

What Revival Looks Like  
How Revival Acts  
Acts 17:15-21



**FIRED UP**

Acts 17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)



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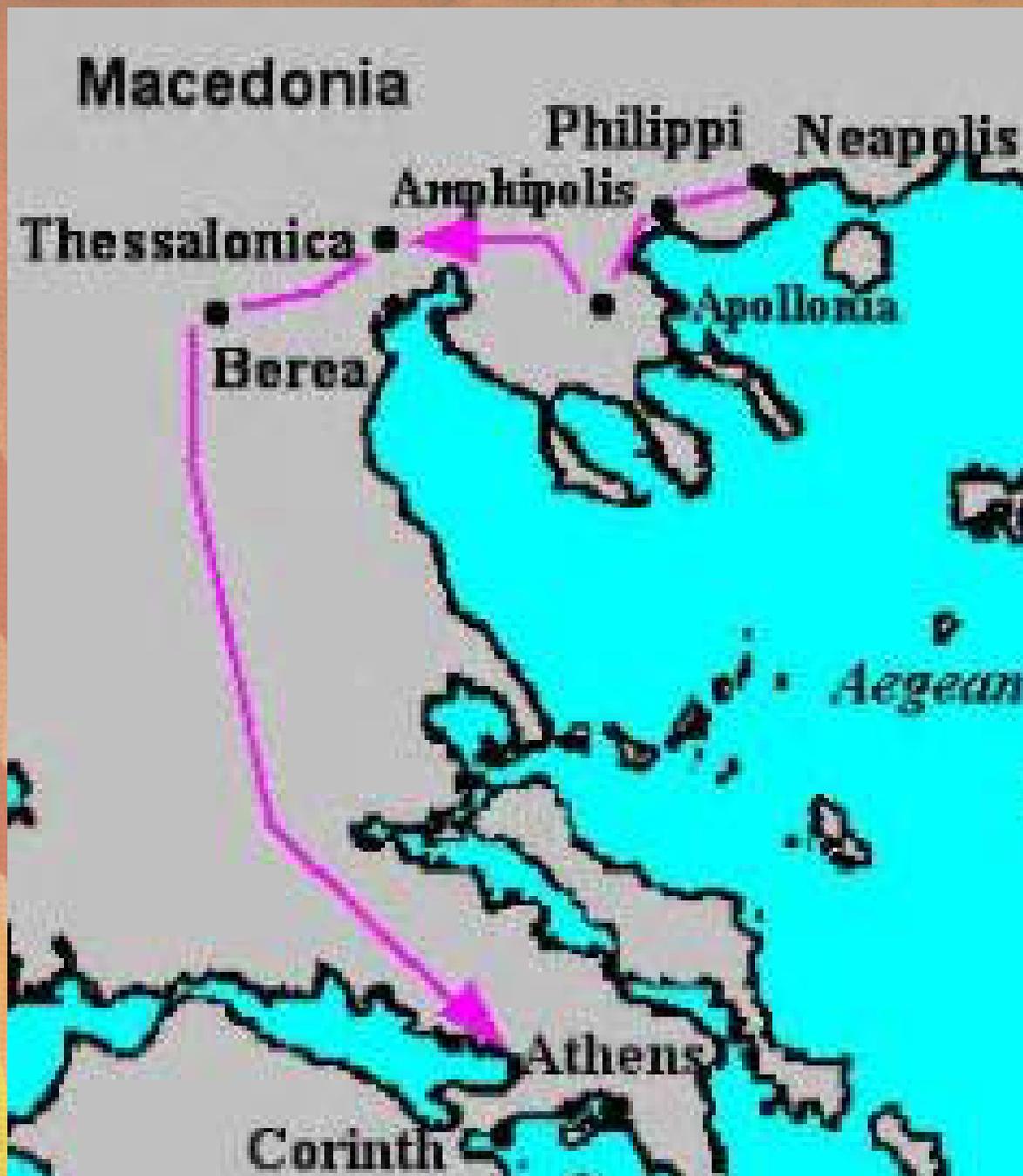
(5) Paul's Concern at Berea, 17:14

# 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:](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:)



Col. 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

d. The Problem of Intellectual Pride, 17:15-34

(1) Paul Provoked in Spirit, 17:15-21

(a) Paul Alone on the Streets of Athens, 17:15-16

i. The Intimidating Effect of the City's Boasted Intellectualism, 17:15

Acts 17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

1 Thess. 3:1 Wherefore when we could no longer  
forbear, we thought it good to be left at Athens alone;  
2 And sent Timotheus, our brother, and minister of God,  
and our fellowlabourer in the gospel of Christ, to  
establish you, and to comfort you concerning your faith:

...

