

Acts 22

written and compiled by Gary Kukis

Acts 22:1–30

Paul Addresses an Angry Crowd in Jerusalem

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 22 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

- **Acts 22: Paul's Defense to the Jews**
 - Sermon to the Jews
 - Review of Paul's life and conversion



Preface: Acts 22 is a continuation of the great drama which began in Acts 21. A riot has broken out in Jerusalem, the chiliarch has calmed things down, and Paul requests to speak to the **Jewish** people. It is at this point that Acts 22 begins. Most of Acts 22 is Paul giving his testimony to the Jewish people. However, at a crucial point, the Jewish audience gets out of control and they demand for Paul to be executed. The chiliarch breaks things up and decides to beat Paul with whips until he confesses to a crime. At this point, Paul says, “I am a Roman; is this lawful for you to do?” The chiliarch’s plan suddenly comes to a standstill. He cannot beat a confession out of a Roman citizen.

Bible Summary: *Paul said, "Jesus appeared to me and sent me to the Gentiles." The crowd threw dust. Paul told the tribune, "I am a Roman citizen."*
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The “Key” & Main Points of Chapter 22 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 22 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Historical Events	Rome
57–59 AD	Acts 21:15–26:32	Jerusalem and Captivity in Caesarea	Felix procurator until 59 AD, Festus replaces him	Nero (54–68 AD)

Time and Place as per Modern Literal Version 2020:

{May 23, 59 AD. Paul’s fifth visit to Jerusalem.}

Quotations:

Outline of Chapter 22:

- [Preface](#)
- [Introduction](#)

¹ From <https://biblesummary.info/acts> accessed October 10, 2020.

vv.	1–21	Paul Gives His Personal Conversion Testimony to the Jerusalem Jews
vv.	1–5	Paul was a well-known persecutor of Christian Jews
vv.	6–10	Jesus appears to Paul outside of Damascus
vv.	11–16	Paul is baptized in Damascus
vv.	17–21	Jesus appears to Paul in Jerusalem
vv.	22–30	After Another Near Riot, the Chiliarch Decides to Beat a Confession out of Paul
vv.	22–23	The Jewish crowd becomes unruly
vv.	24–29	Paul is taken to the military compound and he reveals that he is a Roman citizen
vv.	30	The chiliarch decides to have another open court

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 22 (a chart)
Preface	Quotations

Doctrines Alluded to
Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter
Dictionary of Terms

Introduction	Introduction to Acts 22
Introduction	Titles and/or Brief Descriptions of Acts 22 (by Various Commentators)
Introduction	Brief, but insightful observations of Acts 22 (various commentators)
Introduction	Fundamental Questions About Acts 22
Introduction	The Prequel to Acts 22
Introduction	The Principals of Acts 22
Introduction	The Places of Acts 22
Introduction	By the Numbers
Introduction	A Synopsis of Acts 22
Introduction	Outlines and Summaries of Acts 22 (Various Commentators)
Introduction	A Synopsis of Acts 22 from the Summarized Bible
Introduction	
Introduction	The Big Picture (Acts 18–23)
Introduction	
Introduction	
Introduction	Changes—additions and subtractions

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[**Order of Events: Paul in Damascus, in Arabia and then in Jerusalem**](#)

- Summary
- Summary
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[**A Set of Summary Doctrines and Commentary**](#)
[**Why Acts 22 is in the Word of God**](#)
[**What We Learn from Acts 22**](#)
[**Jesus Christ in Acts 22**](#)

- Addendum
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[**The Importance of the Military**](#) (by R. B. Thieme, Jr.)
[**Kretzmann’s Commentary on Acts 21:40–22:5**](#)
[**The Abbreviated Doctrine of The Way of God**](#)
[**Kretzmann’s Commentary on Acts 22:6–11**](#)
[**Kretzmann’s Commentary on Acts 22:12–16**](#)
[**Saul Meets Jesus Outside of Damascus**](#) (Acts 9:1–19)
[**Kretzmann’s Commentary on Acts 22:17–21**](#)
[**Kretzmann’s Commentary on Acts 22:22–28**](#)
[**Kretzmann’s Commentary on Acts 22:29–30**](#)

[**A Complete Translation of Acts 22**](#)

[**Doctrinal Teachers Who Have Taught Acts 22**](#)
[**Word Cloud from the Kukis Paraphrase of Acts 22**](#)
[**Word Cloud from Exegesis of Acts 22**](#)

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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
		The Way of God	Will of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
			Acts 2
Acts 9	Acts 21	Acts 23	Acts 26
The Book of Galatians	Galatians 1	The Book of Hebrews	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and it definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Age of the Hypostatic Union	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Chief Priest; Chief Priests	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to chief priests in the New Testament is to priests understood to be in a higher class, perhaps those who are technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
The Christian Walk	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).

Definition of Terms	
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Current Positional Truth	Current positional truth identifies the believer in Jesus Christ with the Lord's resurrection, ascension and session.
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Emotional Revolt	The emotional revolt of the soul is the condition of the soul when the soul makes decisions based upon one's emotional state. God's design is for man to make decisions based upon one's mentality and not one's emotions.
Enforced Humility	Enforced humility emphasizes the function of the particular authority within the societal organization. This one causes people some problems because here is where the teeth of authority begin to be felt. Because mankind is inherently sinful, when God delegated responsibility and authority in the realm of Divine Establishment, he also had to include the means to compel obedience.
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ² This definition is probably right out of R. B. Thieme, Jr.'s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Fifth Cycle of Discipline	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The Five Cycles of Discipline (Free Republic—R. B. Thieme, Jr.) (Lex-Rex) (Mark Perkins) (L. G. Merritt) (Joe Griffin—a chart).
Geographic will of God; God's Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Age	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.

Definition of Terms	
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Legalism, Legalist, Legalistic	<p>Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).</p>
The Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Nostalgic arrogance; Nostalgia arrogance	<p>Nostalgic arrogance is where your idealized personal experiences and memories from the past override thinking and decisions based upon Bible doctrine.</p>
Positional Truth	<p>Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).</p>
Positive volition	<p>When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.</p>

Definition of Terms	
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary. Furthermore, once the Apostles die off, they are not replaced so their lasting authority is in their writings.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Retroactive Positional Truth	Positional truth is simply being in Christ (all believers are placed into Christ at the point of salvation). Retroactive means <i>extending in scope or effect to a prior time or to conditions that existed or originated in the past</i> . The key here is the word <i>past</i> . In the past, Jesus died for our sins—meaning the God the Father put upon Him the punishment for our sins. Then Jesus died physically and was buried. Retroactive positional truth simply means that, we are in Christ or identified with Christ in His death and burial (things which took place in the past).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace')</i> .
Saint, Saints	A saint is simply a person who has believed in Jesus Christ. There is <i>not</i> a separate class of believers in this era called <i>saints</i> .

Definition of Terms	
Sanhedrin	The Sanhedrin was the Supreme Court of Israel. The men called by Moses to judge the disputes of Israelites is often said to be the first Sanhedrin, although these men function separately. By the time of the Lord, the Sanhedrin appears to be a single institution made up of 23 or 71 elders. Like any institution, its honor or dishonor rests upon the men within it. The Encyclopedia Britannica suggests that accounts of the Sanhedrin to be <i>fragmentary, apparently contradictory, and often obscure</i> . Its duties, functions and make up likely changed throughout the years.
Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God’s spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul’s Need for Daily Doctrine, Soul’s Need #2); Grace Notes (Doctrine of the Soul; PDF).
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ³ It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, Description and Measurements (Grace Notes) ; Solomon’s Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .

³ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
<p>The Way; the Way of God; the Ancient Way, the Way of Y^ehowah</p>	<p><i>The way (the way of God, the way of Y^ehowah) is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this phrase, <i>the Way</i> (as a reference to the Christian life), is found 8x in the book of Acts. Now, this same walk is called <i>the Christian way of life</i> or <i>the Christian walk</i>. The Way of God (HTML) (PDF) (WPD)</i></p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

An Introduction to Acts 22

Introduction: In the previous chapter, [Acts 21](#) ([HTML](#)) ([PDF](#)) ([WPD](#)), I speculated a great deal about what happened to Paul. That is, he was told by quite a number of people—empowered by God the Holy Spirit—not to go to Jerusalem, and yet he went. In the latter half of that chapter, Paul gives a lot of ground when it comes to **legalism**. He agreed to sponsor and take part in some vows, for goodness sake! I had a number of suggestions, such as **emotional revolt** of the **soul**; **nostalgia arrogance**, and an over-estimation of his own ability to debate (Paul believes that he can out-debate **negative volition**).

In Acts 22, we are going to hear with our own ears the arguments which Paul made to the **Jews** in Jerusalem, and let me add to those other reasons, that he had thought about this meeting again for a very long time and now he knew what he was going to say. He had it all mapped out in his head, and he appeared to be willing to give in at any point just to be able to say these things to the Jews in Jerusalem.

I have no doubts that Paul was both fearless and sincere about his concern for the Jews in Jerusalem. The problem was—and Paul did not seem to grasp this—is that there was no **positive volition** in Jerusalem and there was an abundance of positive volition throughout the **Roman empire**.

The final quarter of Acts (Acts 21–28) is a fascinating drama which plays out. Previous to this, we have most of Acts being about Paul and his missionary journeys (there are three recorded in the book of Acts and, apparently, a fourth tour to which Paul alludes in his epistles).

Now, Luke is simply recording what is taking place. However, God the Holy Spirit provides the overall guidance, and He has determined that a large chunk of Acts be given over to Paul, resisting the Holy Spirit, and going to Jerusalem. What is the result of this plays out in the final 8 chapters of Acts. What is fascinating about this is, Paul, by making a series of bad decisions which land him in Jerusalem, is, nevertheless, restored to the **plan of God** (despite a number of false steps on his part).

God wants Paul in Rome and evangelizing throughout the Roman empire. Paul has this great emotional desire to return to Jerusalem and to give them the benefit of his personal experience as a **Jew** saved by Jesus Christ. There are about three ways that this can play out: (1) Paul's negative volition toward the plan of God could end up with him dying the sin unto death. (2) Paul could acquiesce to the plan of God, and do what God has been telling him to do. Or (3) God could overrule Paul's obsession with Jerusalem, and put him in the right place (and Paul would take the ball from there).

Just as the final verse (or previous section of Acts 21) should have been placed with Acts 22; so the final verse of this chapter should have been placed with Acts 23. What we have is one extended adventure which had to be broken up into smaller pieces (chapters), but this division I think could have been done better.

Most of Acts 22 is Paul's defense before the Jews, and this is what he had wanted to do in Jerusalem. He wanted to come to Jerusalem and give his testimony and win many **souls** for Christ. The problem being, there were not many souls in Jerusalem who were willing to believe in Jesus. Furthermore, many of those who believed in Jesus had apparently become very **legalistic**.

In Acts 21, Paul had come to Jerusalem. A riot or near-riot broke out, and the military man in charge, known here only as the chiliarch (his title, not his name), set about to restore the peace. He had no idea who Paul is, what the dispute is; but suddenly, his city has exploded.

As the chiliarch is attempting to wrap his arms around this problem, Paul suggests, "Let me speak to this people." This is what Paul wanted. This is why he came to Jerusalem. To Paul, this probably seemed to be the opportunity which he had so strongly desired. Vv. 1–21 records Paul's defense to the Jews, which is essentially Paul's testimony to them of how Jesus changed his life (his experience being quite dramatic, as it included seeing Jesus face to face, as it were).

As soon as Paul says that Jesus was going to send him to the gentiles, the place erupted, with Jews calling for his execution. Although we do not really know the chiliarch's inner conversation, this must have surprised him. He has not heard Paul say anything self-incriminating, but the place erupts into chaos.

The chiliarch separates Paul from this angry mob and hauls him to the barracks. The intent of the chiliarch is to question Paul using scourging. Essentially, **his plan** was to beat a confession out of Paul and punish him for whatever he admitted to. However, before things can get that far, Paul says, "Is it lawful to beat a confession out of a Roman citizen?" At that point, everything stops. The soldiers, the centurion over the soldiers and the chiliarch could all find themselves up on charges for torturing a Roman citizen. That was never an option left open to them; that was a crime. Any or all of them could be punished, jailed, fined for doing such a thing. The chiliarch shuts this approach down.

The next morning, the Chiliarch arises and decides to follow the book here, and to gather in a calm meeting, the **chief priests** and the **Sanhedrin** and Paul, and to gather some clear testimony. At this point, the chiliarch does not even have a crime to charge Paul with. And, at this point in Acts 22, the chapter ends. What happens in this meeting (apparently an open air court) is the subject matter of Acts 23.

Also in view is, because this is narrative and because Paul is outside of **God's geographical will**, we have to recognize that we may have to evaluate some of his statements and actions. That is, we cannot simply assume that everything that Paul does is right and good.

However, what about what Paul says? Most of the time, we should assume that Paul is speaking in the power of the Holy Spirit, meaning that he is accurate in what he says. Particularly when speaking before a group, I think that suggests that is even more likely those words are accurate.

However, now and again when Paul speaks—not in a public setting, but in a private one—we need to be careful to evaluate what he says. If Paul is justifying a personal action, then we need to very carefully evaluate his words and make a judgment on the accuracy of what he is saying.

On the other hand, when we study his epistles, we may assume that they have been written accurately and for our benefit. Even though some epistles appear to be filled with doctrinal information (like Romans or Ephesians); and others feel threadbare (Thessalonians or Galatians), all of the information found is accurate.

A title or one or two sentences which describe Acts 22.

Titles and/or Brief Descriptions of Acts 22 (by Various Commentators)

New Matthew Bible: *Paul answers to the Jews, is scourged, and is put in prison again.*⁴

Kretzmann's Commentary: *Paul's speech to the Jews, first listened to in interested silence, is interrupted by shouts of anger, after which Paul saves himself from a scourging at the hands of the soldiers by declaring his Roman citizenship.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 22 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 22

Some of these questions may not make sense unless you have read Acts 22. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 22

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

⁴ From <https://www.biblegateway.com/passage/?search=Acts%2022&version=NMB> accessed December 14, 2023.

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/acts-22.html> accessed December 18, 2023.

The Principals of Acts 22

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 22

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 22

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 22 (Various Commentators)

Kretzmann's Commentary (which includes Acts 21:40):⁶

Verse 40

Verses 1-5

Paul's Speech to the Jews. Acts 21:40 ; Acts 22:1-21

Concerning Paul's early life and persecution of the Church:

Verses 6-11

The vision on the way:

Verses 12-16

Paul and Ananias:

Verses 17-21

The Lord's direct command to Paul:

Verses 22-28

Paul and the Chief Captain.

Paul asserts his citizenship:

Verses 29-30

Arrangements for a decent hearing:

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 22 from the Summarized Bible

Contents: Paul's defense before the multitude. Recounts his conversion.

Characters: God, Jesus, Paul, Ananias, chief captain.

Conclusion: God's servants who are set upon with rage and fury because of their teachings concerning Christ cannot offer a better defense of their doctrine than to relate their own vital experience

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-21.html> accessed December 14, 2023; and from <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 14, 2023.

A Synopsis of Acts 22 from the Summarized Bible

with the saving power of Jesus Christ. Christianity is not an argument but a life.
Key Word: Experience, Acts 22:3.
Strong Verses: Acts 22:16.
Striking Facts: Acts 22:14. There is a three-fold preparation for the service of Christ. 1. To know His will. 2. To have a vision of Christ, the Just One, crucified. 3. To hear His voice.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 22 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>
19	<p>Paul spends this chapter teaching in Ephesus. He speaks to disciples of John the baptizer and they receive the Holy Spirit at his hand. God allows Paul to work many miracles, including casting out an evil spirit that an exorcism business was unable to cast out. There is a riot in Ephesus of those concerned that their goddess, Artemis (Diana), was not receiving much credence after Paul had been teaching there. Law and order in that city prevailed.</p>
20	<p>Paul continues the 3rd missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions.</p>
21	<p>By boat, Paul goes to Tyre, then to Caesarea and finally to Jerusalem. Paul is warned several times along the way not to go to Jerusalem, but he does anyway. His fellow travelers go along with him, even though they also believe that he should not go to Jerusalem. Paul encounters James, the half brother of Jesus, who continues to be swayed by legalism. Paul is arrested in the Temple and there is a large crowd there who would like to kill him. He is rescued by the tribune there and taken to the barracks.</p>

The Big Picture (Acts 18–23)

Scripture	Text/Commentary
22	<p>Paul convinces the tribune to allow him to speak to the Jewish people. Paul gives his conversion testimony. When he gets to the part where he speaks with Jesus, the Jews object and call for his death. Paul is taken back to the barracks and about to be beaten, he points out that he is a Roman citizen and therefore is not subject to a beating interrogation.</p> <p>In the final verse, Paul is brought before the Jewish council (the Sanhedrin), which is continued in the next chapter.</p>
23	<p>Paul, when placed before the Sanhedrin, the High Priest calls for him to be hit. Paul objects and insults the High Priest (not knowing who he is). Paul then, speaks of himself as a die-hard pharisee, which starts an argument (as he expected) between the sadducees and the pharisees.</p> <p>Jesus speaks to Paul that night, telling him that he will give his witness in Rome.</p> <p>While this is taking place, 40+ men vow to kill Paul before they eat again. This plot is discovered by Paul's nephew, who first tells Paul and then the tribune.</p> <p>The tribute sends Paul to Caesarea under heavy guard (to protect Paul). Paul arrives there at the end of the chapter.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. I have decided to move it to the literal translations group.

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

In the past, I used to translated dé (δέ) [pronounced *deh*] as, *but*. However, most of the time, there was no actual contrast being made. More often, this particle simply moved the action along. Therefore, I will begin to translate it, *now or then*.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Gives His Personal Conversion Testimony to the Jerusalem Jews

Paul was a well-known persecutor of Christian Jews

To read you into the picture, Paul has gone to Jerusalem, when God wanted him to be in Ephesus and Rome. Paul was speaking to people who were not interested in his teaching and rejected sound doctrine. Those who had believed in Jesus Christ were **legalists** and some of them even went out and tried to poison **churches** (with legalism) where Paul has been. In contrast to this, Ephesus wanted Paul to teach them and would have kept Paul there for another year or three if Paul would agree to it. That is positive volition. Paul needed to go where the positive volition was. Going to Jerusalem was a mistake, but he went ahead and did it.

A riot broke out, the military stepped in to calm things down, and Paul requested of the military leader to speak to the crowd (now that the military had them under control). The problem is, even though these believers (mostly) are under **enforced humility**, they are still filled with legalism and negative volition. Nothing is going to sink in; and they will get out of control again. Paul thinks that he can talk some sense into them; and he is wrong. Paul thinks, because of his excellent debating skills combined with his understanding of the Old Testament (which is greater than any other person there), that he can convince these unbelievers to believe in Jesus (and convince the believers to stop following the **Law of Moses**). However, he will fail in doing this.

It is the military, an aspect of **divine establishment** law. All believers should understand **The Importance of the Military** (by R. B. Thieme, Jr.) (which doctrine is in the **Addendum**). It is the military which preserves the freedom of the United States.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

“Men, brothers and fathers—hear me! Face to face with you [all] now the defense.

Acts
22:1

Kukis mostly literal translation:

“Men, brothers and fathers: hear me! [Hear] now [my] defense [being made] face to face with you [all].”

Kukis paraphrase

“Men, brothers and fathers, listen to me. Hear my reasonings which I make directly to you.”

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) Complete Apostles' Bible	"Men, brothers and fathers—hear me! Face to face with you [all] now the defense. And permitting him, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he addressed them in the Hebrew language, saying, "Men, brothers and fathers, hear my defense to you now."
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures ⁸	Men, brethren and fathers, hear ye the account which I now give unto you. "Akhe {Brothers} and, Abahatha {Fathers}, be hearing my defense which is before you!"
James Murdock's Syriac NT Original Aramaic NT	Brethren, and fathers, hearken to my defence before you. "Brothers and fathers, hear my defense unto you."

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Because Acts 21:40 leads directly into Acts 22:1, I will place those verses together at (or near) the top of every translation grouping.

Limited Vocabulary Translations:

Bible in Basic English	And when he let him do so, Paul, from the steps, made a sign with his hand to the people, and when they were all quiet, he said to them in the Hebrew language, My brothers and fathers, give ear to the story of my life which I now put before you. Acts 21:40 is included for context.
Bible in Worldwide English Easy English	Paul said, Men, brothers, and fathers, listen while I tell you my side of this matter. Paul speaks to the crowd in Jerusalem

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁸ From <https://theholyscriptures.weebly.com/>

Easy-to-Read Version–2008 <i>God's Word</i> TM	Paul said to the crowd, 'Please, listen to me, you Jewish leaders and all you other people who are Jews like me. I want to explain to you what has happened here.'
Good News Bible (TEV)	Paul said, "My brothers and fathers, listen to me! I will make my defense to you."
J. B. Phillips	"Brothers and fathers, listen as I now present my case to you."
<i>The Message</i>	"My fellow Jews, listen to me as I make my defense before you!"
	"My brothers and my fathers, listen to what I have to say in my own defence."
	"My dear brothers and fathers, listen carefully to what I have to say before you jump to conclusions about me." When they heard him speaking Hebrew, they grew even quieter. No one wanted to miss a word of this. A portion of v. 2 is included for context.
NIRV	"Brothers and fathers," Paul began, "listen to me now. I want to give you reasons for my actions."
New Life Version	Paul Tells of His Past Life Paul said, "Brothers and fathers, listen to what I have to say to you."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁹	ACTS 22 PAUL PREACHES TO A MOB OF JEWS "I'M A JEW" Paul said, "My brothers and my fathers. Please listen to my side of the story." The commander told him he could speak, so Paul stood on the steps and motioned to the people. When they were quiet, he spoke to them in Aramaic: "My friends and leaders of our nation, listen as I explain what happened!" Acts 21:40 is included for context.
Contemporary English V.	.
New Berkeley Version	"Brothers and esteemed fathers," Paul said, "listen to me as I offer my defense."
New Living Translation	"Ladies and gentlemen, fellow believers and elders—please listen to me as I offer my defense."
The Passion Translation	Paul told the mob his story Paul said, "You mob are Jewish, and I am Jewish. I respect you like you are my family. Please listen to me now while I tell you that I haven't done anything wrong."
Plain English Version	"Brothers and fathers," Paul said, "listen to me now. I want to explain my actions."
Radiant New Testament	Paul said, "Jewish elders and my fellow Jews, listen to me now while I speak to those who are accusing me!"
UnfoldingWord Simplified T.	"Brothers and fathers, listen now to what I have to say in my defense."
Williams' New Testament ¹⁰	

Partially literal and partially paraphrased translations:

American English Bible	'Men, brothers, and fathers!' Allow me to say something in my own defense now.'
Beck's American Translation	.
Breakthrough Version	When he gave permission, Paul, having stood on the stairs, motioned with <i>his</i> hand to the group. When there became a great hush, he hollered out in the Hebrew dialect, saying, "Men, brothers and fathers, listen to my defense to you right now." Acts 21:40 is included for context.
Common English Bible	Paul's defense before his accusers "Brothers and fathers, listen now to my defense."
A. Campbell's Living Oracles	Brethren and fathers, hear my apology, which I make to you now.
New Advent (Knox) Bible	Brethren and fathers, listen to the defence I am putting before you.
NT for Everyone	"My brothers and fathers," he began, "hear me as I explain myself to you."

⁹ From <https://www.casualenglishbible.com/>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

20th Century New Testament "Brothers and Father, listen to the defense which I am about to make."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Brothers and fathers, listen now to my defense before you."
Christian Standard Bible	When the tribune had given him permission, Paul stood on the steps, and motioned with his hand to the people. When a great silence fell, he said these words to them in Aramaic: "Men, brothers and father, hear my defense that I am now making to you!" Acts 21:40 is included for context.
Ferrar-Fenton Bible	Paul's Speech to the Crowd. "Men, brothers, and fathers! listen to me while I now defend myself before you."
Free Bible Version ¹¹	The commander gave Paul permission to speak. So Paul stood on the stairs and motioned for silence. When it was quiet he spoke to them in Aramaic. "Brother and fathers," he said, "Please listen as I give my defense before you." Acts 21:40 is included for context.
Montgomery NT	"Brothers and fathers, listen to the defense which I now make in your presence."
Leicester A. Sawyer's NT	Men, brothers and fathers, hear my present defense before you.
The Spoken English NT ¹²	Paul Defends his Faith and Ministry "Brothers, fathers! Listen to my defense, which I'm now going to present to you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹³	Paul addresses the Jews <ul style="list-style-type: none"> • "Brothers and fathers, listen to what I have to say to you in my defense." 9; 26 • 22.1 Paul here gives personal witness. He will stress he is still faithful to the religion of his fathers: but he has not been able to prevent Christ, the Lord, from imposing himself on him. Paul will quote Gamaliel (Acts 5:34); and then a Christian Jew very faithful to the Law, Ananias (v. 12). The crowd listens. The reaction comes when Paul says that the pagans will share the privileges of the Jews. The pagans: our enemies, impure people and enemies of God! The same affirmation had been decisive in the condemnation of Jesus (Mt 21:42).
The Heritage Bible	And he having allowed him, Paul standing upon the stairs, lowered his hand to the people. And there having become a great silence, he addressed them in the Hebrew dialect, saying, Men, brothers, and fathers, hear my defense now to you. Acts 21:40 is included for context.
New American Bible (2011)	Paul's Defense before the Jerusalem Jews.* "My brothers and fathers, listen to what I am about to say to you in my defense." * [22:1–21] Paul's first defense speech is presented to the Jerusalem crowds. Luke here presents Paul as a devout Jew (Acts 22:3) and zealous persecutor of the Christian community (Acts 22:4–5), and then recounts the conversion of Paul for the second time in Acts (see note on Acts 9:1–19).
New Catholic Bible	Paul's Speech to the People of Jerusalem. ^[a] "Brethren and fathers, listen to what I have to say to you in my defense." [a] Paul refers chiefly to his conversion and explains it. That event dominated his life: the story is told three times in Acts (9:1-19; 22:1-21; 26:9-18). In speaking to Jews, as he does here, Paul mentions a detail that is omitted in the other two accounts: he received his mission in the temple (vv. 17-21).
Revised English Bible–1989	"Brothers and fathers, give me a hearing while I put my case to you."

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And he allowing him, standing on the stairs, Paul signaled with his hand to the people. And much silence taking place, he spoke in the Hebrew dialect, saying, Brethren, and fathers, hear my defense now to you. Acts 21:40 is included for context.
Holy New Covenant Trans.	Paul said, "My brothers and fathers, listen to me! I will make my defense to you now."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁴	...Men Brothers and Fathers hear! [of] me the to you* now defense...
Alpha & Omega Bible	WHEN HE HAD GIVEN HIM PERMISSION, PAULOS (<i>Paul</i>), STANDING ON THE STAIRS, MOTIONED TO THE PEOPLE WITH HIS HAND; AND WHEN THERE WAS A GREAT HUSH, HE SPOKE TO THEM IN THE HEBREW DIALECT, SAYING, "BRETHREN AND FATHERS, HEAR MY DEFENSE WHICH I NOW PRESENT TO YOU." Acts 21:40 is included for context.
Awful Scroll Bible	"Men, brothers and fathers, be giving ear to my considering-away now, with regards to yous."
Concordant Literal Version	Men! Brethren and fathers! Hear my defense to you now!
exeGesés companion Bible	Men, brothers, and fathers, hear now my pleading to you.
Orthodox Jewish Bible	Rav Sha'ul said, "Anashim, Achim, Avot, listen now to my hitstaddekut (defense)."
Rotherham's Emphasized B.	Brethren and fathers! Hear ye [the defence] which I now make unto you:—...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul's Defense before the Jews "Brethren and fathers (kinsmen), hear my defense which I now offer to you."
An Understandable Version	And when the commander gave him permission, Paul stood on the stairway and motioned to the people with his hand [<i>for attention</i>]. When they completely quieted down, he spoke to them in the Hebrew [<i>i.e., Aramaic</i>] language, saying, "Brothers and fathers, listen to the defense I want to make to you."
The Expanded Bible	Paul Speaks to the People Paul said, "[Men,] Brothers and fathers, listen to my defense to you."
Jonathan Mitchell NT	"Men! Brothers (= Fellow Jews) and fathers! Listen, and hear my defense to you now!"
Syndein/Thieme	"Men, brethren {Jews . . . members of the same race}, and fathers {term of respect . . . means Jewish religious leaders were present}, HEAR MY DEFENSE . . . NOW {command} which I make face to face unto you!"
Translation for Translators	Paul defended his believing in Jesus, but the Jews wanted to kill him. <i>Acts 22:1-16</i> Paul said, "Jewish elders and my other fellow Jews, listen to me now while I reply to those who are accusing me!"
The Voice	Paul: Brothers and fathers, please let me defend myself against these charges.

Bible Translations with a Lot of Footnotes:

Lexham Bible	So when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("permitted")] he permitted him, [*Here the direct object is supplied from context in the English translation] Paul, standing there on the steps, motioned with his [*Literally "the"; the Greek
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¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

article is used here as a possessive pronoun] **hand to the people. And when there** [*Here “when” is supplied as a component of the temporal genitive absolute participle (“was”)] **was a great silence, he addressed them** [*Here the direct object is supplied from context in the English translation] **in the Aramaic language, saying, “Men—brothers and fathers—listen to my defense to you now!”** Acts 21:40 is included for context.

NET Bible®

Paul’s Defense

“Brothers and fathers, listen to my defense¹ that I now² make to you.”

^{1sn} Listen to my defense. This is the first of several speeches Paul would make in his own defense: Acts 24:10ff.; 25:8, 16; and 26:1ff. For the use of such a speech (“apologia”) in Greek, see Josephus, Ag. Ap. 2.15 [2.147]; Wis 6:10.

^{2tn} The adverb νυνί (nuni, “now”) is connected with the phrase τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας (ths pros Jumas nuni apologia) rather than the verb ἀκούσατε (akousate), and the entire construction (prepositional phrase plus adverb) is in first attributive position and thus translated into English by a relative clause.

Wilbur Pickering’s New T.

Paul addresses the mob

“Men, brothers and fathers, listen to my defense before you now.”

Literal, almost word-for-word, renderings:

A Faithful Version

And after receiving permission from him, Paul stood on the stairs and motioned with his hand to the people; and when there was great silence, he spoke to them in the Hebrew language, saying, “Men, brethren and fathers, hear now my defense to you.” Acts 21:40 is included for context.

Analytical-Literal Translation Benjamin Brodie’s trans.¹⁵

“Men, brothers and fathers, now pay attention to my defense to you_p.”

Men, brethren, and fathers, hear my defense which I will now present to you face-to-face.

Context Group Version Far Above All Translation¹⁶ New American Standard B.

Men: brothers and fathers, hear (pl) the defense which I now make to you (pl).

“Men and brothers, and fathers, hear my present defence to you.”

New European Version

Paul’s Defense before the Jews

“Brothers and fathers [Lit Men, brothers], hear my defense which I now offer to you.”

Paul’s defence to the Jerusalem Jews

Brothers and fathers, hear the defence which I now make to you.

New Matthew Bible

Men, brethren and fathers, hear my answer, which I make to you.

Revised Geneva Translation

“You men, brothers and fathers, hear now my defense towards you!”

The gist of this passage:

Paul stands before the mob of Jews expecting to be able to explain himself.

Acts 22:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
andres (ἄνδρες) [pronounced AHN-drehç]	men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]	masculine plural noun; vocative	Strong’s #435
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers (literally or figuratively); figuratively for, royal family	masculine plural noun, vocative	Strong’s #80
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

¹⁵ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

¹⁶ Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 22:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; vocative	Strong's #3962

Translation: "Men, brothers and fathers:..."

Paul addressed the crowd. Apparently most or all of the people there are men. Paul refers to them as *brothers*, which could mean fellow believers; but here, I think it refers to fellow Jews. He also addressed some of the men as *fathers*, not meaning literal fathers, but men who have positions of leadership there.

I believe that Paul is trying to establish some compatibility with the Jews there (by calling them brothers and fathers and speaking in Aramaic); and that he is showing respect to the older men there. This is not going to work.

Acts 22:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῃ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 nd person plural, aorist active imperative	Strong's #191
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: "...hear me!"

Paul commands them to hear him, which is not an unreasonable request.

The people are under enforced humility. The military is right there, in full strength; and these Jews know that if they act up, they will weaken their case against Paul. So they show some restraint. Don't think for a moment that these men are quietly thinking, "You know, I wonder what Paul has to say. He is rumored to be a brilliant theologian."

Acts 22:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 22:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ύμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
nuní (νυνί) [pronounced <i>noo-NEE</i>]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
apologia (ἀπολογία) [pronounced <i>ap-ol-og-EE-ah</i>]	<i>defense, verbal defense, speech in defense; a reasoned statement or argument</i>	feminine singular noun; genitive/ablative case	Strong's #627

Translation: [Hear] now [my] defense [being made] face to face with you [all].”

You see that I have added a great many additional words. One would speak elliptically when addressing a crowd; in part, to get their attention.

You will notice that the sentence begins with a definite article; and that has as its noun the last word in this phrase. The Greek allowed for words to be placed in a variety of order. The Hebrew, whereas not as precise as the Greek, also allows for such things to be separated. We would only separate a definite article and its noun if we throw an adjective in between (like *the red barn*).

Acts 22:1 “Men, brothers and fathers: hear me! [Hear] now [my] defense [being made] face to face with you [all].” (Kukis mostly literal translation)

Acts 22:1 “Men, brothers and fathers, listen to me. Hear my reasonings which I make directly to you.” (Kukis paraphrase)

Now hearing that, in the Hebrew dialect, he was addressing them, more they afforded quiet. And he kept on declaring, “I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in the city—this (one), at the feet of Gamaliel, having been educated according to the norm or standard of exactness of the fathers of the Law; zealous [I] kept on being of the God, just as all of you are today.

Acts
22:2–3

Having heard that he was addressing them in the Hebrew dialect, they afforded [even] more quiet. [Paul] declared, “I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in this city at the feet of Gamaliel, having been educated according to the strictness of the fathers of the Law—[I] kept on being zealous of God, just as all of you are today.

The crowd, hearing Paul speak in Aramaic, willingly became even more quiet. He then declared boldly to them, “I am a man and a Jew. I was born in Tarsus of Cilicia, but brought up in this very city at the feet of Gamaliel, having been educated in the exact protocol of the Law as passed down by the fathers. I kept on being zealous for the God of the Law, just as all of you are today.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now hearing that, in the Hebrew dialect, he was addressing them, more they afforded quiet. And he kept on declaring, “I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in the city—this (one), at the feet of Gamaliel, having been educated according to the norm or standard of exactness of the fathers of the Law; zealous [I] kept on being of the God, just as all of you are today.
Complete Apostles Bible	And hearing that he was addressing them in the Hebrew language, they granted him more silence. And he said: "I am indeed a Jew, having been born in Tarsus of Cilicia, but having been brought up in this city at the feet of Gamaliel, having been educated according to the exactness of the law of our forefathers, being zealous for God just as you all are today.
Douay-Rheims 1899 (Amer.)	(And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.) And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:...
Holy Aramaic Scriptures	And when they heard that he was speaking Ebraith {the Hebrew's language, i.e. Aramaic} with them, they were especially quiet. And he said unto them, “I am a Yehudaya {a Judean/Jew}, and I was born in Tarsus of Qiliqia {Cilicia}. But, I grew up in this city, at the side of the feet of Gamallyl {Gamaliel}. And I was instructed perfectly in The Namusa d'Abahathan {The Law of our fathers}, and was zealous of Alaha {God}, like to what also all of you are.
James Murdock's Syriac NT	And when they perceived that he addressed them in Hebrew, they were the more quiet: and he said to them: I am a man who am a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamaliel, and instructed perfectly in the law of our fathers; and I was zealous for God, as ye also all are.
Original Aramaic NT	And when they heard that he was speaking Judean Aramaic* with them, they were all the more quiet, and he said to them: "I am a Judean, and I was born in Tarsus of Qiliqia, but I was raised in this city at the feet of Gamaliel, and I was instructed perfectly in the tradition of our fathers, and I am zealous for God, as also are all of you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, hearing him talking in the Hebrew language, they became the more quiet, and he said, I am a Jew of Tarsus in Cilicia by birth, but I had my education in this town at the feet of Gamaliel, being trained in the keeping of every detail of the law of our fathers; given up to the cause of God with all my heart, as you are today.
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Bible in Worldwide English	When the people heard him speak in the Jews language, they were even more quiet. Then Paul said, I am a Jew. I was born in the city of Tarsus in Cilicia. But I was raised here in this city. Gamaliel was my teacher. He taught me very well in the law of our fathers. I was trying hard to obey God, just as you all are today.
Easy English	The crowd heard Paul speaking to them in their own Hebrew language. So they became really quiet. Paul continued to speak. He said, 3 'I am a Jew. I was born in Tarsus in the region of Cilicia. I lived here in Jerusalem when I was a boy. I studied God's Law for many years and Gamaliel was my teacher. I learned very well how to obey the laws of our ancestors. I tried to obey God as carefully as all of you do today.
Easy-to-Read Version–2008	Gamaliel was a Pharisee. He taught Jewish boys and young men about God's Law. He was a very good teacher. When the Jews heard Paul speaking Aramaic, they became very quiet. Then Paul said, "I am a Jew, born in Tarsus in the country of Cilicia. I grew up in this city. I was a student of Gamaliel, who carefully taught me everything about the law of our fathers. I was very serious about serving God, the same as all of you here today. When the mob heard him speak to them in Hebrew, they became even more quiet. Then Paul continued,
God's Word™	"I'm a Jew. I was born and raised in the city of Tarsus in Cilicia and received my education from Gamaliel here in Jerusalem. My education was in the strict rules handed down by our ancestors. I was as devoted to God as all of you are today.
Good News Bible (TEV)	When they heard him speaking to them in Hebrew, they became even quieter; and Paul went on: "I am a Jew, born in Tarsus in Cilicia, but brought up here in Jerusalem as a student of Gamaliel. I received strict instruction in the Law of our ancestors and was just as dedicated to God as are all of you who are here today.
J. B. Phillips	As soon as they heard him addressing them in Hebrew the silence became intense. "I myself am a Jew," Paul went on. "I was born in Tarsus in Cilicia, but I was brought up here in the city, I received my training at the feet of Gamaliel and I was schooled in the strictest observance of our father's Law. I was as much on fire with zeal for God as you all are today.
The Message	He continued, "I am a good Jew, born in Tarsus in the province of Cilicia, but educated here in Jerusalem under the exacting eye of Rabbi Gamaliel, thoroughly instructed in our religious traditions. And I've always been passionately on God's side, just as you are right now. A portion of v. 2 was placed with the previous passage for context.
NIRV	When they heard that he was speaking to them in Aramaic, they became very quiet. Then Paul said, "I am a Jew. I was born in Tarsus in Cilicia, but I grew up here in Jerusalem. I studied with Gamaliel. I was well trained by him in the law given to our people long ago. I wanted to serve God as much as any of you do today.
New Life Version	When they heard him speak to them in their own language, they stopped making noise. Then he said, "I am a Jew. I was born in the city of Tarsus in the country of Cilicia. When I was a young man, I lived here in Jerusalem. I went to Gamaliel's school and learned all about the Law of our early fathers. I worked hard for God as you all do today.
New Simplified Bible	They heard him speak in the Hebrew tongue and became quiet. »I am a Jew, born in Tarsus in Cilicia, but brought up here in Jerusalem as a student of Gamaliel. I received instruction in the Law of our ancestors and was just as zealous for God as are all of you.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the crowd heard him talking in Hebrew, they stood all the more silent. "I'm a Jewish man. I was born in Tarsus of Cilicia. But Jerusalem's home to me. It's here I grew up. Here is where I studied in classes personally taught by Gamaliel. [1]
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And here is where I learned how to respect the strictest interpretation of our ancient laws. I've been a passionate servant of God—as passionate as you're showing yourself to be today.

^{12:3}Gamaliel was one of the top Jewish scholars of his day. The apostle Paul said he studied under the guidance of Gamaliel (Acts 22:3). Jewish writings also say Gamaliel was an advocate for non-Jews in need as well as for women's rights.

Contemporary English V.

When the crowd heard Paul speak to them in Aramaic, they became even quieter. Then Paul said:

I am a Jew, born and raised in the city of Tarsus in Cilicia. I was a student of Gamaliel and was taught to follow every single law of our ancestors. In fact, I was just as eager to obey God as any of you are today.

Goodspeed New Testament

When they heard him speak to them in Hebrew, they became even more quiet, and he said,

"I am a Jew, and I was born in Tarsus in Cilicia, but was brought up here in this city, and thoroughly educated under the teaching of Gamaliel in the Law of our forefathers. I was zealous for God, just as all of you are today.

The Living Bible

(When they heard him speaking in Hebrew, the silence was even greater.) "I am a Jew," he said, "born in Tarsus, a city in Cilicia, but educated here in Jerusalem under Gamaliel, at whose feet I learned to follow our Jewish laws and customs very carefully. I became very anxious to honor God in everything I did, just as you have tried to do today.

New Berkeley Version
New Living Translation

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When they heard him speaking in their own language, [*Greek in Aramaic, or in Hebrew.*] the silence was even greater.

Then Paul said, "I am a Jew, born in Tarsus, a city in Cilicia, and I was brought up and educated here in Jerusalem under Gamaliel. As his student, I was carefully trained in our Jewish laws and customs. I became very zealous to honor God in everything I did, just like all of you today.

The Passion Translation

(Now, when everyone realized he was speaking to them in their Judean Aramaic language, the crowd became all the more attentive.)

Then Paul said, "I am a Jewish man who was born in Tarsus, a city of Turkey. However, I grew up in this city and was properly trained in the Mosaic law and tutored by Rabbi Gamaliel according to our ancestral customs. I've been extremely passionate in my desire to please God, just as all of you are today.

Plain English Version

All those people heard Paul talking to them in their own Hebrew language, so they settled down and became quiet, and they listened to him.

Then Paul said to them, "I am a Jew, just like you. I was born in Tarsus, in Cilicia country, but I grew up here in Jerusalem. I was a young man here, and I learned all our laws. You know Gamaliel. You know he is a really good teacher, right? Well, he taught me all the laws that Moses gave to our grand-fathers. And I wanted to always do everything God says, so I never broke any of those laws. I'm sure that all you mob properly follow those laws too.

Radiant New Testament

When they heard him speaking to them in Hebrew, they became even more quiet. Paul continued, "I'm a Jew. I was born in Tarsus in Cilicia, but I grew up here in Jerusalem. I studied with Gamaliel, who trained me well in the law that was given to our people long ago. I wanted to honor God as much as any of you do.

UnfoldingWord Simplified T.

When the crowd of people heard Paul speaking to them in their own Hebrew language, they became quiet and listened. Then Paul said to them, "I am a Jew, as are all of you. I was born in the city of Tarsus, in the province of Cilicia, but I grew up here in Jerusalem. When I was young, I learned the laws that Moses gave to our ancestors. Gamaliel was my teacher. I obeyed those laws because I have wanted to obey God, and I am sure that all of you also obey those laws.

William's New Testament

When they heard him speaking to them in Hebrew, they became even more quiet, and he continued: "I am a Jew, born in Tarsus in Cilicia, but brought up here in this

city, and carefully educated under the teaching of Gamaliel in the law of our forefathers. I was zealous for God, as all of you are today.

Partially literal and partially paraphrased translations:

American English Bible	Well when they heard him addressing them in Hebrew [possibly meaning the common the language of the Hebrews, which was Aramaic], things did get quieter. And he said: 'I'm a Jew who was born in Tarsus of Kilikia . I went to school right here in this city, and I received my instruction at the feet of GamaliEl , who taught me to obey the Law of our fathers strictly and to show the same zeal for God that you're showing today.
Beck's American Translation . Breakthrough Version	When they heard that he was hollering to them in the Hebrew dialect, they provided more calmness. And he declares, "I am a Jewish man who has been born in Tarsus of Cilicia, but who has been raised in this city alongside the feet of Gamaliel, who has been disciplined in line with <i>the</i> strictness of the fathers' law, being a person with a strong desire for God, just as you all are today, who persecuted this Way up to death, locking up and turning in for jails both men and women. V. 4 is included for context.
Common English Bible	When they heard him address them in Aramaic, they became even more quiet. Paul continued, "I'm a Jew, born in Tarsus in Cilicia but raised in this city. Under Gamaliel's instruction, I was trained in the strict interpretation of our ancestral Law. I am passionately loyal to God, just like you who are gathered here today.
Len Gane Paraphrase	When they heard him speaking to them in the Hebrew language, they grew even more quiet, then he said, "I am truly a Jewish man born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to the exact teachings of the Law of our ancestors, and was zealous for God as all of you are today.
New Advent (Knox) Bible	(And now they gave him even better audience, finding that he spoke to them in Hebrew.) I am a Jew, born at Tarsus in Cilicia and brought up in this city; I was trained, under Gamaliel, in exact knowledge of our ancestral law, as jealous for the honour of the law as you are, all of you, to-day.
NT for Everyone	When they heard him speaking in Aramaic they became even quieter. "I am a Jew," he continued, "and I was born in Tarsus in Cilicia. I received my education here, in this city, and I studied at the feet of Gamaliel. I was trained in the strictest interpretations of our ancestral laws, and became zealous for God, just as all of you are today.
20 th Century New Testament	When they heard that he was speaking to them in Hebrew, they were still more quiet; and Paul went on: "I am a Jew, a native of Tarsus in Cilicia, but I was brought up in this city under the teaching of Gamaliel, and educated in accordance with the strict system of our ancestral Law. I was as zealous in God's service as any of you who are here to-day.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When they heard him speak to them in Aramaic, they became even more silent. Then Paul declared, "I am a Jew, born in Tarsus of Cilicia, but raised in this city. I was educated at the feet of Gamaliel in strict conformity to the law of our fathers. I am just as zealous for God as any of you here today.
Conservapedia Translation	(When they heard him speaking to them in Aramaic [Paul likely spoke Aramaic, not Hebrew.], they quieted down still more. So he said:) "I am a Jewish man, born in Tarsus, a city in Cilicia, but brought up in this city at the feet of Gamaliel, and taught

according to a strict interpretation of the Law of the father, and was zealous toward God, as are all of you today."

Revised Ferrar-Fenton Bible When they heard that he addressed them in the Hebrew dialect, they became still more attentive. So he proceeded:

"I am a Jew, born in Tarsus of Cilicia, but educated at the feet of Gamaliel in this city, disciplined very strictly in the law of our forefathers. I was an enthusiast for God, as you yourselves all are to-day.

Free Bible Version When they heard him speaking to them in Aramaic, they became very quiet.

"I am a Jew born in Tarsus in Cilicia," he began. "However I was brought up here in this city, and sat at the feet of Gamaliel. I was taught to strictly observe the law of our fathers. I was zealous for God, just like all of you here today, and I persecuted the people of this Way—having them put to death, and imprisoning both men and women. V. 4 is included for context.

God's Truth (Tyndale) When they heard that he spoke in the Hebrew tongue to them, they kept the more silence. And he said: I am verily a man which am a Jewe born in Tharsus, a city in Cicill: nevertheless yet brought up in this city, at the feet of Gamaliel, and informed diligently in the law of the fathers, and was fervent minded to God ward, as you all are this same day,...

NIV, ©2011 When they heard him speak to them in Aramaic, they became very quiet.

Then Paul said: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city. I studied under Gamaliel and was thoroughly trained in the law of our ancestors. I was just as zealous for God as any of you are today.

Leicester A. Sawyer's NT And hearing that he spoke to them in the Hebrew language, they kept the greater silence.

And he said, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, instructed at the feet of Gamaliel in the accurate interpretation of the law of our fathers, and am a zealous worshipper of God as you all are to-day; and I persecuted this way to death, binding and committing to prison both men and women, as the chief priest also bears me witness, and all the eldership, from whom also receiving letters to the brothers I went to Damascus, to bring those who were there bound to Jerusalem to be punished. Vv. 4–5 are included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When they heard him speaking to them in Hebrew, they became more quiet. So he went on.

"I am a Jew, born in Tarsus in Cilicia, but brought up here in this city where I was educated in the school of Gamaliel, according to the strict observance of our Law. And I was dedicated to God's service, as are all of you today.

7:2

The Heritage Bible (And hearing that he addressed them in the Hebrew dialect, they afforded greater silence) and he says,

I am a man, a Jew, born in Tarsus, of Cilicia, and having been brought up in this city at the feet of Gamaliel, having been trained up from childhood according to the most exact manner of the law of the fathers, being a zealot toward God as are all of you this day.

New American Bible (2011) When they heard him addressing them in Hebrew they became all the more quiet. And he continued, "I am a Jew, born in Tarsus in Cilicia, but brought up in this city. At the feet of Gamaliel I was educated strictly in our ancestral law and was zealous for God, just as all of you are today.^a

a. [22:3] 5:34; 26:4–5; 2 Cor 11:22; Gal 1:13–14; Phil 3:5–6.

NRSV (Anglicized Cath. Ed.) When they realised he was speaking in Hebrew, the silence was even greater than before.

'I am a Jew', Paul said, 'and was born at Tarsus in Cilicia. I was brought up here in this city. It was under Gamaliel that I studied and was taught the exact observance of the Law of our ancestors. In fact, I was as full of duty towards God as you all are today.

Revised English Bible–1989 When they heard him speaking to them in their own language, they listened more quietly.

"I am a true-born Jew," he began, "a native of Tarsus in Cilicia. I was brought up in this city, and as a pupil of Gamaliel I was thoroughly trained in every point of our ancestral law. I have always been ardent in God's service, as you all are today.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When they heard him speaking to them in Hebrew, they settled down more; so he continued: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city and trained at the feet of Gamli'el in every detail of the *Torah* of our forefathers. I was a zealot for God, as all of you are today.

Hebraic Roots Bible And hearing that he spoke in Hebrew to them, they showed more quietness. And he said:

I am a man who am a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamaliel, and instructed perfectly in the Torah of our fathers; and I was zealous for Elohim, as you all are also.

Holy New Covenant Trans. The Jews heard Paul speaking in Hebrew, so they became very quiet. Paul said, "I am a Jew. I was born in Tarsus in the country of Cilicia. I grew up in this city of Jerusalem. I was a student of Gamaliel. He carefully taught me everything about the law of our ancestors. I was very serious about serving God, the same as all of you here today.

The Scriptures 2009 And when they heard that he spoke to them in the Hebrew language,^a they kept greater silence. And he said:

^aSee Acts 21:40, Acts 26:14.

"I am indeed a Yehu?i, having been born in Tarsos of Kilikia, but brought up in this city at the feet of Gamli'el, having been instructed according to the exactness of the Torah of our fathers, being ardent for Elohim, as you all are today, who persecuted this Way to the death, binding and delivering up into prisons both men and women, as also the high priest bears me witness, and all the eldership, from whom I also received letters to the brothers, and went to Dammeseq to bring in chains even those who were there to Yerushalayim to be punished. Vv. 3–4 are included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Hearing but for [in] the hebrew dialect [He] called them more [Men] offer stillness and [He] says I am Man Jewish Having Been Birthed in tarsus [of] the cilicia Having Been Raised but in the city this against the feet {of} gamaliel Having Been Disciplined in strictness [of] the paternal law Enthusiast Becoming [of] the god as All You* are today...

Alpha & Omega Bible AND WHEN THEY HEARD THAT HE WAS ADDRESSING THEM IN THE HEBREW DIALECT, THEY BECAME EVEN MORE QUIET; AND HE SAID, "I AM A JEW, BORN IN TARSUS OF CILICIA, BUT BROUGHT UP IN THIS CITY, EDUCATED UNDER GAMALIEL, STRICTLY ACCORDING TO THE LAW OF OUR FOREFATHERS, BEING ZEALOUS FOR THEOS (*The Alpha & Omega*) JUST AS YOU ALL ARE TODAY.

Awful Scroll Bible (Moreover hearing, that he was calling-with-regards-to them in the Hebrew language, they hold-with more silence.) And he exposes-to-light,

Concordant Literal Version	<p>"I am surely a man, a Jew having been born from-within Tarsus of Cilicia, but having been nourished up from-within this city, at the feet of Gamaliel, having been chastise according to the accurateness of the Law of the fathers, beginning-by being zealous for God, accordingly-as-to you all are this-day,...</p> <p>Now hearing that he shouted to them in the Hebrew vernacular, they tendered more quietness, and he is averring, I am a man, a Jew, born in Tarsus of Cilicia, yet reared in this city at the feet of Gamaliel, trained according to the strictness of the hereditary law, being inherently zealous for God according as all of you are today,...</p>
exeGesés companion Bible	<p>And when they hear him address them in the Hebrew dialect, they present the more quiet. And he says, I indeed am a man - a Yah Hudi birthed in Tarsus, Cilicia, yet nurtured in this city at the feet of Gamli El; and disciplined according to the exactness of the torah of the fathers, and being a zealot toward Elohim - exactly as all of you this day:...</p>
Orthodox Jewish Bible	<p>And when they heard that Rav Sha'ul was addressing them in the language of the Hebrews, they were even more quiet. And Rav Sha'ul said, "I am an ish Yehudi, born in Tarsus of Cilicia, but having been brought up in a yeshiva in this city of Yerushalayim at the feet of Rabban Gamliel, having learned with irreproachable frumkeit according to all machmir chumra strictness the Torah of Avoteinu, and I have a kinat Hashem just as all of you do today; [MELACHIM ALEF 19:10]</p>
Rotherham's Emphasized B.	<p>And <when they heard that [in the Hebrew' language] he had begun to address them> they kept the more' quiet'. And he saith— I am a Jew, born in Tarsus of Cilicia, but nurtured in this city, at the feet of Gamaliel,— trained after the strictness of our ancestral' law; being [jealous for God] just as [all' ye] are this day;...</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>When they heard that he was addressing them in the Hebrew dialect, they became even more quiet. And he continued, "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated at the feet of ^[a]Gamaliel according to the strictness of the law of our fathers, being ardent <i>and</i> passionate for God just as all of you are today. [a] According to the Talmud, Gamaliel, who was the leading scholar of the Torah from A.D. 20 to 40, taught a school of 1,000 advanced students.</p>
An Understandable Version	<p>And when they heard him speaking in the Hebrew language, they listened all the more quietly. So, he continued, "I am a Jew, born in Tarsus, in Cilicia, but raised [here] in this city [i.e., Jerusalem]. [I was] instructed by Gamaliel [i.e., a renowned Jewish rabbi of the time] according to the strictest methods of observing the law of our forefathers. [I was very] eager to serve God, just as all of you are here today.</p>
The Expanded Bible	<p>When they heard him speaking [addressing them in] the Hebrew [or Aramaic; 21:40] language, they became very [even more] quiet. Paul said, "I am a Jew, born in Tarsus [9:11] in the country [province] of Cilicia [6:9], but I grew up [was brought up; or was educated] in this city [^CJerusalem]. I was a student of [^Linstructed at the feet of; ^Cidiom indicating the role of a disciple] Gamaliel [^Ca famous teacher of the Pharisees; 5:34], who carefully [or strictly] taught me everything about the law of</p>

Jonathan Mitchell NT	<p>our ancestors [forefathers; fathers]. I was very serious about serving [zealous/passionate for] God, just as are all of you here today. Well, upon hearing that he was now loudly addressing them in the Hebrew language (or: dialect), they provided even more quietness of behavior [D reads: became more calm and tranquil]. And so he continued affirming,</p>
Syndein/Thieme	<p>"I myself am a man [who is] a Jew having been born in Tarsus of Cilicia, but having been nourished, trained and educated in this city at the feet of Gamaliel – disciplined and instructed corresponding to and in accord with the strictness, accuracy and precision of the ancestral Law (or: the Law received from the fathers); continuing under a beginning of being God's zealot (or: progressing from a humble beginning, being zealous concerning God), just as all of you yourselves are today! And when they heard that he kept on speaking in the Hebrew dialect to them to their advantage, they kept on having, from the immediate source of themselves, silence {only a few were still talking and they shut up}. And he said, "I am in the absolute status quo of truly a man . . . a Jew {his race}, born in Tarsus, a city in Cilicia, yet brought up in this city {Jerusalem} to be trained again and again and again, at the feet of Gamaliel {one of the greatest and most objective Pharisees of the day} and received inculcation/training according to the accurate manner of the law {clear presentation of its content} of the fathers, and was zealous {positive volition at the point of God consciousness} toward God, as you all keep on being this day. {Note: When Paul talked to them in the Hebrew dialect, it identified him as a man of some standing and they stopped to listen to his words . . . for a little while anyway! In the ancient world, speakers introduced themselves and this is Paul's introduction.}</p>
Translation for Translators	<p>When the crowd of people heard Paul speaking to them in <i>their own</i> Hebrew language, they became even more quiet and really listened. Then Paul said to them, "I am a Jew, <i>as are all of you</i>. I was born in Tarsus <i>city</i>, in Cilicia <i>province</i>, but I grew up here in Jerusalem. <i>When I was young, for many years</i> I studied the laws <i>that Moses gave to our ancestors</i>. I was taught by <i>the famous teacher</i> Gamaliel [MTY] {<i>The famous teacher</i> Gamaliel taught [MTY] me}. <i>I have carefully obeyed those laws, because</i> I have wanted to obey God. <i>I am sure that</i> many of you also carefully obey <i>those laws</i>.</p>
The Voice	<p>When they heard him speaking Aramaic, a hush came over the crowd. Paul: I am a Jew, born in Tarsus in Cilicia. I was raised here in Jerusalem and was tutored in the great school of Gamaliel. My education trained me in the strict interpretation of the law of our ancestors, and I grew zealous for God, just as all of you are today.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And when they [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] heard that he was addressing them in the Aramaic language, they became even more silent. [Literally "they showed even more silence"] And he said, "I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law received from our fathers, being zealous for God, just as all of you are today.</p>
NET Bible®	<p>(When they heard³ that he was addressing⁴ them in Aramaic,⁵ they became even⁶ quieter.)⁷ Then⁸ Paul said, "I am a Jew,⁹ born in Tarsus in Cilicia, but brought up¹⁰ in this city, educated with strictness¹¹ under¹² Gamaliel¹³ according to the law of our ancestors,¹⁴ and was¹⁵ zealous¹⁶ for God just as all of you are today. ^{3th} ἀκούσαντες (akousantes) has been taken temporally. ^{4th} Or "spoke out to." L&N 33.27 has "to address an audience, with possible emphasis upon loudness – 'to address, to speak out to.' πολλῆς δὲ σιγῆς γενομένης</p>

προσεφ νησεν τῇ Εβραίδι διαλέκτῳ ‘when they were quiet, he addressed them in Hebrew’ Ac 21:40.”

