

## Paul—Acts 22

### Paul's Defense Before the Jerusalem Mob

#### I. Additional Scriptures/Notes...

- 01. 22:2... when they heard that he spake in the Hebrew tongue**—“It is happily remarked by Mr. Howson, that, had he spoken in Greek, the majority of his hearers would have understood him; but, “the sound of the holy tongue in that holy place fell like a calm upon the troubled waters.” It was a mark of respect for Jewish nationality which they were not prepared to expect from Paul; and the result was, that the silence, which was only general at the waving of his hand, became universal at the utterance of his first sentence” [J.W. McGarvey on Acts].
- 02. 22:3... I am verily a man which am a Jew**—“In order to refute their charge that he taught against Moses, he calls attention to his Jewish birth, and his education under their venerated doctor of the law, Gamaliel” [B.W. Johnson, *The People's New Testament*].  
 ||||| **at the feet of Gamaliel**—“The intent of this information was to show his fellow Jews that he was born a Jew, reared as a Jew, and educated as a Jew. Though born in a Grecian city, he had been reared and educated in Jerusalem, and that at the feet of Gamaliel. The expression 'at the feet of' conveyed the idea of both intimate nearness and subjection to authority. Students or disciples of that day were wont to sit cross-legged on the floor as they listened to their teacher who sat on an elevation above them. The Talmud records: 'They are to dust themselves with the dust of his feet.' Gamaliel was known by the title, 'the glory of the law.' His father was rabbi Simeon, and his grandfather was the illustrious Hillel. Gamaliel died in about A.D. 52, some eighteen years before the destruction of Jerusalem... At the time Paul addressed the mob from his unique pulpit, he was a very accomplished and exceptionally well educated man. He was by culture a Greek, by citizenship a free born Roman, and by religion a Hebrew of Hebrews (Phil 2:5). He would certainly be 'Dr. Saul' in this day and time” [Rex Turner, Editor, *Teacher's Annual Lesson Commentary*, 1975, p. 67].  
 ||||| **and was zealous toward God**—“Strangely enough, it is revealed here that a man may be learned, acquainted with Scripture, and zealous toward God, and yet an enemy and persecutor of Christ” [Coffman].
- 03. 22:9... but they heard not the voice of him that spake to me**—Is there a contradiction with Acts 9:7 here? NO!--“There is no discrepancy. The Greek word for 'voice' is *phone*. When the term is used with the genitive case (as in 9:7), it merely *specifies* that a sound was heard; when employed with the accusative (as in 22:9), it suggests the *extent* to which they heard, i.e., they did not understand the actual words (Blackwelder, 139)” [Wayne Jackson, *The Acts of the Apostles: From Jerusalem to Rome*, p. 107].  
 ||||| “Some have insisted that there is a contradiction between this statement and that of [Act 9:7](#), but the word *hear* is often used in the sense of 'understand.' Once the writer heard Abraham Lincoln address a great audience. Some, at a distance, cried out, 'We cannot hear.' They meant *understand*, for they could hear the sound of his voice” [J.W. McGarvey].
- 04. 22:10... all things which are appointed for thee to do**—“In Acts 9:6 the Lord's answer is more fully given. There we read, 'Arise and go into the city, and you shall be told what you must do. The word 'must' in Acts 9:6 is from *dei*, 'it is necessary, what one must

do.' This is the word used in 1 Timothy 3:1-7 of the prospective elder--overseer" [Harold Littrell, *A Commentary on the Book of Acts*, p. 303-04].

- 05. 22:15... his witness unto all men**—"This clearly meant that Paul was commissioned from above to preach the gospel to *Gentiles*; for are not *Gentiles* men? Up to here, however, Paul had not spoken the despised word, *Gentiles*" [Coffman].
- 06. 22:16... calling on the name of the Lord**—"A word must be said regarding what it means to 'call' upon the name of the Lord. It certainly does not suggest a mere verbal plea to Christ for salvation. Jesus plainly said that not everyone who calls, 'Lord, Lord,' will be saved (Mt 7:21; cf., Lk 6:46). Rather, when compared with information given later in this very chapter [i.e., chapter two, DRL], 'calling' is equivalent to OBEYING. If calling on the Lord results in salvation (2:21), and yet repentance combined with baptism produces forgiveness of sins (2:38), it logically follows that 'calling' is equivalent to penitent baptism. ... There is, of course, no way mere 'water' could 'wash away' sins. The water of baptism contains no magical essence. It is not a 'sacrament' by which sins are washed away with the mere utterance of certain words, as in the Roman Catholic system of things... Immersion is, however, the divinely appointed means of accessing the blood of Christ (Rom 6:3-4), and to deny such is a repudiation of the plain testimony of the New Testament" [Wayne Jackson, pp., 20-21; 303].
- 07. 22:21... I will send thee far hence unto the Gentiles**—"With this word from Paul, the riot broke out again. It was as evil and unreasonable as all riots; and only the protection of the soldiers prevented their murder of the apostle on the spot" [Coffman].
- 08. 22:25-29...** "Previous to applying the scourge, the victim was bent forward upon a reclining post, to which he was bound by straps. It was this binding which caused the alarm of the chiliarch, and not the binding of his arms with chains. The latter was legal, and hence Paul remained so bound, but the former was illegal. It was just at the critical moment, when he was bent forward upon the post, and the straps were being adjusted, that the quiet assertion of citizenship caused his release, and struck terror into the heart of the officer. Notwithstanding this exemption was extended only to a favored few, we can but admire the majesty of a law, which in a remote province, and within the walls of a prison, suddenly released a prisoner from the whipping-post, by the simple declaration, "I am a Roman citizen" [McGarvey].