6 But now when Timotheus came from you unto us, and  
brought us good tidings of your faith and charity, and  
that ye have good remembrance of us always, desiring  
greatly to see us, as we also *to see you*:



## **Parthenon on Acropolis - Athens Greece**

<https://biblehub.com/greek/4288.htm>



**Athens Acropolis from Mars Hill - Athens Greece**



**City of Athens Aerial from Mars Hill - Athens Greece**



## **Athens Greece Tours Mars Hill**

<http://www.greecetravelphotos.com/athens.html>

## ii. The Intimidating Effect of the City's Bankrupt Intellectualism, 17:16

Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

**Original Word:** παροξύνω

**Transliteration:** paroxunó

**Definition:** I arouse anger, provoke, irritate.

*paroksýnō* – properly, cut close alongside, i.e. to incite ("jab") someone and stimulate their feelings (emotions); "become emotionally provoked (upset, *roused to anger*)" (A-S), as *personally* "getting to someone"; (figuratively) "*to provoke feelings, spurring* someone to action" (Souter)

<https://biblehub.com/greek/3947.htm>

Eph. 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Mark 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.



### **New International Version**

But I tell you that **anyone who is angry with a brother or sister will be subject to judgment.** Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

### **New American Standard Bible**

"But I say to you that everyone **who is angry with his brother shall be guilty before the court;** and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.

### **Holman Christian Standard Bible**

But I tell you, **everyone who is angry with his brother will be subject to judgment.** And whoever says to his brother, 'Fool!' will be subject to the Sanhedrin. But whoever says, 'You moron!' will be subject to hellfire.

### **King James Bible**

But I say unto you, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

(b) Paul Alone in the Synagogue of Athens, 17:17a “Therefore disputed he in the synagogue with the Jews, and with the devout persons...”

