

What Revival Looks Like  
How Revival Acts  
Acts 21:27-39

**FIRED UP**



Acts 21:27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all **the people**, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against **the people**, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and **the people** ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And **as they went about to kill him**, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of **the people**.

36 For the multitude of **the people** followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto **the people**.

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

B. The Second Missionary Journey: Expansion, 15:36-18:23a

C. The Third Missionary Journey: Exhortation, 18:23b-21:26

1. Asia Minor: Be Strong, 18:23b

2. Ephesus: Be Saved, 18:24-20:1a

3. Europe: Be Steadfast, 20:1b-6b

4. Troas: Be Sincere, 20:6c-16

5. Miletus: Be Sober, 20:17-38

6. Caesarea: Be Sure, 21:1-17

7. Jerusalem: Be Submissive, 21:18-26

a. The Meeting with the Jerusalem Elders, 21:18-19

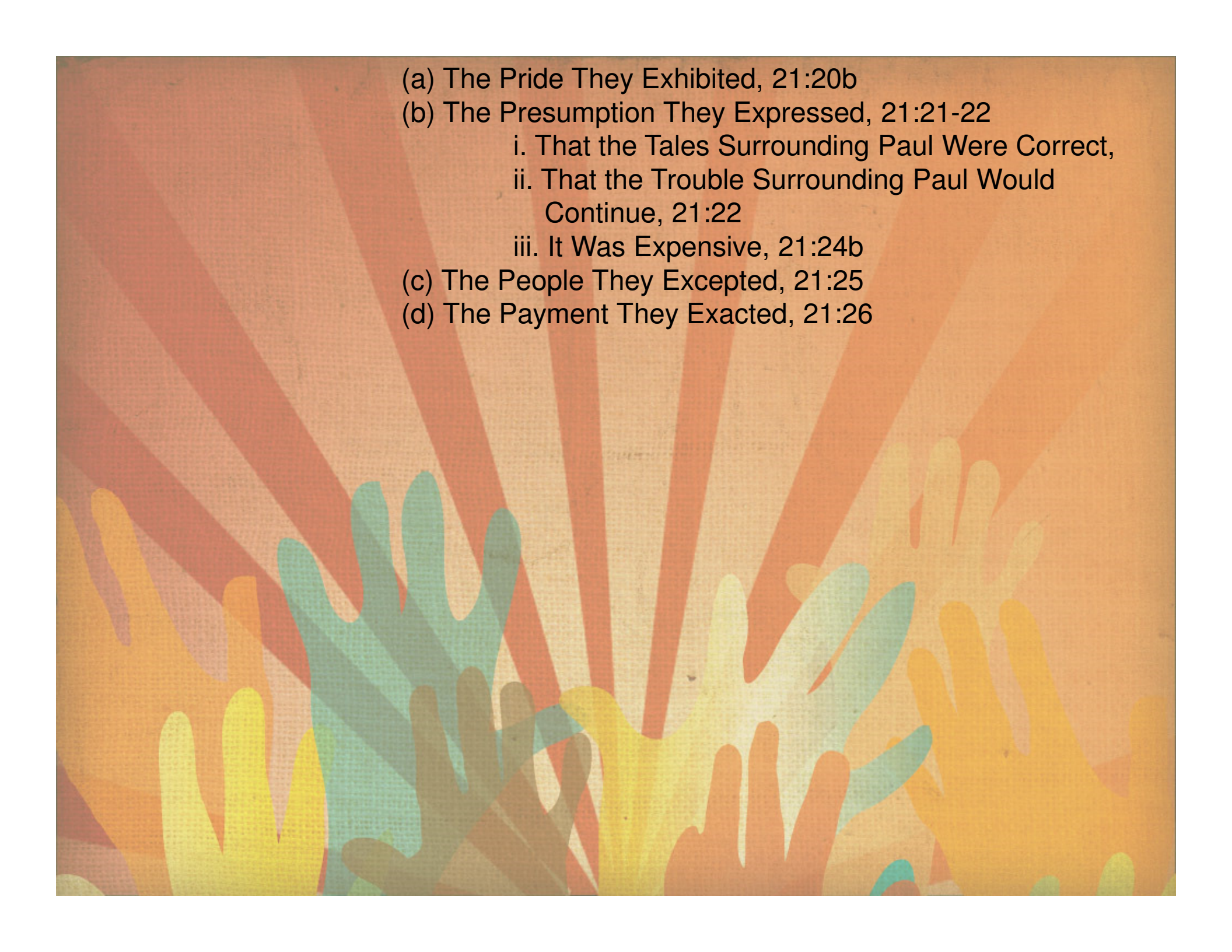
(1) The Presentation of the Gentile Saints, 21:18