## II. Chronology.

BIBLE PERIOD: **The Period of the Church.**

## III. Summary.

Paul's speech to the people in the Hebrew tongue (21:40) is given here in chapter 22. He sought to make a defense which would calm down opposition to him. He gave a summary of his life—which should have been quite impressive and favorably received by these Jews, for the most part. The part that was NOT favorably received was that about his conversion, and most especially, the mention of salvation for the GENTILES (vv. 21-22). With great religious fervor, the crowd reacted violently against Paul. The chief captain certainly did not want to be held responsible for a riot so he bound Paul, intending that he should be scourged, and took him into the castle. This is where Paul brought up the fact of his Roman citizenship. The chief captain had paid a great sum to attain citizenship, but Paul was "free born" a citizen. The chief captain was unsure how to proceed but was afraid because of his having bound a Roman citizen with no trial. Arrangements were made more formally to hear charges against Paul which the Jews might wish to pursue.

**IV. Outline.** From: Frank L. Cox, *Treatises of Luke*, p. 222].

1. The Apostle's Speech (Acts 22:1-21). *The speech is a narrative, relating the story of his life.*
  - 1) As a Student (1-3).
    - 1- Of Jewish blood—not an Egyptian as the captain had supposed.
    - 2- Born in Tarsus—**no mean city** (21:39).
    - 3- Taught by Gamaliel.
    - 4- Schooled in the religion of the Pharisees.
  - 2) As a Persecutor (4-5).
    - 1- The object of his persecution: **this way**—the people of this way.
    - 2- The intensity of the persecution: **unto the death**. His death was well known.
  - 3) In the Transition (6-16).
    - 1- The place: **nigh unto Damascus**.
    - 2- The time: **about noon**. That the glory of the light might be unmistakable.
    - 3- The voice: served to enlighten and instruct him.
    - 4- The ministry of Ananias in Damascus.
  - 4) As an Object of Persecution (17-21). **HATED** by his people, the Jews. **LOVED**, shielded, and used by the Lord.
2. The Reception of the Speech (Acts 22:22-30).
  - 1) The helpless rage of the people who heard him (22-23).
  - 2) The blunder of the Roman captain (24).
  - 3) Paul's salvation through his Roman citizenship (25-29).

**V. Questions.****True or False**

01. \_\_\_\_\_ Roman citizenship could be bought.
02. \_\_\_\_\_ At one time, Paul even caused women to be cast into prison.
03. \_\_\_\_\_ After hearing about Paul's life, the crowd wanted Paul to be set free.
04. \_\_\_\_\_ The Lord answered Paul's inquiry—**WHAT SHALL I DO?**—on the road to Damascus.
05. \_\_\_\_\_ There is a verse in Acts 22 which indicates that Paul saw Jesus.

**Multiple Choice (Select the BEST Answer)**

06. \_\_\_\_\_ Did the chief captain release Paul from his bands as soon as he learned that Paul was a Roman citizen: (a) YES; (b) NO.
07. \_\_\_\_\_ Concerning Paul's knowledge of Jewish law, who was his teacher: (a) Jesus; (b) Aretas; (c) Gamaliel.
08. \_\_\_\_\_ Which of the following was NOT a response of the crowd at Jerusalem to Paul's speech: (a) threw dust in the air; (b) said **AWAY WITH SUCH A FELLOW**; (c) waited to hear further from him.
09. \_\_\_\_\_ As Stephen was stoned to death, not only was Saul standing by, but he also was: (a) throwing stones; (b) cheering; (c) consenting to his death.
10. \_\_\_\_\_ Was Saul's mission to preach his message exclusively to the Gentiles: (a) YES; (b) NO.

**Fill in the Blanks**

11. \_\_\_\_\_ ...when they heard that he \_\_\_\_\_ in the \_\_\_\_\_  
\_\_\_\_\_ to them, they kept the more \_\_\_\_\_.

