

What Revival Looks Like  
How Revival Acts  
Acts 15:30-35

**FIRED UP**





Acts 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.



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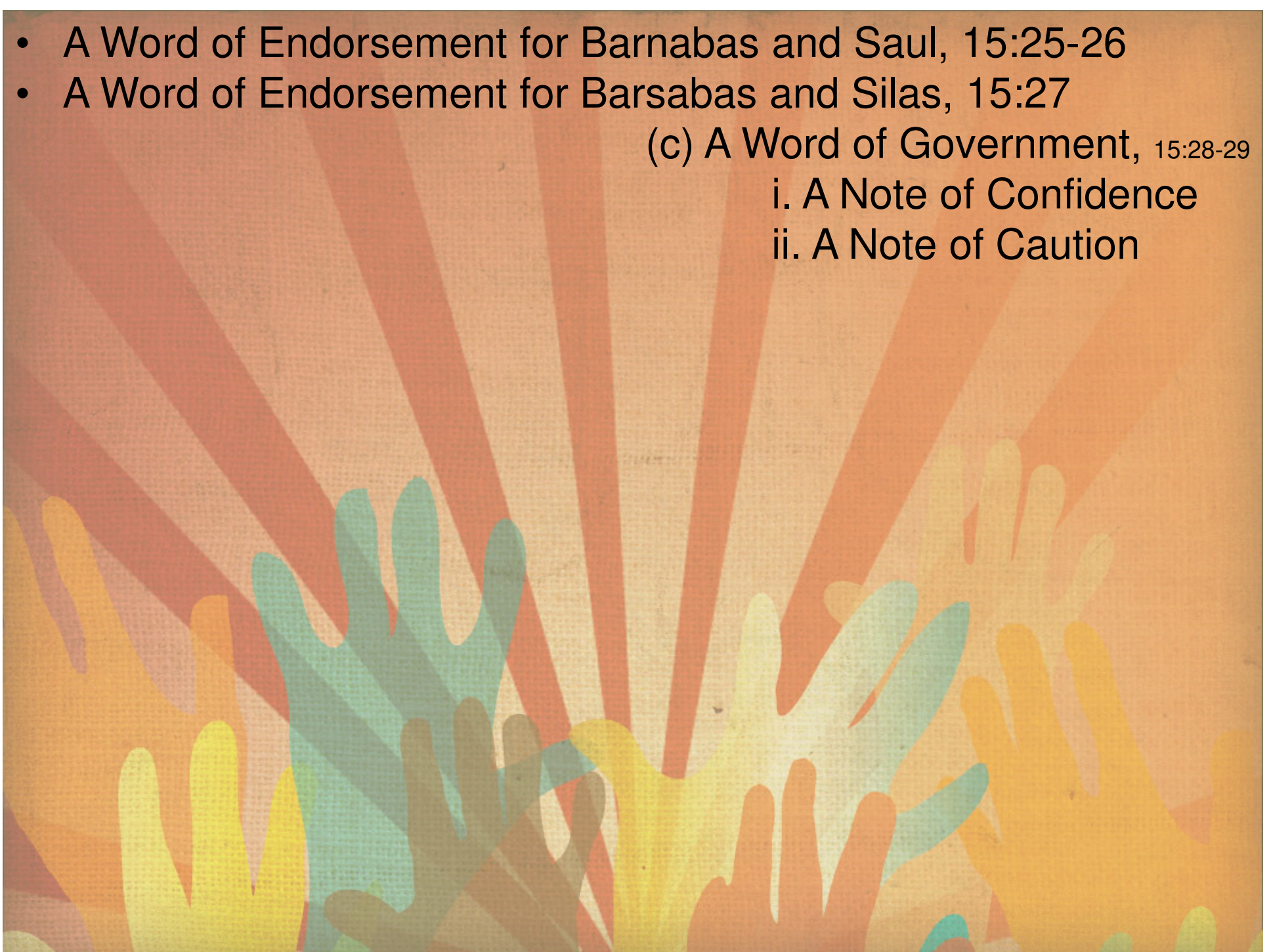
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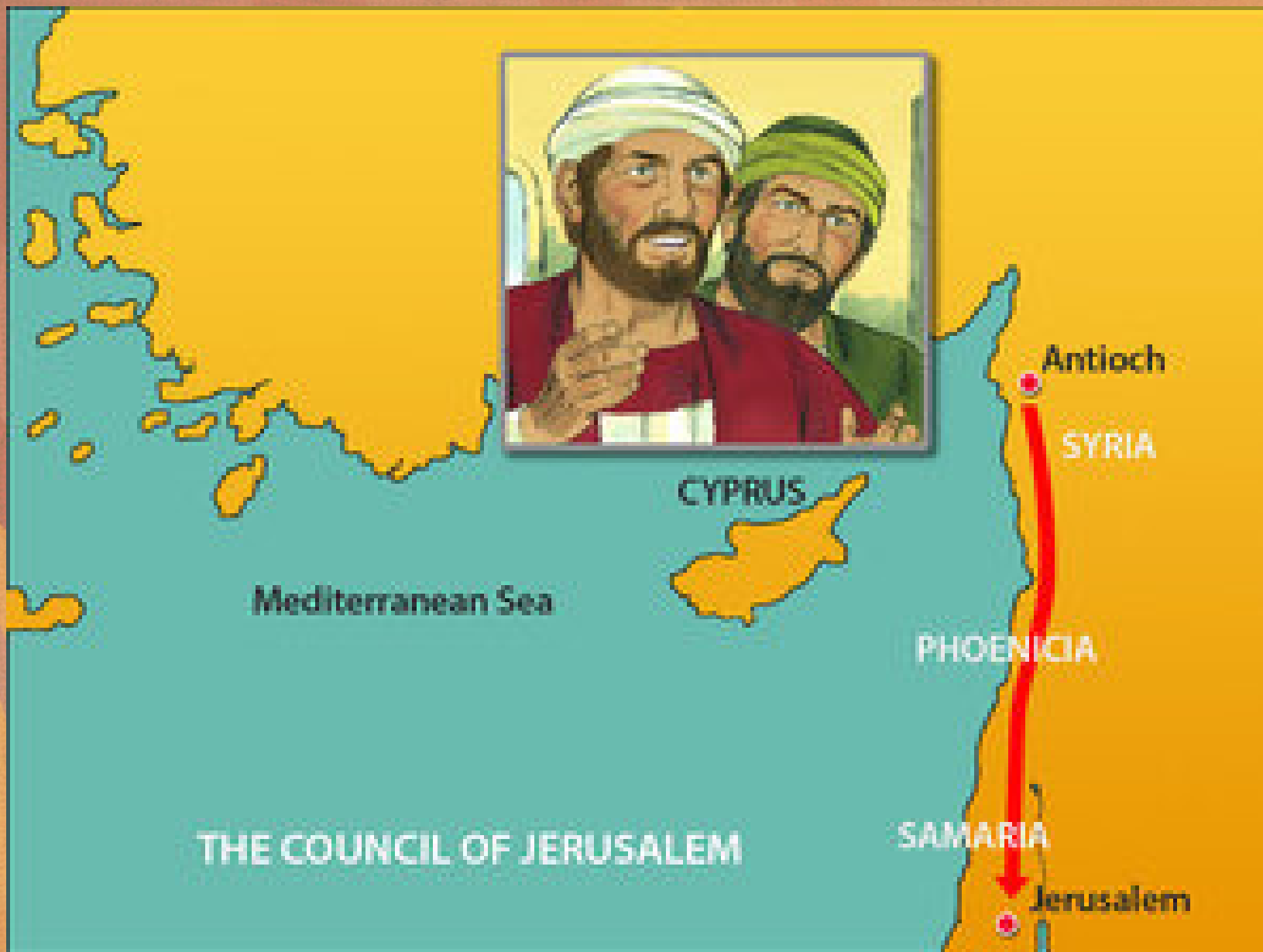
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<http://www.freebibleimages.org/illustrations/paul-jerusalem/>



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#### (a) Warm Feelings, 15:30-31

Acts 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

Deut. 17:6 At **the mouth of two witnesses, or three witnesses,** shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

Deut. 19:15 “...at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”



Mat 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2 Cor. 13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

- Prayer for a resolution and anticipation of the results awaited the arbitrators.
- Once the resolution was read, the congregation rejoiced.



**Original Word:** χαίρω

**Transliteration:** chairó

**Short Definition:** I rejoice, am glad

*xaírō* (from the root *xar-*, “favorably disposed, leaning towards” and cognate with *xáris*, “grace”) – properly, to delight in God’s *grace* (“rejoice”) – literally, to experience God’s *grace* (*favor*), be conscious (glad) for His *grace*.

[The etymological link between *xaírō* (“rejoice”), *xará* (“joy”) and *xáris* (“grace”) – i.e. that they are all cognates

<http://biblehub.com/greek/5463.htm>



- The congregation was rejoicing "...for the consolation."

**Original Word:** παράκλησις

**Transliteration:** paraklésis

**Definition:** a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) **consolation**, comfort.

*paráklēsis* – properly, a call (urging), done by someone "close beside," i.e. a *personal exhortation* that delivers the "evidence that stands up in God's court."

*paráklēsis* ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of *paráklēsis* ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc. <http://biblehub.com/greek/3874.htm>



Acts 4:36 And Joses, who by the apostles was surnamed **Barnabas**, (which is, being interpreted, **The son of consolation**,) a Levite, *and* of the country of Cyprus,

- Barnabas, the son of consolation, was once again an instrument of consolation to the believers.

(b) Wondrous Fellowship, 15:32-33

Acts 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.  
33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.



- A prophet may be one who “fore-tells” for God, or one who “forth tells” for God.

Judas and Silas, from the church in Jerusalem, were enjoying a new, and enthusiastic church in Antioch and were ministering to them.

**Original Word:** ἐπιστηρίζω

**Transliteration:** epistérizó

**Definition:** I prop up, uphold, support, **confirm**, make stronger.

*epistērízō* (from *epí*, "suitably on, fitting" and *stērízō*, "make firm") – **properly, "prop up, uphold, support, confirm"** (Souter), i.e. support (establish) in an *apt, fitting* way; to confirm as it *builds on* the Lord's previous work of faith (note the force of the prefix *epí*, "*upon*"). This process strengthens by extending the understanding that precedes, as it supports what must follow.

<http://biblehub.com/greek/1991.htm>



Acts 15:41 And he went through Syria and Cilicia, **confirming** the churches.

Acts 18:23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, **strengthening** all the disciples.

(c) Whitened Fields, 15:34-35

Acts 15:34 Notwithstanding it pleased Silas to abide there still.  
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.



**Original Word:** ἐπιμένω

**Transliteration:** epimenó

**Definition:** (a) I remain, tarry, (b) I remain in, persist in. (**abide**)

*epiménō* (from *epí*, "on, fitting," which intensifies *ménō*, "remain, persist") – **properly, continue on with persistence that suits the objective.**

<http://biblehub.com/greek/1961.htm>

- Paul and Barnabas' role in the church is "...teaching and preaching the word of the Lord..."



**Original Word:** διδάσκω

**Transliteration:** didaskó

**Definition:** I teach, direct, admonish.

*didáskō* (from *daō*, "learn") – to teach (literally, "cause to *learn*"); instruct, impart knowledge (disseminate information).

In the NT, *didáskō* ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of *teaching* Scripture is shown by its *great frequency* in the NT, and the variety of word-forms (cognates). <http://biblehub.com/greek/1321.htm>

**Original Word:** εὐαγγελίζω

**Transliteration:** euaggelizó

**Short Definition:** I bring good news, preach good tidings

*euaggelizō* (from *eú*, "good, well" and *angellō*, "announce, herald") – properly, proclaim "the good message" (good news). In the NT, (*euaggelizō*) refers to sharing the *full Gospel of Christ* – literally, "*gospelizing*" that announces *the complete message* of "the good news" (the Lord's *glad tidings*). <http://biblehub.com/greek/2097.htm>



Jn. 20:21 Then said Jesus to them again, Peace *be* unto you: **as my Father hath sent me, even so send I you.**

Prov. 11:30 The fruit of the righteous *is* a tree of life; and **he that winneth souls *is* wise.**

Dan. 12:3 And **they that be wise** shall shine as the brightness of the firmament; and **they that turn many to righteousness as the stars for ever and ever.**

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.



## Conclusion

Mt. 9:37 Then saith he unto his disciples, **The harvest truly *is* plenteous, but the labourers *are* few;**

38 **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

Jn. 15:8 **Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**