it up in chapter 13. This is essentially the second half of the book of Acts. There's a real shift here as the attention goes from the church in Jerusalem to the church in Antioch. It goes from reaching our neighbors, to reaching the world, from primarily a Jewish audience to a focus on reaching the Gentiles. Verse 1:

Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away. (*NASB, Acts 13:1-3)

So there are 52 verses; we can't talk about everything. We're going to keep moving through and highlight the details. So, the church in Antioch (this is Antioch of Syria), which is roughly 400 miles north of the church in Jerusalem. This was the church that during the famine in Judea, sent Paul and Barnabas to take relief to the church there, and it becomes really the sending church for

this new missionary movement. One question would be, at this period in history, “How did anyone know what new covenant theology was?” In other words, “What were they teaching?” And the answer is, “It was delivered through prophets.” They did not have the New Testament in written form, so the truth of the New Covenant came through prophets until the New Testament was completed. Then the need for that gift ceased. Another way of saying that is the New Testament is not still being written today.

Then Luke records these five prophets and teachers. Barnabas is from the island of Cyprus. He's Jewish. Simeon, there's discussion whether he was Jewish or perhaps North African. The nickname, in essence of Niger, is a word that means black. He may have been Jewish, living in North Africa, or he could have been North African. Then Lucius of Cyrene, which is also North Africa, and Manaen, we're told, lived within the household of Herod. This would be Herod Antipas. This was the Herod that killed John the Baptist. This was the Herod during the trials of Jesus. We don't know for sure, but most likely, Manaen and Herod were boyhood friends, and that allowed him access into the palace when Herod became king. A lot of scholars believe that he was also Luke's source for unique things that were happening within the circles of Herod. Luke records things both in his gospel and in the book of Acts that others don't seem to know about Herod. It is highly likely this was his source.

So, the church is gathered to worship and, as they're gathered to worship, the Holy Spirit calls Barnabas and Saul to be set apart for a specific assignment. Now there's a couple of things to notice. One is this was not just the church trying to be strategic. This was initiated by the leading of the Holy Spirit. Second of all, this was not just a couple of guys out on their own doing their thing. These were men, within the context of a local church, called by the Holy Spirit, commissioned by the Holy Spirit, to take the gospel to the Gentiles. I also think it's worth noting that this happened when they were gathered to worship. The description is basically saying that when the church was gathered to worship, the Holy Spirit spoke and called out Barnabas and Saul. It's a good reminder that when we gather like this, this is not a concert. It's not a pep rally. It's not a seminary classroom. We, as the people of God, are gathered to worship. And when worship is rightly done, it flows into mission. To actually experience the heart of God is to understand the heart of God is for the world. It's for your neighbor. It's for your work associate. It's for people around the world. So, worship leads to mission.

Hopefully you were here over the last three weeks, because that's exactly what the guys were talking about—this vision that we as a church *come together*. *We come together to worship, to know Jesus, to become like Him, and to help others do the same*. Worship leads to mission, and it's beautifully illustrated here in the book of Acts. Verse 4:

So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith.

But Saul, who was also *known as Paul*, filled with the Holy Spirit, fixed his gaze on him, and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. (Vs. 4-12)

So Barnabas and Saul, along with John Mark, who is the author of the Gospel of Mark, and Barnabas, his cousin, head out. They go west to the coast, which was about 16 miles to a port city where they launched for the island of Cyprus, which was about 130 miles. Cyprus was a beautiful island that housed a mix of both Jews and Gentiles. They land on the east shore of Cyprus, and they work themselves all the way to the west side of Cyprus. It's interesting to note what will be common in the book of Acts, that we're told that they went to the synagogues, plural. Synagogues are not the Temple. Synagogues are places of teaching. They are places where the Old Testament was read, and then teaching and comments were made. And the landscape was dotted with these Jewish synagogues, and it was the most strategic place to go to find spiritual seekers. So they work their way the 90 miles, all the way across the island, until they get to Paphos, which was the political capital.