12. \_\_\_\_\_ Since Paul was \_\_\_\_\_ and a \_\_\_\_\_, the chief captain was \_\_\_\_\_ because he had bound him.
13. \_\_\_\_\_ and \_\_\_\_\_ a \_\_\_\_\_ of all the Jews describes Ananias.
14. \_\_\_\_\_, was a word Paul used to describe Stephen.
15. \_\_\_\_\_ **For thou shalt be \_\_\_\_\_ unto all men of what thou hast \_\_\_\_\_ and \_\_\_\_\_.**

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week's handout*

**ANSWERS to Acts 21 Questions...** [(1) False, Acts 21:3; (2) True, Acts 21:35; (3) True, Acts 21:12; (4) True, Acts 21:32; (5) True, Acts 21:17; (6) a, Acts 21:3; (7) c, Acts 21:40; (8) b, Acts 21:8; (9) c, Acts 21:27; (10) b, Acts 21; (11) Tarsus, Cilicia, mean, Acts 21:39; (12) kneeled, down, prayed, Acts 21:5; (13) Trophimus, supposed, polluting, Acts 21:28-29; (14) Paul, bound, die, at, Jerusalem, Acts 21:13; (15) zealous, law, Acts 21:20.]

**VI. Lessons & Applications.** The first set of lessons below are from my classmate at Brown Trail, Jack Williams. The second set are from Frank L. Cox, in *Treatises of Luke*, pp., 222-224.

1. From Jack H. Williams...

- 1) How to approach those who hold animosity toward us... (22:1-3).
  - 1- Be tactful (v. 1).
  - 2- Identify them when possible (2-3).
- 2) Speak the truth, even in the face of great danger (22:3ff).
- 3) Being zealous toward God is not enough (v., 3; cf., Rom 10:2).
- 4) There is no such thing as being TOO BAD to obey the gospel (v. 4; cf., 1 Tm 1:13-15).
- 5) **WHAT SHALL I DO LORD?** (v. 10). What our response to God should be—**HUMILITY!**
- 6) **IT SHALL BE TOLD THEE OF ALL THINGS WHICH ARE APPOINTED FOR THEE TO DO** (v. 10). The sinner IS NOT passive in the salvation process!
- 7) We should, as Ananias, have a good report of them which are without (v. 12; cf., 1 Tm 3:7; 1 Th 4:12; Titus 2:15).
- 8) The essentiality of baptism to salvation—sins must be washed away (v. 16).
- 9) **WHY TARRIEST THOU?** (v. 16). The **URGENCY** of obedience!
- 10) We have the right to appeal for lawful protection (v. 25ff).

2. From Frank L. Cox.

*Acts 21:37—22:29*

- 1) From the calmness of Paul before the angry mob, may we be inspired with greater courage in meeting our opposition.
- 2) From the tactics employed by Paul, we can learn how to disarm our bitterest foes.
- 3) The instruments which are to be useful in the church must be ordained in heaven. Only a converted man can convert his fellows.
- 4) Every man has a right to protect himself by lawful means.
- 5) The **VALUE** of Christian citizenship, which can be obtained free, and which can shield from dangers greater than those which menaced Paul.

**VII. Seek-A-Word Puzzle.**

A A W F S H R I E J L C M B V B H X J U  
 I W D S P V S H E I M G V H M D W H U Z  
 M A A X A V Z E A L O U S A D D N A P A  
 U S M B K Q U A G R E A T L I G H T P S  
 O H A E E F K R P H A R I S E Y Q Z E G  
 S A S B I R E H S T C N U M W N O Y R R  
 S W C A N I P A U E S Z A U T F D X S U  
 E A U P T P T W C R D R H N C Q H W E E  
 N Y S T H H T O S A E Y E E I G E O C M  
 T T H I E E H P A Z N E T N T A C B U B  
 I H C Z H E E U M A M S U E J P S L T T  
 W Y L E E E R M A N E N I H V V D C E B  
 S S E D B H A S D F D E B P F R F O D G  
 I I I J R T I U O O N F V E I I R R X I  
 H N L M E D M S T S O E H T T T O S K O  
 E S A P W L E R N U C D W S R C M K C B  
 B O M R C O N A I S N Y X V R Y H S T M  
 R E A F Y T T T O E U M J D Z H B C W O  
 S C G R A E I X G J R O M A N N I L X J  
 J M B W T B E X M D X K F U P C Q D R L

*[The words (or word locaters) listed below are to be found in the text of our lesson. They also are found in the puzzle above. This is just one more way to reinforce what you have studied from the text. Why not read the whole verse where the word is found one more time as you do the puzzle? Thank you for the good effort you are putting forth in Bible study. Let's desire the sincere milk of the word that we may grow (1 Pet 2:2). DRL]*

**Acts 22**

my defense, 1	go into Damascus, 10
spake in the Hebrew, 2	be told thee, 10
Tarsus, 3	Ananias, 12
Gamaliel, 3	be his witness, 15
zealous, 3	be baptized, 16
persecuted, 4	wash away thy sins, 16
Damascus, 5	Stephen, 20
a great light, 6	kept the raiment, 20
Jesus of Nazareth, 8	Roman, 25
Arise, 10	uncondemned, 25