

The Acts of the Apostles

[Wed. Apr. 29, 2015] Acts Series, Acts 21.27-22.30 – Craig A. Thurman

Our last study was a very important one which concerned the Law of Moses and circumcision as it related to the believing Jews. The Law of Moses is certainly done away by the death of Jesus Christ. Furthermore, a question that I ask myself concerning circumcision is, and whether it too is as much put away, or done away with. Can it be proved that circumcision advantages a Jew in anything over a Gentile in the Lord's N.T. church? There is not the least indication that that is so. But I am going to retract a statement that I made last time at the end of our study, and my sincerest apologies for confusing this subject. The statement was something to the effect that both the Law and Moses and circumcision are done away. As best that I can tell, circumcision as a mark upon the Jews is not done away. First of all, it is not of the Law.

*Joh 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, **but of the fathers**;) and ye on the sabbath day circumcise a man.*

Next, the New Covenant was made with *the remnant of Israel*. It was these who then moved out from a national, religious identity and continued with Christ in the New Testament church. The nation of Israel, those in unbelief, were broken off during this church era, after which time the Lord will bring them back into covenant with Him. The Law of Moses would be put away, and the New Covenant fully embraced. But they were Jews and the seed of Abraham. Remember that we gentiles were grafted into this covenant. (Ro.11) While there is no advantage to being Jew or Gentile in the Lord's churches, we understand that this distinction is not obliterated just because we come into the same body.

1Co.7.17 ¶ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

*18 Is any man called being circumcised? **let him not become uncircumcised**. Is any called in uncircumcision? let him not be circumcised.*

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

What this says is, that if you are a Jew be a Jew, or a Gentile, be a gentile. Use who you are to the glory of God and all abide by the terms of the New Covenant. To prove this point we need to notice that the very first question and

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the answer to it proves that it is not referring to circumcision but to *ethnicity*. It is an impossibility for one to become uncircumcised. The term is used to refer to the Jews, and it is used this way most of the time in the N.T. (cf. Ro.3.30; 4.9; 15.8; Gal.2.8, 9, 12; Eph. 2.11; **Col.4.11**; Tit.1.10).

Scriptures admit that fact of Jew and Gentile, but there is nothing that I cite which absolutely discounts the need of circumcision for the Jew, not for righteousness, but because he is of the chosen fleshly seed of Abraham. Failing to recognize this doesn't negate the truth. The world itself makes a distinguishes the Jew from all other peoples of the earth.

What specifically is the Law of Moses?

Some confusion concerning this results from another term: the Book of Moses. 'The Book of Moses,' is a particular section of our Old Testament Bible. (Lk.16.29) The Old Testament is divided into three sections. Our Lord Jesus showed this division in Lk.24.44:

Lu 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written 1. in the law of Moses, 2. and in the prophets, and 3. in the psalms, concerning me.

Our Lord referred to a specific part of the Book of Moses, called the Law of Moses, Lk.22.19 compared to Deu.18.15, the prophets, and the Psalms, which was a part of the writings. The three divisions are properly called the Book of Moses, the Writings, and the Prophets; or as the Jewish division is named, The Law, the Prophets, and the Writings, תורה נביאים וכתובים. The Jewish division of the Old Testament is the Law, תורה (the Pentateuch which contains Genesis, Exodus, Leviticus, Numbers, Deuteronomy [5]), The Prophets, נביאים, were divided into Early (Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings [6]) and Later Prophets (Isaiah – Malachi [15]), and the Writings [Hagiographa], וכתובים, (Psalms, Proverbs, Job, Song of Solomon [Canticles], Ruth, Lamentation (Threni), Ecclesiastes, Esther, **Daniel**, Ezra, Nehemiah, 1 & 2 Chronicles, [13]; [totaling 39 books]. Now the O.T. books were arranged with Genesis being the first and 2Chronicles being the last. That order is proved in Luke chapter 11:

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Lk.11.48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

*51 From the blood of Abel unto the blood of **Zacharias**, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.*

Abel was the first and Zacharias was the last in the Old Testament order. Jesus is informing these unbelieving rebels that they are being held accountable for all of the righteous blood that they have shed from beginning to end.

Now, the Book of Moses, Genesis – Deuteronomy, (Mk.12.26) is not the same as the Law of Moses.

