

What Revival Looks Like
How Revival Acts
Acts 15:7-11



FIRED UP

Acts 15:1 And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

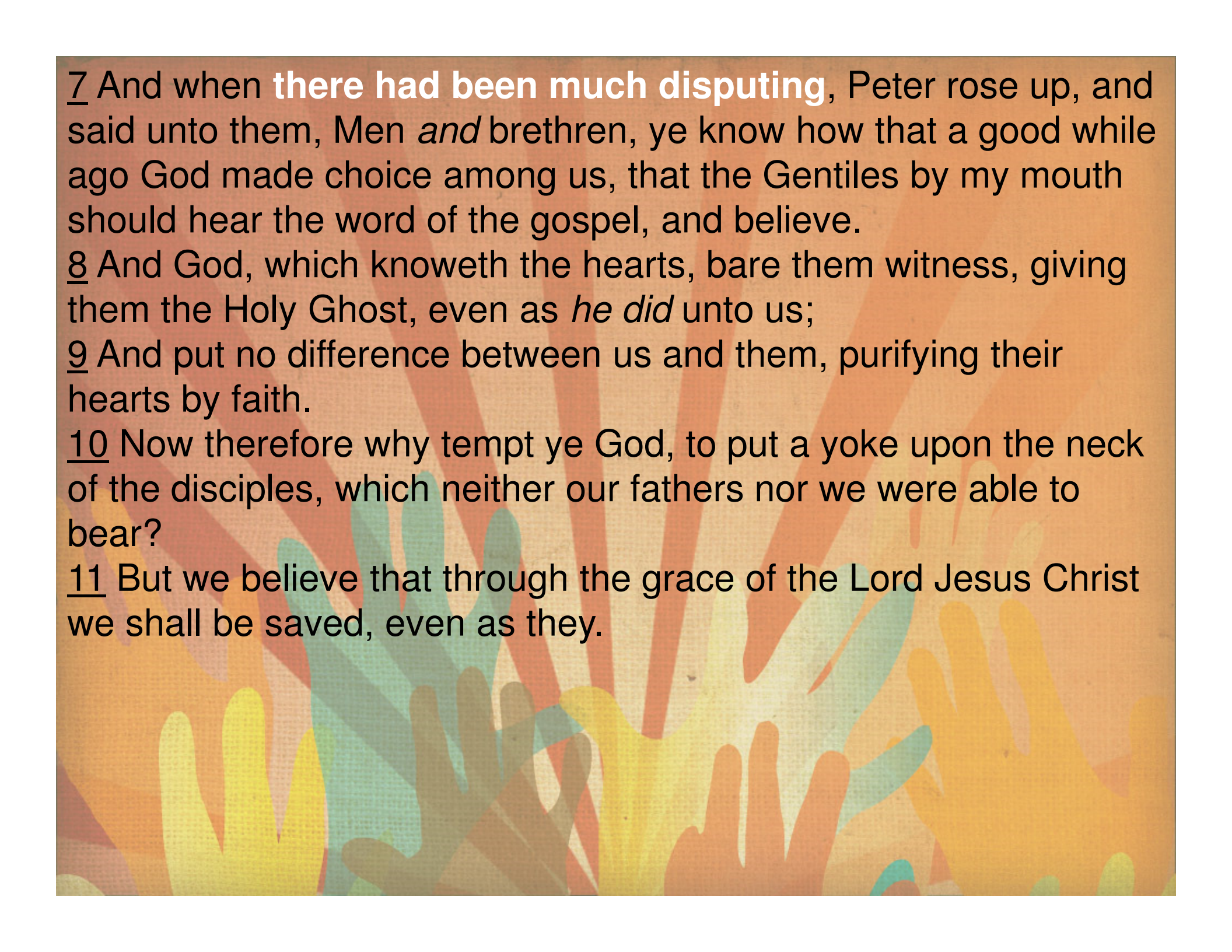
2 When therefore **Paul and Barnabas had no small dissension and disputation with them**, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.



