

The Acts of the Apostles

[Wed. May 13, 2015] Acts Series, Acts 22.1 - 30 – Craig A. Thurman

As had been prophesied all along Paul's journey back to Jerusalem, he has been arrested. While this might not seem good, it was a means of the Lord which saved his life, otherwise the tumultuous multitude had beaten him to death. It was during the melee that the chief captain had Paul whisked away carrying him to a stairway leading into the soldiers containment area. Paul, likely bruised and bloodied, asks the chief captain permission to address the crowd, which liberty is granted him. As Paul motions to the Jews and begins to speak to them in their own native tongue, the Hebrew language, they *kept the more silence*. (22.1) Paul now begins to explain to them how he could be turned, not only from persecuting his own countrymen who had come to faith in Christ, but also promoting that same faith even among the Gentiles. Here is his address:

Chapter 22

1 ¶ Men, brethren, and fathers, *hear* ye my defence which I make now
aor.1, imper, act

defense, ἀπολογία; gen sing of ἀπολογία; ἀπό forth, since, of + λογία
KJV collection, gatherings (i.e. in this context, the *summation*); this noun is used eight times in the N.T. (Acts 22.1; Phl.1.7, 17 *defense*; Acts 25.16 *to answer for ... self*; 1Co.9.3; 2Ti. 4.16; 1Pe.3.15 *answer*; 2Co.7.11 clearing of ... selves; the verb ἀπολογέομαι is translated in the KJV as *answer, defense, spake, excuse*. This Greek word transliterated is *apology*; a formal justification for the things that he did.

unto you.

Ἄνδρες ἀδελφοὶ καὶ πατέρες ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας

2 (And when they heard that he spake

spake, προσεφώνει; 3rd p s, imperfect of προσφωνέω; προς unto + φωνέω call, crow, cry; KJV Mt. 11.16; Lk.6.13; 7.32; 13.12, *call to*; Lk.23.20; Acts **21.40**; 22.2, *spake to*.

The Acts of the Apostles

in the Hebrew tongue

tongue, διαλέκτω, dat sing of διάλεκτος; διά by, through + λέγω to say, call; is found only six times and always in the book of Acts. (cf. 1.19 in their proper *tongue*; 2.6 speak in his own *tongue*; 2.8 hear we every man in our own *tongue*; 21.40 speak unto them in the Hebrew *tongue*; 22.2 he spake in the Hebrew *tongue*; 26.14 saying in the Hebrew *tongue*.)

to them, they kept [they came to hold or possess]

kept, παρέσχον; 3rd p pl, aor 2, ind of παρέχω; παρά near, of, by, from + ἔχω to have, possess; first time used in Acts, but is used another four times (17.31 *hath given*; 16.16 παρέιχε; 3rd p sing, imperf, *brought*; 19.24 *brought*; 22.2 *kept*; 28.2 *shewed*.)

the more silence: (stilled)

ἡσυχίαν; gen sing of ἡσυχία; KJV 2Thes. 3.12 *that with quietness they work*; 1Ti.2.11 *Let the woman learn in silence*; 12, *but to be in silence*. ἡσυχίος, a **peaceable** life; **quiet** spirit; cf. vs. 21.14 ἡσυχάζω, *we ceased*.

and he saith,)

ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδί διαλέκτω προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν καὶ φησὶν

3 ¶ *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up* [fed, nourished up]

brought up, ἀνατεθραμμένος; nom, sing, masc, part, perf, pass of ἀνατρέφω; ἀνά re-, again, above + τρέφω KJV *feedeth, brought up, nourish*; ἀνατρέφω is only found in Acts, 7.20 **nourished up** in his father's house; 7.21 **nourished** him for her own son.

παρὰ

in this city (referring to Jerusalem) *at the feet of Gamaliel, and taught disciplined*

The Acts of the Apostles

πεπαιδευμένος; nom, sing, masc, part, perf, pass of παιδεύω; KJV Lk.23.16, 22 chastise; Acts 7.22 learned; 1Co.11.32; 2Co.6.9; He.12.10 chastened; 1Ti.1.20 may learn; 2Ti.2.25 instructing; Tit.2.2 teaching; He.12.6, 7 chasteneth; Rev.3.19 chasten.

Paul received his complete, formal discipline in the law, in this very city, from Gamaliel. (vs. 3)

κατὰ
according to the perfect manner of the law

perfect manner, ἀκρίβειαν; acc sing of ἀκρίβεια; only place used; the adverb, ἀκριβῶς, is translated *diligently, perfect, circumspectly*; another adverb, ἀκριβέστερον, is translated *more perfectly* (Acts 23.15, 20). This has much to do with *accurate*.

of the fathers,

This law was more than only the Law of Moses. It was an additional system of religious practices superimposed upon the Word of God, which the *fathers* of Israel had formulated. This is also called in Scripture *tradition of the elders* (Mt.15.2) and *tradition of men*. (Mk.7.8) And Paul owned this as his own, calling it the *tradition of my fathers* ...