Mr 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

There are many, many things found in the **Book** of Moses that are as valid today as they ever were in the day that they were first spoken. The will of God for capital punishment for murderers, the order of government, laws of the universe, family units, prophecy concerning the coming of Christ, promises made to Abraham, Isaac, and Jacob, the people of Israel, etc. continue to this day.

When we refer to the **Law** of Moses, or Moses' commandments we need to discern what that is. The Law of Moses refers to a specific portion contained within the Book of Moses. The Law of Moses is the special legislation that pertained to, regulated, and preserved the nation of Israel unto the coming of the Christ of God. (Mk.12.28-31)

Mr 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

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29 And Jesus answered him [According to Deu.6.4, 5), The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

This was preceded by Deu.5.1, 2:

De 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

This Law was never spoken to any other nation of the earth at any time before or after. God put this covenant or law upon the nation of Israel to keep them intact until the coming of the Messiah. (Gal.3.19)

*Ga 3:19 Wherefore then serveth the law? It was added because of transgressions, **till the seed** [of Abraham] **should come** to whom the promise was made; and it was ordained by angels in the hand of a mediator.*

The Law of Moses is specifically what was given at Sinai, and contained in Exodus 20 – Deuteronomy: Exodus 20, Leviticus, Numbers, and Deuteronomy.

Mal. 4.4 (Ex. 20 Sinai/Horeb); Mt. 8.4 (Lev. 14.2 leprosy); He. 13.11-13 (Nu.19.3-9 the red heifer sacrifice outside the camp); Mt. 19.7 (Deu.24 divorce).

In the 21st chapter of Acts it is evident that the Law of Moses and circumcision is being observed by Paul, James and his fellow elders, the Jerusalem church, and all the believing Jews in the nation of Israel. The issue of the law was once for all settled for the Gentiles in Acts 15. But what about the Jewish saints? Are they to have a different rule than the Gentiles? No. But Jew and Gentiles are under the same covenant, the New Covenant. We spent considerable time in our last lesson

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showing this and will refer everyone to that study which is posted online in both audio and written media. Having made these necessary remarks for our edification I think we can move forward into the next parts of our study in Acts.

(Read from 21.17 – 26 to set the context before everyone)

At the close of our last session Paul has agreed with the counsel of James and the other elders to purify himself with a certain four other brethren. This rite of purification is according to the Law of Moses and is done with hopes to squelch the *false* accusation that has been made against him by unbelieving Jews among the Gentiles, particularly from Asia, that has affected the faith of those in Israel. (purification? Nazarite vow? Perhaps just a purification rite for common defilement. Nu.19.10)

The remaining verses of this chapter:

The Jews of Asia seeing Paul in the temple stir up the people against him. (27-30)

The chief captain receives word that Jerusalem was in an uproar and intervenes. (31, 32)

The chief captain demands of the people an answer. (33-39)

And Paul is permitted to address to the people (21.40)

27 ¶ *And when the seven days were almost ended,*

For the purification of those four men who had a vow, and Paul, who had joined with them.

ἀπὸ

the Jews which were of Asia,

Not the believing Jews, but those which knew of Paul and rejected the gospel of Christ, who persecuted Paul everywhere that he went from city to city, synagogue to synagogue. (cf. 8.23, 24; 13.45; 14.2; 17.5, 13; 18.6; 19.9)

when they saw him in the temple, stirred up all the people, and laid hands on him,

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Ac 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought εἰσήγαγεν into the temple.)

εἰς

Greeks also into the temple, and hath polluted this holy place.

This is the very thing that the elders had attempted to avert. Yet, the will of God must be done. It seems that the answer of the unbelieving Jews against Paul is that even his very presence has brought some form of defilement to the temple, **and** to that, they also laid against him a charge of bringing in uncircumcised into the temple.

Ac 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

hath polluted, κεκοίνωκεν; 3rd p s, perf, ind, act of κοινώω; KJV defile 10, common 2, pollute 1, unclean 1.

Three charges are raised against Paul.

He taught all men everywhere against the Jews.

He taught all men everywhere against the law of Moses.

He taught all men everywhere against the temple.

And because of his supposed disdain for the temple they truly thought that he had brought uncircumcised Gentiles into the Temple.

These charges are half truths. There is some element of truth to these statements and these unbelieving Jews exploit them to their advantage. All error is truth corrupted.

The first charge probably relates to their offense at the gospel that they killed the Christ of God. The unbelieving Jews, by their natural reasoning likely concluded that Gentile believers could become vindictive against the unbelieving Jews for killing the Savior. The truth is, they did kill the Messiah. (Acts 2.23; 3.14, 15; 6.52)

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John Gill states, that these Jews took exception to the gospel of Jesus Christ, ... they were not the *only* people of God. That Gentiles could be the people of God, the seed of Abraham **without any association to the Law of Moses**. This was unheard of and unimaginable to the Jewish mind, especially in their natural and unregenerate minds.

The second charge, based on the council at Jerusalem (Acts 15), released not only the Gentiles from any obligation to the Law of Moses, but point the Christian Jews to Christ without the deeds of the law or circumcision and therefore took serious offense at the setting aside of the Law for Israel. (Yet for the moment it was an exaggerated and unfounded charge.)

The third charge, that the place would be destroyed, to include the temple, was both rejected and offensive to the unbelieving Jews. The truth is, that God had temporarily set ISRAEL aside, but that they would be brought back into the covenant, and Israel will once again have the preeminence among the nations of the earth with Jesus Christ as their Head.

To this final charge was tagged a totally unsubstantiated charge; a total fabrication; that he had brought into the temple uncircumcised men, Greeks. (cf. vs.29; 16.3 reason for circumcising Timothy.)

Κράζοντες ἄνδρες Ἰσραηλῖται βοηθεῖτε οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντα πανταχοῦ διδάσκων ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον

*29 (For they had seen before with him in the city Trophimus an Ephesian, whom they **supposed***

*supposed, ἐνόμιζον; 3rd p, pl, imperf, act of νομίζω; also thinking, supposing; most often used in Acts. (7.25; 14.19; 21.29 supposed; 8.20 hast thought; **16.13 was wont**; 16.27 supposing; 17.29 to think.*

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What a big word, and what a big problem this can be for us and how hurtful it can be to others. If we suppose anything, let us suppose the best.

1Co.13.7 ... believeth all things ...

εἰσήγαγεν

that Paul had brought into the temple.)

(cf. vs. 28)

Rumor and rumors from those who oppose him. How destructive and contagious rumors are.

ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος

30 And all the city was moved,

ἐκινήθη; 3rd p s aor1, ind, pass of κινέω; from this Greek word we have *kinetics*,

Webster's New Collegiate Dictionary: 'a branch of science that deals with the effects of forces upon the motions of material bodies or with changes in a physical or chemical system; the rate of change in such a system; the mechanism by which a physical or chemical change is effected.'

*Acts 17.28 in him we live, and **move**; 24.5 a **mover** of sedition.*

and the people ran together: and they took

ἐπιλαβόμενοι; nom, pl, masc, part, aor 2, mid of ἐπιλαμβάνω; ἐπί upon, on + λαμβάνω to take, receive; is used five times in the N.T., *Lk.23.26 laid hold upon; Acts 16.19 caught; Acts 17.19 took; Acts 18.17; 21.30.*

Paul, and drew

εἶλκον; 3rd p pl, imperf of ἔλκω; only used in one other place (Ja.2.6); see also ἔλκύω (Jn.6.44; 12.32; 18.10; 21.6,, 11; Acts 16.19 draw/drew.)

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*Jas 2:6 But ye have despised the poor. Do not rich men oppress you, and **draw** ελκουσιν you before the judgment seats?*

him out of the temple: and forthwith the doors were shut.

ἐκλείσθησαν; 3rd p pl, aor 1, ind, pass of κλείω; to shut a door, the kingdom, the heaven, the prison, bowels of mercy, opportunity; bottomless pit, gate.

ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως ἐκλείσθησαν αἱ θύραι

31 And as they went about to kill him, tidings

A thing which Christians, the children of God are never said to have done. In all of church history is no record where the churches took up arms against others.

A false record against the Anabaptists is that concerning a sect in Munster, Germany, who were not Anabaptists, but some heretical sect [communal living, multiple wives, and rebellion against authorities, which were not Anabaptist doctrines], which name the enemies of the Lord gave to most any person or group that they wished to slight.

tidings, φάσις is a noun used only once in the N.T.; the Greek verb root φημί; to say; LXX once in Ezra 4.17 *he says*.

came unto the chief captain of the band, that all Jerusalem was in an uproar.

was in an uproar, συγκέχυται; 3rd p s, perf, ind, pass of συγχέω; **cf. vs. 27 stirred up**; σύν together, with + χέω to pour; related to the words, *confusion, 19.29; vs. 31*. B-D-A-G defines it, to mixed, confounded, confused, troubled.

Ζητούντων δὲ αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγκέχυται Ἰερουσαλήμ

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32 *Who* [that is, the chief captain] *immediately*

ἐξαυτῆς; adverb; Moulton 'lit. *at the very time; presently instantly, immediately*'; used six times (*Mk.6.25 by and by; Acts 10.33; 11.11; 21.32 Immediately; Acts 23.30 straightway; Phl. 2.23 presently.*

took soldiers and centurions,
[this is called an army in **23.27**]

The chief captain has quite a force at his disposal which may be summoned in a moments notice. (cf. vs. 23.23, 24)

and ran down unto them:

[that is, those that were beating Paul, and going to kill him]

and when they saw the chief captain and the soldiers, they left

*left, ἐπαύσαντο; 3rd p pl, aor 1, ind, mid of παύω; Lk.5.4 **had left** speaking; Lk.8.24 and rebuked the wind and the raging of the water: and they **ceased**, and there was a calm; In Acts this word is used six time (9 times by Luke the evangelist) Acts 5.42 they **ceased** not to teach and preach; 6.13 This man **ceaseth** not to speak blasphemous; 13.10 **wilt** thou not **cease** to pervert; 20.1 And after the uproar **was ceased**; 20.31 I **ceased** not to warn every one; 21.32 they **left** beating of Paul.*

ἐπαύσαντο is found in three Scriptures:

*Lu 8:24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they **ceased** ἐπαύσαντο, and there was a calm.*

*Heb 10:2 For then would they not **have ceased** ἐπαύσαντο to be offered? because that the worshippers once purged should have had no more conscience of sins.*

beating of Paul.

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The sufferings of Paul here are in addition to those he shared in his second letter to the Corinthians. (2Co. 11.23-27) That letter was written to them about four to six years earlier (A.D. 56) than the occurrence of this event. (A.D. 60-62) As an example, Paul will suffer yet another shipwreck than that counted in 2Co.11.25, which evidently left him floating for a night and a day out in the sea.

beating, τύπτοντες; nom pl masc part, pres, act of τύπτω; KJV to *smite* (Acts 23.2 Paul to the high priest who commanded that he be smitten contrary to the law), *strike* (Lk.22.64 stuck our Lord on the face), *beat* (Acts 18.17 of Sosthenses), and *wound* (1Co.8.12 wounding their weak conscience).

τύπτοντες is found in three Scriptures:

*Lu 23:48 And all the people that came together to that sight, beholding the things which were done, **smote** their breasts, and returned.*

*1Co 8:12 But when ye sin so against the brethren, and **wound** their weak conscience, ye sin against Christ.*

ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον

33 Then the chief captain came near, and took him,

ἐπελάβετο; 3rd p s, aor 2, ind, mid of ἐπιλαμβάνω; Or *laid hold upon*.

Only twice is this verb, ἐπελάβετο, used in the N.T.:

*Mt 14:31 And immediately Jesus stretched forth his hand, and **caught** ἐπελάβετο him, and said unto him, O thou of little faith, wherefore didst thou doubt?*

and commanded

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ἐκέλευσεν; 3rd p s, aor.1, ind of κελεύω; ἐκέλευσεν is found 17 times in the N.T. (KJV, *gave commandment 1, commanded 16*); used 12 times by Luke; once in Lk.18.40; 11 times in Acts (5.34; 8.38; 12.19; 21.33, 34; 22.24, 30; 23.10, 35; 25.6; 27.43); and Acts is the last time this verb, κελεύω, is used at all in the N.T.; the verb, κελεύω, aside from being used by Luke is only found five times in the gospel of Matthew. (8.18; 14.9; 15,35; 18.25; 27.58); **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)

him to be bound with two chains;

The number two is used so many times in Scripture to confirm, to show the issue is certain and settled. Interesting, the chief captain puts two chains upon Paul before the people probably to signify to the crowd to calm themselves as the man and the matter is under control. (Ge.41.32; Job 40.5; Ps.62.11; Mk.14.30)

and demanded [meaning that he asked the mob]

*demanded, ἐπυνθάνετο; 3rd p s, imperf of πυνθάνομαι; KJV to Mt.2.4, demand; Jn.4.52; **Acts 23.20, enquire; Lk.15.26; 18.36; Jn.13.24; Acts 4.7; 10.18, 29; 23.19 ask; Acts 23.34, understood.***

who he was, and what he had done.

