



**Acts – Can I get a Witness?**  
**Wk. 55 Looking at things in the Right Light**  
**By Pastor Jody May 11/19/2023**

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**Acts 17:16-21 ESV**

**Paul in Athens**

<sup>16</sup> Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. <sup>17</sup> So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. <sup>18</sup> Some of the Epicurean and Stoic philosophers also conversed with him. And some said, "What does this babbling wish to say?" Others said, "He seems to be a preacher of foreign divinities"—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 that you are presenting?" <sup>20</sup> For you bring some strange things to our ears. We wish to know therefore what these things mean." <sup>21</sup> Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

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**[REVIEW]**

We said that last week ever since Chapter 16 with the arrival of this Gospel to Macedonia (Greece), representing the official launch of the Gentile campaign to reach the pagans and convert people outside the middle east, we have witnessed different ways in which the Gospel affects people.

In Chapter 16 at Philippi, we saw a **Gospel that produces liberation**/freedom not just for the elite but to all men: the rich, the enslaved, and the blue-collar man.

Then in Chapter 17: 1-9 in Thessalonica we saw the **Gospel produce jealousy**, a Godly Jealousy in the elect and prideful jealousy for those desiring to remain enslaved to this world.

Then in Chapter 17:10-15 the Gospel roles into Berea **producing an attitude of discernment**, or a people who go looking/seeking/searching of God's will to discern if Christ is truly their King.



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In all this Luke has been showing us that the Gospel, when it comes to different towns, with its' message of a new king, the requirements of repentance of sin, and a mandate of surrender, it all affects the different populations in different ways.

And now 100 miles away on the shores of ancient Greece Paul comes to Athens the famed city of antiquity, as old as Jerusalem and as influential in its' part of the world in the areas of religion, education, anthropology and philosophical thought. It has fallen though from its' once premiere status in society, but it still represented the pinnacle of Greek thought. Paul is going to show us why it has fallen and correct its' point of view over the next 3 weeks in just half a chapter of scripture.

**[READ THE TEXT]**

**[PRAY]**

**[INTRO]**

Have you ever had the situation where you are looking at something with someone and what you both see are two totally different things?

Like a piece of art for example, some people like abstract art where the lines, shapes, and colors are painted to convey meanings and emotions while others only see smudges and a lack of thought. Some people can take a walk-through nature and feel inspiration while others can only feel the uncomfortableness of being outside. Some marvel at the sunrise on the beach while others are more interested in seeing what the tides brought up, while yet others are stuck daydreaming about the real-estate investment opportunities for beach front property. Some people can watch the news and think things are getting better for people and the future while, yet others can only see the decline of civilization. Some people can look at the opportunity of watching a football game as fun while others only see a nap coming on. Some people rejoice that the Lord's Day hold's joy and rejuvenation by being with God's people while others dread it. Yep, it's pretty strange how we can



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look at the same things and still miss what the other person is seeing, it's all about perception isn't it?

Is one person more right than the other? Is it more important to view the sunrise or is it more important to be planning on how to get food when you are at the beach and haven't eaten yet? They are both important, aren't they? That's the time old dilemma, you can have your own perception about something or someone, just know, you don't have the whole story, and to ignore other's input is to miss out on the whole picture.

This is the town that Paul walked into, **ATHENS**, where everyone had an opinion, everyone was right, and no one was wrong. Everyone's point of view mattered, and yet, with that **Spirit of Tolerance**, Athens no longer controlled that part of the world, it was put aside in its' foolishness for Corinth by the Romans. Corinth 50 miles to the west, also a sea port where Paul would end up next spending the majority of his time during his second trip there, became the political and banking capital of Greece under the control of Rome. Rome appreciated Athens but they were smart enough not to let identity politics try to run Greece for them.

**[BACKGROUND INFO]**

Athens is a city that before its' prominence can be seen in the list of City States that took place in the Trojan War (**Iliad & Odyssey**) which dates back to somewhere between 1194-1184 BC and is even noted to have people living there on the Acropolis (Big



Hill with fortifications) as early as 1400 BC, which means simply, that by the time Paul arrived there it had been around for a very long time. You may have heard of Athens if you are a fan of the movie **The 300 & 300 Rise of an Empire**, where the Spartans were made to look like the heroes. It was the Spartans that helped the Rebels, Ionian Greeks of Asia Minor to rebel against Persia



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and instigated the war against Greece. What you may not know it was Athens twice, that saved the Greeks from the Persian Empire. The first time in 490 BC by the leadership of Miltiades defeating King Darius of Daniel fame, and then again in 480 BC by Themistocles kicking out King Xerxes. This legitimized that Athens was the major power in Greece, and they became the leader of the Greek States for just over 140 years until Phillip II takes control in 338BC turning over the kingdom to his son Alexander the Great in 336 BC, a gift by assassination.