^{5th} Grk “in the Hebrew language.” See the note on “Aramaic” in 21:40.

^{6th} BDAG 613-14 s.v. μλλον 1 “Abs. tn Grk “in the Hebrew dialect, saying.”

This refers to the Aramaic spoken in Palestine in the 1st century (BDAG 270 s.v. Εβρα ς). The participle λέγων (legwn) is redundant in English and has not been translated. μ. can mean to a greater degree (than before), even more, now more than ever Lk 5:15; Jn 5:18; 19:8; Ac 5:14; 22:2; 2 Cor 7:7.”

^{7th} BDAG 440 s.v. ἡσυχία 2 has “παρέχειν ἡσυχίαν quiet down, give a hearing...Ac 22:2.”

^{8th} This is best taken as a parenthetical note by the author.

^{8th} Grk “and.” Since this represents a continuation of the speech begun in v. 1, καί (kai) has been translated as “then” to indicate the logical sequence.

^{9th} Grk “a Jewish man.”

^{10th} BDAG 74 s.v. ἀνατρέφω b has “of mental and spiritual nurture bring up, rear, train...ἀνατεθραμμένος ἐν τ. πόλει ταύτῃ 22:3.”

^{11th} Or “with precision.” Although often translated “strictly” this can be misunderstood for “solely” in English. BDAG 39 s.v. ἀκριβεία gives the meaning as “exactness, precision.” To avoid the potential misunderstanding the translation “with strictness” is used, although it is slightly more awkward than “strictly.”

^{12th} Grk “strictly at the feet of” (an idiom).

^{13th} Or “brought up in this city under Gamaliel, educated with strictness...” The phrase παρὰ τοὺς πόδας Γαμαλιήλ (para tous podas Gamalihl) could be understood with what precedes or with what follows. The punctuation of NA27 and UBS4, which place a comma after ταύτῃ (tauth), has been followed in the translation.

^{8th} Gamaliel was a famous Jewish scholar and teacher mentioned here and in Acts 5:34. He had a grandson of the same name and is referred to as “Gamaliel the Elder” to avoid confusion. He is quoted a number of times in the Mishnah, was given the highest possible title for Jewish teachers, Rabba (cf. John 20:16), and was highly regarded in later rabbinic tradition.

^{14th} Or “our forefathers.”

^{15th} Grk “ancestors, being.” The participle ὑπάρχων (Juparcwn) has been translated as a finite verb due to requirements of contemporary English style.

^{16th} BDAG 427 s.v. ζηλωτ ς 1.a.α has “of pers. ...ζ. το θεο one who is loyal to God Ac 22:3.”

The Spoken English NT

Now when they heard that Paul was addressing them in the Hebrew language,^a they got even quieter. And he said,

“I’m a Jew, born in Tarsus of Cilicia. But I was brought up here in this city, and studied with^b Gamaliel.^c I’ve been thoroughly^d trained in the Law of our ancestors. I was a person passionate for God, just like all of you are today.

a. Or “in Aramaic.”

b. Lit. “at the feet of.”

c. Prn. ga-may-lee-al.

d. Lit. “rigorously.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

And when they heard that he was addressing them by means of the Hebrew language, they granted him a greater degree of silence. Then he said:

“As for myself, I am a Jewish man, having been born in Tarsus, Celicia, but reared in this city at the feet of Gamaliel, having been instructed according to the strictness of the law by my father, being zealous for God, just like you all are today, ...

Charles Thomson NT (And when they heard that he spoke to them in the Hebrew dialect, they were the more silent, whereupon he said,)
 I indeed am a Jew, born at Tarsus, in Cilicia, but brought up in this city, instructed accurately at the feet of Gamaliel in the law of our fathers, being a zealous worshipper of God as you all are at this day;...

Modern Literal Version 2020 But having heard that he was shouting to them in the Hebrew language, they provided him even more quietness, and he says,
 I Indeed am a man, a Jew, and having been born in Tarsus of Cilicia, but having been reared in this city beside the feet of Gamaliel, having been educated according-to the exactness of the Law of our forefathers, being* a zealous one of God, just-as you° all are today;
 I who persecuted this Way till death, binding and giving into prisons both men and women. V. 4 is included for context.

Webster’s Translation (And when they heard that he spoke to them in the Hebrew language, they kept the more silence: and he saith,)
 I am verily a man who am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, being zealous towards God, as ye all are this day.

World English Bible When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict tradition of the law of our fathers, being zealous for God, even as you all are today.

The gist of this passage: The Jewish audience became even more quiet when Paul spoke Aramaic. He gives his background—Paul had a very strict Jewish education (and an excellent one).

2-3

Acts 22:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine plural, aorist active participle; nominative case	Strong’s #191
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong’s #3754
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588
Hebraís (Ἑβραϊς) [pronounced heb-rah-IHS]	Hebrew (language), Hebraic, Aramaic	feminine singular proper noun; a grouping; dative, locative or instrumental case	Strong’s #1446

Thayer: Hebrew, the Hebrew language, not that however in which the OT was written but the Chaldee, which at the time of Jesus and the apostles had long superseded it in Palestine.

Acts 22:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diálektos (διάλεκτος) [pronounced dee-AH- lek-tos]	<i>language; dialect; tongue; conversation, speech, discourse</i> (it is obviously from whence we derive the term <i>dialect</i>)	feminine singular noun; dative, locative or instrumental case	Strong's #1258
prospōneō (προσφωνέω) [pronounced pros-fo- NEH-oh]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 rd person singular, imperfect active indicative	Strong's #4377
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having heard that he was addressing them in the Hebrew dialect,...

Most of the Jews of that era spoke both Aramaic and Koine Greek. Aramaic was likely spoken in the home and for **religious** services.

In Jerusalem, if a proclamation was made at, say, the steps of the military complex there, it would have been in Greek. But, since Paul is speaking, he chose to speak in Aramaic. This caught the attention of the people, who quieted down even more. This is the only clue which suggests that some of them were willing to give Paul a hearing.

We all know Paul pretty well. However, people in Jerusalem knew him mostly through rumors and slander, so what they thought they knew was often not even true. The things that he will be saying here—his audience were not aware of these things.

Acts 22:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
parechō (παρέχω) [pronounced par-EHK- oh]	<i>to present, to offer, to afford, to exhibit, to furnish an occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 rd person plural, aorist active indicative	Strong's #3930
hēsuchia (ἡσυχία) [pronounced hay-soo- KHEE-ah]	<i>quietness, stillness, desistance from bustle or language, silence</i>	feminine singular noun, accusative case	Strong's #2271

Translation: ...they afforded [even] more quiet.

Hearing their native Aramaic, the Jews in this crowd gave attention to what Paul was saying. Let me suggest that this was probably a reflex action. The Jews spoke Aramaic in their religious services, so when they began to hear

Aramaic words, they hushed up even more. This would have been their response at hearing any speaker in the **Temple** courtyard (right now, we are at the steps of Fort Mark Antony).

Very likely, the chiliarch is standing there, also interested that this riotous crowd quieted down to hear Paul. This was quite interesting, as minutes earlier, Jerusalem had erupted into a near riot.

The chiliarch wants to know, *who is the Paul? Why did the people riot? Why are they so quiet now?* So he is watching carefully and evaluating all that is taking place.

Acts 22:2a-b **Having heard that he was addressing them in the Hebrew dialect, they afforded [even] more quiet.** (Kukis mostly literal translation)

If we develop some interest in Charlie Brown and we want to know more about him, we simply take out our phones and google him. This was not really an option during this time period. Therefore, a few people knew about Paul; but most people did not. Let me suggest that the people who think they know Paul, know more falsehoods about him than truth.

The fact that Paul is able to speak to them in Aramaic is somewhat surprising. I would suggest, based upon this verse, that this surprised many of the believers there and they listened more closely to the young man.

There are two things now keeping this crowd under control. The military which is out in force right in front of them; and the fact that Paul begins to speak to them in Aramaic. That catches many of these Jews off guard (again, they do not all know Paul or much about him).

Acts 22:2c–3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346
egô (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
eimi (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present active indicative	Strong's #1510
anêr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
Ioudaïos (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i>]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular proper noun; nominative case	Strong's #2453

Translation: [Paul] declared, "I, [even] I am a man, a Jew,..."

Now that Paul has their attention, he begins to speak to these people. Essentially he is saying, "I know who you are. I am just like you. I have the same background as you."

He starts out saying, "I keep on being a man, a Jew." The fact that he is speaking Aramaic emphasizes this point.

The very fact that Paul says this suggests that some in the crowd did not even know this about him.

Acts 22:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gennâô (γεννάω) [pronounced gen-NAH-oh]	active: <i>giving birth, procreating, delivering, bearing; conceiving;</i> passive: <i>born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	masculine singular verb; perfect passive participle; nominative case	Strong's #1080
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Tarsus (Ταρσός) [pronounced tar-SOSS]	<i>a flat basket; transliterated, Tarsus</i>	proper noun location; dative, locative or instrumental case	Strong's #5019
<p>From Thayer: <i>Tarsus [was]...a major city in Cilicia and the birthplace and early home of Paul. Acts 9:11; Acts 21:39; Acts 22:3. Even in the flourishing period of Greek history it was an important city. In the Roman civil wars, it sided with Caesar and on the occasion of a visit from him its name changed to Juliopolis. Augustus made it a free city. Its was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.</i></p>			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Kilikía (Κιλικία) [pronounced kil-ik-EE-ah]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791

Thayer: *[Cilicia is] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.*¹⁷

Translation: ...having been born in Tarsus of Cilicia,...

Paul gives his pedigree, that he was born in Tarsus of Cilicia. Tarsus was the capitol city of Cilicia.

Jews had been scattered all around the ancient world due to the **fifth cycle of discipline**. We were given a taste of this in **Acts 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹⁷ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Acts 22:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anatréphō (ἀνατρέφω) [pronounced an-at-REHF-oh]	<i>bringing up, being brought up; raising up, nurturing, nourishing (up); rearing (up)</i>	masculine singular, perfect passive participle, nominative case	Strong's #397
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

Translation: ...then having been brought up in this city...

More importantly, Paul was brought up in Jerusalem. This is where he spent his formative years as a young adult, which confirms the nostalgia that Paul must have for Jerusalem. Paul had this romanticized view of the city where he was raised and emotionally, he so wanted to reach these people with the **gospel** and with the message of grace. Paul saw himself in the Jews which were listening. He was so certain that he could move them.

Given the context of this statement, Paul is not talking about being sent away to boarding school in Jerusalem (although that is possible), but this is where he attended what would be equivalent of our college.

Acts 22:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844

Acts 22:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced <i>POH-dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
Gamaliël (Γαμαλιήλ) [pronounced <i>gam-al-ee-ALE</i>]	<i>my recompenser is God; transliterated, Gamaliel, Gamliel</i>	proper noun	Strong's #1059

Thayer: *Gamaliel [was] a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34 ff. (A.D.29.) We learn from Acts 22:3 that he was the preceptor of Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel, grandson of Hillel, and who is referred to as authority in the Jewish Mishna.*

Translation: ...at the feet of Gamaliel,...

Gamaliel was a very well-respected teacher in Jerusalem. He was alive back in Acts 5 (Acts 5:34–39), where he said, “The leader of the Christian movement is dead, so we do not have to concern ourselves with it.” At this time (A.D. 57–58), he appears to be dead. Wikipedia suggests that he died in A.D. 52.¹⁸

Acts 22:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paideúō (παιδεύω) [pronounced <i>payee-DYOO-oh</i>]	<i>scourging, disciplining (by punishment), training up a child, educating, (by implication), chastening, instructing, learning, teaching</i>	masculine singular, perfect passive participle, nominative case	Strong's #3811
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
akríbeia (ἀκρίβεια) [pronounced <i>ak-REE-bi-ah</i>]	<i>exactness, strictness, the most exact care: in accordance with the strictness of the Mosaic law</i>	feminine singular noun, accusative case	Strong's #195
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

¹⁸ See <https://en.wikipedia.org/wiki/Gamaliel> (accessed May 3, 2022).

Acts 22:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patrōios (πατρῶος) [pronounced <i>pat-ROH-oss</i>]	<i>of one's fathers, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers</i>	masculine singular adjective, genitive/ablative case	Strong's #3971
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

Translation: ...having been educated according to the strictness of the fathers of the Law—...

Paul has avoided calling this education tradition, but simply spoke to the preciseness or exactness of the teaching which he received regarding the Law of Moses, as per the fathers of the Hebrew people.

Paul has received the same sort of education as everyone in this crowd.

Acts 22:3f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêlôtês (ζηλωτής) [pronounced <i>dzay-low-TAYÇ</i>]	zealot, zealous; one burning with zeal	masculine singular noun; nominative case	Strong's #2207
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[I] kept on being zealous of God,...

“You are zealous of God; and I continue being zealous of God.”

Paul is telling them that he has the background and the training which they had.

Acts 22:3g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
este (ἐστέ) [pronounced <i>ehs-TEH</i>]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
sêmeron (σήμερον) [pronounced <i>SAY-mer-on</i>]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594

Translation: ...just as all of you are today.

"Just as you are all today," Paul says, "that is just who I am."

Acts 22:2c–3 [Paul] declared, "I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in this city at the feet of Gamaliel, having been educated according to the strictness of the fathers of the Law—[I] kept on being zealous of God, just as all of you are today. (Kukis mostly literal translation)

Paul lays out his background, which he knows is very similar to the background of nearly everyone there.

Acts 22:2–3 Having heard that he was addressing them in the Hebrew dialect, they afforded [even] more quiet. [Paul] declared, "I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in this city at the feet of Gamaliel, having been educated according to the strictness of the fathers of the Law—[I] kept on being zealous of God, just as all of you are today. (Kukis mostly literal translation)

Right now, everything is going pretty much the way Paul saw it in his mind's eye. There is a large crowd of religious Jews there—most of them unbelievers. And Paul has their attention. They are listening.

Acts 22:2–3 The crowd, hearing Paul speak in Aramaic, willingly became even more quiet. He then declared boldly to them, "I am a man and a Jew. I was born in Tarsus of Cilicia, but brought up in this very city at the feet of Gamaliel, having been educated in the exact protocol of the Law as passed down by the fathers. I kept on being zealous for the God of the Law, just as all of you are today. (Kukis paraphrase)

[Even I] who this the way I pursued unto death, putting in chains and delivering over to prisons, both men and women. And even the chief priest keeps on testifying to me, and all the elders. Of which, even letters, having been received to the brothers. To Damascus, I was departing and the people in that place were being bound for Jerusalem so that they might be punished.

Acts
22:4–5

[I] pursued this, the way to death, putting both men and women into chains and delivering [them] over to [various] prisons. Even the chief priest will testify about me, and all the elders [could testify as well]. [I] have received letters from them against the brothers [in Christ]. [About this time,] I was departing for Damascus so that the [people] there would be bound up [to be taken] to Jerusalem so that they might avenged.

I viciously pursued this new Way of Christianity, placing both men and women into chains and then delivering them over to various prisons. In fact, the chief priest and all of the elders who are here right now—they could testify to these things about me. From these men, I received letters written specifically against the brothers in Christ, that I might pursue them officially. Then something happened, about this time when I was going to Damascus. I had intended to put some of these people into chains and then ship them to Jerusalem to be punished for their beliefs.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	[Even I] who this the way I pursued unto death, putting in chains and delivering over to prisons, both men and women. And even the chief priest keeps on testifying to me, and all the elders. Of which, even letters, having been received to the brothers. To Damascus, I was departing and the people in that place were being bound for Jerusalem so that they might be punished.
Complete Apostles Bible	I, who persecuted this Way to death, binding and handing over to prisons both men and women, as also the high priest testifies of me, along with the council of the elders, from whom I also received letters to the brothers, and went to Damascus in order to bring those who were there, having been bound, to Jerusalem, that they might be punished.
Douay-Rheims 1899 (Amer.)	Who persecuted this way unto death, binding and delivering into prisons both men and women, As the high priest doth bear me witness and all the ancients. From whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.
Holy Aramaic Scriptures	And I persecuted this Way as far as unto death, while binding men and women and delivering them unto the prisoner's house, according to what, which the Rabay Kahne {the Priest's Chiefs}, and all the Qashishe {the Elders} testify concerning me, that from them I received letters, so that I should go unto The Akhe {The Brothers} who were in Darmsuq {Damascus}, so that those who were there, they also should be brought unto Urishlem {Jerusalem}, while bound, and should receive punishment {lit. punishment on the head}.
James Murdock's Syriac NT	And I persecuted this way, even to death; for I bound, and delivered up to prison, [both] men and women. As the high priest is my witness, and likewise all the Elders; from whom I received letters, that I might go to the brethren in Damascus, and bring those who were there prisoners to Jerusalem, to receive capital punishment.
Original Aramaic NT	"And I persecuted this way unto death, as I would bind and deliver men and women into prison."

"And according to what The High Priest witnessed of me, and all the Elders from whom I received warrants to go to the brethren who are in Darmsuq, so I also brought those who were there to Jerusalem as prisoners and they would receive capital punishment."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I made attacks on this Way, even to death, taking men and women and putting them in prison. Of which the high priest will be a witness, and all the rulers, from whom I had letters to the brothers; and I went into Damascus, to take those who were there as prisoners to Jerusalem for punishment.
Bible in Worldwide English	I troubled very much the people who believed this Way. I even killed them. I had men and women tied and put into prison. The high priest and all the leaders know that this is true about me. They wrote letters for me to carry to the leaders of the Jews in the city of Damascus. I went to have the Christians there tied and brought to Jerusalem to be punished.
Easy English	I caused great trouble to the disciples of Jesus. I even wanted to kill them. I took hold of them and I put them in prison. I did that to both men and women. The most important priest and all the group of Jewish leaders can tell you that this is true. They gave me letters for the Jewish leaders in Damascus. So I travelled to Damascus to take hold of the believers in that city. I wanted to tie them up and bring them back to Jerusalem. Then the leaders here could punish them.'
Easy-to-Read Version–2008	I persecuted the people who followed the Way. Some of them were killed because of me. I arrested men and women and put them in jail. "The high priest and the whole council of older Jewish leaders can tell you that this is true. One time these leaders gave me some letters. The letters were to the Jewish brothers in the city of Damascus. I was going there to arrest the followers of Jesus and bring them back to Jerusalem for punishment.
<i>God's Word™</i>	I persecuted people who followed the way of Christ: I tied up men and women and put them into prison until they were executed. The chief priest and the entire council of our leaders can prove that I did this. In fact, they even gave me letters to take to the Jewish community in the city of Damascus. I was going there to tie up believers and bring them back to Jerusalem to punish them.
Good News Bible (TEV)	I persecuted to the death the people who followed this Way. I arrested men and women and threw them into prison. The High Priest and the whole Council can prove that I am telling the truth. I received from them letters written to fellow Jews in Damascus, so I went there to arrest these people and bring them back in chains to Jerusalem to be punished.
J. B. Phillips	I am also the man who persecuted this way to the death, arresting both men and women and throwing them into prison, as the High Priest and the whole council can readily testify. Indeed, it was after receiving letters from them to their brothers in Damascus that I was on my way to that city, intending to arrest any followers of the way I could find there and bring them back to Jerusalem for punishment.
<i>The Message</i>	"I went after anyone connected with this 'Way,' went at them with all my might, ready to kill for God. I rounded up men and women right and left and had them thrown in prison. You can ask the Chief Priest or anyone in the High Council to verify this; they all knew me well. Then I went off to our brothers in Damascus, armed with official documents authorizing me to hunt down the followers of Jesus there, arrest them, and bring them back to Jerusalem for sentencing.

NIRV	I hurt the followers of the Way of Jesus. I sent many of them to their death. I arrested men and women. I threw them into prison. The high priest and the whole Council can be witnesses of this themselves. I even had some official letters they had written to their friends in Damascus. So I went there to bring these people as prisoners to Jerusalem to be punished.
New Life Version	"I worked hard and killed men and women who believed as I believe today. I put them in chains and sent them to prison. The head religious leader and the leaders of the people can tell you this is true. I got letters from them to take to our Jewish brothers in the city of Damascus. I was going there to put the Christians in chains and bring them to Jerusalem where they would be beaten.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>I made life miserable for followers of the Way. [2] In fact, I made life end for some of them. I arrested them, put them in chains, and took them to prison. Ask the high priest or any one of our leaders on the council. [3] They can confirm it. They are the ones who wrote the affidavit [4] giving me written permission to go to our Jewish brothers in Damascus, arrest followers of the Way, and bring them back here to Jerusalem to face their punishment.</p> <p>²22:4 Before people started calling the followers of Jesus "Christians" (see Acts 11:26), they called them "followers of the Way." Some wrote of it as "the way of the Lord." Didache (Teaching), a Christian manual written in either the first or second century, spoke of "Two Ways." There was the way that led to life and the way that led to death. When Jesus's disciple, Thomas, asked how to get to where Jesus was going, so he could go too, Jesus said, "I am the way, the truth, and the life. No one can come to the Father except through me" (John 14:6, New Living Translation).</p> <p>³22:5 Paul was referring to the Sanhedrin council, which functioned a bit like a governing Jewish Congress/Supreme Court or Parliament. See footnote for Acts 5:21.</p> <p>⁴22:5 Acts 9:2</p>
Contemporary English V.	I made trouble for everyone who followed the Lord's Way, and I even had some of them killed. I had others arrested and put in jail. I didn't care if they were men or women. The high priest and all the council members can tell you that this is true. They even gave me letters to the Jewish leaders in Damascus, so that I could arrest people there and bring them to Jerusalem to be punished.
New Berkeley Version New Living Translation	. And I persecuted the followers of the Way, hounding some to death, arresting both men and women and throwing them in prison. The high priest and the whole council of elders can testify that this is so. For I received letters from them to our Jewish brothers in Damascus, authorizing me to bring the followers of the Way from there to Jerusalem, in chains, to be punished.
The Passion Translation	I've hunted down and killed the followers of this Way. I have seized them and thrown them into prison, both men and women. All of this can be verified by the high priest and the Supreme Council of Elders. For they even wrote letters to our fellow Jews of Damascus, authorizing me to arrest them and bring them back to Jerusalem as prisoners to be punished.
Plain English Version	And I used to hurt anyone that followed Jesus, all those people that belonged to the Jesus Way mob. Whenever I found them, I grabbed them and put them in jail. I did that to men and women. I wanted to kill those people. The big boss of our Jewish ceremonies knows that, and so do the other men that belong to our Jewish Leaders Council. They gave me letters to take to our Jewish countrymen in Damascus. Those letters said that it was all right for me to grab the Christians there, and tie them up, and bring them to Jerusalem, for our leaders here to punish them.

UnfoldingWord Simplified T.	That is why I tried to arrest those who believed the message of God about Jesus. I looked for ways to kill them. Whenever I found men or women who believed the message, I had them thrown into jail. The high priest knows this, and so do the other men who belong to our Jewish council. They gave me letters to take to their fellow Jews in the city of Damascus. Those letters gave me power to go there and arrest people who believed in Jesus. I was then to take them as prisoners to Jerusalem, so that they would be punished here.
William's New Testament	I persecuted this Way even to the death, and kept on binding both men and women and putting them in jail, as the high priest and the whole council will bear me witness. Indeed, I had received letters from them to the brothers in Damascus, and I was on the way there to bind those who were there and bring them back to Jerusalem to be punished.

Partially literal and partially paraphrased translations:

American English Bible	'I personally persecuted this 'Way,' by arresting and delivering their men and women to prisons for execution. 'The High Priest and the entire assembly of elders can corroborate this, because I obtained letters from them to our brothers in Damascus, where I went to bring everybody they had in prison back to JeruSalem for punishment.
Beck's American Translation . Breakthrough Version	"I am a Jewish man who has been born in Tarsus of Cilicia, but who has been raised in this city alongside the feet of Gamaliel, who has been disciplined in line with the strictness of the fathers' law, being a person with a strong desire for God, just as you all are today, who persecuted this Way up to death, locking up and turning in for jails both men and women. As both the head priest and all of the board of older men are a witness of me, from the side of whom, after receiving letters to the brothers, I was even traveling to Damascus so that I will also bring the people who are there to Jerusalem when they had been tied up, so that they might be kept from ruining a valuable thing. V. 3 is included for context.
Common English Bible	I harassed those who followed this Way to their death, arresting and delivering both men and women into prison. The high priest and the whole Jerusalem Council can testify about me. I received letters from them, addressed to our associates in Damascus, then went there to bring those who were arrested to Jerusalem so they could be punished.
Len Gane Paraphrase	"I persecuted this way even to death, chaining and imprisoning both men and women as the High Priest and the whole council of elders can bear me witness. I also got letters from them to the brethren and left for Damascus to bring those who were there back to Jerusalem chained to be punished.
A. Campbell's Living Oracles	And when they heard, that he addressed them in the Hebrew dialect, they rather kept silence; and he said, I am, indeed, a Jew, born at Tarsus, in Cilicia, but educated in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers; being zealous for God, as you all are at this day: who persecuted this way to the death; binding both men and women, and delivering them into prisons: as also the high priest is my witness, and all the national senate: from whom also having received letters to the brethren, I went to Damascus; to bring those that were there bound, to Jerusalem, that they might be punished. Vv. 2-3 are included for context.
New Advent (Knox) Bible	I persecuted this way to the death, putting men and women in chains and handing them over to the prisons. The chief priests and all the elders will bear me out in that; it was from them that I was carrying letters to their brethren, when I was on my

way to Damascus, to make fresh prisoners there and bring them to Jerusalem for punishment.

NT for Everyone

I persecuted this Way, right to the point of killing people, and I bound and handed over to prison both men and women— as the high priest and all the elders can testify. I received letters from them to the Jews of Damascus, where I was going in order to find the heretics who were there, tie them up, and bring them to Jerusalem to face their just deserts.

20th Century New Testament

In my persecution of this Cause I did not stop even at the taking of life. I put in chains, and imprisoned, men and women alike--And to that the High Priest himself and all the Council can testify. For I had letters of introduction from them to our fellow Jews at Damascus, and I was on my way to that place, to bring those whom I might find there prisoners to Jerusalem for punishment.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

I persecuted this Way even to the death, detaining both men and women and throwing them into prison, as the high priest and the whole Council can testify about me. I even obtained letters from them to their brothers in Damascus, and I was on my way to apprehend these people and bring them to Jerusalem to be punished.

Conservapedia Translation

"I persecuted this Way to the death, arresting and delivering men and women into prisons."

"The High Priest can tell you, as can the entire council of elders [Literally, "presbyterion" or "Presbytery".]. I also received from them letters to the brothers, and went to Damascus, to bring those who were there to Jerusalem under arrest, to be punished."

Revised Ferrar-Fenton Bible

I persecuted this Way to the death, apprehending and imprisoning both men and women. Of this the High Priest could also witness to me, as well as the whole body of the senate, from whom also I received dispatches to the brethren in Damascus. Proceeding to it, I intended to bring those living there in chains to Jerusalem, so that they might be punished.

Free Bible Version

"I am a Jew born in Tarsus in Cilicia," he began. "However I was brought up here in this city, and sat at the feet of Gamaliel. I was taught to strictly observe the law of our fathers. I was zealous for God, just like all of you here today, and I persecuted the people of this Way—having them put to death, and imprisoning both men and women.

"As the high priest and the council of the elders can also verify, I received from them letters of authorization addressed to the Jewish brothers in Damascus, and went there to arrest these people and bring them as prisoners to Jerusalem to be punished. V. 3 is included for context.

International Standard V

I persecuted this Way, even executing people, [The Gk. lacks people] and kept tying up both men and women and putting them in prison, as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in Damascus, and I was going there to tie up those who were there and bring them back to Jerusalem to be punished.

NIV, ©2011

I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, as the high priest and all the Council can themselves testify. I even obtained letters from them to their associates in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished.

UnfoldingWord Literal Text

I persecuted this Way to the death, binding up and delivering them to prison, both men and women, as also the high priest and all the elders can bear witness for me. I also received letters from them for the brothers in Damascus, and went there indeed to bring back in bonds to Jerusalem those who were there in order for them to be punished.

- Weymouth New Testament I persecuted to death this new faith, continually binding both men and women and throwing them into prison; as the High Priest also and all the Elders can bear me witness. It was, too, from them that I received letters to the brethren in Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.
- Worsley's New Testament And I persecuted those of this persuasion even unto death, binding and delivering into prisons both men and women. As the high priest is my witness, and all the elders: from whom I received letters to our brethren, and went to Damascus to bring those also, that were there, bound to Jerusalem, to be punished. [Just when I am considering removing this translation from the many I check, it uses an excellent word that no one else does. Do you see it?]

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) As for this way, I persecuted it to the point of death and arrested its followers, both men and women, throwing them into prison.
The High Priest and the whole Council of elders can bear witness to this. From them I received letters for the Jewish brothers in Damascus and I set out to arrest those who were there and bring them back to Jerusalem for punishment.
8:3; Gal 1:14; Phil 3:6; Romans 10:2
- The Heritage Bible Who pursued this way unto death, binding and giving over into prisons both men and women,
As also the head priest witnesses to me, and all the elders, from whom also having received letters to the brothers, I traveled to Damascus, bringing them who were there also bound to Jerusalem, that they might be punished.
- New American Bible (2011) I persecuted this Way to death, binding both men and women and delivering them to prison.^b Even the high priest and the whole council of elders can testify on my behalf. For from them I even received letters to the brothers and set out for Damascus to bring back to Jerusalem in chains for punishment those there as well.
b. [22:4] 8:3; 9:1–2; 22:19; 26:9–11; Phil 3:6.
- New Jerusalem Bible I even persecuted this Way to the death and sent women as well as men to prison in chains as the high priest and the whole council of elders can testify. I even received letters from them to the brothers in Damascus, which I took with me when I set off to bring prisoners back from there to Jerusalem for punishment.
- Revised English Bible–1989 And so I persecuted this movement to the death, arresting its followers, men and women alike, and committing them to prison, as the high priest and the whole Council of Elders can testify. It was they who gave me letters to our fellow-Jews at Damascus, and I was on my way to make arrests there also and bring the prisoners to Jerusalem for punishment.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible I persecuted to death the followers of this Way, arresting both men and women and throwing them in prison. The *cohen hagadol* and the whole *Sanhedrin* can also testify to this. Indeed, after receiving letters from them to their colleagues in Dammesek, I was on my way there in order to arrest the ones in that city too and bring them back to Yerushalayim for punishment.
- Hebraic Roots Bible I persecuted this Way as far as death, binding and delivering up both men and women to prisons,
as also the high priest and all the elderhood witnesses to me. And receiving letters from them to the brothers, I traveled into Damascus even to lead those to Jerusalem being bound there, in order that they might be punished.
- Hebrew Names Version I persecuted this Way to the death, binding and delivering into prisons both men and women. As also the high priest and all the council of the elders testify, from

Holy New Covenant Trans.	whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in bonds to be punished.
Tree of Life Version	I persecuted the people who believed in the Way. Some of them were killed because of me. I arrested men and women, and I put them in jail. The high priest and the whole council of the Jewish elders can tell you that this is true! One time these leaders gave me some letters. The letters were to the Jewish brothers in the city of Damascus. I was going there to arrest the students of Jesus and bring them back to Jerusalem for punishment.
Tree of Life Version	I persecuted this Way to the death, arresting both men and women and throwing them in prisons—as the kohen gadol and all the council of elders can testify about me. I also received letters from them to the brothers, and I went to Damascus to bring back to Jerusalem even those who were there in chains—to be punished.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Who this the way [I] pursue until death Binding {them} and Giving (Over) to guards men also and women as and The Priest (Chief) testifies [for] me and Every The Council (Elderly) from whom* and letters Receiving to the brothers to damascus [I] went Leading and the [men] there being having been bound to jerusalem that [They] may be punished...
Awful Scroll Bible	...(")who persecutes this Way until death, binding and giving-over-before to prisons both men and women, (")as also the chief-priest testifies of me and all the body of elders, from whom also welcoming arranged-upon letters, with regards to the brothers, I was proceeding to Damascus, willing to bring they being from there having been bound, to Jerusalem, in order that, they should be given to the guarders-of-the-honor.
exeGesés companion Bible	...and I persecuted this way to the death, binding and betraying both men and women into prisons: as also the archpriest and all the presbytry witness of me: from whom I also received epistles to the brothers, and went to Dammeseq to bring the bound to Yeru Shalem to dishonor them.
Orthodox Jewish Bible	"I brought redifah on this 'Derech,' even to the point of mavet, binding and delivering both anashim and nashim over to the beis hasohar, "As even the Kohen Gadol and all the Zekenim of the Sanhedrin could give solemn eidus for me. For from them I also was authorized with iggrot to the Achim in Damascus, and I was going there to lead away also the ones who were there in order to bring them bound back to Yerushalayim to have them punished.
Rotherham's Emphasized B.	...and this' way I persecuted unto the death, binding_ and delivering up into prisons_ both men and women:— ^a as even the High priest beareth me witness, and all' the Eldership ,—<from whom letters also accepting to the brethren> ^b unto Damascus was I journeying, to bring them who were there'_ bound unto Jerusalem, that they might be punished. ^a Chap. viii. 3; xxvi. 9. ^b Chap. ix. 1 ff; xxvi. 9 ff.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I persecuted and pursued the followers of this Way [See note 9:2. Paul was probably referring to Jesus Himself.] to the death, binding them with chains and putting [followers of Jesus] both men and women into prisons, as the high priest and
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all the Council of the elders (Sanhedrin, Jewish High Court) can testify; because from them I received letters to the brothers, and I was on my way to Damascus in order to bring those [believers] who were there to Jerusalem in chains to be punished.

Note from Acts 9:2: This term for Christianity may have originated from Jesus' own words, "I am the Way..." John 14:6.

- An Understandable Version *And I persecuted this 'Way' [even to the point of] putting people to death. [I had] both men and women bound [in chains] and locked up in prisons. The head priest can also verify all this, and so can the body of [Jewish] elders. They furnished me with letters to our fellow-Jews in Damascus, to which I also traveled to bring people back here to Jerusalem, bound in chains to be punished.*
- The Expanded Bible *I persecuted the people who followed the Way of Jesus [L this Way; C another name for the Christian movement; 9:2; 18:25; 19:23], and some of them were even killed [L up to the point of death; 7:60]. I arrested [L bound] men and women and put them in jail. The high priest and the whole council of elders can tell you this is true [testify about me]. They gave me letters to the brothers [C their fellow Jewish leaders] in Damascus. So I was going there to arrest [L bind] these people and bring them back to Jerusalem to be punished.*
- Jonathan Mitchell NT *"I – who quickly gave pursuit and persecuted this Way, to the extent of death, repeatedly binding and handing over into prison both men and women, "as both the chief priest and the entire body of elders continue bearing witness (or: giving testimony) to (or: for) me, from whom also receiving letters to [D adds: all] the brothers (= fellow Jews) – I was continuing my journey into Damascus, intending to be bringing also those [of this Way] being there, bound (= as prisoners), into Jerusalem, so that they could (or: would) be punished.*
- P. Kretzmann Commentary *And I persecuted this way unto the death, binding and delivering into prisons both men and women, as also the high priest doth bear me witness, and all the estate of the elders, from whom also I received letters unto the brethren, and went to Damascus to bring them which were there bound unto Jerusalem for to be punished. Kretzmann's [commentary](#) for Acts 21:40–22:5 has been placed in the [Addendum](#). "And I persecuted this 'Way' unto the death {as Paul is currently being persecuted and Christianity in general is being persecuted}, binding and delivering into prisons both men and women." {Note: Note under Jewish law WOMEN are greatly protected. Paul was admitting that he violated Jewish law in persecuting Christianity - as this mob was also violating Jewish law!} "As also the high priest does bear me witness, and all the estate of the elders {the 'Supreme Court' of the day} from the immediate source of whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem to be punished."*
- Translation for Translators *That is why I previously persecuted those who believe the message that people call the Way that Jesus taught. I continually looked for ways to kill them. Whenever I found men or women who believed that message, I commanded that they should be seized and thrown {people to seize them and throw them} into jail. The supreme priest knows this, and so do the other respected men who belong to our Jewish Council. They gave me letters to take to their fellow Jews in Damascus city. By means of those letters, they authorized me to go to there and find people who believed in Jesus. They had written in the letters that I was to bring those people as prisoners to Jerusalem, so that they would be punished here {the leaders here could punish them}. A portion of v. 5 is placed with the next passage for context.*
- The Voice **Paul:** *I encountered a movement known as the Way, and I considered it a threat to our religion, so I persecuted it violently. I put both men and women in chains, had them imprisoned, and would have killed them— as the high priest and the entire*

council of elders will tell you. I received documentation from them to go to Damascus and work with the brothers there to arrest followers of the Way and bring them back to Jerusalem in chains so they could be properly punished.

Bible Translations with Many Footnotes:

Lexham Bible

I [Literally “who”] persecuted this Way to the death, tying up and delivering to prison both men and women, as indeed the high priest and the whole council of elders can testify about me, from whom also I received letters to the brothers in Damascus, and [*Here “and” is supplied because the previous participle (“received”) has been translated as a finite verb] was traveling there [*Here the direct object is supplied from context in the English translation] to lead away those who were there also tied up to Jerusalem so that they could be punished.

NET Bible®

I¹⁷ persecuted this Way¹⁸ even to the point of death,¹⁹ tying up²⁰ both men and women and putting²¹ them in prison, as both the high priest and the whole council of elders²² can testify about me. From them²³ I also received²⁴ letters to the brothers in Damascus, and I was on my way²⁵ to make arrests there and bring²⁶ the prisoners²⁷ to Jerusalem²⁸ to be punished.

¹⁷tn Grk “who.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was translated by the first person pronoun (“I”) and a new sentence begun in the translation.

¹⁸sn That is, persecuted the Christian movement (Christianity). The Way is also used as a description of the Christian faith in Acts 9:2; 18:25-26; 19:9, 23; 24:14, 22).

¹⁹tn BDAG 442-43 s.v. θάνατος 1.a has “διώ κειν ἄχρι θανάτου persecute even to death Ac 22:4.”

²⁰tn Grk “binding.” See Acts 8:3.

²¹tn BDAG 762 s.v. παραδίδωμι 1.b has “W. local εις...εις φυλακ v put in prison Ac 8:3; cp. 22:4.”

²²tn That is, the whole Sanhedrin. BDAG 861 s.v. πρεσβυτέριον has “an administrative group concerned with the interests of a specific community, council of elders – a. of the highest Judean council in Jerusalem, in our lit. usu. called συνέδριον...ὁ ἀρχιερεὺς καὶ π v τὸ πρ. Ac 22:5.”

²³tn Grk “from whom.” Because of the length and complexity of the Greek sentence, the relative pronoun (“whom”) was translated by the third person plural pronoun (“them”) and a new sentence begun in the translation.

²⁴tn Grk “receiving.” The participle δεξάμενος (dexamenos) has been translated as a finite verb due to requirements of contemporary English style.

²⁵tn Grk “letters to the brothers, [and] I was going to Damascus.” Such a translation, however, might be confusing since the term “brother” is frequently used of a fellow Christian. In this context, Paul is speaking about fellow Jews.

²⁶tn Grk “even there and bring...” or “there and even bring...” The ascensive καί (kai) shows that Paul was fervent in his zeal against Christians, but it is difficult to translate for it really belongs with the entire idea of arresting and bringing back the prisoners.

²⁷tn BDAG 221 s.v. δέω 1.b has “δεδεμένον ἄγειν τινά bring someone as prisoner...Ac 9:2, 21; 22:5.”

²⁸tn Grk “I was going...to bring even those who were there to Jerusalem as prisoners that they might be punished.”

^{map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

The Spoken English NT

I persecuted this Way, and killed its followers.^e I was arresting men and women and putting them in prison.^f

The high priest and whole high council^g will testify to what I’m saying.^h I had received letters from them to our brothers in Damascus, and was going up there.

I was going to bring those who were in prisonⁱ there to Jerusalem, so they could be punished.”

e. Lit. “I persecuted this Way to death.” He means with deadly force, not that he snuffed it out.

f. Lit. “and handing them over to prisons.”

g. Lit. “and the whole council of elders.”

h. Lit. “to me.”

i. Lit. “in bonds.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	[I] who persecuted this Way to death, binding and handing over to prisons both men and women, as also the high priest testifies to me, and all the council of the elders; from whom also having received letters to the brothers, I began traveling to Damascus to bring even the ones being there having been bound to Jerusalem, so that they should be punished.
Benjamin Brodie’s trans.	Who persecuted this Way to the point of death, binding and delivering to jailers both men and women, As the high priest will indeed bear witness on my behalf, as well as the entire Sanhedrin, from whom I myself also received letters against the brethren for the purpose of going to Damascus so that I might bring [as a religious zealot] those who were also living there to Jerusalem, having been arrested and bound for the intended result that they might be punished.
Berean Literal Bible	“I am a Jew, a man born in Tarsus of Cilicia and brought up in this city at the feet of Gamaliel, having been instructed according to the exactness of the Law of our Fathers, being a zealous one of God, even as you all are this day, who persecuted this Way as far as death, binding and betraying to prisons both men and women, as also the high priest and the whole elderhood bears witness to me, from whom also having received letters to the brothers, I was on my way to Damascus to bring also those being there, bound to Jerusalem, in order that they might be punished. V. 3 is included for context.
Bond Slave Version	And I persecuted this way to the death, binding and delivering into prisons both men and women. As also the high priest does bear me witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus, to bring them which were there bound to Jerusalem, for to be punished.
Charles Thomson NT	...one who persecuted this sect to death, binding and delivering into custody both men and women, as even the chief priest and the whole Sanhedrim can witness for me; from whom when I had received letters to the brethren at Damascus, I went with a design to bring those also who were there, in chains to Jerusalem, that they might be punished.
Context Group Version	I am a Judean, born in Tarsus of Cilicia, but brought up in this city, instructed at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God even as you (pl) all are this day: and I persecuted this Way to the death, binding and handing over into prisons both men and women. As also the high priest gives me witness, and all the status of the elders: from whom also I received letters to the brothers, and journeyed to Damascus to bring them also that were there to Jerusalem in bonds to be punished. V. 3 is included for context.
Far Above All Translation	And he said, “I am a Jewish man who was born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the ancestral law, being a zealot for God, as all of you are today, and I followed this way as far as death, binding and committing both men and women to prison, as the high priest also testifies to me, as does the whole council of elders, from whom I also received letters addressed to the brothers, and I went to Damascus in order to also

bring those there bound to Jerusalem for them to be punished. Vv. 3c–4 are included for context.

Modern Literal Version 2020 I who persecuted this Way till death, binding and giving into prisons both men and women.

As also the high-priest and all the eldership can testify of me; from whom I also accepted letters to the brethren, and I was traveling to Damascus. I will be leading also the ones being there who had been bound to Jerusalem in-order-that they might be punished.

New American Standard I persecuted this Way to the death, binding and putting both men and women into prisons, as also the high priest and all the Council of the elders can testify [Lit testifies for me]. From them I also received letters to the brothers, and started off for Damascus in order to bring even those who were there to Jerusalem as prisoners [Lit having been bound] to be punished.

The gist of this passage: Saul says that he persecuted the Way, capturing both men and women. He would get letters from Jerusalem in order to do this officially.

4-5

Acts 22:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong's #3739
tautên (ταύτην) [pronounced TAOW-tayn]	this, to this one, towards this thing	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]	feminine singular noun, accusative case	Strong's #3598
diôkô (διώκω) [pronounced Dee-OH-koh]	to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute	1 st person singular, aorist active indicative	Strong's #1377
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	until, unto, while, till; up to, as far as; for, in, into	preposition or conjunction	Strong's #891
thanatos (θάνατος) [pronounced THAH-nah-toss]	death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death	masculine singular noun; genitive/ablative case	Strong's #2288

Translation: [I] pursued this, the way to death,...

This verse begins with the 3rd person masculine singular relative pronoun (in the nominative case), rather than the 1st person singular pronoun. Why? The relative pronoun refers back to Paul in v. 3. He is all of those things he described *and* he has pursued the people of **the Way**. This might be understood as a stronger way to reference himself. I believe that this simply continues the theme that, *I am the person who did X, Y and Z; and also, I have pursued those of the Way*.

Using the term *the Way* here actually has Old Testament connotations (as well as New).

There are two translations who gave interesting translations to the Way: Worsley's New Testament rendered this, *this persuasion*; and Weymouth, *this new faith*. These are great translations, even though neither word is a literal rendering of the Greek word found here, which is hodos (ὁδός, οὐ, ἡ) [pronounced *ho-DOSS*]. Hodos means, *a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]*. *The way (the way of God, the way of Y^howah)* is a designation of the faith practiced in the **Jewish Age** and, to some degree, in the **Age of the Hypostatic Union**. This was the **spiritual life** of the believer prior to the giving of the Holy Spirit. During the **Church Age**, this same walk would be called *the Christian way of life* or the **Christian walk**. It appears that, if Paul used this terminology and, logically, the crowd understood it, then this OT phrase which once applied to OT **saints** was now being applied to this new movement of those who followed Jesus Christ.

See the **Addendum** for **The Abbreviated Doctrine of The Way of God**.

Paul is going through this information pretty quickly, so his use of this term, whether controversial or not, is understood by his audience. They know what movement he is talking about. Interestingly enough, the Way referred to those in the Old Testament who believed in Israel's **Revealed God**; and it is used for Christians at this point in time (circa A.D. 58).

Acts 22:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
desmeuō (δεσμεύω) [pronounced <i>dehs-MYOO-oh</i>]	<i>putting into chains; binding up, binding together</i>	masculine singular, present active participle, nominative case	Strong's #1195
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine singular, present active participle, nominative case	Strong's #3860
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 22:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulakai (φυλακαί) [pronounced <i>foo-lak-ī</i>]	<i>watch, watchings, guardings, keeping watch; those guarding, guards; the places where one is guarded [prisons]; the periods of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gunaikes (γυναίκες) [pronounced <i>goo-NIEK-ehs</i>]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Translation: ...putting both men and women into chains and delivering [them] over to [various] prisons.

Paul was taking both men and women and putting them into bonds and then delivering them over to various prisons.

Acts 22:4 [I] pursued this, the way to death, putting both men and women into chains and delivering [them] over to [various] prisons. (Kukis mostly literal translation)

In vv. 5–16, Paul describes his own salvation experience, which Luke has already recorded back in Acts 9. This **experience** is also found in the **Addendum**, in case you want to compare what Paul says here in Jerusalem and how this compares with the experience as recounted in the book of Acts.

We have already studied this incident in Acts 9:1–19. See **Acts 9** ([HTML](#)) ([PDF](#)) ([WPD](#)) for a more extensive examination.

Acts 22:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 22:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, present active indicative	Strong's #3140
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pan (πάν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
presbytérion (πρεσβυτέριον) [pronounced pres-boo-TEHR-ee-on]	<i>council of (order of) elders, senate, council, Israelite Sanhedrin; transliterated, presbytery</i>	neuter singular noun, nominative case	Strong's #4244

Translation: Even the chief priest will testify about me, and all the elders [could testify as well].

Paul can point to the **chief priest** and to most of the elders who are there and say, “And these men will all testify to my doing this. They know my background and they know the **evil** deeds which I have done.” They provided him the paperwork to go out and arrest people because of their beliefs.

As I suggested earlier, Paul like developed this speech over a period of time, desiring to return to Jerusalem and to interact with the people there. I believe that Paul believed that he had an approach that could not fail. Who better than himself to testify to Jesus Christ, and a man who used to persecute those who believed in Jesus Christ?

Acts 22:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epistolai (ἐπιστολαί) [pronounced ep-is-tol-ī]	<i>letters, (written) messages, epistles</i>	feminine plural noun, accusative case	Strong's #1992
dechomai (δέχομαι) [pronounced DEKH- om-ahēe]	<i>receiving, those accepting; the one taking</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1209
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: [I] have received letters from them against the brothers [in Christ].

On many of these phrases in the Greek which represent very lengthy and complex sentences, I have broken them up into smaller, bite-size pieces, if you would. I had to make some minor changes here and there (such as adding a subject which was not there before); but this does not do damage to the understanding of what is being said here. I am simply bringing a very long and complex Greek sentence into the English, with more abbreviated thoughts.

Paul would collect letters which specified specific people to be chased down. Paul would find these people and pursue them. He was a spiritual bounty hunter.

Paul again does somewhat of a switcheroo on the language. When addressing this crowd, he called them *brothers*; but here, he speaks of the men whom he persecuted as being *brothers*. He seems to be saying, *this is the new (and right) way; and these are the new brothers*.

Acts 22:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; accusative case	Strong's #1154
porouomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	1 st person singular, imperfect (deponent) middle/passive indicative	Strong's #4198
ágô (ἄγω) [pronounced AHG-oh]	<i>going, departing, leading, bringing, guiding, directing, following</i>	masculine singular, future active participle, nominative case	Strong's #71
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ekeîse (ἐκεῖσε) [pronounced ek-Ī-seh]	<i>there, in that place</i>	adverb	Strong's #1566
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
deô (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; imprisoned</i>	masculine plural, perfect passive participle, accusative case	Strong's #1210

Translation: [About this time,] I was departing for Damascus so that the [people] there would be bound up...

Paul continued to persecute those who followed Jesus, and now he is going to give the testimony as to what happened to him.

It certainly would have been permissible for this to be a new verse starting here. This connects the persecutions which Paul has been carrying out to a particular time and particular incident. Therefore, I inserted the words, *about this time*.

Acts 22:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
timōréō (τιμωρέω) [pronounced tim-o-REH-oh]	<i>to punish, to avenge; in the NT, to take vengeance on one</i>	3 rd person plural, aorist passive subjunctive	Strong's #5097

Translation: ...[to be taken] to Jerusalem so that they might avenged.

Paul had letters for specific people in Damascus; and he was going to go after those people and capture them. He intended to bring them to Jerusalem and have them thrown into prison. They might be beaten, they might be confined for awhile. This was designed to harass them and to use them as examples.

Acts 22:5 *Even the chief priest will testify about me, and all the elders [could testify as well]. [I] have received letters from them against the brothers [in Christ]. [About this time,] I was departing for Damascus so that the [people] there would be bound up [to be taken] to Jerusalem so that they might avenged.* (Kukis mostly literal translation)

Paul is giving these details because the audience hearing him is not fully aware of his background. He was just as zealous an anti-Christian (at one time) as anyone there.

We used to be exactly the same, Paul tells them. Paul's true background was not well-known to everyone there.

Acts 22:4–5 *[I] pursued this, the way to death, putting both men and women into chains and delivering [them] over to [various] prisons. Even the chief priest will testify about me, and all the elders [could testify as well]. [I] have received letters from them against the brothers [in Christ]. [About this time,] I was departing for Damascus so that the [people] there would be bound up [to be taken] to Jerusalem so that they might avenged.* (Kukis mostly literal translation)

Paul's reasoning here is, he will give his background—which would surprise many of the people there—tell of his conversion and then present the **gospel message**. Although his plan was solid, from a logical position, it did not take into account the crowd's negative volition. There is no amount of logic that will break through negative volition.

The Pharaoh of Egypt showed us that, when a person is negative toward the gospel message, then nothing can take place in their lives to change that negative volition.

Acts 22:4–5 *I viciously pursued this new Way of Christianity, placing both men and women into chains and then delivering them over to various prisons. In fact, the chief priest and all of the elders who are here right now—they could testify to these things about me. From these men, I received letters written specifically against the brothers in Christ, that I might pursue them officially. Then something happened, about this time when I was going to*

Damascus. I had intended to put some of these people into chains and then ship them to Jerusalem to be punished for their beliefs. (Kukis paraphrase)

Jesus appears to Paul outside of Damascus

It is my convention to begin and end any quotation with quotation marks, but not to insert them at the beginning of each paragraph, if a person is speaking for a long time. Since Paul is speaking, the quotations within will be done with single quotes.

Saul will give a similar testimony to this to King Agrippa in **Acts 26** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Now it was to me a departing and approaching to the Damascus, about midday suddenly out from the sky a flashing all around, a light, great, around me. And I fell down toward the ground and heard a voice speaking to me, 'Saul, Saul, why Me do you keep on persecuting?' Now I, [even] I, answered, 'Who are You, Lord?' And He said face to face with me, 'I, [even] I am Jesus the Nazarene, Whom you persecute.' Now the [ones] with me being [there] indeed the light they saw. Now the voice they did not hear of the One speaking to me.

Acts
22:6–9

It came about as I was departing [from one place] and coming near to Damascus. [It was] around midday, [and] a flashing [light came] from the sky [so that it] was suddenly all around. [This] great light [was] all around me. I fell to the ground and heard a voice speaking to me, [saying], 'Saul, Saul, why do you keep on persecuting Me?' I replied, 'Who are You, Sir?' And He said directly to me, 'I, [even] I am Jesus, the Nazarene, [the One] Whom you persecute.' Now the (ones) who are [there] with me certainly saw the light, but the voice of the One speaking to me they could not hear [clearly].

As I was going to Damascus about the middle of the day, there was a flashing from the sky, all around; and there was this great light that was all around me. This knocked me to the ground, at which point, I heard a voice speaking to me, saying, 'Saul, Saul, why do you continue to persecute Me?' I responded by asking, 'Who are You, Sir?' Then He said directly to me, 'I am Jesus the Nazarene, the One Whom you persecute.' The people who are there with me saw the light, but they did not clearly hear the voice of Jesus speaking to me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now it was to me a departing and approaching to the Damascus, about midday suddenly out from the sky a flashing all around, a light, great, around me. And I fell down toward the ground and heard a voice speaking to me, 'Saul, Saul, why Me do you keep on persecuting?' Now I, [even] I, answered, 'Who are You, Lord?' And He said face to face with me, 'I, [even] I am Jesus the Nazarene, Whom you persecute.' Now the [ones] with me being [there] indeed the light they saw. Now the voice they did not hear of the One speaking to me.

Complete Apostles Bible Now it happened, as I was going and approaching Damascus, about midday, suddenly from heaven a great light shone about me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'
"So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

	"And those who were with me observed the light and became terrified, but they did not hear the voice of the One speaking to me.
Douay-Rheims 1899 (Amer.)	And it came to pass, as I was going and drawing nigh to Damascus, at mid-day, that suddenly from heaven there shone round about me a great light: And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light: but they heard not the voice of him that spoke with me.
Holy Aramaic Scriptures	And while I was going, and began to reach unto Darmsuq {Damascus}, in the middle of the day, suddenly from the Heavens, there shone a Great Light upon me, and I fell upon the ground, and heard a voice which was saying unto me, 'Shaul {Saul}! Shaul {Saul}! Why do you persecute Me?' I then answered and said, 'Who are you Mari {My Lord}?' And He said unto me, 'I am He, Eshu Natsraya {Yeshua, the Nazarene}, whom you persecute.' And the men who were there with me saw The Light, but, the voice they didn't understand; that One which was speaking with me.
James Murdock's Syriac NT	And as I travelled and began to approach Damascus, at noonday, from amidst tranquillity, a great light from heaven burst upon me. And I fell to the earth: and I heard a voice, which said to me: Saul, Saul! why persecutest thou me? And I answered and said: Who art thou, my Lord? And he said to me: I am Jesus the Nazarean, whom thou persecutest. And the men who were with me, saw the light, but heard not the voice that talked with me.
Original Aramaic NT	"And as I was going and began to approach Darmsuq at midday, under a quiet sky, a great light burst upon me." "And I fell to the ground, and I heard a voice saying to me, 'Shaul, Shaul, why do you persecute me?' " "But I answered, and I said, 'Who are you, my lord?' And he said to me, 'I am Yeshua the Nazarene, whom you are persecuting.' " "And the men who were with me saw the light, but they did not hear the voice which was speaking to me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that while I was on my journey, coming near to Damascus, about the middle of the day, suddenly I saw a great light from heaven shining round me. And when I went down on the earth, a voice came to my ears saying to me, Saul, Saul, why are you attacking me so cruelly? And I, answering, said, Who are you; Lord? And he said to me, I am Jesus of Nazareth, whom you are attacking. And those who were with me saw the light, but the voice of him who was talking to me came not to their ears.
Bible in Worldwide English	I was on my way and was near Damascus. It was about midday. All at once a very bright light from the sky shone all around me. I fell to the ground and heard someone say to me, "Saul, Saul, why are you troubling me?" I said, "Who are you, Lord?" He answered, "I am Jesus of Nazareth. You are troubling me." The men who were with me saw the light. They were afraid. But they did not hear the one who spoke to me.
Easy English	Paul tells the crowd how he began to believe in Jesus

Paul continued to say, 'As I was travelling, I came near to Damascus. About midday, a bright light from the sky suddenly shone round me. I fell down to the ground. Then I heard a voice that said to me, "Saul, Saul, why do you fight against me?"'