*had done, πεποιηκώς; nom, sing, masc, part, perf, act of ποιέω, to do; what **have** you **done**.*

Only other place where πεποιηκώς is used:

*Jas 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he **have committed** πεποιηκώς sins, they shall be forgiven him.*

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Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσεσιν
δυσὶν καὶ ἐπυθάνετο τίς ἂν εἴη καὶ τί ἐστὶν πεποιηκῶς

34 *And some cried*

ἐβόων; 3rd p pl, imperf of βοάω; appears to be a very serious outcry: *the voice of one **crying** in the wilderness; Jesus **cried** with a loud voice; his own elect, **which cry** day and night; he **cried**, saying, Jesus thou son of David; unclean spirits, **crying** with a loud voice; unto the rulers of the city, **crying**; break forth and **cry** thou that travailest.*

one thing, some another, among the multitude: and when he could not know the certainty

ἀσφαλές; acc sing neut ἀσφαλής; first use in Acts (cf. 22.30 *certainty*, ἀσφαλές; 25.26 *certain*, ἀσφαλές); Phl. 3.1 *safe*, ἀσφαλές; He.6.19 *sure*, ἀσφαλή, acc, sing, fem;

διὰ τὸν θόρυβον
for the tumult,

tumult, θόρυβον, acc sing of θόρυβος; KJV *uproar, tumult*; first time used in Acts (cf. 21.34; 24.18 *tumult*);

*Mr 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the **tumult** θόρυβον, and them that wept and wailed greatly.*

*Ac 20:1 ¶ And after the **uproar** θόρυβον was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*

*Ac 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with **tumult** θορύβου.*

He commanded him to be carried

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ἄγεσθαι; pres, infin, pass of ἄγω; to be led.

into the castle.

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 plural, **armies**.

ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ μὴ δυναμένους δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν

35 And when he came upon the stairs,

stairs, ἀναβαθμούς; acc pl of ἀναβαθμός; cf. vs. 40; only this twice and always translated with the English stairs; ἀνά up, again, re- + βαίνω to step (compare with other prefixes, κατά, kata; ἐπί, epi; ὑπό, hupo; παρά, para)

so it was, that he was borne

was borne, βαστάζεσθαι; pres infin pass of βαστάζω; as in bearing the shoes of our Lord; bearing the burden and heat of the day; bearing our cross, bearing a pitcher; bearing one another's burdens; bearing our own burdens.

διὰ τὴν βίαν τοῦ ὄχλου
of the soldiers for the violence of the people.

βίαν, Luke uses this four times in Acts. Acts 5.23 the apostles were brought before the council without violence; 21.35 the soldiers bore Paul because of the violence of the mob; 24.7 Paul was taken with great violence; 27.41 the violence of the waves.

ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου

36 For the multitude of the people followed after,

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followed after, ἠκολούθει; 3rd p s, imperf of ἀκολουθέω; ἠκολούθει is found twelve times in the N.T. and always translated *followed*.

κρᾶζον Αἶρε αὐτόν
crying, Away with him.

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

Once against the Lord:

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

Twice against Paul:

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

Ac 22:22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, Away with αἶρε such a fellow from the earth: for it is not fit that he should live.

ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον Αἶρε αὐτόν

εἰσάγεσθαι εἰς
37 *And as Paul was to be led into*

was to be led, εἰσάγεσθαι, pres **infin pass** of εἰσάγω; εἰς into + ἄγω to lead; KJV to bring or lead into (**cf. vs. 29 brought into**)

the castle (cf. vs. 34), he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

may (meaning, is permitted), εἰ ἔξεστιν; is translated in the KJV four of five times *is it lawful*. cf. Mt.12.10; 19.2; Mk. 10.2; Lk.14.3 *is it lawful*. (for ἔξεστιν cf. to 22.25)

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Interlinear Bible, J. P. Green Sr., 'If it is lawful for me to say a thing to you?

Larry Pierce, *OnlineBible.com*, 'Is it permitted for me to say something to thee?'

γινώσκεις; 2nd p s, pres, ind, act of γινώσκω to know; ;

ἔφη; 3rd p s, imperf, ind of φημί to say or affirm;

Μέλλον τε εισάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ γινώσκεις

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

Even this man had heard rumors of Paul.

Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city:

mean, ἀσήμου; gen, sing, fem of ἄσημος; ἄ negative particle + σῆμα ; B-D-A-G insignificant, obscure; LXX Job 42.11 *unstamped* gold; only time used in the New Testament.

and, I beseech

δέομαι; 1st p s, pres, ind, mid; δέομαι is found seven time in the N.T., *beseech* 6; *pray* 1; this is an act of imploring, pleading.

thee, suffer me to speak unto the people.

suffer, ἐπίτρεψον; 2nd p s, aor 1, imper of ἐπιτρέπω; ἐπί upon + τρέπω turn; **cf. vs. 40 when ... had given license**; cf. ἀνατρέπω to overthrow,

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subvert; ἐπιτρέπω KJV *turned about, turned back, convert, go again*.
Perhaps he is beseeching the captain to *change* or *reconsider* his course and allow him to address the people.

ἐπίτρεψόν μοι is found only in these 3 places:

*Mt 8:21 And another of his disciples said unto him, Lord, **suffer me** ἐπίτρεψόν μοι first to go and bury my father.*

*Lu 9:59 And he said unto another, Follow me. But he said, Lord, **suffer me** ἐπίτρεψόν μοι first to go and bury my father.*

*Lu 9:61 And another also said, Lord, I will follow thee; but **let me** first go ἐπίτρεψόν μοι bid them farewell, which are at home at my house.*

εἶπεν δὲ ὁ Παῦλος Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεὺς τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης δέομαι δέ σου ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν

40 And when he had given him license, (or suffered him)

when ... had given license, ἐπιτρέψαντος; gen, sing, masc, part, aor 1 of ἐπιτρέπω; ἐπί upon + τρέπω cf. vs. 39; 26.1 permitted; 27.3 gave ... liberty; 28.16 was suffered; or suffered him ...

Paul stood on the stairs (cf. 35), and beckoned

*κατέσεισεν; 3rd p s, aor 1, ind act of κατασείω; κατά according, down + σείω KJV move, quake, shake; Used four times and always in Acts (12.17; 13.16; 19.33; 21.40) with the English word *beckon*.*

with the hand unto the people.

How very patient and loving Paul was to his *brethren and kinsmen according to the flesh*. These who has just been beating him, with the intent of killing him, he begs a moment from the chief captain to address them, with the hopes of being able to help them understand, if the Lord will, God's purpose in bringing all men to Himself by Christ Jesus of Nazareth.

And when there was made a great silence,

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silence, σιγῆς; gen sing of σιγή; this noun is only found twice in the N.T.; the verb σιγάω is found nine times, and especially notice its use with women in 1Co.14.28, 30, 34.

*Re 8:1 And when he had opened the seventh seal, there **was silence** σιγή in heaven about the space of half an hour.*

Proper emphasis has been place upon the necessity of women keeping silent in the gatherings of the saints. With that let us also emphasize the necessity of the man leading in the gatherings. Sometimes the failure of men willing to take their place as leaders in the services, not to mention in the home, compounds the problem of women speaking when they should not. Perhaps it is true that, as women might be tempted to speak when they ought not to speak, men are tempted to be silent when they ought to be the spokesmen. Both are wrong. There is proper church order.

he spake

spake unto, προσεφώνησεν; 1st p s, aor 1, ind of προσφωνέω; προς unto + φωνέω the give the sound of the voice; cf. **22.2**.

unto them in the Hebrew tongue [διαλέκτω, dialect], *saying*,

tongue, διάλεκτω, 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*).

Paul spake to the Jewish brethren *by speaking* Hebrew.

ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων

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Chapter 22

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

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

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*.

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

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 *παρεῖχε*; 3rd p sing, imperf, *brought*; 19.24 *brought*; 22.2 *kept*; 28.2 *shewed*.)

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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**. ἡσύχιος, a **peaceable** life; **quiet** spirit; cf. vs. 21.14 ἡσυχάζω, we ceased.*

and he saith,)

ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ 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]*

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 at the feet of Gamaliel, and taught [disciplined]

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*

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adverb, ἀκριβέστερον, is translated *more perfectly* (Acts 23.15, 20). This has much to do with *accurate*.

of the fathers, and was zealous toward God, as ye all are this day.

Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος γεγεννημένος ἐν Ταρσοῦ τῆς Κιλικίας ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου ζηλωτῆς ὑπάρχων 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.*)

*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 Christ Jesus is to lose everything, including our souls to God's eternal punishment. All men should believe in Jesus Christ. Everything else is secondary to Him.