Ga 1: 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

ἐπόρθουν; 1st p s, imperf, act of πορθέω; **Acts 9.21 is not this he that destroyed them; Gal.1.23 the faith which once he destroyed;** LXX gives the sense of *subdued*. (4Macc.4.23) With the LXX in mind, and considering the Acts 26.11, it would seemed that Saul's persecution had some outward appearance of controlling the growth of the churches. But it was only by outward appearance.

The Acts of the Apostles

*Ac 26:11 And I punished them oft in every synagogue, and **compelled them to blaspheme**; and being exceedingly mad against them, I persecuted them even unto strange cities.*

*14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the **traditions of my fathers**.*

Peter also acknowledges this tradition that the Jewish people had:

*1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by **tradition from your fathers** ...*

ζηλωτής υπάρχων τοῦ θεοῦ
and was zealous toward God, as ye all are this day.

was a zealous possessor of
(cf. 21.20 zealous possessors of the law)

*Ro 10:2 For I bear them record that **they have** [ἔξουσιν] **a zeal of God**, but not according to knowledge.*

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

Ἐγώ μὲν εἰμι ἀνὴρ Ἰουδαῖος γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου ζηλωτής υπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον

*4 And I persecuted **this way***

This is the way of the Lord for His people. (9.2; 18.26; 19.9, 23; 22.4; 24.14, 22; He.10.20 *a new and living way*; Eph.2.18 ... *through Him we both have access by one Spirit unto the Father.*)

The Acts of the Apostles

*Joh 14:6 Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me.*

Paul, not allowing the moment to become overshadowed with issues concerning the law and circumcision, seeks to refocus their minds back to the truth of the gospel of Christ. Frankly, for them and all men, to have all and not know Jesus Christ is to lose everything, including their own souls to God's eternal punishment. All men should believe in Jesus Christ. Everything else is secondary to this.

What is Paul doing? He is telling them that he too was as they are now ...

unto the death, binding and delivering into prisons both men and women.

There were *many* that suffered at the hands of Paul before his conversion.

*Ac 26:10 Which thing I also did in Jerusalem: and **many** of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.*

ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας

5 As also the high priest doth bear me witness,

Acts 23.2 indicates that he did not know Ananias was high priest. This present appeal of Paul probably means that he had dealings prior to his conversion to Christ with either high priests Caiaphas or Annas. So, in Acts 23.5 he either doesn't know Ananias at all, or else he did not realize that he was the present high priest.

and all the estate of the elders: (over 20 years ago)

estate of the elders, πρεσβυτέριον; that same tribunal that arrested Peter and John in Acts 4.3; arrested all of the apostles in Acts 5.18. condemned

The Acts of the Apostles

because of the plague of the hail; for the plague thereof was exceeding great.

Re 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Re 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Re 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

a great light round about me.

περιαστράψαι; aor 1 infin of περιαστράπτω; περί + ἀστράπτω Lk.17.24
the lightening ... **that lighteneth**; Lk.24.4 stood by them in **shining**
garments; and so we know a blinding light.

26.13 ... **above the brightness of the sun** ... shining round about me and them which journeyed with me.

22.9 And they that were with me saw indeed the light, and were afraid;
(these that were with Saul were blinded to the light of spiritual things being dead in trespasses and sins, while at the same time Saul having received a temporary blindness to natural things was made to see and understand spiritual things being made alive to God.)

Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν περὶ ἐμέ

7 And I fell unto the ground,

26.14 And when we were all fallen to the earth ...

The Acts of the Apostles

ἤκουσα φωνῆς
and heard a voice

ἤκουσα φωνην
26.14 ... I heard a voice speaking ...

saying unto me, Saul, Saul, why persecutest thou me?

ἔπεσον τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι Σαοὺλ Σαοὺλ τί με διώκεις

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth (this and chapter 26.15), whom thou persecutest.

Acts 9.5 ...it is hard for thee to kick against the pricks.

A Baptist said this in a debate years ago:

‘I want my brother to show one impenitent unbeliever on whom God extends mercy. Yes sir, God will have mercy on whom he will have mercy, and you can’t keep him from having mercy on a penitent believer. That shows me that God has chosen the penitent believer to salvation. But you can’t make God have mercy on [the] impenitent unbeliever, I don’t care how much you want to see that person saved. Until he repents and believes on Christ, he is not a recipient of God’s mercy.’ *Crawford – Alexander Debate*, November 1979, Hayward, CA, p.25. (cf. Mt.17.15 this one healed had no faith, never did exhibit any faith, but Christ showed mercy for his miserable, natural condition; Ro.9.16, 23; Eph.2.4, 5; 1Ti.1.13, 16, Tit.3.5; He. 8.12; 1Pe.1.3)

Paul being such a sinner of sinners was used to show the longsuffering of God toward His elect.

Brethren, if God were to wait for men to repent and believe in Christ in order to elect us to salvation none would ever be saved. Faith itself is a spiritual fruit. All men must first be born again by the Spirit of God before they can hear the spiritual message of Christ’s death for them. They must have received the spiritual hearing ear from God to hear spiritual things

The Acts of the Apostles

before they can believe them. They must be brought to life from the dead spiritually before they can know that they were dead in trespasses and sins, and have any sense of the need for repentance and faith in God. And all those who do hear will repent and believe in Jesus Christ!