Sergius Paulus was what we would call the governor, and he is described as a **man of intelligence** or a man of discernment. One of the things we remind ourselves of is that Luke is writing to Theophilus, a Roman official. So all throughout the book of Acts, he's keenly aware of how he talks about the Romans, and he presents Sergius Paulus in very favorable terms. He is a discerning man who is seeking the truth. He also has a magician (we would probably use the word a sorcerer). That was not unusual. It was quite unusual that the sorcerer would be Jewish. He named himself Bar-Jesus. Bar means “son of” so he named himself “son of Jesus,” and it's reflective of Sergius Paulus' search for the truth. Because Sergius Paulus was a very powerful man, his magician would be a very powerful man. So Sergius Paulus calls for Barnabas and Saul to come and explain what they're teaching. But Elymas (which is his actual name) understands that if Sergius Paulus hears the gospel and believes the truth, he's out of a job. So he seeks to prevent Barnabas and Saul from speaking truth to this spiritual seeker. So Paul rebukes him. He confronts him in very strong language and tells him that God is judging him, and at least temporarily, he will be blind. It then ends with telling us that Sergius Paulus believed. He saw the power of God, but the text is really careful to say what he believed was the teaching of the apostles.

Now, it's interesting to notice a couple of things here. One is, this is probably a foreshadowing of what's to come in the rest of the book of Acts. Again and again we see the blindness of the Jewish people to receive the truth, but we see the great receptivity of the Gentiles to this new message of Jesus. But it's also interesting to note—and we will watch this throughout the book of Acts—that most of the time, Paul moves forward with the gospel in a very respectful, kind, thoughtful, strategic, skillful way. It's very skillful how he goes to the synagogue, how he understands his audience, and how he presents the gospel in a way where it's most likely to be heard. But there will be moments when there are those seeking to silence the message, where he will respond boldly and with great courage, and will not be silenced.

This is really worth thinking about. One of the things that concerns me today about far too many Christians is: we're so angry. We're angry all the time. We're angry at the slightest thing. Anger is not an attractive quality. It is not at all winsome. James says, "*The anger of man does not achieve the righteousness of God.*" It's contrary to our mission. When we're angry, we're not being a light. We're simply contributing to the darkness, and we look like everybody else around us. We need to understand that I don't have to have an opinion on every little thing, and I certainly don't need to share my opinion about every little thing. Just because my neighbor or my work associate or my school mate views the world differently, just because their opinions may differ from mine, just because they may watch a different news network and believe everything they hear, it doesn't make them the enemy. They're not people to be hated. They're not people to be angry with. They're people for whom Jesus died, and if we don't see this correctly, we end up hating the very people we're called to reach. Anything I do that makes it less likely that my neighbor will be open to the message of the gospel is not only a strategic error, it is disobedience to the command to go and make disciples. We need to be thoughtful. We need to be skillful. We need to be respectful—to be a light in a dark world.

But, there will be moments along the way, primarily when those in power, when people of influence seek to silence the message of the gospel. And in those moments, with great boldness and with great courage, we cannot be silenced! No matter what laws, no matter what pressures, no matter what consequences, we have a commission from Jesus, and we cannot be silenced. But those are two very different circumstances. And my prayer is that we, as Christians, have the maturity and discernment to understand the difference, and to respond rightly, just as we see it in this text.

One of the interesting things about that paragraph is that Saul is called Paul. This is not where he's named Paul. It was common in the first century for people to have a Jewish name and a Roman name. What shifts here is reflective of Saul's calling to reach the Gentiles. From this point on he will be called Paul. It's also worth noting that it has been Barnabas and Saul...Barnabas and Saul. But starting in the next paragraph, it will be Paul and his companions. There is clearly a shift in the leadership of this movement.

Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem. But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. After the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it." Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen: (Vs. 13-16)

So they moved from the island of Cyprus, north to the southern rim of what we would refer to as Turkey, or was Asia Minor. From there they go about 100 miles to Antioch of Asia. But not only was it 100 miles, it was roughly 3600 feet up. I think sometimes we just fail to realize how difficult travel was, and what a cost this would have been. But they make the journey. But John Mark, for reasons we're not told, goes back home to Jerusalem. Now the Antioch's get confusing. They left Antioch, sailed away, and now they're in Antioch. There were roughly a dozen cities or towns called Antioch. The Romans had an emperor by the name of Antiochus, and in tribute to him,

there were around a dozen cities or towns named in his honor. So they started in Antioch of Syria, about 400 miles north of Jerusalem. Now they're up in Asia—Antioch of Asia—in what's called the Galatian region. Again, strategically, Paul and Barnabas respectfully go to the synagogue. They don't go crashing in, creating all kinds of chaos. They respectfully attend and they are seated. As is typical, there was a reading from the Law and from the Prophets. It was also common, if there was a visiting rabbi, that rabbi might be invited to share some thoughts. So, the synagogue officials recognized Paul and invited him to speak.

The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. For a period of about forty years He put up with them in the wilderness. When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—all of which took about four hundred and fifty years. After these things He gave *them* judges until Samuel the prophet. Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. After He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, after John had proclaimed before His coming a baptism of repentance to all the people of Israel. And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.' (Vs. 17-25)

So Paul is addressing religious Jews, and he is addressing God-fearing Gentiles, who clearly would be seekers. He's very clear on his audience. This is not the model for how to share the gospel. This is the model for how to share the gospel at a synagogue. It's very thoughtful. It's very skillful. He knows who he's talking to—people who revere the Old Testament. And he does a quick review, starting from Israel's time in Egypt, that God blessed them, and they grew into a great nation over a period of 400 years. God led them out of Egypt, and for 40 years they wandered in the wilderness. Then 10 years of conquests in the land, which is 450 years. Then it moves to the period of the Judges that we talked about this summer. Then they asked for a king. It started with Saul for 40 years. But then God removed Saul and replaced him with David, who was *a man after his own heart*. And to David He made a covenant—we called the Davidic Covenant—that one day a descendant of David would come and sit on an eternal throne. Paul then identifies that, after hundreds and hundreds and hundreds and hundreds of years of one ongoing story and promise, Jesus came as the promised descendant of David—the Savior of the world! This is the One for whom John the Baptist announced. Verse 26:

“Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent. For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. And though they found no ground for *putting Him* to death, they asked Pilate that He be executed. When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. But God raised Him from the dead; and for many

days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. And we preach to you the good news of the promise made to the fathers, that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.’ *As for the fact* that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY *and SURE blessings* OF DAVID.’ Therefore He also says in another Psalm, ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’ For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; but He whom God raised did not undergo decay. Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. Therefore take heed, so that the thing spoken of in the Prophets may not come upon *you*:

**‘BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH;
FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE
SHOULD DESCRIBE IT TO YOU.’”** (Vs. 26-41)

So Paul goes on and says, “The Jewish leaders in Jerusalem, who think they're experts in the Scriptures, who heard these passages read in the synagogue every week on the Sabbath, actually didn't understand the Old Testament at all. Jesus was the fulfillment of the promise. But it was also prophesied that He would be rejected and persecuted and crucified, and they fulfilled those prophecies without even realizing it.” Even though they knew that Jesus was innocent, they condemned Him and asked Pilate, a Roman, to execute Him. He was crucified. He was buried, but He didn't stay buried. He rose again and appeared to witnesses, and those witnesses are the apostles who are proclaiming the message today. This is very much like First Corinthians 15, the essence of the gospel: “Jesus was crucified. He was buried. He rose again and appeared to witnesses.”

Paul goes on to say He is the fulfillment of what was promised in the Psalms. David died. And when he died, he was buried, and he underwent decay. But when the descendant of David died, He was buried, but He did not decay. He fulfilled the prophecy by rising from the dead. The heart of the message is in verses 38 and 39. As a result of this, as a result of God keeping His promise, as a result of what Jesus did, now there is a basis for the forgiveness of your sins. This is what the story has been about for hundreds and hundreds and hundreds of years.

