

What Revival Looks Like
How Revival Acts
Acts 17:1-4

FIRED UP



Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

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IV. THE OPERATIVES: THE FORWARDING EMPHASIS – STEPHEN,

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Paul's Second Missionary Journey



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https://www.google.com/search?q=Paul%27s+second+missionary+journey&source=Inms&tbm=isch&sa=X&ved=0ahUKEwiT-bCirZLbAhUGz1MKHQAA7sQ_AUICigB&biw=1268&bih=885#imgrc=nGn_XIMT5ILXdM:

3. The Familiar Problems When Expanding the Work, 17:1-18:18

a. The Problem of Social Practice, (see 16:16-22)

Acts 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. 23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

- The Apostle Paul did not address the political and social problem of the day.
- Instead of changing society, Paul focused upon changing lives.
- When enough lives are changed, society will change.

b. The Problem of Religious Prejudice, 17:1-10a

(1) The Synagogue at Thessalonica, 17:1

Acts 17:1 Now when **they** had passed through Amphipolis and Apollonia, **they** came to Thessalonica, where was a synagogue of the Jews:

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(2) The Sabbaths at Thessalonica, 17:2-3

(a) Paul's Method, 17:2

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Original Word: διαλέγομαι

Transliteration: dialegomai

Definition: I converse, address, preach, lecture; I argue, reason.

Dialégomai - properly, "getting a *conclusion across*" by exchanging thoughts (logic) – "mingling thought with thought, to ponder (*revolve in the mind*)" (J. Thayer).

dialégomai ("getting a conclusion across") occurs 13 times in the NT, usually of believers exercising "dialectical reasoning." This is the process of *giving and receiving* information with someone to *reach deeper understanding* – a "going back-and-forth" of thoughts and ideas so people can better know the Lord (His word, will).

Doing this is perhaps the most telling characteristic of the growing Christian!

[(*dialégomai*) is the root of the English term, "dialogue."]

<https://biblehub.com/greek/1256.htm>

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when **ye received the word of God** which ye heard of us, ye received *it not as* the word of men, but as it is **in truth, the word of God, which effectually worketh also in you that believe.**

1 Thess. 4:1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that **as ye have received of us how ye ought to walk and to please God**, so ye would abound more and more.

2 Thess. 2:5 Remember ye not, that, when I was yet with you, I told you these things?

1 Thess. 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2 Thess. 3:7 For yourselves know how **ye ought to follow us**: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

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.**

(b) Paul's Message, 17:3

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Original Word: διανοίγω

Transliteration: dianoigó

Definition: I open fully.

dianoígō (from *diá*, "all the way across" and *anoígō*, "the process to open fully") – **properly, open fully by completing the process necessary to do so.** <https://biblehub.com/greek/1272.htm>

Luke 24:45 Then **opened** he their understanding, that they might understand the scriptures,

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord **opened**, that she attended unto the things which were spoken of Paul.

Original Word: παρατίθημι

Transliteration: paratithémi

Definition: (a) I set (especially a meal) before, serve, (b) act. and mid: I deposit with, entrust to, (c) **I bring forward, quote as evidence.**

<https://biblehub.com/greek/3908.htm>

(3) The Saints at Thessalonica, 17:4

Acts 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Original Word: πείθω

Transliteration: peithó

Definition: I persuade, urge. (believe)

Peíthō (the root of *pístis*, "faith") – to *persuade*; (passive) *be persuaded* of what is *trustworthy*.

The Lord persuades the yielded believer to be *confident* in His preferred-will (Gal 5:10; 2 Tim 1:12). (*peíthō*) involves "*obedience, but it is properly the result of (God's) persuasion*" (WS, 422). <https://biblehub.com/greek/3982.htm>

Original Word: προσκληρόω

Transliteration: proskléroó

Definition: I assign by lot, allot, associate with, follow as a disciple. (consorted) <https://biblehub.com/greek/4345.htm>

CONSORT, *verb intransitive* To associate; to unite in company; to keep company; followed by with. <http://webstersdictionary1828.com/Dictionary/consort>

Conclusion

1 Pet. 3:14 **But and if ye suffer for righteousness' sake, happy are ye:** and be not afraid of their terror, neither be troubled;

15 **But sanctify the Lord God in your hearts:** and **be ready always to give an answer to every man** that asketh you a reason of the hope that is in you with meekness and fear:

16 **Having a good conscience;** that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, **if the will of God be so**, that ye suffer for well doing, than for evil doing.