It was during those years before Alexander that Athens experienced her golden years. **Socrates** (470–399 BC) was the son of an Athenian sculptor. He became popular for his peculiar style of philosophy, often practiced in the streets of Athens where he would openly question self-serving Athenians to the point of embarrassing them before his crowd of youthful supporters. One of Socrates' students was **Plato** (c427–347 BC). As a youth, Plato painted, composed music and wrote a tragedy. He had planned a career in politics, but after Socrates' execution, he set out to exalt his teacher and founded the Academy where he followed the Socratic question-and-answer method as a means of instruction. During Plato's time at the Academy a young student from Macedonia attended. This was **Aristotle** (c 384–322 BC). His father was the king's physician and Aristotle was a boyhood friend of Philip II. Aristotle later took on young Alexander the Great as his personal student.<sup>1</sup> After Alexander left on campaign Aristotle returned to Athens and developed the **Lyceum**, a school of philosophers where the teachers walked and taught and did life with their disciples.

When Paul arrives at Rome it is almost 400 years later, and Athens has had a resurrection, if you will, by the Romans. In the century before Christ, Rome had come through and conquered the federation of Greek City States, but they left the schools, temples, and many of Athens' Civic buildings in place. Through the years the Romans contributed to the development of Athens and built a library, a gymnasium, and an aqueduct still in use as of this day. The Romans it seemed, and this is my interpretation, used Athens like Americans use California. They don't trust it to be the banking and civic center of the US but they like to experiment with cultural issues and ways of thinking there.

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<sup>1</sup> <https://europeupclose.com/article/walking-in-the-footsteps-of-the-philosophers-in-athens/>



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They allowed Athens' Religious court in the **Areopagus** to run trials that would decide on morality in religious cases and murder. This is where they would experiment if you would on case studies, to see how morality of the people would play out. They could see what could become a threat and what would not become a threat to the empire, because Emperor worship was still the mandate but other religions were tolerated.



Paul is walking into this cultural, philosophical, and religious thinktank of the ancient world and would have heard about it, for he is a product of not just Jewish culture, who was a Roman citizen, but he was educated through Greek schooling as His home in Tarsus was an educational hotspot. As a learned man, Paul perhaps thought about visiting there someday and now by the Providence of God he had gotten that opportunity.

He was walking through a town **steeped in polytheism mixed with humanism** where the opinions of gods and men were accepted to be equal. Men defined what the gods were and what they wanted, so in essence gods were merely thought up magical entities therefore to be reliant on them for help was out of the question. Religion was tolerated and philosophy, the art of thinking, taught you how to deal with a world where the gods didn't have much power, and where you were better off depending on yourself.

In the first part of our Greek holiday, we are going to discuss what Paul discovered, in this City where everyone's view of things was accepted as right for oneself. The problem for Paul though is that he doesn't believe in that view, that is that everyone is right all the time. He believes in the Christian worldview, which is the same for us, there can be only one **(It's a Highlander thing☺)** right view.



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**What is a Worldview?**

*“A worldview is a set of beliefs about the most fundamental issues in life: **origin, meaning, morality, and destiny.** One’s worldview allows one to look for answers to questions about these subjects within a grand narrative.” – Tony Merida<sup>2</sup>*

Paul gives us His version of a Christian Worldview in his letter to the Colossians.

**Colossians 1:16-18 ESV**

<sup>16</sup> For **by him all things were created**, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things were created through him and for him.** <sup>17</sup> And **he is before all things, and in him all things hold together.** <sup>18</sup> And he is the head of the body, the church. He is the beginning, **the firstborn from the dead**, that in everything he might be preeminent.

Let’s use Merida’s definition for a worldview and put this all together.

**Origin**, we were created by God. – **“by him all things were created”** (v.16)

**Meaning**, we were created for God for His glory. – **“all things were created through him and for him”** (v.16)

**Morality**, we were created to worship Him and depend on Him, **“he is before all things, and in him all things hold together”** (v.17)

**Destiny**, to be resurrected like Christ. – **“the firstborn from the dead”** (v.17)

This has been my prayer for you this week, that you will **see the importance of looking at things in the Right Light**, to not let the spirit of Athens today cloud your judgment of what you are perceiving. God is real, He gives us our meaning, He is our source of our morality, and He IS our destiny, and not all

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<sup>2</sup> [https://www.amazon.com/Exalting-Jesus-Christ-Centered-Exposition-Commentary/dp/1433647095/ref=asc\\_df\\_1433647095/?tag=hyprod-20&linkCode=df0&hvadid=312143170987&hvpos=&hvnetw=g&hvrnd=11459586693204833816&hvpon=&hvpone=&hvtwo=&hvqmt=&hvdev=c&hvdvcmdl=&hvlocint=&hvlocphy=9010837&hvtargid=pla-571298285273&psc=1&mcid=eba47b3d32aa33ef916293041fb1c9b5&gclid=CjwKCAiAu9yqBhBmEiwAHTx5p9Fgx9bW0aLSOC6DdAMLxFWrL2IkMUgsQJ6H-Jtd7t-mdRm\\_lkDCMBoCiS0QAvD\\_BwE](https://www.amazon.com/Exalting-Jesus-Christ-Centered-Exposition-Commentary/dp/1433647095/ref=asc_df_1433647095/?tag=hyprod-20&linkCode=df0&hvadid=312143170987&hvpos=&hvnetw=g&hvrnd=11459586693204833816&hvpon=&hvpone=&hvtwo=&hvqmt=&hvdev=c&hvdvcmdl=&hvlocint=&hvlocphy=9010837&hvtargid=pla-571298285273&psc=1&mcid=eba47b3d32aa33ef916293041fb1c9b5&gclid=CjwKCAiAu9yqBhBmEiwAHTx5p9Fgx9bW0aLSOC6DdAMLxFWrL2IkMUgsQJ6H-Jtd7t-mdRm_lkDCMBoCiS0QAvD_BwE)



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ways are the same neither do they all get you to eternal life, there is only one way.

The issue is **yes**, people see the world through different lens, BUT what we do know now is that there is a right way to look at things and that is through the lens of scripture (***Sola Scriptura***). Let's embrace that and not be persuaded to do otherwise, and let's go help some lost family members who like the Athenians were lost to their own pragmatic and convenient thought processes.

Let's jump back into our text today to see what Paul **found**, what he **felt**, and where he went to **fight**. In doing so I pray your view of your city changes and that you see the need to proclaim the true worldview choosing to love people with action instead of letting them run into the false belief that all roads lead to Heaven.

### **1. What Paul Found.**

<sup>16</sup> Now while Paul was **waiting** for them at Athens, his spirit was provoked within him as **he saw** that **the city was full of idols**.

A lot can happen when you're **just waiting**. Paul was waiting on his friends (Silas and Timothy), he was by himself at this point in his ministry, and it has certainly been tumultuous up to this point. Maybe that's you today, you have had some major ups and downs and now God has you waiting. Do yourself a favor while you're waiting, don't get preoccupied with unnecessary things. Devote yourself unto God, pray and seek Him, and you will find what you are supposed to do next.

While he is waiting, and even before he visits the local synagogue, Paul takes a sightseeing tour of this town, he has heard about but has never been to. While he's walking, he notices the temples everywhere, he notices the statues of gods everywhere, he notices that people spend a lot of time talking about religion, and he notices that people talk more religion than live it out.



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Paul is not fooled he knows what a city full of idols and statues mean, there is a lot of which craft going on, for there is no other God worship outside the one true God.

**1 Corinthians 10:20 ESV**

I imply that what pagans sacrifice they offer to demons and not to God.

You see, he's already confronted a warlock (13:4-12) and a witch (16:16-24) in his travels and defeated them both by the power of the HS. Listen you and I need to understand that while we do not live in Athens the spirit of Athens is here, there is in Paulding County the effects of witches and their craft, and you don't have to look hard to find them. What we need to remember is not to fear the presence of the occult, but we do need to include in our prayer life prayers of deliverance and that God would silence their influence in our community.

He also runs into a couple of groups of Philosophers or professional thinkers.

<sup>18</sup> Some of the **Epicurean** and **Stoic philosophers** also conversed with him. And some said, "What does this babbling wish to say?"

For the **Epicureans** (founded by Epicurus 340-270 BC) pleasure was their chief pursuit in life. It's not that they didn't believe in the gods but the gods they saw had nothing to do with their earthly life or eternal life, for there was no life after death. If anything, they modeled their lives after the gods and sought the pursuit of earthly pleasure for when you were dead you were just dead. (You can see this in the sexual movement and alternate lifestyles this creates in our day). No suffering whatsoever.

The **Stoics** (founded by Cyprist Zeno 340-265 BC) were on the opposite end of the spectrum. They were pantheists and saw everything as nature as being divine and having a divine spirit within it. They lived therefore with a great sense of moral aptitude and a high sense of duty. To the point though that suicide was seen as honorable if used to escape an undignified existence. (You can see the vestiges of this in climatologists and eugenicists and in Asian mythology). Suffering is the greatest goal.





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What Paul also found was there was no idea of Jesus, no idea of Christ, and they could not comprehend a physical resurrection.<sup>3</sup>

**18** .... And some said, “What does this babbler wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Jesus and the resurrection.

Because of their foolishness (they interpreted Jesus (male) and the resurrection (female) as two different gods) and because of the perceived occult practices he reasons that it is a prime opportunity for evangelism.

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<sup>3</sup> **18** Two different groups of philosophers *began to debate with him* in the marketplace. The Epicureans were known for ‘their pursuit of happiness and contentment through detachment from social competition and denial of divine interference in human affairs, especially the threat of retribution’. They believed in the existence of many gods, but argued in deistic fashion that the gods took no interest in the events of everyday life. Consequently, Epicureans were critical of popular religion with its localising of gods in many temples and its concern to supply their needs (cf. vv. 24–25). The Stoics believed that the human race was one, proceeding from a single point of origin. Through logic and discipline, they sought ‘to live in harmony with the natural order, which they believed was permeated by a rational divine principle or *Logos*’. They were essentially pantheistic and thought of the divine being as ‘the World-soul’ (cf. vv. 26–29). Epicureanism and Stoicism were ‘the popular Greek alternatives for dealing with the plight of humanity and for coming to terms with life apart from the biblical revelation and God’s working in Jesus Christ’. From one point of view, Paul’s speech appears to be ‘an attempt to see how far a Christian preacher can go in company with Greek philosophy’. However, the speech is clearly determined by biblical theology, and develops in biblical order certain themes found in the early chapters of Genesis.

Some of those who argued with Paul were far from polite, asking one another, ‘*What is this babbler trying to say?*’ The word translated *babbler* (*spermalogos*) was originally used of seed-eating or scavenging birds and meant ‘picking up seeds’ (BDAG). Metaphorically, it was applied to people who obtained scraps of information from others and retailed them as their own. So they were accusing Paul of being an ignorant plagiarist and a religious charlatan. In contemporary terms, Barrett suggests the translation ‘this third-rate journalist’! Others remarked, ‘*He seems to be advocating foreign gods*’. The plural *xenōn daimoniōn* (‘foreign divinities’), followed by the explanatory clause *because Paul was preaching the good news about Jesus and the resurrection*, suggests that they understood Paul to be preaching in polytheistic fashion about a god named Jesus (a masculine name in Greek) and his consort ‘Resurrection’ (*anastasis* is feminine in Greek). It is important to note that Paul returns to the subject of Jesus and the resurrection at the climax of his speech (v. 31), after he has established some common ground with his audience. This he does by first advancing ‘views that would not appear ridiculous in the eyes of respected Greco-Roman thinkers’, while at the same time setting forth biblical views about God and his purpose for humanity. *Jesus and the resurrection* was Paul’s ultimate response, both to popular paganism and to the more refined views of the philosophers (cf. Rom. 10:9). With this focus, Luke tells us Paul was evangelising (*euēngelizeto*). Although the argument which follows resorts to forensic rhetoric, presenting elements of ‘defense and attack for his vision of God, humankind, salvation, resurrection and judgment’, Paul’s aim continues to be evangelistic. – Peterson, D. G. (2009). [The Acts of the Apostles](#) (pp. 490–491). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.



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**1 Corinthians 1:21 ESV**

<sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the **folly of what we preach to save those who believe.**

Here's what Paul found:

**Where the world sees peaceful cohesion Paul sees demonic deception.**

While Paul is waiting, he goes for a walk and discovers that Athens is overrun with demonic influence. What he also discovers is that there is a huge opportunity for God to be glorified!