"Lord, who are you?" I asked.

He said to me, "I am Jesus from Nazareth. And you are fighting against me." The men who travelled with me saw the light. But they did not understand the voice that spoke to me.

Easy-to-Read Version—2008

"But something happened to me on my way to Damascus. It was about noon when I came close to Damascus. Suddenly a bright light from heaven shined all around me.

I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

"I asked, 'Who are you, Lord?' The voice said, 'I am Jesus from Nazareth, the one you are persecuting.'

God's Word™

The men who were with me did not understand the voice, but they saw the light

"But as I was on my way and approaching the city of Damascus about noon, a bright light from heaven suddenly flashed around me.

I fell to the ground and heard a voice asking me, 'Saul! Saul! Why are you persecuting me?'

"I answered, 'Who are you, sir?' "The person told me, 'I'm Jesus from Nazareth, the one you're persecuting.'

"The men who were with me saw the light but didn't understand what the person who was speaking to me said.

Good News Bible (TEV)

"As I was traveling and coming near Damascus, about midday a bright light from the sky flashed suddenly around me.

I fell to the ground and heard a voice saying to me, 'Saul, Saul! Why do you persecute me?'

'Who are you, Lord?' I asked. 'I am Jesus of Nazareth, whom you persecute,' he said to me.

The men with me saw the light, but did not hear the voice of the one who was speaking to me

J. B. Phillips

Then this happened to me. As I was on my journey and getting near to Damascus, about midday a great light from Heaven suddenly blazed around me. I fell to the ground, and I heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I replied, 'Who are you, Lord?' He said to me, 'I am Jesus of Nazareth whom you are persecuting.' My companions naturally saw the light, but they did not hear the voice of the one who was talking to me.

The Message

"As I arrived on the outskirts of Damascus about noon, a blinding light blazed out of the skies and I fell to the ground, dazed. I heard a voice: 'Saul, Saul, why are you out to get me?'

"Who are you, Master?' I asked.

"He said, 'I am Jesus the Nazarene, the One you're hunting down.' My companions saw the light, but they didn't hear the conversation.

NIRV

"I had almost reached Damascus. About noon a bright light from heaven suddenly flashed around me. 7 I fell to the ground and heard a voice speak to me. 'Saul! Saul!' it said. 'Why are you opposing me?'

" 'Who are you, Lord?' I asked.

" 'I am Jesus of Nazareth,' he replied. 'I am the one you are opposing.' 9 The light was seen by my companions. But they didn't understand the voice of the one speaking to me.

New Life Version

The Change in Paul's Life on the Damascus Road

"I was near Damascus. All at once, about noon, I saw a bright light from heaven shining around me. I fell to the ground. A voice said to me, 'Saul, Saul, why do you

work so hard against Me?’ I said, ‘Who are You, Lord?’ He said to me, ‘I am Jesus of Nazareth, the One you are working against.’ Those who were with me saw the light. But they did not hear Him speaking to me.

New Simplified Bible

»While I was traveling I came near Damascus about midday. Suddenly a bright light from the sky flashed around me. »I fell to the ground and heard a voice say to me: Saul, Saul! Why do you persecute me? »Who are you, Lord?« I asked. »I am Jesus of Nazareth, whom you persecute,« he said to me. »Everyone with me saw the light. They did not hear the voice of the one speaking to me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

“I SAW THE LIGHT”

“So I headed out to Damascus. But about noon, as I was getting close to the city, a brilliant light flashed in the sky and lit up everything around me. I dropped to the ground. Then I heard a voice. It said, ‘Saul. [5] Saul. Why are you hunting me down and persecuting me?’

“I said, ‘Who are you, sir?’

“And he said, ‘I’m Jesus of Nazareth, the one you’re persecuting.’ The people traveling with me saw the light, but they couldn’t make out [6] what the voice was saying to me.

⁵22:7Saul is the Hebrew version of the Greek name of Paul.

⁶22:9Paul’s traveling companions either couldn’t hear the voice or didn’t understand what the voice was saying. It’s uncertain which.

Contemporary English V.

One day about noon I was getting close to Damascus, when a bright light from heaven suddenly flashed around me. I fell to the ground and heard a voice asking, "Saul, Saul, why are you so cruel to me?"

"Who are you?" I answered. The Lord replied, "I am Jesus from Nazareth! I am the one you are so cruel to."

The men who were traveling with me saw the light, but did not hear the voice.

New Berkeley Version
New Living Translation

“As I was on the road, approaching Damascus about noon, a very bright light from heaven suddenly shone down around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’

“Who are you, lord?’ I asked.

“And the voice replied, ‘I am Jesus the Nazarene, [Or *Jesus of Nazareth.*] the one you are persecuting.’ The people with me saw the light but didn’t understand the voice speaking to me.

The Passion Translation

“As I was on the road approaching Damascus, about noon, a brilliant heavenly light suddenly appeared, flashing all around me. As I fell to the ground I heard a voice say, ‘Saul, Saul . . . why are you persecuting me?’

“I answered, ‘Who are you, my Lord?’ “He said to me, ‘I am Jesus, the Victorious. I am the one you are persecuting.’

“Those who were with me saw the brilliant light, but they didn’t hear the voice of the one who spoke to me.

Plain English Version

So I got some other men to join me, and we were going along the road to Damascus. In the middle of the day, we were getting close to Damascus, and suddenly a bright light from the sky shined all around me. The light was so bright that I fell down to the ground. Then I heard the voice of somebody talking to me from the sky. He said, ‘Saul. Saul. Why are you making trouble for me and hurting me?’

I asked him, ‘Who are you, boss?’

He said, ‘I am Jesus, from Nazareth. You are making trouble for me and hurting me.’

The men that were with me saw that very bright light, and they heard that voice, but they didn't understand the words that the voice said to me. A portion of v. 5 is included for context.

UnfoldingWord Simplified T. So I went to Damascus. About noon, as I got near to Damascus, suddenly a bright light from the sky flashed all around me.

The light was so bright that I fell to the ground. Then I heard the voice of someone speaking to me from up in the sky, saying, 'Saul! Saul! Why do you do things to hurt me?'

I answered, 'Who are you, Lord?' He replied, 'I am Jesus of Nazareth the one whom you are hurting.'

The men who were traveling with me saw the bright light, but they did not understand what the voice said.

William's New Testament

But on my way, just before I reached Damascus, suddenly about noon a blaze of light from heaven flashed around me, and I fell to the ground and heard a voice saying to me, 'Saul! Saul! Why are you persecuting me?'

I answered, 'Who are you, Sir?' He said to me, 'I am Jesus of Nazareth whom you are persecuting.'

The men who were with me saw the light, but they did not hear the voice of Him who was speaking to me.

Partially literal and partially paraphrased translations:

American English Bible

'But as I was on my way and getting close to Damascus, at about noon, a bright light in the sky flashed all around me!

'Then I fell to the ground and I heard a voice say to me:

'Saul, Saul, why are you persecuting me?'

'So I asked:

'Who are you, Lord?'

And he replied:

'I'm Jesus the Nazarene, the one you're persecuting!'

'Well, the men who were with me also saw the light, but they didn't hear the voice of the person speaking to me.

Beck's American Translation

Breakthrough Version

It happened as I was traveling and coming near to Damascus around *the* middle of the day, unexpectedly, out of the sky, for an adequate amount of light to shine all around me. And I fell to the terra firma and listened to a voice saying to me, 'Saul, Saul, why are you persecuting Me?'

I answered, 'Who are you, Master?' And He said to me, 'I am Jesus, the Nazarene, whom you are persecuting.'

The *people* who were together with me certainly viewed the light, but they did not hear the voice of the *One* speaking to me.

Common English Bible

"During that journey, about noon, as I approached Damascus, suddenly a bright light from heaven encircled me. I fell to the ground and heard a voice asking me, 'Saul, Saul, why are you harassing me?' I answered, 'Who are you, Lord?' 'I am Jesus the Nazarene, whom you are harassing,' he replied. My traveling companions saw the light, but they didn't hear the voice of the one who spoke to me.

A. Campbell's Living Oracles

And it came to pass, that as I was on my journey, and was come nigh to Damascus, about noon, on a sudden a great light from heaven shone about me; and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me?

But I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom you persecute.

And they that were with me saw the light, indeed, and were terrified; but they did not distinctly hear the voice of him that spoke to me.

New Advent (Knox) Bible	While I was on my journey, not far from Damascus, about midday, this befell me; all at once a great light from heaven shone about me, and I fell to the ground, and heard a voice saying to me, Saul, Saul, why dost thou persecute me? Who art thou, Lord? I answered. And he said to me, I am Jesus of Nazareth, whom Saul persecutes. My companions saw the light, but could not catch the voice of him who spoke to me.
NT for Everyone	<p>“Just as I was on the way, and getting near to Damascus, suddenly a bright light shone from heaven all around me. It was about midday. I fell down on the ground and I heard a voice, saying, ‘Saul, Saul, why are you persecuting me?’ I answered, ‘Who are you, Master?’ And he said to me, ‘I am Jesus of Nazareth, and you are persecuting me!’</p> <p>“The people who were with me saw the light, but they didn’t hear the voice of the person speaking to me.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>Paul’s Testimony</p> <p>“As I was traveling and approaching Damascus, about noon an intense light from heaven suddenly flashed around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’</p> <p>“I answered, ‘Who are you, Lord?’</p> <p>“He said to me, ‘I am Jesus of Nazareth, the one you are persecuting.’ Now those who were with me saw the light, [Other mss add <i>and were afraid</i>] but they did not hear the voice of the one who was speaking to me.</p>
Conservapedia Translation	<p>And then this happened: as I was on my journey, and had come close to Damascus at about the noon hour, suddenly a great light from heaven shown all around me." "I fell to the ground, and heard a Voice saying to me, 'Saul Saol why are you persecuting Me?'"</p> <p>"And I answered, 'Who are You, Lord?' And He told me, 'I am Jesus of Nazareth, Whom you are persecuting.'"</p> <p>And those who were with me also saw the light, and were afraid, but they didn't hear the Voice of the One Who spoke to me."</p>
Revised Ferrar-Fenton Bible	<p>But while I was marching and approaching to Damascus, it occurred about mid-day that suddenly a great light shone around me from the sky; when I fell down to the ground, and I heard a voice saying to me: 'Saul! Saul! why do you persecute Me?'" But I answered, 'Who are You, Sir?' And He said to me, 'I am Jesus the Nazarene, Whom you are persecuting.'"</p> <p>Those accompanying me saw the light indeed, but they did not hear the voice of Him speaking to me.</p>
Free Bible Version	<p>“At around noon, while I was on my way and approaching Damascus, suddenly a bright light from heaven shone all around me.</p> <p>I fell to the ground, and I heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’</p> <p>“‘Who are you, Lord?’ I answered.</p> <p>“‘I am Jesus of Nazareth, the one you are persecuting,’ he told me.</p> <p>“Those who were traveling with me did see the light, but they didn’t hear the voice that spoke to me.</p>
God’s Truth (Tyndale)	<p>And it fortunēd, as I made my journey and was come near unto Damasco about noon, that suddenly there shone from heaven a great light round about me, and I fell unto the earth, and heard a voice saying unto me. Saul, Saul, why persecute you me? And I answered: what are you Lord? And he said unto me: I am Jesus of Nazareth whom you persecute. And they that were with me, saw verily a light and were afraid: but they heard not the voice of him that spoke with me.</p>

International Standard V	<p>“But while I was on my way and approaching Damascus about noon, a bright light from heaven suddenly flashed around me. I fell to the ground and heard a voice saying to me, ‘Saul! Saul! Why are you persecuting me?’ “I answered, ‘Who are you, Lord?’ [Or Sir] “He told me, ‘I am Jesus from Nazareth, [Or Jesus the Nazarene; the Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] whom you are persecuting.’ The men who were with me saw the light but didn’t understand the voice of the one who was speaking to me.</p>
Weymouth New Testament	<p>"But on my way, when I was now not far from Damascus, about noon a sudden blaze of light from Heaven shone round me. I fell to the ground and heard a voice say to me, "'Saul, Saul, why are you persecuting Me?' "'Who art thou, Lord?' I asked. "'I am Jesus, the Nazarene,' He replied, 'whom you are persecuting.' "Now the men who were with me, though they saw the light, did not hear the words of Him who spoke to me.</p>
Worsley’s New Testament	<p>And it came to pass that as I was on my journey and drew nigh to Damascus, about mid-day, on a sudden a great light from heaven shone round about me: and I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw the light indeed, and were affrighted; but they did not hear the voice of Him that spake to me.</p>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And it happened to me, going and drawing near to Damascus about midday, suddenly out of heaven flashed ample light around me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you pursue me? And I answered, Who are you, Lord? And he said to me, I am Jesus, the Nazarene, whom you pursue. And the ones being with me indeed looked closely at the light, and were afraid, but they absolutely did not hear the voice of the one speaking to me.</p>
New American Bible (2011)	<p>“On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me.^c I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’^d I replied, ‘Who are you, sir?’ And he said to me, ‘I am Jesus the Nazorean whom you are persecuting.’^e My companions saw the light but did not hear the voice of the one who spoke to me.^f c. [22:6] 9:3; 26:13; 1 Cor 15:8. d. [22:7] 9:4; 26:14. e. [22:8] 9:5; 26:15; Mt 25:40. f. [22:9] 9:7; 26:13–14.</p>
Revised English Bible–1989	<p>What happened to me on my journey was this: when I was nearing Damascus, about midday, a great light suddenly flashed from the sky all around me. I fell to the ground, and heard a voice saying: ‘Saul, Saul, why do you persecute me?’ I answered, ‘Tell me, Lord, who you are.’ ‘I am Jesus of Nazareth, whom you are persecuting,’ he said. My companions saw the light, but did not hear the voice that spoke to me.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“As I was traveling and approaching Dammesek, around noon, suddenly a brilliant light from heaven flashed all around me! I fell to the ground and heard a voice saying to me, ‘Sha’ul! Sha’ul! Why do you keep persecuting me?’ I answered, ‘Sir, who are you?’ ‘I am Yeshua from Natzeret,’ he said to me, ‘and you are persecuting me!’ Those who were with me did see the light, but they didn’t hear the voice of the one who was speaking to me.</p>
Hebraic Roots Bible	<p>And it happened to me, traveling and drawing near to Damascus: suddenly, about midday, a great light out of the heaven shone around me. And I fell to the ground, and heard a voice saying to me, Shaul, Shaul, why do you persecute Me? And I answered, Who are you, Sir? And He said to me, I am Yahshua the Nazarene whom you persecute. But those being with me indeed saw the light, and were alarmed, but did not hear His voice speaking to me.</p>
Holy New Covenant Trans.	<p>"However, something happened to me on my way to Damascus. It was about noon when I came close to the city. Suddenly, a bright light from the sky shined all around me. I fell to the ground. I heard a voice saying to me: ‘Saul, Saul, why do you persecute me?’ I asked, ‘Who are you, Sir?’ The voice answered, ‘I am Jesus from Nazareth, the one you are persecuting.’</p>
The Scriptures 2009	<p>“And it came to be, as I was journeying and coming near Dammesek, about noon, suddenly a great light shone around me out of the heaven, and I fell to the ground and heard a voice saying to me, ‘Sha’ul, Sha’ul, why do you persecute Me?’ “And I answered, ‘Who are You, Master?’ And He said to me, ‘I am עשוהי of Natsareth, whom you persecute.’ “And those who were with me indeed saw the light and were afraid, but they did not hear His voice speaking to me.</p>
Tree of Life Version	<p>“But it happened that as I was traveling and drawing near to Damascus, about noon a great light from heaven suddenly flashed all around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why do you persecute Me?’ “I answered, ‘Who are you, Lord?’ “He said to me, ‘I am Yeshua ha-Natzrati, whom you are persecuting.’ “Now those who were with me saw the light, but did not understand the voice of the One who was speaking to me.</p>

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	<p>...becomes but me going and approaching the damascus around midday suddenly from the heaven to flash light considerable around me [I] fall also to the ground and [I] hear sound saying [to] me saul saul why? me [You] pursue I but answer Who? [You] are Lord [He] says also to me I am Jesus The Nazarene whom You pursue The [Men] but with me Being the certainly light see the but sound not [They] hear [of] the [man] speaking [to] me...</p>
Awful Scroll Bible	<p>(")But it happened to me, I proceeding and nearing Damascus about mid-day, out-of-the-inconspicuous, a considerable light out of the expanse is to flash-around me. (")So as I fall to the ground and hear a voice speaking out to me, 'Saul, Saul, why you persecute Me?' (")And I resolve-out, 'Who is You Lord?' So He says with respects to me, 'I am Jesus, the Nazarene, whom you persecute.' (")Moreover, they being with me behold surely the light, and become terrified-from-within, but they hear not the voice of Him speaking to me.</p>

Concordant Literal Version	<p>Now it occurred, at my going and drawing near to Damascus, about midday, suddenly out of heaven a considerable light flashes about me." Besides, I fall flat, and I hear a voice saying to me, 'Saul! Saul! Why are you persecuting Me?'" Yet I answered and said, 'Who art Thou, Lord?' Besides, He said to me, 'I am Jesus, the Nazarene, Whom you are persecuting.'" Now those who are with me gaze, indeed, at the light, yet they hear not the voice of Him Who is speaking to me."</p>
exeGeses companion Bible	<p>And so be it, about midday, as I went and approached Dammeseq, suddenly a vast light from the heavens enveloped me and I fell to the ground: and I heard a voice wording to me, Shaul, Shaul, why persecute you me? And I answer, Who are you, Adonay? And he said to me, I AM Yah Shua the Nazarene whom you persecute. And those with me indeed observed the light and became awestricken; but they heard not the voice of him who speaks to me.</p>
Orthodox Jewish Bible	<p>"And it happened to me while traveling and drawing near to Damascus, lav davka (approximately) noon, suddenly from Shomayim, a very bright ohr (light) shone around me; "And I fell to the ground. Then I heard a bat kol saying to me, 'Sha'ul, Sha'ul, why are you bringing redifah on me?" "And I answered, 'Who are you, Adoni?' And he said to me, 'I am Yehoshua of Natzeret, upon whom you are bringing redifah.' "And the ones with me saw the ohr (light) but they did not have real hearing (understanding) of the voice speaking to me.</p>
Rotherham's Emphasized B.	<p>But it befell me <as I was journeying, and drawing nigh unto Damascus> that <about mid-day—suddenly—out of heaven> there flashed a great light all around me; 7 I fell also to the ground, and heard a voice saying unto me— Saul! Saul! Why [me] art thou persecuting? And [I] answered— Who art thou, Lord? And he said unto me— [I] am Jesus the Nazarene, whom [thou] art persecuting! Now [they who were with me] beheld, indeed, [the light] but heard not [the voice] of him that was speaking with me.</p>

Expanded/Embellished Bibles:

The Amplified Bible

"But as I was on my way, approaching Damascus about noontime, a great blaze of light suddenly flashed from heaven and shone around me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' And I replied, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.' Now those who were with me ^[c]saw the light, but did not understand the voice of the One who was speaking to me.

[c] At first look, what Paul says here seems to contradict Luke the writer's own description of what happened in 9:7. However, Luke says there that Paul's companions saw no one, not that they did not see the light; and this may be an indication that Paul did not just see the light but saw Jesus in the light. As for what was heard, there is a subtle distinction in the Greek between the two accounts. The Greek word for "hear" takes an object in one form for the source of a sound, and in

another form for the substance or content of a sound. In 9:7 Luke uses the first form, indicating that Paul's companions heard the voice as a sound. Here in 22:9, the second form is used, indicating that the others did not hear the substance of the sound—that is, they could not make out what the voice was saying.

- An Understandable Version "And then it suddenly happened, about noon, as I was traveling and got close to Damascus, that this brilliant light from the sky flashed all around me. I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you, sir?' And the voice answered me, 'I am Jesus from Nazareth, the One you are persecuting.'
Those who accompanied me saw the light clearly, but did not hear [*i.e., understand*] the voice of the one speaking to me.
- The Expanded Bible "About noon when I came near Damascus, a bright light from heaven suddenly ·flashed [shone] all around me. I fell to the ground and heard a voice saying, 'Saul, Saul, why are you persecuting me?' I asked, 'Who are you, Lord?' ·The voice [^LHe] said, 'I am Jesus ·of Nazareth [or the Nazarene] whom you are persecuting.' Those who were with me did not ·understand [or hear; ^Cthe word can mean either "hear" or "understand," but 9:7 suggests the latter] the voice [^Lthat was speaking to me], but they saw the light.
- Jonathan Mitchell NT "Now it happened to me, during going my way and when drawing near to Damascus, at about midday, suddenly and unexpectedly from out of the sky (or: forth from the midst of heaven; out of the atmosphere) a bright and intense Light flashed all around me like lightning!
"At this, I fell onto the road (literally: the bottom), and I heard a Voice repeatedly saying to me, 'Saul... Saul! Why do you continue pursuing and persecuting Me?'
"So I myself gave a considered reply, 'Who are You, Lord (or: Master; Sir)?' Then He said to me, 'I am (or: I Myself Am) Jesus, the Nazarene, Whom you yourself continue pursuing and persecuting!'
"Now the men being with me indeed had a view of and gazed at the Light [D and others add: and came to be afraid], yet they did not hear the One presently speaking to me.
- Syndein/Thieme "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."
{Note: The light was the Lord Jesus Christ. Concept is similar to the burning bush.}
"And I fell unto the ground, and heard a voice saying unto me, "Saul, Saul, why do you keep on persecuting Me?"
"And I answered, 'Who are You, Lord?' And He said unto me, 'I am Jesus of Nazareth, Whom you keep on persecuting.' "
{Note: First time Paul heard the doctrine of POSITIONAL TRUTH - EVERY BELEIVER IN UNION WITH JESUS CHRIST. When you persecute a Christian, you persecute the Lord Jesus.}
"And they that were with me saw indeed the light but they heard not the voice of Him that spoke to me."
- Translation for Translators *So I went on my way to Damascus. About noon, my companions and I were getting near Damascus. Suddenly a bright light from the sky flashed all around me. The light was so bright that I fell to the ground. Then I heard the voice of someone speaking to me from up in the sky. The one who was speaking to me said, 'Saul! Saul! Why do you (sg) do things to harm me?' I answered, 'Who are you?' He replied, 'I am Jesus from Nazareth. I am the one whom you (sg) are harming by doing things to harm my followers.'* The men who were traveling with me saw the very bright light, and they heard a voice, but they did not understand what the voice said to me. A portion of v. 5 is included for context.
- The Voice **Paul:** I was on my way to Damascus. It was about noon. Suddenly a powerful light shone around me, and I fell to the ground. A voice spoke: "Saul, Saul, why do you

persecute Me?” I answered, “Who are You, Lord?” The voice replied, “I am Jesus of Nazareth, the One you persecute.”

My companions saw the light, but they didn’t hear the voice.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Tells of His Conversion on the Damascus Road

“And it happened that as [*Here “as” is supplied as a component of the participle (“was traveling”) which is understood as temporal] I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven flashed around me, and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene whom you are persecuting.’

(Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.)

NET Bible®

As²⁹ I was en route and near Damascus,³⁰ about noon a very bright³¹ light from heaven³² suddenly flashed³³ around me. Then I³⁴ fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’ Those who were with me saw the light, but did not understand³⁵ the voice of the one who was speaking to me.

^{29tn} Grk “It happened that as.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

^{30tn} Grk “going and nearing Damascus.”

^{sn} En route and near Damascus. This is the first retelling of Paul’s Damascus Road experience in Acts (cf. Acts 9:1-9; the second retelling is in Acts 26:9-20).

^{31tn} BDAG 472 s.v. ἰκανός 3.b has “φς a very bright light Ac 22:6.”

^{32tn} Or “from the sky” (the same Greek word means both “heaven” and “sky”).

^{33tn} Or “shone.”

^{34tn} This is a continuation of the same sentence in Greek using the connective τέ (te), but due to the length and complexity of the Greek sentence a new sentence was begun in the translation here. To indicate the logical sequence for the modern English reader, τέ was translated as “then.”

^{35tn} Grk “did not hear” (but see Acts 9:7). BDAG 38 s.v. ἀκούω 7 has “W. acc. τὸν νόμον understand the law Gal 4:21; perh. Ac 22:9; 26:14...belong here.” If the word has this sense here, then a metonymy is present, since the lack of effect is put for a failure to appreciate what was heard.

The Spoken English NT

Paul Tells of his Conversion (Acts 9:1-19a; 26:12-18)

Now, I was traveling along and getting near Damascus-it was about noon. Suddenly, a bright light flashed around me from heaven.

I fell to the ground, and heard a voice saying to me, “Saul, Saul! Why are you persecuting me?”

And I answered, “Who are you, Lord?” And he said to me, “I am Jesus of Nazareth. I’m the one you’re persecuting.”

Now, the people with me saw the light. But they didn’t understand^j the voice of the One who was speaking to me.

^j Or “hear.”

Wilbur Pickering’s New T.

Now it happened, as I was going and approaching Damascus, about noon, suddenly a strong light from heaven shone around me.

I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’

So I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus the Natsorean, whom you are persecuting.’

Those who were with me indeed saw the light and were afraid,¹ but they did not understand the voice of the One speaking to me.

(1) Some 10% of the Greek manuscripts omit 'and were afraid' (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"But it happened to me, as I [was] traveling and approaching Damascus, about noon, suddenly a great light out of heaven [or, the sky] flashed around me. "And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' "So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom <u>you</u> are persecuting.' "Now the ones being with me indeed saw the light and became terrified, but they did not hear the voice of the One speaking to me.</p>
Benjamin Brodie's trans.	<p>But it came to pass that as I was proceeding on my journey and was approaching Damascus, about noon, suddenly out from heaven a bright light shone around me, And I fell to the ground and heard a Voice saying to me: "Saul, Saul, why are you persecuting Me?" Then, as for myself, I replied with discernment: "Who are you, Sir?" And he said face-to-face to me: "As for Myself, I am Jesus, the Nazarene, whom you are persecuting." Furthermore, as for those who were with me, on the one hand, they saw the light, but on the other hand, they did not hear the voice of the One who was speaking to me .</p>
Berean Literal Bible	<p>But it happened to me, journeying and drawing near to Damascus about noon, that suddenly a great light out of heaven shone around me, and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute Me?' And I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are persecuting.' And those being with me indeed beheld the light, but they did not hear the voice of the One speaking to me.</p>
Legacy Standard Bible	<p>"But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' And I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.' And those who were with me beheld the light, to be sure, but did not understand [Or <i>hear</i> (with comprehension)] the voice of the One who was speaking to me.</p>
Modern Literal Version 2020	<p>{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.}</p> <p>Now it happened to me, while traveling and drawing near to Damascus, around midday, a considerable light from heaven suddenly <i>happened</i> to flash around me. And I fell to the solid-ground and heard a voice saying to me, Saul, Saul, why are you persecuting me? But I answered, Who are you, Lord? And he said to me, I am Jesus the Nazarene, whom you are persecuting. But the ones who are together-with me indeed saw the light and became fearful, but they did not hear <i>with understanding</i> the voice of the one speaking to me.</p>
New King James Version	<p>Paul Tells of His Conversion "As I journeyed and came near Damascus, about noon suddenly a great light from heaven shone around me. I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute Me?'</p>

“I answered, ‘Who are You, Lord?’

“He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ Those who were with me saw the light and were afraid, but they did not hear the voice of Him who was speaking to me.

Revised Geneva Translation “And so it was as I journeyed and had come near to Damascus (about noon) that suddenly a great light from Heaven shone all around me.

“So I fell to the earth and heard a voice saying to me, “Saul, Saul, why do you persecute Me?

“Then I answered, ‘Who are you, Lord?’ And He said to me, ‘I am Jesus of Nazareth, Whom you persecute.’

“Moreover, those who were with me indeed saw a light and were afraid. But they did not hear the voice of Him who spoke to me.

The gist of this passage: Paul recounts meeting Jesus on the way to Damascus.
6-9

Acts 22:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong’s #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong’s #3427
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine singular, present (deponent) passive participle; dative, locative or instrumental case	Strong’s #4198

Translation: It came about as I was departing [from one place]...

Saul was traveling about persecuting Christians in various places. He would get letters which allowed him to grab up this or that believer in various remote places. Paul was, essentially, some sort of a religious bounty hunter. He would go to various places and grab up these people and haul them off to jail.

Acts 22:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532

Acts 22:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #1448
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; dative, locative or instrumental case	Strong's #1154

Thayer: *Damascus [is] one of the most ancient and most important cities of Syria lying in almost lovely and fertile plain at the eastern base of the Antilibanus.*

Translation: ...and coming near to Damascus.

On this one occasion, he was coming near to Damascus, which was mostly a gentile city (but there were Jews there). He was traveling with some others who helped him in this mission of persecuting believers.

It appears that Saul primarily hunted down Jews who had left the teachings of **Judaism** for their fulfillment in Jesus Christ.

Acts 22:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
mesēmbria (μεσημβρία) [pronounced mes-ame-BREE-ah]	<i>noon; midday; by implication, the south</i>	feminine singular noun, accusative case	Strong's #3314
exaiphnês (ἐξαίφνης) [pronounced ex-AHeef-nace]	<i>of a sudden, suddenly, unexpectedly</i>	adverb	Strong's #1810
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 22:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
periastráptō (περιαστράπτω) [pronounced per-ee-as-TRAP-toe]	<i>to flash (all) around, to shine all about, to envelop in light</i>	aoist active infinitive	Strong's #4015

Translation: ...[It was] around midday, [and] a flashing [light came] from the sky [so that it] was suddenly all around.

Around the middle of the day, there was this flashing all around him. Obviously, he had no idea what was happening. These flashes of light certainly get his attention.

Acts 22:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phōs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	neuter singular adjective; nominative case	Strong's #2425
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: [This] great light [was] all around me.

This was a great light, and it was all around Paul.

Acts 22:6 It came about as I was departing [from one place] and coming near to Damascus. [It was] around midday, [and] a flashing [light came] from the sky [so that it] was suddenly all around. [This] great light [was] all around me. (Kukis mostly literal translation)

Paul is coming face to face with the **Shekinah Glory**. That is, he will see Jesus in His glorified state (I would assume that there are limitations here, otherwise, this would be blinding to everyone anywhere near).

Acts 22:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
piptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	1 st person singular, aorist active indicative	Strong's #4098
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
édaphos (ἔδαφος) [pronounced EHD-af-oss]	<i>ground, soil; bottom, base</i>	neuter singular noun, accusative case	Strong's #1475

Translation: I fell to the ground...

This light knocked him to the ground. Interestingly enough, there is an unusual word for ground used here. I think the idea is, Paul was so blinded by this light that he simply fell to a level place. I could not see where he fell to. He was upright, and a moment later, he was prostrate. Given his state, Paul could not actually identify exactly where he was.

Acts 22:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, genitive/ablative case	Strong's #3004

Acts 22:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...and heard a voice speaking to me, [saying],...

Paul also heard a voice speaking to him. He can hear this voice, but those with him only hear the sound of it. That is, Paul will hear words which he understands and can identify. Those with him may hear a voice and possibly even hear words, but not in such a way that they can understand what is being said. Jesus had come for Paul, not for those with Paul.

Acts 22:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saoul (Σαούλ) [pronounced sah-OOL]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549
Saoul (Σαούλ) [pronounced sah-OOL]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
diōkō (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 nd person singular, present active indicative	Strong's #1377

Translation: ...'Saul, Saul, why do you keep on persecuting Me?'

The voice said, "Saul, Saul, why do you continue to persecute Me?"

This is a bit of spiritual truth being taught here. Jesus is speaking of **positional truth**, where all believers on in Christ (and Jesus is in all believers). When Saul persecutes a believer, he is persecuting the Lord.

It is this close association that we have with God which allows us to be accepted by God. That is, we are given Christ's righteousness, which is the only thing that makes us acceptable to God.

Acts 22:7 I fell to the ground and heard a voice speaking to me, [saying], 'Saul, Saul, why do you keep on persecuting Me?' (Kukis mostly literal translation)

Jesus is speaking to Saul here and actually speaking some Church Age doctrine to him. Saul was persecuting believers, and by persecuting them, he was persecuting Jesus, in Whom the believers are.

Acts 22:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egō (ἐγώ) [pronounced ehg-OH]	I	1 st person singular pronoun, nominative case	Strong's #1473
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]	1 st person singular, aorist (deponent) passive indicative	Strong's #611
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why, what	masculine singular interrogative pronoun; accusative case	Strong's #5101
ei (εἶ) [pronounced ĩ]	you are, thou art	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962

Translation: I replied, 'Who are You, Sir?'

Saul asks, "Who are You, Lord?" He addressed Jesus as kurios (κύριος) [pronounced KOO-ree-oss], which can be translated *Lord* (it usually is), but it is also a term of respect (you may have noticed that many translations use the word *sir*). Since this is a real question from Paul (Saul), we would logically render it *Sir*.

Acts 22:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
te (τε) [pronounced teh]	not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314

Acts 22:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: *And He said directly to me,...*

Jesus speaks directly to Paul (Saul). Paul's focus at this time is simply the Lord, Who is speaking to him.

Apparently, all Saul sees at this point is light. We may understand this to be the glorified Christ.

Acts 22:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present active indicative	Strong's #1510
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Nazōraïos (Ναζωραῖος) [pronounced nad-zo-RAH-yoss]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, nominative case	Strong's #3480

Translation: *...'I, [even] I am Jesus, the Nazarene,...*

Jesus tells him, "I am Jesus, the Nazarene." This must have been quite a shock to Saul. He was going everywhere finding people and trying to ruin their lives for exercising faith in Jesus.

Acts 22:8d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Acts 22:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced sue]	[of] you	2 nd person personal pronoun; genitive case (σοῦ)	Strong's #4771
diôkô (διώκω) [pronounced Dee-OH-koh]	to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute	2 nd person singular, present active indicative	Strong's #1377

Translation: ...[the One] Whom you persecute.'

By persecuting believers, Saul was persecuting Jesus.

Acts 22:8 I replied, 'Who are You, Sir?' And He said directly to me, "I, [even] I am Jesus, the Nazarene, [the One] Whom you persecute.' (Kukis mostly literal translation)

Jesus is teaching Saul positional truth.

Acts 22:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
sun (σύν) [pronounced soon]	with, beside, in association with, along with	preposition	Strong's #4862
emoi (ἐμοί) [pronounced ehm-OY]	I, to [for, by] me, mine, my, myself	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	being, be, is, are; coming; having	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
mén (μέν) [pronounced men]	indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303

Acts 22:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457
theaomai (θεάομαι) [pronounced <i>theh-AH-om-ahēe</i>]	<i>to see, to notice, to look closely at, to perceive; by extension to visit; behold, look (upon)</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #2300

Translation: Now the (ones) who are [there] with me certainly saw the light,...

The people who are with Paul saw the flash of light. The description here seems to indicate that the light is all around Paul. I don't know that we should understand it in the same way, that they saw the light all around Saul. They apparently did not see Jesus, even though Paul saw and spoke to Him face to face.

When these men make their way to Damascus, the discussion is going to be all about what has just taken place. Saul is going to know exactly what the other men perceived. It is possible that Saul does not tell them everything. Saul does not understand everything that has just taken place. His brain is jarred.

Acts 22:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ακούῳ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980

Acts 22:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοι) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...but the voice of the One speaking to me they could not hear [clearly].

The people with Paul did hear the voice, but they did not understand what was being said. Several translations suggest that they heard the sound, but not the exact words which were spoken. This pretty much allows Paul to reveal what he wants to reveal and keep the rest of his experience under wraps.

Acts 22:9 Now the (ones) who are [there] with me certainly saw the light, but the voice of the One speaking to me they could not hear [clearly]. (Kukis mostly literal translation)

The people with Saul saw light and they heard someone speaking something; but they did not see Jesus and they were unable to understand what was being said.

Acts 22:6–9 It came about as I was departing [from one place] and coming near to Damascus. [It was] around midday, [and] a flashing [light came] from the sky [so that it] was suddenly all around. [This] great light [was] all around me. I fell to the ground and heard a voice speaking to me, [saying], ‘Saul, Saul, why do you keep on persecuting Me?’ I replied, ‘Who are You, Sir?’ And He said directly to me, ‘I, [even] I am Jesus, the Nazarene, [the One] Whom you persecute.’ Now the (ones) who are [there] with me certainly saw the light, but the voice of the One speaking to me they could not hear [clearly]. (Kukis mostly literal translation)

Acts 22:6–9 As I was going to Damascus about the middle of the day, there was a flashing from the sky, all around; and there was this great light that was all around me. This knocked me to the ground, at which point, I heard a voice speaking to me, saying, ‘Saul, Saul, why do you continue to persecute Me?’ I responded by asking, ‘Who are You, Sir?’ Then He said directly to me, ‘I am Jesus the Nazarene, the One Whom you persecute.’ The people who are there with me saw the light, but they did not clearly hear the voice of Jesus speaking to me. (Kukis paraphrase)

Now I said, ‘What should I do, Lord?’ Now the Lord said face to face with me, ‘Rising up, go to Damascus, and there to you will be said about all which it has been appointed for you to do.’ Now, as I could not see because of the glory of the light of Him, being guided by those with me, I went to Damascus.

Acts
22:10–11

Then I said, ‘What should I do, Lord?’ The Lord said directly to me, ‘Rise up [and] go to Damascus. There you will be told about all that has been determined for you to do.’ Now, as I could not see because of the brightness of His light, [I] was being guided by those with me, [and] I went to Damascus.

Then I asked Him, ‘What should I do, Lord?’ The Lord then spoke directly to me, saying, ‘Rise up and go to Damascus. There, you will be told about all the things which you are destined to do.’ Now, as I was unable to see to see, those who were with me guided me to Damascus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now I said, 'What should I do, Lord?' Now the Lord said face to face with me, 'Rising up, go to Damascus, and there to you will be said about all which it has been appointed for you to do.' Now, as I could not see because of the glory of the light of Him, being guided by those with me, I went to Damascus.
Complete Apostles Bible	So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and it will be told to you about all the things which it has been appointed for you to do.' "And since I could not see because of the brightness of that light, being led by the hand by those who were with me, I came into Damascus.
Douay-Rheims 1899 (Amer.)	And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus,...
Holy Aramaic Scriptures	And I said, 'What shall I do, Mari {My Lord}?' And Maran {Our Lord} said unto me, 'Arise, go unto Darmsuq {Damascus}, and there will be spoken with you concerning every thing which is appointed for you to do.' And while there was no sight for me, on account of The Glory of The Light; those who were with me took me by my hands, and brought me unto Darmsuq {Damascus}.
James Murdock's Syriac NT	And I said: My Lord, what must I do? And our Lord said to me: Arise, go to Damascus; and there will be told thee, all that it is commanded thee to do. And as I could see nothing, because of the glory of that light, those with me took me by the hand, and I entered Damascus.
Original Aramaic NT	"And I said, 'What shall I do, my lord?' And Our Lord said to me, 'Rise, go to Darmsuq, and there will be spoken with you concerning everything that you will be commanded to do.' " "And when I could see nothing because of the glory of that light, they who were with me held me by the hands, and I went to Darmsuq."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I said, What have I to do, Lord? And the Lord said to me, Get up, and go into Damascus; and it will be made clear to you what you have to do. And because I was unable to see because of the glory of that light, those who were with me took me by the hand, and so I came to Damascus.
Bible in Worldwide English	Then I said, "Lord, what shall I do?" And the Lord said to me, "Get up and go to Damascus. There someone will tell you all you must do." I could not see because the light was so bright. My friends led me by the hand to Damascus.
Easy English	I asked, "Lord, what must I do?" He said to me, "Get up now and go into Damascus. When you arrive in the city, someone will come to you. He will tell you what God wants you to do." The bright light hurt my eyes so that I could not see. So the men who were with me held my hand. They led me into Damascus.
Easy-to-Read Version–2008	"I said, 'What shall I do, Lord?' The Lord answered, 'Get up and go into Damascus. There you will be told all that I have planned for you to do.' I could not see, because the bright light had made me blind. So the men led me into Damascus.
God's Word™	"Then I asked, 'What do you want me to do, Lord?' "The Lord told me, 'Get up! Go into the city of Damascus, and you'll be told everything I've arranged for you to do.'
Good News Bible (TEV)	I asked, 'What shall I do, Lord?' and the Lord said to me, 'Get up and go into Damascus, and there you will be told everything that God has determined for you to do.'

	I was blind because of the bright light, and so my companions took me by the hand and led me into Damascus.
J. B. Phillips	'What am I to do Lord?' I asked. And the Lord told me, 'Get up and go to Damascus and there you will be told of all that has been determined for you to do.' I was blinded by the brightness of the light and my companions had to take me by the hand as we went on to Damascus.
<i>The Message</i>	"Then I said, 'What do I do now, Master?' "He said, 'Get to your feet and enter Damascus. There you'll be told everything that's been set out for you to do.' And so we entered Damascus, but nothing like the entrance I had planned—I was blind as a bat and my companions had to lead me in by the hand.
NIRV	" 'What should I do, Lord?' I asked. " 'Get up,' the Lord said. 'Go into Damascus. There you will be told everything you have been given to do.' The brightness of the light had blinded me. So my companions led me by the hand into Damascus.
New Life Version	I asked, 'Lord, what should I do?' The Lord said to me, 'Get up! Go to Damascus. You will be told what to do there.' "I could not see because of the bright light. Those who were with me had to lead me by the hand until we came to Damascus.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I asked, 'What should I do, sir?' "And the Lord said, 'I want you to get up out of there. Go into the city. You'll be told what to do.' But there was a problem. I couldn't see anything. The light had blinded me. So the people traveling with me had to lead me by the hand to Damascus.
Contemporary English V.	I asked, "Lord, what do you want me to do?" Then he told me, "Get up and go to Damascus. When you get there, you will be told what to do." The light had been so bright that I couldn't see. And the other men had to lead me by the hand to Damascus.
The Living Bible	"And I said, 'What shall I do, Lord?' "And the Lord told me, 'Get up and go into Damascus, and there you will be told what awaits you in the years ahead.' "I was blinded by the intense light and had to be led into Damascus by my companions.
New Berkeley Version The Passion Translation	. "So I asked, 'Lord, what am I to do?' "And the Lord said to me, 'Get up and go into Damascus, and there you will be told about all that you are destined to do.' "Because of the dazzling glory of the light, I couldn't see—I was left blind. So they had to lead me by the hand the rest of the way into Damascus.
Plain English Version	Then I said, 'What do you want me to do, boss?' He said, 'Get up and go into Damascus. A man there will tell you everything that I picked you to do.' That light was so bright it made me blind. I couldn't see, so the men with me held my hand and took me into Damascus.
UnfoldingWord Simplified T.	Then I asked, 'Lord, what do you want me to do?' The Lord told me, 'Get up and go into Damascus. A man there will tell you all that I have planned for you to do.' After that, I could not see, because the bright light had caused me to become blind. So the men who were with me took me by the hand and led me to Damascus.
William's New Testament	Then I asked, 'What am I to do, Lord?' And the Lord answered, 'Get up and go into Damascus, and there it will be told you what you are destined to do.' Since I could not see because of the dazzling sheen of that light, I was led by the hand by my companions and in this way I reached Damascus.

Partially literal and partially paraphrased translations:

American English Bible	<p>'Then I asked: <i>'What must I do, Lord?'</i>"</p> <p>And the Lord said to me: <i>'Get up and go to Damascus. There you'll be told all about what you've been assigned to do.'</i></p> <p>'However, since I couldn't see anymore because of the brilliance of that light, those who were [traveling] with me had to lead me into Damascus by the hand.</p>
Beck's American Translation Breakthrough Version	<p>I said, 'What should I do, Master?' The Master said to me, 'When you get up, travel into Damascus and there it will be spoken to you about everything that has been arranged for you to do.'</p> <p>As I was not seeing from the magnificence of that light, being led by the hand by the people who were together with me, I went into Damascus.</p>
Len Gane Paraphrase	<p>"I said, 'What shall I do, Lord?' The Lord said to me, Get up and go into Damascus, and there everything that is appointed for you to do will be told to you.'</p> <p>"Since I couldn't see because of the brightness of that light, I was led by the hand by those who were with me, and I came into Damascus.</p>
A. Campbell's Living Oracles	<p>And I said, Lord, what shall I do? And the Lord said to me, Arise, and go to Damascus, and there it shall be told you of all things, which are appointed for you to do.</p> <p>And as I could not see, by reason of the glory of that light; being led by those that were with me, I came to Damascus.</p>
New Advent (Knox) Bible	<p>Then I said, What must I do, Lord? And the Lord said to me, Rise up, and go into Damascus; there thou shalt be told of all the work that is destined for thee. The glory of that light had blinded me, and my companions were leading me by the hand when I came into Damascus.</p>
20 th Century New Testament	<p>Then I said 'What am I to do, Lord?' 'Get up and go into Damascus,' The Lord said to me, 'and there you shall be told all that you have been appointed to do.'</p> <p>In consequence of that dazzling light I could not see, but my companions held me by the hand, till I reached Damascus.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>"And I said, 'What must I do, Lord?' And the Lord told me, 'Get up, and go into Damascus. There you will be told all the things that are appointed for you to do.'"</p> <p>"Then when I couldn't see on account of the glory of that light, I was led by the hand by those who were with me, and came into Damascus."</p>
Revised Ferrar-Fenton Bible	<p>"I then asked, 'What shall I do, Sir?' But the Lord answered me, 'Arise, march into Damascus; and there you shall be told about all that I have arranged for you to do.'</p> <p>"Being unable, however, to see, owing to the brightness of that light, I proceeded to Damascus, led by the hand of my companions.</p>
Free Bible Version	<p>"'What shall I do, Lord?' I asked.</p> <p>"The Lord told me, 'Get up and go into Damascus, and there you'll be told everything that's arranged for you to do.'</p> <p>"Since I couldn't see because of the brightness of the light, those who were with me led me by the hand into Damascus.</p>
God's Truth (Tyndale)	<p>And I said: what shall I do Lord? And the Lord said unto me: Arise and go into Damasco and there it shall be told you of all things which are appointed for you to do. And when I saw nothing for the brightness of that light, I was led by the hand of them that were with me, and came into Damasco.</p>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And I said, What shall I do, Lord? And the Lord said to me, Standing up, go into Damascus, and there it will be told you concerning all things which are ordained for you to do.
New American Bible (2011)	And as I absolutely could not look up for the glory of that light, being led by the hand of them who were with me, I went into Damascus. I asked, 'What shall I do, sir?' The Lord answered me, 'Get up and go into Damascus, and there you will be told about everything appointed for you to do.' ^g Since I could see nothing because of the brightness of that light, I was led by hand by my companions and entered Damascus. ^h g. [22:10] 9:6; 26:16. h. [22:11] 9:8.
New Jerusalem Bible	I said, "What am I to do, Lord?" The Lord answered, "Get up and go into Damascus, and there you will be told what you have been appointed to do." Since the light had been so dazzling that I was blind, I got to Damascus only because my companions led me by the hand.
Revised English Bible–1989	'What shall I do, Lord?' I asked, and he replied, 'Get up, and go on to Damascus; there you will be told all that you are appointed to do.' As I had been blinded by the brilliance of that light, my companions led me by the hand, and so I came to Damascus.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	I said, 'What should I do, Sir?' The Lord Jesus answered, 'Get up and go into Damascus. There you will be told about all of the things I have planned for you to do.' The men who were with me did not understand the voice, but they saw the light. I could not see because the bright light had blinded me. So the men led me into Damascus.
The Scriptures 2009	"And I said, 'What shall I do, Master?' And the Master said to me, 'Rise up, go into Dammeseq, and there you shall be told all that you have been appointed to do.' "And as I could not see because of the esteem of that light, being led by the hand of those who were with me, I came into Dammeseq.
Tree of Life Version	So I said, 'What shall I do, Lord?' "And the Lord said to me, 'Get up, and go to Damascus. There you will be told all that you have been appointed to do.' "But since I could not see because of the brilliance of that light, I was led by the hand by those who were with me and came into Damascus.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] say but what? [I] may make Lord The but Lord says to me Standing (Up) go! to damascus (and) there [to] you [It] will be spoken about all [things] which* has been appointed [to] you to make as but not [I] looked from the recognition [of] the light that Being Led (Manually) by the [men] accompanying me [I] come to damascus...
Awful Scroll Bible	(")And I said, 'What shall I do Lord?' Furthermore, the Lord says with respects to me, 'Rising-up, be proceeding to Damascus, and-there it will be told you, concerning everything which has been appointed to you to effect.' (")And as to I was not discerning-from-among, because of the splendor of the light, being led-by-the-hand by those being-with me, I come to Damascus.
Concordant Literal Version	Now I said, 'What shall I be doing, Lord?' Now the Lord said to me, 'Rise. Go into Damascus, and there you will be spoken to concerning all which has been set for you to do.' Now, as I observed nothing for the glory of that light, being led by the hand by those who are with me, I came into Damascus."
exeGeses companion Bible	And I said, What do I, Adonay?

And Adonay said to me,
 Rise and go into Dammeseq;
 and there be spoken to
 concerning all you are ordained to do.
 And I looked not, because of the glory of that light;
 and those with me, hand led me,
 and I came to Dammeseq.

Orthodox Jewish Bible

"And I said, 'What shall I do, Adoni?' And HaAdon said to me, 'Get up and go into Damascus, and there you will be told about everything which has been appointed for you to do.'"

"And because I had been blinded from the kavod (glory) of that ohr (light), I was led by the hand by the ones who were with me and who led me into Damascus.

Rotherham's Emphasized B.

And said—

What shall I do, Lord?

And [the Lord] said unto me—

Arise, and be going thy way into Damascus, and [there] shall it be told thee, of all things which are appointed for thee to do.

But <as I could not see clearly owing to the glory of that light> [being led by the hand of them who were with me] I came into Damascus.

Expanded/Embellished Bibles:

The Amplified Bible

And I asked, 'What shall I do, Lord?' And the Lord answered me, 'Get up and go into Damascus. There you will be told all that is appointed *and* destined for you to do.' But since I could not see because of the [glorious intensity and dazzling] brightness of that light, I was led by the hand by those who were with me and came into Damascus.

An Understandable Version

Then I asked, 'What am I to do, Lord?' And the Lord replied to me, 'Get up, go into Damascus and there you will be told everything [I have] appointed for you to do.' And since I could not see [anything] because of the brilliance of the light, I had to be led by the hand of those with me into Damascus.

The Expanded Bible

I said, 'What shall I do, Lord?' The Lord answered, 'Get up and go to Damascus. There you will be told about all the things ·I have planned [or assigned; appointed] for you to do.' I could not see, because ·the bright light had made me blind [^Lof the glory/brilliance of that light]. So ·my companions [^Lthose with me] led me [^Lby the hand] into Damascus.

Jonathan Mitchell NT

"At that I said, 'What shall I do, Lord?' So the Lord said to me, 'After standing up (or: Upon rising), continue on your way into Damascus, and there it will be spoken to you about all things which it has been arranged and aligned for you to do.'

"So, since I continued being in a condition of not seeing – from the glory (= dazzling brightness) of that Light – I came into Damascus, being progressively led by the hand under [the directing and assistance] of the folks being with me.

P. Kretzmann Commentary

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

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.

Kretzmann's **commentary** for Acts 22:6–11 has been placed in the **Addendum**.

Syndein/Thieme

"And I said, 'What shall I do, Lord?' {This is the point of Paul's salvation -he has accepted Christ as his savior. And now he wants to produce for the Lord!}. And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be communicated to YOU, to your advantage, all things which are appointed for you to do'. "

{Note: At the point of salvation, you enter God's plan for you. God had a plan for Paul and he has a plan for all believers. We need to be open to HEARING God's plan by studying His Word and following the mechanics laid out in doctrine. Knowledge before production.}

"And when I could not see {partially blind, not total blindness} from the ultimate source of the glory of that light, being led by the hand of them that were with me, I came into Damascus."

Translation for Translators

Then I asked, 'Lord, what *do you want me to do?*' The Lord told me, 'Get up and go into Damascus! *A man* there will tell you (sg) all that I have planned for you to do.' *After that, I could not see, because the very bright* light had caused me to become blind. So my companions took me by the hand and led me until *we(exc) arrived in Damascus.*

The Voice

Paul: I asked, "What do You want me to do, Lord?" The Lord replied, "Get up and go to Damascus; you will be given your instructions there." Since the intense light had blinded me, my companions led me by the hand into Damascus.

Bible Translations with Many Footnotes:

Lexham Bible

So I said, 'What should I do, Lord?' And the Lord said to me, 'Get up and [*Here "and" is supplied because the previous participle ("get up") has been translated as a finite verb] proceed to Damascus, and there it will be told to you about all the things that have been appointed for you to do.'

And as I could not see as a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me.

NET Bible®

So I asked,³⁶ 'What should I do, Lord?' The Lord said to me, 'Get up³⁷ and go to Damascus; there you will be told about everything³⁸ that you have been designated³⁹ to do.' Since I could not see because of⁴⁰ the brilliance⁴¹ of that light, I came to Damascus led by the hand of⁴² those who were with me.

³⁶tn Grk "So I said."

³⁷tn Grk "Getting up." The participle ἀναστᾶς (anastas) is an adverbial participle of attendant circumstance and has been translated as a finite verb.

³⁸tn Grk "about all things."

³⁹tn Or "assigned," "ordered." BDAG 991 s.v. τάσσω 2.a has "act. and pass., foll. by acc. w. inf....περὶ πάντων ὧν τέτακταί σοι ποι σοι concerning everything that you have been ordered to do 22:10." There is an allusion to a divine call and commission here.

⁴⁰tn BDAG 106 s.v. ἀπό 5.a has "οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός I could not see because of the brilliance of the light Ac 22:11."

⁴¹tn Or "brightness"; Grk "glory."

The Spoken English NT

I said, "What should I do, Lord?" And the Lord said to me, "Get up and go into Damascus. There you'll be told everything that you've been appointed to do."

And I couldn't see, after the brilliance^k of that light. So I came into Damascus being led by the hand by the people I was with.

^k Lit. "glory."

Wilbur Pickering's New T.

So I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus, and there you will be told about all that has been appointed to you to do.'

And since I could not see, because of the brightness of that light, I entered Damascus being led by the hand of those who were with me.²

(2) But they too had been in that light, so the blindness was a judgment applied specifically to Paul (Saul).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "So I said, 'What shall I do, Lord?' Then the Lord said to me, 'Having gotten up, be going into Damascus, and there it will be told to you concerning all [things] which have been appointed for you to do.'
 "Now when I was not seeing clearly because of the glory of that light, being led by the hand by the ones being with me, I came to Damascus.

Benjamin Brodie's trans. Then I replied: "What should I do, Lord?" And the Lord answered me face-to-face: "After you get up, proceed to Damascus, and there it will be communicated to you concerning all the things which are appointed for you to do."
 And when I could no longer see because of the glorious brightness of that light [blinded], being led by the hand of those who accompanied me, I came into Damascus .

Context Group Version And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told you of all things which are appointed for you to do. And when I could not see for the glory {or public honor} of that light, being led by the hand of those that were with me I came into Damascus.

Modern Literal Version 2020 But I said, What should I do*, Lord?
 But the Lord said to me, When you have stood up, travel into Damascus, and it will be spoken to you there concerning all things which have been appointed for you to do.
 Now as I was not seeing *anything apart* from the glory of that light. I came into Damascus, being led by the hand by the ones being *there* together-with me.

The gist of this passage: Paul recounts how he had asked Jesus what he should do next. Jesus told him to go into town (Damascus) and there will be things for him to do.

Acts 22:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	1 st person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
τι (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why, what	neuter singular interrogative pronoun; accusative case	Strong's #5101
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act	1 st person singular, aorist active subjunctive	Strong's #4160
κύριος (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962

Translation: Then I said, 'What should I do, Lord?'

Paul twice, in this passage, addresses Jesus as *Lord*. The first time, Paul spoke the word as a term of respect, and it meant *Sir*; and here, Paul is addressing Jesus as *Lord*, which indicates that he now believes in Jesus (by *now*, I mean when this incident took place).

Salvation is based upon faith in Christ. By knowing Who this is and asking *what should I do*, Paul is submitting to the Lord's authority. As far as we know, Paul has only seen light and now he is blind. There is no necessity for him to actually see Jesus in order for him to be saved. Saul does hear a voice.

Saul (Paul) asks Jesus to tell him what to do next. He was essentially helpless and knocked on his butt, so to speak (literally and metaphorically).

It is at this point that Paul begins to obey the word of the Lord, which suggests to me that he has exercised faith in Jesus. Later, a believer will come to Paul, restores his sight to him, baptize him and give him the Holy Spirit (as a conduit, as that was how believers recd the Spirit in the **precanon period** of the Church Age).

Acts 22:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: The Lord said directly to me,...

Paul is there with a number of companions. However, Jesus spoke directly to him. I would assume that no one else heard Jesus speak.

At the time that this takes place, we, as readers, know that this is Jesus speaking to Saul. In retrospect, Paul recognizes that. However, at the time, the Lord was a blinding light to Saul. What he knew in that moment is simply that this was the voice of Jesus saying, "Saul, Saul, why are you persecuting Me?" When exactly he believed is not clear, although that appears to happen when Ananias comes to see him.