The word translated “**freed**” is actually the Greek word for *justified*. This is now a basis by which you can be freed from your sins; literally, you can be justified. It's a legal term, which means you can stand right in the presence of a righteous God—a justification or freedom that was not possible by keeping the Law. No amount of law-keeping could forgive your sins or make you right in the presence of God. No amount of religion, no amount of good works. The only hope anyone had—whether Jewish or Gentile—was for God to keep His promise and send a Savior, which is what He has done. This is the Good News of the Gospel!

He then quotes from the prophet Habakkuk and is basically saying, “Don't scoff and reject this message, because this is the only hope you have.” Verse 42:

As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. Now when *the meeting of* the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. (Vs. 42-43)

This is a preacher's dream! (*laughter*) I finish the sermon; we end the service. I'm walking to my vehicle, and people are following me saying, “Please, preacher, don't stop! More! More!” (*laughter*) It is a testimony to how thoughtful and skillful and effective this message was. Both Jew and Gentile were begging him to speak some more. So they follow Paul and Barnabas obviously, who explain the gospel to them, and that statement at the end of verse 43 would be reflective that they believed and had turned to the grace of God, and were challenged to continue traveling that path. Verse 44:

The next Sabbath nearly the whole city assembled to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming. Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, ‘I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.’” When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. And the word of the Lord was being spread through the whole region. But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust of their feet in protest against them and went to Iconium. And the disciples were continually filled with joy and with the Holy Spirit. (Vs. 44-52)

So the next Sabbath, the whole town shows up. Certainly a bit of hyperbole, but the place was packed. The Jews, meaning the Jewish leaders, see this, and they are jealous. This is exactly their response to Jesus in the Gospels. Once they saw how popular Jesus was, once they saw how many people were following Jesus, they were jealous. Religion is always about power and control. And at some point, for these religious leaders, the truth no longer mattered. This was about not losing power and control, so they begin a verbal assault.

Once again, Paul does not wither away, but boldly takes his stand, and tells them it was right to go to the Jews first, but because you are rejecting the Savior, you're not worthy of eternal life. There is no possibility for eternal life if you're rejecting God's Savior, so it's right to turn to the Gentiles who are very receptive to the message. He then quotes from Isaiah, that this has been part of the plan all along, to reach the world. The Gentiles are thrilled with this message.

And when it says, “...as many as had been appointed to eternal life, believed” this is part of that mysterious doctrine known as election. Like many New Testament passages, you have an emphasis both on the will to choose—you have to choose if you believe or not—and the sovereignty of God—and His involvement in what He's doing in the world. Somehow, both of those coexist in a way we cannot understand. The emphasis in this passage would be to understand not only were Jews among the elect but, remarkably, so we're the Gentiles. So many believed, and word spread throughout the region. But these angry Jewish leaders stir up trouble; they stir up persecution, and they drive Paul and Barnabas out of town. The way the text is written is driving them out of town was not the persecution. They were persecuted; then they were driven out of town. It is most likely they were flogged, which would have been a horrible punishment. In 2 Timothy Paul talks about his time in Antioch, and the persecution and the suffering they endured. When it says **they shook the dust off**, we would say something like *washed their hands of the whole deal*. Basically, they were persecuted, driven out of town, and Paul and Barnabas wash their hands and are ready to move on to the next assignment. But it's very interesting how this text ends: **“They were filled with joy.”**

Think about that: They were attacked. They were persecuted, and they were driven out of town. And for that, they are joyful. Why is that? It's something that's very important to understand. It's because they clearly understood the mission—and many Jews and Gentiles believed. And he knew what was going to happen—that because of their conversion—this was the beginning of the church in Antioch, and this would bear fruit for eternity! They knew that what they had been part of could never be stopped, could never be changed, never taken away. Yes, they were persecuted and driven out of town. But it was worth it, because they were giving their lives to something that would matter forever. So, with great joy in their hearts, they will go on to the next very difficult assignment.