ἐγὼ δὲ ἀπεκρίθην Τίς εἶ κύριε εἶπέν τε πρὸς με Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις

9 And they that were with me saw indeed the light, and were afraid;

δὲ φωνὴν οὐκ ἤκουσαν
but they heard not the voice of him that spake to me.

First of all, in that place, Jesus Christ did not call anyone to receive eternal life but Saul.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Brethren, Paul was not hearing Scriptures being preached. He was hearing the voice of the Son of God speaking to him. Paul had been *born again*.

ΑΚΟΥΟΝΤΕΣ

*9.7 And the men which journeyed with him stood speechless, **hearing***

μεν της φωνης
[indeed, inserted] **a voice,** but seeing no man.
the sound

Explains the apparent contradiction:

26.14 ... in the Hebrew tongue ... or, dialect

Our Lord Jesus could have as easily opened the eyes of every person there with Paul that day, but He didn't.

The Acts of the Apostles

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

It cannot be other than that He, God, purposely chose not to open every man's eyes to see the glory of God in the face of Jesus Christ that day; just Paul's eyes were opened. Else He had done so. It wasn't because He had no power to. He has all power. It is simply that He was not pleased to. (Re.4.11)

Does every sinner need the grace of God? Yes.

Does any sinner deserve the grace of God? No.

So, every sinner that receives the grace of God, needed the grace of God but did not deserve it.

And, every sinner who does not receive the grace of God deserves what he receives for sin.

οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι

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

are appointed, τέτακται; 3rd p s, perf, ind, pass of τάσσω; KJV had appointed; set; Acts 13.48 ordained, Acts 15.2 determined; addicted; Acts 22.10; 28.23 appointed.

for thee to do.

Chapter 26 makes no mention of personal blindness for a time or of Ananias, but simply moves into the purpose of the Lord for him among the nations. Be aware of our audience. Perhaps there are things that need to be or need not be shared.

The Acts of the Apostles

Ποιῆσαι; aor 1, infin, act of ποιέω; to do; ποιῆσαι is used 48 times in the N.T.; KJV translates this *Mt.5.36, make; 9.28, to do; 23.15, to make, 23.23, to have done; Mk.6.5, do; 15.15, to content; Lk.1.72, perform; Lk.17.10, shall have done; Jn.11.37, have caused; Acts 5.34, to put; Acts 18.21, keep; 22.10, shall ... do; Ro.4.21, to perform; 9.21, to make; 2Co.8.11, doing; Ja.3.12, bear, yield; Jude 15, execute; Re.13.5, to continue; 13.13, doeth, maketh; 17.17, fulfil, to.*

εἶπον δέ Τί ποιήσω κύριε ὁ δὲ κύριος εἶπεν πρὸς με Ἀναστάς πορεύου εἰς Δαμασκὸν κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι

ὥς δὲ οὐκ ἐνέβλεπον
11 *And when I could not see*
or, by looking
or, looking upon

For three days blinded: *Ac 9:9 And he was three days without sight ...*

ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου
for the glory of that light,
since, from

The cause of his blindness, *for the glory of that Light*, was not stated in chapter nine.

ἐνέβλεπον; 3rd p pl (?), imperf of ἐμβλέπω; ἐν in, with, by, among + βλέπω to see. The Greek preposition, ἀνά, is used in verse 13, to *look up*.

*Mr 8:25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and **saw ενεβλεψεν** every man clearly.*

*Lu 22:61 And the Lord turned, and **looked upon ενεβλεψεν** Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.*

being led by the hand of them that were with me, I came into Damascus.

The Acts of the Apostles

Where he, *Ac 9:9 ... and neither did eat nor drink.*

ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου χειραγωγούμενος
ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν

12 And one Ananias, a devout [man]

εὐσεβῆς; KJV, devout (3), godly (1)

according to the law, having a good report [witness]

God chose to use Ananias because he was fit for this service. He wasn't sinlessly perfect; he was godly, devout and holy. God will use those of his people for an honorable work who will live for Christ. Clean vessels are for holy purposes. If we will be used of the Lord we should know that we are to be prepared.

2Ti 2:21 If a man therefore purge himself from these (that is, things in our lives that dishonor the name of Christ, vs.20), he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

μαρτυρούμενος; nom, sing, masc, part, pres, pass and mid of μαρτυρέω; μαρτυρούμενος is found four times in the N.T. (Acts 10.22 *of good report*; Acts 22.12 *having good report*; Acts 26.22 *witnessing*; He. 7.8 *witnessed*).

of all the Jews which dwelt there,

The real witness of our Christian profession isn't what our own lips report, but what others say about us.

Ἄνανίας δὲ τις ἀνὴρ εὐσεβῆς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων

13 Came unto me, and stood,

Not without some Divine persuasion:

The Acts of the Apostles

Ac 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name. (also vss. 15, 16 give the Lord's answer)

and said unto me, Brother Saul, receive thy sight. And the same hour I looked up

To me this gives us the truth about regeneration and conversion in a very profound way. The blinding of Paul, and his confrontation by Christ was without any human agency. Doubtlessly, none would argue that in Paul's blindness he saw what he had never seen before. His eyes were truly opened to spiritual things. Following this we see that his natural sight is opened through the use of means; the Lord sent a man to him. Like this, the gospel informs the spiritual mind of the will of God by Jesus Christ. And that is precisely what we see in the next verse ...

ἀνέβλεψα; the Greek preposition , ἐν, is used in verse 11.

upon him.

ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ ἀνάβλεψον κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν

14 And he said, The God of our fathers hath chosen thee, [put forth His hand]

hath chosen, προεχειρίσατο; 3rd p s aor 1, ind of προχειρίζομαι; πρό before, forward + χειρίζομαι to hand select; to put forth by hand; cf. vs. 26.16. This is synonymous with election that is manifested in time, as opposed to that election which took place before the foundation of the world. (cf. in time, Jn.15.19; 2Thes.2.13; 1Pe.1.2; Jn. 6.37, 44; eternal, Ps.65.4; Jn.6.29; Ro.11.4-10; Eph. 1.4)

that thou shouldst know his will,

The Acts of the Apostles

Meaning that Paul should know some of the particulars how that God will use him in service. How was that done? Through Divine revelation of His Word.

No man can know the will of God apart from Divine revelation. Man may know some of the things of God by general revelation and even through reading the Bible, but they cannot know them intelligibly and practically apart from His will to reveal them to us. Such a revelation is limited to those who have His Spirit, who have the *mind of Christ*. (1Co.2.7-12, 14-16)

and see that Just [Or, Righteous] One, and shouldest hear the voice of his mouth.

God used Ananias to instruct Paul and to validate his experience. Verse 9 tells us that those with Paul *heard not the voice of him that speak ...* What does that mean? That Jesus only directed His speech to Paul. Paul was effectually called by Christ to Christ.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (If we do not see that a particular people among the dead only come forth we miss too much. Why do some and not all hear the voice of Christ and live? Because there is an elect people. This election was not because of faith, holiness, or good works. No, all men are equally dead in trespasses and sins, but only some are raised from the dead at the hearing of the voice of the Son of God.)

*Gal.1.15 But when it pleased God, who separated me from my mother's womb, and **called me by his grace,**
16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood ...*

This is not a reference to hearing the Word of God, the words of Bible texts. This is the moment of receiving eternal life. (cf. Jn.1.12, 13) *Calling* is a personal calling of Christ to God in salvation. This is an inviolable part of the salvation experience for every children of God. (Ro.8.29, 30)

The Acts of the Apostles

*Ro 8:28 And we know that all things work together for good to them that love God, to them who are the **called according to his purpose.***

Ro 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

...

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called ...

Acts 2.38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

*39 For the promise is unto you, and to your children, and to all that are afar off, **even as many as the Lord our God shall call.** (Again, to whom are the promises of God? Very particular and limited to those who are called of God. *Even*, notice is italicized. It stresses that the promise is directed to no more and no less than those who are the called of God.)*

The calling of Christ precedes hearing the gospel. We are informed of Christ and the truth of God *after* we are brought to life.

*Eph.1.18 The eyes of your understanding **being enlightened;***

πεφωτισμένους, part, perf, pass, Or, having been enlightened, not by the preaching of the gospel, but by the spiritual birth

The Acts of the Apostles

*that ye may know what is **the hope of his calling**, and what the riches of the glory of his inheritance in the saints ...*

It is not possible that any part (foreknowledge, predestination, calling, justification, and glorification) of this purpose to save fails in His people.

How does one know that he has been *called of God, born again, regenerated* by the Spirit of God? How? Because they shall hear and understand the gospel of Christ and the Word of God. (Jn.10.27) All of the elect hear and obey the commandment of the Word of God to repent and believe in Christ. (Acts 17.30) They love God, they love Christ, they love the brethren. (Jn.14.21; 1Jn.3.14) That is how we know. It was not always like this for us. I once was blind, but now I see, was lost, but now I'm found.

*Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but **is passed from death unto life.***

*1Jo 3:14 We know that we have passed from death unto life, **because we love the brethren.** He that loveth not his brother abideth in death.*

ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ

*15 For thou shalt be his witness unto **all** men*

Here it is likely that few reasonable men would doubt that this means that Paul will witness to men of various races, constitutions, stations, and intellects. Paul would be a witness to all *kinds* of people in humankind or mankind. Beyond a doubt he witnessed to men and woman, young and old, poor and rich, slave and master, lowly and noble, the cripple and the healthy, barbarian and intellectual, the Jew and the Gentile, the profane and the religious wherever he went. And if such a distinction is discernable in the word *all* in this place here, and it must be, shouldn't it also be made in so many other places?

Mk.1.5 clearly, not every man without exception left the land of Judaea and Jerusalem and went to John's baptism; 1Ti.2.1-6 there is

The Acts of the Apostles

no way for any man to pray for all men without exception; Acts 17.30
it is not true that Christ has given assurance to all men without
exception, for not all are assured by Him

The same could be said of the *all* in 21.28. (... *Men of Israel help: This is the man, that teacheth **all** men every where against the people ... This is either exaggeration or must be understood as we have shown above.*)

of what thou hast seen and heard.