7 And when **there had been much disputing**, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

I. THE ORGANIZATION

II. THE OPERATION

III. THE OPERATIVES: THE FOUNDING EMPHASIS – SIMON,

IV. THE OPERATIVES: THE FORWARDING EMPHASIS – STEPHEN,

V. THE OPERATIVES: THE FOUNDATIONAL EMPHASIS –

SAUL/PAUL THE PIONEER, 13:1-21:26

A. The First Missionary Journey: Exploration, 13:1-15:35

1. The Commencement of the Journey, 13:1-3

2. The Complications of the Journey, 13:4-14:20

3. The Completion of the Journey, 14:21-15:35

a. The Furlough, 14:21-28


(1) The Great Needs They Saw, 14:21-25

(2) The Good News They Shared, 14:26-28

(a) Returning to Antioch, 14:26

(b) Reporting to Antioch, 14:27

(c) Resting at Antioch, 14:28

The background of the slide features a warm, textured orange and red color palette. In the lower half, there are several stylized, overlapping handprints in shades of yellow, orange, and teal. From the top, several thick, diagonal rays of light in shades of orange and red extend downwards across the page.

b. The Furor, 15:1-6

(1) The False Doctrine, 15:1

(2) The Furious Debate, 15:2a

(3) The Fair Decision, 15:2b

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(5) The Final Destination, 15:4

(6) The Further Dissension, 15:5

(7) The Formal Discussion, 15:6

Prov. 6:16 These **six things** doth the LORD hate: yea, seven **are an abomination unto him:**

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and **he that soweth discord among brethren.**

Psa. 133:1 Behold, how good and how pleasant *it is* for **brethren to dwell together in unity!**

Eph 4:3 **Endeavouring to keep the unity** of the Spirit in the bond of peace. ...

13 **Till we all come in the unity of the faith,** and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Let's observe how the first church handled a very controversial situation.

c. The Forum, 15:7-21

(1) The Realist Speaks with the Voice of the Highest Authority. Peter Deals with the Basic Issue. His Emphasis: The Lord's Will, 15:7-11

(a) How God Enlisted Him for a Very Great Task, 15:7

Acts 15:7 And **when there had been much disputing**, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago **God made choice among us**, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Original Word: συζήτησις

Transliteration: suzétésis

Definition: mutual questioning, disputation.

<http://biblehub.com/greek/4803.htm>

(b) How God Enlightened Him
to a Very Great Truth, 15:8-11

i. God Loves All People,
15:8-9

- The Undeniable Sign, 15:8

Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

Original Word: καρδιογνώστης

Transliteration: kardiognóstés

Definition: a knower of the inner life (character, hearts).

<http://biblehub.com/greek/2589.htm>

- The Undeniable Salvation, 15:9

Acts 15:9 And put no difference between us and them, purifying their hearts by faith.

Original Word: καθαρίζω

Transliteration: katharizó

Definition: I cleanse, make clean, literally, ceremonially, or spiritually, according to context.

katharízō – make pure ("clean"), removing all admixture (intermingling of filth).

<http://biblehub.com/greek/2511.htm>

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and **purify** unto himself a peculiar people, zealous of good works.

1 Jn. 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to **cleanse** us from all unrighteousness.

ii. God Loathes All
Pretense, 15:10-11

- Peter's Acute Warning, 15:10a "Now therefore **why tempt ye God...**"

Original Word: πειράζω

Transliteration: peirazó

Definition: I try, tempt, test.

peirázō (from *peíra*, "test, trial") – "originally to *test*, to *try* which was its usual meaning in the ancient Greek (*WP*, 1, 30). "The word means *either test or tempt*" (*WP*, 1, 348). **Context alone determines which sense is intended, or if both apply simultaneously.**

(*peirazō*) means "tempt" ("*negative sense*") in: Mt 16:1, 19:3, 22:18,35; Mk 8:11, 10:2, 12:15; Lk 11:16, 20:33; Jn 8:6; Js 1:13,14.

(*peirazō*) however is used of positive *tests* in: Mt 4:11; Lk 22:28; 1 Cor 10:13; Js 1:12.

<http://biblehub.com/greek/3985.htm>

Mt. 4:1 Then was Jesus led up of the Spirit into the wilderness to be **tempted** of the devil.

1 Cor. 10:9 Neither let us tempt Christ, as some of them also **tempted**, and were destroyed of serpents.

Heb. 11:17 By faith Abraham, when he was **tried**, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Jas. 1:13 Let no man say when he is **tempted**, I am **tempted** of God: for God cannot be tempted with evil, neither **tempteth** he any man:

14 But every man is **tempted**, when he is drawn away of his own lust, and enticed.

- The debate had greater ramifications than simple pride – **tempting God!**

Prov. 13:10 **Only by pride cometh contention:** but with the well advised *is* wisdom.

- Peter's Acquired Wisdom, 15:10b "...to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Mt. 23:4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

Gal. 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

- Peter's Actual Words, 15:11

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.



Conclusion

Rom. 5:2 **By whom also we have access by faith into this grace** wherein we stand, and rejoice in hope of the glory of God.

Eph. 2:8 For **by grace are ye saved through faith**; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.