I'm going to suggest to you this morning that one reason why people in our culture are angry all the time is because they've put their hope in that which cannot last. Their focus is on something that certainly will change. They have idolized that which they can never hang on to, so it makes them mad. It's a constant fight. Think of this, specifically, just in the realm of politics. This is how it works: People vote, and maybe your guy or gal gets elected. They do something and you like it, and you agree with it. But other people are angry about it. But it's only a matter of time until somebody new gets elected. They come in and change all that, and they do something different. And some people like that, and some people are really angry about it. But we all know it can't last. Pretty soon the next people will be elected, and they're going to change everything. And some people will like it, and some people will hate it, but the bottom line is it's a constant fight because whatever it is, it cannot last. So, it's an endless fight. What we ultimately trust, we idolize; and what we idolize gets our attention, and it gets our emotion. Sadly, I'm convinced that far too many Christians are far more passionate about their politics than they are about the gospel. It's easy to say “Oh, that's not me.” Okay. But let me ask you a few questions:

On any given day, are you more focused on what's making you angry and frustrated than you are advancing the gospel and reaching your neighbor?

What makes you angry these days? What makes you frustrated? Is it your politics? Or is it the people around you are deceived and lost and desperately need Jesus?

Do you spend more time listening to the news and trolling the internet or more time reading your Bible and praying?

What gets your attention and what gets your emotion is reflective of what you trust and what you have idolized. This is why we constantly encourage people to give their lives to that which will matter forever. Nothing in this world is going to last. It won't. But when we give our lives to that which will matter forever, nobody can change that. Nobody can diminish that. Nobody can take that away. When we give our lives to that which will matter forever, in the best of times and in the worst of times, there is certainly reason for joy. May we go forward with great courage, but also great skill, and be a light in the darkness.

Our Father, we're thankful this morning that You have called us to steward the message of hope, to be a light in a dark and needy world. God, don't let the enemy distract us into things that ultimately won't matter. God, may we be faithful, with great courage and great skill, to go and make disciples. In Jesus' name, Amen.

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FALL 2021 // WEEK 1

Life Group Questions

Acts: Daring To Be The Church // Sept 11-12, 2021

Connecting or Reconnecting as a Group

Introduction

Welcome to the first week of the Fall Session of Life Groups! You may be reconnecting with your group after taking the summer off or maybe this is your first time in a group. Either way, we hope this time of connecting with others and discussing the scriptures is enriching to your life and encourages you to reach out in love to others.

This first week is a bit different. Even though we started in Acts 13 this past weekend, we will not be discussing the sermon in depth. Acts 13 and 14 are really one story in two parts, so we will see the end of the story next week and discuss it then.

We want you to use this week to reconnect with your group or connect for the first time. We've given you some suggested questions below or your leader(s) might have something different planned so you might not use these questions at all!

For Life Groups that are meeting for the first time:

1. Go around the circle and ask everyone to answer these "H" questions.

Hello - Tell us a little bit about yourself.

History - What brought you to LBC/Life Group?

Hobby - What do you enjoy doing?

Happy - What is a place, activity or person that is your happy place?

2. If you want to dig a little deeper, ask everyone to answer the following prompts.

What is the favorite place you have visited?

What place would you like to visit?

What is something few people may know about you?

Describe your family.

Describe your faith background.

Describe a person or event that influenced who you are today.

For Life Groups that are reconnecting:

If you have a couple of new members in your group you might want to have everyone answer the questions above before continuing with the questions below.

What did you do this summer?

What is happening in your life/family right now?

How did God work in your life this summer?

What spiritual practices is God using to help you be aware of His presence and hear His voice?

How are you currently asking God to work in your life?

Was there anything that stood out to you about the sermon on Acts 13 this past weekend?