



**Michael Fronczak  
Bible Study Resource Center  
564 Schaeffer Dr.  
Coldwater, Michigan 49036  
[www.biblestudyresourcecenter.com](http://www.biblestudyresourcecenter.com)**

**Copyright © 2009**

**Theme:** Paul's defense before the mob at Jerusalem

This chapter gives Paul's message before the mob. He recounts his encounter with Christ and his subsequent experience which brought him to Jerusalem. Then Paul appeals to his Roman citizenship to deliver himself from the awful whipping of a prisoner.<sup>1</sup>

At the end of the previous chapter, Paul's audience for this sermon had just tried to kill him, thinking that he had profaned the temple by sneaking a Gentile in past the Court of the Gentiles.

It does not take a lot of rhetoric to convince one that we live in an evil world. We see Satan making inroads at every station of our culture, destroying lives through war, genocide, and abortion, and turning people from God to any number of alternative ideologies. The news media, which shapes so much of public opinion, is securely in Satan's hands as it propagates secular humanistic and relativistic ideology. This same agenda has misinterpreted the constitution to create a "separation of church and state" that has secularized our schools to the point where children are now openly taught secular humanist ideology.

Meanwhile, the church is silent. When called upon to give an account of their faith, most Christians are silent. The desire for a God-centered lifestyle is shared by a great majority of our population. The desire for evangelism is shared by many, but that desire is often not expressed in action. What is keeping the church silent? What is keeping Christians from telling others of the reason for their faith? While the church remains silent, untold millions of people are kept from hearing the gospel, and our culture moves further and further into the abyss of secularism.

We can learn something from Paul's experience that is recorded in the 22<sup>nd</sup> chapter of Acts, as he took the opportunity to give an account of his faith to his persecutors. Why did the crowd become quieted when Paul spoke at the entryway to the Roman barracks? He spoke in Aramaic, the common language of the people. Paul was fluent in Hebrew, Aramaic and Greek. He probably also knew words and phrases from a variety of languages and dialects in the region. By speaking in Aramaic he was identifying himself with the people to whom his defense was directed. It is interesting to note that if he was speaking to the Pharisees, he would have spoken Hebrew. Instead, Paul saw this as another opportunity to share the gospel.

So, two important components of testimony are demonstrated here: (1) Paul identified with those to whom he spoke, and (2) he took advantage of the opportunity to share the gospel.

---

<sup>1</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:610). Nashville: Thomas Nelson.

## Acts 22:1

**Men, brethren, and fathers, hear ye my defence which I make now unto you.**

**Men, brethren, and fathers**—A Hebrew form of expression for brethren and fathers: for two classes only are addressed.<sup>2</sup>

**Barnes: Men, brethren, and fathers.** This defence was addressed to the Jews; and Paul commenced it with an expression of sincere respect for them. Stephen began his defence with the same form of address. Acts 7:2.<sup>3</sup>

This typically Greek way to begin a speech reflects the extent to which Greek culture had permeated Palestine (Greek loanwords even occur throughout rabbinic Hebrew; Paul's hearers would not automatically associate his words with Gentile culture). The parallel with Stephen (7:2), who provoked his audience to martyr him, also builds suspense for Luke's readers.<sup>4</sup>

**[defence]** Greek: *apologia* (GSN-627), a verbal defense or speech (Acts 22:1; Acts 25:16; 1 Cor. 9:3; 2 Cor. 7:11; Phil. 1:7,17; 2 Tim. 4:16). a *plea* ("apology") :- answer (for self), clearing of self, defence.

**Brothers and fathers.** Stephen, Sha'ul's former enemy, used the same words to address an unfriendly audience (7:2&N); see also 23:1&N. The fact that Sha'ul's circumstances here and his speech have several other features in common with Stephen's gives a certain sense of closure (see 7:58).<sup>5</sup>

"Men?" Yes. "Brethren?" Yes, they belong to the same race. Yet these brethren want to kill him. Is he being sarcastic? No, because then he shows respect for the elder men, "and fathers."<sup>6</sup>

**BKC:** The vocatives **Brothers and fathers** with which Paul began his speech are those Stephen used (7:2). Stephen's speech and martyrdom had a lasting impression on Paul! (cf. 8:1)<sup>7</sup>

---

<sup>2</sup> Adam Clarke's Commentary on the New Testament

<sup>3</sup> Barnes' Notes on the New Testament

Gentile \***Gentile.** Anyone who is not Jewish. In ancient Jewish parlance, this was often the equivalent of "pagan."

<sup>4</sup>Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Ac 22:1). Downers Grove, Ill.: InterVarsity Press.

<sup>5</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:1). Clarksville: Jewish New Testament Publications.

<sup>6</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary.* Based on the Thru the Bible radio program. (electronic ed.) (4:610). Nashville: Thomas Nelson.

cf. *confer*, compare

<sup>7</sup>Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (2:417). Wheaton, IL: Victor Books.

**Clarke: Hear ye my defense** 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.

**Barnes: My defence.** Against the charges brought against me. Those charges were, that he had endeavoured to prejudice men everywhere against the Jews, and the law, and the temple, Acts 21:28. In order to meet this charge, Paul stated,

- (1.) that he had been born a Jew, and had enjoyed all the advantages of a Jewish education, Acts 22:3;
- (2.) he recounted the circumstances of his conversion, and the reason why he believed that he was called to preach the gospel, Acts 22:4-16;
- (3.) he proceeded to state the reasons why he went among the Gentiles, and evidently designed to vindicate his conduct there, Acts 22:17-21; but at this point, at the name *Gentiles*, his defence was interrupted by the enraged multitude, and he was not permitted to proceed. What would have been his defence, therefore, had he been suffered to finish it, it is impossible to know with certainty. On another occasion, however, he was permitted to make a *similar* defence, and perhaps to complete the train of thought which he had purposed to pursue here. See Acts 26.

**BBC:** This typically Greek way to begin a speech reflects the extent to which Greek culture had permeated Palestine (Greek loanwords even occur throughout rabbinic Hebrew; Paul's hearers would not automatically associate his words with Gentile culture). The parallel with Stephen (Acts 7:2), who provoked his audience to martyr him, also builds suspense for Luke's readers.<sup>8</sup>

### **Acts 22:2**

**(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)**

**LAN:** Paul was probably speaking in Aramaic, the common language among Palestinian Jews. He used Aramaic not only to communicate in the language of his listeners, but also to show that he was a devout Jew and had respect for the Jewish laws and customs. Paul spoke Greek to the Roman officials and Aramaic to the Jews. To minister to people most effectively, use their language.<sup>9</sup>

**McGee:** The minute he begins to speak in Hebrew, they become quiet. It is like a raging wind suddenly dying down, like calming the waves of the seas. They are listening to a man who is one of them. He begins with his personal history.

---

<sup>8</sup> Bible Background Commentary – New Testament

<sup>9</sup> Life Application Bible Notes

**2-5** From this point, Paul delivers a personal testimony. There are occasions when a Christian's personal testimony can and should be shared. People might argue theology, but cannot rebut a testimony. Paul's testimony of the circumstances of his salvation lay the groundwork for the sharing of the gospel. He first identifies that he, like those he is addressing, is a Jew. Though he was born in Tarsus of Cilicia, he grew up in Jerusalem. Furthermore, he studied as a Pharisee under the teaching of Gamaliel. Gamaliel is only mentioned here, and in Acts, chapter 5, when he came to speak in the defense of Peter and John. Gamaliel was a well-respected teacher of the Law who would have led Paul in the memorization of the written and oral traditions, further solidifying his position as a learned Jew.

He then further identifies with the Pharisees as he reminds them that not only was he a Pharisee, but that he was as zealous for God as they are (providing them with an off-hand compliment) He also noted that, like them, he persecuted the Christians to the point of death, delivering to prison not only men, but women and children also. It is apparent that, along with the high priest, Ananias, and the makeup of the Sanhedrin had not changed much over the years, as Paul points out that they would remember him themselves. It was under their orders that he was carrying out this persecution.

In a way, Paul was (3) describing his life before he became a Christian, another component of a testimony. Sharing our way of life before we met Jesus can often be a powerful part of our testimony. However, it should always be presented in a way that glorifies God, and is appropriate for the situation. It should not be a "look how bad I was" type of statement, since no person is good in and of themselves alone. When taken to the extreme, such statements can be self-glorifying, and should be avoided.

If Paul could have accomplished only one thing through his sharing of this testimony, it would be to convince some Jews that Jesus was the long-awaited Messiah. Paul did not teach that Christianity was separate from Judaism. Paul respected the oral and traditional Jewish laws, and repeatedly stated that their application was appropriate for Jews. He embraced the scriptures and often pointed out their prophecies concerning the coming Messiah. Finally, he saw Christianity as the fulfillment of Judaism, not separated from it.