That I know of, Paul's message was not primarily, and certainly not dependent on his conversion experience, but on Who he saw with his eyes, and the message that he had received concerning Him. Probably those things he heard witnessed of Christ by Stephen and those he had hauled to prison and caused to be put to death began to become ordered by the Holy Spirit in his mind concerning Christ's death, burial, and resurrection. Certainly and immediately he understood that Christ has a chosen people among men, his disciples, who are both men and women. Paul receives further revelation from the Lord when he leaves for Arabia. (Gal.1.17)

ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας

16 And now why tarriest thou?

μέλλεις; 2nd p s, pres, ind of μέλλω; Jn.14.22 *wilt*; Acts 22.16 *tarriest thou*; **Acts 22.26** sense *about*; Re.2.10 *shalt* (or, are about); here, *Now, what about you* (to wait, the sense with *now*)? This means that his baptism should be accomplished immediately. And for those who have acknowledged Jesus Christ as Lord in repentance and faith, these should be immediately submissive to the command of God and be baptized.

arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Meaning that Paul put away from his mind all of his past crimes against God and His people, and begin walking with Christ.

The Acts of the Apostles

1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ ...

He is to show in his baptism he is cleared from all things he had done before Christ.

Ac 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Paul is unworthy to this walk, as we all are, but he is to walk, as we should, with God based on the righteousness of Christ.

This Scripture does not teach that baptism washes away sin, or regenerates anyone to life. No. That heresy is clearly refuted considering the following proper interpretations of Scripture:

Copied from study at Acts 2.38:

*Mt.3.5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.*

The sentence structure is this:

The Subject: Then Jerusalem, and all Judaea, and all the region round about Jordan, confessing their sins (Participial phrase as an adjective explaining the kind of people that went to John) (subject)

predicate: went out to him, and were baptized of him in Jordan.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance ...

The Acts of the Apostles

Now, if it is true that baptism washes away sins, and that this text teaches such, of all the people that should have been baptized, John should have administered this ordinance to the Pharisees and Sadducees, but he didn't. And since he didn't, either we see that John had a double-standard in that baptism was one thing for some people, and another for the others, or, baptism is for every soul who had come to repentance and faith in Jesus Christ, and for them alone.

1Pe.3.21 ¶ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ...

How much clearer does Scripture need to be before we believe that baptism does not wash away sin? Here Peter informs us by the Holy Spirit that baptism does not put away the filth of the flesh. *Filth of the flesh* means the acts of our old nature; living like we did before we supposedly came to the knowledge of Christ.

First, baptism is because God commands it. Second, because it shows that Christ died for us and we with Him.

Baptism is called the repentant's baptism:

*Mr 1:4 John did baptize in the wilderness, and preach the **baptism of repentance** for the remission of sins.*

Baptism follows repentance:

*Ac 2:38 Then Peter said unto them, **Repent, and be baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

In both instances directly above, baptism testifies to the truth that those who come to baptism have received forgiveness of sins by Jesus Christ; a witness of your faith in Christ.

The Acts of the Apostles

Therefore baptism does not wash away sins and the Scripture (Acts 22.16) cannot be interpreted to mean this without creating a great contradiction in the Word of God.

καὶ νῦν τί μέλλεις ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου

17 And it came to pass, that, when I was come again to Jerusalem,

After my conversion to Christ.

even while I prayed in the temple, I was in a trance;

We have here new information not given in the previous testimony of Paul's salvation experience. (cf. Acts 9.1-30)

Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἑκστάσει

*18 And saw him (evidently referring to Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive **thy** testimony concerning me.*

The Jewish saints of God there were able to receive the testimony of others concerning Christ (James, John, Peter, Andrew, Jude, etc.), but the Lord had not chosen that Paul be that kind of an instrument to preach Christ to them there. That I know of, Paul had little opportunity to preach Christ to the Jews living in Jerusalem. (Acts 9.19-23) There in Jerusalem, the beloved city of God, the capital of the world, it seemed that Paul was the least welcomed.

καὶ ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ

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

The Acts of the Apostles

He might reason all he will, but the Lord has another purpose for him that goes beyond Paul's present understanding. It is as if Paul asks of the Lord, How can I not have a powerful witness for Christ here considering my previous zeal for the law, zeal for God, and love for Israel, even before my conversion, but not according to knowledge?

It is amazing how many people suppose that their previous manner of life is a valuable asset to the work of God. Paul thought so, being he was such a zealous persecutor of God's people. How many there are who were some former drug abusers and drunkards that think their ministry is to spill all the filth that they ever did in front of the congregations of the saints. That isn't preaching Christ! That is not what proves whether some have been brought from death to life. Only the gospel preached will do that work.

*Ro 6:21 What fruit had ye then in those things whereof **ye are now ashamed?** for the end of those things is death.*

*Eph 5:12 For **it is a shame even to speak of those things** (not that it is wrong to name sin, but we shouldn't have to delve into the lurid details of sins) **which are done of them in secret.***

J-F-B, 'The "for" gives his reason for 'not naming' (cf. vs.3) in detail the works of darkness, whereas he describes definitely (vs. 9) 'the fruit of the light' (Bengel). I think the "for" expresses, Reprove them; for to speak of them in detail without reprovng them is a shame (vs.3).

*Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, **forgetting those things which are behind** (don't continue talking about our sinful past), **and reaching forth unto those things which are before,***

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Even Paul, who confessed he persecuting and killed the saints of God divulged no detail of his wicked works. He was clearly

The Acts of the Apostles

ashamed of his past and refused to otherwise discuss the matter. (Acts 22.19, 20; 26.10; 1Co.15.9; 1Ti.1.15)

ἐπίστασθε, 2nd p pl, pres, ind of ἐπίσταμαι; ἐπίσταμαι; KJV Mk.14.68
once understand, know 13; Most often used in Acts (9 times); there is or
will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7;
18.25; 19.15, 25; 20.18; **22.19**; 24.10; 26.26)

καὶ ἔειπον Κύριε αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ
τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ

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.

How many of the elders were present that had witnessed the great zeal of Saul, now Paul, and how he persecuted the people of *this way*? But Paul knew for certain that these were well-substantiated facts that they had to agree were true. Before Christ he was truly one of them.

καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην
ἐφεστῶς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν
ἀναιρούντων αὐτόν

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

What providence of God! All of this was part of God's eternal purpose for Saul/Paul. His rejection by his countrymen worked together for His good and God's glory to move him out into the nations. He would be called the apostle of the uncircumcision.

*Ro 15:16 That I should be the minister of Jesus Christ to the
Gentiles, ministering the gospel of God, that the offering up of the
Gentiles might be acceptable, being sanctified by the Holy Ghost.*

*Gal.2.7 But contrariwise, when they saw that **the gospel of the
uncircumcision was committed unto me**, as the gospel of the
circumcision was unto Peter;*

The Acts of the Apostles

8 (For **he** that **wrought effectually** in Peter to the apostleship of the circumcision, the same was mighty **in me toward the Gentiles**.)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that **we should go unto the heathen**, and they unto the circumcision.

καὶ εἶπεν πρὸς με Πορεύου ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε

22 ¶ And they gave him audience

ἤκουον; 3rd p pl, imperf, act of ἀκούω to hear; they heard; is translated seven times as Mk.6.55; 11.14; Lk.16.14, heard (4), Acts 2.6, have heard (1); Acts 15.12; 22.22, gave audience (2)

unto this word, and then lifted up

ἐπῆραν; 3rd p pl, aor 1, ind, act of ἐπαίρω; ἐπί upon + αἴρω to life up, to bear away; elevated; KJV lift up, taken up, hoisted up, exalt.

their voices, and said, Away with

away with, αἶρε; 2nd p s, pres, imper, act of αἴρω; this imperative, αἶρε, is found three times in the N.T.; KJV to take away, lift, carry.

Lu 23:18 And they cried out all at once, saying, Away with αἶρε this man, and release unto us Barabbas ...

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

ἀπὸ τῆς γῆς
such a fellow from the earth: for it is not fit

καθῆκον; nom sing neut (impers), part, pres of καθήκω; used one other time:

The Acts of the Apostles

*Ro 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not **convenient** καθηκοντα ...*

that he should live.

Such a fellow is not fit or suitable for occupying this globe of dirt. As if Paul were not on any level equal with humanity to live among men.

Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθῆκον αὐτὸν ζῆν

23 And as they cried out, and cast off

ρίπτούντων; gen pl, masc, part, pres of ῥίπτέω, ῥίπτω; in Mt.9.36 to be **scattered abroad** as sheep are in fields wandering without a shepherd; Mt.15.30 the needling were **cast down** at Jesus feet to be healed; Mt.27.5 Judas **cast down** the pieces of silver; Lk.4.35 the devil **had thrown** one possessed down to the ground; Lk.17.2 better it is to be **cast** into the sea than to offend Christ's little ones; Acts 27.19 to **cast out** the tackling of the ship to try to save themselves; Acts 27.29 to **cast** anchors.

their clothes,

That we know of, the casting off, or in the case of Acts 7, the putting off of their clothes was in preparation for carrying out the sentence of stoning. (Acts 7.57, 58) It is the removal of clothing suitable for the activity. While under normal circumstances this could be considered nakedness, it seems that there was an acceptable level of dress given the work that was to be done. For example:

Joh 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

The Acts of the Apostles

Peter, while among his fellow fishermen, was not thought to be naked, where had he been at another venue that same dress would have been inappropriate. But that being said, even among fellow fisherman there doubtlessly remained an unacceptable standard of undress.

So that I am not misunderstood, there is the possibility of nakedness in any venue. It is possible to enjoy the sand and the sun without having to become disgracefully naked, and yet that same dress might be inappropriate in other places.

and threw dust into the air,

Dust first indicates small or nothing (Ge.2.7; 3.19; 18.27; Deu.9.21)

Then humiliation. (Ge.3.14; 1Sa.2.8; 2Sa.22.43; 1Ki.16.2) Counted as less than *dirt*.

Then dust indicates innumerable. (Ge.13.16; 28.14; Ex.8.16, 17; 2Chr.1.9)

An expression of sorrow and repentance:

Jos 7:6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

But here it could be a sign of disgust. Perhaps, when thrown at another it shows disregard for another. The one to whom the dust is thrown is counted as *less than dirt*.

*2Sa 16:13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and **cast dust**.*

κονιορτὸν; acc sing of κονιορτὸς; κόνις + ὄρνυμι; always translated *dust*.