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

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

5 *As also the high priest doth bear me witness, and all the estate of the elders:*

estate of the elders, πρεσβυτέριον

πρεσβυτέριον, only other time used in the N.T.:

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*Lu 22:66 And as soon as it was day, the **elders** of the people and the chief priests and the scribes came together, and led him into their council, saying ...*

*Interlinear Bible, J. P. Green, Sr., 'body of elders.'
OnlineBible.com, Larry Pierce, 'elderhood'*

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.

ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμωρηθῶσιν

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.

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;

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

7 And I fell unto the ground,

26.14 And when we were all fallen to the earth, I heard a voice speaking ...

and heard a voice saying unto me,

26.14 ... in the Hebrew tongue ...

22.9 ... but they heard not the voice of him that spake to me.

Saul, Saul, why persecutest thou me?

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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.

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; but they heard not the voice of him that spake to me. (*

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 nor of Ananias, but simply moves into the purpose of the Lord for him among the nations.

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.*

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

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.

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

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

9.9 three days without sight, food and water.

9.10 of Ananias' calling by the Lord to go to Saul and inform Him of the Lord's will for him.

Ἀνανίας δέ τις ἀνὴρ εὐσεβῆς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων

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

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

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

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 of what thou hast seen and heard.

ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας

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

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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 should be accomplished immediately following our faith.

Whether this means that he is to make a show of his profession of faith in Christ, or that he is to acknowledge from this day forward a changed life, both are correct.

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.

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 ...

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:

Baptism is a repenter's baptism:

*Mr 1:4 John did baptize in the wilderness, and preach the **baptism of repentance** for the remission of sins. (To testify to the truth that your sins have been forgiven by Jesus Christ; a witness of your faith in Christ.)*

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. (To testify to the truth that your sins have been forgiven by Jesus Christ; a witness of your faith in Christ.)*

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,

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After my conversion to Christ.

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

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

*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.*

The saints of God were able to receive the testimony of others concerning Christ, but not from Saul. (Acts 9.19-23) There in Jerusalem, the beloved city of God, the capital of the world, it seemed that Paul was there the least welcomed. His ministry was clearly not to be to the Jews among Israel.

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:

He might reason all he will, but the Lord has another purpose for him that goes beyond Paul's present understanding. It is as it Paul asks of the Lord, How can I not have a powerful witness for Christ here considering my previous show of such zeal for Israel before my conversion?

It is amazing how many people suppose that their previous manner of life is a valuable asset to the work of God. When the Lord doesn't need it or us at all. He will have us do His will.

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)

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

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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 was true.

καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἦμην ἐφειστώσας καὶ συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ, καὶ φυλάσσων 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 to the Gentiles. 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;

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 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.

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away with, αἶρε; 2nd p s, pres, imper, act of αἶρω; 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.

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 their clothes, and threw dust into the air,

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

24 The chief captain commanded him to be brought into the castle,

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*; the 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 ...'

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*.)

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that he might know wherefore they cried so against him.

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, προτέειπεν; 3rd p s, aor 1, ind of προτείνω; πρό before + τείνω LXX in 1Chron.5.18; 8.40 bending; 2Chron.18.33 drew; Pn.7.16 spread; it could be that they spread Paul forth with 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; ἀ 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.

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

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

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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 εἴ σὺ Ῥωμαῖός εἰ ὁ δὲ ἔφη
Ναί

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;*

obtained
provided or possessed

*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;;*

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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 **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 in the Roman government with a great sum.

And Paul said, But I was free born.

[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 bestowed when he was born; this verb, γεγέννημαι, is used one other time:

*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.*

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ἀπεκρίθη τε ὁ χιλιάρχος 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:

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

and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. (for scourging, but he was still bound a prisoner)

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.

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

wherefore he was accused

κατηγορεῖται; 3rd p s, pres ind, pass of κατηγορέω; κατά + ἀγορεύω LXX, Job 10.16 hunted; Pv.5.22 ensnare; Pv.6.25 caught; Pv.6.26 hunts; Ho.5.2 hunt, and so as Moulton states *harangues*; **The chief priest want to discover why is it that Paul is being hunted down by the people of Israel.**

of the Jews, he loosed him from his bands,

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

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

Paul down, and set him before them.
down

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