(2) The Proclamation of the Gentile Story, 21:19

b. The Myopia of the Jerusalem Elders, 21:20-26

(1) Their Implied Disinterest in Paul's Remarkable Work,

(2) Their Improper Discussion of Paul's Religious Walk,  
21:20b-26

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- The background of the slide features a textured, light brown surface. Several thick, diagonal rays in shades of orange and red emanate from the top left towards the bottom right. In the lower half of the image, there are several stylized, overlapping handprints in various colors including yellow, orange, green, and brown, suggesting a group of people or a community.
- (a) The Pride They Exhibited, 21:20b
  - (b) The Presumption They Expressed, 21:21-22
    - i. That the Tales Surrounding Paul Were Correct,
    - ii. That the Trouble Surrounding Paul Would Continue, 21:22
    - iii. It Was Expensive, 21:24b
  - (c) The People They Excepted, 21:25
  - (d) The Payment They Exacted, 21:26

Paul was warned not to go to Jerusalem, and now, he is once again in the middle of a riot.

## VI. THE OPERATIVES: THE FOUNDATIONAL EMPHASIS – SAUL/PAUL THE PRISONER, 21:27-28:31

(Section 1 – Paul’s Treatment as a Prisoner, 21:27-23:37)

A. Rescued from the Temple, 21:27-39

1. How People Were Aroused, 21:27-31

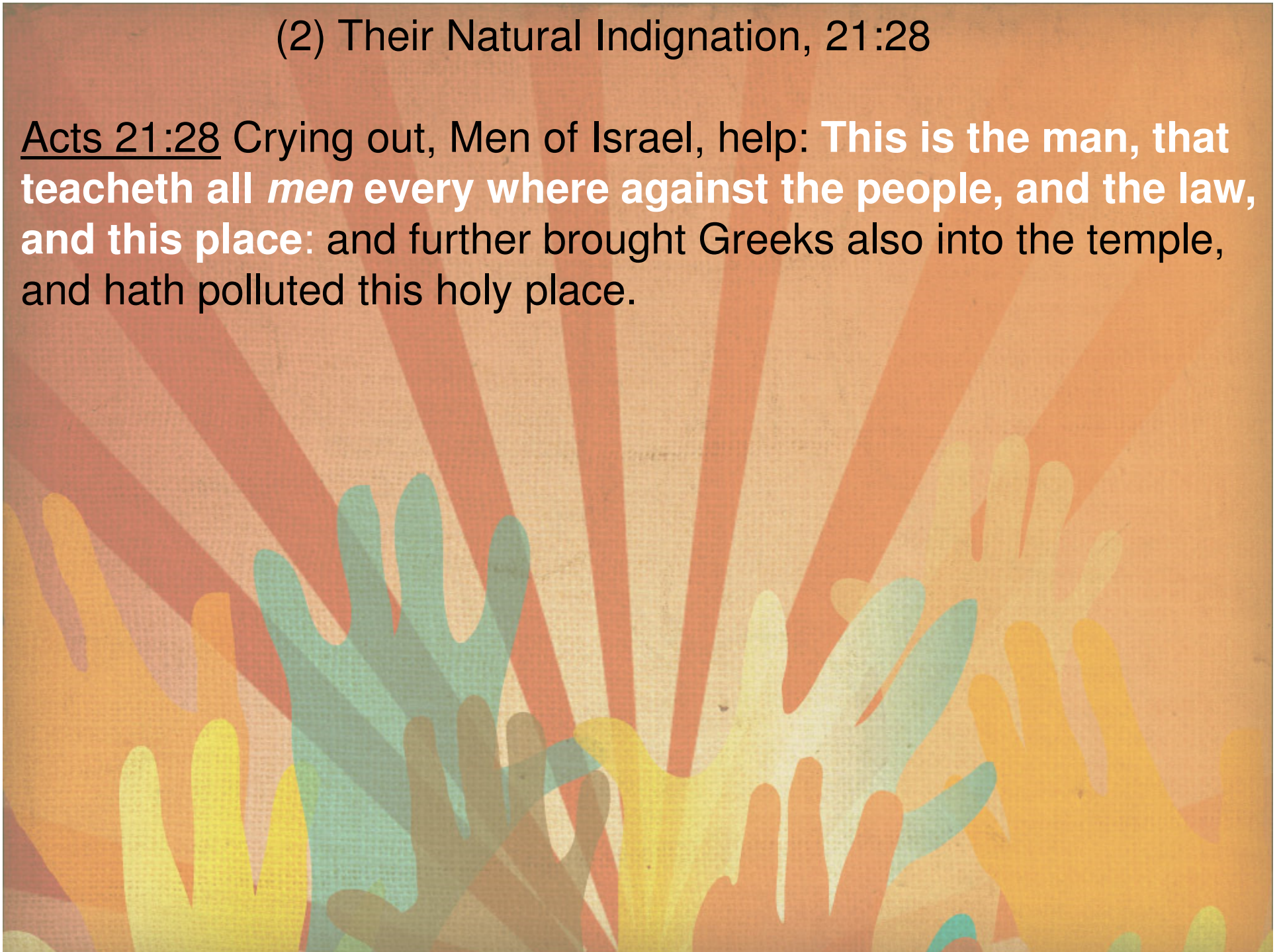
a. The Men Involved, 21:27-28

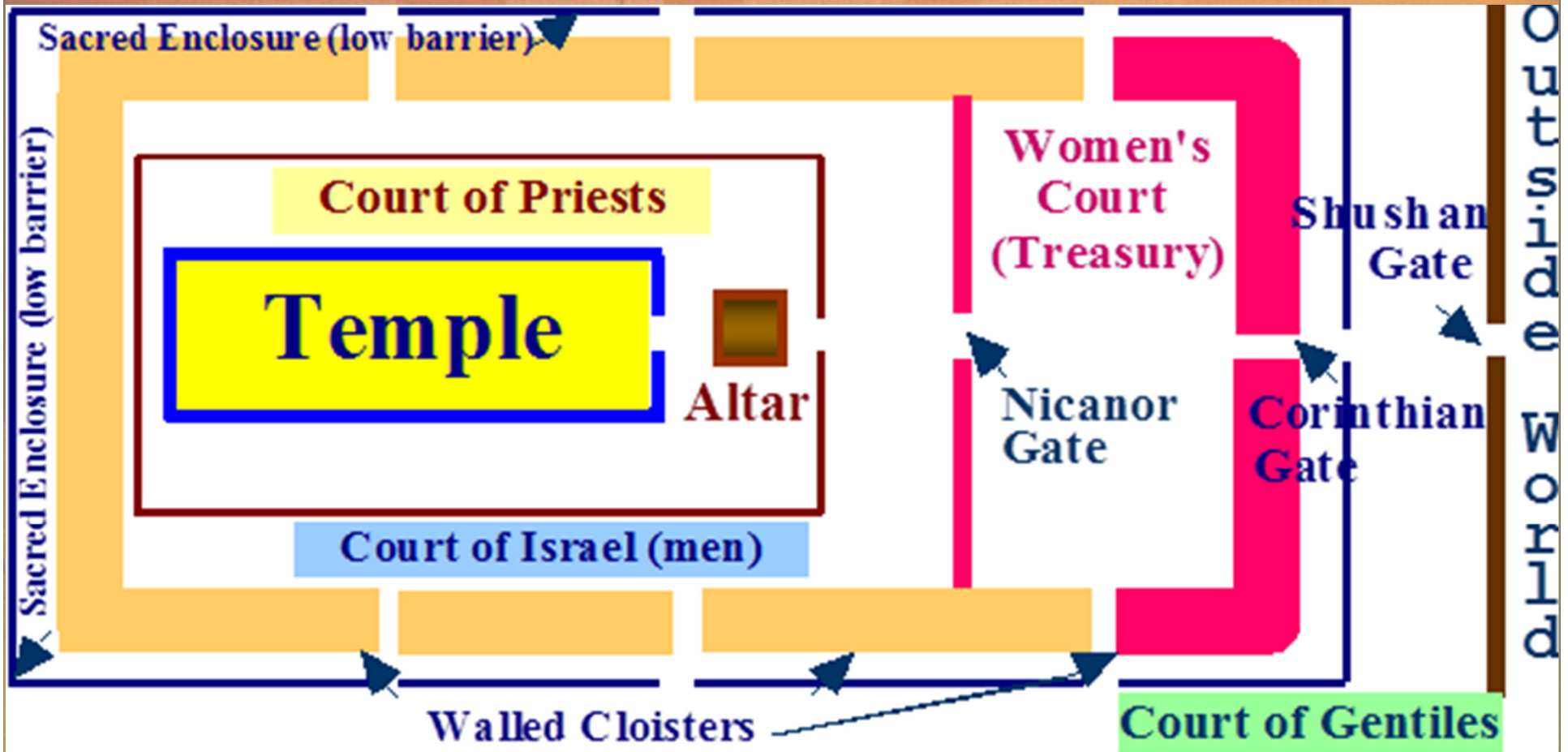
(1) Their National Identification, 21:27

Acts 21:27 And when the seven days were almost ended, **the Jews which were of Asia**, when they saw him in the temple, stirred up all the people, and laid hands on him,

## (2) Their Natural Indignation, 21:28

Acts 21:28 Crying out, Men of Israel, help: **This is the man, that teacheth all *men* every where against the people, and the law, and this place:** and further brought Greeks also into the temple, and hath polluted this holy place.



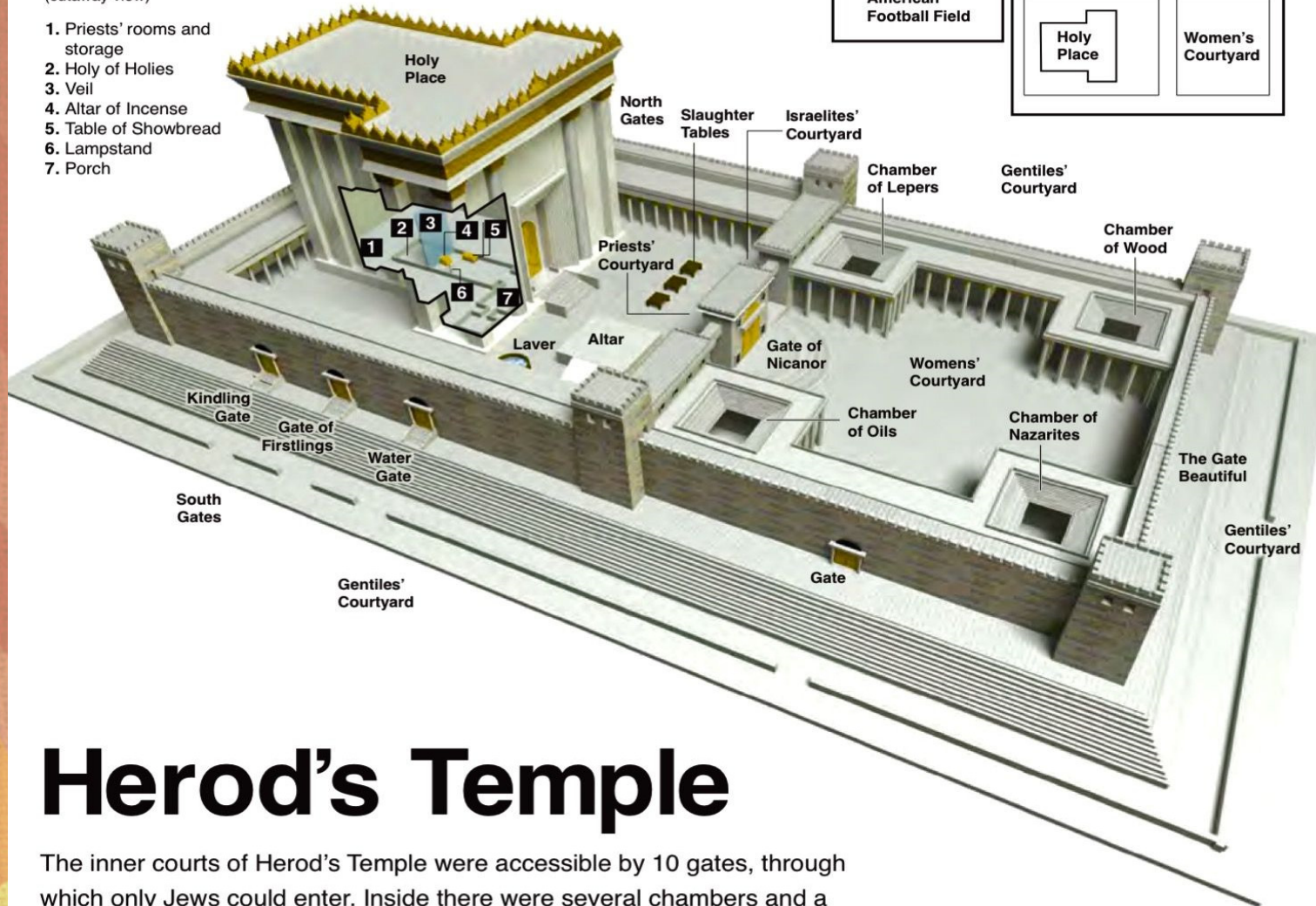




## INSIDE THE HOLY PLACE

(cutaway view)

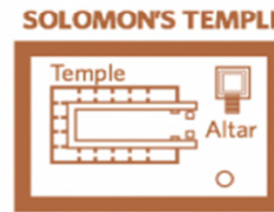
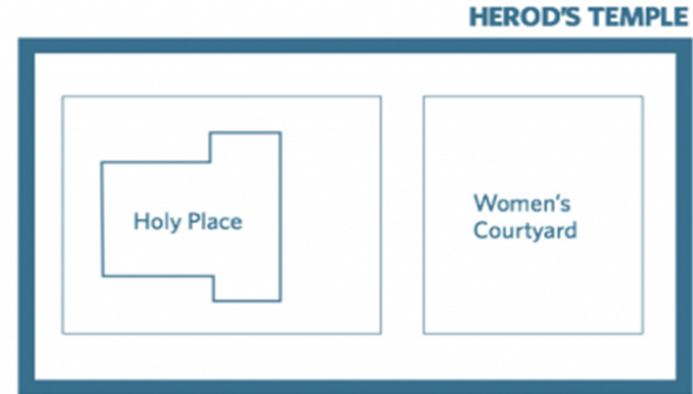
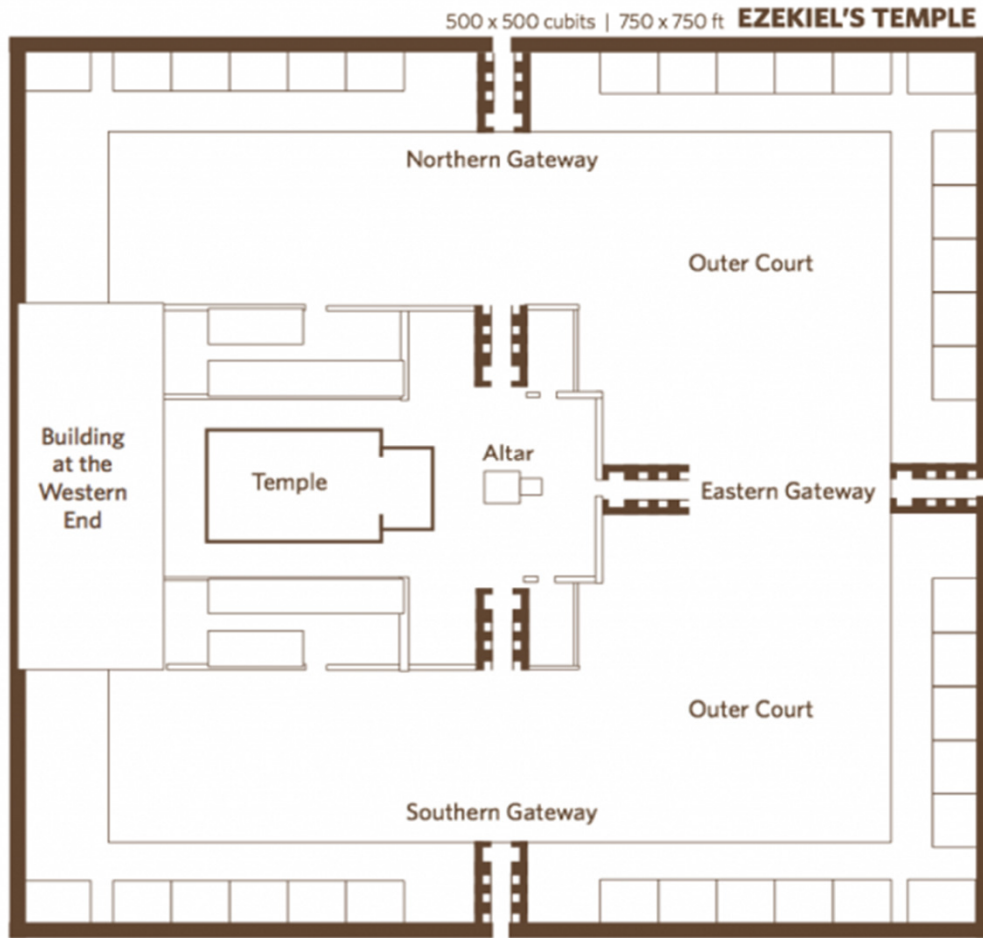
1. Priests' rooms and storage
2. Holy of Holies
3. Veil
4. Altar of Incense
5. Table of Showbread
6. Lampstand
7. Porch



# Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Inside there were several chambers and a courtyard where sacrifices were made. At one end was the holy place—a two-room sanctuary used by Jewish priests. The expansive building project of Herod's Second Temple and Temple Mount was completed in approximately AD 62–64, only to be destroyed by the Romans in AD 70.

# Temple Size Comparisons



**Temple Size Comparisons**  
LBSI

*Logos Bible Software Infographics »*

## b. The Mistake Involved, 21:29

Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom **they supposed that Paul had brought into the temple.**)

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and **Trophimus.**

2 Tim. 4:20 Erastus abode at Corinth: but **Trophimus** have I left at Miletum sick.

## c. The Mob Involved, 21:30-31

### (1) Its Passion, 21:30

Acts 21:30 And **all the city was moved**, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

## (2) Its Purpose, 21:31

Acts 21:31 And **as they went about to kill him**, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

## 2. How Paul Was Arrested, 21:32-39

### a. His Peril, 21:32-33

#### (1) Beaten by the Rabble-rousers, 21:32

Acts 21:32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

## (2) Bound by the Romans, 21:33

Acts 21:33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

### b. His People, 21:34-36

#### (1) Their Frenzied Disorder, 21:34

Acts 21:34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

#### (2) Their Fanatical Desire, 21:35

Acts 21:35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of **the people**.

### (3) Their Furious Demand, 21:36

Acts 21:36 For the multitude of **the people** followed after, crying,  
**Away with him.**

#### c. His Plea, 21:37-39

##### (1) How He Astonished the Captain,

Acts 21:37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

**Original Word:** γινώσκω

**Transliteration:** ginóskó

**Definition:** to come to know, recognize, perceive

**Usage:** I am taking in knowledge, come to know, learn; aor: I ascertained, realized.

*ginóskō* – properly, *to know*, especially through *personal experience (first-hand acquaintance)*.

<https://biblehub.com/greek/1097.htm>

## (2) How He Assured the Captain, 21:38-39

Acts 21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, **I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city:** and, I beseech thee, suffer me to speak unto **the people.**



## Conclusion

Col. 4:4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom **toward them that are without**, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, **that ye may know how ye ought to answer every man.**

1 Pet. 3:15 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: