

<sup>1</sup> "Brethren and fathers, hear my defense before you now."

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

<sup>3</sup> "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.

Gamaliel

Gamaliel, he was a member of the council (**Acts 5:24**), a Pharisee (**Acts 5:34**), a teacher of the law (**Acts 5:34**), he was held in respect by all people (**Acts 5:34**), he made the recommendation to leave the Apostles alone (**Acts 5:38**), Paul taught by Gamaliel according to the strictness of the law (**Acts 22:3**)

<sup>4</sup> I persecuted this Way to the death, binding and delivering into prisons both men and women,

"Way" --- **Acts 9:2** --- **Acts 19:9, 23** --- **Acts 24:14, 22**

<sup>5</sup> 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**.

**Acts 9:1-2 (NKJV)** <sup>1</sup> Then **Saul**, still breathing threats and murder against the disciples of the Lord, **went to the high priest <sup>2</sup> and asked letters from him** to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

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

<sup>7</sup> And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'

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

<sup>9</sup> 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.

**Acts 22:9 (ESV)** Now those who were with me saw the light but did not understand the voice of the one who was speaking to me.

**Acts 9:7 (NKJV)** And the men who journeyed with him stood speechless, **hearing a voice** but seeing no one.  
**Acts 9:7 (NIV)** The men traveling with Saul stood there speechless; **they heard the sound** but did not see anyone.

(2) This verse says that they heard a voice, whereas Paul later said that they did not hear the voice of the one who spoke to him (22:9). Again, there is no contradiction. There are different senses in which one may be said to hear. The men heard the voice in the sense that they heard the sound, but they did not hear it in the sense of understanding the words that were said. *They heard the sound; they did not hear the words.* An illustration of this point would be the effect of shouting to someone some distance away. The person may hear the sound of the shouter's voice; yet, he may reply, "I can't hear you," meaning that he is unable to distinguish the words. The experience of Saul's companions was apparently similar to that of those who, upon hearing a voice from heaven, said that it had thundered (John 12:28-29).

<sup>10</sup> 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.'

<sup>11</sup> 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.

<sup>12</sup> Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt *there*,

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> For you will be His witness to all men of what you have seen and heard.

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

One's sins are forgiven by the **blood of Jesus Christ**  
**Ephesians 1:7 (NKJV) In Him we have redemption through His blood, the forgiveness of sins,**  
according to the riches of His grace

Paul in describing his conversion shows that one comes in contact with the blood of Jesus at baptism.

**ACTS 22:16**

Also, remember Peter's response on the day of Pentecost as the question was asked "Men and brethren. what shall we do?" **See Acts 2:37-38**

<sup>17</sup> Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance

Having told the mob of his conversion in Damascus, Paul continued his narration, telling of an incident that occurred following his conversion and his subsequent return to Jerusalem. Paul's return to Jerusalem following his conversion is recorded in 9:26-30. The account in chapter 9 tells of his leaving Jerusalem because of the efforts to slay him. Paul now informed his audience of a fact not found in that account - namely, that the Lord had commanded him to leave. Introducing his account of that incident, Paul said that while he prayed in the temple, he fell into a trance. **Trance** is from *ekstasis*, from which we derive our word *ecstasy*. The Greek word literally means "to stand outside yourself." It was used to denote the "alteration of the normal condition" of one's mind (Vine 1:52). Here it denotes "a condition in which ordinary consciousness and the perception of natural circumstances were withheld, and the soul was susceptible only to the vision imparted by God" (Vine 4:148). Paul will now relate what the Lord told him while he was in that state.

**18** . . . While in the trance, Paul had seen the Lord commanding him to hurry and get out of Jerusalem quickly. The reason was that the Jews there would not accept Paul's testimony concerning Christ. As the account in Acts 9 shows, some even sought to kill him because of his testimony.

**Truth Commentaries – Acts** by Johnny Stringer pg. 468-469

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

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

<sup>20</sup> 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.'

<sup>21</sup> Then He said to me, 'Depart, for I will send you far from here to the Gentiles.' "

<sup>22</sup> 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!"

<sup>23</sup> Then, as they cried out and tore off *their* clothes and threw dust into the air,

<sup>24</sup> 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.

**SCOURGE; SCOURGING**(μάστιξ, *mástix*, μαστιγῶω, *mastigóō*; in [Acts 22:25](#) μαστίζω, *mastízō*, in [Mark 15:15](#) parallel [Matthew 27:26](#) φραγελλῶω, *phragellóō*):

A Roman implement for severe bodily punishment. Horace calls it horrible flagellum. It consisted of a handle, to which several cords or leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. It is comparable, in its horrid effects, only with the Russian knout. The victim was tied to a post ([Acts 22:25](#)) and the blows were applied to the back and loins, sometimes even, in the wanton cruelty of the executioner, to the face and the bowels. In the tense position of the body, the effect can easily be imagined. So hideous was the punishment that the victim usually fainted and not rarely died under it. Eusebius draws a horribly realistic picture of the torture of scourging (Historia Ecclesiastica, IV, 15). By its application secrets and confessions were wrung from the victim ([Acts 22:24](#)). It usually preceded capital punishment (Livy xxxiii.36). It was illegal to apply the flagallum to a Roman citizen ([Acts 22:25](#))

**The International Standard Bible Encyclopedia**

<sup>25</sup> 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?"

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

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

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

<sup>29</sup> 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.

<sup>30</sup> 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.

Questions Acts 22

1. Why would Paul mention Gamaliel to the audience he was speaking to?
2. When Paul uses the phrase *“I persecuted this Way”* who is he speaking of?
3. How was Saul persecuting Jesus?
4. How can you reconcile the phrase, *“did not hear the voice”* in Acts 22:9 with the phrase *“hearing a voice”* in Acts 9:7?
5. What did Ananias tell Paul to do?
6. Who instructed Paul to leave Jerusalem quickly? Why?
7. What led the crowd to say, *“Away with such a fellow from the earth, for he is not fit to live.”*
8. How does The International Standard Bible Encyclopedia describe scourging, and why did the commander order Paul to be scourged?
9. Why was the commander afraid, and who did he command to appear?
10. What point or points will you choose to remember from this chapter? WHY?