**Original Word:** διαλέγομαι

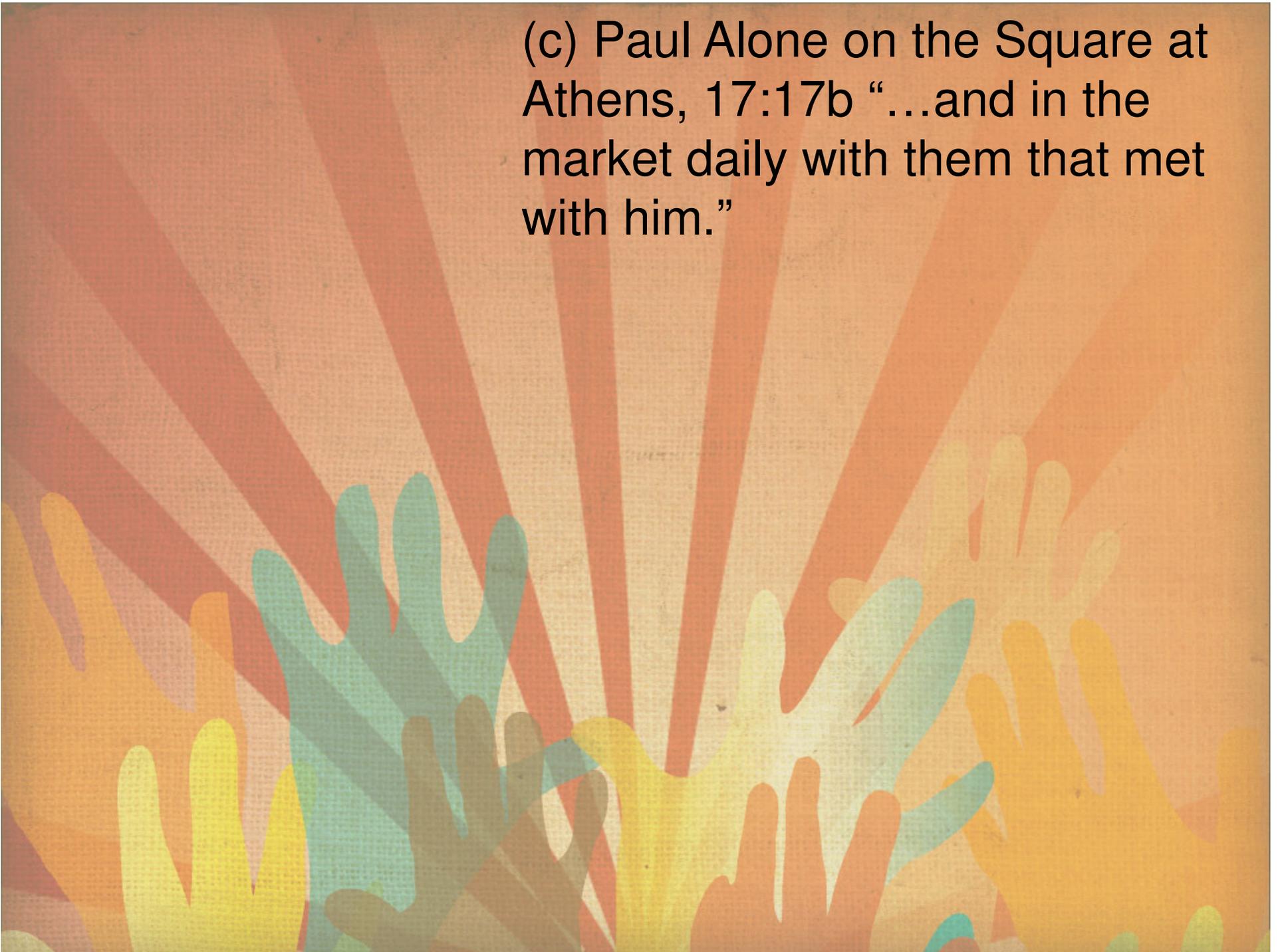
**Transliteration:** dialegomai

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

*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!

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

(c) Paul Alone on the Square at Athens, 17:17b "...and in the market daily with them that met with him."