Is that what we see here? How many of us look at our town, and their indifference to the Gospel, their indifference to the things of God, and even people who call themselves Christians with their spiritual stagnation and ignorance of this world around them, do we see opportunity? Have we shut out the possibility that while we are waiting in life, waiting for the next sport season to be done, waiting to get through the holidays, waiting to get that next promotion, waiting for that next dating partner to come around, waiting for that end of the year bonus, are you observant, aware, and truthful of the things around you? Could we be called to spread the Gospel right where we are because our waiting is not about getting the next thing, it's about having the opportunity to do the good works that we were created to do before time (Eph 2:10).

Now, when we have gone and found out about the places where we live, and we discover the depravity that is around us, it is bound to stir up in us some pretty strong feelings.

**2. What Paul Felt.**

<sup>16</sup>Now while Paul was waiting for them at Athens, **his spirit was provoked** within him as he saw that the city was full of idols.



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In the original language it the biblical meaning is, **Paul was ticked**. His anger over what he was finding was an anger that propels him into action. We have talked about this a couple of weeks ago about having a **jealousy for God**. When we were talking about it then I knew that this moment would come in Athens, and you would see what does it look like to have a desire to have Christ elevated above all for He alone is worthy.

Imagine if you would that you discovered that your significant other had found comfort in the arms of another but not just one but multiple lovers. This is the scene that God Himself painted for us in the Bible with the example of Hosea and Gomer (see Hosea 1-4). God had commanded that Hosea marry an adulterous/prostituting woman to take her in give her a home, start a family and after being secured in that relationship she left him to go back to her old ways. Then God gives one of the greatest revelations in all of scripture to teach us about His covenantal love.

**Hosea 3:1 ESV**

**3** And the LORD said to me, “Go again, love a woman who is loved by another man and is an adulteress, **even as the LORD loves** the children of Israel,

God’s jealousy, even though it is righteous, does not seek to destroy His children, His people, those He loves. Instead, it used to go and seek those who are adulterous in heart for He is God and He will not give up on His pursuit of those whom He has destined to save. Point of the matter is, it is ok to get a little ticked off, to become irritated when people do not love the Lord, when they are jaded in their spiritual adulterous life, it should propel you into loving them rightly as it did for Paul.

**Where the world felt coexisting satisfaction Paul felt holy irritation.**

Paul would use his holy indignation, his spiritual irritation, and instead of leaving Athens, he stays. He knows why he’s there, and instead of becoming another Jonah on the streets of Nineveh declaring their doom, Paul intervenes for these people. He decides to talk to them in the way they would understand, and he uses the **Socratic method**, their way of speech and learning, to get them to see the truth of Christ.



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<sup>17</sup> So he **reasoned** in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

**1363** διαλέγομαι (*dialegomai*): vb.; ≡ Str 1256; TDNT 2.93–1. LN 33.446 **argue**, dispute, **make a speech**, discuss with reasonable discourse (Ac 17:2, 17; 18:4, 19; 19:8, 9; 20:7, 9; 24:25; Heb 12:5+)<sup>4</sup> Paul engages talking with them not just in the synagogues but goes wherever he could go to get them to stop, and he offered freely to all who would listen to the message of the Gospel. Thank God for people like this; that instead of letting their strong love of Christ cause them to sin by refraining from sharing, they **INSTEAD allow their love of God to be turned into love for one’s neighbor** not wishing them to see destruction because of their ignorance.

Family again I know it is very hard to deal with the nonsense we see in the world today, to see the devolving of rational thought (to see people who believe that when you don’t agree with them it’s ok, to hate), but **it is not the time to build** walls between us and the rest of the world. The world needs the church to learn how to dialogue again, to learn how to give a defense for their love of Christ again, and we need to reason with our fellow man, for that is the only way men will be saved, by the proclamation of the Gospel (1 Cor 1:21, **we need some Sweet Heat**). Paul double downs on this action and now instead of retreating into a corner he goes along looking for the fight, and make no mistake, in a town devoid of Christ and infected with idolatry, it is a fight to share the Gospel in this environment.

### **3. Where Paul Fought.**

<sup>17</sup> So he reasoned in the **synagogue with the Jews** and the **devout persons**, and in the **marketplace every day** with those who happened to be there. <sup>19</sup> And they took him and brought him to the **Areopagus**, saying, “May we know what this new teaching is that you are presenting? <sup>20</sup> For you bring some strange things to our ears. We wish to know therefore what these things mean.” <sup>21</sup> Now all the

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<sup>4</sup> Swanson, J. (1997). [\*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)\*](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.