### **Acts 22:3**

**I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.**

Rabban Gamaliel I, president of the council after the death of his own father, Rabban Simeon, son of Hillel. Paul's master, 35th receiver of the traditions.

Acts 5. Paul's sister lived in Jerusalem, and may have reared her young brother.

**[Gamaliel]** One of the most celebrated and honored Jewish rabbis. He was grandson of Hillel and became president of the Sanhedrin at the death of his father Rabbi Simeon, son of Hillel. He was the 35th receiver of the traditions and of the law given at Sinai. He is better known as the teacher of Paul (Acts 22:3). He died 18 years before Jerusalem was

destroyed. His son Simeon died in the ruins of the city in 70 A.D. He was a strict Jew but liberal in his views as indicated in Acts 5:34-39. This fact proved to all the Jews that he could not be ignorant of Jewish religion and that he had the best instructor in the Jewish world.

**Chuck Smith:** Gamaliel was one of the highly respected Jewish rabbis of that day. In fact, probably the most highly respected Jewish rabbi of that day. The Scripture mentions Gamaliel on one other occasion, and that is, when in the early church history they were seeking to silence the witness of the apostles and Gamaliel stood up and he said, "Now let's be careful what we do. There have been other sects arise and they dissipated at the death of their leader. Now that this leader is dead, it's apt to dissipate. So I suggest that we just let it alone, for if it is not of God, it will just disappear. If it is of God, then we would find ourselves to be fighting against God." And so that sagacious advice by Gamaliel was followed by the Sanhedrin which gave the church a bit more toleration in the proclaiming of their message in its very early history.<sup>10</sup>

**Barnes: At the feet of Gamaliel.** As a scholar, or disciple of Gamaliel. The phrase, *to sit at the feet of one*, is expressive of the condition of a disciple or learner. Comp. Deuteronomy 33:3, Luke 10:39. It is probable that the expression arose from the fact that the learners occupied a lower place or seat than the teacher. The phrase is expressive of humility and a lower condition. On the character and rank of Gamaliel, Acts 5:34. Paul mentions his having been instructed in this manner, in order to show that he was entitled to the full privilege of the Jew, and that he had had every opportunity to become fully acquainted with the nature of the law.

**[was zealous toward God]** Referring to His zeal in persecuting the Christians and in protecting the Jewish religion to the point of murder and destruction of all men who had left the Jewish religion (Acts 22:4; Phil. 3:5-6).

**Clarke: I am verily a man which am a Jew**—A periphrasis for, I am really a Jew: and his mentioning this adds weight to the conjecture in the preceding note. He shows that he could not be ignorant of the Jewish religion, as he had had the best instructor in it which Jerusalem could produce.

The aphorism states, "the road to hell is paved with good intentions." Zeal toward God seems like a noble trait, and we don't doubt the sincerity of the Jews spoken of, but sincerity doesn't go very far at the final judgment. The Savior warned an earlier generation of zealous Jews, 'Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me' (John 5:45-46).

How painful for a Law-of-Moses-zealot to be condemned by Moses at the last day! We can only compare it to the lot of many "believers," who will plead, 'Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done

---

<sup>10</sup> Chuck Smith, Calvary Chapel, Costa Mesa CA, Sermon Notes

many wonderful works?’ only to hear the reply, ‘I never knew you: depart from me, ye that work iniquity’ (Matt 7:22-23).

**Barnes: According to the perfect manner.** By strict diligence, or exact care; or in the utmost rigour and severity of that instruction. No pains were spared to make him understand and practice the law of Moses.

**Barnes: The law of the fathers.** The law of our fathers; i.e., the law which they received and handed down to us. Paul was a Pharisee; and the law in which he had been taught was not only the written law of Moses, but the traditional law which had been handed down from former times. Matthew 3:6.

**Barnes: And was zealous towards God.** Galatians 1:14. He had a constant burning zeal for God and his law, which was expressed not only by scrupulous adherence to its forms, but by persecuting all who opposed it, Acts 22:4,5.

### **Paul’s Speech in the Temple**

**BBC:** Of the three accounts of Paul’s call, this is the one clearly designed for a nationalistic Jewish audience. Despite his clear Jewishness, however, his refusal to compromise God’s call to the Gentiles in the end incites the crowd’s wrath. Paul was always sensitive to his audience but never willing to compromise the gospel. Speeches usually included a narrative component; this component takes up Paul’s whole speech, perhaps because he is not permitted to complete it.

In ancient statements, “brought up” and “educated” (NASB) normally refer to different periods in a person’s life; thus Paul was raised in Jerusalem (cf. Acts 23:16; see comment on Phil. 3:5) and studied to become a teacher of the law under Gamaliel I—the famous pupil of Hillel (see comment on Acts 5:34-35). Although he was born in another country, he can therefore explain that he is really a Jerusalemite by upbringing and an orthodox Pharisaic teacher by training.

As a son in an educated and perhaps aristocratic home (his father being a citizen; cf. also Acts 9:1), Paul probably began to learn the law around his fifth year and other Pharisaic traditions around his tenth year, and was sent to pursue training to be able to teach the law sometime after turning thirteen (cf. also Galatians 1:14 and his letters’ debate style). People normally sat on chairs (or reclined on couches for banquets); sitting at someone’s feet was taking the posture of a disciple. Paul’s model for “zeal” may have been Phinehas, who killed for God (Numbers 25:13), and his successors in the Maccabees. Within eight years of Paul’s speech the revolutionaries were calling themselves “Zealots,” those zealous for God; this title may thus have appealed to Paul’s more nationalistic hearers.

Gamaliel was the most honored rabbi of the first century. He was well known and respected as an expert on religious law and as a voice for moderation (Acts 5:34). Paul was showing his credentials as a well-educated man trained under the most respected Jewish rabbi.

**LAN:** By saying that at one time he was as zealous for God as any of his listeners, Paul was acknowledging their sincere motives behind their desire to kill him and recognizing that he would have done the same to Christian leaders a few years earlier. Paul always tried to establish a common point of contact with his audience before launching into a

full-scale defense of Christianity. When you witness for Christ, first identify yourself with your audience. They are much more likely to listen if they feel a common bond with you.

Of the three accounts of Paul's call, this is the one clearly designed for a nationalistic Jewish audience. Despite his clear Jewishness, however, his refusal to compromise God's call to the Gentiles in the end incites the crowd's wrath. Paul was always sensitive to his audience but never willing to compromise the gospel. Speeches usually included a narrative component; this component takes up Paul's whole speech, perhaps because he is not permitted to complete it.

In ancient statements, "brought up" and "educated" (NASB) normally refer to different periods in a person's life; thus Paul was raised in Jerusalem (cf. 23:16; see comment on Phil 3:5) and studied to become a teacher of the law under Gamaliel I—the famous pupil of Hillel (see comment on Acts 5:34–35). Although he was born in another country, he can therefore explain that he is really a Jerusalemite by upbringing and an orthodox Pharisaic teacher by training.<sup>11</sup>

**JNTC: Born in Tarsus.** Sha'ul was born a Hellenistic Jew; by announcing this he increases his identification with his Asian accusers.

**But brought up in this city.** He also identifies with the Jerusalemites, probably the majority.

**And trained at the feet of Gamli'el.** On Gamli'el himself see 5:34. Jewish tradition says nothing about Sha'ul's apprenticeship with the most distinguished rabbi and scholar of his time. In fact neither the Talmud nor any early *midrash* says anything about him at all—a fact that cries out for an explanation. In an article called "Paul and the Law—'All Things to All Men,'" the Messianic Jewish scholar H. L. Ellison writes of Elisha ben-

---

Gentiles \***Gentile.** Anyone who is not Jewish. In ancient Jewish parlance, this was often the equivalent of "pagan."

gospel **Gospel.** The term so translated means literally "good news"; it was the sort of good news heralds would bring, and in Isaiah it refers to the specific message of God's restoration and salvation for his people. ("Gospel" as a literary genre, a type of book in the New Testament, is different; on this sense of the term see the introduction to the Gospels.)

narrative **Narrative.** Story form (applied to both true and fictitious stories), as opposed to other literary forms, like explanatory discourse.

NASB New American Standard Bible

law \***Law.** "Torah" (the Hebrew word behind the Greek word translated "law") means literally "instruction" and "teaching," not just regulations. It was also used as a title for the first five books of the Old Testament (the Pentateuch, the books of Moses) and sometimes for the whole Old Testament. This commentary uses the translation "law" because it is familiar to readers of most translations, even though the English term's semantic range is much narrower than the Jewish concept.