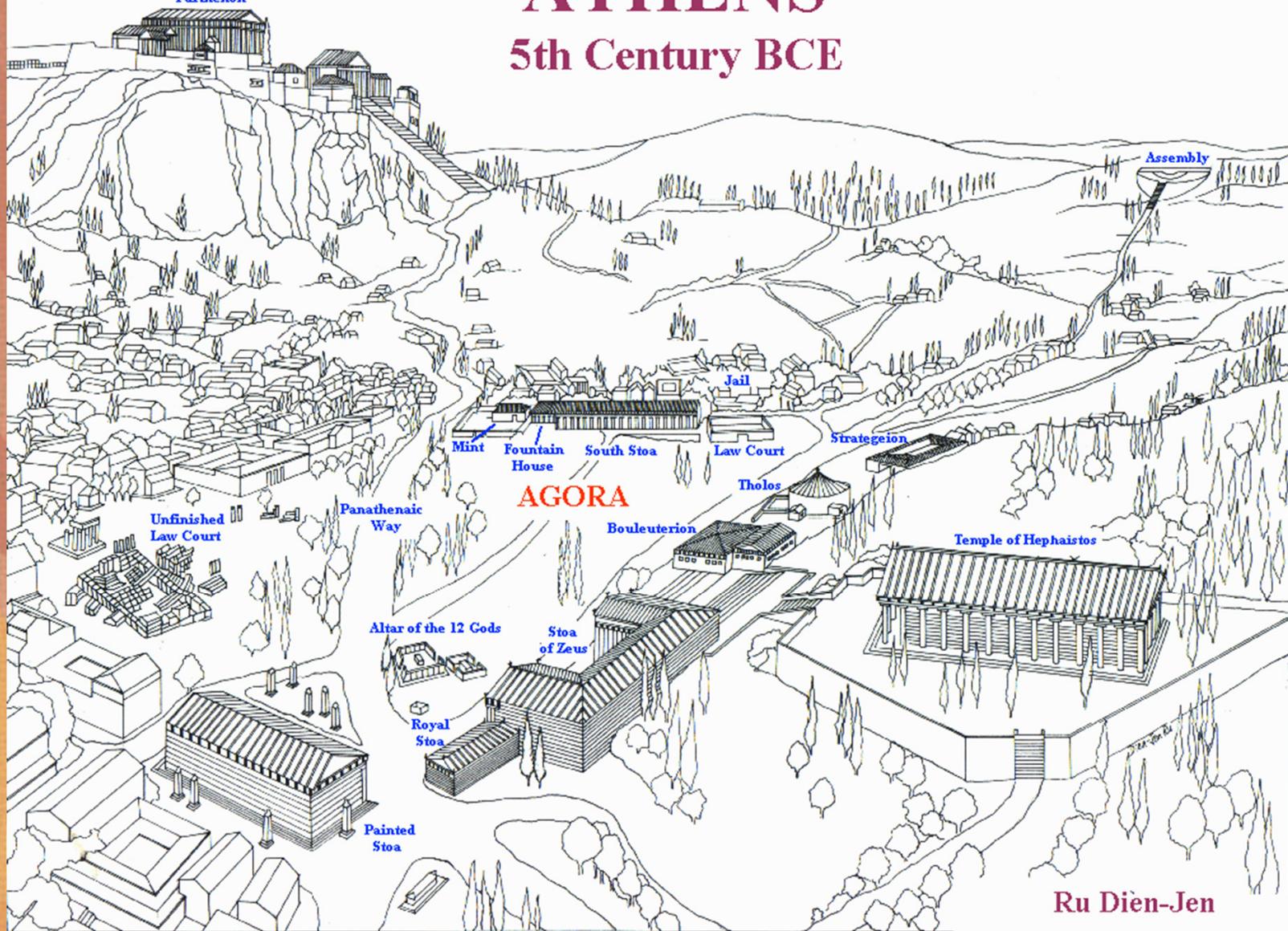


## ACROPOLIS

Parthenon

# ATHENS

## 5th Century BCE



(d) Paul Alone on the Summit of  
Athens, 17:18-20

i. The Great Intellectual  
Philosophies of Athens, 17:18-20

- Their Intellectual Chains, 17:18
  - Their Beliefs, 17:18a “Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say...”

"A motto, written by Diogenes, an Epicurean, in about A.D. 200, sums up this belief system: 'Nothing to fear in God; Nothing to feel in death; Good [pleasure] can be attained; Evil [pain] can be endured.'"

Witherington, Ben, III. *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids and Carlisle, U.K.: Wm. B. Eerdmans Publishing Co. and Paternoster Press, 1998. (p. 514)

"The two enemies it [the gospel] has ever had to contend with are the two ruling principles of the Epicureans and Stoics—*Pleasure and Pride*."

Conybeare, William John, and John Saul Howson. *The Life and Epistles of St. Paul*. London: n.p., 1851; New ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964. (p. 286)

**Original Word:** σπερμολόγος

**Transliteration:** spermologos

**Definition:** a babbler, gossiper, one who picks up seeds and trifles as does a bird.

<https://biblehub.com/greek/4691.htm>

- Their Blindness, 17:18b "...other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

Ξένων δαιμονίων

**Original Word:** δαιμόνιον

**Transliteration:** daimonion

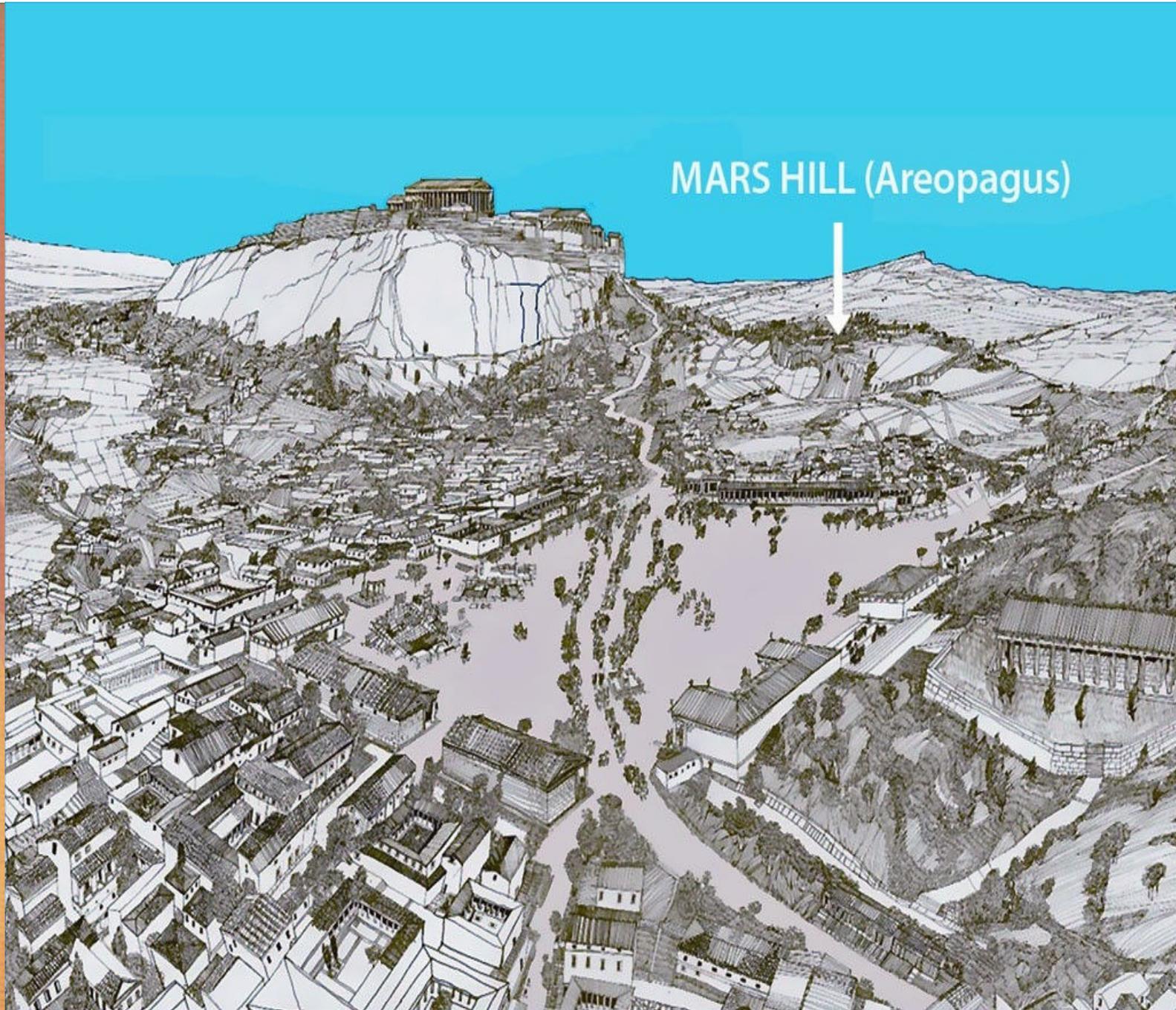
**Definition:** an evil-spirit, demon; a heathen deity.

Cognate: daimónion (a neuter, diminutive noun) – a demon, i.e. fallen angel. (daimónion) always refers to demons in the NT – the only exception being Ac 17:18 (which refers to heathen gods).

- Their Intellectual Challenge, 17:19-20

Acts 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.



MARS HILL (Areopagus)

e. The Great Intellectual Philandering of  
Athens, 17:21

Acts 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

"We Athenians stay at home doing nothing, always delaying and making decrees, and asking in the market if there be anything new."

Demosthenes (384-322 B.C.), quoted by Clarence E. N. Macartney, *Paul the Man*, p. 107.

## Conclusion

Col. 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.