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Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

Paul first went to the synagogue, knowing what he may find there, but I can imagine his hopes aren't too high to find God fearers since the idolatry and confused thinking is so rampant in Athens. His spiritual irritation, his jealousy for Christ, doesn't let him stop there, instead of decreasing his efforts he now does something even before help arrives (Silas and Timothy), he moves out of the synagogue into the public square. Because of this, of having faith believing the people are duped by demonic forces, believing though that God uses the foolishness of men to set up the hearts of those to be converted, he presses on.

After all this his patience, his flexibility, and his passion earned him an invite to the place where the whole town would come and hear his defense of the Gospel, **the Areopagus**. Now, just like Christ on the night of His death, and like Stephen whom he persecuted; he was taken to the Temple for trial on his beliefs. Paul was taken to the religious high court for Athens, where Rome watched, and was given the opportunity to speak. What Paul is learning and what we need to be conscious of, is that when we are patient and enduring with the world, we will get a chance to give a testimony for God.

**Where the world goes to find dialogue, Paul goes there to give answers.**

Be ready for the platform for God will give you the words (Lk 21:15).

In the Christian worldview there is never a time where you 'just' give your side of the story or of the narrative. Every time you talk for God you are to give the Gospel, a reason for your joy who is Christ, the reason for necessary repentance, understanding that someone will always be there to listen and receive it. Paul would be rewarded for his readiness:

**Acts 17:34 ESV**

But **some men joined him and believed**, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.



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Here's the truth that Paul experienced, and we can as well if we are patient and enduring.

**Isaiah 55:11 ESV**

**<sup>11</sup>so shall my word be that goes out from my mouth;  
it shall not return to me empty,  
but it shall accomplish that which I purpose,  
and shall succeed in the thing for which I sent it.**

God's Word, when spoken will never not have an effect on someone. It may not have the effect you want it to have a particular person, but it will influence the person that God wants it to. I cannot tell you as a preacher how many times I preached a message, and I knew someone particular in the body needed to hear it only to discover that person was absent, or it just went over their head. But then to my joy I discovered it hit someone else in this body bullseye right in the heart and produced fruit!<sup>5</sup>

God's Word never returns void and if you ever get a chance to speak about God's Gospel in a public setting where others hear, remember the people you may want it to receive it may never get it, but there just might be some lost soul that you were able to contribute to their Salvation Journey that day.

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<sup>5</sup> When God says that His Word will not return to Him void, we can know that He has an intention for His Word. God's Word is from above. He "[breathed out](#)" His words to us, and they were recorded in the Bible ([2 Timothy 3:16](#)). When God says that His Word will not return to Him void, we are encouraged to abide in His Word, allowing it to absorb into our lives, soaking it up as the ground soaks up the rain and snow. The truth will not return void as our hearts are changed. When God says that His Word will not return to Him void, we understand that [God is sovereign](#). The promise is that God's Word will accomplish what He wants it to, not necessarily what we want it to. God's Word will not return void. It is too powerful. When God said, "Let there be light," the immediate result was that "there was light" ([Genesis 1:3](#)). When Jesus said, "Peace! Be still!" the wind ceased and the sea calmed ([Mark 4:39](#)). God's Word will always prosper; God will succeed, and those who receive His Word will be overcomers as well ([1 John 5:4](#)). <https://www.gotquestions.org/not-return-void.html>



**Acts – Can I get a Witness?  
Wk. 55 Looking at things in the Right Light  
By Pastor Jody May 11/19/2023**

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**[CHALLENGE]**

**I want to leave us with just a few suggestions family, as to where we need to go and start looking for a fight, so that we may be used in our city, to combat its' own idolatry.**

**Start with fighting for a proper World View.**

**Start with fighting for a heart to see people praise God.** (remember the heart of Hosea)

**Start with fighting for flexibility in your life.**

May you discover that your life will be full of satisfaction at the opportunities you have had to share the Joy of the Lord with others. Be thankful this week for the opportunities you are about to receive!

**[PRAYER]**

**[COMMUNION]**

**[BENEDICTION]**

Go in the name of the Father, that seeks to put us in the dark places so we would have opportunities to make much of Him.

Go in the name of the Son, that rescued us from our idolatrous life so that we may have the time to develop a Jealousy for Him.

Go in the name and power of the Holy Spirit, that will cause you to be provoked for His good name and opens the opportunities to share it.