The Acts of the Apostles

κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτοῦντων τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα

24 *The chief captain commanded*

ἐκέλευσεν; **cf. 21.33, 34**; this is only used by those who are clearly in authority. (also 22.30) **This verb is only used by those who have the authority to *command* the matter.**

him to be brought into the castle,

The military post, camp, or HQ, headquarters.

παρεμβολήν; acc sing of παρεμβολή; παρά near, beside + ἐν in, by, with + βάλλω to cast; KJV Acts 21.34, 37; 22.24; 23.10, 16, 32, castle; He.11.34; 13.11, 13; Re. 20.9, camp; He.11.34 armies.

*and bade that he **should** be examined by scourging;*

*should be examined, ἀνετάζεσθαι; pres **infin pass** of ἀνετάζω; twice and only in Acts, **vs. 29**, both times *examined*.*

*scourging, μάστιξιν; dat pl of μάστιξ; four times in the gospels this is translated *plagues*; and here and in Hebrews (11.36) *scourgings*; (cf. vs.25 μαστίζειν.) **It is to afflict with lashes.***

that he might know

might know, ἐπιγνῶ, 3rd p s, aor 2, subj, act of ἐπιγινώσκω; to be fully informed.

wherefore they cried

ἐπεφώνουν; 3rd p pl, imperf of ἐπιφωνέω; three times in the N.T. (Lk.23.21 **But they *cried*, saying, Crucify; Acts 12.22 the people *gave a shout*;**

so against him.

The Acts of the Apostles

B-D-A-G Lexicon notes that it is to ‘give a hearing, and use torture (in the form of a lashing) in connection with it ...’

ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολὴν εἰπὼν μαστίξιν ἀνετάξεσθαι αὐτὸν ἵνα ἐπιγνῶ δι’ ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ

25 *And as they bound him with thongs,*

bound, προέτεινεν; 3rd p s, aor 1, ind of προτείνω; πρό before + τείνω LXX in 1Chron.5.18; 8.40 bending; 2Chron.18.33 drew; Pv.7.16 spread;

It could be that they spread Paul forth in preparation for receiving the lashings.

ἱμᾶσιν; dat pl of ἱμάς; KJV, *Mk.1.7 the **latchet** of whose shoes* (cf.Lk.3.16; Jn.1.27); only used these four times.

ἔξεστιν μαστίξιν
Paul said unto the centurion that stood by, Is it lawful for you to scourge a man
21.37

that is a Roman, and uncondemned?

ἀκατάκριτον; acc, sing, masc of ἀκατάκριτος; ἄ negative particle, *un-* + κατά according to, down + κρίνω to judge, determine; **both the Greek, ἀκατάκριτος, and the English, uncondemned, are only used twice in N.T. Scripture ...**

Ac 16:37 But Paul said unto them, They have beaten us openly uncondemned ἀκατακρίτους, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξιν

ἀπήγγειλεν

The Acts of the Apostles

26 *When the centurion heard that, he went and told the chief captain, reported*

ἀπήγγειλεν; 3rd p s, aor 1, ind, act of ἀπαγγέλλω; ἀπό since, forth + ἀγγέλλω to say, report, tell; ἀπήγγειλεν is found ten times in the N.T. and translated *told* (6), *declared* (1), *shewed* (3), and all but once used by Luke. The exception is Mk.16.10.

saying, Take heed what thou doest: for this man is a Roman.

Lit. Watch what you are about to do:

cf. vs. 16, μέλλεις

ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλλεις ποιεῖν ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν

27 *Then the chief captain came, and said unto him, Tell me, art thou a*

Roman? He said, Yea.

προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι εἰ σὺ Ῥωμαῖός εἰ ὁ δὲ ἔφη Ναί

πολλοῦ κεφαλα

28 *And the chief captain answered, With a great sum*

sum, κεφαλαίου; gen sing of κεφάλαιον; the word derives from the Greek, κεφαλή, translated *head*, meaning the physical *head* of the body, or like a husband is *head of the wife*, or *Head* of the church being Jesus Christ. And so here meaning, a chief amount was used to purchase his Roman citizenship.

*Heb 8:1 Now of the things which we have spoken this is the **sum κεφαλαιον**: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

ἐκτησάμην

obtained

provided or possessed

The Acts of the Apostles

*obtained; ἐκτησάμην; 1st p s, aor 1, ind of κτάομαι; KJV, Mt.10.9 **Provide** neither gold, nor silver; Lk.18.12 of all that I **possess**; 21.19 In your patience **possess** ye your souls; Acts 1.18 **purchased** a field with the reward of; 8.20 that the gift of God may be **purchased**; 1Thes. 4.4 how **to possess** his vessel in sanctification;;*

*I this freedom.
citizenship*

πολιτείαν; acc sing of πολιτεία; used once more in:

*Eph 2:12 That at that time ye were without Christ, being aliens from the **commonwealth πολιτειας** of Israel, and strangers from the covenants of promise, having no hope, and without God in the world...*

O.E.D. '**commonwealth** ; ... in the 16th c. 'became the ordinary English term in these [referring to paragraphs, inserted] **2** (and 5) and it was in connexion with this that the later sense 3, 4 (with corresponding use of 5) were developed.

1. The whole body of people constituting a nation or state, the body politic; a state, an independent community, esp. viewed as **a body in which the whole people have a voice or an interest.**'

The chief captain obtained his interest as a Roman citizen by a great purchase.

And Paul said, But I was free born.

*was [free] born, γεγέννημαι; 1st p s, perf, ind, pass of γεννάω; it is not that Paul did anything to receive his standing as a Roman citizen except to be born: **notice the perfect passive verb** ... his citizenship was an accomplished fact, a bestowal, when he was born; this verb, γεγέννημαι, is used one other time:*

The Acts of the Apostles

*Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end **was I born γεγέννημαι**, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (Note: Our Lord's Kingship was an accomplished fact when he was born. He is King no matter what the appearance His lowly coming might be.)*

LXX

*Le 18:9 The nakedness of thy sister by thy father or by thy mother, **born γεγεννημενης** at home or abroad, their nakedness thou shalt not uncover.*

Paul simply states that he was born a Roman citizen.

ἀπεκρίθη τε ὁ χιλίαρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι

29 Then straightway

εὐθέως; KJV, *straightway, **immediately**, forthwith, anon, as soon as, shortly, by and by.*

they departed (backed off)

ἀπέστησαν; 3rd p pl, aor 2, ind of ἀφίστημι; ἀπό from, since + ἵστημι to stand or set; these *stood forth from him* when we add the Greek preposition, ἀπ', which follows ...; means the interrogators, plural, *backed off!*

from him which should have examined him:

Evidently there were at least two Roman soldiers preparing to *examine* and *scourge* Paul. At this word these departed or backed off.

ἀνετάζειν; pres, infin, act of ἀνετάζω; cf. vs.24.

The Acts of the Apostles

and the chief captain also was afraid,

ἐφοβήθη; 3rd p s, aor 1, ind, pass of φοβέω; KJV **was afraid, feared** (Mt 2:22; Mt 14:5; Mt 14:30; Joh 19:8; Ac 22:29).

after he knew

after ... knew, ἐπιγνοὺς; nom, s, masc, part, aor 2, act of ἐπιγινώσκω; ἐπί upon + γινώσκω to know; Mk.2.8 when ... perceived; 5.30 knowing; Lk.5.22 when perceived; Lk.23.7 as soon as ... knew; Acts 22.29 after ... knew.

The chief captain became fully informed about Paul's citizenship.

that he was a Roman, and because he had bound him. (for scourging)

We can only imagine the fear he would have for having bound for *scourging* a free-born citizen of Rome. It was not, binding him with chains and securing him for trial, but rather having begun implementing a punishment upon a citizen of Rome before receiving a rightful sentence. The chief captain perhaps could lose his office or citizenship, or both, or worse.

εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι ἦν αὐτὸν δεδεκώς

30 On the morrow, because he would have known the certainty

Or, — purposed to know

because ... would, βουλόμενος; nom, sing, masc, part, pres of βούλομαι; in 22.30 because he would have known; 23.28 when I would have known the cause; 27.43 the centurion, willing to save Paul.

to know, γινῶναι; aor 2, infin, act of γινώσκω to know.

wherefore he was accused (Or, was being accused)

The Acts of the Apostles

κατηγορεῖται; 3rd p s, pres, ind, pass of κατηγορέω; κατά + ἀγορεύω
LXX, Job 10.16 hunted; Pn.5.22 ensnare; Pn.6.25 caught; Pn.6.26 hunts;
Ho.5.2 hunt, and so as Moulton states *harangues*; κατηγορέω is translated
with the English word *accuse* (21), and *object* (1 [Acts 24.19]); from this
Greek word we have transliterated *category*.

The chief captain wants to discover why it is that Paul is being *hunted down* by the people of Israel. It is as if he thought there was more to this man than what appeared to be.

παρὰ τῶν Ἰουδαίων ἔλυσεν αὐτόν ἀπὸ τῶν δεσμῶν
of the Jews, he loosed him from his bands,
the bonds,

Clearly, Paul was unshackled from the two chains that he had been originally bound with at this time.

and commanded

ἐκέλευσεν; 1st p s, aor 1, ind of κελεύω; **cf. vs. 24; This verb is only used by those who have the authority to *command* the matter.** Another use in the Greek for command is the word that means to *say* this or that. (εἶπον) But there are other authoritative words in the Greek that carry special significations. (ἐπιτάσσω upon the authority, ἐντέλλομαι, inform, διατάσσω by the authority, παραγγέλλω, upon, of the authority and προστάσσω, to the authority); this work is found in these places in Acts: Ac 5:34; Ac 8:38; Ac 12:19; Ac 21:33; Ac 21:34; Ac 22:24; Ac 22:30; Ac 23:10; Ac 23:35; Ac 25:6; Ac 27:43; but also, κελεύω, is found in these places, Acts 4.15; 16.22; 23.3; 24.8; 25.17, 21, 23.

the chief priests and all their council to appear, and brought
Sanhedrin Or, led

ἔστησεν εἰς αὐτούς
Paul down, and set him before them.
down

The Acts of the Apostles

Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων ἔλυσεν αὐτόν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς