

What Revival Looks Like
How Revival Acts
Acts 11:25-30



FIRED UP

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch.

And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

I. THE ORGANIZATION

II. THE OPERATION

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IV. THE OPERATIVES: THE FORWARDING EMPHASIS – STEPHEN, 6:1-12:25

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1. A Messenger for the Gentiles is Saved, 9:1-31

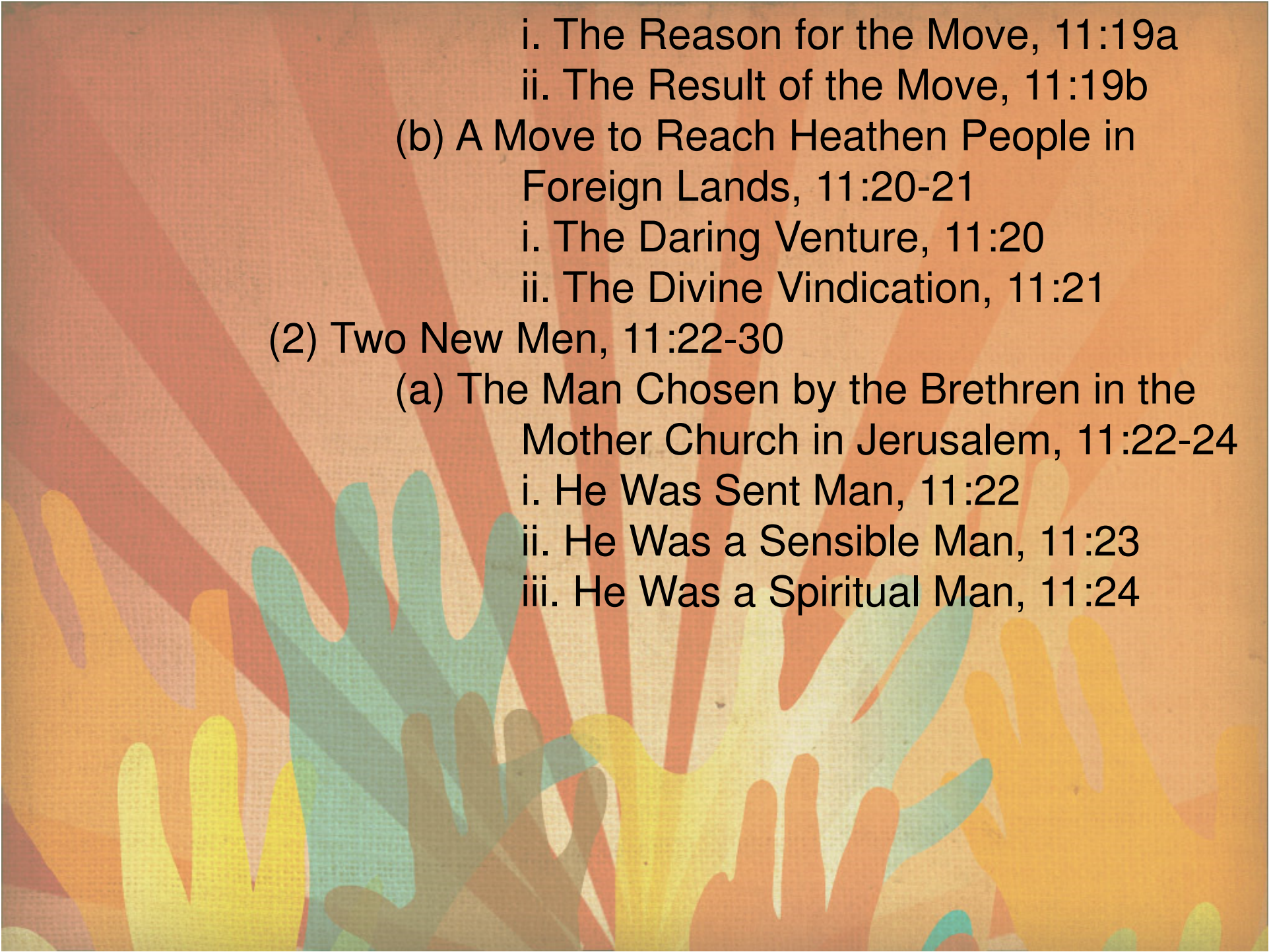
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(a) A Move to Reach Hebrew People in
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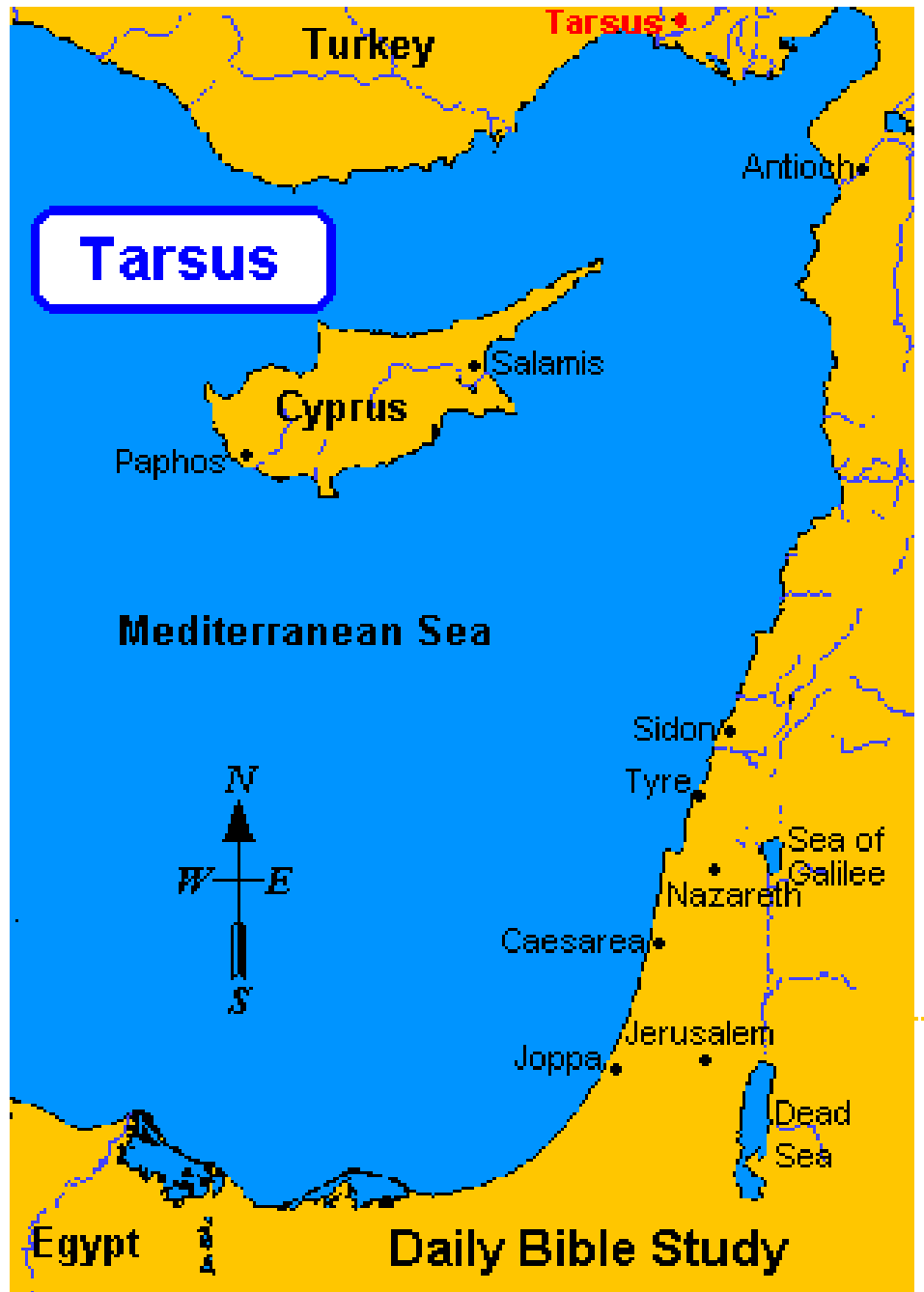
(b) The Man Chosen by Barnabas for the
Mission Church at Antioch, 11:25-30

i. How He Went for Saul, 11:25

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:

Acts 9:30 *Which* when the brethren knew, **they brought him down to Caesarea, and sent him forth to Tarsus.**





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ii. How He Worked with Saul, 11:26-30

- Their Faithfulness, 11:26a “And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people...”
- Their Fruitfulness, 11:26b “...And the disciples were called Christians first in Antioch.”

Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a **Christian**.

1 Pet. 4:16 Yet if *any man* suffer as a **Christian**, let him not be ashamed; but let him glorify God on this behalf.

"Note the three elements in the name [Christian].

(i) It contains Jewish *thought*, as the equivalent of *Messiah*, the Anointed.

(ii) It shows the *Greek language* in the substantive—'Christ.'

(iii) It also includes the *Latin language* in the adjectival ending 'ians' (Latin, *iani*). This universality is a reminder of the language of the title on the Cross."

Thomas, W. H. Griffith. *The Acts of the Apostles: Outline Studies in Primitive Christianity*. Chicago: Bible Institute Colportage Association, n.d. p. 47.

- Their Fellowship, 11:27-30

- Help from Jerusalem, 11:27-28

Acts 11:27 And in these days came prophets **from Jerusalem unto Antioch.**

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily **prophets**, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. 4:11 And he gave some, apostles; and some, **prophets**; and some, evangelists; and some, pastors and teachers;

1 Cor. 13:8 Charity never faileth: but whether *there be* prophecies, they shall **fail**; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall **vanish away.**

Original Word: καταργέω

Transliteration: katargeó

Definition: (a) I make idle (inactive), make of no effect, annul, abolish, bring to naught, (b) I discharge, sever, separate from, fail.

katargéō (from *katá*, "down to a point," intensifying *argéō*, "inactive, idle") – properly, idle *down*, **rendering something inert ("completely inoperative"); i.e. being of no effect (totally without force, completely brought down); done away with, cause to cease and therefore abolish; make invalid, abrogate (bring to naught); "to make idle or inactive" (so also in Euripides, *Phoen.*, 753, *Abbott-Smith*).**

["(*katargéō*) means 'to make completely inoperative' or 'to put out of use,' according to *TDNT* (1.453)" (J. Rodman Williams, *Renewal Theology* "God, the World & Redemption," 389).] <http://biblehub.com/greek/2673.htm>

"In the *reign* of" Emperor "Claudius" (A.D. 41-54), there was a series of severe famines and poor harvests in various parts of the Roman Empire."

Bruce, F. F. "Chronological Questions in the Acts of the Apostles." *Bulletin of the John Rylands University Library of Manchester* 68:2 (Spring 1986):273-95. pp. 278-279/_____. *Commentary on The Book of Acts*. New International Commentary on the New Testament series. Reprint ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984. p. 243.

Longenecker, Richard N.. "The Acts of the Apostles." In *John-Acts*. Vol. 9 of *The Expositor's Bible Commentary*. 12 vols. Edited by Frank E. Gaebelein and J. D. Douglas. Grand Rapids: Zondervan Publishing House, 1981. pp. 403-404

Original Word: οἰκουμένη

Transliteration: oikoumené

Definition: (properly: the land that is being inhabited, the land in a state of habitation), the inhabited world, that is, the Roman world, for all outside it was regarded as of no account.

oikouménē (from *oikéō*, "to inhabit, dwell") – the *inhabited* earth, i.e. all *people* living on the *inhabited* globe.

[(*oikouménē*) is "the land that is being *inhabited*, the land in a state of habitation, the inhabited world, that is, the Roman world (*orbis terrarum*), for all outside it was regarded as of no account" (Souter).

(*oikouménē*) literally means "*the inhabited (land).*" It was "originally used by the Greeks to denote the land inhabited by *themselves*, in contrast with *barbarian* countries; afterward, when the Greeks became subject to the Romans, '*the entire Roman world*;' still later, for '*the whole inhabited world*' " (WS, 140,141).]

<http://biblehub.com/greek/3625.htm>

- Help for Jerusalem, 11:29-30

Acts 11:29 Then the disciples, **every man according to his ability**, determined to send relief unto the brethren which dwelt in Judaea:
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

1 Cor. 16:2 Upon the first *day* of the week let every one of you lay by him in store, **as God hath prospered him**, that there be no gatherings when I come.

2 Cor. 9:7 Every man according **as he purposeth in his heart**, so *let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

Gal. 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

Gal. 6:6 Let him that is taught in the word **communicate unto him that teacheth** in all good things.

Conclusion

Phil. 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, **no church communicated with me as concerning giving and receiving, but ye only.**

16 For even in Thessalonica **ye sent once and again unto my necessity.**

17 **Not because I desire a gift: but I desire fruit that may abound to your account.**

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But **my God shall supply all your need** according to his **riches in glory by Christ Jesus.**

20 Now unto God and our Father **be glory for ever and ever.** Amen.