

## Acts Chapter 22

### 1. "Brethren and fathers, hear my defense before you now."

#### A. Brethren and fathers,

##### 1. brethren- Gr. **adelphos**

a. Paul was a fellow Jew.

##### 2. fathers- Gr. **paters**

a. This is a term of deep respect.

b. Stephen opened up his defense in the same way. Paul had heard this, having been present. It did not do him much good, and neither will it for Paul.

#### B. hear my defense before you now

##### 1. hear- Gr. **akouo**

a. According to Jesus, their ears had grown dull of hearing.

[Matt. 13:15](#)

##### 2. defense- Gr. **apologia**

a. We get our English word "apology" from this word.

b. *This apology of mine; in this sense the word apology was anciently understood: hence the Apologies of the primitive fathers, i.e. their defenses of the Christian religion. And this is as proper literal meaning; but it is now used only as implying an excuse for improper conduct. That this is an abuse of the term requires no proof. - Clarke Commentary*

c. We need to be prepared to give a reasoned defense of what we believe. [1 Pet. 3:15](#)

### 2. And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said:

#### A. And when they heard that he spoke to them in the Hebrew language,

##### 1. heard- Gr. **akouo**

##### 2. spoke- Gr. **prosphoneo**- *to speak to, address*

##### 3. Hebrew- Gr. **hebrais**

a. *It being their mother tongue, and which they best understood; and which the captain and the Roman soldiers might not so well understand; and chiefly because the Hellenistic language was not so agreeable to them, nor the Hellenistic Jews, who spoke the Greek language, and used*

*the Greek version of the Bible; and such an one they took Paul to be, besides his being a Christian; wherefore when they heard him speak in the Hebrew tongue, it conciliated their minds more to him, at least engaged their attention the more to what he was about to say: -Gill Commentary*

4. **language-** Gr. **glossa-** *tongue*

**B. they kept all the more silent,**

1. **kept-** Gr. **parecho-** *to show, afford, offer*

a. They were willing to give their silence for the moment to hear what Paul would say.

2. **silent-** Gr. **hesuchia**

**C. Then he said**

1. **said-** Gr. **phemi**

3. **"I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today.**

**A. I am indeed a Jew,**

1. **Jew**

**B. born in Tarsus of Cilicia,**

1. **born-** Gr. **gennao**

2. **Tarsus-** means *winged or feathered*

3. **Cilicia-** means *land of Celix*

**C. but brought up in this city at the feet of Gamaliel,**

1. **brought up-** Gr. **anatrepho-** *to nurse, as an infant, to bring up, educate*

2. **city-** Gr. **polis**

3. **feet-** Gr. **pous**

a. *The rabbis usually sat on a raised seat with the pupils in a circle around either on lower seats or on the ground. Paul was thus nourished in Pharisaic Judaism as interpreted by Gamaliel, one of the lights of Judaism.*

*-Robertson's Word Pictures*

4. **Gamaliel-** means *recompense or benefit of God*

a. *This Gamaliel (גמליאל, benefit of God. See [Num 1:10](#), [Act 2:10](#)) is generally acknowledged to be identical with the celebrated Gamaliel the elder, who lived at the time, and*

*was the grandson of Hillel, the famous founder of one of the rabbinical schools. His name frequently occurs in the Mishna as an utterer of sayings subsequently quoted as authorities. Although liberal in his views and a student of Greek literature, he was held in high estimation as a most learned and devout Pharisee. Gamaliel among the Jews had received the name of the "Beauty of the Law".*

-Popular NT Commentary

**D. taught according to the strictness of our father's law,**

**1. taught-** Gr. **paideuo-** *to train a child*

a. As in Paul's day, there are still many young spiritual children sitting at the feet of legalist teachers, being shaped by them. This is sad. Young ones should be brought up on a good diet of grace and faith.

**2. strictness-** Gr. **akribia-** *accuracy, exactness; preciseness, or rigor, severe discipline*

a. Paul had the law etched into his heart. He would need to have Jesus remove that and replace it with Himself.

**3. father's**

**4. law**

a. Notice Paul called it our father's law. It had become a religion of man, and not of God. So much was added to what God gave that it became the religion of the Jews.

**E. and was zealous towards God as you all are today**

**1. zealous-** Gr. **zelotes-** *a zealot*

a. It is good to have zeal if it is coupled with the revelation knowledge of Jesus. [Rom. 10:2-3](#)

**2. today-** Gr. **semeron**

a. Paul was speaking to men who were entrenched in this manmade religion that he had come out of.