Hillel **Hillel.** A famous Jewish teacher contemporary with Shammai and with Jesus' early childhood; usually more lenient than Shammai, his school's opinions generally prevailed after A.D. 70.

Pharisaic \***Pharisees.** A movement of several thousand pious Jewish men who sought to interpret the law carefully and according to the traditions of previous generations of the pious. They had no political power in Jesus' day but were highly respected and thus influential among the larger population. They emphasized their own version of purity rules and looked forward to the resurrection of the dead.

<sup>11</sup>Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Ac 22:3). Downers Grove, Ill.: InterVarsity Press.

'Avuyah, who was one of the great rabbis of the early 2nd century and who is quoted in the Mishna (Avot 4:20) but later apostatized:

“He was excommunicated and is almost always referred to as *Acher* (The Other One). There was never any danger of tradition’s keeping his memory green, for it told also of how he had deliberately profaned the Sabbath. In other words, his false teaching had been sterilized and rendered harmless, not so much by his excommunication but rather by his notorious breach of the law. With Paul, however, his memory had to be forgotten, for there were no stories that could be told about him that would neutralize his teaching.” (Included in W. Gasque and R. Martin, editors, *Apostolic History and the Gospel*, Grand Rapids, Michigan: Eerdmans, 1970, p. 199)

This is because Sha’ul, unlike Elisha ben-’Avuyah, kept the Law all his life, as the rest of Ellison’s article proves and as I have shown at 13:9, 16:3 and 21:21. Aware of this, and heeding the principle that “the only bad publicity is having your name misspelled,” the rabbis said nothing about Sha’ul. The principle is still in use; often the non-Messianic Jewish community’s response to Messianic Judaism, especially the forms of it which are willing to grapple seriously with relating to the *Torah*, is to ignore it publicly, to pretend it doesn’t exist—in the hope that it will go away, which it will not.

**Trained ... in every detail of the Torah ... and I was as zealous for God as all of you are today.** Sha’ul completes the recitation of his credentials by reminding his hearers that he too knows the *Torah* and has stood in their shoes, as zealous as they (compare Ga 1:13–14&NN). It is said that a fool learns from his own experience, but a wise man can learn from the experience of others. Sha’ul hopes that even among this zealous mob there will be some who are wise and can profit from hearing where their present path leads.<sup>12</sup>

**McGee:** Paul is being persecuted by the Jewish leaders, by the religious leaders of that day. Paul shows them that he had been one of them—he had been a Pharisee. One of the reasons he has so much sympathy for them and is so loving toward them is that he knows exactly how they feel. He is giving them his background because he wants to win them for Christ.

Paul had a tremendous background. Tarsus was actually the center of Greek learning of that day. The finest Greek university in Paul’s day was in Tarsus, not in Athens or Corinth, which had passed their zeniths. Tarsus was a thriving Greek city and an educational center.

Undoubtedly Paul had been brought up in that university in Tarsus and had a Greek background, but he had also been in Jerusalem where he had studied under Gamaliel. They are listening to him now.

**BKC:** How much of Paul’s rearing took place in Jerusalem (cf. 26:4) is not known. The verb translated **brought up** is from *anatrephō*, which may also mean “educate.” One of his mentors was the beloved and esteemed **Gamaliel** (cf. 5:34).

---

<sup>12</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:3). Clarksville: Jewish New Testament Publications.  
cf. *confer*, compare

**ESV: Brought up in this city** most likely means that Paul's parents moved to Jerusalem when he was very young and he was reared in the city (cf. 23:16), but some take it to mean only that Paul came to Jerusalem as a young man for his rabbinic training under **Gamaliel**.

Among Romans, Paul could boast of his Roman citizenship, but with the Jews, he could establish his social stature as a disciple of Gamaliel. The latter was undoubtedly one of the greatest rabbinical figures of his time. He was more properly called Rabban, a title which exceeded “Rabbi” in distinction and reputation. Gamaliel was also a member of the Sanhedrin which decided, at length to beat Peter and John, instead of kill them (Acts 5:29-40). The Jews must have been impressed by Paul’s association with the Rabban Gamaliel. But they were not impressed enough to hearken to his message.

### **Acts 22:4**

**And I persecuted this way unto the death, binding and delivering into prisons both men and women.**

**[this way unto the death]** This way of worshiping God—the Christian way of life. Used of Christians in Acts 9:2; Acts 18:25-26; Acts 19:9,23; Acts 22:4; Acts 24:14,22.

**Barnes: Unto the death.** 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, Acts 26:10; that is, he joined in and approved of their condemnation.

**McGee:** Notice that Paul calls it “this way” again. He doesn’t mention the church or the followers of Christ or Christians. He uses the term which they understand and which he understands. I think “this way” is still a good term to use. What is “this way?” Well, it is the Way, the Truth, and the Life. It is the person of the Lord Jesus.

He is saying to them, “Listen, I have the same background you folk have. I persecuted ‘this way.’ I know how you feel. I did the same thing.”

### **Acts 22:5**

**As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.**

**[all the estate]** All the elders of Israel and the high priest can bear witness that I am telling you the truth.

**[bring them which were there bound unto Jerusalem, for to be punished]**

Extradition of persons from various lands is recorded in Scripture (1 Kings 18:7-10; Jeremiah 26:21-23; Acts 9:2,14; Acts 22:5).

**Clarke: The high priest doth bear me witness, etc.**—He probably referred to the letters of authority which he had received from the high priest, and the whole estate of the elders, the whole of the presbytery, that is, the Sanhedrin; and it is likely, that he had those letters to produce. This zeal of his against Christianity was an ample proof of his sincerity as a Pharisaical Jew.

**as you all are today:** Paul explained to the crowd that he understood why they were beating him and wanted him dead. They were zealous for God. Paul was not blaming them for what they had done to him. He pointed out that in his former zeal he would have done the same thing. Paul showed compassion even to his attackers; we should model that same type of compassion for all people who have not yet placed their faith in Jesus.<sup>13</sup>

Paul leaves no doubt about his orthodox training: ‘Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee’ (“Philip. 3:5 Philip. 3:5)... The Mishnah outlines the education of the orthodox boy, who began studying scripture at five and advanced Rabbinical interpretation at fifteen... And in Jerusalem Paul studied with a rabbi [Gamaliel] whose character shows a combination of devotedness and breadth. Grandson of Hillel... he towers in the early Mishnah tradition: ‘When Rabban Gamaliel the Elder died, the glory of the Law ceased, and purity and abstinence died.’ And when the Sanhedrin was close to sentencing the apostles to death, ‘a Pharisee named Gamaliel’ arose, ‘a doctor of the law, had in reputation among all people’

“...Paul was born about the beginning of the Christian era, since Acts calls him a ‘**young man**’ when Stephen was stoned about A.D. 33 (“Acts 7:58 Acts 7:58). His formal study under Gamaliel would fall before A.D. 20, long before Jesus' public ministry began.”<sup>14</sup>

Truth cannot be measured by zeal. Paul was very zealous toward his religion of works. This zeal lead him to persecute Christians. He persecuted them unto the death. He bound them and delivered them into prisons. He did not care if they were men or women. Out of his zeal he was after all believers in Jesus. And Paul was zealous toward God. He thought that he was doing God a favor. He felt that he was doing the work of God. If truth was measured by zeal, Paul would have been doing a good thing. But the fact of the matter is that truth cannot be measured by zeal and Paul was doing a wicked thing. Even though Paul thought he was doing what God wanted and that he was protecting the faith, he was persecuting the faith.

Truth cannot be measured by zeal. If you cannot tell the truth by someone's zeal, then how do you tell? The answer is simple. The Bible.

The Bible is truth. Zeal is not the test of truth. The Bible is the test of truth. It does not matter how zealous a man is if what he believes does not line up with the Word of God. Don't get me wrong. Zeal can be a good thing but only if it lines up with God's Word.<sup>15</sup>

---

<sup>13</sup> The Nelson Study Bible Notes

<sup>14</sup> <http://www.gospeldoctrine.com/NewTestament/ntindex.html>

<sup>15</sup> [http://www.thewordteaches.com/acts\\_22.htm](http://www.thewordteaches.com/acts_22.htm)

### Acts 22:6

**And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.**

[as I made my journey] For the record of Acts 22:6-16, see Acts 9:1-18.

**Barnes: About noon.** Acts 26:13. "At mid-day." This circumstance is omitted by Luke in account in Acts 9. Paul mentions it, as being the more remarkable since it occurred at mid-day, to show that he was not deluded by any meteoric or natural appearances, which usually occur at night.

**LAN:** After gaining a hearing and establishing common ground with his audience, Paul gave his testimony. He shared how he had come to faith in Christ. Sound reasoning is good, but it is also important to simply share what Christ has done in our lives. But no matter how we present the message, not everyone will accept it, as Paul knew. We must faithfully and responsibly present the gospel, and leave the results to God.

**Suddenly a great light from heaven shone around me:** Paul was a determined persecutor of Christians and Jesus until this heavenly light shone on him. It is as if Paul is saying: "I was just like you all, until I had an encounter with Jesus. Jesus met me and my life was dramatically changed."

Wouldn't it be great if every enemy of the Church was by visited the Lord and commanded to repent? Many of the rebellious have required a sign of the Lord. They argue that they will not believe unless an angel appears unto them to tell them what to do.

### Acts 22:7

**And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?****

[why persecutest thou me? ... Who art thou, Lord?] These are questions 61-62. The next questions are in Acts 22:10.

### Acts 22:8

**And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.****

[Jesus of Nazareth] Note how the Lord Himself used the despised name of Nazareth, identifying Himself as the prophet they crucified some 30 years before.

[persecutest] When men persecute Christians they persecute Christ (Matthew 19:29).

## Acts 22:9

**And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.**

[**saw indeed the light**] Every part of Paul's testimony could be confirmed by witnesses.

[**heard not the voice**] That is, they heard the voice as a sound, as people did in John 12:28-30, but they did not hear the distinction of the words.

**McGee:** I want to stop to notice something here. If you will recall where we read about the conversion of Saul of Tarsus, it says, “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man” (Acts 9:7). Here Paul says, “But they heard not the voice of him that spake to me.” This looks like it might be a contradiction, and it is something which the critic likes to pounce on.

Actually, there is no contradiction at all. The men heard a voice—they heard the sound, but they did not understand what the voice said nor did they know whose voice it was. They simply heard a voice.

**BKC:** Paul’s point here is obvious. He had been thoroughly committed to **the Law** and to stamping out Christianity. On the **Way**, see comments on 9:2 (cf. 19:9, 23; 22:4; 24:14). His determination was so deep that only a radically supernatural transformation could change his viewpoint. He recounted the events of his conversion (22:6-9; cf. 9:1-6).

**Chuck Smith:** In another accounting of this, it said that they did not hear the voice and people then imagine a discrepancy in the Bible. There are a couple of Greek words employed. One is *phone*, which is the phonetics which is used here. They did not hear the *phone*, that is, they heard the sound of the voice but they didn't hear the phonetics. They didn't hear the word. They did not understand what the voice was saying to Paul. And that is what is being declared here. They heard the sound of the voice but did not understand the voice that spoke to Paul.

Do you think that the Prophet Joseph Smith remembered that these two verses are contradictory when he translated the New Testament? Not likely, but the Spirit inspired the Prophet to change Acts 9:7 to conform with Paul’s personal testimony in Acts 22:9. In the Joseph Smith Translation, ‘**the men which journeyed with him stood speechless, hearing a voice, but seeing no man**’ was changed to ‘*they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him.*’ (JST Acts 9:7) The correction of this seemingly insignificant contradiction is just one more bit of evidence testifying to the inspired nature of the Joseph Smith Translation.<sup>16</sup>

---

cf. *confer*, compare

<sup>16</sup> <http://www.gospeldoctrine.com/NewTestament/ntindex.html>

## Acts 22:10

**And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.**

Follows Chapter 9 account. Paul was sought; he did not seek Christ.

[**What shall I do, Lord?**] this is question 63 in Acts. The next question is in Acts 22:16.

[**Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do**] The 12th New Testament prophecy in Acts (Acts 22:10, fulfilled). The next prophecy is in Acts 23:3.

**Chuck Smith:** I think that here we have an interesting point that we should bring out again as far as the leading of God in our lives, and that is, that God usually leads us just one step at a time. We brought this out when we were in the earlier part of the book of Acts when Philip was in Samaria holding a successful revival and the Spirit said unto him, "Go down to Gaza" (which is desert). Didn't give him any further instruction until he got to Gaza, and then the Lord gave him the next step.

We so often want God to spell out the whole thing. We're not willing to walk by faith. We want God to spell out the entire mission, tell us everything that's going to be transpiring all the way along. And probably so that I can choose whether or not I want to do it. But when you are a servant of the Lord, you take the orders one step at a time if that's the way the Lord gives them.

When Peter was on the housetop in prayer at the house of Simon the tanner, and the Lord spoke to him and He said that, "There are men at the gate that have been sent for you. Now go with them asking no questions." The Lord didn't tell him what He had in store. "That's all the further you get at this point, Peter."

God leads us so often just one step at a time. But often I hesitate to take that first step and I just continue to say, "Oh Lord, now show me Your will. Oh God, I want Your will to be done in my life." God doesn't give us step two until we've taken step one. After you've taken step one, then God will give you step two.

God said to Abraham, "Get out of the land of your fathers and journey to a land that I will show you." So by faith, Abraham left the land of his fathers not knowing where he was going. Now that's real faith. "God just told me, 'Get out.'" "Where you going?" "I don't know." "Why are you leaving?" "God told me to leave." "But where are you going?" "I don't know." "Man, that doesn't make sense." It does if you're a servant of God and you're getting your orders from Him. He'll give you step two when you've taken step one.

And so we must step out in faith. If God has given us step one, then step out in faith. Take that which you understand and know at this point and when you get there, God will give you the next step. He leads us step by step. The will of God is usually a progressive revelation to each of our hearts. It is a continuing progressive revelation.

I would prefer that God didn't do it that way, because I don't really enjoy walking by faith. I trust much more in my intellect and understanding than I do faith. And so I would prefer that God would just lay the whole thing out in advance so I'd know each step and

each turn that was going to come in the road. But God hasn't seen fit to lead me that way; He just says, "Go to Damascus and then I'll show you there. Take step one, then you will receive step two." The progressive revelation of God's will to our lives. Because God wants us to walk by faith. For "without faith, it is impossible to please God" (Hebrews 11:6).

"Arise, go to Damascus, and there you'll get step two. It will be told you what is appointed for you to do."

### **Acts 22:11**

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

### **Acts 22:12**

**And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,**

[Ananias] Not the Ananias in Acts 5:1-8, but the one in Acts 9:17-18.

**JNTC: Chananyah, an observant follower of the *Torah* who was highly regarded by the entire Jewish community,** or: "... who[se character] is witnessed to by all the Jews living there." In other words, the fact that he was a *Torah*-true Jew can be verified by whoever wants to do so. This fact about Chananyah, not reported at 9:10–17, is relevant for Sha'ul's present audience. (Another instance of Sha'ul's appealing to objective verifiability is when he answered those who doubted whether Yeshua had actually been resurrected; see 1C 15:5–8&NN.)<sup>17</sup>

**Chuck Smith:** Paul is building up Ananias now. He's not some renegade; he is a man who was devout and of good reputation among the Jews there in Damascus.

### **Acts 22:13**

**Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.**

[**sight**] Not only did he receive sight, but he was saved, filled with the Spirit, and then baptized (Acts 9:17-18).

**BKC:** The Jewish viewpoint of this address is seen in Paul's description of **Ananias. He was a devout observer of the Law and highly respected by all the Jews living there.** These facts about him are not given in Acts 9. **Brother** reflects the same outlook seen in 22:5 where Jews in Damascus were called the "brothers" of the Jews in Jerusalem.

---

<sup>17</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:12). Clarksville: Jewish New Testament Publications.

## Acts 22:14

**And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.**

[Chosen] *proxeirisato* = “appointed” (3x in NT) implies foreknowledge, predestinated...

“The Just one” appears 7x in Scripture:

“The Just One”	Acts 22:14
Pilate’s wife “have nothing to do”	Matt 27:19
Pilate, washing his hands	Matt 27:24
Centurian at the cross	Luke 23:46-47
Peter’s sermon	Acts 3:14
Stephen before the council	Acts 7:51-52
Peter’s letter: just for unjust	1 Pet 3:18

[said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth] Five things about Paul here:

1. He was chosen of God (Acts 22:14; Galatians 1:15-16).
2. He was chosen to know God's will (Acts 22:4).
3. He was chosen to see Jesus (Acts 22:14,18; 1 Cor. 9:1; 1 Cor. 15:8; 2 Cor. 12:1-4).
4. He was chosen to hear His voice (Acts 22:7,14).
5. He was chosen to be a special witness to all people (Acts 22:15; Galatians 1:15-16).

**Clarke: And see that Just One**—The Lord Jesus, called the Just One, in opposition to the Jews, who crucified him as a malefactor: see the note on Acts 7:52. This is an additional proof that Jesus Christ did actually appear unto Saul of Tarsus.

**Barnes: Shouldst know his will.** His will in the plan of salvation, and in regard to your future life.

**Barnes: And see that Just One.** The Messiah. Acts 3:14. As Paul was to be an apostle. and as it was the peculiar office of an apostle to bear witness to the person and deeds of the Lord Jesus, Acts 1:21; Acts 1:22, it was necessary that he should *see* him, that thus he might be a competent witness of the resurrection.

**JNTC: The *Tzaddik*,** or “the Righteous One”; see 7:52&N, where Stephen too used this term for Yeshua the Messiah. At Isaiah 53:11 God speaks of “my righteous servant,” who will “make many righteous.”<sup>18</sup>

**BKC:** The reference to seeing Christ, **the Righteous One**, is important because it qualified Paul to be an apostle (cf. 1 Cor. 9:1; 15:8). The term “Righteous One” was also

---

<sup>18</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:14). Clarksville: Jewish New Testament Publications.

used by Stephen (Acts 7:52). The **all men** to whom Paul was to present the gospel included Gentiles kings, and Jews (9:15).

So Paul, there on the road, God chose him. And Paul realized the grace of God in choosing him because when Paul was chosen, he was breathing out murders, threats against the church. He was highly incensed against Christianity, against Jesus Christ. And yet the Lord chose him that he should not only see Jesus, but that he should hear his voice.

Acts 22:14 is a wonderful capsule of the duty of every one before God: To **know His will**, to **see the Just One** (Jesus), and to **hear the voice of His mouth** (His word).

“It is given to but few to wield a more powerful influence over Christian history than to Saul of Tarsus, the persecutor who became a prophet, the Pharisee who became the apostle to the Gentiles. The life and teachings of the Apostle Paul stand as bright reminders of the power of Christ to transform the souls of men and women, to remake the human heart, and to refocus one's misdirected zeal into the way of the Master. When the risen Lord appeared in vision to Ananias of Damascus and instructed him to send for the stricken and blinded Saul, Ananias answered: ‘Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name.’ The response that followed bespeaks the Redeemer's insight into the wonders that would be done at Paul's hand: ‘Go thy way: for *he is a chosen vessel unto me*, to bear my name before the Gentiles, and kings, and the children of Israel’ (Acts 9:11-15; emphasis added)...[Paul] taught with a power, a persuasion, and a holy zeal.

### **Acts 22:15**

**For thou shalt be his witness unto all men of what thou hast seen and heard.**

**Clarke:** **Thou shalt be his witness unto all**—Thou shalt proclaim Christ crucified, both to Jews and Gentiles.

**Barnes:** **For thou shalt be his witness**, etc. As an *apostle* to testify to all men that the Messiah has come, that he has died, that he has risen, and that he is the Saviour of the world.

**Barnes:** **Of what thou hast seen and heard.** Of the remarkable proof which has been furnished you of the Divine mission and character of the Lord Jesus.

---

cf. *confer*, compare

## **Acts 22:16**

**And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**

**[And now why tarriest thou?]** This is question 64. The next question is in Acts 22:25. This was after Paul was saved, filled with the Holy Spirit and healed (Acts 9:17-18). So, the baptism could not be to remit his sins, any more than in the case of Christ (Matthew 3:16), the eunuch (Acts 8:37 with 1 John 5:1), the Gentiles (Acts 10:44-48), or anyone else (1 Peter 3:21; 1 Cor. 1:13-24).

**Clarke: Wash away thy sins, etc.**—Let this washing of thy body represent to thee the washing away of thy sins: and know that this washing away of sin can be received only by invoking the name of the Lord.

**Barnes: And now, why tarriest thou?** Why dost thou delay, or wait any longer? These words are not recorded by Luke in Acts 9, where he has given an account of the conversion of Paul; but there is nothing here contradictory to his statement.

**Barnes: And wash away thy sins.** Receive baptism, as an act expressive of the washing away of sins. It cannot be intended that the external rite of baptism was sufficient to make the soul pure, but that it was an ordinance divinely appointed as *expressive* of the washing away of sins, or of purifying the heart. Comp. Hebrews 10:22. Sinners are represented in the Scriptures as *defiled* or *polluted* by sin. To wash away the sins denotes the purifying of the soul from this polluted influence, 1 Corinthians 6:11, Revelation 1:5, 7:14, Isaiah 1:16, Psalms 51:2,7.

**Barnes: Calling on the name of the Lord.** For pardon and sanctification. Romans 10:13, "Whosoever shall call upon the name of the Lord shall be saved." It was proper that this calling on the name of the Lord should be connected with the ordinance of baptism. That ordinance was expressive of a purifying which the Lord only could produce. It is proper that the rite of baptism should be attended with extraordinary prayer; and that he who is to be baptized should make it the occasion of peculiar and very solemn religious exercises. The external rite will avail nothing without the pardoning mercy of God.

**JNTC: Immerse yourself,** Greek *baptisai*; the verb is in the middle voice, which means that it has reflexive force. If the word were in the passive voice here, "be immersed" would be appropriate. Jewish practice in the *mikveh*, for proselyte baptism as well as for other ritual purifications, is self-immersion, in contrast with the common present-day Christian baptismal practice of being immersed by someone else.<sup>19</sup>

---

<sup>19</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:16). Clarksville: Jewish New Testament Publications.

**BKC:** Two questions revolve about this verse. First, when was Paul saved—on the Damascus Road or at Judas’ house? Several factors suggest he was saved on the Damascus Road: (1) The gospel was presented to him directly by Christ (Gal. 1:11-12), not later by Ananias. (2) Already (Acts 22:10) Paul said he had submitted in faith to Christ. (3) Paul was filled with the Spirit *before* his baptism with water (9:17-18). (4) The Greek aorist participle, *epikalesamenos*, translated **calling on His name** refers either to action which is simultaneous with or before that of the main verb. Here Paul’s calling on Christ’s name (for salvation) preceded his water baptism. The participle may be translated, “having called on His name.”

Second, what then do the words **wash your sins away** mean? Do they teach that salvation comes by water baptism? Because Paul was already cleansed spiritually (see comments in preceding par.), these words must refer to the symbolism of baptism. Baptism is a picture of God’s inner work of washing away sin (cf. 1 Cor. 6:11; 1 Peter 3:21).

**ESV: Be baptized and wash away your sins** does not imply that the physical act of baptism itself cleanses people spiritually from sin, for Ananias gives Paul two distinct commands. Thus baptism should be viewed as an outward symbol of the cleansing from sin that occurs when someone trusts in Jesus (cf. 1 Pet. 3:21). Belief leads to cleansing, but baptism pictures this. Because baptism pictures the reality, the two are often discussed as if they belong to the same act. As Heb. 10:19–22 shows, the believer’s sins are “washed away” through faith in “the blood of Jesus,” with the result that the believer is “sprinkled clean” and “washed with pure water.”

**Chuck Smith:** So Paul, to these Jews, is recounting to them his own personal experience of meeting the risen Christ. "I know the way you're thinking; I understand your attitudes. I was where you are. I also persecuted the church, putting to death those that walked in this way. And I was on my way to Damascus to imprison those who called upon the name of the Lord when the Lord apprehended me."

### Acts 22:17

**And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;**

Veiled reference? 2 Cor 12:1-4.

**Clarke: When I was come again to Jerusalem**—It is likely that he refers to the first journey to Jerusalem, about three years after his conversion, Acts 9:25, 26, and Galatians 1:18.

---

par. paragraph  
cf. *confer*, compare

**Clarke: I was in a trance**—This circumstance is not mentioned any where else, unless it be that to which himself refers in 2 Corinthians 12:2-4, when he conceived himself transported to the third heaven; and, if the case be the same, the appearance of Jesus Christ to him, and the command given, are circumstances related only in this place.

**Barnes: While I prayed in the temple.** Paul, like the other converts to Christianity from among the Jews, would naturally continue to offer his devotions in the temple. We meet with repeated instances of their continuing to comply with the customs of the Jewish people.

**Barnes: I was in a trance.** Greek, Ecstasy. Acts 10:10. Perhaps he here refers to what he elsewhere mentions, 2 Corinthians 12:1-5, which he calls "visions and revelations of the Lord." In that place he mentions his being "caught up to the third heaven," 2 Corinthians 12:2, and "into paradise," where he heard words which it was "not possible for a man to utter," 2 Corinthians 12:4. It is not certain, however, that he refers in this place to that remarkable occurrence. The narrative would rather imply that the Lord Jesus appeared to him in the temple in a remarkable manner, in a vision, and gave him a direct command to go to the Gentiles. Paul had now stated the evidence of his conversion, which appears to have been satisfactory to them: at least they made no objection to his statement; he had shown by his being in the temple his respect for their institutions; and he now proceeds to show that in his other conduct he had been directed by the same high authority by which he had been called into the ministry, and that the command had been given to him in their own temple and in their own city.