**4. I persecuted this Way to the death, binding and delivering into prisons both men and women,**

**A. I persecuted this Way to the death,**

**1. persecuted-** Gr. **dioko**

- a. He was a persecutor but now he is the persecuted. Those who cheer you now will jeer you later if you start to disagree with them!
- b. Paul was a persecutor and injurious in his previous life. [1Ti 1:13-15](#) Paul was God's example and poster boy that He can totally transform anyone. [1 Tim. 1:16](#)

**2. Way- Gr. hodos**

- a. Faith in Jesus Christ was called the Way. [Acts 9:2](#), [Act 19:9](#); [Act 22:4](#); [Act 24:22](#) No doubt this comes from Jesus own words- I am the **THE WAY**, the truth, and the Life, no man comes to the Father except by Me. [John 14:6](#)
- b. Many old saints have been in the way for years! Get out of the way! Just a joke folks!

**3. death- Gr. thanatos**

- a. *Intending to put them to death. He did not probably put any to death himself, but he committed them to prison; he sought their lives; he was the agent employed in arresting them; and when they were put to death, he tells us that he gave his voice against them [Act 26:10](#); that is, he joined in, and approved of their condemnation.* -Barnes Commentary

**B. binding and delivering into prisons both men and women**

**1. binding- Gr. desmeuo**

- a. Paul was speaking right then bound in chains.

**2. delivering- Gr. paradidomi**

**3. prisons- Gr. phulake**

- a. This has happened to Paul a number of times.

**4. men- Gr. aner**

**5. women- Gr. gune**

- a. Paul had no pity even upon women.

**5. as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.**

**A. as also the high priest bears me witness,**

**1. high priest- Gr. archiereus**

- a. *The 'high priest' in question was not the person holding that office at the present juncture, but the one who happened, at*

*the time of the Damascus Mission, A.D. 37, to be in possession of that high office. The high priest who with the Sanhedrin gave Paul his credentials as inquisitor for Damascus and Syria, was probably Jonathan the successor and brother of Caiaphas. The reigning high priest at this period, A.D. 58, was Ananias. We have before noticed that in these last days of the Jewish power, the high-priestly office and dignity were not permanent, but were constantly transferred from one holder to another, the Roman authority claiming and exercising this right of raising and deposing the Jewish high priest. Claudius Cæsar, the emperor, had conceded the privilege of naming the high priest to Agrippa II. This prince had nominated Ananias.*

-Popular NT Commentary

2. **bears witness-** Gr. **martureo**

**B. and all the council of the elders,**

1. **council of elders-** Gr. **presbuterion**

a. This was the Jewish Sanhedrin in Jerusalem.

**C. from whom I also received letters to the brethren,**

1. **received-** Gr. **dechomai**

2. **letters-** Gr. **epistole**

3. **brethren-** Gr. **adelphos**

a. Jewish officials in Damascus.

**D. and went to Damascus to bring in chains even those who were there to Jerusalem to be punished**

1. **went-** Gr. **poreuomai**

2. **Damascus**

a. The persecution Saul, now Paul, led was far reaching. He could have had thousands imprisoned, flogged, and put to death during this time. Damascus is 135 miles from Jerusalem.

3. **bring-** Gr. **ago**

4. **chains-** Gr. **deo**

5. **Jerusalem**

6. **punished-** Gr. **timoreo**

a. Besides imprisonment this would include scourging and sometimes execution.

6. "Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me.

A. Now it happened,

1. **happened**- Gr. **ginomai**- *to come into being or to pass*

a. Paul regularly used his personal testimony in sharing his faith. I think this is a key for us today. Many are paralyzed when it comes to sharing their faith because they do not know what to say and afraid that people might disagree with them. This fear is removed by sharing your testimony. You know your own testimony and can share it easily. Also, no one can dispute what happened to you. It is your personal testimony. Start using your testimony and share how you received Jesus. Watch what God does!

B. as I journeyed and came near Damascus at about noon,

1. **journeyed**- Gr. **poreuomai**

2. **came near**- Gr. **eggizo**

3. **Damascus**- means *sack of blood*

a. Saul was going there to shed blood, but got an encounter with the blood of Jesus!

4. **noon**- Gr. **mesembria**- *middle of the day*

a. The sun was fully up, but the light that Paul experienced was supernatural and could not be explained like the full shining of the sun.

C. suddenly a great light from heaven shone around me

1. **great light**- Gr. **hikanos phos**

2. **heaven**- Gr. **ouranos**

3. **shone**- Gr. **periastrapto**- *to flash all around, that is, envelop in light*

a. This was a sudden great flash of light, not the steady shining of sunlight.

b. I am sure that these men listening to Paul were spell bound at this point. Everyone likes a good story!

7. And I fell to the ground and heard a voice saying to me, '**Saul, Saul, why are you persecuting Me?**'

A. And I fell to the ground and heard a voice saying to me,

1. **fell**- Gr. **pipto**

2. **ground**- Gr. **edaphos**- *bottom, base, ground*

3. **heard**- Gr. **akouo**

4. **voice**- Gr. **phone**

5. **saying**- Gr. **lego**

B. **Saul, Saul**- means *desired or asked for*

1. The Lord often would repeat someone's name twice. [Gen 22:11](#); [Gen 46:2](#), [Exo 3:4](#), [Luk 10:41](#); [Luk 22:31](#) This was to remove all doubt that the Lord had called them. If they heard it once they might just have thought to have heard it, but hearing it twice removed all doubt.

C. **why are you persecuting me**

1. **persecuting**- Gr. **dioko**

2. **Me**

a. Notice the Lord did not ask, "Why are you persecuting my church or Christians?" No, He asked, "Why are you persecuting **ME**?" Believers are vitally joined to the Lord. Jesus is the head of the church, which is His body. To persecute Christians is to persecute Jesus!

b. Jesus is moved with the feeling of our infirmity. He takes persecution upon us for His name sake personally. [Isa 63:9](#), [Zec 2:8](#), [Matt. 25:40](#), [1Co 8:12](#)

c. Jesus stood up at the right hand of God to honor the first martyr of the church, which was Stephen. Before that He was seated.

8. **So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'**

A. **So I answered,**

1. **answered**- Gr. **apokrinomai**

B. **Who are You, Lord**

1. **Lord**- Gr. **kurios**

a. This is a title of respect, not necessarily an admission of this person speaking to him as being the one true God.

b. This is the most important question that a man can ask.

**Who are you Lord?** We must all come to this answer-  
the Lord is Jesus Christ!

C. **And He said to me,**

1. **said-** Gr. **epo**

**D. I am Jesus of Nazareth,**

1. **Jesus-** Gr. **Iesous**

- a. I am sure when Paul asked this question he was hoping with all that was within him that the answer would not be Jesus!
- b. There were many named Jesus at this time. Jesus is a form of the name Joshua, which was quite popular. This specifies which Jesus is speaking- Jesus of Nazareth.

2. **Nazareth-** Gr. **Nazoraios**

- a. This was a despised name. [John 1:46](#)

**E. whom you are persecuting**

1. **persecuting-** Gr. **dioko**

- a. Again, notice that Jesus said he was persecuting Him not Christians. We are one with the Lord.

**9. "And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me.**

**A. And those who were with me indeed saw the light and were afraid,**

1. **saw-** Gr. **theaomai**
2. **light-** Gr. **phos**
3. **afraid-** Gr. **emphobos- in fear**

**B. but they did not hear the voice of Him who spoke to me**

1. **hear-** Gr. **akouo**
2. **voice-** Gr. **phone**

- a. *Much has been said as to the seeming discrepancy between the statement here that Paul's companions 'heard not the voice of Him that spoke to me,' and the words in the narrative, chap. [Act 9:7](#), 'hearing a voice.' Dr. J. A. Alexander well explains this apparent difference: 'There is a distinction between hearing a voice speak and hearing what it says, as nothing is more common in our public bodies than the complaint that the speaker is not heard, i.e. that his words are not distinguished, though his voice may be audible and even loud. It might be said with equal truth, that Paul's companions heard the voice, i.e. knew that it was speaking, and that they did not hear it, i.e. did not know what it said. See St. John's Gospel, [Joh 12:29](#), where a similar confusion*



*seems to have occurred in the listeners' minds. Here as there, the Divine Voice to the ordinary bystander was a voice, but not one uttering articulate words.* -Popular NT Commentary

- b. A similar thing happened to Daniel when the Lord appeared to him. Those around him did not see the vision that Daniel saw but they heard and sensed what was happening and ran in fear. [Dan. 10:6-7](#)

3. **spoke**- Gr. **laleo**

10. **So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and there you will be told all things which are appointed for you to do.'**

A. **So I said,**

- 1. **said**- Gr. **epo**

B. **What shall I do, Lord**

- 1. **do**- Gr. **poieo**
- 2. **Lord**- Gr. **kurios**

- a. The first question was, "**Who are you Lord?**"

The second question was, "**What shall I do?**"

These two questions are the most important questions that we can ask. First, we need to know the Lord, and then find out what He has created and called for us to do with our life.

C. **And the Lord said to me,**

- 1. **said**- Gr. **epo**

D. **Arise and go into Damascus,**

- 1. **Arise**- Gr. **anistemi**
- 2. **go**- Gr. **poreuomai**- *travel*

- a. The Lord raises us up and then tells us to go!

E. **and there you will be told all things which are appointed for you to do**

- 1. **told**- Gr. **laleo**
- 2. **appointed**- Gr. **tasso**- *to arrange*

- a. God has arranged things for us to do. He has created us for works for which He has ordained us to walk in. [Eph. 2:10](#)

- b. What God has called us to do, He has provided grace and an anointing to fulfill them.

- c. Paul had a grace and anointing to minister to the Gentiles, not the Jews. [Gal 2:9](#)

3. **do-** Gr. **poieo**

11. **And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.**

A. **And since I could not see for the glory of that light,**

1. **see-** Gr. **emblepo-** *to see clearly*

a. Saul's natural vision was cut off, but his spiritual eyes were opened. If I had to choose between the two, I would pick having my spiritual eyes opened!

b. This was temporary. God is not in the business of making people blind.

2. **glory-** Gr. **doxa**

3. **light-** Gr. **phos**

B. **being led by the hand of those who were with me,**

1. **led by the hand-** Gr. **cheiragogeo**

a. At this point Saul is being led by the hand. In the coming days, as he matured, he learned to be led by the Spirit. A new born Christian must be led by the hand by others, but as they mature they learn to be led by the Spirit within them.

C. **I came into Damascus**

1. **came-** Gr. **erchomai**

12. **"Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt *there*,**

A. **Then a certain Ananias,**

1. **Ananias-** means *whom the Lord has graciously given*

a. God graciously gave Ananias to Paul when no Christian would want to have anything to do with him. Thank God for those people who will minister to those who no one else will. Will you be someone that the Lord can graciously give a problem person like Saul of Tarsus to?

B. **a devout man according to the law,**

1. **devout-** Gr. **eusebes**

2. **man-** Gr. **aner**

C. **having a good testimony with all the Jews who dwelt there**

1. **good-** Gr. **kalos**

2. **testimony-** Gr. **martureo**

3. **Jews-** Gr. **loudais**

- a. *The Apostle neglects nothing in his address which can conciliate his audience, and so he tells them that the messenger whom God sent to him was "well reported of by all the Jews that dwelt in Damascus." The hostility towards Christians, which was so strong in Jerusalem, had not at the time of St Paul's conversion manifested itself so greatly in Damascus, since Ananias "a disciple" was still in good repute with the Jews there. -Cambridge Commentary*

4. **dwelt-** Gr. **katoikeo**

13. **came to me; and he stood and said to me, 'Brother Saul, receive your sight.'**  
**And at that same hour I looked up at him.**

A. **came to me,**

1. **came-** Gr. **erchomai**

- a. Ananias came to Paul. Grace comes to us.

B. **and he stood and said to me,**

1. **stood-** Gr. **ephistemi**

2. **said-** Gr. **epo**

C. **Brother Saul,**

1. **Brother-** Gr. **adelphos**

- a. Ananias called him brother knowing he was being converted.

2. **Saul-** means *desired*

- a. Saul was later called Paul when he took over the leadership between him and Barnabas. When Barnabas was in the leadership position, he was called Saul. Paul means *little*. He was ready for leadership when he became little in his own eyes. The same goes for us today.

D. **receive your sight**

1. **receive your sight-** Gr. **anablepo-** *to look up, recover sight*

- a. Our sight is recovered when we look up.  
b. In Acts 9, Paul added that Ananias also said, "**and to be filled with the Holy Spirit**". [Act 9:17](#) I do not think these religious Jews would have been ready for that concept.

E. **And at the same hour I looked up at him**

1. **same hour-** Gr. **autos hora**

- a. Some healings recorded in the Bible were not instantaneous.

Here we see that Paul's sight was recovered in the same hour after Ananias prayed for him.

b. Some healings in our life will be instantaneous, and others will be progressive. Keep God off of your time clock!

2. **looked up**- Gr. **anablepo**

14. **Then he said, 'The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth.**

A. **Then he said,**

1. **said**- Gr. **epo**

B. **The God of our fathers has chosen you that you should know His will,**

1. **fathers**- Gr. **pater**

a. The use of this term would connect him to this Jewish audience. You need to know who you are talking to. Paul will quickly forget this however and mention being sent to the Gentiles, which shut down his talk fast.

2. **chosen**- Gr. **procheirizomai**- *hand chosen beforehand*

a. We need to know that we have been hand-chosen by God to know His will. Those who accept Jesus are hand-chosen to know God's will. Jesus is God's will!

3. **know**- Gr. **ginosko**- *to come to know by progressive experience*

a. Knowing God's will is progressive. We can come to know God's good, acceptable, and perfect will of God. [Rom. 12:2](#)

4. **will**- Gr. **thelema**

a. First and foremost it is God's will that we believe on His Son Jesus Christ and be saved. That is the doorway to knowing all other things that pertain to God's will.

b. It takes wisdom to know and to walk in God's will.

[Eph. 5:17](#), [Col. 1:9](#)

C. **and see the Just One,**

1. **see**- Gr. **eido**

2. **Just One**- Gr. **dikaios**

a. There is only one Just and Righteous One - Jesus Christ. We are made righteous in Him.

b. His perfect, righteous life, qualified Jesus to represent us as Savior and the Lamb of God that takes away our sin.

c. Jesus was the Just One, suffering and dying for the unjust ones. [1 Pet. 3:18](#)

**D. and hear the voice of His mouth**

1. **hear-** Gr. **akouo**

2. **voice-** Gr. **phone**

a. This is the voice of the Holy Spirit found in God's Word.

b. Knowing God's will, seeing Jesus, and hearing His voice, all come through His Word. If you do not spend time in God's Word you will not know His will, you will not see Him nor hear Him.

3. **mouth-** Gr. **stoma**

**15. For you will be His witness to all men of what you have seen and heard.**

**A. witness-** Gr. **martus**

1. We get our English word "martyr" from this word. Paul was a witness, in his life and in his death. He died as a martyr, for the faith, in Rome.

**B. men-** Gr. **anthrophos**

1. This implies that Paul was sent to all mankind, but primarily he was sent first to the Gentiles, then Kings, and lastly to the Jews. Paul would always reverse this order. [Acts 9:15](#)

**C. seen-** Gr. **horao**

1. A witness is someone who has seen or heard something. This is why our personal testimony is so powerful!

**D. heard-** Gr. **akouo**

1. Peter talked about being a witness of what He had seen and heard on the holy mount. [2 Pet. 1:16-18](#)

2. The early disciples could not help but speak of those things that they both saw and heard. [Act 4:20](#)

**16. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'**

**A. And now why are you waiting?**

1. **waiting-** Gr. **mello-** *to delay, linger*

a. This is a crucial question every sinner must answer. Why are you waiting to get saved? Now is the day of salvation! Tomorrow is not promised to you.

## B. Arise and be baptized,

### 1. Arise- Gr. **anistemi**

a. Arise notates an action. Water baptism is the first act of discipleship in following Jesus.

### 2. baptized- Gr. **baptizo**

## C. and wash away your sins,

### 1. wash away- Gr. **apolouo**

a. This verse has been used to teach baptismal regeneration, or that baptism is necessary for salvation. Water does not wash away sins. The blood of Jesus washes away sins.

[Rev. 1:5](#)

b. Water baptism is just an outward symbolization of inward salvation of death, burial, and raising with Christ.

### 2. sins- Gr. **harmartia**

a. The washing of sins is not done through the washing of water, but by calling upon the name of the Lord Jesus, in faith. [Rom. 10:9-10](#)

b. This verse was used by a preacher before he was going to baptize a notorious sinner. Before going under the water, the sinner said, "Woe to the fish in this river when my sins get washed away!"

## D. calling on the name of the Lord

### 1. calling- Gr. **epikaleomai**- aor. tense- *having called*

a. *Rather, "having called," that is, **after** having done so; referring to the confession of Christ which preceded baptism, as [Act 8:37](#). JFB Commentary*

b. This is calling upon the Lord in faith for salvation.

[Rom. 10:13](#)

### 2. name- Gr. **onoma**

### 3. Lord- Gr. **kurios**

a. Here we see that Paul's salvation experience happened at the same time as when He was baptized. He called upon the Lord in faith and then was baptized.

b. In our modern church we have de-emphasized water baptism. This should not be. We need more baptism services nowadays.

17. **"Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance**

A. **Now it happened,**

1. **happened-** Gr. **ginomai**

B. **when I returned to Jerusalem and was praying in the temple,**

1. **returned-** Gr. **hupostrepho-** *to turn back*

2. **Jerusalem**

a. This is after Paul returned from Damascus after he was saved. God told him to leave Jerusalem because his testimony would not be received there. However, here he is again trying to give his testimony! God was not wrong nor changed his mind! It was not be received back then and it will definitely not be received now!

3. **praying-** Gr. **proseuchomai**

4. **temple-** Gr. **hieron**

C. **that I was in a trance**

1. **trance-** Gr. **ekstasis-** *displacement of the mind*

a. This is what happened to Peter on the rooftop while waiting for lunch. [Acts 10:10](#) I have had a few trances while waiting for lunch.

b. A trance is when your senses are suspended and you do not know where you are.

18. **and saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.'**

A. **and saw Him saying to me,**

1. **saw-** Gr. **eido**

a. Paul saw Jesus in this vision.

2. **saying-** Gr. **ego**

B. **Make haste and get out of Jerusalem quickly,**

1. **make haste-** Gr. **speudo**

a. The Lord did not merely say leave Jerusalem, but leave it in a hurry!

2. **get out-** Gr. **ek**

3. **Jerusalem**

a. What is Paul doing back in Jerusalem?

C. **for they will not receive your testimony concerning Me**

1. **receive-** Gr. **paradechomai-** *to receive or embrace with favor, approve, love*
  - a. The Jews in Jerusalem would not embrace or love Paul's testimony back then, and nothing has changed. They hated it still. Paul was out of the will God in Jerusalem.
2. **testimony-** Gr. **marturia**

**19. So I said, 'Lord, they know that in every synagogue I imprisoned and beat those who believe on You.**

**A. So I said,**

1. **said-** Gr. **epo**

**B. Lord-** Gr. **kurios**

**C. they know that in every synagogue I imprisoned and beat those who believe on you**

1. **know-** Gr. **eido**
2. **synagogue-** Gr. **sunagoge**
3. **imprisoned-** Gr. **phulakizo**
4. **beat-** Gr. **dero-** *to flay, to remove skin, scourge*
5. **believe-** Gr. **pisteuo**

- a. Paul was arguing with the Lord. He was basically saying that he was a big time hero in the eyes of the Jews, by his zeal, in persecuting Christians. He thought he would have been a huge asset to the Lord with sharing his testimony to the Jews on how he got saved. It was not God's will for Paul to be sent to the Jews, but to the Gentiles.
- b. A similar mistake is made today. When a star in Hollywood or in the sports world gets saved they think that they have really done God a favor in them getting saved and giving their testimony for the Lord. Usually, they have not been disciplined and fall into pride and sin and actually brings discredit the gospel.
- c. It is not who you were as a sinner that qualifies you for fruitful ministry, but who God has made you to be, and His call on your life and you walking in that.



20. **And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.'**

A. **And when the blood of Your martyr Stephen was shed,**

1. **blood-** Gr. **aima**

a. Stephen was killed, by stoning. Here we see that the stoning was a bloody affair.

2. **martyr-** Gr. **martus**

3. **Stephen-** means *crowned one*

4. **shed-** Gr. **ekcheo-** *to pour forth*

a. This was not just a little blood, it poured forth from his wounds.

B. **I also was standing by consenting to his death,**

1. **standing-** Gr. **ephistemi**

2. **consenting-** Gr. **suneudokeo-** *to be pleased together with, to approve together (with others)*

a. At the time Saul was pleased and approved of Stephen's stoning.

3. **death-** Gr. **anairesis**

C. **and guarding the clothes of those who were killing him**

1. **guarding-** Gr. **phulasso**

a. I do not know if Saul had tickets assigned to each article so that the right person had their garment returned to them.

2. **clothes-** Gr. **himition**

3. **killing-** Gr. **anaireo**

21. **Then He said to me, 'Depart, for I will send you far from here to the Gentiles.'**

A. **Then He said to me,**

1. **said-** Gr. **epo**

B. **Depart-** Gr. **poreuomai**

C. **for I will send you far from here to the Gentiles**

1. **send-** Gr. **exapostello-** *to send as an apostle*

a. Paul was being sent as an apostle to the Gentiles. [2 Tim. 1:11](#)

2. **far-** Gr. **makran**

3. **Gentiles-** Gr. **ethnos**

a. Send him to who? The Gentiles. God did not say to the Jews and then Gentiles. He said, Gentiles. Paul went far, but he

would go to the Jews and then to the Gentiles, when he was rejected by the Jews.

b. Paul was doing pretty good up until this point. Saying he was sent to the Gentiles was not the brightest thing to say to this group of religious zealous Jews, if he was trying to preach the gospel to them. He could have left out the gentiles part.

22. **fit-And they listened to him until this word, and *then* they raised their voices and said, "Away with such a *fellow* from the earth, for he is not fit to live!"**

**A. And they listened to him until this word,**

1. **listened-** Gr. **akouo**

2. **word-** Gr. **logos**

a. Until the word "Gentiles".

**B. and then they raised their voices and said,**

1. **raised-** Gr. **epairo**

2. **voices-** Gr. **phone**

3. **said-** Gr. **lego**

**C. Away with such a fellow from the earth,**

1. **away-** Gr. **airo**

2. **earth-** Gr. **ge**

a. They wanted Paul dead! They surely would have killed Paul that day, if the Romans had not rescued him from their hands.

b. God had warned Paul about this all the way to Jerusalem, but he did not listen.

**D. for he is not fit to live**

1. **fit-** Gr. **kathecho-** *becoming, fit*

2. **live-** Gr. **zao**

a. Talk about hardened hearts! They saw themselves so much better than the Gentiles, that they thought no one was fit to live, if they went to minister God's Word to the Gentiles. We have a bunch of Jonahs here. Jonah hated Gentiles and tried his best to run from his call to minister to them. He was even angry when God was merciful to them.

b. Jonah left such a bad taste in the fish's mouth that he spat him up!

c. These hard hearted men were filling up their sins to the full and judgment was coming. [1Th 2:14-16](#)

23. **Then, as they cried out and tore off *their* clothes and threw dust into the air,**

A. **Then,**

B. **as they cried out and tore off their clothes and threw dust into the air**

1. **cried out**- Gr. **kraugazo**- *to cry out, cry aloud, to shout*
2. **tore off**- Gr. **rhipteo**- *to toss up*
3. **clothes**- Gr. **himition**
4. **threw**- Gr. **ballo**
5. **dust**- Gr. **koniortos**- *dust which becomes airborne when disturbed*
6. **air**- Gr. **aer**

a. *Compare the action of Shimei, [2Sa 16:13](#), where the marginal rendering shews that the dust was thrown at David. Perhaps it may have been meant in the present case to be thrown at St Paul, who was above the crowd, at the top of the stairs. The attempt to reach him with what they threw was futile, but it shewed what they would fain have done. Cambridge Bible Commentary*

b. This is a classic case of a real connotation fit!

24. **the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him.**

A. **the commander ordered him to be brought into the barracks,**

1. **commander**- Gr. **chiliarchos**
2. **ordered**- Gr. **keleuo**
3. **brought**- Gr. **ago**
4. **barracks**- Gr. **parembole**

B. **and said that he should be examined under scourging,**

1. **said**- Gr. **epo**
2. **examined**- Gr. **anetazo**- *to examine strictly, thoroughly or forensically*

a. *The word used here is commonly applied to metals whose nature is tested, or examined by fire; and then it meant to subject to torture or torments, in order to extort a confession where persons were accused of crime. -Barnes Commentary*

**3. scourging- Gr. mastix**

- a. *This scourging was a very usual torture among the Romans in the case of criminals who had to be examined. The punishment was carried out by lictors, and was usually inflicted by rods.* Popular NT Commentary

**C. so that he might know why they shouted so against him**

1. **know-** Gr. **epiginosko-** *to know fully*
2. **shouted-** Gr. **epiphoneo**

**25. And as they bound him with thongs, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"**

**A. And as they bound him with thongs,**

1. **bound-** Gr. *to extend before; to stretch out*
  - a. If not bound, the sufferer would move and fight against the blows. The thongs would keep him from moving.
2. **thongs-** Gr. **himas-** *a strap or thong of leather*

**B. Paul said to the centurion who stood by,**

1. **said-** Gr. **epo**
2. **centurion-** Gr. **hekatontarches**
  - a. The centurion was given the task to oversee the scourging.
3. **stood by-** Gr. **histemi**

**C. Is it lawful for you to scourge a man who is a Roman,**

1. **lawful-** Gr. **exesti-** *is it right*
2. **scourge-** Gr. **mastix**
3. **man-** Gr. **anthropos**
4. **Roman**
  - a. A Roman could not be legally bound or beaten without a trial.
  - b. Paul learned to use this loophole the hard way. He was beaten in Philippi and when they heard that he was a Roman citizen, they were very afraid, and let him go. Paul noted that and used that here which kept him from being whipped.
  - c. When the enemy comes to scourge us, we need to say, "It is not legal for you to do so, since I am innocent and righteous through the blood of Jesus. It is not legal for you to do this to a full citizen of the kingdom of God!".

**D. and uncondemned**

1. uncondemned- Gr. akatakritos- *not judged against*

26. **When the centurion heard *that*, he went and told the commander, saying, "Take care what you do, for this man is a Roman."**

**A. When the centurion heard that,**

1. centurion- Gr. hekatontarches
2. heard- Gr. akouo

**B. he went and told the commander,**

1. went- Gr. proserchomai
2. told- Gr. apagello
3. commander- Gr. chiliarchos

**C. saying- Gr. lego**

**D. Take care what you do,**

1. take care- Gr. horao- *look*
2. do- Gr. poieo

**E. for this man is a Roman**

1. man- Gr. anthropos
2. Roman

27. **Then the commander came and said to him, "Tell me, are you a Roman?"  
He said, "Yes."**

**A. Then the commander came and said to him,**

1. commander- Gr. chiliarchos
2. came- Gr. proserchomai
3. said- Gr. epo

**B. Tell me,**

1. tell- Gr. lego

**C. are you a Roman**

1. Roman

a. Passports, ID cards and other modern forms of identification did not exist in Ancient Rome. They did have identification however. It was usually a clay tile, sometimes metal, and so it was just called Tessera (tile). It was needed to get the food allowance and other perks. This was primarily important for

the citizens living on the other side of river, Tiber, because they were not in the usual social network. It was possible to sell or gift it to other people or lend it for a time.

**D. He said,**

1. **said-** Gr. **phemi**

**E. Yes-** Gr. **nai**

1. There is no mention of Paul being asked for proof of his citizenship, but it is hard to believe that the commander did not require proof of his citizenship. It would be easy just to lie about being born a Roman citizen, especially to get out of being scourged! Since the commander believed Paul about being a citizen, I believe proof was asked for and presented by Paul and it sufficed the commander.

**28. The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born *a citizen*."**

**A. The commander answered,**

1. **commander-** Gr. **chiliarchos**

2. **answered-** Gr. **apokrinomai**

**B. With a large sum I obtained this citizenship**

1. **large sum-** Gr. **polus kephalaion-** *large the pecuniary sum total of a reckoning, amount, head*

a. *Roman citizenship was bought and sold in the reign of Claudius, we know, at a high price: at a subsequent date, for next to nothing. But to put in a false claim to this privilege was a capital crime. - JFB Commentary*

2. **obtained-** Gr. **ktaomai**

3. **this citizenship-** Gr. **taute politeia**

a. The commander said **this** citizenship. No doubt he pulled out his proof of citizenship and pointed to it. No doubt, Paul had similar proof.

**C. And Paul said,**

1. **said-** Gr. **epo**

**D. But I as born a citizen**

1. **born-** Gr. **gennaio**

2. **a citizen-** not in Greek- *omit*

- a. *How St Paul came to be a Roman citizen by birth we cannot tell, probably some ancestor for meritorious conduct had been rewarded with enfranchisement. Tarsus was a free city, and had its own laws and magistrates, but that did not constitute its inhabitants Roman citizens.*  
- Cambridge Commentary

**29. Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.**

**A. Then immediately those who were about to examine him withdrew from him,**

1. **examine-** Gr. **anetazo-** *to examine thoroughly; to examine by torture*
2. **withdrew-** Gr. **aphistemi-** *to stand off from*

**B. and the commander was also afraid after he found out that he was a Roman**

1. **commander-** Gr. **chiliarchos**
2. **afraid-** Gr. **phobeo**
  - a. Breaking Roman law was very serious and had ruthless consequences. This soldier was very afraid of breaking the law in regards to Paul.
3. **found out-** Gr. **epiginosko-** *to come to full knowledge*

**30. The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.**

**A. The next day,**

1. **next day-** Gr. **epaurion**

**B. because he wanted to know for certain why he was accused by the Jews,**

1. **wanted-** Gr. **boulomai**
2. **know-** Gr. **epiginosko-** *to know fully*
3. **accused-** Gr. **kategoreo-** *to speak openly against, to condemn or accuse mainly in a legal sense*

**C. he released him from his bonds,**

1. **released-** Gr. **luo**
2. **bonds-** Gr. **desmon**

**D. and commanded the chief priests and all their council to appear,**

1. **commanded-** Gr. **keleuo**

a. This was the same exact Greek word this commander used in commanding his soldiers under him. This shows Rome was fully in power over the Jews. The Jewish leaders had to obey or suffer the consequences.

2. **chief priests-** Gr. **archieus**

3. **council-** Gr. **sunedrion**

a. This is the whole Sanhedrin

4. **appear-** Gr. **erchomai**

**E. and brought Paul down and set him before them**

1. **brought down-** Gr. **katago**

a. From the elevated castle of Antonia

2. **set-** Gr. **histemi**