**JNTC: It happened that as I was praying in the Temple, I went into a trance,** Greek *ekstasis*, "standing outside oneself." The ecstasy was unusual, but Sha'ul's praying in the Temple area was normal Jewish behavior. This fact, which Sha'ul mentions casually, without emphasis, all the more strongly evidences that Sha'ul continued his usual Jewish practices after coming to faith in Yeshua (see 13:9, 21:21–24&NN).<sup>20</sup>

**BBC:** The ancient Near East had a long tradition of receiving revelations (often dreams) in sanctuaries or holy places. God had revealed himself to his servants in such places in the Old Testament (1 Samuel 3:3-10; 1 Kings 3:4-5), and Paul's hearers would regard the temple as the most appropriate place to receive revelations (cf. comment on "Acts 7:2-7).

**ESV: in the temple, I fell into a trance.** This must have taken place upon Paul's visit to Jerusalem after his conversion (9:26). For the Jewish audience, it placed Paul's experience "on holy ground," in the temple, much like Isaiah's call (Isa. 6:1–13).

---

<sup>20</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:17). Clarksville: Jewish New Testament Publications.

## Acts 22:18

**And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.**

[saw him] Here Paul saw the Lord (Acts 22:14,18; 1 Cor. 9:1; 1 Cor. 15:8; 2 Cor. 12:1-4).

**Barnes: And saw him.** Evidently the Lord Jesus, Acts 22:14. He had received his commission from him, and he now received a distinct command to go to the Gentiles.

**Barnes: For they will not receive.** The inhabitants of Jerusalem, probably including both Jews and Christians. The *Jews* would not listen to him, because he had become, in their view, an apostate, and they would hate and persecute him. The *Christians* would not be likely to receive him, for they would remember his former persecutions, and would be suspicious of him, because he had been so long in Arabia, and had not sooner connected himself with them. Acts 9:26, "And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple."

**BKC:** Paul's departure from **Jerusalem**, according to 9:29-30, was because of the advice of Christian brothers. Actually a combination of divine revelation (22:17-18) and human direction led Paul to go to Tarsus.

**JNTC:** The Lord tells Sha'ul to leave Jerusalem because the Jewish people there will not respond to his message. Sha'ul immediately trots out his Jewish credentials, objecting that the Jews of Jerusalem ought to accept what he says now because they know how diligently he opposed the believers in the past (vv. 4–5). But Yeshua repeats his command, "**Get going!**" (v. 21).

Why won't the Jews of Jerusalem hear Sha'ul? Because a believer's having opposed the Gospel in the past is not what makes a nonbeliever believe. On the contrary, the believer's faith now outweighs everything else about him. No matter how reasonable his beliefs seem to himself now, a believer cannot substitute his own stormy process of coming to faith for that of someone else.

Therefore, in instructing Sha'ul to get on with his task of evangelizing the Gentiles (v. 21) Yeshua is saving Sha'ul years of fruitless endeavor which would have been the outcome of following his own natural desire to devote all his energy to winning his Jewish brothers (Ro 10:1). Sha'ul's earthly wisdom would not have led him to the specific mission Yeshua had designed for him. The Lord knows better than we how we can best serve him. Moreover, the book of Acts shows that Sha'ul experienced no small measure of success with Jews as well.<sup>21</sup>

---

<sup>21</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:18). Clarksville: Jewish New Testament Publications.

### Acts 22:19

**And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:**

**[they know that I imprisoned and beat in every synagogue them that believed on thee]** See Acts 7:58; Acts 8:1; Acts 9:1-2 with Acts 22:19-20.

**Clarke: I imprisoned and beat in every synagogue**—This shows what an active instrument Saul of Tarsus was, in the hands of this persecuting priesthood, and how very generally the followers of Christ were persecuted, and how difficult it was at this time to profess Christianity.

**Barnes: Beat in every synagogue.** Beating, or scourging, was often done in the synagogue. Matthew 10:17. Comp. Acts 26:11. It was customary for those who were converted to Christianity still to meet with the Jews in their synagogues, and to join with them in their worship.

### Acts 22:20

**And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.**

**Barnes: And kept the raiment.** The outer robes or garments which were usually laid aside, when they engaged in running or labour. Acts 7:58. All this showed, that though Paul was not engaged in stoning Stephen, yet he was with them in spirit, and fully accorded with what they did. These circumstances are mentioned here by him, as *reasons* why he knew that he would not be received by Christians as one of their number, and why it was necessary, therefore, for him to turn to the Gentile world.

**BKC:** Paul's rejoinder to the **Lord** shows he thought the Jews would be impressed by the radical change in his life; after all, he had been most zealous in persecuting believers (8:3; 9:2; 22:4-5; 26:11), even taking part in the martyrdom of **Stephen** (7:58; 8:1).

### Acts 22:21

**And he said unto me, **Depart: for I will send thee far hence unto the Gentiles.****

**[Depart: for I will send thee far hence unto the Gentiles]** This was the particular calling of Paul. He was the apostle to the Gentiles. He preached also to the Jews, but to preach and to write the revelation of God to the Gentiles was his great work. To this end we find him travelling in Judea, Samaria, Syria, Phoenicia, Arabia, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the Isles of the Mediterranean and the Aegean seas, Italy, Spain, and other lands. No other preached, traveled, and labored like Paul. The epistles of all the others are mainly Jewish in which many of the revelations of God to Christians are not found except in a minor way. Next to

Jesus Christ Paul is the great founder of the Christian church in various lands. Jesus is the foundation—Paul the master builder (1 Cor. 3:10).<sup>22</sup>

**Clarke: I will send thee far hence unto the Gentiles**—This was the particular appointment of St. Paul: he was the apostle of the Gentiles; for, though he preached frequently to the Jews, yet to preach the Gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination. Hence we find him and his companions travelling every where; through Judea, Phoenicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the Isles of the Mediterranean Sea, the Isles of the Aegean Sea, Italy, and some add Spain and even Britain. This was the diocese of this primitive bishop: none of the apostles traveled, none preached, none labored as this man; and, we may add, none was so greatly owned of God. The epistles of Peter, John, James, and Jude, are great and excellent; but, when compared with those of Paul, however glorious they may be, they have no glory comparatively, by reason of that glory which excelleth. Next to Jesus Christ, St. Paul is the glory of the Christian Church. Jesus is the foundation; Paul, the master-builder.

**Barnes: Far hence.** Paul travelled far in the heathen nations. A large part of his time in the ministry was spent in remote countries, and in the most distant regions then known. Romans 15:19.

**BBC:** Like Jesus (Luke 4:22-30), Paul knows that this statement will offend his hearers, given the escalation of Jewish-Gentile tensions in Palestine in these years. But he feels that multiethnic inclusiveness is a crucial part of the gospel.

**LAN:** These people listened intently to Paul, but the word *Gentile* brought out all their anger and exposed their pride. They were supposed to be a light to the Gentiles, telling them about the one true God. But they had renounced that mission by becoming separatist and exclusive. God's plan, however, would not be thwarted; the Gentiles were hearing the Good News through Jewish Christians such as Paul and Peter.

**JNTC: I am going to send you far away, to the *Goyim*.** The Messianic Community in Jerusalem sent Sha'ul home to Tarsus (9:30), where for some thirteen years he had the opportunity to proclaim the Gospel to the Gentiles. Later, with this experience behind him, he set out on his travels to reach non-Jews throughout the Eastern Mediterranean area.<sup>23</sup>

**McGee:** Paul mentions the Gentiles because he has been out in the gentile world speaking to them about Jesus Christ. The Jews know that. The minute he mentions the Gentiles, it is just like lighting a fuse. They will hear him no longer.

---

<sup>22</sup> Dake Study Notes, Dake's Study Bible

<sup>23</sup> Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:21). Clarksville: Jewish New Testament Publications.

## Acts 22:22

**And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.**

[**Away**] The second time the Greek: airo (GSN-142) is used to express "kill him." See note, <sup>□</sup> Acts 21:36. Any man leading Israel to a strange worship was to be killed (Deut. 13:12-18).

[**not fit that he should live**] Three offenses of Paul—to teach:

1. That Gentiles were equal to the Jews. This was intolerable.
2. That God had rejected Jews and called Gentiles as His peculiar people. This was all the more unbearable, but it was what they brought upon themselves (Matthew 21:33-46; Romans 11).
3. That Gentiles should be taught the Messiah of the Jews was a crucified malefactor. This was an outrageous offense to the Jew (1 Cor. 1:23)

**Clarke: They gave him audience unto this word**—Namely, that God had sent him to the Gentiles: not that they refused to preach the law to the Gentiles, and make them proselytes; for this they were fond of doing, so that our Lord says, they compassed sea and land to make a proselyte; but they understood the apostle as stating that God had rejected them, and called the Gentiles to be his peculiar people in their place; and this they could not bear.

**Clarke: Away with such a fellow**—According to the law of Moses, he who attempted to seduce the people to any strange worship was to be stoned, Deuteronomy 13:15. The Jews wished to insinuate that the apostle was guilty of this crime, and that therefore he should be stoned, or put to death.

**Barnes: Away with such a fellow.** Greek, Take such a man from the earth; i.e., put him to death. It is language of strong indignation and abhorrence. The reasons of their indignation were not that they supposed that the Gentiles could not be brought into covenant with God, for they would themselves compass sea and land to make one proselyte; but they were,

- (1.) that they believed that Paul taught that they might be saved without conforming to the law of Moses; and,
- (2.) his speech implied that the Jews were more hardened than the Gentiles, and that he had a greater prospect of success in bringing them to God than he had in regard to the Jews.

## Acts 22:23

**And as they cried out, and cast off *their* clothes, and threw dust into the air,**

**[cast off their clothes, and threw dust into the air]** Throwing their outer garments and dust into the air; getting ready to stone Paul for his insults. This was the eastern way of showing contempt, rage, and vindictive malice (2 Samuel 16:13).

**Clarke: Threw dust into the air**—In sign of contempt, and by way of execration. Shimei acted so, in order to express his contempt of David, 2 Samuel 16:13, where it is said, he cursed him as he went, and threw stones at him; or, as the margin, he dusted him with dust. Their throwing dust in the air was also expressive of extraordinary rage and vindictive malice. The apostle, being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air not only showed their rage, but also their vexation that they could not get the apostle into their power. It is still used as a token of hostility and defiance. M. Denon, (Travels in Egypt, vol. iii. p. 98), on coming down the Nile to Cairo, stopped at the ancient city of Antinoe, to examine its ruins. “Being desirous of obtaining a view of the whole of these ruins, we ascended a little hill, and soon perceived the inhabitants of the modern village assembling behind an opposite eminence: scarcely had we come over against them than, supposing our intentions to be hostile, they called out for assistance, and threw dust into the air, in token of defiance. The alarm spread, and they began firing upon us.”

**Barnes: And threw dust into the air.** As expressive of their abhorrence and indignation. This was a striking exhibition of rage and vindictive malice. Paul was guarded by Roman soldiers, so that they could not injure him; and their only way of expressing their wrath was by menaces and threats, and by these tokens of furious indignation. Thus Shimei expressed his indignation against David by cursing him, and throwing stones at him, and casting dust, 2 Samuel 16:13.

**JNTC: Waving their clothes** gave their anger a visible dimension. Likewise they probably were **throwing dust** only because there were no stones handy (compare 7:58, Yn 8:59). My guess, based on thirteen years of living in the Middle East, is that the **dust** was not thrown **in the air** vaguely or ceremonially but purposefully and vigorously in Sha’ul’s direction!

**And they listened to him until this word:** The mob that had tried to kill Paul, and had then listened intently to his whole sermon, erupted into rage over the utterance of **one word**. That **one word** was “**Gentiles**.” The Jewish mob was incensed that God’s salvation could be given freely to believing Gentiles.

Think of it: “**Away with such a fellow from the earth, for he is not fit to live!**” over one word: **Gentiles**.

Paul had his audience all up until this point. In their minds, they didn’t mind all this talk about Jesus, but they could not stand the idea that God might save Jews and Gentiles alike and in the same way.

These Jews of that day did not have a problem with Gentiles becoming Jews. But they were incredibly offended at the thought of Gentiles becoming Christians *just as* Jews

became Christians, because it implied that Jews and Gentiles were equal, having to come to God on the same terms.

Likewise, many people today are offended that “good people” must be saved the same way “sinners” are; they want a gospel that will keep them separate from the “riffraff” of society.

In Acts 22, the Jewish mob expressed their hatred of others through violent rage; do we express our disdain of the perishing through indifference? We may not riot like the mob in this chapter did, but we may say by our inaction: “I won’t give you the gospel; I don’t really care if you perish in hell!”

### **Acts 22:24**

**The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.**

Foolish; futile; fatal.

**[bade that he should be examined by scourging; that he might know wherefore they cried so against him]** The centurion could not understand Paul so upon seeing the multitude grow more outrageous, he supposed that Paul must have given them the highest provocation. He then commanded him to be tortured to find out the nature of the crime. Scourging was a way of getting confessions out of people.

**BBC:** Even had Paul not been a Roman citizen, the tribune would have no authority to try a provincial belonging to another jurisdiction (Acts 21:39), after he had quelled the unrest. But it was legal to scourge slaves or aliens to extort confessions or to determine the truth concerning a situation. Paul had experienced Jewish synagogue beatings and lictors’ rods. But this scourge is with the *flagellum*—leather thongs into which pieces of metal or bone were woven. It could easily lead to the victim’s death, and would certainly scar and probably maim him. Centurions were sometimes left to supervise executions and related duties.

But the Porcian and Julian laws exempted Roman citizens from such beatings without trial. Paul’s citizenship excluded him from being tortured for information, and together with his being untried, it excluded him from punishment.

**JNTC:** The commander, still convinced Sha’ul must be a dangerous criminal, since he had not understood Sha’ul’s message in Hebrew (v. 2), was determined to whip the truth out of him.

**McGee:** You see, when Paul lapsed over into the Hebrew tongue and spoke to the mob in Hebrew, the captain stood there not able to comprehend what he was saying. The captain simply could not grasp what was happening nor could he understand the problem. All he could do when the mob broke into this rage was to take Paul inside the castle. He thought that since Paul was a prisoner, he would find out the truth about the whole matter by whipping him.

But when it was explained to him, he must have thought it absurd and offensive: All this rioting springing out of the hatred of Gentiles, people just like the commander himself.

### **Acts 22:25**

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

Centurion probably did not understand Aramaic; confused. If a riot damaged property, he could be held responsible. If he were proven neglectful, he could lose his post.

An edict of Caesar Augustus stipulated that all Roman citizens were to be exempted from flogging, and that, prior to any trial before magistrate, a formal charge had to be made against them. Any official permitting such floggings was publicly executed! (cf. 2 Cor 11:24-25).

**[Is it lawful for you to scourge a man that is Roman, and uncondemned? ... Tell me, art thou a Roman?]** These are questions 65-66. The next questions are in Acts 23:3.

**Clarke: And as they bound him, etc.**—They were going to tie him to a post, that they might scourge him.

**Clarke: Is it lawful, etc.**—The Roman law absolutely forbade the binding of a Roman citizen. See the note on Acts 16:37.

**LAN:** Paul's question stopped the centurion because, by law, a Roman citizen could not be punished until he had been proven guilty of a crime. Paul was born a Roman citizen, whereas the commander had purchased his citizenship. Buying citizenship was a common practice and a good source of income for the Roman government. Bought citizenship was considered inferior to citizenship by birth.

**JNTC:** As in Philippi (16:36–40&N) Sha'ul makes full use of his legal rights not merely to save his hide but also to protect the honor of the Gospel. Both whipping him and binding him in chains (v. 29) would violate his rights as a Roman citizen. Since Sha'ul had not been charged, nor had the commander been informed of grounds for a charge, whipping Sha'ul prior to a trial would have been a misuse of authority for which the commander would have been liable. By questioning the whipping Sha'ul was saving the commander as well as himself an unpleasant experience.<sup>24</sup>

**McGee:** Paul is being misunderstood all the way around. The Jews thought he had brought Trophimus into the temple, and he hadn't done that. The captain thought he was an Egyptian who was a riot leader, and he wasn't that man. Notice who he is. He is a

---

<sup>24</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:25). Clarksville: Jewish New Testament Publications.

Hebrew who can speak fluent Greek. Also, he is a Roman citizen. He now appeals to that citizenship to escape the scourging of a prisoner.

**Acts 22:26**

**When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.**

**Acts 22:27**

**Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.**

Paul's "Yes" is certainly true; summary death awaited anyone falsely claiming Roman citizenship.

**Acts 22:28**

**And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.**

Paul's parents had been Roman citizens, and it became inherent right of descendants.

(In 171 B.C., when Tarsus became a free city, many of its prominent citizens were awarded citizenship.)

**[freedom]** Greek: politeia (GSN-4174), citizenship. Used only here and in Ephes. 2:12. This shows that citizenship in Rome could be bought.

**[But I was free born]** Tarsus was a free city and all its inhabitants were considered Roman citizens by a grant from Julius Caesar. Paul either received citizenship by being born in Tarsus or it may be that his father did outstanding service for Rome and was granted citizenship. It was unlawful to scourge or even bind a Roman citizen without open trial. Those who did so were liable to severe punishment and even death. By the simple mention of Rome one might escape punishment and even be given freedom in some cases (Acts 22:29; Acts 16:3,6-40).

**Barnes: With a great sum obtained I this freedom.** This freedom, or privilege of Roman citizenship. From this, it would seem that the privilege of being a Roman citizen might be purchased. Perhaps he refers, however, to the expenses which were necessarily attendant in passing through the proper *forms* of becoming a Roman citizen. The argument of the tribune in this case is this:-"I obtained this privilege at a great price. Whence did you, Paul, thus poor and persecuted, obtain the means of becoming a Roman citizen?". Paul had informed him that he was a native of Tarsus, Acts 21:39; and the chief captain supposed that that was not a free city, and that Paul could not have derived the privilege of citizenship from his birth.

**BBC:** Scholars note that one could achieve Roman citizenship in several ways: one could be (1) born to a Roman father (so Paul); (2) a citizen of a Roman colony; (3) a retired auxiliary soldier; (4) part of a municipal aristocracy or other group honored by Rome; or (5)—and this was most common after being born in Rome or in a colony—a slave freed by his or her owner.

This tribune or commander is either a former slave who acquired enough funds to buy his freedom (as often happened), or he bought his citizenship by a bribe, which was common under the preceding emperor, whose name he took (Acts 23:26). He had to be a citizen before he could be part of a legion; to have the status of a tribune, he must have had a powerful patron or been one of the rare individuals who toiled his way up through the ranks to this position.

Being freeborn normally gave one higher status than being a freedperson did, and a slaveborn citizen had limited rights. (This was true from the aristocratic standpoint of status, although it was not necessarily true economically. Still attached as clients to their former owners, freed slaves had economic advantages that freeborn peasants lacked.) Paul thus has superior status in some sense. He may have replied in Latin: he was *ingenuus*, a citizen by birth (though cf. his family in Acts 16:37).

**McGee:** This captain, you see, was an ex-slave. He had saved his money or somehow he got the money to buy his freedom. He has advanced in the Roman army so that now he is a captain. He is amazed that he has a prisoner who is a Roman citizen who was born free.

**ESV: I bought this citizenship.** Persons who obtained Roman citizenship other than by birth usually took the name of their sponsor. That the tribune's name was *Claudius* Lysias (23:26) may indicate he purchased his citizenship through the sponsorship of the emperor Claudius. Being a **citizen by birth** was especially prestigious.

“I wonder if we freeborn Americans appreciate what it is to have the right to vote, to express by our vote our choice of those who are to rule over us. No, thank heaven, not to rule over us—to serve us in the service of the government. For you, the electorate, are the rulers in this great Republic.

“Those who have taken out their citizenship I think appreciate it even more than some of us who have it by birth.

“We have an election in November, in which you have the right to state who will fill the offices that are now to be filled in the nation, in the state, and in our local affairs. We ask, we plead that every member of the Church go to the polls in November and cast your vote for the men and women whom you wish to occupy the offices named. Now you choose, and choose wisely and prayerfully, but cast your vote.”

### Acts 22:29

**Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.**

“One who would have examined him,” means flogging him.

**BBC:** See comment on \*Acts 22:26-27. Not all officials would have cared about violating the law—some Roman procurators crucified Jerusalem aristocrats who were Roman citizens—but this tribune or commander has already shown his concern for Roman law (Acts 21:38-40).

**BKC: The commander,** knowing **he had put Paul . . . in chains,** was fearful that Rome would learn he had violated Roman law. The chains probably were those that would hold him for flogging. Paul as a citizen was in chains at a later time (26:29).

Could not anyone avoid flogging by simply claiming to be a Roman citizen? Perhaps; but if a person falsely claimed to be a citizen, he was liable to the death penalty.

(2) Before the Sanhedrin (22:30-23:10). 22:30. By this time **the commander** knew the accusations against Paul were Jewish (cf. vv. 23-29), and the best way to unearth these was to have a hearing before **the Sanhedrin**. If the prisoner was found innocent he could be released, but if the charges were valid the case could be remitted to the procurator, the Roman governor (cf. 23:26-30).

### Acts 22:30

**On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.**

**ESV: unbound him.** Since v. 29 implies Paul was already unbound, the tribune's unbinding him in v. 30 may mean he took him out of confinement.

**Barnes: And commanded the chief priests,** etc. Summoned a meeting of the sanhedrim, or great council of the nation. He did this, as he was prevented from scourging Paul, in order to know what he had done, and that he might learn from the Jews themselves the nature of the charge against him. This was necessary for the safety of Paul, and for the ends of justice. This should have been done without any attempt to torture him in order to extort a confession.

**Barnes: And brought Paul down.** From the elevated castle or tower of Antonia. The council assembled commonly in the house of the high priest.

---

cf. *confer*, compare  
vv. verses

**Barnes: And set him before them.** He brought the prisoner to their bar, that they might have an opportunity to accuse him, and that thus the chief captain might learn the real nature of the charge against him.

**LAN:** Paul used his times of persecution as an opportunity for him to witness. Even his enemies were creating a platform for him to address the entire Sanhedrin (Jewish council). If we are sensitive to the Holy Spirit's leading, we will see increased opportunities to share our faith, even in the face of opposition.

**JNTC:** The only way the commander can now find grounds for holding Sha'ul is to receive an accusation from others, in this case the *Sanhedrin*.<sup>25</sup>

**McGee:** The captain finds that he has a remarkable man on his hands. He is a learned man who speaks Greek. He is not a common crook by any means. He is a Jew, but he is also a Roman citizen. The captain says, "I am not going to treat Paul like a common criminal. We will have a hearing to find out what the charges are against him." So the captain arranged a hearing before the chief priests and all their council.

Notice that Paul had many assets which made him suitable to be the missionary to the Roman Empire. He had a world view. Greek training had prepared him as the cosmic Christian. He was trained in the Mosaic system, which prepared him to interpret it in the light of the coming of Christ and His redemptive death and resurrection. Not the least of his assets was his Roman citizenship which finally opened the door for him to visit Rome.

**He wanted to know for certain why he was accused:**

All in all, this Roman commander seems to be a fair and upstanding man. Though he is not acquainted with the dispute between Paul and the Jews, he seems to desire a just resolution.

God had revealed a plan to Paul right at his conversion: *He is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake* (Acts 9:15-16). Paul knew the general plan; but just like us, he didn't know how it would all work out. He had to trust God, just like you and I have to do.

In this event we saw the testimony of Paul before the people. We saw several components of his testimony that we can apply today as we are called to give an account of our faith:

1. Identify with those to whom the testimony is to be given.
2. Take advantage of every opportunity to share the gospel.
3. Describe your life prior to knowing Christ.
4. Describe the events of your coming to know Christ.
5. Describe, specifically, your decision to accept Christ.
6. Describe the change that took place in your life as a result of your decision for Christ.
7. Realize that your testimony may be rejected.

---

<sup>25</sup>Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 22:30). Clarksville: Jewish New Testament Publications.

## The Career of the Apostle Paul

<b>Origin:</b>	Tarsus in Cilicia (Acts 22:3) Tribe of Benjamin (Phil 3:5)
<b>Training:</b>	Learned tentmaking (Acts 18:3) Studied under Gamaliel (Acts 22:3)
<b>Early Religion:</b>	Hebrew and Pharisee (Phil 3:5) Persecuted Christians (Acts 8:1-3; Phil 3:6)
<b>Salvation:</b>	Met the risen Christ on the road to Damascus (Acts 9:1-8) Received the infilling of the Holy Spirit on the street called Straight (Acts 9:1-7)
<b>Called to Missions:</b>	Church at Antioch was instructed by the Holy Spirit to send out Paul to the work (Acts 13:1-3) Carried the Gospel to the Gentiles (Gal 2:7-10)
<b>Roles:</b>	Spoke up for the church at Antioch at the council of Jerusalem (Acts 15:1-35) Opposed Peter (Gal 2:11-21) Disputed with Barnabas about John Mark (Acts 15:36-41)
<b>Achievements:</b>	Three extended missionary journeys (Acts 13-20) Founded numerous churches in Asia Minor, Greece, and possibly Spain (Rom 15:24, 28) Wrote letters to numerous churches and various individuals which now make up one-fourth of our New Testament
<b>End of Life:</b>	Following arrest in Jerusalem, was sent to Rome (Acts 21:27; 28:16-31) According to Christian tradition, released from prison allowing further missionary work in Macedonia; rearrested, imprisoned again in Rome, and beheaded outside of the city.