Acts 22:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #4198
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Damaskos (Δαμασκός) [pronounced <i>dam-as-KOSS</i>]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; accusative case	Strong's #1154

Translation: ...“Rise up [and] go to Damascus.

Although *rising up* is actually a participle, it appears when a participle precedes an imperative, that it is incorporated into that imperative (I have seen this construction many times).

“Get off your butt and go to Damascus,” Jesus tells him.

Acts 22:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akeî (καὶ) [pronounced <i>kak-ĭ</i>]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
lalêô (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, future passive indicative	Strong's #2980
peri (περι) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantôn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956

Acts 22:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
tassō (τάσσω) [pronounced TAS-soh]	<i>to set, to appoint, to determine, to ordain, to arrange in an orderly manner; to assign or dispose (to a certain position or lot)</i>	3 rd person singular, perfect passive indicative	Strong's #5021
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160

Translation: *There you will be told about all that has been determined for you to do.'*

When Paul arrives there, he will be given additional guidance as to what he should do.

It seems unlikely that every future event in Paul's life would be told to him. However, he was given the panoramic view of what would come next in his life.

Acts 22:10 *Then I said, 'What should I do, Lord?' The Lord said directly to me, "Rise up [and] go to Damascus. There you will be told about all that has been determined for you to do.'* (Kukis mostly literal translation)

Paul is baptized in Damascus

Acts 22:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
embléporō (ἐμβλέπω) [pronounced em-BLEEP-oh]	<i>to look (at, on, upon), to observe fixedly, to discern clearly, to behold, to gaze up, to see; metaphorically, to look at with the mind, to consider</i>	1 st person singular, imperfect active indicative	Strong's #1689

Acts 22:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
doxa (δόξα) [pronounced DOHX- ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457
ekeinou (ἐκείνου) [pronounced ehk-Ī- noo]	<i>him [it]; of him [it]; from him [it]; that</i>	3 rd person neuter singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565

Translation: Now, as I could not see because of the brightness of His light,...

Paul could not see anything because of the light; and apparently, given the wording here, the light all came from the glorified Lord.

Exactly how much Paul realized in the moment is unknown. He is blinded by the light; and Jesus' voice speaks to him and tells him what to do. Paul obeys that voice. Paul trusts in the words of this voice.

Acts 22:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheiragōgēō (χειραγωγέω) [pronounced khi-rag- ogue-EH-oh]	<i>leading by the hand, guiding (a blind person)</i>	masculine singular, present passive participle, nominative case	Strong's #5496
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259

Acts 22:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
suneimi (σύνειμι) [pronounced SOON-ī-me]	<i>being with, being in company with, being present with at the time</i>	masculine plural, present participle, genitive/ablative case	Strong's #4895
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location; accusative case	Strong's #1154

Translation: ...[I] was being guided by those with me, [and] I went to Damascus.

The people that Paul was with also saw the light, although they were not blinded by it. These would have been unbelievers and those very negative towards Christians (they were going along with Paul in order to persecute Christians). Nevertheless, they guided Paul to Damascus, as they were going that way anyway.

What did Paul say to his companions? Did he tell them all that happened? Does he revealed that he believes in the Lord now? Although we are told about this first encounter with the Lord Jesus Christ, there are a number of things which we do not know about this incident. How were those with Paul affected by this incident? Did Paul speak to them about what happened and tell them everything? Do they know that Paul, at this time in his experience, has become a believer? How did they know where to take Paul once they arrive in Damascus? We can speculate reasonably on these questions, but there is not a definitive answer for any of them.

There are additional details which Paul will recount (his testimony continues to v. 21). The **original account** is to be found in the **Addendum**.

Acts 22:11 **Now, as I could not see because of the brightness of His light, [I] was being guided by those with me, [and] I went to Damascus.** (Kukis mostly literal translation)

Acts 22:10–11 **Then I said, ‘What should I do, Lord?’ The Lord said directly to me, ‘Rise up [and] go to Damascus. There you will be told about all that has been determined for you to do.’ Now, as I could not see because of the brightness of His light, [I] was being guided by those with me, [and] I went to Damascus.** (Kukis mostly literal translation)

Acts 22:10–11 Then I asked Him, ‘What should I do, Lord?’ The Lord then spoke directly to me, saying, ‘Rise up and go to Damascus. There, you will be told about all the things which you are destined to do.’ Now, as I was unable to see to see, those who were with me guided me to Damascus. (Kukis paraphrase)

Now Ananias, a certain man, circumspect according to the Law, having obtained an honest report from all the residents of Judæa, coming in face to face with me and standing, said to me, ‘Saul, brother, look up;’ and I, in the same the hour, I looked up to him.

Acts
22:12–13

A certain man, Ananias, [who was] circumspect according to the law, [and] having received a good report from all the residents of Judæa, came directly to me. Standing [over] me, he said, ‘Brother Saul, look up [at me];’ and, in that same hour, I looked up at him [and I could see him].

A certain man, Ananias, came to see me. He was well-known as a man faithful to the Mosaic Law, having received great respect from all the people of Judæa. Standing over me, he said, ‘Brother Saul, look up at me.’ In that same instant, I looked up at him and I could see.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now Ananias, a certain man, circumspect according to the Law, having obtained an honest report from all the residents of Judæa, coming in face to face with me and standing, said to me, ‘Saul, brother, look up;’ and I, in the same the hour, I looked up to him.
Complete Apostles Bible	And Ananias, a certain devout man according to the law, being testified of by all the Jews dwelling in Damascus, came to me and he stood and said to me, ‘Brother Saul, see again.’ And I, in that very hour, looked up at him.
Douay-Rheims 1899 (Amer.)	...And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, Coming to me and standing by me, said to me: Brother Saul, look up. And I, the same hour, looked upon him.
Holy Aramaic Scriptures	And one man, KhananYa {Ananias}; upright in The Namusa {The Law}, as all the Yehudaye {the Judeans/the Jews} there were testifying about him, came unto me, and said unto me, ‘Akhi Shaul {My Brother Saul}, open your eyes!’ And at that moment, my eyes opened, and I looked at him!
James Murdock’s Syriac NT	And a certain man, Ananias, who was upright according to the law, as all the Jews there testified concerning him, came to me. And he said to me: My brother Saul! open thine eyes. And instantly my eyes were opened; and I looked upon him.
Original Aramaic NT	"And one man, Khanan-Yah, righteous in The Law, as all the Jews were testifying there about him", "Came to me and said to me, 'Brother Shaul, open your eyes', and at that moment my eyes were opened and I saw."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And one Ananias, a God-fearing man, who kept the law, and of whom all the Jews in that place had a high opinion,
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	Came to my side and said, Brother Saul, let your eyes be open. And in that very hour I was able to see him.
Bible in Worldwide English	A man named Ananias was there. He obeyed the law of Moses, and all the Jews who lived there spoke well of him. He came to see me. He stood by my side and said to me, "Brother Saul, you can see again!" And right then I was able to see him.
Easy English	In Damascus, there was a man called Ananias. He worshipped God and he obeyed our Law. All the Jews in Damascus said good things about him. Ananias came to see me. He stood near to me and he said, "Brother Saul, see again!" Then immediately I could see again. I could look at him.
Easy-to-Read Version—2008	"In Damascus a man named Ananias came to me. He was a man who was devoted to God and obeyed the Law of Moses. All the Jews who lived there respected him. He came to me and said, 'Saul, my brother, look up and see again!' Immediately I was able to see him.
God's Word™	"A man named Ananias lived in Damascus. He was a devout person who followed Moses' Teachings. All the Jews living in Damascus spoke highly of him. He came to me, stood beside me, and said, 'Brother Saul, receive your sight!' At that moment my sight came back and I could see Ananias.
Good News Bible (TEV)	"In that city was a man named Ananias, a religious man who obeyed our Law and was highly respected by all the Jews living there. He came to me, stood by me, and said, 'Brother Saul, see again!' At that very moment I saw again and looked at him.
J. B. Phillips	There, there was a man called Ananias, a reverent observer of the Law and a man highly respected by all the Jews who lived there. He came to visit me and as he stood by my side said, 'Saul, brother, you may see again!' At once I regained my sight and looked up to him.
The Message	"And that's when I met Ananias, a man with a sterling reputation in observing our laws—the Jewish community in Damascus is unanimous on that score. He came and put his arm on my shoulder. 'Look up,' he said. I looked, and found myself looking right into his eyes—I could see again!
NIRV	"A man named Ananias came to see me. He was a godly Jew who obeyed the law. All the Jews living there respected him very much. He stood beside me and said, 'Brother Saul, receive your sight!' At that very moment I was able to see him.
New Life Version	"I could not see because of the bright light. Those who were with me had to lead me by the hand until we came to Damascus. Ananias lived there. He obeyed the Law and was respected by all the Jews. He came and stood near me and said, 'Brother Saul, receive your sight.' At once I was able to see him. V. 11 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"There was a man in town named Ananias. He was devoted to God. The Jews there spoke highly of him. Ananias came to see me. He stood there beside me and said, 'Brother Saul, see again.' Suddenly, I could see him.
Contemporary English V.	In that city there was a man named Ananias, who faithfully obeyed the Law of Moses and was well liked by all the Jewish people living there. He came to me and said, "Saul, my friend, you can now see again!" At once I could see.
The Living Bible	There a man named Ananias, as godly a man as you could find for obeying the law and well thought of by all the Jews of Damascus, 13 came to me, and standing beside me said, 'Brother Paul, receive your sight!' And that very hour I could see him!
New Berkeley Version	.
New Living Translation	A man named Ananias lived there. He was a godly man, deeply devoted to the law, and well regarded by all the Jews of Damascus. 13 He came and stood beside me and said, 'Brother Saul, regain your sight.' And that very moment I could see him!

The Passion Translation	“A Jewish man living there named Ananias came to see me. He was a godly man who lived according to the law of Moses and was highly esteemed by the Jewish community. He stood beside me and said, ‘Saul! My brother, Saul—open your eyes and see again!’ At that very instant I opened my eyes and I could see!
Plain English Version	A Jewish man lived in that town. He respected God, and he properly followed our Jewish laws. His name was Ananias. All the Jewish people living in Damascus said that he was a good man. He came to me and stood beside me, and he said to me, ‘My friend Saul, look up. You will see again now.’ So I looked up, and straight away, I could see again. And I saw him standing there beside me.
UnfoldingWord Simplified T.	A man whose name was Ananias came to see me. He was a man who honored God and obeyed the Jewish laws. All the Jews living in Damascus said good things about him. He came and stood beside me and said to me, ‘My friend Saul, see again!’ Instantly I could see and I saw him standing beside me.
William's New Testament	There a man named Ananias, a man devout in strict accordance with the law, of good reputation among all the Jews who lived there, came to see me, and standing by my side said to me, ‘Saul, my brother, recover your sight!’ Then instantly I did recover it and looked at him, and he said, ‘The God of our forefathers has appointed you to learn His will and to see the Righteous One and to hear Him speak, because you are to be His witness to all men of what you have seen and heard. Vv. 14–15 are included for context.

Partially literal and partially paraphrased translations:

American English Bible	‘Now, AnaNias (a man who devoutly obeyed the Law and that was well spoken of by all the Judeans that live there) came and stood next to me. ‘Then he said: ‘Saul... Brother... See again!’ And I could immediately see him!
Beck’s American Translation Breakthrough Version	When Ananias (a certain religious man according to the law, being witnessed by all the residing Jewish <i>people</i>) came to me and stood over <i>me</i> , he said to me, ‘Saul, brother, see again.’ And the same hour, I saw again <i>and looked</i> at him.
Common English Bible	“There was a certain man named Ananias. According to the standards of the Law, he was a pious man who enjoyed the respect of all the Jews living there. He came and stood beside me. ‘Brother Saul, receive your sight!’ he said. Instantly, I regained my sight and I could see him.
Len Gane Paraphrase	"One, Ananias, a devout man according to the law, who has a good testimony from all the Jews who lived there, came to me, stood there, and said to me, ‘Brother Saul, receive you sight.’ That very hour I saw him.
A. Campbell's Living Oracles	And one Ananias, a pious man according to the law, who had an honorable character amongst all the Jews at Damascus, coming to me, and standing by me, said to me, Brother Saul, look up. And in that very hour, I looked up on him.
New Advent (Knox) Bible	There a certain Ananias, a man well known among his Jewish neighbours for his pious observance of the law, came and stood beside me, and said, Brother Saul, look up and see. And at that instant I looked up into his face.
NT for Everyone	Out of his own mouth “There was a man named Ananias,” Paul continued. “He was a devout, law-keeping Jew, and all the Jews living in Damascus would testify to the fact. He came and stood beside me and said, ‘Brother Saul, receive your sight.’ In that very moment I could see, and I looked at him.
20 th Century New Testament	There a man named Ananias, a strict observer of our Law, well spoken of by all the Jewish inhabitants, came to see me. Standing close to me, he said ‘Saul, my Brother, recover your sight.’ And then and there I recovered my sight and looked up at him.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	There one Ananias, a pious man according to the law, of good repute among all the Jewish inhabitants, coming and standing by my side, said to me, 'Brother Saul, see again'; and I at that moment looked upon him.
God's Truth (Tyndale)	And one Ananias a perfect man, and as pertaining to the law having good report of all the Jewes which there dwelt, came unto me, and stood and said unto me: Brother Saul, look up. And that same hour I received my sight and saw him.
Weymouth New Testament	"And a certain Ananias, a pious man who obeyed the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, "'Brother Saul, recover your sight.'" "I instantly regained my sight and looked up at him.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	ⁱ "A certain Ananias, a devout observer of the law, and highly spoken of by all the Jews who lived there, came to me and stood there and said, 'Saul, my brother, regain your sight.' And at that very moment I regained my sight and saw him. i. [22:12–16] 9:10–19.
New Catholic Bible	"A man named Ananias, who was a devout observer of the Law and highly regarded by all the Jews who lived there, came to see me. Standing beside me, he said, 'Brother Saul, regain your sight.' Instantly, I saw him.
New Jerusalem Bible	'Someone called Ananias, a devout follower of the Law and highly thought of by all the Jews living there, came to see me; he stood beside me and said, "Brother Saul, receive your sight." Instantly my sight came back and I was able to see him.
Revised English Bible—1989	"There a man called Ananias, a devout observer of the law and well spoken of by all the Jews who lived there, came and stood beside me, and said, 'Saul, my brother, receive your sight again!' Instantly I recovered my sight and saw him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"A man named Hananyah, an observant follower of the <i>Torah</i> who was highly regarded by the entire Jewish community there, came to me, stood by me and said, 'Brother Sha'ul, see again!' And at that very moment, I recovered my sight and saw him.
Hebraic Roots Bible	And a certain Khanan-Yah, a righteous man according to the Torah, having been testified to by all the Jews living there, and he said to me: My brother Shaul ! Open your eyes. And instantly my eyes were opened; and I looked upon him.
Holy New Covenant Trans.	"In Damascus, a man named Ananias came to me. He was a devout man; he obeyed the law of Moses. All of the Jews who lived there respected him. Ananias came to me, stood over me, and said, 'Brother Saul, you can see again!' At that moment I was able to see him.
The Scriptures 2009	"And a certain Ḥananyah, ^b a dedicated man according to the Torah, being well spoken of by all the Yehudim dwelling there, came to me, and stood by and said to me, 'Brother Sha'ul, look up.' And at that same hour I looked up at him. ^b See Acts 9:10 and Acts 9:17.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Ananias but Someone Man Devoted in the law Being Testified by all the dwelling {there} jews Coming to me and Standing says [to] me saul Brother see! (And) I [in] her the hour see to him...
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Awful Scroll Bible	(")What is more, a certain Ananias, a being well-revered man according to the Law, being honorably witnessed by all the Jews dwelling-along there, (")coming with respects to me, and standing-before, he says to me, 'Brother Saul, be discerning-among!' And- at that moment, -I look-up at him!
Concordant Literal Version	Now a certain Ananias, a pious man according to the law, being attested by all the Jews dwelling there, coming to me and standing by, said to me, 'Saul! Brother! Receive your sight!' And I, in the same hour, look up to him."
exeGesés companion Bible	And one Hanan Yah, a well-revered man according to the torah, well-witnessed by all the Yah Hudiym who settle there, came to me, and stood by, and said to me, Brother Shaul, see! - and the same hour I saw him.
Orthodox Jewish Bible	"A certain man, Chananyah by name, an ehrliche Yid (a truly pious Jew), charedi according to the Torah and with a shem tov with all the Yehudim living in Damascus, "Came to me and stood next to me, saying, 'Ach b'Moshiach Sha'ul, receive your sight.' And at that moment I looked up at him.
Rotherham's Emphasized B.	And <one Ananias, a man devout according to the law, well-attested by all' the Jews that dwelt there> [coming unto me, and standing over me] said— Saul, brother! look up. ^a And [in that very' hour] looked up on him. ^a Or: "recover sight."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"And one Ananias, a devout man according to the standard of the Law [Or <i>the Law.</i>], and well spoken of by all the Jews who lived there, came to [see] me, and standing near, he said to me, 'Brother Saul, receive your sight!' And at that very moment I [recovered my sight and] looked up at him.
An Understandable Version	<i>[Then]</i> Ananias, a man who was devoted to <i>[observing]</i> the Law of Moses and who had a good reputation among all the Jews who lived there, came and stood beside me and said, 'Brother Saul, regain your sight.' And at that very moment I looked at him <i>[fully able to see again]</i> .
The Expanded Bible	"There a man named Ananias came to me. He was a ·religious [devout; God-fearing] man; ·he obeyed the law of Moses [^L ...according to the law], and all the Jews who lived there ·respected [spoke well of] him. He [^L came to me and] stood by me and said, 'Brother Saul, ·see again [^L look up; ^C an idiom for regaining sight]!' ·Immediately [^L At that hour] I ·was able to see [^L looked up at] him.
Jonathan Mitchell NT	"Now Ananias, a certain well-received adult man who took a good hold on things that corresponded to the Law, [which fact] was being constantly attested by all the Jews normally dwelling [p41 and others add: in Damascus] so that he was held in high regard. "Upon coming to me and standing near, he said to me, 'Brother Saul (or: Saul, my brother)! Look up and see again!' And I myself at once looked up into him and saw again (or: recovered my sight) – in that very hour (= right then)!
Syndein/Thieme	"And one Ananias, a devout man according to the norm or standard of the law {Old testament scripture}, receiving a good witness of all the Jews which dwelt there came unto me, and stood, and said unto me, 'Brother Saul {recognizes Ananias knows Paul is now saved}, LOOK UP {command}.' And the same hour I looked up upon him."

Translation for Translators *A couple of days later, a man whose name was Ananias came to see me. He was a man who greatly respected God and carefully obeyed our Jewish laws. All the Jews living in Damascus said good things about him. 13 He came and stood beside me and said to me, 'Brother Saul, see again!' Instantly I could see! I saw Ananias standing there beside me.*

The Voice **Paul:** I was visited there by a devout man named Ananias, a law-keeping Jew who was well spoken of by all the Jews living in Damascus. He said, "Brother Saul, regain your sight!" I could immediately see again, beginning with Ananias standing before me.

Bible Translations with Many Footnotes:

Lexham Bible *And a certain Ananias, a devout man according to the law, well spoken of by all the Jews who live there, came to me and stood by me* [*Here the direct object is supplied from context in the English translation] *and* [*Here "and" is supplied because the previous participle ("stood by") has been translated as a finite verb] *said to me, 'Brother Saul, regain your sight!' And at that same time I looked up at him and saw him* . [*The words "and saw him" are not in the Greek text but are supplied in the translation for clarity]

NET Bible® *A man named Ananias,⁴³ a devout man according to the law,⁴⁴ well spoken of by all the Jews who live there,⁴⁵ came⁴⁶ to me and stood beside me⁴⁷ and said to me, 'Brother Saul, regain your sight!'⁴⁸ And at that very moment⁴⁹ I looked up and saw him.⁵⁰*

^{43tn} Grk "a certain Ananias."

^{44sn} The law refers to the law of Moses.

^{45tn} BDAG 534 s.v. κατοικέω 1.a translates this present participle "ὑπὸ πάντων τ ν (sc. ἐκε) κατοικούντων Ιουδαίων by all the Jews who live there Ac 22:12."

^{46tn} Grk "coming." The participle ἐλθ ν (elqwn) has been translated as a finite verb due to requirements of contemporary English style.

^{47tn} Grk "coming to me and standing beside [me] said to me." The participle ἐπιστάς (epistas) has been translated as a finite verb due to requirements of contemporary English style.

^{48tn} Grk "Brother Saul, look up" (here an idiom for regaining one's sight). BDAG 59 s.v. ἀναβλέπω places this usage under 1, "look up Ac 22:13a. W. εἰς αὐτόν to show the direction of the glance...22:13b; but perh. this vs. belongs under 2a." BDAG 59 s.v. 2.a.α states, "of blind persons, who were formerly able to see, regain sight." The problem for the translator is deciding between the literal and the idiomatic usage and at the same time attempting to retain the wordplay in Acts 22:13: "[Ananias] said to me, 'Look up!' and at that very moment I looked up to him." The assumption of the command is that the effort to look up will be worth it (through the regaining of sight).

^{49tn} Grk "hour," but ὥρα (Jwra) is often used for indefinite short periods of time (so BDAG 1102-3 s.v. ὥρα 2.c: "αὐτῇ τῇ ὥρᾳ at that very time, at once, instantly...Lk 2:38, 24:33; Ac 16:18; 22:13"). A comparison with the account in Acts 9:18 indicates that this is clearly the meaning here.

^{50tn} Grk "I looked up to him."

The Spoken English NT *Then^l a man named Ananias^m came to me. He was a devout person who kept the Law.ⁿ He was well spoken of by all the Jews who lived there.^o*

He came up and said to me, "Brother Saul, see again!" And at that moment I could see him.^p

l. Lit. "And."

m. Prn. ann-a-nye-us.

n. Lit. "a man devout according to the Law."

o. Some mss have, "who lived in Damascus."

p. Some mss have, "I saw again."

Wilbur Pickering’s New T. Then a certain Ananias, a devout man according to the law, well spoken of by all the Jews who lived in Damascus,³ came to me, and standing by me said, ‘Brother Saul, receive your sight!’ And at that very moment I looked up at him.
 (3) Paul is establishing the credibility of Ananias as a witness, since he will attest that it was ‘the God of our fathers’ who was dealing with Paul (Saul). Some 25% of the Greek manuscripts omit ‘in Damascus’, as in most versions.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Then a certain Ananias, a devout man according to the Law, being testified to [or, well-spoken of] by all the Jews living [there], having come to me and having stood by [me], said to me, 'Saul, brother, regain [your] sight!' And at that very hour [or, moment] I looked up at him [or, I regained [my] sight [and saw] him]!

Benjamin Brodie’s trans. Then a certain Ananias, a devout man with respect to the law, being well-spoken of by all the Jews who lived *there*, Having come face-to-face to me and stood by me, said: “Saul, brother, receive your eyesight,” and within that hour, I regained eyesight .

Charles Thomson NT But as I could not see, by reason of the glory of that light, being led by them who were with me, I went to Damascus, where one Ananias, a devout man according to the law, in high repute with all the Jewish inhabitants, came to me, and standing near me, said, Brother Saul, look up. And that instant I looked up upon him. V. 11 is included for context.

Context Group Version And one Ananias, a devout man according to the law, well reported of by all the Judeans that dwelt there, came to me, and standing by me said to me, Brother Saul, receive your sight. And in that very hour I looked up on him.

Far Above All Translation And a certain Ananias, a man *who was* devout according to the law, held in high regard by all the Jewish inhabitants, came to me and confronted *me* and said to me, ‘Brother Saul, recover your sight.’ And at that very hour I recovered my sight *and looked up* at him.

Modern Literal Version 2020 Now a certain one *named* Ananias, a devout man according-to the law, being testified of by all the Jews dwelling *there*, came to me, and having stood by *me* said to me, Brother Saul, recover your sight! And I looked up at him in the same hour.

New American Standard “Now a certain Ananias, a man who was devout by the standard of the Law *and* well spoken of by all the Jews who lived *there*, came to me, and standing nearby he said to me, ‘Brother Saul, receive your sight!’ And at that very moment [Or *instantly*; lit *at the very hour*] I looked up at him.

New Matthew Bible And one Ananias, a godly man, and as pertaining to the law having a good report among all the Jews who dwelt there, came to me. And he stood and said to me, Brother Saul, look up! And that same hour I received my sight, and could see him.

Worrell New Testament And one Ananias, a devout, man according to the law, well spoken of by all the resident Jews, coming to me, and standing by, said to me, 'Brother Saul, look up.' And I, in that very hour, looked up on him.

The gist of this passage: Ananias, a believer, comes to Saul and restores his vision to him.
 12-13

Acts 22:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>]	<i>Jah has favored</i> ; Hebrew name (Hananiah) transliterated, <i>Ananias</i>	masculine singular proper noun; nominative case	Strong’s #367

Acts 22:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
anêr (άνήρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
eulabês (εὐλαβής) [pronounced yoo-lab-ACE]	<i>taking careful hold; circumspect; pious; devout</i>	masculine singular adjective; nominative case	Strong's #2126
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

Translation: A certain man, Ananias, [who was] circumspect according to the law,...

What Paul is talking about took place several decades previous. He is speaking approximately A.D. 57 about an incident which took place in A.D. 34.¹⁹ Paul's conversion took place about 4 years after the crucifixion.

At that time, even though Paul was persecuting Christians, and killing or jailing them or destroying their lives, there was not really that wide a gap between the actions and practices of Christians and Jews. It is going to take some time before believers recognize that they are fully free of the Law of Moses (that is part of the controversy which is taking place in Jerusalem in Acts 21–22). At the time of Paul's conversion, this was less of an issue.

So this man, Ananias is apparently a believer in the Lord, but a man who is also devoted to the Mosaic Law. We cannot hold that against him, given the time frame of this testimony. There was no clear theological delineation between Christians and Jews at that point in time, apart from believing in Jesus. Such believers often continued in **the Law**—and there was no reason for them not to.

¹⁹ Dates are approximate, according to the [Blue Letter Bible](#) (accessed May 5, 2022).

In Acts 2, when Peter gives his famous sermon, he does not say, "It is time for you to forsake the Mosaic Law and turn to Jesus Christ." Peter did witness to them of Jesus as the fulfillment of the Law. This is something which the book of **Hebrews** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)) covers in much greater detail. The book of Hebrews lays out in much greater detail the Law and the Gospel of Jesus Christ. The Jew is to forsake the Law in terms of seeing it as a way to be saved. His faith needs to be placed in the Lord. However, at the time that Saul was saved (perhaps four years after the crucifixion, resurrection, ascension and session), so there was no clear understanding of what the Law was to the believer in Jesus Christ at this time.

What seems likely is, Ananias was a devout believer in the God of the Old Testament; and that he believed in the perfection of the Mosaic Law. However, when he found out about Jesus, he believed in Jesus. He had not forsaken the Law (which was standard operating procedure during the first decade or so of the Church Age).

What we understand today about the Law and grace is much different from the understanding of these topics when Paul was converted. In fact, it will be Paul who lays out the first written explanation about the Christian and the Law of Moses in the book of **Galatians** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Acts 22:12a **A certain man, Ananias, [who was] circumspect according to the law,...** (Kukis mostly literal translation)

Paul's companions at this time are rabid anti-Christian men. So, even though a lot of stuff has taken place, these men are not open to anyone coming in and talking to Saul (they don't have an armed guard around him, but they would be in Saul's periphery). When Ananias shows up, he has a good reputation. The friends of Saul may or may not know that he is a Christian. In fact, the associates of Saul may not even know that Saul encountered Jesus along the way.

Saul has a vision of Ananias coming to him and he certainly would have relayed that to his associates. Therefore, when Ananias comes to them, they are not freaked out.

Acts 9:8 **Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus.**

Acts 9:9 **And for three days he was without sight, and neither ate nor drank.**

Acts 9:10 **Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."**

Acts 9:11–12 **And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." (ESV)**

So Ananias is contacted by Jesus; and Saul knows from a vision that Ananias is coming to him. I have assumed that Saul relays this information to his associates.

Interestingly enough, it is Ananias who requires all of the convincing, not Saul or Saul's associates.

Act 9:13–14 **But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all who call on your name."**

Act 9:15–16 **But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name." (ESV)**

Ananias was hesitant to go to see Saul, but Jesus reassured him.

Acts 22:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureō (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, present passive participle, nominative case	Strong's #3140
hupō (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
panṑn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
katoikēō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2730
Ioudaioi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...[and] having received a good report from all the residents of Judæa,...

You may recall that much of the problem with the religious class of Jerusalem was, they were self-righteous and hypocritical. Ananias was not seen as a hypocrite. The people from Jerusalem apparently knew him well (he must have traveled there for the feast days), and he was well-respected.

I am not saying that Ananias found a sweet spot to stand between Jesus and the Law. However, at this point in time, the relationship between the Law of Moses and the faith of Christ was not well-defined. A believer could be well-known, well-respected by his fellow Jews, and yet have put his faith in Jesus. This was the case with Ananias, who would have been found acceptable to be believers and unbelievers.

This is the situation in Acts 9 (A.D. 36–39). We are in Acts 22 (A.D. 57–59) and a part of the crisis here is, Jews want Jewish Christians to continue to follow the Law. At this point in the Church Age, that is no longer happening. There was no clear delineation in the late 30s apart from a person had to place his trust in Christ Jesus. But, by the late 50s, the book of Galatians had been written, so the law had been clearly set aside (which was a very big problem for Jews and Christian Jews in Jerusalem).

At the time of Acts 9, Ananias was a man who could easily move within the circles of Christian and non-Christian Jews. This information is given to us to help explain how he gained access to Saul.

Acts 22:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Translation: ...came directly to me.

So Ananias goes to see Paul.

Ananias needed to be convinced, but Jesus convinced him.

Paul was expecting him and probably told his associates that this man was coming to him.

Acts 22:12–13a **A certain man, Ananias, [who was] circumspect according to the law, [and] having received a good report from all the residents of Judæa, came directly to me.** (Kukis mostly literal translation)

Jesus spoke to Ananias and had him come to see Paul (then Saul).

Acts 22:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ephistêmi (ἐφίτημι) [pronounced ehf-ISS-tay-mee]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine singular, aorist active participle; nominative case	Strong's #2186
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
Saoul (Σαούλ) [pronounced sah-OOL]	<i>desired and is transliterated Saul</i>	indeclinable masculine proper noun	Strong's #4549

Acts 22:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, vocative	Strong's #80
anablepō (ἀναβλέπω) [pronounced an-ab-LEP-oh]	<i>look up; recover (lost) sight, receive sight; look again</i>	2 nd person singular, aorist active imperative	Strong's #308

Translation: Standing [over] me, he said, 'Brother Saul, look up [at me];'...

At this point, we have a few specifics not mentioned in the original narrative. When Ananias comes to Saul, Saul is on the ground, praying. He has not been eating nor has he had anything to drink for 3 days.

Ananias was told by God the Holy Spirit to find Saul and to heal him. He stood over Saul and said, "Saul, look up at me." Saul is blind, and can only hear this man's voice above him.

Acts 22:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagō/kamoi/kame (καγώ/κάμοι/κάμέ) [pronounced kag-OH]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
autē (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her, with her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tē (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
anablepō (ἀναβλέπω) [pronounced an-ab-LEP-oh]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	1 st person singular, aorist active indicative	Strong's #308
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and, in that same hour, I looked up at him [and I could see him].

It would be my estimation that Paul did not strain for an hour, but, almost immediately, could look up and see Ananias.

Acts 22:13b-c **Standing [over] me, he said, 'Brother Saul, look up [at me];' and, in that same hour, I looked up at him [and I could see him].** (Kukis mostly literal translation)

I cannot help but think about Saul's associates. They are with Saul when he is converted. They guide him into Damascus. They probably look after him. They are no doubt aware of Ananias and the restoration of Saul's sight. They probably knew in advance, because of Saul's vision, that Ananias was going to come to them. These men have received everything necessary for them to believe in Jesus, and yet, these men are not even named in this (or the previous) chapter. Had they been named, I would have been ready to suggest that they also believed along with Saul. The fact that we do not know their names suggests that they never believed in Jesus. They were so close and God had given them so many signs, and yet nothing is said about any of them believing in Jesus.

Acts 22:12–13 **A certain man, Ananias, [who was] circumspect according to the law, [and] having received a good report from all the residents of Judæa, came directly to me. Standing [over] me, he said, 'Brother Saul, look up [at me];' and, in that same hour, I looked up at him [and I could see him].** (Kukis mostly literal translation)

Acts 22:12–13 **A certain man, Ananias, came to see me. He was well-known as a man faithful to the Mosaic Law, having received great respect from all the people of Judæa. Standing over me, he said, 'Brother Saul, look up at me.' In that same instant, I looked up at him and I could see.** (Kukis paraphrase)

Now the (one) said, 'The God of the fathers of us chose you to know the will of Him and to see the Righteous (One) and to hear out of the mouth of Him that you will be a witness for Him face to face with all the men of what you have seen and heard. And now what do you intend? Rising up, be baptized and wash (away) the sins of yours, calling upon the name of Him.'

Acts
22:14–16

[Ananias] then said, 'The God of our fathers chose you to know His will and to see the Righteous One and to hear from the His mouth that you will be a witness for Him to all men of what you have seen and heard. So, now what do you intend [to do]? Rise up and be baptized. Wash away your sins, calling upon His Name.'

Ananias then said to me, 'The God of our fathers chose you specifically to know His will and to see the Righteous One. You will hear directly from God and you will be His witness to all men concerning what you have both seen and heard. Now this is what you will do next. You will rise up and be baptized. Allow your sins to be washed away by calling upon His Name.'

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Now the (one) said, 'The God of the fathers of us chose you to know the will of Him and to see the Righteous (One) and to hear out of the mouth of Him that you will be a witness for Him face to face with all the men of what you have seen and heard. And now what do you intend? Rising up, be baptized and wash (away) the sins of yours, calling upon the name of Him.'**

Complete Apostles Bible **And he said, 'The God of our fathers has chosen you to know His will, and to see the Righteous One, and hear the voice from His mouth. For you shall be a witness for Him to all men of what you have seen and heard. And now, what are you going to do? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'**

Douay-Rheims 1899 (Amer.)	But he said: The God of our fathers hath preordained thee that thou shouldst know his will and see the Just One and shouldst hear the voice from his mouth. For thou shalt be his witness to all men of those things which thou hast seen and heard. And now why tarriest thou? Rise up and be baptized and wash away thy sins, invoking his name.
Holy Aramaic Scriptures	And he said unto me, 'The Alaha d'Abahathan {The God of our fathers} has established you to know Tsebyaneh {His will}, and to see The Zadiyqa {The Just One}, and to hear the voice from His mouth, and for you to become a Sahda {a Witness} unto all sons of men, concerning all of which you have seen and have heard. And now, why do you tarry? Rise up! Be Immersed {Baptized}! And be cleansed from your sins, while you call upon His Name.'
James Murdock's Syriac NT	And he said to me: The God of our fathers hath ordained thee to know his will, and to behold the Just One, and to hear the voice of his mouth. And thou shalt be a witness for him before all men, concerning all that thou hast seen and heard. And now, why delayest thou? Arise, be baptized, and be cleansed from thy sins, while thou invokest his name.
Original Aramaic NT	"And he said to me, 'The God of our fathers has appointed you to know his will and to see The Righteous One and hear the voice of his mouth. And you shall be a witness for him to all people about everything whatsoever you have seen and heard.' 'And now why do you wait? Arise, be baptized, and be cleansed from your sins while you call upon his name.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, You have been marked out by the God of our fathers to have knowledge of his purpose, and to see the Upright One and to give ear to the words of his mouth. For you will be a witness for him to all men of what you have seen and of what has come to your ears. And now, why are you waiting? get up, and have baptism, for the washing away of your sins, giving worship to his name.
Bible in Worldwide English	He said, "The God of our fathers has chosen you to know his will. He chose you to see the One who is right and to hear him speak. You will speak for him. You will tell all the people what you have seen and heard. Now, why do you wait? Get up and be baptised. Wash away your wrong ways by calling on the name of the Lord!"
Easy English	Then Ananias said to me, "The God that we worship and our ancestors worshipped has chosen you. He will tell you what he wants you to do. God has let you see his special servant, who is completely good. You have heard this servant's message to you. You will tell people everywhere about the things that you have seen and heard. That is what God wants you to do. So now you do not need to wait any longer. Stand up and I will baptize you. Believe in the Lord Jesus so that God will forgive you for your sins."
Easy-to-Read Version–2008	"Ananias told me, 'The God of our fathers chose you long ago to know his plan. He chose you to see the Righteous One and to hear words from him. You will be his witness to all people. You will tell them what you have seen and heard. Now, don't wait any longer. Get up, be baptized and wash away your sins, trusting in Jesus to save you.'

God's Word™	"Ananias said, 'The God of our ancestors has chosen you to know his will, to see the one who has God's approval, and to hear him speak to you. You will be his witness and will tell everyone what you have seen and heard. What are you waiting for now? Get up! Be baptized, and have your sins washed away as you call on his name.'
Good News Bible (TEV)	He said, 'The God of our ancestors has chosen you to know his will, to see his righteous Servant, and to hear him speaking with his own voice. For you will be a witness for him to tell everyone what you have seen and heard. And now, why wait any longer? Get up and be baptized and have your sins washed away by praying to him.'
J. B. Phillips	'The God of our fathers,' he went on, 'has chosen you to know his will, to see the righteous one, to hear words from his own lips, so that you may become his witness before all men of what you have seen and heard. And now what are you waiting for? Get up and be baptised! Be clean from your sins as you call on his name.'
<i>The Message</i>	"Then he said, 'The God of our ancestors has handpicked you to be briefed on his plan of action. You've actually seen the Righteous Innocent and heard him speak. You are to be a key witness to everyone you meet of what you've seen and heard. So what are you waiting for? Get up and get yourself baptized, scrubbed clean of those sins and personally acquainted with God.'
NIRV	"Then he said, 'The God of our people has chosen you. He wanted to tell you his plans for you. You have seen the Blameless One. You have heard words from his mouth. Now you will tell everyone about what you have seen and heard. So what are you waiting for? Get up and call on his name. Be baptized. Have your sins washed away.'
New Life Version	Then Ananias said, 'The God of our fathers chose you to know what He wants done. He chose you to see Jesus Christ, the One Right with God, and to hear His voice. You are to tell all men what you have seen and heard. What are you waiting for? Get up! Be baptized. Have your sins washed away by calling on His name.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>"Then Ananias told me, 'The God of our ancestors has picked you. It's you who will learn what he wants done. It's you who got to hear the voice of the Good One. [7] You're going to be God's witness. You have to testify, telling everyone the truth about what you saw and heard. So what are you doing still sitting there? Get up. Get baptized and wash those sins away. Put your faith in the Lord.' [8]</p> <p>⁷22:14The Greek word for "Good" is often translated "Righteous." It refers to someone who's God-approved, just, and downright good to the core. Jesus, for example.</p> <p>⁸22:16"Putting your faith in the Lord" is more literally "calling on his name." It's a bit ironic because Ananias told Paul to call on the name of the one who called out Saul's name.</p>
Contemporary English V.	Then Ananias told me, "The God that our ancestors worshiped has chosen you to know what he wants done. He has chosen you to see the One Who Obeys God and to hear his voice. You must tell everyone what you have seen and heard. What are you waiting for? Get up! Be baptized, and wash away your sins by praying to the Lord."
Goodspeed New Testament	There a man named Ananias, a devout observer of the Law, highly respected by all the Jews who lived there, came to see me, and standing by my side, said to me, 'Saul, my brother, regain your sight!' Then instantly I regained my sight and looked at him, and he said, 'The God of our forefathers has appointed you to learn his will and to see his Righteous One and hear him speak, for you shall be his witness before all men of what you have seen and heard. And now, why do you delay? Get

up and be baptized, and wash out your sins, calling on his name.' Vv. 12–13 are included for context.

The Living Bible

"Then he told me, 'The God of our fathers has chosen you to know his will and to see the Messiah [literally, "the Righteous One.]" and hear him speak. You are to take his message everywhere, telling what you have seen and heard. And now, why delay? Go and be baptized and be cleansed from your sins, calling on the name of the Lord.'

New Berkeley Version
The Passion Translation

Then he said to me, 'The God of our ancestors has destined you to know his plan and for you to see the Holy One and to hear his voice. For you will be his witness to every race of people and will share with them everything that you've seen and heard. So now, what are you waiting for? Get up, be baptized, and wash away your sins as you call upon his name.'

Plain English Version

Then he said, 'The God that we respect, and that our grand-fathers respected, he picked you, and he will show you everything he wants you to do. You will see the man that is properly good, and you will hear him talking to you. He wants you to tell everyone that you saw him, and that you heard him talk to you. So now, don't wait. Stand up, and I will baptise you. Pray to our leader, Jesus, and ask him to wash you properly inside, so God will not punish you for all the bad things you did.' That's what Ananias said to me."

Radiant New Testament

"Then he said, 'The God of our people has chosen you, and he wants you to know the plans he has for you, to see the Blameless One, and to hear his voice. Now you need to tell everyone about what you've seen and heard. So what are you waiting for? Get up and call on his name. Be baptized and have your sins washed away.'

UnfoldingWord Simplified T.

Then he said: 'The God whom we worship and whom our ancestors worshiped has chosen you and will show you what he wants you to do. He has shown you the righteous one, Jesus the Messiah, and you have heard him speak to you himself. He wants you to tell people everywhere what you have seen and heard from him. So now do not delay! Stand up, let me baptize you, and pray to the Lord Jesus and ask God to forgive you for your sins!'"

William's New Testament

There a man named Ananias, a man devout in strict accordance with the law, of good reputation among all the Jews who lived there, came to see me, and standing by my side said to me, 'Saul, my brother, recover your sight!' Then instantly I did recover it and looked at him, and he said, 'The God of our forefathers has appointed you to learn His will and to see the Righteous One and to hear Him speak, because you are to be His witness to all men of what you have seen and heard. And now, why are you waiting? Get up and be baptized and wash your sins away by calling on His name.' Vv. 12–13 are included for context.

Partially literal and partially paraphrased translations:

American English Bible

'Then he said:

'The God of our fathers has selected you to learn about His Will, to see the Righteous One, and to hear the voice from his mouth, because you are to be his witness to everything that you've seen and heard.

'So now, why are you wasting time? Get up, get immersed [in water], and 'wash your sins away' by calling on his name!'

Beck's American Translation
Breakthrough Version

He said, 'The God of our fathers handed you beforehand to *this*, to know what He wants, to see the One who does what is right, and to hear a voice out of His mouth, because you will be a witness of Him to all people of the *things* that you have seen and heard. And now, what are you going to do? When you get up, be submerged and wash off your sins when you call on His name.'

Common English Bible	He said, 'The God of our ancestors has selected you to know his will, to see the righteous one, and to hear his voice. You will be his witness to everyone concerning what you have seen and heard. What are you waiting for? Get up, be baptized, and wash away your sins as you call on his name.'
A. Campbell's Living Oracles	And he said, The God of our fathers, has chosen you to know his will, and to see that righteous person, and to hear a voice from his mouth: because you shall be his witness, to all men, of those things, which you have seen and heard. And now, why do you delay? Arise, and be immersed, and wash away your sins, invoking his name.
New Advent (Knox) Bible	Then he said to me, The God of our fathers has made choice of thee to know his will, to have sight of him who is Just, and hear speech from his lips; ^[2] and what thou hast seen and heard, thou shalt testify before all men. Come then, why art thou wasting time? Rise up, and receive baptism, washing away thy sins at the invocation of his name. ^[2] 'Him who is Just'; this seems to have been a title applied to our Lord in the early Church; cf. 3.14 and 7.52 above. It was perhaps based on the prophecy made in Wis. 2.18, where the just man is mocked by his adversaries for making himself out to be the son of God; and perhaps also on Is. 53.11. St Luke in his account of the Crucifixion, 23.47, has 'a just man' where St Matthew and St Mark have 'Son of God'.
20 th Century New Testament	Then he said 'The God of our ancestors has appointed you to learn his will, and to see the Righteous One, and to hear words from his lips; For you shall be a witness for him to all the world of what you have just seen and heard. And now why wait any longer: Be baptized at once, wash away your sins, and invoke his Name.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"He then said, 'The God of our forefathers has prepared you to understand His intention, and to look upon the Righteous One, and to listen to language from His mouth; so that you may be a witness for Him before all men respecting what you have seen and heard. And why do you now delay? Arise, be baptized, and wash away your sins, calling upon His name.'
Free Bible Version	"He told me, 'The God of our fathers has appointed you to know his will, to see the One who is truly right*', and to listen to what he has to say to you. You will testify for him to everyone about what you have seen and heard. So what are you waiting for? Get up, be baptized, and wash away your sins as you call on his name.'
International Standard V	"Then he said, 'The God of our ancestors has chosen you to know his will, to see the Righteous One, and to hear his own voice, [Lit. the voice of his mouth] because you will be his witness to all people of what you have seen and heard. What are you waiting for now? Get up, be baptized, and have your sins washed away as you call on his name.'
Leicester A. Sawyer's NT	And he said, The God of our fathers chose you to know his will, and to see the Righteous One, and hear the voice of his mouth, for you shall be a witness for him to all men of what you have seen and heard. And now, why do you delay? Arising, baptize and wash away your sins, calling on his name.
Urim-Thummim Version	And he said, the Elohim of our forefathers has chosen you, that you should know his will, and see that Righteous One, and should hear the Voice of his mouth. For you will be his witness to all human beings of what you have seen and heard. And now why be thinking? get up and be baptized and wash away your sins, calling on the Name of the LORD.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) He then said, 'The God of our ancestors has chosen you to know his will, to see the Just One and to hear the words from his mouth. From now on you shall be his witness before all the pagan peoples and tell them all that you have seen and heard. And now, why delay? Get up and be baptized and have your sins washed away by calling upon his Name.'
- Gal 1:15
3:14; 7:52
- The Heritage Bible And he said, The God of our fathers has laid his hand upon you in advance, to make you know his will, and see the Righteous One, and hear the voice out of his mouth,
Because you will be his witness to all men of what you have seen and heard.
And now why are you waiting? Standing up, be baptized, and wash away your sins calling on the name of the Lord.
- New American Bible (2011) Then he said, 'The God of our ancestors designated you to know his will, to see the Righteous One, and to hear the sound of his voice; for you will be his witness* before all to what you have seen and heard. Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.'
- * [22:15] His witness: like the Galilean followers during the historical ministry of Jesus, Paul too, through his experience of the risen Christ, is to be a witness to the resurrection (compare Acts 1:8; 10:39–41; Lk 24:48).
- New Catholic Bible "Then he said, 'The God of our ancestors has chosen you to know his will, to see the Righteous One, and to hear him speak. For you will be his witness^[b] to tell all what you have seen and heard. And now, what are you waiting for? Get up, be baptized, and have your sins washed away, calling on his name.'
- [b] *His witness*: Paul is to be a witness to Jesus' Resurrection in the same way that the apostles have been, since he, too, has seen the risen Lord (see Acts 1:8; 10:39-41; Lk 24:48).
- New Jerusalem Bible Then he said, "The God of our ancestors has chosen you to know his will, to see the Upright One and hear his own voice speaking, because you are to be his witness before all humanity, testifying to what you have seen and heard. And now why delay? Hurry and be baptised and wash away your sins, calling on his name."
- Revised English Bible—1989 He went on: 'The God of our fathers appointed you to know his will and to see the Righteous One and to hear him speak, because you are to be his witness to tell the world what you have seen and heard. Do not delay. Be baptized at once and wash away your sins, calling on his name.'

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible He said, 'The **God of our fathers** [Exodus 3:15] determined in advance that you should know his will, see the Tzaddik and hear his voice; because you will be a witness for him to everyone of what you have seen and heard. So now, what are you waiting for? Get up, immerse yourself and have your sins washed away as you call on his name.'
- Hebraic Roots Bible And he said, The Elohim of our fathers appointed you to know His will, and to see the Just One, and to hear a voice out of His mouth; for you shall be a witness for Him to all men of what you have seen and heard. And now what do you intend? Rising up, be baptized and wash away your sins, calling on the name of YAHWEH.
- Holy New Covenant Trans. Ananias told me, 'The God of our ancestors chose you a long time ago to know His plan. God wanted you to see the one that is right and to hear words from his mouth. You will be his witness to all men. You will tell men about the things you have seen and heard. Now don't wait any longer. Rise up, you yourself be immersed and have your sins washed away, trusting in his name.'

The Scriptures 2009

“And he said, ‘The **Elohim of our fathers** Exodus 3:15 has appointed you to know His desire, and to see the Righteous One, and to hear the voice from His mouth. Because you shall be His witness to all men of what you have seen and heard. And now, why do you delay? Rise up, be immersed, and wash away your sins, calling on the Name of יהוה.’

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Man] but says The God [of] the fathers [of] us prearranges you to know the will [of] him and to see the [man] right and to hear sound from the mouth [of] him for [You] will be Witness [for] him to all men [of] what* [You] have seen and [You] hear and now what? [You] intend Standing (Up) wash! {yourself} and wash! (away) the offenses [of] you Calling the name [of] him...

Alpha & Omega Bible

“AND HE SAID, ‘THE THEOS (*The Alpha & Omega*) OF OUR FOREFATHERS HAS APPOINTED YOU TO KNOW HIS WILL AND TO SEE THE RIGHTEOUS ONE AND TO HEAR AN UTTERANCE FROM HIS MOUTH.

‘FOR YOU WILL BE A WITNESS FOR HIM TO ALL MEN OF WHAT YOU HAVE SEEN AND HEARD.

‘NOW WHY DO YOU DELAY? GET UP AND BE IMMersed/BAPTIZED, AND WASH AWAY YOUR SINS, CALLING ON HIS NAME.’

Awful Scroll Bible

(")Moreover he says, 'The God of our fathers hands-before you to come to know His Purpose, and to perceive the Righteous One, and to hear a voice out of His mouth, (" ')since you will be His witness with regards to all manner of men, of what you have seen and hear.

(" ')And now, What think you of?, Rising-up, be yourself baptizing, and be washing-away of your misses-of-the-mark, yourself calling-upon the Name of the Lord.'

Concordant Literal Version

Now he said. 'The God of our fathers fixes upon you beforehand to know His will, and to be acquainted with the Just One, and to hear the voice of His mouth, that you shall be His witness to all men of what you have seen and hear.

And now, why do you defer? Rise, be baptized, and bathe off your sins, invoking His name.'"

exeGesés companion Bible

And he said,
The Elohim of our fathers preselected you
to know his will and see the Just One,
and to hear the voice of his mouth:
because you become his witness to all humanity
of what you saw and heard.

And now what are you about to do?
Rise and be baptized and bathe your sins
- calling on the name of Adonay.

Orthodox Jewish Bible

"And he said, 'Elohei Avoteinu has chosen and appointed you to have da'as of His ratzon (will) and to see the Tzaddik [Moshiach] and to hear the kol (voice) from His mouth.

'For you will be an eidus (witness) to him to all anashim of what you have seen and heard.

'And now what do you intend to do? Get up and receive Moshiach's tevilah of teshuva and wash away your averos (sins) by calling upon SHMO.' [VAYIKRA 8:6; TEHILLIM 51:2; YECHEZKEL 36:25; YOEL 3:5(2:32) ZECHARYAH 6:12]

Rotherham's Emphasized B. And [he] said—

||The God of our fathers|| hath chosen thee to get to know his will, and to see the Righteous One,—and to hear a voice out of his mouth. Because thou shalt be a witness to him, unto all' men, of the things which thou hast seen and heard.

And [now] what art thou going to do?^b Arise, and get thyself immersed,^c and have thy sins bathed away, calling upon his name.

^b Or: "why dost thou delay?"

^c Middle voice, not passive.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he said, 'The God of our fathers has appointed you to know His will, [and to progressively understand His plan with clarity and power] and to see the Righteous One [Jesus Christ, the Messiah] and to hear a message from His [own] mouth. For you will be His witness to all men <i>testifying</i> of what you have seen and heard. Now, why do you delay? Get up and be baptized, and wash away your sins by calling on His name [for salvation].'
An Understandable Version	And he said [<i>to me</i>], 'The God of our forefathers has appointed you to know His will and to see the Righteous One [<i>i.e., Jesus</i>], and to hear His voice [<i>speaking to you</i>]. For you will be His witness to all people of what you have seen and heard. So now, what are you waiting for? Get up and be immersed [<i>into Christ</i>], and have your sins washed away as you appeal to His name [<i>i.e., to Christ's authority</i>].'
The Expanded Bible	He said, 'The God of our ·ancestors [forefathers; fathers] ·chose [appointed] you long ago to know his ·plan [will; purpose], to see the Righteous One [^c Jesus], and to hear ·words [a divine message; ^L a voice] from ·him [^L his mouth]. You will be his witness to all people, telling them about what you have seen and heard. Now, ·why wait any longer [what are you waiting for]? Get up, be baptized, and wash your sins away, ·trusting in him to save you [^L calling on his name].'
Jonathan Mitchell NT	"So he said to me, 'The God of our fathers (or: ancestors) took you in hand beforehand (or: handled you in advance; or: hand-picked you ahead of time) to know His will and to gain insight about the effect of His intent, and the result of His design and purpose, by intimate experience, and then to see the Fair and Equitable One (the One who is Rightwised, Just, in right relationships, and who embodies the Way pointed out), and to hear [the] voice forth from His mouth, ""because (or: that) you will be a witness for (or: to; with; by) Him to all mankind (or: you will be evidence about Him with a view toward all humanity) of what (or: concerning which things) you have seen and heard (or: and now hear). ""And so now, what are you presently waiting for (or: why do you continue delaying)? Upon rising (standing up), at once immerse yourself (dip yourself) and you yourself wash away your mistakes (your failures to hit the target; your errors; your sins), after having called upon His Name!'
P. Kretzmann Commentary	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. For thou shalt be His witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
Syndein/Thieme	Kretzmann's commentary for Acts 22:12–16 has been placed in the Addendum . "And he said, 'The God of our fathers {Jesus} has pre-appointed you {to take by the hand before hand}, that you should study and learn His will {know His Will}, and have a panoramic view {a long loving look} of That Just One, and should hear the voice of His mouth." {Note: Paul is in the pre-canon period and does receive revelations directly from God, but in this context more likely relates to the hearing of doctrine from a pastor-teacher. The hearing and knowing definitely refers to Paul's study and learning of doctrine so he can teach it himself.} "For you shall be His witness unto all men of what you have seen and heard." "Having called on the name of the Lord {salvation} and your sins washed away, now . . . why do you hang around here? GET UP, and be baptized {water baptism}."

{Note: Paul's water baptism came AFTER he had already been saved and his sins 'washed away'.}

Translation for Translators

Then he said: 'The God whom *we(inc) worship and whom our ancestors worshipped* has chosen you and will show you what he wants *you to do. He has allowed you to see the righteous one, the Messiah,* and you have heard him speaking to you. He wants you to tell people everywhere what you have seen and heard *from him.* So now *◀do not delay!/why delay?▶* [RHQ] Stand up, let *me* baptize you, and by praying to the Lord *Jesus ask God to forgive you (sg) for your sins!*' "

The Voice

Paul: Then he said, "You have been chosen by the God of our ancestors to know His will, to see the Righteous One, and to hear the voice of God. You will tell the story of what you have seen and heard to the whole world. So now, don't delay. Get up, be ceremonially cleansed through baptism, [Literally, *immersed*, in a rite of initiation and purification] and have your sins washed away, as you call on His name *in prayer.*"

Bible Translations with Many Footnotes:

NET Bible®

Then he said, 'The God of our ancestors⁵¹ has already chosen⁵² you to know his will, to see⁵³ the Righteous One,⁵⁴ and to hear a command⁵⁵ from his mouth, because you will be his witness⁵⁶ to all people⁵⁷ of what you have seen and heard. And now what are you waiting for?⁵⁸ Get up,⁵⁹ be baptized, and have your sins washed away,⁶⁰ calling on his name.'⁶¹

^{51tn} Or "forefathers"; Grk "fathers."

^{sn} The expression God of our ancestors is a description of the God of Israel. The God of promise was at work again.

^{52tn} L&N 30.89 has "to choose in advance, to select beforehand, to designate in advance' ... 'the God of our ancestors has already chosen you to know his will' Ac 22:14."

^{53tn} Grk "and to see." This καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{54sn} The Righteous One is a reference to Jesus Christ (Acts 3:14).

^{55tn} Or "a solemn declaration"; Grk "a voice." BDAG 1071-72 s.v. φωνή 2.c states, "that which the voice gives expression to: call, cry, outcry, loud or solemn declaration (... = order, command)...Cp. 22:14; 24:21."

^{56tn} Or "a witness to him."

^{sn} You will be his witness. See Acts 1:8; 13:31. The following reference to all people stresses all nationalities (Eph 3:7-9; Acts 9:15). Note also v. 21.

^{57tn} Grk "all men," but this is a generic use of ἄνθρωπος (anqrwpos).

^{58tn} L&N 67.121 has "to extend time unduly, with the implication of lack of decision – 'to wait, to delay.' ν ν τί μέλλεις... ἀναστὰς βάπτισαι 'what are you waiting for? Get up and be baptized' Ac 22:16."

^{59tn} Grk "getting up." The participle ἀναστὰς (anastas) is an adverbial participle of attendant circumstance and has been translated as a finite verb.

^{60sn} The expression have your sins washed away means "have your sins purified" (the washing is figurative).

^{61sn} The expression calling on his name describes the confession of the believer: Acts 2:17-38, esp. v. 38; Rom 10:12-13; 1 Cor 1:2.

The Spoken English NT

And he said, "The God of our ancestors chose you to know God's will-and to see the Just One and hear his very voice.^q

That's because you're going to be a witness for him. You'll tell all people what you've seen and heard.

So now what are you waiting for? Get up and get baptized-get your sins washed away by calling on his name."^r

q. Lit. “the voice from his mouth.” “The Just One” (Traditionally: “the Righteous One”) is Jesus.

r. Lit. “get your sins washed away, having called on his name.”

Wilbur Pickering’s New T.

Then he said: ‘The God of our fathers has chosen you to know His will, and to see the Righteous One, and to hear words from His mouth.’⁴

For you shall be a witness for Him to all men of the things that you have seen and heard.

And now why hesitate? Get up, be baptized and wash away your sins, invoking the name of the Lord.’⁵

(4) Jesus had identified Himself as ‘Jesus’ on the road, and was obviously supernatural. Here Ananias confirms that Saul saw the Messiah, and adds that all is under the Father’s direction. Saul was chosen to be a world-wide witness; indeed, through his letters he continues to be one!

(5) By invoking the Lord he was placing himself under His direction and protection, which was what took care of his sins, not the baptism. There probably was not enough water in the house for a complete bath, in any case, so the baptism was by aspersion (as it was in the house of Cornelius, the house of the Philippian jailor, etc. etc.). Instead of ‘of the Lord’, some 6% of the Greek manuscripts read ‘his’ (as in NIV, NASB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version

And he said, ‘The God of our fathers has personally chosen you to know His will, and to see the Just One, and to hear the voice of His mouth; For you shall be a witness for Him to all men of what you have seen and heard. And now why do you delay? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

Analytical-Literal Translation

"Then he said, 'The God of our fathers hand-picked you beforehand to know His will and to see the Righteous [One] and to hear a voice from His mouth.

'For you will be His witness to all people of what you have seen and heard.

'And now, why are you delaying? Having gotten up, get yourself baptized, and get yourself washed [or, purified] [of] your sins by you yourself calling on the name of the Lord.' [cp. Acts 2:21]

Benjamin Brodie’s trans.

Then he said: “The God of our fathers chose you for the purpose of coming to know His will and coming to see the righteous One and coming to hear the voice from His mouth,

Because you will be a witness for Him face-to-face to all kinds of men concerning the things which you have seen and will continue to see and hear.

Now then, why are you delaying? After you stand up, be baptized and wash away your sins, since you have called upon His name [Jesus].”

Context Group Version

And he said, The God of our fathers has appointed you to know his will, and to see the vindicated One, and to hear a voice from his mouth. For you shall be a witness for him to all men of what you have seen and heard. And now why do you wait? Arise, and be immersed, and wash away your disgraceful acts, calling on his name.

Literal Standard Version

And when I did not see from the glory of that light, being led by the hand by those who are with me, I came to Damascus,

and a certain one, Ananias, a pious man according to the Law, being testified to by all the Jews dwelling [there],

having come to me and stood by [me], said to me, Saul, brother, look up; and the same hour I looked up to him;

and he said, The God of our fathers chose you beforehand to know His will, and to see the Righteous One, and to hear a voice out of His mouth,

because you will be His witness to all men of what you have seen and heard;

and now, why do you linger? Having risen, immerse yourself, and wash away your sins, calling on the Name of the LORD. Vv. 11–14 are included for context.

Modern Literal Version 2020 Now he said, The God of our fathers assigned you to know his will, and to see the Righteous One, and to hear a voice from his mouth. Because you will be a witness for him to all men of what things you have seen and heard.

New American Standard And now, why are you hesitating? *After you have stood up, be immersed* and fully-wash away your sins, having called upon the name of the Lord.*

New Matthew Bible And he said, ‘The God of our fathers has appointed you to know His will and to see the Righteous One and to hear a message [Lit *voice*] from His mouth. For you will be a witness for Him to all people of what you have seen and heard. Now why do you delay? Get up and be baptized, and wash away your sins by calling on His name.’

Niobi Study Bible And he said, ‘The God of our fathers has chosen you, that you should know His will and see that Just One, and should hear the voice of His mouth. to hear the voice (sound) of his mouth (hear him speak). For you shall be His witness unto all men of what you have seen and heard. And now why tarriest you? Arise and be baptized and wash away your sins, calling on the name of the Lord.’

Revised Geneva Translation “And he said, ‘The God of our Fathers has appointed you, that you should know His will, and should see the Just One, and should hear the voice of His mouth. ‘For you shall be His witness to all mankind of the things which you have seen and heard. ‘Now therefore why do you wait? Arise, and be baptized. And wash away your sins by calling on the Name of the Lord.’

The gist of this passage: Jesus told Paul that God had chosen him to know God’s will and to see the Righteous One. Further, He said, you will be a witness to all mankind.

14-16

Acts 22:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588

Acts 22:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i>]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
procheirízomai (προχειρίζομαι) [pronounced <i>prokh-RIHD-zom-ah-ee</i>]	<i>to choose for oneself, to handle for oneself in advance, (figuratively) to purpose, to choose, to make</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #4400
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	aorist active infinitive	Strong's #1097
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelēma (θέλημα) [pronounced <i>THEHL-ay-mah</i>]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [Ananias] then said, 'The God of our fathers chose you to know His will...

Paul is still giving the testimony of his salvation and the events which followed. At this point, the people of Jerusalem are quiet. It is questionable how much they actually hear.

Ananias then gives Saul (Paul) a thumbnail sketch of what God has placed before him.

"God has chosen you specifically to know His will." Or, "God has chosen you for a specific purpose. God had things for you to do."

Ananias weaves the past with the present truth. The God speaking to Saul is *the God of our fathers*. So what Saul is hearing is not a break from or a repudiation of the God he claims to obey. It is that God Who is speaking to Saul (through Ananias).

Acts 22:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εἰδῶ (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
δικαῖος (δίκαιος, αἰά, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective, accusative case	Strong's #1342

Translation: ...and to see the Righteous One...

This is interesting, as Saul did not see anything but light. This light was the Righteous One of God. **For God is light and in Him is no darkness at all.** What Saul saw was the Righteous One (which is another name for the **Messiah**).

The correct way for us to see the Righteous One is by means of the doctrine in our souls.

Acts 22:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
φῶνῆ (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456

Acts 22:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and to hear from the His mouth...

The light spoke to Saul. He was chosen by God to hear what the Righteous One would say to him.

Acts 22:14 [Ananias] then said, 'The God of our fathers chose you to know His will and to see the Righteous One and to hear from the His mouth... (Kukis mostly literal translation)

Ananias is describing to Saul what took place when God knocked him off his feet and onto the ground.

Acts 22:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	2 nd person singular, future indicative	Strong's #2071 (a form of #1510)
mártus (μάρτυς) [pronounced MAHR-toos]	<i>witness, spectator; martyr</i>	masculine singular noun, nominative case	Strong's #3144
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...that you will be a witness for Him...

“All this was done, Saul, so that you will be a witness for Him.”

Essentially that is what is taking place right now, in this public speech. Paul is being a witness for the God Who knocked him down and appeared to him and spoke to him.

Paul will begin as an evangelist; but he essentially will write the core of all Church Age doctrine. The only other writer of Scripture who would have effected Jewish believers almost as much would be the unnamed writer of the book of Hebrews.

Acts 22:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
παντας (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
ανθρώποι (ἄνθρωποι) [pronounced <i>ANTH-row-roy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
ἧν (ᾧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
horaô (ὁράω) [pronounced <i>hoe-RAW-oh</i>]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	2 nd person singular, perfect active indicative (Attic form)	Strong's #3708
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person singular, aorist active indicative	Strong's #191

Translation: ...to all men of what you have seen and heard.

Saul to to become a witness to all men of what he has seen and heard.

Paul undoubtedly believes that what he is doing right now, speaking to this crowd—that he is fulfilling God's will for him. This is despite all of the warnings which he received previous to coming to Jerusalem. Paul should have remained in Asia Minor to teach those who were positive toward his message, and instead went to Jerusalem where they were negative.

Application: You can present truth to those who want it; but the best arguments in the world will not convince those who have built up scar tissue against the truth.

Paul was doing what God wanted him to do; but he was in the wrong place. Or, we might say, he was in the right place, but it must have been the wrong time.

God's witness to Jerusalem is coming to a close.

Acts 22:15 ...that you will be a witness for Him to all men of what you have seen and heard. (Kukis mostly literal translation)

Acts 22:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
mellô (μέλλω) [pronounced <i>MEHL-ow</i>]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	2 nd person singular, present active indicative	Strong's #3195

Translation: So, now what do you intend [to do]?

Ananias recognizes what has happened to Saul. He asks Saul, "What are you going to do next?" Then he tells Saul what he *should* do next.

Acts 22:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
baptizô (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>be baptized, wash, be immersed; do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	2 nd person singular, aorist middle imperative	Strong's #907

Translation: Rise up and be baptized.

Ananias is standing over Saul. He tells him, "Rise up and be baptized."

Baptism is a sign, an overt proclamation, that one has believed in the Son of God, Christ Jesus.

This was a part of what John the Herald did. He baptized those who came to him, showing them what they would do in the future, as a testimony to their faith in the One John proclaimed.

The baptism was not a part of salvation, but it was a public proclamation of having believed in the Lord Jesus Christ.

Acts 22:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
απολουῶ (ἀπολούω) [pronounced <i>ap-ol-OO-oh</i>]	<i>wash (off, away, fully); (figuratively) have remitted (reflexively)</i>	2 nd person singular, aorist middle imperative	Strong's #628
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ἁμαρτίαι (ἁμαρτίαι, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ī</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266
σου (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Wash away your sins,...

Saul is told by Ananias, "Wash away your sins." This is the aorist middle imperative. The act of baptism represents the washing away of Saul's sins; and that washing away of his sins was based upon the crucifixion of Jesus Christ.

R. B. Thieme, Jr. has likened going down in the water as representing **retroactive positional truth** (we identify with Jesus Christ in his death and burial); and when we come out of the water, that is **current positional truth** (we identify Jesus Christ in His resurrection body on the right hand of God).

Acts 22:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπικαλεομαι (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ahee</i>]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist middle participle, nominative case	Strong's #1941
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Acts 22:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Instead of the words, <i>of him</i> , the Byzantine Greek text and the Scrivener Textus Receptus have:			
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...calling upon His Name.'

Calling up the Lord's name (which is Jesus) is another overt sign which expresses the faith in Christ that is in the soul of Saul.

Acts 22:16 **So, now what do you intend [to do]? Rise up and be baptized. Wash away your sins, calling upon His Name.'** (Kukis mostly literal translation)

A few days ago, Saul was traveling with companions with the intent of taking several Christians back to Jerusalem for punishment. Now Saul is testifying to being a believer in Jesus the Messiah.

Acts 22:14–16 [Ananias] then said, 'The God of our fathers chose you to know His will and to see the Righteous One and to hear from the His mouth that you will be a witness for Him to all men of what you have seen and heard. **So, now what do you intend [to do]? Rise up and be baptized. Wash away your sins, calling upon His Name.'** (Kukis mostly literal translation)

Acts 22:14–16 Ananias then said to me, 'The God of our fathers chose you specifically to know His will and to see the Righteous One. You will hear directly from God and you will be His witness to all men concerning what you have both seen and heard. Now this is what you will do next. You will rise up and be baptized. Allow your sins to be washed away by calling upon His Name.' (Kukis paraphrase)

Jesus appears to Paul in Jerusalem

Now it was to me, a returning to Jerusalem, and a praying of me in the Temple to become to me in a casting down. And to see Him speaking to me, 'Make haste and get out in a short time out of Jerusalem, for they will not receive from you a witness about Me.'

Acts
22:17–18

Now it happened to me, [upon] returning to Jerusalem, [when] I was praying in the Temple [courtyard] that happened to me a trance. [I] then saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for the [people here] will not receive a testimony from you about Me.'

Then this happened to me when I later returned to Jerusalem: I was praying in the Temple complex and I fell into a trance-like state. I saw the Lord speaking to me, saying, 'Hurry up and get out of Jerusalem right now, for the people here will not, under any circumstances, accept your testimony about Me.'

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now it was to me, a returning to Jerusalem, and a praying of me in the Temple to become to me in a casting down. And to see Him speaking to me, 'Make haste and get out in a short time out of Jerusalem, for they will not receive from you a witness about Me.'
Complete Apostles Bible	"And it happened to me, having returned to Jerusalem and praying in the temple, that I came to be in a trance and saw Him saying to me, 'Hurry and go out quickly from Jerusalem, for they will not receive your witness about Me.'
Douay-Rheims 1899 (Amer.)	"Later, I came back to Jerusalem. I was praying in the Temple area, and I saw a vision. I saw Jesus, and he said to me, 'Hurry and leave Jerusalem now! The people here will not accept the truth you tell them about me.'
Holy Aramaic Scriptures	And I returned, came unto here; unto Urishlem {Jerusalem}, and prayed in The Haykla {The Temple}. And I saw Him in a khezwa {a vision}, while He said unto me, 'Be quick, and go forth from Urishlem {Jerusalem}, on account that they will not receive Sahduthak {your Testimony} which is concerning Me.'
James Murdock's Syriac NT	And I returned and came hither to Jerusalem. And I prayed in the temple. And I saw him in a vision, when he said to me: Make haste, and get thee out of Jerusalem; for they will not receive thy testimony concerning me.
Original Aramaic NT	"And I returned and came here to Jerusalem, and I prayed in The Temple." "And I saw in a vision as he said to me, 'Hurry and depart from Jerusalem, because they do not receive your testimony about me.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that when I had come back to Jerusalem, while I was at prayer in the Temple, my senses became more than naturally clear, And I saw him saying to me, Go out of Jerusalem straight away because they will not give hearing to your witness about me.
Bible in Worldwide English	After I went back to Jerusalem, I was talking to God in the temple one day. Something like a dream came over me. I heard the Lord say to me, "Leave Jerusalem quickly, right away. The people will not listen to the things you say about me."
Easy English	So then I returned to Jerusalem. I went into the temple and I was praying there. I had a vision. In the vision, I saw the Lord and he spoke to me. He said, "Hurry.

Leave Jerusalem quickly. The people here will not believe what you say to them about me.”

Easy-to-Read Version–2008	"Later, I came back to Jerusalem. I was praying in the Temple area, and I saw a vision. I saw Jesus, and he said to me, 'Hurry and leave Jerusalem now! The people here will not accept the truth you tell them about me.'
God's Word™ Good News Bible (TEV)	. "I went back to Jerusalem, and while I was praying in the Temple, I had a vision, in which I saw the Lord, as he said to me, 'Hurry and leave Jerusalem quickly, because the people here will not accept your witness about me.'
J. B. Phillips	Paul claims that God sent him to the Gentiles "Then it happened that after my return to Jerusalem, while I was at prayer in the Temple, unconscious of everything else, I saw him, and he said to me, 'Make haste and leave Jerusalem at once, for they will not accept your testimony about me.'
The Message	"Well, it happened just as Ananias said. After I was back in Jerusalem and praying one day in the Temple, lost in the presence of God, I saw him, saw God's Righteous Innocent, and heard him say to me, 'Hurry up! Get out of here as quickly as you can. None of the Jews here in Jerusalem are going to accept what you say about me.'
NIRV	"I returned to Jerusalem and was praying at the temple. Then it seemed to me that I was dreaming. I saw the Lord speaking to me. 'Quick!' he said. 'Leave Jerusalem at once. The people here will not accept what you tell them about me.'
New Life Version	Paul Is Called to Work with the People Who Are Not Jews "I came back to Jerusalem. When I was praying in the house of God, I had a dream. I saw Him as He said to me, 'Get out of Jerusalem! They will not listen to you when you tell them about Me!'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I'M A JEW" "When I went back to Jerusalem and was praying in the Temple, I slipped into a trance. I saw Jesus. He said, 'Hurry up! Get out of Jerusalem right now! These people are not going to listen to what you say about me.'
Contemporary English V.	After this I returned to Jerusalem and went to the temple to pray. There I had a vision of the Lord who said to me, "Hurry and leave Jerusalem! The people won't listen to what you say about me."
The Living Bible	"One day after my return to Jerusalem, while I was praying in the Temple, I fell into a trance and saw a vision of God saying to me, 'Hurry! Leave Jerusalem, for the people here won't believe you when you give them my message.'
New Berkeley Version New Living Translation	. "After I returned to Jerusalem, I was praying in the Temple and fell into a trance. I saw a vision of Jesus [Greek <i>him</i> .] saying to me, 'Hurry! Leave Jerusalem, for the people here won't accept your testimony about me.'
The Passion Translation	"Then I returned to Jerusalem. And while I was praying in the temple, I entered another realm and saw him. He said to me, 'Hurry and depart from Jerusalem quickly, for the people here will not receive the truths you share about me.'
Plain English Version	Paul said that he had to go to people that are not Jews Paul kept on talking to that mob. He said, "After that, I went back to Jerusalem. One day, I went to God's ceremony house. While I was praying there, I had something like a dream. I saw my leader, Jesus, and he was talking to me. He said, 'Don't stay here. Leave Jerusalem now. The people here will not believe anything you tell them about me.'
Radiant New Testament	"When I returned to Jerusalem, I went to the temple to pray. As if in a dream, I saw the Lord speaking to me. 'Quick!' he said. 'Leave Jerusalem right now, because the people here aren't going to accept what you tell them about me.'

UnfoldingWord Simplified T.	"Later, I returned to Jerusalem. One day I went to the temple courtyard and while I was praying there, I saw a vision. The Lord spoke to me, saying, 'Do not stay here! Leave Jerusalem now, because the people here will not believe what you tell them about me!'
William's New Testament	After I had come back to Jerusalem, one day while I was praying in the temple, I fell into a trance, and saw Him saying to me, 'Make haste and at once get out of Jerusalem, because they will not accept your testimony about me.'

Partially literal and partially paraphrased translations:

American English Bible	'Then after I got back to JeruSalem... And while I was praying in the Temple, I fell into a trance where I saw [Jesus]! 'And he said to me:' <i>Hurry! You must leave JeruSalem right away, because the [people here] don't want to listen to your testimony about me!'</i>
Beck's American Translation . Breakthrough Version	It happened to me after returning to Jerusalem, even as I was praying on the temple grounds, for me to become in a trance and to see Him saying to me, 'Hurry up, and go out of Jerusalem quickly because they will not kindly accept what you say you witnessed about Me.'
Common English Bible	"When I returned to Jerusalem and was praying in the temple, I had a visionary experience. I saw the Lord speaking to me. 'Hurry!' he said. 'Leave Jerusalem at once because they won't accept your testimony about me.'
Len Gane Paraphrase	"And it came about that when I had returned to Jerusalem, even while I prayed in the Temple, I was in a semiconscious state, and saw him saying to me, 'Go fast and get out of Jerusalem quickly, for they will not accept your testimony about me.'
New Advent (Knox) Bible	Afterwards, when I had gone back to Jerusalem, and was at prayer in the temple, I fell into a trance, and saw the Lord there speaking to me; Make haste, he said, leave Jerusalem with all speed; they will not accept thy witness of me here.
NT for Everyone	"After I came back to Jerusalem, and was praying in the Temple, I fell into a trance, and I saw him speaking to me. 'Hurry up!' he said. 'Leave Jerusalem as quickly as possible! They won't accept your testimony about me.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Later, when I had returned to Jerusalem and was praying at the temple, I fell into a trance, and saw the Lord saying to me, 'Hurry! Leave Jerusalem quickly, because the people here will not accept your testimony about Me.'
Conservapedia Translation	And it happened that when I had gotten back to Jerusalem, even while I was praying in the Temple, I was in a trance,..." "and saw him saying to me, 'Hurry and get quickly out of Jerusalem! They won't receive your evidence concerning Me.'"
Revised Ferrar-Fenton Bible	"But it so happened to me on revisiting Jerusalem, that, while I was praying in the temple, I fell into an ecstasy; and saw Him, saying to me, 'Haste, and go out from Jerusalem quickly, for they will not accept your evidence concerning Me.'
Free Bible Version	"I returned to Jerusalem, and as I was praying in the Temple, I fell into a trance. I saw a vision of the Lord telling me, 'Hurry! You need to leave Jerusalem quickly, because they will not accept what you are telling them about me.'
International Standard V	"Then I returned to Jerusalem. While I was praying in the Temple, I fell into a trance and saw the Lord [Lit. him] saying to me, 'Hurry up and get out of Jerusalem at once, because the people [Lit. they] won't accept your testimony about me.'
Riverside New Testament	"After I had returned to Jerusalem, and was praying in the Temple courts, I fell into a trance and saw Jesus saying to me, 'Hasten and depart quickly from Jerusalem, for they will not receive your testimony concerning me.'

Urim-Thummim Version And it came to pass that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a displacement; and saw him saying to me, *Hurry up, and get quickly out of Jerusalem: for they will not receive your testimony concerning me.*

Catholic Bibles (those having the imprimatur):

Christian Community (1988) On my return to Jerusalem I was praying in the Temple, when I fell into a trance and saw him. He spoke to me: 'Get ready to leave Jerusalem without delay, because they will not accept your testimony about me.'

The Heritage Bible And it happened to me, having returned to Jerusalem, and praying in the temple, I was in astonishment;

And I saw him saying to me, Hurry, and go quickly out of Jerusalem; on this very account they will absolutely not welcome your testimony concerning me.

New Jerusalem Bible 'It happened that, when I got back to Jerusalem, and was praying in the Temple, I fell into a trance and then I saw him. "Hurry," he said, "leave Jerusalem at once; they will not accept the testimony you are giving about me."

Revised English Bible—1989 "After my return to Jerusalem, as I was praying in the temple I fell into a trance and saw him there, speaking to me. 'Make haste', he said, 'and leave Jerusalem quickly, for they will not accept your testimony about me.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "After I had returned to Yerushalayim, it happened that as I was praying in the Temple, I went into a trance, and I saw Yeshua. 'Hurry!' he said to me, 'Get out of Yerushalayim immediately, because they will not accept what you have to say about me.'

Hebraic Roots Bible And it happened to me, returning to Jerusalem and praying in the sanctuary: I saw a vision, and I saw Him saying to me, Hurry and go out quickly from Jerusalem, because they will not receive your testimony concerning Me.

Holy New Covenant Trans. "Later I came back to Jerusalem. I was praying in the temple courtyard, and I saw a vision. I saw Jesus, and he said to me: 'Hurry! Leave Jerusalem now! The people here will not accept the truth about me.'

The Scriptures 2009 "And it came to be, when I returned to Yerushalayim, and while I was praying in the Set-apart Place, I came to be in a trance, and I saw Him saying to me, 'Hurry and get out of Yerushalayim, speedily, because they shall not accept your witness concerning Me.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...becomes but me returning to jerusalem and praying me in the temple to become me in amazement and to see him saying [to] me rush! and proceed! in rush from jerusalem because not [They] will accept [of] you testimony about me...

Alpha & Omega Bible "IT HAPPENED WHEN I RETURNED TO JERUSALEM AND WAS PRAYING IN THE TEMPLE, THAT I WENT OUT OF NORMAL STATE OF MIND, AND I SAW HIM SAYING TO ME, 'MAKE HASTE, AND GET OUT OF JERUSALEM QUICKLY, BECAUSE THEY WILL NOT ACCEPT YOUR TESTIMONY ABOUT ME.'

Awful Scroll Bible (")What is more, it happened I turning-back-by to Jerusalem, even wishing-with-regards-to from-within the temple, I am to come about from-within set-away. (")Indeed I am to perceive Him, instructing to me, 'Be hurrying, and be gone-out from-within quickness from Jerusalem, through-that they will not receive-near your testimony concerning Me.'

Concordant Literal Version	Now it occurred, at my returning to Jerusalem and while I am praying in the sanctuary, I come to be in an ecstasy" and to perceive Him saying to me, 'Hurry, and come quickly out of Jerusalem, because they will not be assenting to your testimony concerning Me.'"
exeGesés companion Bible	And so be it, when I returned to Yeru Shalem, even as I prayed in the priestal precinct, I became in an ecstasis; and saw him wording to me, Hasten, and quickly go from Yeru Shalem: because they receive not your witness concerning me.
Orthodox Jewish Bible	"And it happened that after I had returned to Yerushalayim and as I was davening in the Beis Hamikdash, that I fell into a trance, "And saw Rebbe, Melech HaMoshiach saying to me, 'Hurry and get out quickly from Yerushalayim, because they will not receive your edut (testimony) concerning me.'
Rotherham's Emphasized B.	And it came to pass <when I had returned unto Jerusalem, and was praying in the temple> that I came to be in a trance, and saw him, saying unto me— Haste thee, and go forth speedily out of Jerusalem, inasmuch as they will not accept thy witness ^d concerning me. ^d Or: "will accept of thee no witness."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"Then it happened when I had returned to Jerusalem and was praying in the temple [enclosure], that I fell into a trance (vision); and I saw Him saying to me, 'Hurry and get out of Jerusalem quickly, because they will not accept your testimony about Me.'
An Understandable Version	"And it happened that when I returned to Jerusalem and was praying in the Temple, I fell into a trance [<i>i.e., a semi-conscious vision-like state</i>]. And I saw [<i>and heard</i>] the Lord saying to me, 'Hurry up, get out of Jerusalem quickly, because the people [<i>here</i>] will reject your testimony about me.'
The Expanded Bible	"Later, when I returned to Jerusalem, I was praying in the Temple, and I saw a vision [or fell into a trance]. I saw the Lord [¹ him] saying to me, 'Hurry! Leave Jerusalem now [or quickly]! The people here will not accept the truth [¹ your testimony/witness] about me.'
Jonathan Mitchell NT	"Now it happened to me, after returning into Jerusalem and then during my continuing in projecting thoughts and words toward events and situations being well (or: praying), within the midst of the Temple complex, I came to be (or: was birthed) within an ecstasy "and then to see Him presently saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not accept your testimony (or: witness; evidence) concerning Me.'
Syndein/Thieme	"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance." {Note: Praying of course is a good thing, but apparently Paul's praying was interfering with his studying doctrine and the Lord will prod him along.} "And I saw Him {resurrected Christ} saying unto me, 'HURRY UP, and get yourself quickly out of Jerusalem for they will not receive your testimony concerning Me.' " {Note: Probably refers to both the legalistic Jewish believers in Jerusalem and the unbelievers.}
Translation for Translators	Paul told about the Lord's commanding him to go to non-Jewish people. <i>Acts 22:17-22</i> "Later, I returned to Jerusalem. <i>One day</i> I went to the Temple courtyard. While I was praying there, I saw a vision <i>in which</i> I saw the Lord speaking to me. He said

to me, *'Do not stay here! Leave Jerusalem immediately, because the people here will not believe/listen to what you (sg) tell them about me!'*

The Voice

Paul: I returned to Jerusalem, and I was praying here in the temple one day. I slipped into a trance and had a vision in which Jesus said to me, "Hurry! Get out of Jerusalem fast! The people here will not receive your testimony about Me."

Bible Translations with Many Footnotes:

Lexham Bible

"And it happened that when [*Here "when" is supplied as a component of the participle ("returned") which is understood as temporal] *I returned to Jerusalem and I was praying in the temple courts,* [*Here "courts" is supplied to distinguish this area from the interior of the temple building itself] *I was in a trance, and saw him saying to me, 'Hurry and depart quickly [Literally "with quickness"] from Jerusalem, because they will not accept your testimony about me.'*

NET Bible®

When⁶² I returned to Jerusalem and was praying in the temple, I fell into a trance⁶³ and saw the Lord⁶⁴ saying to me, 'Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.'

62tn Grk "It happened to me that." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

63tn BDAG 309 s.v. ἔκστασις 2 has "γενέσθαι ἐν ἔκστάσει fall into a trance Ac 22:17."

64tn Or "Jesus"; Grk "him." The referent (the Lord, cf. v. 19) has been specified in the translation for clarity.

The Spoken English NT

Paul Tells How Jesus Sent him to the Gentiles

Now, when I had returned to Jerusalem and was praying in the Temple, I went into a dream state.⁵

And I saw Jesus saying to me, "Hurry-leave Jerusalem right away! They're not going to accept your testimony about me."

^{s.} This is often rendered, "I fell into a trance."

Wilbur Pickering's New T.

"Now it happened, when I returned to Jerusalem and was praying in the temple, that I came to be in a trance and saw Him saying to me,⁶ 'Hurry up and get out of Jerusalem quickly, because they will not receive your testimony concerning me'.

(6) This is the only record we have of this encounter. Perhaps Paul is reinforcing that his going to the Gentiles was at God's insistence.

Literal, almost word-for-word, renderings:

A Faithful Version

And it came to pass that when I returned to Jerusalem, and I was praying in the temple, I entered into a trance; And I saw Him saying to me, 'Hurry, and get out of Jerusalem with all speed, because they will not receive your testimony concerning Me.'

Benjamin Brodie's trans.

And it came to pass after I returned to Jerusalem and while I was praying in the temple, I entered into a trance,
And saw Him as He said to me: "Make haste and depart from Jerusalem with speed, because they [Jewish officials] will not receive your testimony concerning Me."

Berean Literal Bible

And it happened to me, having returned to Jerusalem and of my praying in the temple, I fell into a trance and saw Him saying to me, 'Make haste and go away with speed out of Jerusalem, because they will not receive your testimony about Me.'

Modern English Version

Paul Sent to the Gentiles

"When I returned to Jerusalem and was praying in the temple, I fell into a trance and saw Him saying to me, 'Hurry! Get out of Jerusalem immediately, for they will not receive your testimony concerning Me.'

Modern Literal Version 2020 *Now it happened to me, having returned to Jerusalem, and at my praying in the temple, then it was for me to become into a trance, and to see him saying to me, Hurry, and go forth quickly out-of Jerusalem, because they will not be accepting the testimony from you concerning me.*

New European Version *And it came to pass, that when I had returned to Jerusalem and while I prayed in the temple, I fell into a trance, and saw him saying to me: Make haste and get out of Jerusalem quickly, because they will not welcome your testimony concerning me.*

New Matthew Bible *And it happened, when I returned again to Jerusalem and was praying in the temple, that I was in a trance, and saw him saying to me, Make haste, and get quickly out of Jerusalem, for they will not receive the witness that you bear of me.*

The gist of this passage: Paul returned to Jerusalem, and when he was on Temple grounds praying, the Lord warned him to leave Jerusalem quickly.

17-18

Acts 22:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: *Now it happened to me,...*

Paul is then going to describe something else which happened to him, which is not specifically recorded in the book of Acts or specifically mentioned in any of his epistles.

Acts 22:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>turning back; turning [around, about]; returning</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #5290
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 22:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...[upon] returning to Jerusalem,...

Paul first came to Jerusalem after his salvation and was not easily received, given his previous history. Here, it says he was returning to Jerusalem. He has been to Jerusalem on many occasions. This would have taken place A.D. 36 or 37, and it is described in Acts 9:26–29 (**And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to Him, and how at Damascus he had preached boldly in the name of Jesus. So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord.**—ESV; capitalized).

So, to put this into a time context, Paul was saved in Damascus (A.D. 34; Acts 9:1–18), he goes off to Arabia for a time (Galatians 1:17), and then he returns to Jerusalem (A.D. 37; Acts 9:26–29 Galatians 1:18).

Some place Paul in Jerusalem soon after his conversion (however, there is nothing in the language of this passage to indicate that Paul returned to Jerusalem soon after his conversion). What takes place in Acts 9 sounds as if this is his first time in Jerusalem after his conversion. Furthermore, Acts 9 makes it sound as if Paul went from Damascus to Jerusalem (although those words are not used exactly).

Order of Events: Paul in Damascus, in Arabia and then in Jerusalem:

Galatians 1 first places Paul in Arabia first and then in Jerusalem.

Galatians 1:15–17 **But when God, the One having selected me from my mother's womb and having called me by His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I consulted not immediately with flesh and blood, nor did I go up to Jerusalem to the apostles before me, but I went away into Arabia and returned again to Damascus.**

Paul's salvation is *called me by His grace*. Galatians does not tell us that Paul went immediately to Jerusalem. In fact, he did not immediately confer with flesh and blood (Paul did not try to find some disciples or the Apostles to talk about his conversion).

Galatians 1:18–19 **Then after three years I went up to Jerusalem to make acquaintance with Cephas, and I remained with him fifteen days. But I saw none of the other apostles, only James, the Lord's brother. (BLB)**

So, it is three years later when Paul (then Saul) goes to Jerusalem and there he does confer with flesh and blood.

See **Galatians 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information.

Acts 22:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, present (deponent) middle/ passive participle; genitive/ablative case	Strong's #4336
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
εν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hieron (ἱερόν) [pronounced <i>hee-er-ON</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: ...[when] I was praying in the Temple [courtyard]...

At one time, Paul was in the Temple complex praying. For a long time, the disciples of Christ believed that their access to **synagogues** and the Temple was legitimate, as the Jesus they proclaimed is the Messiah of the Old Testament. Even though there were clearly two separate faiths (and early Christians did not see these as separate faiths), it was a challenge as to who really should have access to the Temple (which spoke of Jesus Christ) and to the synagogues (which proclaimed Jesus Christ in their readings of the Scriptures).

My point being, Paul going into the Temple courtyard to pray would have been routine six for him, just as you might go into a church to pray (although, to be clear, praying to God from a church does not somehow give you an edge over someone praying in their living room).

Acts 22:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096

Acts 22:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekstasis (ἔκστασις, εως, ῆ) [pronounced EHKH-staw-siss]	<i>any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1611

Translation: ...that happened to me a trance.

While in the Temple courtyard praying, Paul fell into a trance. This specific incident of falling into a trance is not found in the book of Acts nor does Paul speak of it directly in any of his epistles. He speaks of visions and revelations of the Lord in a general way in 2Corinthians 12:1 (*I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord.*—ESV); and Paul speaks of a very specific instance in 2Corinthians 12:2–9. However, the vision/trance-state spoken of here is quite different from the passage in 1Corinthians 12.²⁰

A second thing which we might consider is, *what about this trance-state? Should we, as Christians, be meditating and trying to find this particular state of mind?* Here is where the distinction between Acts and the epistles must be made. Acts is a recorded history of the early church and of early shakers and movers in the church (most of Acts seems to center in on Paul). The epistles are written for our faith and practices in the Church Age (which is not identical to the Age of Israel, otherwise, these epistles would not have needed to be written). These epistles (letters) came about because there would be practices taking place in the **local church** which were messed up; or there were doctrines finding their way into the local church which were not of God. These two items had to be specifically addressed—faith and practices. What Paul wrote to one church about what we ought to believe, also applied to every other church. When Paul described certain practices which are appropriate and which ones are not for a church in, say, Corinth; this is also true for the local churches in Philippi or in Rome.

Now, in what epistle does Paul tell the believers there, “Now, if you are having troubles figuring this or that piece of doctrine, go into a trance-like state and God will give you the nitty gritty on that thing.” That verse is found nowhere in any of the epistles.

So, why did Paul get to fall into trance states, but we don't get to? Paul was both an Apostle and a prophet. As an Apostle, he had authority over more than one local church. That gift no longer exists. The pope does not have authority over other congregations even though he thinks that he does. Some president or senior fellow of the United Presbyterian Church of America does not have legitimate authority over any of those churches. There is the gift of pastor-teacher, and he has authority over his congregation, whether he has 10 sheep or 10,000. So, why does God design things this way? This is analogous to God forming and approving of independent nation-states. What happens in each nation is, more or less, confined to the nation. If they fall into a state of evil, that evil is contained within their borders. So, if the 1st Church of Podunk Hill falls into apostasy, that apostasy is

²⁰ We could somehow force them into alignment, but that would make little sense to do that.

confined within that local church. Furthermore, each congregant of this church can choose to quietly leave this church and find another one.

Now, I as a believer may have a personal beef with the way things are done at 1st Church of Podunk Hill. My clear option is to move out of the church and find one which is more suitable. It is not up to me to buck the authority of the pastor there or to make a big stink when I leave. I have written tens of thousands of pages. You will not find me mentioning any individual church and tell you why that is a bad church to go to. The only local church I do mention is the one which I still attend. When speaking of different theological views, I speak in generalities and with regards to specific doctrines. I don't believe that I have ever named a current pastor-teacher by name in order to be critical of that pastor-teacher. Nor have I ever named a specific church by name, by way of a warning to you. I do not have that gift (authority over more than one church); nor does anyone else (in fact, I don't have authority over any church). On occasions, I will mention cults by name, but even that is something which I rarely do. On rare occasions, I mention the Catholic church or the current state of Judaism. However, I try to present a balanced viewpoint. Even though I am a Protestant evangelical theologically conservative Christian, focusing on those two institutions with complete negativity I believe is a mistake. For instance, excellent translations come from the non-Christian Jewish groups; and even more come through the Catholics (I think the New Catholic Bible is excellent). I also recognize that many Catholics have exercised faith alone in Christ alone. Furthermore, in some places, a Catholic church may be the only viable place of worship. Given these things, I instead prefer to focus upon the study of the Word of God as a commentator and upon the study of a variety of doctrines.

To sum up this point, Paul had authority over more than one church. I don't have that authority and you do not have that authority. Any organization which has authority above the pastor-teacher of a local church is involved in something *not* described in any of the epistles, which form the basis for our faith and practices in the Church Age.

Secondly—and this goes hand-in-hand with what I have been saying—Paul has the gift of prophecy, which means he is able to, at various times, access divine thinking and he is able to write that down. Sometimes, that access path involved a trance-like state (but this is not Paul's normal state of being). I can think of two times that Paul mentions such a state of being (both just cited above); but Paul never tells anyone by epistle that he needs to find a way to get into this trance state. Again, what is the difference? Paul has a gift which allows him access to divine information apart from the revelation found in the Word of God (which was the Old Testament during Paul's life). That revelation might find its way into writing; but only because that is one of the many spiritual gifts which Paul had.

I do not have the gift of prophecy and you do not have the gift of prophecy, because the canon of Scripture is closed. No one is writing new revelation today, just as no one is setting policy for more than one local church. A small number of people during the first 50 or 60 years of the Church Age had such gifts; and these people wrote the Scriptures which we study today. No one is writing new Scriptures today. No one is getting direct revelation from God in dreams, in trance states, or some other state of revelation. If you ever hear anyone in any context claim that God spoke to him audibly, or in a dream or in a trance state, then quickly and quietly leave that church; or turn off that television program; or turn off that radio or internet program. That person saying such a thing is lying to you, and he is either a false prophet or he is actually in contact with demons (that is a clear and unequivocal principle, and you can see how I have stated it without the mention of any person's name or church).

Now, how do I get the information that I write down in these commentaries? This is the result of 50 years of study in the Scriptures, and my authority for writing are the Scriptures. My intention is to carefully as possible present them as accurately as I possibly can. God has never spoken audibly to me and I do not have weird experiences by which divine information is imparted to me. For me, it is study and write, study and write. When I get stuck on a passage, then I study what others have written about that passage, or look at a variety of translations for insight (as well as, obviously, study the Greek and Hebrew of the Biblical text). I even pray for guidance. But I do not ever receive mysterious messages directly from God. Nor do you.

Acts 22:17 **Now it happened to me, [upon] returning to Jerusalem, [when] I was praying in the Temple [courtyard] that happened to me a trance.** (Kukis mostly literal translation)

Acts 22:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, accusative case	Strong's #3004
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: [I] then saw Him saying to me,...

Paul is speaking of Jesus here, and Jesus speaks directly to Paul when he is in this state of mind.

Acts 22:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
speudô (σπεύδω) [pronounced <i>SPYOO'-doh</i>]	<i>make haste; urge on (diligently or earnestly); by implication await eagerly</i>	2 nd person singular, aorist active imperative	Strong's #4692
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>go out, come out, go away; retire; proceed from, be descended from</i>	2 nd person singular, aorist active imperative	Strong's #1831
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
táchos (τάχος) [pronounced <i>TAKH-oss</i>]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5034

Acts 22:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...'Make haste and get out of Jerusalem quickly,...

Jesus spoke to Paul and told him to get out of Jerusalem and do it quickly.

Okay, what about divine guidance for us? How do we know if we should make a left or a right turn up ahead? Divine guidance is the Bible doctrine in your soul interacting with your thinking as you live your day-to-day life. If you are flexible and filled with the Spirit and learning Bible doctrine, then God will guide you in life.

See the **Will of God** ([HTML](#)) ([PDF](#)) or **Divine Guidance**. God has made it possible for you to live the **Christian life** and be guided by Him apart from any sort of supernatural experience. How do I know this? *Nowhere* does Paul describe a confused Christian and then recommend how to get into a spiritual trance state in order to have personal guidance.

Acts 22:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
paradéchomai (παραδέχομαι) [pronounced par-ad-EHKH-ohm-ahee]	<i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i>	3 rd person plural, future (deponent) middle/passive indicative	Strong's #3858
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
marturía (μαρτυρία) [pronounced mar-too-REE-ah]	<i>witness, record, report, testimony; evidence given (judicially; genitive case)</i>	feminine singular noun, accusative case	Strong's #3141
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Acts 22:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...for the [people here] will not receive a testimony from you about Me.'

Paul does not get this, but what Jesus said is true during that time that He spoke this to Paul; and it was true subsequently as well. He would not have any sort of extensive ministry in Jerusalem. There was too much negative volition there. Had Paul not been so hard-headed at this time, he would have recognized the kind of legalism that he had been sucked into.

Paul needed to recognize positive volition (which he did) and go where the positive volition took him.

Acts 22:18 [I] then saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for the [people here] will not receive a testimony from you about Me.' (Kukis mostly literal translation)

Acts 22:17–18 Now it happened to me, [upon] returning to Jerusalem, [when] I was praying in the Temple [courtyard] that happened to me a trance. [I] then saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for the [people here] will not receive a testimony from you about Me.' (Kukis mostly literal translation)

Acts 22:17–18 Then this happened to me when I later returned to Jerusalem: I was praying in the Temple complex and I fell into a trance-like state. I saw the Lord speaking to me, saying, 'Hurry up and get out of Jerusalem right now, for the people here will not, under any circumstances, accept your testimony about Me.' (Kukis paraphrase)

By way of reminder, it is about A.D. 57 and Paul is addressing a mostly negative crowd in Jerusalem. They began to riot, the city was descending into chaos, and the man in charge of the local military force had grabbed up Paul, supposing him to be someone entirely different.

Paul asked to speak to the crowd, and we are in the middle of his address to the them. He is giving them his personal testimony concerning what took place when he was first saved.

Paul is in Jerusalem despite God telling him now to go there. He is certainly unable to recognize that God does not want him there (neither do the Jewish believers).

It is my opinion that Paul, over a period of several years, has been thinking about what he would say to the Jewish believers and unbelievers in Jerusalem. We are hearing this testimony, which he previously crafted in his head (this is what I believe has been happening in Paul's head). It is also my opinion that, due to Paul's blindness regarding Jerusalem, he does not appreciate what is really happening and why God does not really want Paul here. The explanation is simple—gentiles all over the Roman empire *want* to hear the gospel. There is positive volition all over these Mediterranean lands. However, this same positive volition does not exist in Jerusalem. Jerusalem is so filled with anti-grace **religion** that unbelievers there are fully enmeshed in their negative volition toward the gospel; and believers there are unable to let go of the Law.

In short, God wants Paul to go where there is positive volition. Because of negative volition in Jerusalem, we are only 13 years away from its destruction and the Roman massacre of the Jews there. Paul also has an expiration date (which you and I also have).

And I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and scourging according to the synagogues the ones believing upon You and when is pouring out the blood of Stephen, the witness of You, and he, I was standing and approving and watching the garments of the ones executing him.'

Acts
22:19–20

I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and [I was] scourging in every synagogue those who believed on You. Also when the blood of Stephen, Your witness, was pouring out, I myself was standing [nearby] and giving approval and watching the garments of those who were executing him.'

I suggested, 'Lord, they all know that I used to go into one synagogue after another and imprisoning and scourging those who have believed on You. Also, while the blood of Stephen, Your witness, was pouring out, I stood standing nearby, giving approval to his execution. In fact, I even watched over the overcoats of those who were executing him.'

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and scourging according to the synagogues the ones believing upon You and when is pouring out the blood of Stephen, the witness of You, and he, I was standing and approving and watching the garments of the ones executing him.'
Complete Apostles Bible	"And I said, 'Lord, they know that in every synagogue I was imprisoning and beating those believing on You. And when the blood of Your witness Stephen was shed, I myself was standing by consenting to his murder, and guarding the clothes of those murdering him.'
Douay-Rheims 1899 (Amer.)	And I said: Lord, they know that I cast into prison and beat in every synagogue them that believed in thee. And when the blood of Stephen thy witness was shed, I stood by and consented: and kept the garments of them that killed him.
Holy Aramaic Scriptures	And I said, 'Mari {My Lord}! They also know that I delivered unto the prisoner's house, and beat in all the Kenushan {the Synagogues}, those who were believing in You! And when the blood poured out of Estephanus {Stephen}, Sahdak {Your Martyr/Witness}, I also was standing with them, and fulfilled the desires of his murderers, and watched over their garments; those who were stoning him.'
James Murdock's Syriac NT	And I said: My Lord, they well know that I have delivered up to prison, and have scourged in all synagogues, those who believed in thee. And when the blood of thy martyr Stephen was shed, I also was standing with them, and performed the pleasure of his slayers, and took charge of the garments of those that stoned him.
Original Aramaic NT	"And I said, 'My Lord, they also know that I have delivered to prison and beaten in all our synagogues those who have believed in you. And when the blood of your witness Estephanus was shed, I was also standing with them and consenting to the will of those who killed him, and I was holding the garments of those who were stoning him.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I said, Lord, they themselves have knowledge that I went through the Synagogues putting in prison and whipping all those who had faith in you: And when Stephen your witness was put to death, I was there, giving approval, and looking after the clothing of those who put him to death.
Bible in Worldwide English	And I said, "Lord, they know that I put in prison those who believed in you. I beat them in all the meeting houses. And I stood by and let people kill Stephen. He was one who talked for you. I looked after the clothes of the men who killed him."
Easy English	I replied, "Lord, the people here know what I have been doing. They know that I wanted to take hold of all the people who believed in you. I went to all our Jewish meeting places to look for the believers. When I found them, I put them in prison and I hit them with sticks. I myself was there when the people killed Stephen. He was your servant who told people your message. But I agreed that it was right to kill him. I even held the coats of the people while they killed him."
Easy-to-Read Version—2008	"I said, 'But, Lord, the people know that I was the one who put the believers in jail and beat them. I went through all the synagogues to find and arrest the people who believe in you. The people also know that I was there when Stephen, your witness, was killed. I stood there and agreed that they should kill him. I even held the coats of the men who were killing him!'"
<i>God's Word™</i>	"After that, I returned to Jerusalem. While I was praying in the temple courtyard, I fell into a trance and saw the Lord. He told me, 'Hurry! Get out of Jerusalem immediately. The people here won't accept your testimony about me.' "I said, 'Lord, people here know that I went from synagogue to synagogue to imprison and whip those who believe in you. When Stephen, who witnessed about you, was being killed, I was standing there. I approved of his death and guarded the coats of those who were murdering him.' V. 17 is included for context.
Good News Bible (TEV)	'Lord,' I answered, 'they know very well that I went to the synagogues and arrested and beat those who believe in you. And when your witness Stephen was put to death, I myself was there, approving of his murder and taking care of the cloaks of his murderers.'
J. B. Phillips	And I said, 'But, Lord, they know how I have been through all the synagogues imprisoning and beating all those who believe in you. They know also that when the blood of your martyr Stephen was shed I stood by, giving my approval—why, I was even holding in my arms, the outer garments of those who killed him.' But he said to me, 'Go, for I will send you far away to the Gentiles'."
<i>The Message</i>	"At first I objected: 'Who has better credentials? They all know how obsessed I was with hunting out those who believed in you, beating them up in the meeting places and throwing them in jail. And when your witness Stephen was murdered, I was right there, holding the coats of the murderers and cheering them on. And now they see me totally converted. What better qualification could I have?'"
NIRV	" 'Lord,' I replied, 'these people know what I used to do. I went from one synagogue to another and put believers in prison. I also beat them. Stephen was a man who told other people about you. I stood there when he was killed. I had agreed that he should die. I even guarded the coats of those who were killing him.'
New Life Version	I said, 'Lord, they know I took Christians out of every Jewish place of worship. I had them beaten and put in prison. Also when Stephen was killed, I stood there and watched them throw stones at him. Those who threw the stones had me watch their coats.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"I told him, 'Lord, they know I used to hunt down people who believed in you. They know I made the rounds to the synagogues, arresting those kinds of Jews, putting
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	them in prison, and beating them. 20And they know I held the coats of the people who killed Stephen, the man who told people about you. I approved of his execution.'
Contemporary English V.	I replied, "Lord, they know that in many of our meeting places I arrested and beat people who had faith in you. Stephen was killed because he spoke for you, and I stood there and cheered them on. I even guarded the clothes of the men who murdered him."
New Berkeley Version New Living Translation	. "“But Lord,’ I argued, ‘they certainly know that in every synagogue I imprisoned and beat those who believed in you. 20 And I was in complete agreement when your witness Stephen was killed. I stood by and kept the coats they took off when they stoned him.’
The Passion Translation	““But Lord,’ I argued, ‘they all know that I’m the one who went into our Jewish meetings to find those who believe in you and had them beaten and imprisoned. When the blood of your witness Stephen was shed, I stood nearby in full approval of what was happening. I even guarded the cloaks of those who <i>stoned him to death</i> .’
Plain English Version	I said to him, ‘But, sir, they know me. They know that I went to a lot of our meeting houses looking for people that believe in you. I grabbed anyone that believed in you, and I beat them up, and I put them in jail. The people here know about Stephen too. He told people about you, and they killed him. And I stood there watching them kill him, and I agreed with them. I even looked after the coats of the men that were killing him. The Jerusalem people know all that, so I reckon they will believe my story.’
Radiant New Testament	“ ‘Lord,’ I replied, ‘these people know how I used to go from one synagogue to another beating the believers and putting them in prison. 20When Stephen was killed for telling other people about you, I stood there to show that I agreed he should die. I even guarded the coats of those who were killing him.’
UnfoldingWord Simplified T.	But I said to him, 'Lord, they know that I went to many of our synagogues looking for people who believe in you. I was putting in jail those whom I found who believed in you, and I was even beating them. They remember that when Stephen was killed because he told people about you, I stood there watching and approving of what they were doing. I even guarded the outer clothes that those who were murdering him had thrown aside!'
William's New Testament	So I said, 'Lord, they know for themselves that from one synagogue to another I used to imprison and flog those who believed in you, and when the blood of your martyr Stephen was being shed, I stood by and approved it, and held the clothes of those who killed him.'

Partially literal and partially paraphrased translations:

American English Bible	'But I said: ‘Lord, they all know very well that in one synagogue after another I once had everyone who believes in you arrested and whipped! ‘And when the blood of your witness Stephen was being spilled, I stood there and approved of it... In fact, I guarded the robes of those who killed him!’
Beck’s American Translation Breakthrough Version	. And I said, 'Master, they are well aware that I was throwing in jail and beating up the <i>people</i> throughout the synagogues who trusted based on You. And when the blood of Stephen, Your witness, was being spilled out, I myself was even <i>a person</i> who had stood over <i>him</i> , both agreeing with and guarding the robes of the <i>people</i> executing him.'
Common English Bible	I responded, ‘Lord, these people know I used to go from one synagogue to the next, beating those who believe in you and throwing them into prison. When Stephen

	your witness was being killed, I stood there giving my approval, even watching the clothes that belonged to those who were killing him.'
Len Gane Paraphrase	"I said, 'Lord, they know that I imprisoned and beat up in every synagogue every one of them who believed in you, and the blood of your martyr Stephen was shed, I was standing alongside also, consenting for his death, and kept the clothes of those who killed him.'
A. Campbell's Living Oracles	And I said, Lord, they know I was imprisoning, and scourging in the synagogues, them that believed in thee; and when the blood of Stephen thy martyr was shed, I also was standing by, and consenting, and kept the garments of those who slew him.
New Advent (Knox) Bible	But, Lord, I said, it is within their own knowledge, how I used to imprison those who believed in thee, and scourge them in the synagogues; and when the blood of Stephen, thy martyr, was shed, I too stood by and gave my consent, and watched over the garments of those who slew him.
20 th Century New Testament	'Lord,' I answered, 'these people know that I used to imprison and scourge, in Synagogue after Synagogue, those who believed in you; And, when the blood of your martyr, Stephen, was being shed, I was myself standing by, approving of his death, and took charge of the clothes of those who were murdering him.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"But I said, 'Lord, they know that in synagogue after synagogue I had those who believed in you imprisoned and beaten. And when the blood of your witness Stephen was being shed, I stood there giving approval [Other mss add <i>of his murder</i>] and guarding the clothes of those who killed him.'
Revised Ferrar-Fenton Bible	"I replied, 'They themselves well know, Lord, that I was imprisoning and flogging in every synagogue those believing upon You. Yes, and when the blood of Your martyr Stephen was poured out, I myself was then Chief Justice, and gave the Decision, and guarded the garments of his murderers.' Chap. 22 V. 20 Note.—The Greek word used by Paul to indicate his position at that trial is a Titular one (Ephestos), which in English would be "Chief Justice." He was, in fact, President of the Ecclesiastical Court of Jerusalem.—F.F.
Free Bible Version	"I replied, 'Lord, they certainly know that I went from synagogue to synagogue, beating and imprisoning those who trusted in you. When Stephen was killed for testifying about you I was standing there in full agreement with those who killed him, holding their coats for them.'
God's Truth (Tyndale)	And I said: Lord they know that I prisoned, and beat in every synagogue them that believed on you. And when the blood of your witness Stephen was shed, I also stood by, and consented unto his death and kept the raiment of them that slew him.
Lexham Bible	And I said, 'Lord, they themselves know that from synagogue <i>to synagogue</i> I was imprisoning and beating those who believed in you. And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.'
Weymouth New Testament	""Lord,' I replied, 'they themselves well know how active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in Thee; and when they were shedding the blood of Stephen, Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And I said, Lord, they know that I was imprisoning and scourging in every synagogue those who believed upon you;
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And when the blood of your witness Stephen was poured out, I myself also was standing by, and thinking well of myself at his death, and keeping the clothing together with them who took him out.

New American Bible (2011)

But I replied, 'Lord, they themselves know that from synagogue to synagogue I used to imprison and beat those who believed in you.^j And when the blood of your witness Stephen was being shed, I myself stood by giving my approval and keeping guard over the cloaks of his murderers.'^k

j. [22:19] 8:3; 9:1–2; 22:4–5; 26:9–11.

k. [22:20] 7:58; 8:1.

New Jerusalem Bible

"Lord," I answered, "they know that I used to go from synagogue to synagogue, imprisoning and flogging those who believed in you; and that when the blood of your witness Stephen was being shed, I, too, was standing by, in full agreement with his murderers, and in charge of their clothes."

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible

And I said, Master, they understand that I was imprisoning and beating the ones believing on You throughout the synagogues.

And when the blood of Your witness Stephen was poured out, I myself also was standing by and consenting to his execution, and holding the garments of those killing him.

Holy New Covenant Trans.

I said, 'But Lord, the people know that I was the one who put the believers in jail and beat them. I went through all the houses of worship to find and arrest those who believe in you. The people also know that I was there when Stephen, your witness, was killed. I stood there and agreed that they should kill him. I even held the robes of the men who were killing him!'

The Scriptures 2009

"And I said, 'Master, they know that in every congregation I was imprisoning and beating those who believe on You. And when the blood of Your witness Stephanos was shed, I also was standing by giving my approval to his death, and keeping the garments of those who were killing him.'

Tree of Life Version

"And I said, 'Lord, they themselves know that in one synagogue after another, I was imprisoning and beating those trusting in You. Even when the blood of Your witness Stephen was spilled, I too was standing by and approving, and guarding the clothing of those who were killing him.'

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament

...(And) I say Lord They know for I was Imprisoning {them} and Beating in the assemblies the [men] believing to you and when was poured The Blood [of] stephen the witness [of] you and I was Having Stood and Agreeing and Keeping the garments [of] the [men] taking (away) him...

Awful Scroll Bible

(")And-I said, 'Lord, they stand-knowing, that I was assuredly casting them to a watch, and beating them down along the drawings-together, they confiding in You. (" ")And as-when the blood of your witness Stephen, was being shed forth, I even was assuredly having stood-before, and together-deeming-it-good of his taking-out, and watching over the cloaks of those taking- him -out.'

Concordant Literal Version

And I said, 'Lord, they are versed in the fact that I was jailing and lashing those at the synagogues who are believing on Thee.'

And when the blood of Stephen, Thy witness, was shed, I myself also was standing by, endorsing it, as well as guarding the garments of those who are assassinating him.'"

exeGesés companion Bible

And I said, Adonay, they understand that in every synagogue

I imprisoned and flogged them who trust on you:
and when they poured the blood
of your witness Stephanos,
I also stood by,
and consented to taking him out,
and guarded the garment of them who took him out.

Orthodox Jewish Bible

"And I said 'Adoni, they themselves have da'as that in every shul I was imprisoning and beating the ones with emunah in you.

'And when in al kiddush ha-Shem, the dahm of your eidus (witness) Stefanos was being poured out, I myself also had been standing by and agreeing and protecting the kaftans of the ones killing him.'

Rotherham's Emphasized B. And ||||| said—

Lord! ||they themselves|| well know that I was imprisoning and beating in every synagogue, them who were believing on thee.

And <when the blood of Stephen thy witness was being shed> ||even I myself|| was standing by, and approving, and guarding the mantles of them who were slaying him.

Expanded/Embellished Bibles:

The Amplified Bible

And I said, 'Lord, they themselves know [without any doubt] that in one synagogue after another I used to imprison and beat those who believed in You [and Your message of salvation]. And when the blood of Your witness Stephen was being shed, I also was standing nearby approving and consenting [to his death], and guarding the coats of those who were killing him.'

An Understandable Version

And I replied, 'Lord, they know very well that I am [*the one*] who imprisoned and beat the believers [*who assembled*] in every synagogue, and when your witness Stephen was killed, I stood there, approving [*of it*] and [*even*] guarding the clothing of those who stoned him to death.'

The Expanded Bible

But I said, 'Lord, they [^lthemselves; very well] know that in every synagogue I put the believers [^lthose who believe in you] in jail and beat them. They also know I was there when Stephen, your witness [or martyr], was killed [^lhad his blood shed]. I [myself; indeed] stood there agreeing and holding [guarding; keeping] the coats of those who were killing him!'

Jonathan Mitchell NT

"And so I myself said, 'Lord, they themselves continue being well-versed and understand that in one synagogue after another I myself was repeatedly imprisoning and flaying (flogging) the folks trusting and believing upon You.

"Then when the blood of Stephen, Your witness, was being progressively poured out, I myself was also standing by and continuing in consenting (approving; endorsing) as well as guarding the outer garments of those in the process of assassinating (murdering) him.'

Syndein/Thieme

"And I said, 'Lord, they know that I imprisoned and beat in every synagogue them that believed on You."

"And when the blood of Your martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the clothes of them that slew him.' "

{Note: Basically Paul was rationalizing with the Lord saying they know I have been on both sides of the fence. They should listen to me! Paul emotionally wanted to stay in Jerusalem.}

Translation for Translators

But I *protested and* said to him, 'Lord, they know that I went to many of our meeting houses looking for people who believe in you. I was putting in jail those *whom I found* who believed in you, and I was even beating them. *They remember that* when Stephen was killed [MTY] {when people killed [MTY] Stephen} because he told people about you, I stood there *watching it all* and approving *what they were doing*. I even guarded the outer garments that those who were murdering him had

thrown aside. So if I stay here, the fact that I have changed how I think about you will surely impress those leaders of our people.

The Voice

Paul: I replied, “But Lord, they all know that I went from synagogue to synagogue imprisoning and beating everyone who believed in You. They know *what I was like and* how I stood in approval of the execution of Stephen, Your witness, when he was stoned. I even held the coats of those who actually stoned him.”

Bible Translations with Many Footnotes:

NET Bible®

I replied,⁶⁵ ‘Lord, they themselves know that I imprisoned and beat those in the various synagogues⁶⁶ who believed in you. And when the blood of your witness⁶⁷ Stephen was shed,⁶⁸ I myself was standing nearby, approving,⁶⁹ and guarding the cloaks⁷⁰ of those who were killing him.’⁷¹

^{65tn} Grk “And I said.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai, in καγ [kagw]) has not been translated here.

^{66tn} For the distributive sense of the expression κατὰ τὰς συναγωγὰς (kata tas sunagwgas) BDAG 512 s.v. κατὰ B.1.d has “of places viewed serially, distributive use w. acc....κατ ὁ καν from house to house...Ac 2:46b; 5:42...Likew. the pl....κ. τὰς συναγωγὰς 22:19.” See also L&N 37.114.

^{sn} See the note on synagogue in 6:9.

^{67sn} Now Paul referred to Stephen as your witness, and he himself had also become a witness. The reversal was now complete; the opponent had now become a proponent.

^{68sn} When the blood of your witness Stephen was shed means “when your witness Stephen was murdered.”

^{69tn} Grk “and approving.” This καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{70tn} Or “outer garments.”

^{sn} The cloaks. The outer garment, or cloak, was taken off and laid aside to leave the arms free (in this case for throwing stones).

^{71tn} Or “who were putting him to death.” For the translation of ἀναιρούντων (anairountwn) as “putting to death” see BDAG 64 s.v. ἀναιρέω 2.

The Spoken English NT

And I said, “Lord, they know that I’ve been putting the people who believe in you in prison, and having them beaten^t in one synagogue^u after another!

And when your witness Stephen’s blood was being shed, I personally stood there approving of it. I even looked after the coats of the people who were killing him!”

^{t.} Lit. “and beating them.”

^{u.} Prn. **sinn-a-gogg**.

Wilbur Pickering’s New T.

So I said: ‘Lord, they know that I used to imprison and beat those believing into you, from one synagogue to another; and when the blood of your witness Stephen was shed, I myself was standing there and agreeing to his murder,⁷ even guarding the clothes of those who were killing him.’

(7) Some 2.3% of the Greek manuscripts, of inferior quality, omit ‘to his murder’ (as in NIV, NASB, LB, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And I said, 'Lord, they know that I was imprisoning and repeatedly beating in each synagogue the ones believing on You.

'And when the blood of your witness Stephen was being shed, I myself also had stood by and [was] giving approval to his murder {and} [was] guarding the cloaks of the ones executing him.'

Benjamin Brodie's trans.	And as for myself, I said: "Lord, they themselves know that I myself was repeatedly imprisoning and beating those throughout the synagogues who believed on You." Furthermore, when the blood of Stephen, Your witness, was shed, I myself was also standing by and consenting and was guarding the outer garments of those who were in the process of murdering him."
Charles Thomson NT	Whereupon I said, Lord, they know that I am one who imprisoned and scourged in the synagogues them who believed in thee and when the blood of thy witness Stephen was shed, I was standing by and gladly consenting to the slaughter of him, and watching the clothes of them who were killing him.
Context Group Version	And I said, Lord, they themselves know that I imprisoned and beat in every community center those that trusted in you: and when the blood of Stephen your witness was shed, I also was standing by, and consenting, and keeping the cloaks of those that killed him.
Far Above All Translation	And I said, 'Lord, they know that I used to imprison and flog those <i>who</i> believed in you as <i>I went</i> from synagogue to synagogue. And when the blood of your witness Stephen was being shed, I myself was also standing by, approving of his elimination, while guarding the coats of those eliminating him.'
Literal Standard Version	And it came to pass, when I returned to Jerusalem, and while I was praying in the temple, I came into a trance, and I saw Him saying to me, Hurry and go forth in haste out of Jerusalem, because they will not receive your testimony concerning Me; and I said, LORD, they know that I was imprisoning and was scourging those believing on You in every synagogue; and when the blood of your witness Stephen was being poured forth, I was also standing by and assenting to his death, and keeping the garments of those putting him to death; and He said to me, Go, because I will send you to far-off nations." Vv. 17–18 and 21 are included for context.
Modern Literal Version 2020	And I said, Lord, they themselves know that I was imprisoning and whipping <i>them</i> in every <i>one of</i> the synagogues, the ones who believe upon you; and when the blood of Stephen, your witness, was being shed, I myself was also standing <i>there</i> and <i>was</i> consenting to the assassination, guarding the garments of the ones assassinating him.
New American Standard	And I said, 'Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in You. And when the blood of Your witness Stephen was being shed, I also was standing nearby and approving, and watching over the cloaks of those who were killing him.'
New Matthew Bible	And I said, Lord, they know that I imprisoned and beat in every synagogue those who believed on you. And when the blood of your witness Stephen was shed, I also stood by and consented to his death, and minded the garments of those who slew him.
NT (Variant Readings)	And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy martyr was shed, I also was standing by, and consenting [unto his death], and keeping the garments of them that slew him. [I do not consistently include this version, as they leave out a great many variant readings.]
The gist of this passage:	Paul tells the Lord that everyone knows how he persecuted and imprisoned believers in every synagogue that he traveled to. They know that he was there at the death of Stephen, consenting to his death.

Acts 22:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κάγω/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
epistamai (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ahēe</i>]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	3 rd person plural, present (deponent) middle/passive indicative	Strong's #1987

Translation: I said, 'Lord, they keep on knowing...

In A.D. 37, Paul is speaking to the Lord, Who has come to him in a vision.

Paul is going to tell the Lord why he believed that he had to get out of Jerusalem the first time (the first time after being saved). It is about A.D. 57, but Paul is talking about what he was thinking and experiencing about 20 years earlier.

There are people to whom Paul would, theoretically go; and Paul says that there is something that they know.

Acts 22:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
egô (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
hêmēn (ἡμῶν) [pronounced <i>AY-mane</i>]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)

Acts 22:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulakízō (φυλακίζω) [pronounced <i>foo-lak-IHD-zo</i>]	<i>imprisoning, casting into prison, incarcerating</i>	masculine singular, present active participle, nominative case	Strong's #5439
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dérō (δέρω) [pronounced <i>DEHR-oh</i>]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine singular, aorist active participle, nominative case	Strong's #1194

Translation: ...that I, [even] I was imprisoning and [I was] scourging...

Paul was well-known as Saul at that time; and as a religious zealot who persecuted believers. He imprisoned them and he scourged them. He was the bane of the existence of believers throughout the Roman Empire.

Acts 22:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
There appears to be a use of kata + ___ which means, <i>in every</i> ___, <i>from</i> ___ <i>to</i> ___, <i>in each</i> ___; <i>in</i> ___ <i>after</i> ___, ___ <i>by</i> ___, <i>in various</i> ___s. This is the case when the noun is simply used once.			
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
sunagôgai (συναγωγᾶι) [pronounced <i>soon-ag-oh-GUY</i>]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (places for meetings)</i>	feminine plural noun, accusative case	Strong's #4864

Translation: ...in every synagogue...

Saul went to all the Jewish synagogues at that time, ferreting out believing Jews (those who believed in Jesus). Saul obtained paperwork to arrest many of these people.

Acts 22:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; accusative case	Strong's #4100
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...those who believed on You.

At that time, Paul was persecuting believers.

Acts 22:19 I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and [I was] scourging in every synagogue those who believed on You. (Kukis mostly literal translation)

Paul says, "They don't want to hear me because I persecuted believing Jews all over, going to a great number of synagogues in order to find them there."

Paul is speaking in A.D. 57; he is giving testimony about Jesus appearing to him in A.D. 37, when he came to Jerusalem as a believer; and at that time, he talks about his unbelieving escapades which would have taken place A.D. 34.

There seems to be a great deal of looking back and examining of the past, whereas, Paul does not really appreciate in present time why he is out of God's geographical will.

Paul seems to be doing the opposite of what he will later tell the Philippians to do: **Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.** (Philippians 3:13–14; ESV)

Application: As an overly-nostalgic believer, I have to recognize that what is past is past. We do not get a second chance at fixing the mess that we have made of our own past; nor do we get a chance to relive that past. The past is irretrievably gone. But we are still alive, meaning that God has future plans for us.

Paul is in the wrong place at the wrong time, and he does not fully appreciate that. God wants him elsewhere and God will forcibly move Paul from Jerusalem to Rome.

Application: God knew how He would use Saul (later known as Paul). God would have known this information in eternity past. Even based upon what Saul knows, he should have realized when God knew about him.

Acts 22:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
ekchêô (ἐκξέω) [pronounced <i>ek-KHEH-oh</i>]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 rd person singular, imperfect passive indicative	Strong's #1632
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
Stéphanos (Στέφανος) [pronounced <i>STEHF-an-oss</i>]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, genitive/ablative case	Strong's #4736
του (τουῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mártus (μάρτυς) [pronounced <i>MAHR-toos</i>]	<i>witness, spectator; martyr</i>	masculine singular noun, genitive/ablative case	Strong's #3144
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Also when the blood of Stephen, Your witness, was pouring out,...

Paul goes back and he remembers when Stephen was martyred, and how he played a part in that evil deed.

Paul watched as Stephen was hit by successive stones, where the blood poured out of his head and elsewhere. No doubt, those who stoned Stephen were hoping to find rocks that would inflict the most damage on Stephen's head and body.

Acts 22:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
<p>One very odd use of this 3rd person masculine singular pronoun is, it can occasionally be combined with a 1st person singular and mean <i>myself</i>. You will note that many translations understood it to be used this way.</p> <p>This is how Bill Mounce uses it https://www.billmounce.com/greek-dictionary/autos (you have to go all the way to Acts 22:20, which, for me, was p. 55).</p> <p>The Bible Hub (https://biblehub.com/greek/846.htm) also speaks of this use in Romans 7:25 (under I. 1. d.).</p> <p>Quite frankly, this bothers me to use it in this way, but I recall on previous writings of Luke and previously in Acts where he has done this as well. I do not find this use mentioned in most first year Greek books (not in MacDonald's <i>Greek Enchiridion</i> or in Davis' <i>Beginning Grammar of the New Testament</i>).</p>			
hēmēn (ἡμην) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
ephistēmi (ἐπίτημι) [pronounced ehf-ISS-tay-mee]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine singular, perfect active participle; nominative case	Strong's #2186

Translation: ...I myself was standing [nearby]...

When Stephen was being stoned to death, Paul was right there at the time. He was standing (meaning, metaphorically, that he had taken a stand against Stephen and a stand in favor of this stoning).

Bear in mind that Stephen did nothing more than preach a sermon; and many of the Jews there did not like it.

Acts 22:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
suneudokēō (συνευδοκέω) [pronounced soon-you-dohk-EH-oh]	<i>being pleased (together with, at the same time with), approving together (with others); consenting, agreeing to, giving assent to; applauding</i>	masculine singular, present active participle, nominative case	Strong's #4909

Scrivener Textus Receptus adds in the following words. They are presented as an alternate reading in the Byzantine Greek text. This additional text is not found in Westcott Hort text or in Tischendorf's Greek text.

Acts 22:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anaíresis (ἀναίρεσις) [pronounced an-ah'-ee-res-is]	<i>murder, killing; destroying</i>	feminine singular noun, dative, locative or instrumental case	Strong's #336
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and giving approval...

Paul approved of what was taking place. This was happening when Paul was a man of the Law, who saw above all else, the Mosaic Law as the key to his relationship with God. For some reason, the words, *you will not murder*, seem to elude his thinking at the time. Stephen had done nothing worthy of death, and yet a crowd of religious types was stoning him to death, and Paul was pleased that this was taking place.

Acts 22:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>being kept, being guarded; the one watching, observing, not violating [precepts, laws]</i>	masculine singular, present active participle, nominative case	Strong's #5442
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himatia (ἱμάτια) [pronounced heem-AHT-ee-ah]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun, accusative case	Strong's #2440
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>executing; taking up, adopting; by implication, taking away (violently), abolishing, murdering, putting to death, killing, slaying</i>	masculine plural, present active participle, genitive/ablative case	Strong's #337

Acts 22:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and watching the garments of those who were executing him.'

Throwing stones at a man, and bashing his skull open, is very hard work, and these men did not want to sweat into their overcoats. They needed their arms free for maximum impact. They had taken the overcoats off, and Paul was in charge of watching them, while they murdered Stephen.

It is Paul's assessment in A.D. 57 that believers in Jerusalem would not see him in A.D. 37 because of what he did back in A.D. 34. Paul's assessment of the situation misses the mark. He does not get an easy audience with Jewish believers and unbelievers in Jerusalem because they are filled with negative volition towards God.

Now, how would Paul know this and how would Paul know where the positive volition was? (1) The people at Ephesus made it very clear that they wanted Paul to stay and teach them more. That is where the positive volition was and these were gentiles (God sent Paul to the gentiles). (2) In order to know about the needs of the believers in Jerusalem, Paul had to be aware of their circumstances there. Furthermore, there would have been some information which implied or stated how much the believers in Jerusalem were interested in hearing Paul. This was absent from their communications. There may have even been hints that they were not particularly interested in what Paul had to teach. (3) Paul heard from several sets of believers not to go to Jerusalem. These witnesses were unequivocal, even though Paul misinterpreted what they said (he did not see this as God warning him not to go to Jerusalem, but as warning him what was going to take place). We know the exact warnings, so we know that a person open to God's direction would have understood them. There is three sets of witnesses; yet Paul went to Jerusalem anyway.

Acts 22:20 *Also when the blood of Stephen, Your witness, was pouring out, I myself was standing [nearby] and giving approval and watching the garments of those who were executing him.'* (Kukis mostly literal translation)

Saul was right there, close enough to see the blood pour out of Stephen's head and body. He watched this, he approved of it, and he continued with a ministry of rooting out believers in Jesus.

Saul is telling Jesus, "Listen, these Jewish believers know all about me. I would never even get in the front door." Remember what we read back in Acts 9 and Galatians 1? Saul's estimation of the situation seems to be pretty accurate. However, who knows better? God does.

Acts 22:19–20 *I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and [I was] scourging in every synagogue those who believed on You. Also when the blood of Stephen, Your witness, was pouring out, I myself was standing [nearby] and giving approval and watching the garments of those who were executing him.'* (Kukis mostly literal translation)

Acts 22:19–20 *I suggested, 'Lord, they all know that I used to go into one synagogue after another and imprisoning and scourging those who have believed on You. Also, while the blood of Stephen, Your witness, was pouring out, I stood standing nearby, giving approval to his execution. In fact, I even watched over the overcoats of those who were executing him.'* (Kukis paraphrase)

Paul's lengthy message comes to an end. Notice where he stops:

And He said face to face with me, 'Go, for I, to gentiles far away, will send you.' "

Acts
22:21

Then [Jesus] said directly to me, 'Depart, for I, [even] I, will send you to the gentiles far away.' "

Then Jesus spoke directly and forcefully to me, 'Leave now, for I am sending you to the gentiles far away. This is My plan for your life.' "

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And He said face to face with me, 'Go, for I, to gentiles far away, will send you.' "
Complete Apostles Bible	"Then He said to me, 'Go, for I will send you far away to the Gentiles.' "
Douay-Rheims 1899 (Amer.)	And he said to me: Go, for unto the Gentiles afar off will I send thee.
Holy Aramaic Scriptures	And He said unto me, 'Go! For, I am sending you far off, to Proclaim unto the Gentiles!'"
James Murdock's Syriac NT	But he said to me: Depart; for I send thee afar, to preach to the Gentiles.
Original Aramaic NT	"And he said to me, 'Go, for I am sending you far away to preach to the Gentiles.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	But the Lord said to me, "Go! I will send you far away to the people who are not Jews."
Easy English	But the Lord said to me, "Go! I will now send you a long way away. You must go to the Gentiles and tell them my message." '
Easy-to-Read Version—2008	"But Jesus said to me, 'Leave now. I will send you far away to the non-Jewish people.'"
God's Word™	"But the Lord told me, 'Go! I'll send you on a mission. You'll go far away to people who aren't Jewish.'"
Good News Bible (TEV)	'Go,' the Lord said to me, 'for I will send you far away to the Gentiles.' "
J. B. Phillips	But he said to me, 'Go, for I will send you far away to the Gentiles'."
The Message	"But he said, 'Don't argue. Go. I'm sending you on a long journey to outsider non-Jews.'"
NIRV	.
New Life Version	.
New Simplified Bible	»The Lord said: Go! I will send you far away to the people of the nations.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"And Jesus said, 'Go. Get out of here. I'm sending you far away—to people who are not Jews.'"
Contemporary English V.	But the Lord told me to go, and he promised to send me far away to the Gentiles.
The Living Bible	"But God said to me, 'Leave Jerusalem, for I will send you far away to the <i>Gentiles!</i> '"
New Berkeley Version	.
The Passion Translation	"Then he said to me, 'Go at once, for I am sending you to preach to the non-Jewish nations.'"

Plain English Version	But our leader, Jesus, said to me, 'No, don't stay here. Leave Jerusalem. You see, I'm sending you a long way from here. I'm sending you to people that are not Jews.' "
UnfoldingWord Simplified T.	But the Lord said to me, 'No, do not stay here! Leave Jerusalem, because I am going to send you far away from here to other people groups, the non-Jews!'"
William's New Testament	Then He said to me, 'Go, because I am to send you out and far away among the heathen.'"

Partially literal and partially paraphrased translations:

American English Bible	'Well at that, he just told me: <i>'Leave, because I'm sending you to far-away nations.'</i>
Beck's American Translation	.
Breakthrough Version	And He said to me, 'Travel away, because I will send you off a long way away to non-Jews.'"
Len Gane Paraphrase	"He said to me, Get out of here, for I will send you far away to the Gentiles.
New Advent (Knox) Bible	And he said to me, Go on thy way; I mean to send thee on a distant errand, to the Gentiles.
NT for Everyone	" 'No,' he said to me. 'Go away from here! I'm sending you far away—to the Gentiles!' "
20 th Century New Testament	But Jesus said to me 'Go; for I will send you to the Gentiles far away'."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	Then the Lord said to me, for I will send you far away from here to the Gentiles.'"
Conservapedia Translation	"He told me, 'Depart. I am sending you far away from here to the Gentiles.'"
Revised Ferrar-Fenton Bible	.
Montgomery NT	"'Depart,' he said to me, 'for I will send you forth, far hence, to the Gentiles.'"
Leicester A. Sawyer's NT	And he said to me, Go, for I will send you to nations far away.
The Spoken English NT	And he said to me, going to send you far away from here, to the Gentiles.
Urim-Thummim Version	And he replied to me, Depart: for I will send you far away to the Gentiles.
Weymouth New Testament	"'Go,' He replied; 'I will send you as an Apostle to nations far away.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he said to me: 'Go, for I am sending you far away to the pagan nations.'" Jer 1:5
The Heritage Bible	And he said to me, Go, because I will send you far away to the <i>other</i> races.
New American Bible (2011)	Then he said to me, I 'Go, I shall send you far away to the Gentiles.'"* * [22:21] Paul endeavors to explain that his position on the law has not been identical with that of his audience because it has been his prophetic mission to preach to the Gentiles to whom the law was not addressed and who had no faith in it as a way of salvation.
Revised English Bible—1989	He said to me, 'Go, for I mean to send you far away to the Gentiles.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he said, 'Get going! For I am going to send you far away — to the <i>Goyim!</i> '"
Holy New Covenant Trans.	But Jesus said to me, now. I will send you far away to non-Jewish people.'"

Weird English, ©ld English, Anachronistic English Translations:

Accurate New Testament	...and [He] says to me go! for I to nations far will send you...
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Awful Scroll Bible	(")And He says with respects to me, 'Be proceeding, since I will segregate- you -out far away to the nations."
Concordant Literal Version exeGesés companion Bible	And He said to me, 'Go! For I shall be delegating you afar to the nations.'" And he said to me, Depart: for I apostolize you far hence to the goyim.
Orthodox Jewish Bible Rotherham's Emphasized B.	"And Moshiaich said to me, 'Go! For I will send you out, far away to the Goyim.' And he said unto me— Be taking thy journey; because [unto nations afar off] will send thee

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	But the Lord said to me, 'Leave now [Go!]. I will send you far away to the other nations [Gentiles].'"
Jonathan Mitchell NT	"Then He said to me, 'Get on your way, because I Myself will be sending you off with a mission, out into the ethnic multitudes (or: nations; non-Jews) afar off.'"
P. Kretzmann Commentary	And He said unto me, Depart; for I will send thee far hence unto the Gentiles. Kretzmann's commentary for Acts 22:17–21 has been placed in the Addendum .
Syndein/Thieme	"And He said unto me, ' GET UP AND GO NOW! For I will send you far hence unto the Gentiles." {Note: Now the 'audience' will revert to a mob at the mention of the Gentiles! Speech over.}
Translation for Translators	But the Lord said to me, 'No, <i>do not stay here! Leave Jerusalem, because I am going to send you (sg) far away from here to non-Jewish people!</i> "'
The Voice	Paul: Jesus replied, "Go, for I am going to send you to distant lands to teach the outsiders."

These Jewish leaders are prepared to squabble with Paul about the law. But in his wisdom, Paul disarms them with his story. He is one of them; and on his journey to defend Judaism against these Christian heretics, he encountered the living God. How can anyone dispute his experience? He was trained by trustworthy Jews and lived his life according to their strict interpretation of the law. When Paul invites his audience into his experience with the supernatural, it makes debating the finer points of the law seem ridiculous. It would be like antagonizing Moses while he reiterated God's message heard through the burning bush. But prejudice is apparently stronger than any divine message. Paul has them hanging on to every word from his mouth, until he speaks of the outsiders. The crowd immediately rises from their silence into a furious rage. The message is clear—if your revelation extends beyond our people, we will hear nothing of it. How could all of these students of the Hebrew Scriptures have been so ignorant about God's intentions to rescue all people? The prophets declared God's plan to offer grace to Jews and non-Jews, but no one in this crowd considered that good news.

Bible Translations with Many Footnotes:

NET Bible®	Then ⁷² he said to me, 'Go, because I will send you far away to the Gentiles.'" ^{72^{tn}} Grk "And." Since this represents a response to Paul's reply in v. 19, καί (kai) has been translated as "then" to indicate the logical sequence.
Wilbur Pickering's New T.	And He said to me, 'Get going, because I will send you far away to the Gentiles'."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And He said to me, 'Go, because I will send you far away to [the] Gentiles."
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Benjamin Brodie’s trans. **But He replied face-to-face to me: “Go, because as for Me, I will send you out far away unto the Gentiles.”**
 Bond Slave Version **And he said to me, Depart: for I will send you far hence to the Gentiles.**
 Context Group Version **And he said to me, Depart: for I will send you out far from here to the ethnic groups.**
 Green’s Literal Translation **And He said to me, Go, for I will send you to the nations afar off.**
 Modern Literal Version 2020 **And he said to me, Travel on, because I will be sending you out to the Gentiles who are afar.**

The gist of this passage: God gave Saul his marching orders, to go where he was sending him, because he would have a ministry to the gentiles.

Acts 22:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong’s #4314
με (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong’s #3165; a shorter (and probably original) form of #1691
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong’s #4198

Translation: Then [Jesus] said directly to me, ‘Depart,...

Jesus, insofar as we know, does not comment on Paul’s assessment of the situation. Jesus does not appear to say, “Listen, Paul, you are completely missing the point.”

Jesus says to Paul, “Depart.” Or *leave*, or *go*.

That was Jesus’ message to Paul back in A.D. 37; and this remains His message to Paul right now at this point in time, A.D. 57. “Leave, get out of here.”

Acts 22:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ὅτι (ὄτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong’s #3754

Acts 22:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	I	1 st person singular pronoun, nominative case	Strong's #1473
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
ethnê (ἔθνη) [pronounced EHTH-nay]	Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles	neuter plural noun, accusative case	Strong's #1484
makran (μακράν) [pronounced mak-RAN]	at a distance, (a-) far (off), good (great) way off, far, a great way; far hence	adverb	Strong's #3112
exapostellô (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh]	to send forth [on a mission], to send [away, out], to dispatch, to dismiss	1 st person singular, future active indicative	Strong's #1821
se (σέ) [pronounced seh]	you, to you, towards you	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...for I, [even] I, will send you to the gentiles far away.' ”

Jesus told Paul, back in A.D. 37: “I am sending you to gentiles far away from here.”

At this point, Paul's testimony is cut off. Does he have more to say? You bet he does. But will he have a chance to speak further? It appears not. Paul has gotten right to the words that Jesus said to him 20 years ago, and those words still stand. “Leave Jerusalem, for I am sending you to the gentiles.”

It is brilliant how this is constructed. Paul is essentially witnessing to himself at this point, by repeating the words of Jesus from 20 years ago. “Listen, boy, I don't want you in Jerusalem. You need to go out and teach the gentiles. That is the purpose which I have for you.”

Does Paul get it? Does he understand why he is cut off at this point? Quite frankly, I don't know. But God the Holy Spirit understands what is going on here. God the Holy Spirit knows that Jesus spoke to Paul 20 years ago and He is saying the exact same thing to Paul 20 years later.

I am also of the opinion that Paul, had he remained in God's geographical will, would have been allowed to write the book of Hebrews. Paul had a lot to say to his people, and God would have allowed him to do that (I am speculating, of course). But, by spending all of this time on this side trip, Paul is never going to have the chance to write the Hebrews (and they would not have accepted a book from him, I don't believe). So someone else—perhaps Apollos—wrote the book of Hebrews (we don't really know).

You may recall that previously, God sent Apollos as backup to Paul. That is, Paul did not go where he was supposed to, so God made sure that, where there was positive volition, there was divine information.

Acts 22:21 **Then [Jesus] said directly to me, ‘Depart, for I, [even] I, will send you to the gentiles far away.’**” (Kukis mostly literal translation)

I gave three reasons why Paul should have known not to come to Jerusalem—let me give two more: (4) God made it clear that he was going to be sent to the gentiles; and (5) Paul remember this pretty much as an exact quote about 20 years later. All Paul needed to do was stop, think about what was going on, and consider the facts. “Listen, Luke,” Paul might say, “I feel very drawn to Jerusalem, but when I consider everything, maybe I belong in Ephesus. What do you think?” And Luke, or whomever, would give Paul the correct guidance. Paul could have spoken to virtually any Christian that he interacted with, and he would have gotten correct guidance.

Acts 22:21 **Then Jesus spoke directly and forcefully to me, ‘Leave now, for I am sending you to the gentiles far away. This is My plan for your life.’**” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

After Another Near Riot, the Chiliarch Decides to Beat a Confession out of Paul

The Jewish crowd becomes unruly

The reason that I placed all these three verses together is, numerous translations connected vv. 23 & 24 together. There is actually no reason for them to do this, as v. 23 is all about the actions of the angry Jews; and v. 24 is what the chiliarch intends to do about Paul. So, in my thinking, these ought to be separate sentences and possibly even separate paragraphs.

Now they listened to him until this the word and they lifted up the voice of them, saying, ‘Remove from the earth this sort [of man], for it is not fitting to him to live.’ And a crying out of them and a throwing off of the garments and dust they are throwing into the air. Commanded the chiliarch to lead him into the barracks, having said, ‘[Use] scourgings to examine him that he might know through [this] what [is the] cause for thus they are shouting at him.’

Acts
22:22–24

They listened to him until this statement, but then they lifted up their voices, saying, ‘Remove this sort [of villain] from the earth for it is not fitting for him to live.’ And they are crying aloud and throwing off [their] cloaks and throwing dust into the air [out of frustration and anger]. The chiliarch [then] commanded [the centurion under him] to lead [Paul back] to the barracks, saying, ‘[Use] beatings to examine him that [one] might know through [such beatings] what [is] the cause for them shouting at him.’

The Jews listened to Paul until this final statement, and then they lost it. They screamed loudly, saying, ‘Remove this villain from the earth; he should not be allowed to live!’ Then the crowd of Jews began screaming and shouting. They threw their cloaks off (as if they are ready to stone him), and they keep on casting dust into the air to demonstrate their anger and frustration with the system. The chiliarch, taking all of this in, commanded the centurion under him to lead Paul back to the barracks, saying, ‘You will have to beat the truth out of this man, so that we might know why exactly these people are shouting at him.’

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now they listened to him until this the word and they lifted up the voice of them, saying, 'Remove from the earth this sort [of man], for it is not fitting to him to live.' And a crying out of them and a throwing off of the garments and dust they are throwing into the air. Commanded the chiliarch to lead him into the barracks, having said, '[Use] scourgings to examine him that he might know through [this] what [is the] cause for thus they are shouting at him.'
Complete Apostles Bible	Now they were listening to him until this statement, and they lifted their voice saying, "Take away such a man from the earth, for it is not fitting for him to live!" And as they were crying out and throwing off their clothes, and throwing dust in the air, the commander ordered him to be brought into the barracks, and said for him that he should be given a hearing with scourging, so that he might learn why they were crying thus against him.
Douay-Rheims 1899 (Amer.)	And they heard him until this word and then lifted up their voice, saying: Away with such an one from the earth. For it is not fit that he should live. And as they cried out and threw off their garments and cast dust into the air, The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.
Holy Aramaic Scriptures	And when they heard Paulus {Paul} up to this word, they raised their voices and cried out, "This one of such a sort should be taken from the Earth! For, it is not fitting for him to live!" And while they were crying out and were throwing off their garments, and were sending up dust unto the Shmaya {the Heavens}, the Kiliarka {the Captain of a thousand} commanded that he be brought unto The Mashritha {The Fortress}, and commanded that with scourging he should be questioned, such that it might be known on account of what cause they were crying out against him.
James Murdock's Syriac NT	And when they had heard Paul as far as this sentence, they raised their voice, and cried out: Away with such a man from the earth! for he ought not to live! And as they vociferated, and cast off their garments, and threw dust into the air, the Chiliarch gave orders, to carry him into the castle: and he commanded, that he should be examined with stripes; that he might know, for what cause they cried out against him.
Original Aramaic NT	And when they had heard Paulus up until this statement, they raised their voice and shouted, "Hang such a person above The Earth, for it is not right for him to live!" And as they were yelling and throwing off their garments and were casting up dust toward the sky, The Chiliarch commanded to take him to the encampment and ordered that he be questioned by scourging, so as to know for what cause they were crying out against him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they gave him a hearing as far as this word; then with loud voices they said, Away with this man from the earth; it is not right for him to be living. And while they were crying out, and pulling off their clothing, and sending dust into the air, The chief captain gave orders for him to be taken into the army building, saying that he would put him to the test by whipping, so that he might have knowledge of the reason why they were crying out so violently against him.
Bible in Worldwide English	The people listened to Paul until he said that. Then they shouted, Kill him and get him off the earth. A man like that should not live! The people shouted. They waved their clothes about and threw dust in the air.

The man in charge of the soldiers ordered Paul to be brought into the army house. He said that he should be beaten hard to make him tell why the people shouted so much at him.

Easy English

The people in the crowd become very angry with Paul

The people listened carefully to Paul until he spoke about the Gentiles. Then they began to shout loudly, 'Take him away! Kill him! It is not right that he should live any longer!'

While they were shouting this, they were taking off their coats. They also threw dirt from the ground up into the air.

The Jews did this when someone had said bad things about God. They thought that Paul had done that, so they were very angry.

The leader of the soldiers said to his men, 'Take this man into our building. Then hit him with whips. We must find out what he has done. He must tell us why the Jews are shouting so loudly against him.'

The soldiers would hit a person so that he would give them a true answer. A whip was a stick with long pieces of strong material fixed at one end.

Easy-to-Read Version—2008

The people stopped listening when Paul said this last thing. They all shouted, "Get rid of this man! He doesn't deserve to live."

They kept on shouting, ripping off their clothes and throwing dust into the air.

Then the commander told the soldiers to take Paul into the army building and beat him. He wanted to make Paul tell why the people were shouting against him like this.

God's Word™

Up to that point the mob listened. Then they began to shout, "Kill him! The world doesn't need a man like this. He shouldn't have been allowed to live this long!"

The mob was yelling, taking off their coats, and throwing dirt into the air.

So the officer ordered the soldiers to take Paul into the barracks and told them to question Paul as they whipped him. The officer wanted to find out why the people were yelling at Paul like this.

Good News Bible (TEV)

The people listened to Paul until he said this; but then they started shouting at the top of their voices, "Away with him! Kill him! He's not fit to live!"

They were screaming, waving their clothes, and throwing dust up in the air.

The Roman commander ordered his men to take Paul into the fort, and he told them to whip him in order to find out why the Jews were screaming like this against him.

J. B. Phillips

The consequence of Paul's speech

They had listened to him until he said this, but now they raised a great shout, "Kill him, and rid the earth of such a man! He is not fit to live!"

As they were yelling and ripping their clothes and hurling dust into the air, the colonel gave orders to bring Paul into the barracks and directed that he should be examined by scourging, so that he might discover the reason for such an uproar against him.

The Message

A Roman Citizen

The people in the crowd had listened attentively up to this point, but now they broke loose, shouting out, "Kill him! He's an insect! Stomp on him!" They shook their fists. They filled the air with curses. That's when the captain intervened and ordered Paul taken into the barracks. By now the captain was thoroughly exasperated. He decided to interrogate Paul under torture in order to get to the bottom of this, to find out what he had done that provoked this outraged violence.

NIRV

Paul the Roman Citizen

The crowd listened to Paul until he said this. Then they shouted, "Kill him! He isn't fit to live!"

They shouted and threw off their coats. They threw dust into the air. 24 So the commanding officer ordered that Paul be taken into the fort. He gave orders for

Paul to be whipped and questioned. He wanted to find out why the people were shouting at him like this.

New Life Version

They listened to him until he said that. Then they all cried out with loud voices, "Kill him! Take such a man from the earth! He should not live!" They kept on calling out. Then they pulled off their coats and threw dust in the air. V. 24 will be placed with the next passage for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

That last line was more than the Jewish crowd wanted to hear. They started yelling, "Death! He doesn't deserve to live!" As they yelled, they angrily threw fistfuls of dirt in the air [9]—they even threw their coats. V. 24 is placed with the next passage for context.

⁹22:23 Throwing dirt and clothes into the air was a way of expressing strong feelings—sometimes of grief or disgust or anger.

Contemporary English V.

The crowd listened until Paul said this. Then they started shouting, "Get rid of this man! He doesn't deserve to live."

They kept shouting. They waved their clothes around and threw dust into the air. The Roman commander ordered Paul to be taken into the fortress and beaten with a whip. He did this to find out why the people were screaming at Paul.

Goodspeed New Testament

They had listened to him until he said that, but then they shouted, "Kill him and get him out of the world! A creature like that ought not to be allowed to live!"

As they were shouting and throwing their clothes about and flinging dust into the air, the colonel ordered Paul brought into the barracks, and gave directions that he should be examined under the lash, so that he might find out why they made such an outcry against him.

The Living Bible

The crowd listened until Paul came to that word, then with one voice they shouted, "Away with such a fellow! Kill him! He isn't fit to live!" 23 They yelled and threw their coats in the air and tossed up handfuls of dust.

So the commander brought him inside and ordered him lashed with whips to make him confess his crime. He wanted to find out why the crowd had become so furious!

New Berkeley Version
New Living Translation

The crowd listened until Paul said that word. Then they all began to shout, "Away with such a fellow! He isn't fit to live!" They yelled, threw off their coats, and tossed handfuls of dust into the air. V. 24 will be placed with the next passage for context.

The Passion Translation

The crowd listened attentively to Paul up to this point. But when they heard this, all at once they erupted with loud shouts, saying, "Get rid of this man! Kill him! He doesn't deserve to live!"

While the crowd was screaming and yelling, removing their outer garments, and throwing handfuls of dust in the air in protest, the commander had Paul brought back into the compound. He ordered that he be whipped with a lash and interrogated to find out what he said that so infuriated the crowd.

Plain English Version

The mob listened quietly to Paul until he said that. You see, they didn't like the people that were not Jews, so when they heard him talk about those people, that mob got very angry. They started shouting, "Kill him. Don't let this sort of man stay alive on this earth." Vv. 23–24 will be placed with the next passage for context.

Radiant New Testament

Paul the Roman Citizen

The crowd listened to Paul until he said this. They started shouting, "Kill him! He isn't fit to live!"

They shouted and threw off their coats and tossed dust into the air. The commander wanted to find out why the people were shouting at Paul like this. So he ordered him to be taken into the fort, whipped, and questioned.

UnfoldingWord Simplified T. The people listened to what Paul was saying until he talked about the Lord sending him to other people groups. Then they began shouting, "Kill him! He does not deserve to live any longer!"
While they were shouting, they took off their outer garments and threw dust into the air, which showed how angry they were. So the leader commanded that Paul be taken into the prison. He told the soldiers that they should whip Paul in order to make him tell what he had done that made the Jews so angry.

Partially literal and partially paraphrased translations:

American English Bible	Now, they had been listening to him until he said that, but then they started shouting: 'Kill this man, for he isn't fit to live!' And because they were shouting, throwing their clothes around and tossing dirt in the air, the commander ordered that Paul should be taken inside their garrison. There he gave orders to scourge him with a whip so as to force him to explain why everyone was shouting about him that way.
Beck's American Translation Breakthrough Version	. They were listening to him up to these words. And they raised up their voice, saying, "Take this type of <i>person</i> away from the earth. You see, he doesn't arrive even at the lowest standard for him to be living." And as they were making a yell, tossing off <i>their</i> robes, and throwing dust into the air, the commanding officer gave the order for him to be brought into the barracks after saying for him to be interrogated with a whip so that he might correctly understand <i>the</i> reason why they were hollering out at him like that.
Common English Bible	The crowd listened to Paul until he said this. Then they shouted, "Away with this man! He's not fit to live!" As they were screaming, throwing off their garments, and flinging dust into the air, the commander directed that Paul be taken into the military headquarters. He ordered that Paul be questioned under the whip so that he could find out why they were shouting at him like this.
Len Gane Paraphrase	They paid attention to him until he said this word, then raised their voices and said, "Away with such a [person] from the earth, for it is not fit for him to live." As they shouted, throwing their cloaks up, and throwing dust into the air, the chief captain commanded that he be brought into the barracks and said that he should be examined by flogging so that he might know why they shouted at him like this.
A. Campbell's Living Oracles	And they heard him to this word, and they lifted up their voices, saying, Away with this fellow from the earth, for it is not fit that he should live. And as they were crying out, and were rending their garments, and casting dust into the air, the commander ordered that he should be brought into the castle, saying, that he should be put to the question by scourging, that he might know for what cause, they raised such an outcry against him.
New Advent (Knox) Bible	Up to this point, they listened to his speech; but then they cried aloud, Away with such a fellow from the earth; it is a disgrace that he should live. So, when he saw them raising shouts and throwing down their garments and flinging dust into the air, the captain had Paul taken into the soldiers' quarters, telling them to examine him under the lash; thus he would find out the cause of the outcry against him.
NT for Everyone	Up to this point the crowd listened to Paul. But now they began to shout. "Away with him from the face of the earth!" they yelled. "Someone like that has no right to live!" Vv. 23–24 are placed with the next passage for context.
20 th Century New Testament	Up to this point the people had been listening to Paul, but at these words they called out: "Kill him! A fellow like this ought not to have been allowed to live!" As they were shouting, tearing off their clothes, and throwing dust in the air, The Commanding Officer ordered Paul to be taken into the Fort, and directed that he

should be examined under the lash, that he might find out the reason for their outcry against him.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The crowd listened to Paul until he made this statement. Then they lifted up their voices and shouted, "Rid the earth of him! He is not fit to live!" As they were shouting and throwing off their cloaks and tossing dust into the air, the commander ordered that Paul be brought into the barracks. He directed that Paul be flogged and interrogated to determine the reason for this outcry against him.
Christian Standard Bible	Paul's Roman Protection They listened to him up to this point. Then they raised their voices, shouting, "Wipe this man off the face of the earth! He should not be allowed to live!" As they were yelling and flinging aside their garments and throwing dust into the air, the commander ordered him to be brought into the barracks, directing that he be interrogated with the scourge to discover the reason they were shouting against him like this.
Conservapedia Translation	They listened to him until he said that word "Gentiles," and then they raised their voices, and said, "Rid the earth of a fellow like this! It is not fitting for him to live!" As they were crying out, and throwing off their clothes and throwing dust into the air, the tribune ordered him brought into the fortress (of Antonia) and then ordered him interrogated under scourging, so that he would know why they were crying out in that way against him.
Revised Ferrar-Fenton Bible	They listened attentively until he came to this expression, when, raising their voices, they exclaimed, "Take this fellow from the earth, for he is not fit to live!" And as they yelled, and tore off their cloaks, and threw dust in the air, the Commandant ordered him to be taken into the fortress, directing him to be examined by flogging; so that he might ascertain for what reason they roared against him.
God's Truth (Tyndale)	They gave him audience unto this word, and then lifted up their voices and said: away with such a fellow from the earth: it is pity that he should live. And as they cried and cast off their clothes, and threw dust into the air, the captain bade him to be brought into the castle, and commanded him to be scourged, and to be examined, that he might know wherefore they cried on him.
International Standard V	Up to this point they listened to him, but then they began to shout, "Away with such a fellow from the earth! He's not fit to go on living!" While they were yelling, tossing their coats around, and throwing dirt into the air, the tribune ordered Paul [Lit. him] to be taken into the barracks and told the soldiers [Lit. them] to beat and question him in order to find out why the people [Lit. why they] were yelling at him like this.
Montgomery NT	Until they heard this last statement, the people were listening to Paul, but now they roared out. "Away with such a fellow from the earth! He is not fit to live!" When they continued to shout, throwing their clothes into the air, and flinging dust around, the tribune ordered him to be brought into the barracks, and examined under the lash, to learn for what reason the people were thus crying out against him.
Riverside New Testament	They listened up to this point, but now they broke out, shouting, "Away with such a fellow from the earth! He ought never to have lived!" While they were shouting and rending their garments and throwing dust into the air, the Tribune ordered him to be led into the barracks and directed that he should be examined with the lash, so that he might know for what crime they were shouting so against him.
Urim-Thummim Version	And they gave him audience to 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.

And as they cried out and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the barracks, and spoke that he should be examined by whipping; that he might know by what means they cried so against him.

Weymouth New Testament Until they heard this last statement the people listened to Paul, but now with a roar of disapproval they cried out, "Away with such a fellow from the earth! He ought not to be allowed to live."

And when they continued their furious shouts, throwing their clothes into the air and flinging dust about, the Tribune ordered him to be brought into the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out against him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And they heard him until this word, and lifted up their voices, saying, Take him away from the earth, because it is not appropriate that such as he should live.

And they shouting out, and tearing off their clothes, and throwing dust into the air,

The ruler of a thousand called out to bring him into the fortress, saying for him to be examined by scourging, that he might recognize the cause why they called out against him.

New American Bible (2011) ^m They listened to him until he said this, but then they raised their voices and shouted, "Take such a one as this away from the earth. It is not right that he should live."* And as they were yelling and throwing off their cloaks and flinging dust into the air, the cohort commander ordered him to be brought into the compound and gave instruction that he be interrogated under the lash to determine the reason why they were making such an outcry against him.

* [22:22] Paul's suggestion that his prophetic mission to the Gentiles did not involve his imposing the law on them provokes the same opposition as occurred in Pisidian Antioch (Acts 13:45).

m. [22:22] 21:36; Lk 23:18; Jn 19:15.

New Catholic Bible **Paul Claims His Roman Citizenship.**^[c] Up to this point, the crowd had listened to him, but then they raised their voices and began to shout, "Rid the earth of this man! He should not be allowed to live." And as they were shouting and throwing off their cloaks and flinging dust into the air, the commander ordered that he be brought into the barracks and gave instructions that he be interrogated while being scourged to discover the reason for this outcry against him.

[c] Luke doubtless recalls this fact to emphasize that the Empire has no reason to suspect Christianity of any subversive intent.

New Jerusalem Bible So far they had listened to him, but at these words they began to shout, 'Rid the earth of the man! He is not fit to live!' They were yelling, waving their cloaks and throwing dust into the air, and so the tribune had him brought into the fortress and ordered him to be examined under the lash, to find out the reason for the outcry against him.

NRSV (Anglicized Cath. Ed.) **Paul and the Roman Tribune**
Up to this point they listened to him, but then they shouted, 'Away with such a fellow from the earth! For he should not be allowed to live.' And while they were shouting, throwing off their cloaks, and tossing dust into the air, the tribune directed that he was to be brought into the barracks, and ordered him to be examined by flogging, to find out the reason for this outcry against him.

Revised English Bible—1989 Up to this point the crowd had given him a hearing; but now they began to shout, "Down with the scoundrel! He is not fit to be alive!"
And as they were yelling and waving their cloaks and flinging dust in the air, the commandant ordered him to be brought into the barracks, and gave instructions that

he should be examined under the lash, to find out what reason there was for such an outcry against him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They had been listening to him up to this point; but now they shouted at the top of their lungs, "Rid the earth of such a man! He's not fit to live!" They were screaming, waving their clothes and throwing dust into the air; so the commander ordered him brought into the barracks and directed that he be interrogated and whipped, in order to find out why they were yelling at him like this.
Hebraic Roots Bible	And when they had heard Paul as far as this sentence, they raised their voice, and cried out: Away with such a man from the earth ! For he ought not to live! And they shouting, and tearing the garments, and throwing dust into the air, the chiliarch ordered to bring him into the fortress, saying for him to be examined with scourges, that he may know for what crime they cried out so against him.
Holy New Covenant Trans.	The people stopped listening when Paul spoke this last sentence. They all shouted, "Kill him! Get him out of the world! A man like this should not be allowed to live!" They yelled and threw off their robes. They threw dust into the air. Then the commander ordered the soldiers to take Paul into the fortress. He told the soldiers to beat Paul. The commander wanted to force Paul to tell him why the people were shouting against him like this.
Tree of Life Version	Up to this statement they listened to him. Then they raised their voices, saying, "Away from the earth with this fellow! For he's not fit to live!" As they were crying out and flinging off their cloaks and throwing dust into the air, the commander ordered Paul to be brought into headquarters. He said Paul should be examined by lashing, so that he might find out why they were shouting against him so.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[They] heard but him until this the word and [Men] lift the sound [of] them Saying take! from the earth the this not for was (fit) him to live shouting also them and throwing the garments and dust putting to the air orders The Chiliarch to be brought (in) him to the camp Saying [by] afflictions to be investigated him that [He] may know because of whom reason so [They] shouted [to] him...
Awful Scroll Bible	And they were giving ear to him until this account, and they lift-up their voices, speaking out, "Be taking away certainly-of-this from the land, for it is not accordingly-coming-upon for him to live!" And they crying out and casting forth their cloaks, and scattering dust into the air, the commander-of-a-thousand orders him to be brought into the ~barracks, saying to be examining- him -over with scourges, in order that he may become-knowledgeable-upon, by what cause they were calling-out- the same-as-this - against him.
Concordant Literal Version	Now they heard him until this word, and they lift up their voice, saying, "Away from the earth with such a one, for it is not befitting for him to live!" Besides, at their clamoring, and tossing their garments, and casting dust into the air, the captain orders him to be led into the citadel, telling them to interrogate him by scourging, that he may recognize for what they retorted thus at him."
exeGesés companion Bible	And they hear this word, and they lift their voice, and word, Away with such from the earth! For it is not becoming for him to live! And as they cry out,

	and toss their garments and cast dust into the air, the chiliarch summons to bring him into the encampment, and says to test him by scourging; to know for what cause they shout thus against him.
Orthodox Jewish Bible	And they were listening to Rav Sha'ul up to the word "Goyim;" and then they lifted up their kol, saying, "Away with such a one from ha'aretz! He should not be allowed to live!" And while they were crying out, while they were throwing off their kaftans and tossing dust into the air, [SHMUEL BAIS 16:13] the Roman tribune directed him to be brought into the barracks, and ordered him to be examined by the flagellum's scourge, that the tribune might have da'as of the reason for the mob's shouting thus keneged (against, in opposition to) Rav Sha'ul.
Rotherham's Emphasized B.	And they hearkened unto him as far as this' word, and lifted up their voice, saying— Away from the earth, with such a man as this, for it is not fit that he should live. Now <as they were both making an outcry and tearing their mantles,— dust also were throwing into the air> the captain ordered him to be brought into the castle, saying, that with scourging he should be put to the test,—that he might find out, for what cause they were thus clamouring against him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They listened to Paul until [he made] this [last] statement, but now they raised their voices and shouted, "Away with such a man from the earth! He is not fit to live!" And as they were shouting and throwing off their coats [getting ready to stone Paul] and tossing dust into the air [expressing their anger], the commander ordered him to be brought into the barracks, stating that he was to be [e]interrogated with a whip in order to learn why the people were shouting against him that way. [e] This was standard practice with slaves or others of no social standing under Roman rule. The thinking was that such people did not have the integrity to tell the truth, and had to be tortured to drag the truth out of them.
An Understandable Version	The people had listened to Paul speaking up to this point [<i>i.e.</i> , until he said the word "Gentiles"], then they raised their voices and shouted, "Do away with such a person from the earth; it is not right for him to live." And while the people shouted, waved around [<i>torn</i>] clothing and threw dust into the air, the commander ordered Paul to be brought to headquarters and requested that he be interrogated by means of a flogging, in order to learn the reason why people were shouting against him.
The Expanded Bible	·The crowd [^L They] listened to ·Paul [him] until he said ·this [^L this word]. Then they ·began shouting [^L raised their voice saying], "·Get rid of him [Kill him; ^L Remove this one from the earth]! He doesn't deserve to live!" They ·shouted [yelled; screamed], threw off their coats, and threw dust into the air [^C demonstrations of anger and disgust]. Then the ·commander [tribune] ordered the soldiers to take ·Paul [^L him] into the ·army building [barracks] and ·beat him [^L question him by whipping/flogging]. ·He wanted [^L ...in order] to make Paul tell why the people were shouting against him like this [^C flogging was commonly used to gain information].
Jonathan Mitchell NT	Now they kept on listening to his [speech; presentation] – down to this word! Then they suddenly raised their voice, [together and one after another] repeatedly saying, "Be lifting the likes of him away from the earth (or: Be taking such a person off the Land), for he has not continued fit or suitable (it has not reached the level) for him to keep on living!"

More than this [p74, Aleph, D and others read: Now], with their continued crying out and one after another throwing, tossing and flinging off [their] robes and outer garments, then continuing in casting dust into the air, the commander (tribune) gave orders to proceed in taking him inside, into the barracks, saying [for] him to be progressively interrogated and thoroughly examined with whips (= to undergo scourging) so that he can personally come to fully know through what cause (or: for what reason) the people were continuing to shout against him in this way.

Syndein/Thieme

And they kept on listening . . . to this word {'Gentile'}, and then {a shift in a point of time} they lost their reason and started to scream, **"Away with such a one from the earth. For it is not fitting that he should live."**

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

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

{Note: Paul is under the protection of the Romans here, but he has yet to tell the Chiliarch that he is actually a Roman himself. Under Roman law, Romans are presumed truthful. Non-Romans are presumed liars. Therefore they introduce the concept of 'pain' to non-Romans by beating them FIRST, then ask questions with the threat of more pain on tender, freshly beaten backs! This sounds very harsh to us today, but for the Romans, it worked well for the 800 years to this point!}

Translation for Translators

The people listened *quietly* to what Paul was saying until *he mentioned the Lord sending him to non-Jewish people*. Then they began shouting angrily, "Kill him! *He does not deserve to live any longer!*" *They said that because they could not believe that God would save anyone except Jews.* Vv. 23–24 are placed with the next passage for context.

The Voice

They were listening quietly up until he mentioned *the outsiders*.

Crowd (shouting): *Away with him! Such a man can't be allowed to remain here. Kill him! He must die!*

Chaos broke out again. People were shouting, slamming their coats down on the ground, and throwing fistfuls of dust up in the air. The commandant ordered the soldiers to bring Paul to the barracks and flog him until he confessed to whatever he had done to stir up this outrage.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Questioned by the Military Tribune

¶ Now they were listening to him until this word, and they raised their voices, saying, "Away with such a man from the earth! For it is not fitting for him to live!" And while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("were screaming")] they were screaming and throwing off their [*Literally "the"; the Greek article is used here as a possessive pronoun] cloaks and throwing dust into the air, the military tribune ordered him to be brought into the barracks, [Or "headquarters"] saying he was to be examined with a lash so that he could find out for what reason they were crying out against him in this way.

NET Bible®

The Roman Commander Questions Paul

The crowd⁷³ was listening to him until he said this.⁷⁴ Then⁷⁵ they raised their voices and shouted,⁷⁶ "Away with this man⁷⁷ from the earth! For he should not be allowed to live!"⁷⁸ While they were screaming⁷⁹ and throwing off their cloaks⁸⁰ and tossing dust⁸¹ in the air, the commanding officer⁸² ordered Paul⁸³ to be brought back into the barracks.⁸⁴ He told them⁸⁵ to interrogate Paul⁸⁶ by beating him with a lash⁸⁷ so that he could find out the reason the crowd⁸⁸ was shouting at Paul⁸⁹ in this way.

^{73tn} Grk "They were listening"; the referent (the crowd) has been specified in the translation for clarity.

^{74tn} Grk “until this word.”

^{sn} Until he said this. Note it is the mention of Paul’s mission to the Gentiles with its implication of ethnic openness that is so disturbing to the audience.

^{75tn} Grk “And.” To indicate the logical sequence, καί (kai) has been translated as “then” here.

^{76tn} Grk “and said.”

^{77tn} Grk “this one.”

^{78tn} BDAG 491 s.v. καθήκω has “to be appropriate, come/reach to, be proper/fitting...Usu. impers. καθήκει it comes (to someone)...foll. by acc. and inf....οὐ καθήκεν αὐτὸν ζῆν he should not be allowed to live Ac 22:22.”

^{79tn} The participle κραυγαζόντων (kraugazontwn) has been translated temporally.

^{80tn} Or “outer garments.”

^{sn} Their cloaks. The outer garment, or cloak, was taken off and laid aside to leave the arms free (perhaps in this case as preparation for throwing stones).

^{81sn} The crowd’s act of tossing dust in the air indicated they had heard something disturbing and offensive. This may have been a symbolic gesture, indicating Paul’s words deserved to be thrown to the wind, or it may have simply resulted from the fact they had nothing else to throw at him at the moment.

^{82tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλίαρχος (ciliarcos) literally described the “commander of a thousand,” but it was used as the standard translation for the Latin tribunus militum or tribunus militare, the military tribune who commanded a cohort of 600 men.

^{83tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{84tn} Or “the headquarters.” BDAG 775 s.v. παρεμβολή 2 has “barracks/headquarters of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32.”

^{85tn} Grk “into the barracks, saying.” This is a continuation of the same sentence in Greek using the participle εἶπας (eipas), but due to the length and complexity of the Greek sentence a new sentence was begun in the translation here. The direct object “them” has been supplied; it is understood in Greek.

^{86tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{87sn} To interrogate Paul by beating him with a lash. Under the Roman legal system it was customary to use physical torture to extract confessions or other information from prisoners who were not Roman citizens and who were charged with various crimes, especially treason or sedition. The lashing would be done with a whip of leather thongs with pieces of metal or bone attached to the ends.

^{88tn} Grk “they”; the referent (the crowd) has been specified in the translation for clarity.

^{89tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

The Spoken English NT

Paul Narrowly Escapes being Tortured

Now, they had been listening to Paul until he made that statement. But now they all shouted, “Execute him! A person like him should be wiped off the face of the earth!^v He shouldn’t be allowed to live!”

And they were screaming and flinging down their coats and throwing dust in the air. The commander gave the order to bring Paul inside the fortress. He had given the order for him to be questioned under torture, to find out the reason they’d been shouting about him.^w

^{v.} Lit. “Remove such a person from the earth!” The words “remove him” mean execute him.

^{w.} Lit. “...the fortress, saying to question him with whipping, in order for it to be known for what cause they shouted against him that way.”

Wilbur Pickering’s New T.

A Roman citizen

Well they kept listening to him until this statement, and then they raised their voice and shouted, “Rid the earth of this fellow, for it isn’t fitting for him to live!”

As they were shouting, tearing off clothes and throwing dust into the air, the commander ordered him to be taken into the barracks, directing that he be interrogated with lashes, in order to learn for what crime they kept shouting against him like that.⁸

(8) Poor commander! He presumably did not understand Hebrew, so Paul's speech meant nothing to him. But he saw that the mob listened quietly, and then suddenly erupted! He had already tried to get an answer from the mob, without success. He doubtless did not understand the Jewish mindset either, so by Roman logic Paul must have done something pretty awful to provoke such a violent reaction. So by proper Roman procedure, he orders a flogging.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	<p>Now they continued to listen to him until this statement [admitting Gentiles], then they raised their voice, shouting: "Do away with such a person from the earth, for it is not fitting or proper for him to continue living."</p> <p>And as they screamed and cast off their outer garments and tossed dust into the air,</p> <p>The military tribune commanded that he be led into the barracks and ordered that he be interrogated by scourging, so that in this manner he might fully understand through it the reason they were shouting against him .</p>
Context Group Version	<p>And they gave him audience to this word; and they lifted up their voice, and said, Away with such a fellow from the land: for it is not fit that he should live.</p> <p>And as they cried out, and threw off their cloaks, and cast dust into the air, the Legion Commander ordered him to be brought into the fortress, bidding that he should be examined by scourging, that he might know for what cause they shouted against him in this way.</p>
Far Above All Translation	<p>And they heard him as far as this word, then they raised their voices and said, "Remove a <i>man</i> like <i>this</i> from <i>the face</i> of the earth, for it is not proper that he should live."</p> <p>And as they were shouting and throwing <i>their</i> coats off and throwing dust into the air, the cohort commander ordered him to be brought into the camp, ordering him to be interrogated with whips, so that he might ascertain the reason why they clamoured like that against him.</p>
Literal Standard Version	<p>And they were hearing him to this word, and they lifted up their voice, saying, "Away from the earth with such a one; for it is not fit for him to live."</p> <p>And they crying out and casting up their garments, and throwing dust into the air, the chief captain commanded him to be brought into the stronghold, saying, "Let him be examined by scourges"; that he might know for what cause they were crying so against him.</p>
Modern English Version	<p>Paul and the Roman Commander</p> <p>They listened to him up to this word, and then they lifted up their voices and said, "Away with such a man from the earth, for he is not fit to live!"</p> <p>As they shouted and threw off their garments and threw dust into the air, the commander ordered him to be brought into the barracks and examined with scourging, so that he might learn what crime they were alleging against him.</p>
Modern Literal Version 2020	<p>Now they were hearing him till this speech, and they lifted up their voice, saying, Take such a one away from the earth; for* it was not proper for him to live.</p> <p>Now from them crying out and tossing off their garments and casting dust into the air, the commander commanded him to be led into the encampment, <i>and</i> said, <i>He is</i> to be interrogated with scourges, in-order-that he might fully know because of what crime they were shouting out <i>against</i> him so.</p>
New American Standard	<p>They listened to him up to this statement, and then they raised their voices and said, "Away with such a man from the earth, for he should not be allowed to live!" And</p>

as they were shouting and throwing off their cloaks and tossing dust into the air, the commander ordered that he be brought into the barracks, saying that he was to be interrogated by flogging so that he would find out the reason why they were shouting against him that way.

New European Version

Paul uses his Roman citizenship

And they listened until this word, and then they lifted up their voice and said: Away with such a fellow from the earth! For it is not fitting that he should live. And as they cried out and threw off their cloaks and threw dust into the air, the chief captain commanded him to be brought into the fortress, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

New Matthew Bible

The people listened to him until these words, and then lifted up their voices and said, Away with such a fellow from the earth! It is a pity that he should live! And as they cried out and cast off their clothes and threw dust into the air, the high captain ordered him to be brought into the castle, and commanded him to be scourged and examined in order to find out why the people cried out so against him.

Niobi Study Bible

Paul's Roman Citizenship

And the crowd gave him an audience up to this word; and then they lifted up their voices and said, "Away with such a fellow from the earth, for it is not fit that he should live!"

And as they cried out and cast off their clothes and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, so that he might find out why they cried so against him.

The gist of this passage:

The people to whom Paul is speaking suddenly throw a fit, given Paul's last words, and erupt into a riot. The chiliarch is nonplussed, so he talked about flogging Paul to get the truth out of him.

22-24

Acts 22:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, imperfect active indicative	Strong's #191
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Acts 22:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056

Translation: They listened to him until this statement,...

In the Greek language, they can go for a long period of time without specifying certain subjects or objects, as their number is built into the verb forms and often objects, when repeated, are simply understood in the Greek. In English, it would be best to name the people who listened to Paul, which are the gathered Jews (some were believers and some were unbelievers).

They listened to Paul until he said, "And He (Jesus) said to me, 'Go, for I will send you far away to the Gentiles.'" Jesus is speaking to Paul and Jesus is telling Paul to go to the gentiles? This would have upset believers and unbelievers alike. Upon hearing this, they lost it.

Acts 22:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
επαίρω (ἐπαίρω) [pronounced ep-AHEE-row]	<i>to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self</i>	3 rd person plural, aorist active indicative	Strong's #1869
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Acts 22:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
airō (αἶρω) [pronounced Ī-row]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	2 nd person singular, present active imperative	Strong's #142
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
toioutos (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	masculine singular adjective, accusative case	Strong's #5108

Translation: ...but then they lifted up their voices, saying, 'Remove this sort [of villain] from the earth...

There is no distinguishing between believing and unbelieving Jews in this part of the narrative. They are raising their voices as one saying, "Remove this sort of man from the earth." This is pretty strong language and the chiliarch is taking note.

Acts 22:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 22:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathêkō (καθήκω) [pronounced <i>kath-AY-ko</i>]	<i>to be fitting; to come (down, to); to reach to; it is becoming; to be convenient</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #2520
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
zaō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198

Translation: ...for it is not fitting for him to live.'

"It is not right for this man (Paul) to live!" the Jews exclaim.

Although the chiliarch listened carefully to what Paul had to say, he is, no doubt, shocked by this language. He must be wondering to himself, "What exactly am I missing here?"

Let me offer two possible explanations as to why the chiliarch is confused about what is going on. It is possible that he is newly installed. It is possible that, under his watch, the Jewish people who follow Jesus and those who don't appear to be getting along. But now this.

For some people, it is impossible for them to deal with, understand, or work with irrational people. We tend to give everyone the benefit of the doubt and expect that they will speak and act rationally. However, when they don't, we are often at a loss for what to do. Perhaps this chiliarch has had rational dealings with these two groups of Jews in the past, and now, he is confused by their shouting and their behavior.

Acts 22:22 *They listened to him until this statement, but then they lifted up their voices, saying, 'Remove this sort [of villain] from the earth for it is not fitting for him to live.'* (Kukis mostly literal translation)

Remember that Paul spoke in Aramaic? The chiliarch probably did not understand what Paul said, so he did not really get the issue.

When the Jewish people reacted badly, they probably screamed in Aramaic, but they all screamed in Greek to this chiliarch, so that he would know what they wanted. They wanted Paul to die.

Acts 22:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kraugázō (κραυγάζω) [pronounced <i>krow-GAD-zo</i>]	<i>crying (out, aloud), shouting (out, aloud), crying out to someone; clamoring</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2905
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Acts 22:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: *And they are crying aloud...*

These people are making all kinds of noise, much of which is hard to understand.

Acts 22:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
rhiptēō (ῥιπτέω) [pronounced hrip-THE-oh]	<i>throwing (off, down, to the ground); casting (forward, before); setting down; (with the suggestion of haste and want of care); being prostrate</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4495
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himatia (ἱμάτια) [pronounced heem-AHT-ee-ah]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun, accusative case	Strong's #2440

Translation: *...and throwing off [their] cloaks...*

Do you remember when Paul talked about the stoning of Stephen and the men who did this removed their garments in order to stone him? The people in this crowd are also removing their garments, which suggests to me that they are working one another up to stone Paul to death. Maybe they heard that portion of Paul's testimony and thought, *this is a good idea*.

Acts 22:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
koniortos (κονιορτός) [pronounced kohn-ee-ohr-TOSS]	<i>dust, sand</i>	masculine singular noun, accusative case	Strong's #2868
bállō (βάλλω) [pronounced BAWL-low]	<i>throwing, casting, tossing, something placed, putting, that which is laying, bringing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #906

Acts 22:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
aêr (ἀήρ) [pronounced ah-AYR]	<i>air, particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region</i>	masculine singular noun, accusative case	Strong's #109

Translation: ...and throwing dust into the air [out of frustration and anger].

The Jews throwing dust into the air indicates a complete frustration with the system. In their eyes, Paul is a wrong guy. He is completely wrong, and he should not even be allowed to live. This is coming from believing and unbeliever Jews. There is no distinguishing them at this point.

Acts 22:23 *And they are crying aloud and throwing off [their] cloaks and throwing dust into the air [out of frustration and anger].* (Kukis mostly literal translation)

The Jews are frustrated with Paul over two specific issues. He is abandoning the Law and teaching other Jews to do with (not exactly true, but it is close). And he freely evangelizes gentiles, putting them equal before the Hebrew God. These two issues make Paul a blasphemer to these Jews (including many of the saved Jews).

At this point, because Paul spoke in Aramaic, the chiliarch has no idea why these people are angry at Paul. He did not understand Paul's speaking, but he certainly saw the reaction of the crowd. This, to the chiliarch, had to be a really big deal. The difference of religious doctrines and practices apparently never occurred to him.

Paul is taken to the military compound and he reveals that he is a Roman citizen

Acts 22:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5506

Acts 22:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisagô (εἰσάγω) [pronounced <i>ice-AG-oh</i>]	<i>to lead in, to bring in; to introduce</i>	present passive infinitive	Strong's #1521
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parembolê (παρεμβολή) [pronounced <i>pare-em-boh-LAY</i>]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun, accusative case	Strong's #3925

Translation: The chiliarch [then] commanded [the centurion under him] to lead [Paul back] to the barracks,...

Everything is way too out of control at this point. The chiliarch commands a centurion under him to take Paul into the barracks.

Acts 22:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle, nominative case	Strong's #3004
mastiges (μάστιγες) [pronounced <i>MAS-tihg-ehs</i>]	<i>plagues, scourgings, whippings (literally the Roman flagellum for criminals; figuratively diseases)</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3148
anetázō (ἀνετάζω) [pronounced <i>an-et-AD-zo</i>]	<i>to examine (judicially), to investigate (judicially)</i>	present passive infinitive	Strong's #426

Acts 22:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...saying, '[Use] beatings to examine him...

The chiliarch tells the centurion, "Beat the truth out of this man. Figure out what is happening here."

It is clear that whatever Paul has done, everyone—and I mean everyone—is completely upset. The chiliarch, possibly based upon previous dealings with these Jews, is assuming that he is witnessing rational men behaving irrationally because of something really bad that Paul has done.

Beating Paul in the privacy of the barracks should get the truth out of him.

Acts 22:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
epiginōskō (ἐπιγινώσκω) [pronounced eh-p-ihg- in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	3 rd person singular, aorist active subjunctive	Strong's #1921
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

These words are variously translated (in Acts 10:21), *for which, through which, for what, for, why, wherefore, therefore, because of whom;* (ignored).

aitia (αἰτία) [pronounced ahee- TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, accusative case	Strong's #156
houtō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Acts 22:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiphōnéō (ἐπιφωνέω) [pronounced ep-ee-fo- NEH-oh]	<i>to call out, to cry out, to exclaim, to shout</i>	3 rd person plural, imperfect active indicative	Strong's #2019
Luke is the only New Testament writer to use this word (Luke 23:21 Acts 12:22 21:34 22:24).			
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...that [one] might know through [such beatings] what [is] the cause for them shouting at him.'

Paul's plan to speak to the Jews in Aramaic backfired on him. This chiliarch did not understand enough Aramaic to follow what Paul had said. Therefore, the chiliarch has no idea what is happening or why these Jews are so upset. Paul speaks to this crowd for five or ten minutes and they suddenly erupt into a dangerous mob. "What the hell," the chiliarch says to himself, "What did this guy say to rile up the Jews so much?"

The idea that Paul could say that God sent him to witness to the gentiles and that this caused the people to erupt in anger—this would not have made any sense to this chiliarch.

By taking Paul back to the barracks and beating him, the chiliarch is certain that he would then understand why exactly these people are so upset.

Acts 22:24 The chiliarch [then] commanded [the centurion under him] to lead [Paul back] to the barracks, saying, '[Use] beatings to examine him that [one] might know through [such beatings] what [is] the cause for them shouting at him.' (Kukis mostly literal translation)

There are a number of reasons that I would suggest that this chiliarch is new on the job in Jerusalem. He allows Paul to speak in Aramaic, which the chiliarch obviously did not understand. He should have had an interpreter giving him a live translation, but he did not. So the chiliarch does not know why the Jews are so angry. They only know what they said, which was a demand that Paul be executed. He did not know why; where he could have either had a translator right there or demanded Paul speak in Greek. Because he did not do that, he was clueless after Paul's speech.

Secondly, this man allowed Paul to speak to the crowd in the first place. This was a questionable decision.

Finally, this military man was not briefed on the religious differences which existed. Now, it is possible that, since the Jewish Christians and non-Christians decided to make nice with one another, that he simply did not know how divisive these two sets of faiths were.

We heard it all; so we know what Paul said. We are aware of how crazy the unbelieving Jews in Jerusalem were.

Now, you may know some rational Jewish people (let me suggest that the largest majority of Jews today are rational); so it is hard to understand that they could get so crazy. So, just imagine Muslim Arabs living next to Jerusalem. The fundamental difference between these two peoples is faith. Most of us know just how crazy the Muslims can get regarding other faiths. Most Muslim-majority countries will not tolerate any other faith inside of their country (which is another purpose of nationalism, to confine craziness to a specific geographical region).

The behavior that Arabs, in such a situation, exhibit toward Jews—this is very much how the Jews of 1st century Judæa responded to Christian Jews—particularly evangelistic ones.

Acts 22:22–24 They listened to him until this statement, but then they lifted up their voices, saying, ‘Remove this sort [of villain] from the earth for it is not fitting for him to live.’ And they are crying aloud and throwing off [their] cloaks and throwing dust into the air [out of frustration and anger]. The chiliarch [then] commanded [the centurion under him] to lead [Paul back] to the barracks, saying, ‘[Use] beatings to examine him that [one] might know through [such beatings] what [is] the cause for them shouting at him.’ (Kukis mostly literal translation)

My reading of this suggests to me that this chiliarch did not fully appreciate the deep divide between the Christian Jews and the traditional Jews. This was not something which he had observed in Jerusalem, as the Christian Jews there were following Law of Moses.

In less than ten years, an unknown author will write a letter to the born again Jews of Jerusalem and Judæa and tell them exactly what they were doing wrong. This letter will explain their history, Who Jesus is, and how they ought to be conducting themselves.

It ought to be obvious that wanting to kill God’s greatest evangelist of that century was not a good idea.

Acts 22:22–24 The Jews listened to Paul until this final statement, and then they lost it. They screamed loudly, saying, ‘Remove this villain from the earth; he should not be allowed to live!’ Then the crowd of Jews began screaming and shouting. They threw their cloaks off (as if they are ready to stone him), and they keep on casting dust into the air to demonstrate their anger and frustration with the system. The chiliarch, taking all of this in, commanded the centurion under him to lead Paul back to the barracks, saying, ‘You will have to beat the truth out of this man, so that we might know why exactly these people are shouting at him.’ (Kukis paraphrase)

Given what is taking place here, do you see how and why the Romans had to come in and defeat the Jews? I am not saying that this was right and good. However, the sons of Israel were out of control in Jerusalem. They were unable to even police themselves. Furthermore, most of them rejected Jesus; and those who accepted Jesus placed themselves under the Law again. And since they were under the Law, they continued to offer animal sacrifices to God, which was blasphemous. They were crucifying the Lord afresh. Believing Jews who did this needed to be reoriented entirely to the plan of God. They were this far out of alignment.

Application: In the United States, we once had huge numbers of believers; and a significant number of mature believers. There was also great scholarship coming out of the United States; and this spread all over the world. These things have fallen off. There are very few children in church; there is a decrease in the number of believers. Therefore, our nation is headed for a fall because of that (and by a fall, I don’t mean that we will be taken over—although that is certainly on the table—but that we could suffer all kinds of internal problems as a result of our spiritual decline).

Now, as they stretched him with the straps, spoke face to face with the one standing, a centurion, the Paul, “If a man, a Roman, even uncondemned, [does] it keep on being lawful for you [all] to scourge?”

Acts
22:25

As they stretched [Paul] out with the straps, [he] said directly to the centurion, the one standing [there], “If it is lawful for you [all] to scourge a man, a Roman [who is] not condemned?”

While the soldiers were stretching Paul out with straps so that he could be beaten, he spoke directly to the centurion in charge, who stood by. Paul said to him, “Is it lawful for you to scourge a Roman citizen who has not yet been legally tried?”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, as they stretched him with the straps, spoke face to face with the one standing, a centurion, the Paul, "If a man, a Roman, even uncondemned, [does] it keep on being lawful for you [all] to scourge?"
Complete Apostles Bible	But as they were stretching him out with the thongs, Paul said to the centurion standing there, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"
Douay-Rheims 1899 (Amer.)	And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman and uncondemned?
Holy Aramaic Scriptures	And while they stretched him with straps, he, Paulus {Paul} said unto the Qentruna {the Captain of a hundred} who was standing next to him, "Is it permitted for you that you should scourge a man, a Ruhmaya {a Roman}, who isn't condemned?"
James Murdock's Syriac NT	And as they were stretching him with ropes, Paul said to the centurion who stood over him: Is it lawful for you to scourge a man, who is a Roman, and not yet found guilty?
Original Aramaic NT	And when they stretched him with leather straps, Paulus said to the Centurion who was standing over him, "Are you allowed to scourge a Roman who has not been condemned?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they had put leather bands round him, Paul said to the captain who was present, Is it the law for you to give blows to a man who is a Roman and has not been judged?
Bible in Worldwide English	When they had tied him with ropes, Paul said to the captain who was standing by, Is it right for you to beat a man who belongs to Rome without judging his case?
Easy English	So the soldiers tied Paul's arms and they were ready to hit him. But Paul spoke to the soldiers' officer who stood near to him. He said, 'I am a citizen of Rome. So it is not right for you to hit me like that. No judge has agreed that I have done anything wrong.'
Easy-to-Read Version–2008	So the soldiers were tying Paul, preparing to beat him. But he said to an army officer there, "Do you have the right to beat a Roman citizen who has not been proven guilty?"
<i>God's Word</i> TM	But when the soldiers had Paul stretch out to tie him to the whipping post with the straps, Paul asked the sergeant who was standing there, "Is it legal for you to whip a Roman citizen who hasn't had a trial?"
Good News Bible (TEV)	But when they had tied him up to be whipped, Paul said to the officer standing there, "Is it lawful for you to whip a Roman citizen who hasn't even been tried for any crime?"
J. B. Phillips	But when they had strapped him up, Paul spoke to the centurion standing by, "Is it legal for you to flog a man who is a Roman citizen, and untried at that?"
<i>The Message</i>	As they spread-eagled him with strips of leather, getting him ready for the whip, Paul said to the centurion standing there, "Is this legal: torturing a Roman citizen without a fair trial?"
NIRV	A commander was standing there as they stretched Paul out to be whipped. Paul said to him, "Does the law allow you to whip a Roman citizen who hasn't even been found guilty?"
New Life Version	Paul Tells Who He Is The captain told them to bring Paul into the soldiers' building. He told his soldiers to find out from Paul, by beating him, why the people were crying out against him.

As they tied him up, Paul said to the soldier, "Does the law say that you can beat a Roman citizen when no one has said he is guilty?" V. 24 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>"I WAS BORN A ROMAN CITIZEN"</p> <p>The Roman commander ordered his soldiers to take Paul to the barracks. He said, "Let's interrogate him with the whip. Maybe then we'll find out the real reason why these people are screaming at him like that."</p> <p>They tied Paul up, stretching him out for a beating. Paul asked an officer [10] standing nearby, "Is it legal for you to beat a Roman citizen before he has been tried and found guilty?" V. 24 is included for context.</p> <p>¹⁰22:25The officer was a centurion, commander of about 100 soldiers.</p>
Contemporary English V.	While the soldiers were tying Paul up to be beaten, he asked the officer standing there, "Is it legal to beat a Roman citizen before he has been tried in court?"
New Berkeley Version	.
New Living Translation	<p>Paul Reveals His Roman Citizenship</p> <p>The commander brought Paul inside and ordered him lashed with whips to make him confess his crime. He wanted to find out why the crowd had become so furious. When they tied Paul down to lash him, Paul said to the officer [Greek <i>the centurion</i>; also in 22:26.] standing there, "Is it legal for you to whip a Roman citizen who hasn't even been tried?" V. 24 is included for context.</p>
The Passion Translation	When the soldiers stretched Paul out with ropes, he said to the captain, who was standing nearby, "Is it legal for you to torture a Roman citizen like this, without a proper trial?"
Plain English Version	<p>Paul told the soldiers he was a Roman, so they didn't whip him</p> <p>The mob kept on shouting, "Kill him." And they took off their coats, and they threw dirt into the air, to show that they were very angry.</p> <p>So the big boss soldier told his soldiers, "Take Paul into your big house and hit him with a whip so he will tell us why that mob are shouting at him."</p> <p>The soldiers took Paul into their house, then they stretched out his arms and tied them so that they could whip his back. But Paul talked to the boss soldier that was standing there. He said, "Wait. I'm a Jew, but I'm a Roman too. My name is on the list of all the Roman people. But you didn't take me to court, and no judge said that I'm guilty, so if you whip me, you will be breaking the Roman law." Vv. 23–24 are included for context.</p>
UnfoldingWord Simplified T.	Then they stretched his arms out and tied them so that they could whip him on his back. But Paul said to the soldier near him, "You will be acting unlawfully if you whip me, a Roman citizen whom no one has put on trial and condemned!"
William's New Testament	But when they had tied him for the flogging, Paul asked the captain who was standing by, "Is it lawful for you to flog a Roman, and one who is uncondemned at that?"

Partially literal and partially paraphrased translations:

American English Bible	<p>But when they stretched him out to be whipped, Paul asked the centurion who was standing there:</p> <p>'Is it legal for you to whip a man who's a Roman and hasn't been charged with a crime?'</p>
Beck's American Translation	.
Breakthrough Version	As they stretched him out with the straps, Paul said to the lieutenant who had stood there, "If a person is a Roman and without a trial, is it permitted for you to be whipping him?"

Common English Bible	As they were stretching him out and tying him down with straps, Paul said to the centurion standing there, "Can you legally whip a Roman citizen who hasn't been found guilty in court?"
Len Gane Paraphrase	As they were tying him up with leather straps, Paul said to the centurion that stood there, "Is it lawful for you to flog a Roman and uncondemned even?"
New Advent (Knox) Bible	And they had already tied Paul down with thongs, when he said to the centurion who was in charge, Have you the right to scourge a man, when he is a Roman citizen, and has not been sentenced?
NT for Everyone	Roman citizenship comes in useful The crowd was shouting, tearing their clothes, and throwing dust in the air. The tribune gave orders for Paul to be brought into the barracks, and he told the guards to examine him by flogging, so that he could find out the reason for all the uproar against him. As they were tying Paul up ready for the whips, Paul spoke to the centurion who was standing beside him. Vv. 23–24 are included for context.
20 th Century New Testament	But just as they had tied him up to be scourged, Paul said to the Captain standing near: "Is it legal for you to scourge a Roman citizen, unconvicted?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But as they stretched him out to strap him down, Paul said to the centurion standing there, "Is it lawful for you to flog a Roman citizen without a trial?"
Revised Ferrar-Fenton Bible	But when they had fastened him with the straps, Paul asked the captain, who stood near, "Is it legal for you to flog a Roman citizen, and without a trial?"
Free Bible Version	As they stretched him out and tied him down to flog him, Paul asked the centurion standing there, it legal to flog a Roman citizen who hasn't had a trial?"
International Standard V	But when they had tied him up with the straps, Paul asked the centurion [A Roman centurion commanded about 100 men.] who was standing there, Is it legal for you to whip a Roman citizen who hasnt been condemned?
Riverside New Testament	When they had tied him up with the thongs, Paul said to the Centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman, and without a trial?"
Urim-Thummim Version	And as they bound him with straps, Paul said to the centurion that stood by, is it lawful for you to whip a man that is a Roman, and punish him without being charged?
Weymouth New Testament	But, when they had tied him up with the straps, Paul said to the Captain who stood by, "Does the Law permit you to flog a Roman citizen--and one too who is uncondemned?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And as they prostrated him with straps, Paul said to the centurion who stood by, If a man is a Roman, and uncondemned, is it lawful for you to whip <i>him</i> ?
New American Bible (2011)	ⁿ But when they had stretched him out for the whips, Paul said to the centurion on duty, "Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?"* * [22:25] Is it lawful for you to scourge a man who is a Roman citizen and has not been tried?: see note on Acts 16:37. * [16:37] Paul's Roman citizenship granted him special privileges in regard to criminal process. Roman law forbade under severe penalty the beating of Roman citizens (see also Acts 22:25). n. [22:25] 16:37.
New Jerusalem Bible	But when they had strapped him down Paul said to the centurion on duty, 'Is it legal for you to flog a man who is a Roman citizen and has not been brought to trial?'

- NRSV (Anglicized Cath. Ed.) But when they had tied him up with thongs, [Or *up for the lashes*] Paul said to the centurion who was standing by, 'Is it legal for you to flog a Roman citizen who is uncondemned?'
- Revised English Bible—1989 But when they tied him up for the flogging, Paul said to the centurion who was standing there, "Does the law allow you to flog a Roman citizen, and an unconvicted one at that?"

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But as they were stretching him out with thongs to be flogged, Sha'ul said to the captain standing by, "Is it legal for you to whip a man who is a Roman citizen and hasn't even had a trial?"
- Holy New Covenant Trans. As the soldiers were tying Paul, preparing to beat him, Paul asked an officer who was standing there, "Do you have the right to beat a Roman citizen who has not been proven guilty?"
- The Scriptures 2009 And as they were stretching him out with straps, Sha'ul said to the captain who was standing by, "Is it permitted for you to whip a man who is a Roman, and uncondemned?"
- Tree of Life Version But when they had stretched him out for the lash, [Or "with straps" (in order to lash him)] Paul said to the centurion standing there, "Is it permitted for you to flog a man who is a Roman citizen and uncondemned?"

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...as but [They] stretch him [by] the straps says to the having stood centurion The Paul if man roman and (not) judged is (permissible) [for] you* to whip...
- Awful Scroll Bible But as to he stretched- him -before, a stretching-before with straps, Paul says with respects to the commander-of-a-hundred having stood forth, "Whether is it by- you all's -existence for yous to scourge a man, a Roman citizen, and not-accordingly-passed-judgment-against?"
- exeGesés companion Bible And as they stretch him with thongs, Paulos says to the centurion who stands by, Are you allowed to scourge a human - a Roman and unsentenced?.
- Orthodox Jewish Bible And when the Roman soldiers stretched Rav Sha'ul out with the straps, he said to the centurion who was standing by, "If a man is a Roman citizen and uncondemned, it is lawful for you to scourge him?"
- Rotherham's Emphasized B. But ||when they had stretched him out with straps|| [Paul] said unto the by-standing centurion—
||A Roman_ and uncondemned|| is it allowed you to be scourging?

Expanded/Embellished Bibles:

- The Amplified Bible* But when they had stretched him outwith the *leather* straps [Or *for the whip.*] [in preparation for the whip], Paul said to the centurion who was standing by, "Is it legal for you to whip a man who is a Roman *citizen* and uncondemned [without a trial]?"
- An Understandable Version Just as they were tying him up [*in preparation*] for the flogging, Paul said to the officer nearby, it lawful for you to whip a Roman [*citizen*] before he has been [*legally*] condemned?
- The Expanded Bible But as the soldiers were ·tying him up [or stretching him out (on the posts)], preparing to ·beat [whip; flog] him, Paul said to an officer nearby, "Do you have the right to ·beat [whip; flog] a Roman citizen who ·has not been proven guilty [· is uncondemned; ^c this was against Roman law]?"

Jonathan Mitchell NT

Yet as they extend and stretch him forward with the thongs (or: straps), Paul says to the centurion, "If a person [be] (or: Since a man [is]) a Roman and [is] uncondemned, is it lawful or permissible for you to be scourging [him] (= Is it legal for you to flog a Roman who has not been condemned)?"

Syndein/Thieme

Translation for Translators

Paul said that he was a Roman citizen, so soldiers did not flog him.

Acts 22:23-29

While they continued shouting, "Kill him!" they took off their cloaks and threw dust into the air, *which showed how angry they were*. So the commander *commanded* that Paul be taken {soldiers to take Paul} into the barracks. He told *the soldiers* that they should strike Paul with a whip *that had pieces of bone/metal on the end of it*, in order to make him tell what he had done that made the Jews shout so angrily. *So the soldiers took Paul into the barracks*. Then they stretched his arms out *and tied them* so that they could whip him *on his back*. *But* Paul said to the officer who was standing nearby *watching*, "You(sg) should think carefully about this! You will certainly be [RHQ] acting unlawfully if you whip me, a Roman citizen whom no one has put on trial and condemned!" Vv. 23–24 are included for context.

The Voice

Back at the barracks, as they tied him up with leather thongs, Paul spoke to a nearby officer.

Paul: Is this legal—for you to flog a Roman citizen without a trial?

Bible Translations with Many Footnotes:

Lexham Bible

But when they had stretched him out for the lash, [Or "with straps" (in order to lash him)] Paul said to the centurion standing there, "Is it permitted for you to flog a man who is a Roman citizen and uncondemned?"

NET Bible®

When they had stretched him out for the lash,⁹⁰ Paul said to the centurion⁹¹ standing nearby, "Is it legal for you to lash a man who is a Roman citizen⁹² without a proper trial?"⁹³

^{90tn} Grk "for the thongs" (of which the lash was made). Although often translated as a dative of means ("with thongs"), referring to thongs used to tie the victim to the whipping post, BDAG 474-75 s.v. ἰμάς states that it "is better taken as a dat. of purpose for the thongs, in which case οἱ ἰμάντες = whips (Posidonius: 87 fgm. 5 Jac.; POxy. 1186, 2 τὴν διὰ τῶν ἰμάντων αἰκείαν. – Antiphanes 74, 8, Demosth. 19, 197 and Artem. 1, 70 use the sing. in this way)."

^{91sn} See the note on the word centurion in 10:1.

^{92tn} The word "citizen" is supplied here for emphasis and clarity.

^{93tn} Or "a Roman citizen and uncondemned." BDAG 35 s.v. ἀκατάκριτος has "uncondemned, without due process" for this usage.

^{sn} The fact that Paul was a Roman citizen protected him from being tortured to extract information; such protections were guaranteed by the Porcian and Julian law codes. In addition, the fact Paul had not been tried exempted him from punishment.

The Spoken English NT

But when they had stretched him out to be whipped,^x Paul said to the Roman officer^y standing there, you allowed to whip a person who is a Roman citizen without even a trial?

^{x.} Or "when they had stretched him out with straps."

^{y.} Lit. "centurion."

Literal, almost word-for-word, renderings:

A Faithful Version

But as he was being tied with the thongs, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman and uncondemned?"

Analytical-Literal Translation	But as he [i.e. one of the interrogators] stretched him out with the straps, Paul said to the centurion having stood by, "Is it lawful for you to be scourging a man [who is] a Roman and uncondemned?"
Benjamin Brodie's trans.	But when they had stretched him out for lashes, Paul asked the centurion face-to-face who was standing by: "Is it permitted for you to scourge a man, especially a Roman, without a proper trial?"
Berean Literal Bible	But as he stretched him forward with the straps, Paul said to the centurion standing by, "Is it lawful to you to flog a man who is a Roman and uncondemned?"
Charles Thomson NT	But while they were straining him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and hath not had a trial.
Context Group Version	And when they had tied him up with the thongs, Paul said to the captain that stood by, Is it lawful for you (pl) to whip a man that is a Roman, and uncondemned?
Far Above All Translation	And when he had stretched him out, bound with thongs, Paul said to the centurion who was standing by, it permitted for you to whip a man who is a Roman, and who has not been condemned?
Green's Literal Translation	But as they stretched him with the thongs, Paul said to the centurion standing by, Is it lawful for you to flog a man, a Roman not found guilty?
Modern Literal Version 2020	But as he stretched him out with the straps, Paul said to the centurion who is standing there, If it is legal for you to scourge a Roman man and uncondemned?
Revised Young's Lit. Trans.	And as he was stretching him with the thongs, Paul said unto the centurion who was standing by, 'A man, a Roman, uncondemned -- is it lawful to you to scourge;'...

The gist of this passage: As Paul is being tied down in order for him to be whipped while questioned, he asks if this is legal to do to a Roman citizen.

Acts 22:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
proteínō (προτείνω) [pronounced prot-Ī-no]	<i>to stretch (out, forth), to tie prostrate, to bind</i>	3 rd person plural, aorist active indicative	Strong's #4385
Thayer: <i>when they had stretched one out on the thongs, i.e. to receive the blows of the thongs (by tying him up to a beam or a pillar).</i>			
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
himantes (ἰμάντες) [pronounced hee-MAHN-tehs]	<i>straps, that is, the bindings or ties (of a sandal), lachets, thongs; the lashes (of a scourge)</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2438

Translation: *As they stretched [Paul] out with the straps,...*

What the centurion intended to do, based upon his orders from the chiliarch, was to tie Paul down so that he could be beaten in order to gain information from him as to why he was actually here.

Acts 22:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρὸς (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; accusative case	Strong's #2476
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; accusative case	Strong's #1543
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Translation: *...[he] said directly to the centurion, the one standing [there],...*

As per English sensibilities, I moved Paul's name to the first phrase.

Paul understood protocol, and the man in charge right there was the centurion. Paul spoke directly to him.

Acts 22:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
Rhōmaïos (Ῥωμαῖος) [pronounced hro-MAH-yoss]	<i>Roman, resident of Rome, Roman citizen</i>	masculine singular, proper adjective grouping; accusative case	Strong's #4514
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
akatákritos (ἀκατάκριτος) [pronounced ak-at-AK-ree-toss]	<i>uncondemned, punished without being tried, without a legal trial</i>	masculine plural adjective, accusative case	Strong's #178
exesti (ἔξεστι) [pronounced EX-es-tee]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, present impersonal active indicative	Strong's #1832
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
mastízō (μαστιζῶ) [pronounced mas-TIHD-zo]	<i>to whip, to scourge, to flog</i>	present active infinitive	Strong's #3147

Translation: ...“If it is lawful for you [all] to scourge a man, a Roman [who is] not condemned?”

Paul uses the terms *man* and *Roman*. The latter word is Rhōmaïos (Ῥωμαῖος) [pronounced hro-MAH-yoss], and it means, *Roman, resident of Rome, Roman citizen*. Strong's #4514. By these words, Paul is claiming to be a Roman citizen.

Paul asks the centurion if it is lawful to scourge a Roman citizen who has not yet gone to trial. In fact, it is even stronger than that. In the aorist tense, that is how we would understand Paul's question. In the present tense, Paul is asking, *Is it ever lawful to scourge a Roman citizen who has not yet been tried?* Paul is asking, *are there any exceptions at all to that general principle?* He knew, of course, that there were not.

This gives us an idea as to the complexity of the plan of God for any person's life (in this case, Paul's life). God worked things out so that Paul was a Roman citizen, because God wants Paul in Rome and not in Jerusalem. If Paul is simply under Roman rule without Roman citizenship, then he stays in Jerusalem beaten half to death.

Secondly, Paul, through previous circumstances—not specified in the book of Acts—knows about this particular law. He has faced scourgings before—at the hands of Roman soldiers—and in some way, he knows the law on this particular thing. Perhaps Roman soldiers revealed it to him; perhaps a gentile lawyer from a previous incident; or perhaps Paul simply learned this in his higher education. It is simply possible that Paul, having been manhandled before, decided that it was time to learn his rights as a Roman citizen under the law.

God did not want Paul in Jerusalem, because there is where negative volition is abundant. God wanted Paul to continue throughout the Roman empire evangelizing the gentiles—Jesus specifically told Paul that (see v. 21).

When you are in one place, and God wants you to be somewhere else, God works this out. For those who have believed in Jesus Christ, it is sometime necessary to remove you from your family and from where you grew up. Now, do not go crazy with this principle, because this is not **God's plan** for each and every believer.

Application: Avoid any church or so-called Christian group which actively tries to separate you from your family and friends, no matter what Scriptures they quote to you. If you ever recognize to be an important part of that organization's doctrine, then it is time to get out and to go elsewhere. It is not the job of a local church, or a group of individuals, or some so-called Christian organization to run your life (I am not talking about teaching basic principles from the pulpit).

Application: God sometimes works circumstances to move you from point A to point B. This is not something that occurs in the life of every believer, but this is not a rare occurrence either.

Right now, Paul is in Jerusalem. What is also in Jerusalem? Negative volition. Tons of it (among believers and unbelievers). Where does God want Paul? Further out in the Roman empire, evangelizing and teaching gentiles.

Application: All of us, to some degree or another, has feelings of nostalgia. That being said, *you can never go back home again*. That is, sometimes when God moves you, you have to leave your past behind. This does not mean that you can no longer visit old family and friends, but there are limitations. Paul is a prime example here. Paul would like to spend an extensive amount of time in Jerusalem. He believes, given his experiences, that he can reach these hard-headed Jews. Truth be told, he cannot. No matter how many pleasant memories Paul has of Jerusalem, that is in the past, and he needs to be moving forward. Philippians 3:13–15 **Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you.** (ESV) Paul will write this 3 or 4 years after this event in Jerusalem.

Acts 22:25 **As they stretched [Paul] out with the straps, [he] said directly to the centurion, the one standing [there], "If it is lawful for you [all] to scourge a man, a Roman [who is] not condemned?"** (Kukis mostly literal translation)

It is completely legitimate for Paul to use his Roman citizenship in order to avoid a beating.

Acts 22:25 **While the soldiers were stretching Paul out with straps so that he could be beaten, he spoke directly to the centurion in charge, who stood by. Paul said to him, "Is it lawful for you to scourge a Roman citizen who has not yet been legally tried?"** (Kukis paraphrase)

Now, having heard [this], the centurion was approaching the chiliarch. He brought word, saying, "What do you keep on being about to do? For the man—this (one)—a Roman he keeps on being."

Acts
22:26

Having heard [this], the centurion went to the chiliarch. He brought a report, saying, "What are you about to do? For this man keeps on being a Roman (citizen)."

As soon as the centurion heard this, he went straight to his superior officer, the chiliarch, and he said, “What are you about to do? This man is a Roman citizen! It is illegal for me to beat a confession out of him!”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, having heard [this], the centurion was approaching the chiliarch. He brought word, saying, “What do you keep on being about to do? For the man—this (one)—a Roman he keeps on being.”
Complete Apostles Bible	And the centurion, hearing this, going to the commander he reported, saying, "Watch what you are about to do, for this man is a Roman."
Douay-Rheims 1899 (Amer.)	Which the centurion hearing, went to the tribune and told him, saying: What art thou about to do? For this man is a Roman citizen.
Holy Aramaic Scriptures	And when the Qentruna {the Centurion/the Captain of a hundred} heard this, he came near unto the Kiliarka {the Captain of a thousand}, and said unto him, “What are you doing? For, this man is a Ruhmaya {a Roman}!”
James Murdock’s Syriac NT	And when the centurion heard [it], he went to the Chiliarch, and said to him: What doest thou? For this man is a Roman.
Original Aramaic NT	And when the Centurion heard this, he came to the Chiliarch and he said to him, "What have you done? This man is a Roman!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And hearing this, the man went to the chief captain and gave him an account of it, saying, What are you about to do? for this man is a Roman.
Bible in Worldwide English	When the captain heard this, he told the commanding officer. He said, What are you going to do? This man is a Roman!
Easy English	The officer heard what Paul said. So he went to the leader of the soldiers and he said, ‘That man is a citizen of Rome! Be careful what you do to him!’
Easy-to-Read Version–2008	When the officer heard this, he went to the commander and told him about it. The officer said, "Do you know what you are doing? This man is a Roman citizen!"
<i>God’s Word™</i>	When the sergeant heard this, he reported it to his commanding officer. The sergeant asked him, "What are you doing? This man is a Roman citizen."
Good News Bible (TEV)	When the officer heard this, he went to the commander and asked him, "What are you doing? That man is a Roman citizen!"
J. B. Phillips	On hearing this the centurion went in to the colonel and reported to him, saying, “Do you realise what you were about to do? This man is a Roman citizen!”
<i>The Message</i>	When the centurion heard that, he went directly to the captain. “Do you realize what you’ve done? This man is a Roman citizen!”
NIRV	When the commander heard this, he went to the commanding officer and reported it. “What are you going to do?” the commander asked. “This man is a Roman citizen.”
New Life Version	When the soldier heard this, he told it to the captain. He said, “Listen! What are you doing? This man is a Roman citizen.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the officer heard that, he went directly to the commander and asked, “What are you planning to do here? This man is a Roman.”
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Contemporary English V.	When the officer heard this, he went to the commander and said, "What are you doing? This man is a Roman citizen!"
Goodspeed New Testament	Upon hearing this, the officer went to the colonel and reported it. "What do you propose to do?" he said. "This man is a Roman citizen."
New Berkeley Version	.
New Living Translation	When the officer heard this, he went to the commander and asked, "What are you doing? This man is a Roman citizen!"
The Passion Translation	When the officer heard this, he immediately went to his commander and reported it, saying, "This man is a Roman citizen. What should we do now?"
Plain English Version	That boss soldier heard what Paul said, then he went to the big boss soldier and told him about Paul. He said, "This man is not just a Jew, he is a Roman too. Do you really want us to whip him?"
UnfoldingWord Simplified T.	When the officer heard that, he went to the commander and reported it to him. He said to the commander, "This man is a Roman citizen! Surely you would not command us to whip him!"
William's New Testament	When the captain heard that, he went to the colonel and reported it. Then he asked him, "What are you going to do? This man is a Roman citizen."

Partially literal and partially paraphrased translations:

American English Bible	Well when the centurion heard this, he went to the commander and said: 'Just look at what you were about to do! This man is a Roman!'
Beck's American Translation	.
Breakthrough Version	After the lieutenant heard this, when he went forward to the commanding officer, he announced, saying, "What are you about to be doing? You see, this person is a Roman."
A. Campbell's Living Oracles	And the centurion hearing this, went and addressed the commander, saying, What are you about to do? for this man is a Roman.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	When the centurion heard that, he went off to the tribune and spoke to him. "What d'you think you're doing?" he said. "This fellow's a Roman citizen!" On hearing this, the Captain went and reported it to the Commanding Officer. "Do you know what you are doing?" he said. "This man is a Roman citizen."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the centurion heard that, he went and told the tribune, saying, "Be careful what you are doing, Tribune! This man is a Roman citizen!"
Revised Ferrar-Fenton Bible	.
Free Bible Version	When the centurion heard what Paul said, he went to the commander and asked him, are you doing? This man is a Roman citizen."
God's Truth (Tyndale)	When the centurion heard that, he went, and told the upper Captain saying: What intend you to do? This man is a Roman.
International Standard V	When the centurion heard this, he went to the tribune and told him, What are you doing? This man is a Roman citizen!
Montgomery NT	When the centurion heard that, he went to the tribune and said to him. "What are you intending to do? This man is a Roman citizen."
Riverside New Testament	On hearing that, the Centurion went to the Tribune and told him," What are you going to do? For this man is a Roman."
Weymouth New Testament	On hearing this question, the Captain went to report the matter to the Tribune. "What are you intending to do?" he said. "This man is a Roman citizen."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On hearing this the officer went to the commander and said, "What are you doing? That man is a Roman citizen."
The Heritage Bible	And the centurion hearing <i>that</i> , going to the ruler of a thousand, announced to him, saying, Look at what you are about to do, because this man is a Roman!
New American Bible (2011)	When the centurion heard this, he went to the cohort commander and reported it, saying, "What are you going to do? This man is a Roman citizen."
New Jerusalem Bible	When he heard this the centurion went and told the tribune; 'Do you realise what you are doing?' he said. 'This man is a Roman citizen.'
Revised English Bible—1989	When the centurion heard this, he went and reported to the commandant: "What are you about? This man is a Roman citizen."

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And hearing, coming near the centurion reported to the chiliarch, saying, Watch what you are about to do, for this man is a Roman.
Holy New Covenant Trans.	When the officer heard this, he went to the commander and told him about it. The officer asked, "Do you know what you are doing? This man is a Roman citizen!"
The Scriptures 2009	And when the captain heard, he went and reported to the commander, saying, "Watch what you are about to do, for this man is a Roman."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Hearing but The Centurion Approaching the chiliarch announces Saying what? [You] intend to make The for Man This Roman is...
Awful Scroll Bible	Moreover, the commander-of-a-hundred, hearing it, coming-near messages-out to the commander-of-a-thousand, speaking out, "Be contemplating of what you is about to effect, for this man is a Roman citizen."
Concordant Literal Version	Now, hearing it, the centurion, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman."
exeGesés companion Bible	And the centurion hears that, and he goes and evangelizes the chiliarch, wording, See what you are about to do: for this human is a Roman.
Orthodox Jewish Bible	And having heard this, the centurion approached the tribune and reported, saying, "What are you about to do? For this man has Roman citizenship."
Rotherham's Emphasized B.	And [when the centurion heard' [that]] he went unto the captain, and reported, saying— What art thou going to do? For [this man] is a Roman ?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the centurion heard this, he went to the commander and said to him, "What are you about to do? This man is a ^[g] Roman!" [g] Death was the punishment for someone falsely claiming to be a Roman.
An Understandable Version	When the officer heard this, he [<i>immediately</i>] went and told the commander, saying, are you going to do? For this man is a Roman citizen."
The Expanded Bible	When the ·officer [^l centurion; 21:32] heard this, he went to the ·commander [tribune] and reported it. The officer said, "·Do you know what you are doing [or What are you about to do]? This man is a Roman citizen."
Jonathan Mitchell NT	Well, upon hearing this the centurion, after approaching, reported to the commander, saying, " [D adds: Consider] what you are about to be doing, for this man is a Roman [citizen]!"
Syndein/Thieme	Having heard that and having gone to the Chiliarch, the centurion said to the Chiliarch, "Take heed what you do. For this man is a Roman."

Translation for Translators	When the officer heard that, he went to the commander and reported it to him. He said <i>to the commander</i> , "This man is a Roman <i>citizen</i> ◀Surely you would not <i>command us to whip him!</i> /Do you really want <i>us to whip him?</i> ▶ [RHQ]"
The Voice	The officer went and spoke to the commandant. Officer: What can you do about this? Did you know this fellow is a Roman citizen?

Bible Translations with Many Footnotes:

Lexham Bible	And when [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] the centurion heard this , [*Here the direct object is supplied from context in the English translation] he went to the military tribune and [*Here "and " is supplied because the previous participle ("went to") has been translated as a finite verb] reported it , [*Here the direct object is supplied from context in the English translation] saying, "What are you about to do? For this man is a Roman citizen!"
NET Bible®	When the centurion⁹⁴ heard this,⁹⁵ he went to the commanding officer⁹⁶ and reported it,⁹⁷ saying, "What are you about to do?"⁹⁸ For this man is a Roman citizen."⁹⁹ ^{94sn} See the note on the word centurion in 10:1. ^{95tn} The word "this" is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader. ^{96tn} Grk "the chiliarch" (an officer in command of a thousand soldiers). See note on the term "commanding officer" in v. 24. ^{97tn} The word "it" is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader. ^{98tn} Or perhaps, "What do you intend to do?" Although BDAG 627 s.v. μέλλω 1.c.α lists this phrase under the category "be about to, be on the point of," it is possible it belongs under 1.c.γ, "denoting an intended action: intend, propose, have in mind...τί μέλλεις ποιεῖν; what do you intend to do?" ^{99tn} The word "citizen" is supplied here for emphasis and clarity.
The Spoken English NT	And when the officer^z heard that, he came up to the commander and told him what Paul had said. He said, are you going to do? This person is a Roman citizen! ^z Lit. "centurion."
Wilbur Pickering's New T.	Well when the centurion heard that, he went and reported to the commander saying, "Consider what you are about to do, because this man is a Roman!"

Literal, almost word-for-word, renderings:

A Faithful Version	Now when the centurion heard this, he went and reported it to the chief captain, saying, "Do you realize what you are about to do? For this man is a Roman."
Analytical-Literal Translation	Now the centurion having heard [this], having approached the commanding officer, reported, saying, "Watch what you are about to be doing, for this man is a Roman."
Benjamin Brodie's trans.	Now when the centurion heard <i>this</i> and approached the military tribune, he issued a report, stating: "What are you about to do, for this man is a Roman?"
Bond Slave Version	When the centurion heard that, he went and told the chief captain, saying, Take heed what you do: for this man is a Roman.
Charles Thomson NT	Upon hearing this the centurion went to the commander and told him, saying, Consider what thou art about to do; for this man is a Roman.
Context Group Version	And when the captain heard it, he went to the Legion Commander and told him, saying, What are you about to do? For this man is a Roman.
Far Above All Translation	And when the centurion heard it, he went and told the cohort commander, and said, what you are about to do. For this man is a Roman."
Modern Literal Version 2020	But having heard it, the centurion went to the commander and reported to him, saying, Behold, what are you about to do*? For* this man is a Roman.

World English Bible

When the centurion heard it, he went to the commanding officer and told him, "Watch what you are about to do, for this man is a Roman!"

The gist of this passage:

When the ones tying Paul down hear that he is a Roman citizen, they reported this immediately to their commanding officer.

Acts 22:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at- on-TAR-khace, hek-at- on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543
proserchomai (προσέρχομαι) [pronounced pros-ER- khom-ahee]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE- ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5506

Translation: Having heard [this], the centurion went to the chiliarch.

The head of this jail, the chiliarch, was going to come in and begin his questioning after Paul had been warmed up (perhaps I should say, *tuned up?*).

What Paul just said—claiming to be a Roman citizen—stopped the centurion dead in his tracks. He cannot beat a confession out of Paul. He could go to jail for doing that. He immediately goes to his commanding officer.

Acts 22:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person singular, aorist active indicative	Strong's #518
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	2 nd person singular, present active indicative	Strong's #3195
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	present active infinitive	Strong's #4160

Translation: He brought a report, saying, "What are you about to do?"

The centurion went directly to his superior officer, the chiliarch, and informed him of exactly what was happening. "Do you realize what you are about to do?" the centurion asked. The centurion was certain that his superior officer had no idea.

Acts 22:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 22:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
Rhōmaïos (Ῥωμαῖος) [pronounced hro-MAH-yoss]	<i>Roman, resident of Rome, Roman citizen</i>	masculine singular, proper adjective grouping; nominative case	Strong's #4514
estī (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: For this man keeps on being a Roman (citizen).”

The centurion hears from Paul that he is a Roman citizen; so he goes to speak to his superior officer before anything is done.

They are all relatively close to one another. They are in the same building, but probably different rooms. The centurion informs the chiliarch that Paul is a Roman citizen. What the chiliarch had ordered—the beating of Paul—was an illegal act. Both the centurion and the chiliarch would have been responsible for this illegal act.

Acts 22:26 Having heard [this], the centurion went to the chiliarch. He brought a report, saying, “What are you about to do? For this man keeps on being a Roman (citizen).” (Kukis mostly literal translation)

The centurion and some soldiers under him had tied Paul up and were about to beat him. Then the chiliarch was going to come into the room and begin the questioning. However, upon hearing that Paul is a citizen, all such action must stop. They cannot beat a confession out of a Roman citizen. The citizen is presumed innocent.

Acts 22:26 As soon as the centurion heard this, he went straight to his superior officer, the chiliarch, and he said, “What are you about to do? This man is a Roman citizen! It is illegal for me to beat a confession out of him!” (Kukis paraphrase)

Now approaching, the chiliarch says to him, “Tell me whether you [are] a Roman.” Now the [Paul] revealed, “Yes.” Now responded [the chiliarch], “I, of a large sum [of money] the citizenship—this [which I have] I keep on acquiring.” Now the Paul revealed, “Now I even was born [a Roman].”

Acts
22:27–28

Having drawn near to [Paul], the chiliarch said, “Tell me whether you [are truly] a Roman [citizen].” Paul then declared, “Yes [I am a citizen of Rome].” [The chiliarch] then continued, [saying], “I, [even] I, acquired this citizenship from [giving] a great sum of money [for it].” Paul then declared, “Now I, even I, was born [a citizen of Rome].”

Having heard that Paul was a Roman citizen, the chiliarch approached him, and asked for confirmation. “Are you truly a Roman citizen?” Paul formally declared, “Yes, I am a Roman citizen.” The chiliarch then said, “I purchased my citizenship with a great sum of money, a portion of which I continue to pay back to this day.” Paul then revealed, “I was born a citizen of Rome.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now approaching, the chiliarch says to him, “Tell me whether you [are] a Roman.” Now the [Paul] revealed, “Yes.” Now responded [the chiliarch], “I, of a large sum [of money] the citizenship—this [which I have] I keep on acquiring.” Now the Paul revealed, “Now I even was born [a Roman].”
Complete Apostles Bible	Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes." And the commander answered, "I acquired this citizenship with much money." And Paul said, "But I was born a citizen."
Douay-Rheims 1899 (Amer.)	And the tribune coming, said to him: Tell me. Art thou a Roman? But he said: Yea. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.
Holy Aramaic Scriptures	And the Kiliarka {the Captain of a thousand} came near unto him, and said unto him, “Tell me, are you a Ruhmaya {a Roman}?” And he said unto him, “Yes.” And the Kiliarka {the Captain of a thousand} answered, and said unto him, “I, with much silver, acquired Ruhmayutha {Roman-citizenship}.” Paulus {Paul} said unto him, “But, I was even born with it!”
James Murdock’s Syriac NT	And the Chiliarch came to him, and said to him: Tell me; Art thou a Roman? And he said to him: Yes. The Chiliarch replied and said to him: With much money I acquired Roman citizenship. Paul said to him: And I was born in it.
Original Aramaic NT	And the Chiliarch came to him and he said to him, "Tell me, are you a Roman?" And he said to him, "Yes." And the Chiliarch answered and said, "I bought Roman citizenship with much money." Paulus said to him, "But I was born with it."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the chief captain came to him and said, Give me an answer, are you a Roman? And he said, Yes. And the chief captain said, I got Roman rights for myself at a great price. And Paul said, But I had them by birth.
Bible in Worldwide English	Then the commanding officer came to Paul and said, Tell me, are you a Roman? Yes, I am, replied Paul.

	Then the officer said, I paid much money to become a Roman. Paul said, I was born a Roman.
Easy English	So the soldiers' leader went to speak to Paul. He asked him, 'Tell me. Are you really a citizen of Rome?' Paul answered, 'Yes, I am.' The soldiers' leader said, 'I paid a lot of money to the government so that I could become a citizen of Rome.' Paul replied, 'But I was already a citizen of Rome when I was born.'
Easy-to-Read Version–2008	The commander came to Paul and said, "Tell me, are you really a Roman citizen?" He answered, "Yes." The commander said, "I paid a lot of money to become a Roman citizen." But Paul said, "I was born a citizen."
God's Word™	The officer went to Paul and asked him, "Tell me, are you a Roman citizen?" Paul answered, "Yes." The officer replied, "I paid a lot of money to become a Roman citizen." Paul replied, "But I was born a Roman citizen."
Good News Bible (TEV)	So the commander went to Paul and asked him, "Tell me, are you a Roman citizen?" "Yes," answered Paul. The commander said, "I became one by paying a large amount of money." "But I am one by birth," Paul answered.
J. B. Phillips	Then the colonel himself came up to Paul, and said, "Tell me, are you a Roman citizen?" And he said, "Yes." Whereupon the colonel replied, "It cost me a good deal to get my citizenship." "Ah," replied Paul, "but I was born a citizen."
The Message	The captain came back and took charge. "Is what I hear right? You're a Roman citizen?" Paul said, "I certainly am." The captain was impressed. "I paid a huge sum for my citizenship. How much did it cost you?" "Nothing," said Paul. "It cost me nothing. I was free from the day of my birth."
NIRV	.
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The commander went to Paul and said, "Talk to me. Are you Roman?" "Absolutely," Paul said. The commander said, "I paid a lot of money so I could call myself a citizen." Paul said, "I was born one."
Contemporary English V.	The commander went to Paul and asked, "Tell me, are you a Roman citizen?" "Yes," Paul answered. The commander then said, "I paid a lot of money to become a Roman citizen." But Paul replied, "I was born a Roman citizen."
New Berkeley Version	.
New Living Translation	So the commander went over and asked Paul, "Tell me, are you a Roman citizen?" "Yes, I certainly am," Paul replied. "I am, too," the commander muttered, "and it cost me plenty!" Paul answered, "But I am a citizen by birth!"
The Passion Translation	The commander came to Paul and asked him, "Tell me the truth, are you a Roman citizen?" "Yes I am," he replied. The commander said, "I had to purchase my citizenship with a great sum of money." Paul replied, "I was born as a citizen!"
Plain English Version	The big boss soldier was shocked. He went to Paul and said, "Tell me, are you really a Roman?"

Paul said, "Yes, I am."

Then the big boss soldier said, "I'm a Roman too. I paid a lot of money to get the men in a Roman office to write my name on the list of all the Roman people, to make me a Roman."

Paul said, "I've been a Roman all my life. They wrote my name in that book as soon as I was born."

UnfoldingWord Simplified T. The commander was surprised when he heard that. He himself went into the prison and said to Paul, "Tell me, are you really a Roman citizen?" Paul answered, "Yes, I am."

Then the commander said, "I am also a Roman citizen. I paid a lot of money to become a Roman citizen." Paul said, "But I was born a Roman citizen."

William's New Testament So the colonel came to Paul and asked, "Tell me, are you a Roman citizen?" He answered, "Yes."

Then the colonel said, "I paid a large sum for this citizenship of mine." Paul said, "But I was born a citizen."

Partially literal and partially paraphrased translations:

American English Bible So the commander came to [Paul] and asked:

'Tell me, are you a Roman?'

And he answered:

'Yes.'

Then the commander said:

'I paid a lot to obtain my citizenship.'

And Paul said:

'Well, I was born [a citizen]!'

Beck's American Translation .

Breakthrough Version

When the commanding officer came forward, he said to him, "Tell me, are you a Roman?" He was declaring, "Yes."

The commanding officer responded, "I got this citizenship with much capital." Paul was declaring, "But I have actually been born a *Roman*."

Common English Bible

The commander went to Paul and demanded, "Tell me! Are you a Roman citizen?" He said, "Yes."

The commander replied, "It cost me a lot of money to buy my citizenship."

Paul said, "I'm a citizen by birth."

Len Gane Paraphrase

Then the chief captain came and said to him, "Tell me. Are you a Roman?" He said, "Yes."

The chief captain replied, "I obtained this freedom by paying a lot of money." Paul said, "But I was freeborn."

A. Campbell's Living Oracles

And the commander came, and said to him, Tell me, are you a Roman? And he said, Yes.

And the commander answered, I obtained this freedom with a considerable sum of money. And Paul replied, But I was free born.

New Advent (Knox) Bible

So the captain came and asked him, What is this? Thou art a Roman citizen? Yes, he said. Why, answered the captain, it cost me a heavy sum to win this privilege.

Ah, said Paul, but I am a citizen by birth.

NT for Everyone

The tribune came and spoke to Paul.

"Tell me," he said. "Are you a Roman citizen?"

"Yes," replied Paul.

"It cost me a lot of money to buy this citizenship," said the tribune.

"Ah," said Paul, "but it came to me by birth."

20th Century New Testament

So the Commanding Officer went up to Paul and said: "Tell me, are you a Roman citizen?" "Yes," replied Paul.

"I had to pay a heavy price for my position as citizen," said the Officer. "I am one by birth," rejoined Paul.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The commander went to Paul and asked, "Tell me, are you a Roman citizen?" "Yes," he answered. "I paid a high price for my citizenship," said the commander. "But I was born a citizen," Paul replied.
Conservapedia Translation	Then the tribune came, and asked him, "Tell me, are you a Roman citizen?" And he said, "Yes." The tribune answered, "I bought my citizenship and paid handsomely for it." And Paul said, "But I was born a citizen."
Revised Ferrar-Fenton Bible	The Commandant, coming, then asked him, "Tell me, are you a Roman?" "Yes," was his reply. When the Commandant answered, "I myself acquired that citizenship at an immense price." "But I was one by birth," rejoined Paul.
Free Bible Version	The commander came, and asked Paul, "Tell me, are you a Roman citizen?" Paul replied, "Yes I am." "I paid a lot of money to buy Roman citizenship," said the commander. "But I was born a citizen," Paul replied.
God's Truth (Tyndale)	Then the upper Captain came, and said to him: tell me, are you a Roman? He said: Ye. And the captain answered: with a great sum obtained I this freedom. And Paul said: I was free born.
NIV, ©2011	The commander went to Paul and asked, "Tell me, are you a Roman citizen?" "Yes, I am," he answered. Then the commander said, "I had to pay a lot of money for my citizenship." "But I was born a citizen," Paul replied.
The Spoken English NT	And the commander came over to Paul and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." And the commander said back to him, "I acquired my Roman citizenship with a large sum of money." And Paul said, "Well, I was born into it."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the ruler of a thousand coming, said to him, Tell me, are you a Roman? And he said, Yes. And the ruler of a thousand answered, With a great sum I acquired for myself this citizenship. And Paul said, And also, I was born a citizen.
New Catholic Bible	Then the commander came to him and inquired, "Tell me, are you a Roman citizen?" And he answered, "Yes." The commander responded, "It cost me a great deal of money to acquire this citizenship." Paul replied, "But I was born a citizen."
New Jerusalem Bible	So the tribune came and asked him, 'Tell me, are you a Roman citizen?' Paul answered 'Yes'. To this the tribune replied, 'It cost me a large sum to acquire this citizenship.' 'But I was born to it,' said Paul.
Revised English Bible–1989	The commandant came to Paul and asked, "Tell me, are you a Roman citizen?" "Yes," said he. The commandant rejoined, "Citizenship cost me a large sum of money." Paul said, "It was mine by birth."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The commander came and said to Sha'ul, "Tell me, are you a Roman citizen?" "Yes," he said. The commander replied, "I bought this citizenship for a sizeable sum of money." "But I was born to it," Sha'ul said.
Hebraic Roots Bible	And coming up, the chiliarch said to him, Tell me, are you a Roman? And he said, Yes. The chiliarch replied and said to him: With much money I acquired Roman citizenship. Paul said to him: And I was born in it.
Holy New Covenant Trans.	The commander came to Paul and asked, "Tell me, are you really a Roman citizen?" Paul answered, "Yes." The commander said, "I paid a lot of money to become a Roman citizen." But Paul said "I was born a citizen."
The Scriptures 2009	And having come, the commander said to him, "Say to me, are you a Roman?" And he said, "Yes." And the commander answered, "With a large sum I obtained this citizenship." And Sha'ul said, "But I was even born so."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Approaching but The Chiliarch says [to] him say! {him} [to] me You Roman are The [Man] but said yes answers but The Chiliarch I [from] much sum the citizenship this acquire The but Paul said I {Roman} but and have been birthed...
Awful Scroll Bible	And the commander-of-a-thousand coming-near, says to him, "Be confirming to me whether is it you is a Roman citizen?" Moreover, he was exposing-to-light, "Assuredly." So the commander-of-a-thousand resolves-out, "With a large sum I acquire this citizenship." But Paul was exposing-to-light, "Yet I indeed have been born one."
Concordant Literal Version	Now, approaching, the captain said to him, "Tell me, are you a Roman? Now he averred, "Yes." Now the captain answered, "I with a vast sum acquire this citizenship. Yet Paul averred, "Yet I have been so born also."
exeGesés companion Bible	And the chiliarch comes and says to him, Word to me, are you a Roman? He says, Yes. And the chiliarch answers, I acquired this citizenship with a vast sum. And Paulos says, But I - birthed.
Orthodox Jewish Bible	And having approached, the tribune said to Rav Sha'ul, "Tell me, are you a Roman?" And Rav Sha'ul said, "Etiam." [T.N. Latin: "Yes, certainly."] And the tribune answered, "It cost me a large sum of money for me to acquire my Roman citizenship. " And Rav Sha'ul said, "But indeed I have been born a Roman citizen."
Rotherham's Emphasized B.	And the captain_ coming up_ said to him— Tell me! Art thou a Roman ? And he said— Yea! And the captain answered— for a large sum this citizenship' acquired! And Paul said— But am even [free-] born !

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the commander came and asked Paul, "Tell me, are you a Roman?" And he said, "Yes." The commander replied, "I ^[h] purchased this citizenship [of mine] for a
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large sum of money [so how did you acquire yours?]." Paul said, "But I was actually born a citizen."

[h] Messalina (third wife of Emperor Claudius) was said to have illegally "sold" Roman citizenships at high prices; however, there were also legitimate ways to obtain citizenship.

- An Understandable Version Then the commander came and said to him, "Tell me, are you [really] a Roman citizen?" Paul said, "Yes."
The commander answered, "It cost me a large sum of money to obtain this [right of] citizenship." Paul replied, "But I am a Roman citizen by birth."
- The Expanded Bible The commander [tribune] came to Paul [him] and said, "Tell me, are you really a Roman citizen?"
He answered, "Yes."
The commander [tribune] said [responded], "I paid a lot of money to become a Roman citizen."
But Paul said, "I was born a citizen."
- Jonathan Mitchell NT So after approaching [Paul], the commander said to him, "Tell me, are you a Roman [citizen]?" So [Paul] affirms, "Yes." [D reads: So he said, "I am."]
Now the commander, after considering, responds, "I myself, with much capital (= a large sum of money), procured for myself this citizenship!" But Paul affirmed, "Yet I myself have even been born [one] (or: But I by heredity)."
- P. Kretzmann Commentary Then the chief captain came and said unto him, Tell me, art thou a Roman? He said, Yea.
And the chief captain answered, With a great sum obtained I this freedom. and Paul said, But I was free-born.
- Syndein/Thieme Kretzmann's [commentary](#) for Acts 22:22–28 has been placed in the [Addendum](#).
Then the Chiliarch came, and said unto him, "Tell me, are you a Roman?" He said, "Yes."
And the Chiliarch answered, "With a great sum I purchased by an organized system this freedom {Chiliarch purchased his citizenship}. And Paul said, "I have been free born."
{Note: We learn here that the Chiliarch was a foreigner serving in the Roman Army. Under Roman law a foreigner can buy the rights and freedoms of Roman citizenship. He was indirectly inquiring of Paul how much he paid to become a citizen! But, Paul was from an old and distinguished Roman family. The word Paul used indicted at least his Grandfather was a Roman citizen.}
- Translation for Translators The commander was surprised when he heard that. He himself went into the barracks and said to Paul, "Tell me, are you (sg) really a Roman citizen?" Paul answered, "Yes, I am." Then the commander said, "I am also a Roman citizen. I paid a lot of money to become a Roman citizen." Paul said, "But I was born a Roman citizen, so I did not need to pay anything."
- The Voice **Commandant** (rushing to Paul's side): What's this? Are you really a Roman citizen?
Paul: Yes.
Commandant: I paid a small fortune for my citizenship.
Paul: I was born a citizen.

Bible Translations with Many Footnotes:

- Lexham Bible So the military tribune came and [*Here "and " is supplied because the previous participle ("came") has been translated as a finite verb] said to him, "Tell me, are you a Roman citizen?" And he said, "Yes."
And the military tribune replied, "I acquired this citizenship for a large sum of money." And Paul said, "But I indeed was born a citizen . [*The words "a citizen " are not in the Greek text but are implied]

NET Bible®

So the commanding officer¹⁰⁰ came and asked¹⁰¹ Paul,¹⁰² “Tell me, are you a Roman citizen?”¹⁰³ He replied,¹⁰⁴ “Yes.” The commanding officer¹⁰⁵ answered, “I acquired this citizenship with a large sum of money.”¹⁰⁶ “But I was even¹⁰⁷ born a citizen,”¹⁰⁸ Paul replied.¹⁰⁹

^{100tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

^{tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). In Greek the term χιλίαρχος (ciliarcos) literally described the “commander of a thousand,” but it was used as the standard translation for the Latin tribunus militum or tribunus militare, the military tribune who commanded a cohort of 600 men.

^{101tn} Grk “and said to.”

^{102tn} Grk “him”; the referent (Paul) has been specified in the translation for clarity.

^{103tn} The word “citizen” is supplied here for emphasis and clarity.

^{104tn} Grk “He said.”

^{105tn} Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

^{106sn} Sometimes Roman citizenship was purchased through a bribe (Dio Cassius, Roman History 60.17.4-9). That may well have been the case here.

^{107tn} BDAG 495-96 s.v. καί 2.b has “intensive: even...Ac 5:39; 22:28.”

^{108tn} The word “citizen” is supplied here for emphasis and clarity.

^{sn} Paul’s reference to being born a citizen suggests he inherited his Roman citizenship from his family.

^{109tn} Grk “Paul said.” This phrase has been placed at the end of the sentence in the translation for stylistic reasons.

Wilbur Pickering’s New T.

So the commander went and said to him, “Tell me, are you a Roman?” So he said, “Yes”.

The commander replied, “I acquired this citizenship at considerable cost”.⁹ And Paul said, “But I was so born”.

(9) He wasn’t just making conversation; he was trying to be sure that Paul wasn’t lying.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then the commanding officer having approached, said to him, "Tell me, are you a Roman?" And he said, "Yes." And the commanding officer answered, "I acquired this citizenship with a large sum of money." But Paul said, "But indeed I have been born [a Roman citizen]."
Benjamin Brodie’s trans.	Then, after approaching, the military tribune said to him: “Tell me, are you a Roman?” And he replied, “Yes.” And the military tribune replied with discernment: “As for myself, I procured this citizenship with a large sum of money.” And Paul replied: “As for myself, I was in fact, born so.”
Charles Thomson NT	Thereupon the commander came and said to him, Tell me. Art thou a Roman? And he said, Yes. The commander replied, I bought that right of citizenship with a large sum. And Paul said, I had it by birth.
Context Group Version	And the Legion Commander came and said to him, Tell me, are you a Roman? And he said, Yes. And the Legion Commander answered, With a great sum I obtained this citizenship. And Paul said, But I am [a Roman] born.
Far Above All Translation	Then the cohort commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.”

And the cohort commander answered, "I obtained this citizenship for a large sum of money".

Then Paul said, "But I was born *with it*".

Modern Literal Version 2020 Now the commander came and said to him, Tell me if you are a Roman.

Now he said, Yes.

And the commander answered, I procured this citizenship of a large sum.

But Paul said, But I have even been born *Roman*.

Worrell New Testament

And the chief captain, going forward, said to him, "Tell me, are you a Roman?" And he said, "Yes."

And the chief captain answered, "I, for a great sum, acquired this citizenship." And Paul said, "But I have been born *a citizen*."

The gist of this passage:

The chiliarch respectfully questions Paul about his citizenship.

27-28

Acts 22:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ah-ee]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; nominative case	Strong's #5506
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having drawn near to [Paul], the chiliarch said,...

Having heard that Paul is a citizen of Rome, the chiliarch needed to further investigate this matter. He went to interview Paul again, but this time, to clarify one point. The chiliarch moves close to Paul and asks the first question.

There is not torture or beating involved in this questioning, as that would put the chiliarch in jail.

Acts 22:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 nd person plural, present active imperative	Strong's #3004
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
Rhōmaïos (Ῥωμαῖος) [pronounced hro-MAH-yoss]	<i>Roman, resident of Rome, Roman citizen</i>	masculine singular, proper adjective grouping; nominative case	Strong's #4514
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487

Translation: ...“Tell me whether you [are truly] a Roman [citizen].”

The chiliarch needs to make certain that Paul is a Roman citizen, because many of the courtroom rules change, based upon this fact. For one thing, the centurion would not be allowed to beat a statement of guilt out of the accused.

There is one question made by the chiliarch, followed by a statement. It is my guess that there was a longer exchange than what we read here.

To be sure, the chiliarch is not making idle chit chat here with Paul. He is not bored and interested in talking to Paul because he seems interesting. The key issue at this point is Paul's citizenship.

This is the logical first question. “Did I understand you correctly? Are you a Roman citizen?”

Acts 22:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346

Acts 22:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483

Translation: Paul then declared, "Yes [I am a citizen of Rome]."

Paul answers this question in the affirmative with a single word. A number of translations add a few words to Paul's answer.

Paul's one-word answer is actually more powerful. He offers no hesitation, no equivocation, none of this, "Now let me explain what I meant by that..." Paul answers, "Yes."

According to two sources, lying about being a Roman citizen could result in death.

Acts 22:27 *Having drawn near to [Paul], the chiliarch said, "Tell me whether you [are truly] a Roman [citizen]." Paul then declared, "Yes [I am a citizen of Rome]." (Kukis mostly literal translation)*

Acts 22:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-maī</i>]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #611
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
egô (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective, genitive/ablative case	Strong's #4183
kephalaion (κεφάλαιον) [pronounced <i>kef-AL-ah-yon</i>]	<i>the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount; the principal, capital, as distinguished from the interest; a sum of money, sum</i>	neuter singular noun, genitive/ablative case	Strong's #2774
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
politeía (πολιτεία) [pronounced <i>pol-ee-TĪ-ah</i>]	<i>the administration of civil affairs; a state or commonwealth; citizenship, the rights of a citizen</i>	feminine singular noun, accusative case	Strong's #4174

Acts 22:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
ktáomai (κτάομαι) [pronounced KHAH-om-ahee]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2932

Translation: [The chiliarch] then continued, [saying], "I, [even] I, acquired this citizenship from [giving] a great sum of money [for it]."

The chiliarch continues this interview, and there is one very odd tense found in this phrase. When translators translate the word *ktáomai* (κτάομαι) [pronounced KHAH-om-ahee] (which means, *to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase*), they act as if this were a simple past event, using the aorist tense. However, the chiliarch uses the present tense. I think that he is saying, "I am a citizen, it cost me a lot of money, and I am still paying off my debt for this purchase."

The chiliarch is simply trying to confirm what Paul has told him, and I think that he probably asks Paul a series of questions. The chiliarch must be careful to remain within the boundaries of the law; and, at the same time, determine if Paul is being honest.

Acts 22:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
egô (ἐγώ) [pronounced ehg-OH]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473

Acts 22:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gennâô (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	1 st person singular, perfect passive indicative	Strong's #1080

Translation: Paul then declared, “Now I, even I, was born [a citizen of Rome].”

Again, Paul’s answer is quite short—curt even. However, the shortness of the answer is the most definitive. He definitely is a citizen of Rome; he was so born.

Acts 22:28 [The chiliarch] then continued, [saying], “I, [even] I, acquired this citizenship from [giving] a great sum of money [for it].” Paul then declared, “Now I, even I, was born [a citizen of Rome].” (Kukis mostly literal translation)

There are a limited number of ways for a person to become a Roman citizen. The chiliarch would be aware of all of them.

Acts 22:27–28 Having drawn near to [Paul], the chiliarch said, “Tell me whether you [are truly] a Roman [citizen].” Paul then declared, “Yes [I am a citizen of Rome].” [The chiliarch] then continued, [saying], “I, [even] I, acquired this citizenship from [giving] a great sum of money [for it].” Paul then declared, “Now I, even I, was born [a citizen of Rome].” (Kukis mostly literal translation)

Acts 22:27–28 Having heard that Paul was a Roman citizen, the chiliarch approached him, and asked for confirmation. “Are you truly a Roman citizen?” Paul formally declared, “Yes, I am a Roman citizen.” The chiliarch then said, “I purchased my citizenship with a great sum of money, a portion of which I continue to pay back to this day.” Paul then revealed, “I was born a citizen of Rome.” (Kukis paraphrase)

Immediately then, they stood off from him the ones about to him examine. And the chiliarch now was frightened, fully knowing that a Roman he kept on being; and because him he was tying up.

Acts
22:29

Immediately, the ones who were about to examine him stood off from him. Also the chiliarch now was afraid, fully knowing that [Paul] kept on being a Roman [citizen] and because he [the chiliarch] had bound [Paul].

Immediately, the men who were about to question Paul, using scourging, move back away from him. Even the chiliarch was disturbed, knowing that Paul was a Roman citizen and because he, the chiliarch, had Paul bound up with chains.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Immediately then, they stood off from him the ones about to him examine. And the chiliarch now was frightened, fully knowing that a Roman he kept on being; and because him he was tying up.
Complete Apostles Bible	Then immediately those who were about to interrogate him withdrew from him; and even the commander was afraid, having learned he was a Roman, and that he had bound him.
Douay-Rheims 1899 (Amer.)	Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen and because he had bound him.
Holy Aramaic Scriptures	And at once those who were seeking to beat him withdrew from him, and the Kiliarka {the Captain of a thousand} was fearful when he learned that he was a Ruhmaya {a Roman}, concerning him being bound.
James Murdock's Syriac NT	And immediately they who were intending to scourge him, fled from him: and the Chiliarch was afraid, when he learned that he was a Roman, because he had stretched him [for scourging].
Original Aramaic NT	And at once those who were seeking to scourge him withdrew from him, and the Chiliarch was afraid when he learned that he was a Roman, for he had bound him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then those who were about to put him to the test went away: and the chief captain was in fear, seeing that he was a Roman, and that he had put chains on him.
Bible in Worldwide English	Then the men who were going to beat him left him. The officer was afraid when he knew Paul was a Roman, because he had tied him up.
Easy English	Immediately, the men who wanted to hit Paul with whips moved away from him. The leader of the soldiers was also very afraid. He had tied chains around Paul's arms and legs. He knew that he should not have done that to a citizen of Rome. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">The leader of the soldiers could hold a citizen of Rome in prison. But he should not put chains on the arms and legs of the citizen.</div>
Easy-to-Read Version–2008	The men who were preparing to question Paul moved away from him immediately. The commander was afraid because he had already put Paul in chains, and he was a Roman citizen.
<i>God's Word</i> TM	Immediately, the soldiers who were going to question Paul stepped away from him. The officer was afraid when he found out that he had tied up a Roman citizen.
Good News Bible (TEV)	At once the men who were going to question Paul drew back from him; and the commander was frightened when he realized that Paul was a Roman citizen and that he had put him in chains.
J. B. Phillips	Then those who had been about to examine him left hurriedly, while even the colonel himself was alarmed at discovering that Paul was a Roman and that he had had him bound.
<i>The Message</i>	That put a stop to the interrogation. And it put the fear of God into the captain. He had put a Roman citizen in chains and come within a whisker of putting him under torture!
NIRV	Right away those who were about to question him left. Even the officer was alarmed. He realized that he had put Paul, a Roman citizen, in chains.
New Life Version	Those who were going to beat him left him at once. The captain was also afraid when he heard that Paul was a Roman citizen because he had him tied.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Paul said that, the people prepping to interrogate him backed away. The commander started to get worried too. After all, he's the one who ordered the men to tie up Paul—and to beat the truth out of him.
Contemporary English V.	The men who were about to beat and question Paul quickly backed off. And the commander himself was frightened when he realized that he had put a Roman citizen in chains.
The Living Bible	The soldiers standing ready to lash him, quickly disappeared when they heard Paul was a Roman citizen, and the commander was frightened because he had ordered him bound and whipped.
New Berkeley Version New Living Translation	. The soldiers who were about to interrogate Paul quickly withdrew when they heard he was a Roman citizen, and the commander was frightened because he had ordered him bound and whipped.
The Passion Translation	All of the soldiers who were about to whip Paul backed away, because they were afraid of the consequences for tying up and holding a Roman citizen against his will.
Plain English Version	Those soldiers that were going to whip Paul, they heard him say that he was a Roman, so they left him. The big boss soldier was frightened too. He remembered that he told the soldiers to tie Paul's arms and whip him, and it was against the law for him to do that to a Roman.
UnfoldingWord Simplified T.	The soldiers were about to whip Paul and to ask him questions about what he had done. But when they heard what Paul said, they left him. The commander also became afraid, because he knew that Paul was a Roman citizen and that he had broken the law when he commanded the soldiers to tie up Paul's hands.
William's New Testament	So the men who were going to examine him left him at once, and the colonel himself was frightened when he learned that he was a Roman citizen and that he had had him bound.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, the men who were about to torture him left immediately. And on learning that he'd arrested a Roman [citizen], the military commander was frightened.
Beck's American Translation Breakthrough Version	. So right away the soldiers who were going to be interrogating him stayed away from him. The commanding officer was also afraid when he correctly understood that he is a Roman and that he had locked him up.
A. Campbell's Living Oracles	They, therefore, who were about to have put him to the question, immediately departed from him: and the commander was afraid, when he knew that he was a Roman, and because he had bound him.
New Advent (Knox) Bible	Upon this, the men who were to have put him to the question moved away from him; and the captain himself was alarmed, to find out that this was a Roman citizen, and he had put him in bonds.
NT for Everyone	The people who were about to torture Paul stepped back quickly from him. As for the tribune, he was afraid, discovering that he was a Roman citizen and that he had had him tied up.
20 th Century New Testament	The men who were to have examined Paul immediately drew back, and the Officer, finding that Paul was a Roman citizen, was alarmed at having put him in chains.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then those who were about to interrogate Paul stepped back, and the commander himself was alarmed when he realized that he had put a Roman citizen in chains.
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Revised Ferrar-Fenton Bible	Then those who were about to torture him immediately stood back; and the Commandant himself as also terrified on discovering that he was a Roman; and because he had ordered him to be bound. ¹
Free Bible Version	1 Note. It was death under the old Roman Law for any one to bind up or flog a Roman citizen, except by order of the Emperor, or his Lieutenant, after trial.—F.F Those who were about to interrogate Paul left immediately. The commander was worried when he found out that Paul was a Roman citizen because he had placed him in chains*.
God's Truth (Tyndale)	Then straight way departed from him, they which should have examined him. And the high Captain also was afraid, after he knew that he was a Roman: because he had bound him.
International Standard V	Immediately those who were about to examine him stepped back, and the tribune was afraid when he found out that Paul [Lit. he] was a Roman citizen and that he had tied him up.
Riverside New Testament	At once those who were about to examine him went away from him, and the Tribune was alarmed when he learned that he was a Roman, because he had chained him.
Weymouth New Testament	So the men who had been on the point of putting him under torture immediately left him. And the Tribune, too, was frightened when he learnt that Paul was a Roman citizen, for he had had him bound.
Worsley's New Testament	Immediately therefore those who were going to put him to the question quitted him: and the tribune also was afraid, when he knew that he was a Roman, and because he had bound him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Immediately therefore they removed themselves from him who were about to interrogate him, and the ruler of a thousand also was afraid, recognizing that he was a Roman, and because he had bound him.
New Catholic Bible	Then those who were about to interrogate him withdrew hurriedly, and the commander himself was alarmed when he realized that Paul was a Roman citizen and that he had put him in chains.
New Jerusalem Bible	Then those who were about to examine him hurriedly withdrew, and the tribune himself was alarmed when he realised that he had put a Roman citizen in chains.
Revised English Bible—1989	Then those who were about to examine him promptly withdrew; and the commandant himself was alarmed when he realized that Paul was a Roman citizen and that he had put him in irons.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	Then at once those being about to examine him stood away from him. And the chiliarch also feared, fully knowing that he was a Roman, and that he had bound him.
Holy New Covenant Trans.	The men who were preparing to torture Paul moved away from him immediately. The commander was afraid because he had already bound Paul and Paul was a Roman citizen.
The Scriptures 2009	Then at once those who were about to examine him withdrew from him. And the commander was also afraid after he found out that he was a Roman, and because he had bound him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...immediately so stand (apart) from him The [Men] Intending him to investigate and The Chiliarch but fears Knowing for Roman [He] is and for him [He] was Having Bound... let go
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Awful Scroll Bible	Therefore well-set-forth they place-away from him, those about to examine- him -out, and the commander-of-a-thousand indeed fearing, coming-knowledgeable-upon that he is a Roman citizen, and that he was having bound him.
Concordant Literal Version	Immediately then, those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was bound by him."
exeGesés companion Bible	So straightway, they who are about to test him depart from him: and the chiliarch is also awestricken - knowing he is a Roman, and because he had bound him.
Orthodox Jewish Bible	Ofen ort, then, the ones about to examine him drew back from Rav Sha'ul. Also the tribune did the same. For he was afraid, learning that Rav Sha'ul is a Roman and that he had bound him.
Rotherham's Emphasized B.	Straightway therefore, they who were about to put him to the test, withdrew from him; and even the captain was struck with fear, when he found out he was a Roman , and because him he had bound.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So those who were about to interrogate him <i>by torture</i> immediately let him go; and the commander was also afraid when he realized that Paul was a Roman and he had put him in chains.
An Understandable Version	Then those who were ready to interrogate Paul [<i>with whips</i>] immediately left him, and the commander also became fearful when he realized that he had chained a Roman citizen [<i>illegally</i>].
The Expanded Bible	[[†] Therefore] The men who were preparing to question Paul ·moved away from him [withdrew] immediately. The ·commander [tribune] was frightened because he had already ·tied [bound] ·Paul [[†] him], and Paul was a Roman citizen.
Jonathan Mitchell NT	Immediately, therefore, the men being about to be interrogating him at once withdrew (stood away) from him. Then the commander (tribune) became afraid after becoming fully aware that he is a Roman [citizen], and that (or: because) he was the person having bound (or: imprisoned) him.
Syndein/Thieme	Then straightway they withdrew {respect is implied} from him which should have examined him {No examination by scourging}. And the Chiliarch also was afraid, after he knew that he was a Roman, and because he had bound him. {Note: Rough treatment of a Roman citizen was a break in the stringent Roman law and the Chiliarch could be in trouble from just ordering Paul bound!}
Translation for Translators	The soldiers <i>were about to whip Paul and to ask him questions about what he had done. But when they heard what Paul said, they left him immediately.</i> The commander also became afraid, because he realized that Paul was a Roman <i>citizen</i> and that he had <i>illegally commanded soldiers to tie up Paul's hands.</i>
The Voice	Hearing this, those who were about to start the flogging pulled back, and the commandant was concerned because he had arrested and bound a citizen <i>without cause.</i>

Bible Translations with Many Footnotes:

Lexham Bible	Then immediately those who were about to examine him kept away from him, and the military tribune also was afraid when he [^{*Here "when" is supplied as a component of the participle ("realized") which is understood as temporal}] realized that he was a Roman citizen and that he had tied him up. [Literally "he was having tied him up"]
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NET Bible®

Then those who were about to interrogate him stayed away¹¹⁰ from him, and the commanding officer¹¹¹ was frightened when he realized that Paul¹¹² was¹¹³ a Roman citizen¹¹⁴ and that he had had him tied up.¹¹⁵

¹¹⁰tn BDAG 158 s.v. ἀφίστημι 2.b has “keep away...ἀπό τινος... Lk 4:13; Ac 5:38; 2 Cor 12:8...cp. Ac 22:29.” In context, the point would seem to be not that the interrogators departed or withdrew, but that they held back from continuing the flogging.

¹¹¹tn Grk “the chiliarch” (an officer in command of a thousand soldiers). See note on the term “commanding officer” in v. 24.

¹¹²tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

¹¹³tn This is a present tense (ἔστιν, estin) retained in indirect discourse. It must be translated as a past tense in contemporary English.

¹¹⁴tn The word “citizen” is supplied here for emphasis and clarity.

¹¹⁵sn Had him tied up. Perhaps a reference to the chains in Acts 21:33, or the preparations for the lashing in Acts 22:25. A trial would now be needed to resolve the matter. The Roman authorities’ hesitation to render a judgment in the case occurs repeatedly: Acts 22:30; 23:28-29; 24:22; 25:20, 26-27. The legal process begun here would take the rest of Acts and will be unresolved at the end. The process itself took four years of Paul’s life.

The Spoken English NT

Then the people who were about to torture^{aa} Paul immediately stepped away from him. And the commander was frightened too—he realized that Paul was a Roman citizen, and he had put him in chains.

^{aa}. Lit. “question.” They were clearly about to try to torture a confession out of him.

Wilbur Pickering’s New T.

So those who were about to interrogate him withdrew immediately; and even the commander was apprehensive when he realized that he had put chains on a Roman.¹⁰

(10) Perhaps the reference is to the ‘when’ and ‘how’ they were first used, since chains became part of Paul’s life.

Literal, almost word-for-word, renderings:

A Faithful Version

Then those who were about to examine him immediately left the room; and the chief captain also was afraid, after ascertaining that he was a Roman, because he had bound him.

Benjamin Brodie’s trans.

Then, they immediately withdrew from him, those who were on the verge of interrogating him. Furthermore, the military tribune became afraid [he could face the death penalty], after he obtained final confirmation that he was a Roman, especially because he had him bound.

Bond Slave Version

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

Charles Thomson NT

They therefore who were going to put him to the question, departed from him immediately. And the commander was afraid, knowing that he was a Roman, and that he had been tying him up.

Context Group Version

They then that were about to examine him immediately departed from him: and the Legion Commander also was afraid when he knew that he was a Roman, and because he had bound him.

Far Above All Translation

So those who were going to interrogate him immediately stood back from him, and the cohort commander was afraid, as he had ascertained that he was a Roman, and had bound him.

Modern Literal Version 2020

Therefore the ones who are about to interrogate him immediately withdrew from him. The commander was also afraid, having fully known that he is a Roman, and because he has bound him.

New Matthew Bible

Then the soldiers who were to have examined him straightaway drew back from him. And the high captain also was afraid, after he knew that he was a Roman, because he had bound him.

World English Bible

Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him.

The gist of this passage:

The soldiers about to beat Paul back off. There was even a problem that Paul had been bound.

Acts 22:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eutheōs (εὐθέως) [pronounced yoo- THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
aphistēmi (ἀφίστημι) [pronounced af-IS-tay- mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 rd person plural, aorist active indicative	Strong's #868
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mellō (μέλλω) [pronounced MEHL- low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine plural, present active participle; nominative case	Strong's #3195
αυτον (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Acts 22:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anetázō (ἀνετάζω) [pronounced an-et-AD-zo]	to examine (judicially), to investigate (judicially)	present active infinitive	Strong's #426

Translation: Immediately, the ones who were about to examine him stood off from him.

Hearing that Paul was a Roman citizen and knowing that they were about to beat a confession out of him caused the soldiers to step back. They were no longer right there with Paul being intimidating.

Any person violating Paul's rights could be subject to heavy penalties; and at least one source suggests execution.

Acts 22:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
chiliarchos (χιλιάρχος) [pronounced khil-EE-ar-khoss]	a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune	masculine singular noun; nominative case	Strong's #5506
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
phobeō (φοβέω) [pronounced fohb-EH-oh]	to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for	3 rd person plural; aorist (deponent) passive indicative	Strong's #5399
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh]	fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon	masculine singular, aorist active participle; nominative case	Strong's #1921
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754

Acts 22:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Rhōmaíos (Ῥωμαῖος) [pronounced hro-MAH-yoss]	<i>Roman, resident of Rome, Roman citizen</i>	masculine singular, proper adjective grouping; nominative case	Strong's #4514
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: Also the chiliarch now was afraid, fully knowing that [Paul] kept on being a Roman [citizen]...

The chiliarch was also afraid, as he was certain that Paul was a Roman citizen. They were about to employ all of the wrong precedures against Paul. The chiliarch could be removed from his post; and at least one source suggested that he might be subject to execution himself for violating the rights of a Roman citizen.

Acts 22:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
deô (δέω) [pronounced DEH-oh]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; imprisoned</i>	masculine singular, perfect active participle, accusative case	Strong's #1210

Translation: ...and because he [the chiliarch] had bound [Paul].

I don't know exactly what the laws are regarding Roman citizens, apart from two things: a confession could not be beaten out of them and a citizen could appeal to Cæsar as a final appeal.

Now, was there a problem that Paul was bound or a problem that he had been bound with the intent of being beaten by the soldiers who has surrounded him? Perhaps it was that he was bound, but offered no resistance? It appears that binding a Roman citizen like this was the problem; and the chiliarch in charge could be held responsible.

Acts 22:29 Immediately, the ones who were about to examine him stood off from him. Also the chiliarch now was afraid, fully knowing that [Paul] kept on being a Roman [citizen] and because he [the chiliarch] had bound [Paul]. (Kukis mostly literal translation)

The NET Bible® tells us: *The legal process begun here would take the rest of Acts and will be unresolved at the end. The process itself took four years of Paul's life.*²¹

This is one of the many reasons why one believer should not sue another believer. This legal process ties up a great deal of time. However, God's plan readjusts to Paul's new circumstances (being involved in a lengthy trial process); and affords Paul many opportunities to witness for the Lord. Furthermore, we as believers are blessed with this narrative from the book of Acts.

Acts 22:29 Immediately, the men who were about to question Paul, using scourging, move back away from him. Even the chiliarch was disturbed, knowing that Paul was a Roman citizen and because he, the chiliarch, had Paul bound up with chains. (Kukis paraphrase)

The chiliarch decides to have another open court

Just like the end of the previous chapter, this final verse really should be placed with the next chapter (where the hearing takes place); or, there simply should not be a chapter break.

This begins the next phase in Paul's hearing, and his testimony is found in **Acts 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Now the [day] the next, desiring to know the [reason] why he keeps on being accused by the Judæans, he loosed him and commanded to assemble the chief priests and all the Sanhedrin. And leading the Paul, he placed [him] toward them.

Acts
22:30

The next day, [the chiliarch] wanted to know why [Paul] kept on being accused by the Jews. [Therefore, the chiliarch] loosened [Paul's bonds] and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul [to the front], [the chiliarch] placed [him] before them.

The next day, the chiliarch decided to find out exactly why Paul kept on being accused by the Jews (at this point, no official charge had been filed). Therefore, the chiliarch loosened Paul's bonds and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul to the front of the open court, the chiliarch placed him before them.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now the [day] the next, desiring to know the [reason] why he keeps on being accused by the Judæans, he loosed him and commanded to assemble the chief priests and all the Sanhedrin. And leading the Paul, he placed [him] toward them.
- Complete Apostles Bible Now on the next day, desiring to know the truth as to why he was accused by the Jews, he released him from the bonds, and ordered the chief priests and their whole council to come, and brought Paul down and presented him to them.
- Douay-Rheims 1899 (Amer.) But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him and commanded the priests to come together and all the council: and, bringing forth Paul, he set him before them.

²¹ From <https://bible.org/netbible/index.htm?act22.htm> accessed December 18, 2023.

Holy Aramaic Scriptures	And the next day he desired to know truthfully what was the accusation that the Yehudaye {the Judeans/the Jews} had brought against him, and he loosed him, and commanded that the Rabay Kahne {the Priest's Chiefs}, and all The Kensha {the Assembly} of their leaders, should come. And he led Paulus {Paul}, and going down, stood him among them.
James Murdock's Syriac NT	And the next day, he wished to know truly what the accusation was, which the Jews brought against him: and he unbound him, and commanded the chief priests, and the whole company of their head-men, to assemble; and he took Paul, and brought him down, and placed him among them.
Original Aramaic NT	And the next day, he had wanted to really know what the accusation was that the Jews had brought against him, and he released him and he had commanded The Chief Priests and all The Council of their Rulers to come, and he led Paulus and brought him down and stood him in the midst of them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But on the day after, desiring to have certain knowledge of what the Jews had to say against him, he made him free, and gave orders for the chief priests and all the Sanhedrin to come together, and he took Paul and put him before them.
Bible in Worldwide English	The officer wanted to know the real reason why the Jewish leaders were angry with Paul. So the next day he had Paul untied. He called the chief priests and the leaders to hold a court meeting. Then he took Paul down and brought him in before them.
Easy English	The soldiers' leader wanted to find the reason why the Jews had said bad things against Paul. He wanted to know what was really true. So the next day, he told his soldiers to remove the chains from Paul. He sent a message to the most important priest and to all the group of Jewish leaders. He told them to meet together with him. Then he took Paul to their meeting. He made Paul stand in front of them.
Easy-to-Read Version–2008	The next day the commander decided to learn why the Jews were accusing Paul. So he ordered the leading priests and the whole high council to meet together. He had Paul's chains taken off and had him brought in to face the council.
God's Word™	The officer wanted to find out exactly what accusation the Jews had against Paul. So the officer released Paul the next day and ordered the chief priests and the entire Jewish council to meet. Then the officer brought Paul and had him stand in front of them.
Good News Bible (TEV)	The commander wanted to find out for sure what the Jews were accusing Paul of; so the next day he had Paul's chains taken off and ordered the chief priests and the whole Council to meet. Then he took Paul and made him stand before them.
J. B. Phillips	Roman fair-mindedness Next day the colonel, determined to get to the bottom of Paul's accusation by the Jews, released him and ordered the assembly of the chief priests and the whole Sanhedrin. Then he took Paul down and placed him in front of them.
The Message	The next day, determined to get to the root of the trouble and know for sure what was behind the Jewish accusation, the captain released Paul and ordered a meeting of the high priests and the High Council to see what they could make of it. Paul was led in and took his place before them.
NIRV	Paul Is Taken to the Sanhedrin The commanding officer wanted to find out exactly what the Jews had against Paul. So the next day he let Paul out of prison. He ordered a meeting of the chief priests and all the members of the Sanhedrin. Then he brought Paul and had him stand in front of them.
New Life Version	Paul Stands in Front of the Religious Leaders' Court

The next day they took off the chains that were holding Paul. The captain wanted to know why the Jews wanted to kill him. So the captain told the head religious leaders to gather for their court. They brought Paul and put him in front of them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Still, the commander wanted to know why the Jews were so upset with Paul. The next day he ordered the high priest to convene the Jewish Council. Then he sent Paul to appear before those Jewish leaders.
Contemporary English V.	The next day the commander wanted to know the real reason why the Jewish leaders had brought charges against Paul. So he had Paul's chains removed, and he ordered the chief priests and the whole council to meet. Then he had Paul led in and made him stand in front of them.
New Berkeley Version New Living Translation	. Paul before the High Council The next day the commander ordered the leading priests into session with the Jewish high council. [Greek <i>Sanhedrin</i> .] He wanted to find out what the trouble was all about, so he released Paul to have him stand before them.
The Passion Translation	The next day the commander ordered that the high priest and the supreme Jewish council be convened, because he wanted to find out exactly why the Jews were accusing Paul. So he had him untied and brought out to stand before them all.
Plain English Version	The big boss soldier took Paul to the Jewish Leaders Council The big boss over the soldiers still wanted to know why the Jewish leaders were blaming Paul, so the next day he talked to the bosses of the Jewish ceremonies, and to the other Jewish Leaders Council men. He told them to have a meeting. Then he took Paul to that meeting, and he took off his chains, and he told Paul to stand up in front of them, to listen to what they say, and to tell his story to answer them.
UnfoldingWord Simplified T.	The commander still wanted to know why the Jews were accusing Paul. So the next day he told the soldiers to take the chains off Paul. He also called the chief priests and the other council members to meet. Then he took Paul to where the council was meeting and told him to stand before them.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So the next day, because he wanted to know for sure just what the Jews were accusing him of, he [unshackled] him and commanded the Chief Priests and the entire Jewish Court to assemble. Then he brought Paul down and stood him before them.
Beck's American Translation Breakthrough Version	. On the next day, intending to know for certain what was the complaint leveled against him by the Jewish people, he released him and gave the order for the head priests and all the council to come together. And when he took Paul down, he stood among them.
Common English Bible	Paul appears before the Jewish council The commander still wanted to know the truth about why Paul was being accused by the Jews. Therefore, the next day he ordered the chief priests and the entire Jerusalem Council to assemble. Then he took Paul out of prison and had him stand before them.
Len Gane Paraphrase	Because he wanted to know for certain what he was accused of by the Jews, he loosened him from his shackles and ordered the chief priests and the whole council to come [before him], then he brought Paul down and set him before them.

New Advent (Knox) Bible	So, the next day, determined to discover the truth about the charge the Jews were bringing against him, he released him, summoned a meeting of the chief priests and the whole Council, and brought Paul down to confront them with him.
NT for Everyone	On the next day, still wanting to get to the bottom of it all, and to find out what was being alleged by the Jews, he released Paul, and ordered the chief priests to come together, with the whole Sanhedrin. He brought Paul in and presented him to them.
20 th Century New Testament	On the next day the Commanding Officer, wishing to find out the real reason why Paul was denounced by the Jews, had his chains taken off, and directed the Chief Priests and the whole of the High Council to assemble, and then took Paul down and brought him before them.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The next day the commander, wanting to learn the real reason Paul was accused by the Jews, released him and ordered the chief priests and the whole Sanhedrin to assemble. Then he brought Paul down and had him stand before them.
Christian Standard Bible	Paul before the Sanhedrin The next day, since he wanted to find out exactly why Paul was being accused by the Jews, he released him [Other mss add <i>from his chains</i>] and instructed the chief priests and all the Sanhedrin to convene. He brought Paul down and placed him before them.
Conservapedia Translation	The next day, because he wanted to know exactly what the Jews were accusing him of, he had him unchained. He then ordered the ranking priests and the entire Sanhedrin to assemble, and brought Paul down, and set him before them. The name <i>Sanhedrin</i> appears literally in the text.
Revised Ferrar-Fenton Bible	On the following morning, however, desiring to ascertain the actual accusation of the Judeans, he freed him; and, summoning the chief priests and the whole of the senate to assemble, he conducted Paul down, and placed him before them.
Free Bible Version	The next day, wanting to find out the reason why the Jews were accusing Paul, he had him released and taken before the chief priests and the whole council which he ordered to assemble. He had Paul brought down and placed him before them.
God's Truth (Tyndale)	On the morrow because he would have known the certainty wherefore he was accused of the Jewes, he loosed him from his bonds, and commanded the high Priests and all the council to come together, and brought Paul, and set him before them.
International Standard V	Paul is Brought before the Jewish Council The next day, since the tribune [Lit. he] wanted to find out exactly what Paul [Lit. he] was being accused of by the Jews, he released him and ordered the high priests and the entire Council [Or Sanhedrin] to meet. Then he brought Paul down and had him stand before them.
Leicester A. Sawyer's NT	AND on the next day, wishing to know the truth in respect to what he was accused of by the Jews, [the chiliarch] released him, and commanded the chief priests and all the Sanhedrim to come together; and bringing Paul down he set him before them.
Weymouth New Testament	The next day, wishing to know exactly what charge was being brought against him by the Jews, the Tribune ordered his chains to be removed; and, having sent word to the High Priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them.
Worsley's New Testament	And on the morrow, desiring to know for certain what he was accused of by the Jews, he loosed him from his bonds, and ordered the chief priests and all their council to attend; and he brought down Paul, and set him before them:...

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Paul appears before the Sanhedrin**

The next day the commander wanted to know for certain the charges the Jews were making against Paul. So he released him from prison and called together the High Priest and the whole Council; and they brought Paul down and made him stand before them.

5:21; 6:12; Mt 10:17

The Heritage Bible

And the next day, being determined to securely know why he was formally charged by the Jews, he loosed him from his bonds, and called out the head priests, and all their Sanhedrin to come, and having brought Paul down, he stood him before them.

New American Bible (2011) **Paul before the Sanhedrin.**

The next day, wishing to determine the truth about why he was being accused by the Jews, he freed him and ordered the chief priests and the whole Sanhedrin to convene. Then he brought Paul down and made him stand before them.

New Catholic Bible

Paul's First Trial—before the Sanhedrin.^[d] Since the commander wanted to learn with certitude what Paul was being accused of by the Jews, he released him on the following day and ordered the chief priests and the entire Sanhedrin to meet. Then he brought Paul down and had him stand before them.

[d] In the last cycle of Acts, each discourse is inserted into a very colorful account. The episode of the affront to the high priest, a man with a poor reputation, is not lacking in irony. In addition, each time there is a “suspense” created that becomes ever more intense. In the present case, the subject of the resurrection stirs discord among the hearers, because it was a matter of dispute within Jewish theology. In fact, belief in the resurrection, with the resultant different fates of the good and the bad, came into existence late in Judaism (2 Mac 7:9, 11, 14, 23, 29, 36; 12:38-46; Dan 12:2f; see Wis 3:1-5, 16). It was accepted by the Pharisees, but the Sadducees tried to combat it, even by ridiculing it (see Mt 22:23-33; Mk 12:18-27; Lk 20:27-38). As is the case with the other discourses, this one also wishes to make clear that Paul and the Churches are innocent of the accusations of the Jews and the suspicions of the Romans. Then the debate, which at first was carried out on the juridical level, is raised to the level of theological realities.

New Jerusalem Bible

The next day, since he wanted to know for sure what charge the Jews were bringing, he freed Paul and gave orders for a meeting of the chief priests and the entire Sanhedrin; then he brought Paul down and set him in front of them.

Revised English Bible—1989 ***Paul's trials***

THE following day, wishing to be quite sure what charge the Jews were bringing against Paul, he released him and ordered the chief priests and the entire Council to assemble. He then brought Paul down to stand before them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

However, the next day, since he wanted to know the specific charge the Judeans were bringing against him, he released him and ordered the head *cohanim* and the whole Sanhedrin to meet. Then he brought Sha'ul down and put him in front of them.

Hebraic Roots Bible

And on the next day, desiring to know the certainty as to why he was accused by the Jews, he freed him from the bonds. And he commanded the chief priests and all their Sanhedrin to come. And having brought Paul down, he set him among them.

Holy New Covenant Trans.

The next day the commander decided to learn why the Jews were accusing Paul. So he commanded the most important priests and the entire Jewish Council to meet together. Then he brought Paul out and took his chains off. Then he made Paul stand before their meeting.

The Scriptures 2009	And on the next day, intending to know for certain why he was accused by the Yehudim, he released him, and commanded the chief priests and all their council to come, and brought Sha'ul down and set him before them.
Tree of Life Version	But on the next day, desiring to know exactly why Paul had been accused by the Judeans, he released him and commanded the ruling kohanim and all the Sanhedrin to meet together. And he brought Paul and set him before them.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...[on] the [one] but next Wanting to know the [thing] sure the why? [He] is accused by the jews [He] loosens him and [He] orders to gather the priests (chief) and every the council and Leading the paul [He] stands to them...
Alpha & Omega Bible	BUT ON THE NEXT DAY, WANTING TO KNOW FOR CERTAIN WHY HE HAD BEEN ACCUSED BY THE JEWS, HE RELEASED HIM AND ORDERED THE CHIEF PRIESTS AND ALL THE COUNCIL TO ASSEMBLE, AND BROUGHT PAULOS (Paul) DOWN AND SET HIM BEFORE THEM.
Awful Scroll Bible	And on-tomorrow, intending to come to know the surety, of why he is being accordingly-to-a-forum of the Jews, he looses him from the bonds, and orders the chief-priests and their whole Sitting-together to come, and bringing- Paul -down he set him by them.
Concordant Literal Version	Now on the morrow, resolved to know the certainty of that of which he is being accused by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them."
exeGesés companion Bible	<u>PAULOS PLEADS TO THE SANHEDRIM</u> On the morrow, because he wills to know the certainty whereof he is accused of the Yah Hudiym, he looses him from his bonds; and summons the archpriests and all their sanhedrim to come; and brings Paulos down and sets him to them.
Orthodox Jewish Bible	And on the next day, desiring to know something definite about why Rav Sha'ul was accused by the Yehudim, the tribune released him and ordered the Rashei Hakohanim and all the Sanhedrin to be assembled. Then, having brought down Rav Sha'ul, the tribune had him set before them.
Rotherham's Emphasized B.	But [on the morrow] <being minded to get to know the certainty, as to why he was being accused by the Jews> he released him, and ordered the High-priests and all' the High-council to come together; and [bringing down Paul] set him before them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But on the next day, wanting to know the real reason why Paul was being accused by the Jews, he released him and ordered the chief priests and the whole Council (Sanhedrin, Jewish High Court) to assemble; and brought Paul down and presented him before them.
An Understandable Version	But the next day the commander released Paul [from the chains] because he wanted to know what specific charges the Jews had against him. So, he ordered the leading priests and the entire [Jewish] Council to assemble, then brought Paul down and placed him in front of them.
The Expanded Bible	Paul Speaks to the Jewish Council The next day ·the commander [ˀ he] ·decided [desired] to learn [with certainty; the true reason] why the Jews were accusing ·Paul [ˀ him]. So he ordered the ·leading [ˀ chief] priests and the ·council [Sanhedrin; ˀ Jewish high court comprised of 70

Jonathan Mitchell NT	<p>Jewish leaders; 4:15] to meet. The commander [L He] took Paul's chains off [L released him]. Then he brought Paul out and stood him before their meeting. So on the next day, continuing being determined to know (or: = find out) the certainty of the [matter] just why he continues being accused by the Jews, he loosed him (unshackled him and released him from prison) and then commanded the chief priests and all the Sanhedrin (High Council) to come together (to assemble). Next, bringing Paul down, he had inserted [him] into the midst, making [him] stand among them.</p>
P. Kretzmann Commentary	<p>On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their Council to appear, and brought Paul down, and set him before them.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 22:29–30 has been placed in the Addendum. The next day, because he {the Chiliarch} desired to know {decision based on mentality free of emotion -hearing the evidence} why he {Paul} was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. {Now Paul will be under Roman protection.}</p>
Translation for Translators	<p>The commander's soldiers brought Paul to the Jewish Council. <i>Acts 22:30</i></p>
The Voice	<p><i>The commander still wanted to know exactly why the Jews were accusing Paul. So the next day he told the soldiers to take the chains off Paul. He also summoned the chief priests and the other Jewish Council members. Then he took Paul to where the Council was meeting and commanded him to stand before them.</i> He still needed to conduct an investigation to uncover the Jews' accusations against Paul. So the next day, he removed the ties on Paul and called a meeting with the chief priests and council of elders. He brought Paul in and had him stand before the group.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But on the next day, because he [*Here "because " is supplied as a component of the participle ("wanted") which is understood as causal] wanted to know the true reason why he was being accused by the Jews, he released him and ordered the chief priests and the whole Sanhedrin to assemble, and he brought down Paul and [*Here "and " is supplied because the previous participle ("brought down") has been translated as a finite verb] had him [*Here the direct object is supplied from context in the English translation] stand before them.</p>
NET Bible®	<p>Paul Before the Sanhedrin The next day, because the commanding officer¹¹⁶ wanted to know the true reason¹¹⁷ Paul¹¹⁸ was being accused by the Jews, he released him and ordered the chief priests and the whole council¹¹⁹ to assemble. He then brought¹²⁰ Paul down and had him stand before them.</p> <p>¹¹⁶tn Grk "he"; the referent (the commanding officer) has been supplied here in the translation for clarity. ¹¹⁷tn Grk "the certainty, why." BDAG 147 s.v. ἀσφαλής 2 has "τὸ ἀ. the certainty = the truth (in ref. to ferreting out the facts... ἵνα τὸ ἀ. ἐπιγνῶ) γν vai 21:34; 22:30." ¹¹⁸tn Grk "he"; the referent (Paul) has been specified in the translation for clarity. ¹¹⁹tn Grk "the whole Sanhedrin" (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews). ¹²⁰tn Grk "and bringing." The participle καταγαγῶν (katagagwn) has been translated as a finite verb due to requirements of contemporary English style. Because of the length and complexity of the Greek sentence, a new sentence was begun in the translation, and καί (kai) has been translated as "then" to clarify the logical sequence.</p>

The Spoken English NT

Paul Appears in Front of the High Council

On the next day he released Paul, because he wanted to find out what the Jews were accusing him of. He ordered the chief priests and the whole high council to come together. Then he brought Paul down and stood him in front of them.^{bb}

^{bb.} Verse 30 is all one sentence in Greek: lit. "And on the next day, wanting to know the basis upon which he was being accused by the Jews, he released him, and ordered the chief priests and the whole high council to assemble, and bringing Paul down, stood him before them."

Wilbur Pickering's New T.

The Sanhedrin

But the next day, desiring to know for certain why he was accused by the Jews, he freed him from the bonds¹¹ and ordered the chief priests and all their council to come, and brought Paul down and set him before them.

(11) Some 10% of the Greek manuscripts omit 'from the bonds' (as in NIV and NASB).

Literal, almost word-for-word, renderings:

A Faithful Version

And on the next day, desiring to know for certain why he was accused by the Jews, he loosed him from his bonds and commanded the chief priests and their whole Sanhedrin to come; and after bringing Paul down, he set him before them.

Analytical-Literal Translation

Now the next day, wanting to know the certainty [or, facts] [as to] why he is being accused by the Jews, he released him from the bonds and ordered the chief priests and their whole High Council to come, and having brought Paul down, he set [him] by them.

Benjamin Brodie's trans.

Now, on the next day, because he desired to know with a certainty what he was being accused of by the Jews, he untied him and commanded the chief priests and the entire Sanhedrin to assemble. Then, after bringing Paul down, he stood *him* before them.

Context Group Version

But on the next day, desiring to know the certainty why he was accused of the Judeans, he freed him, and commanded the chief priests and all the Sanhedrin to come together, and brought Paul down and set him before them.

Far Above All Translation

And the next day, wishing to know the details of what he had been accused of by the Jews, he released him from his bonds and ordered the senior priests and the whole of their Sanhedrin council to come, and brought Paul down and stood him before them.

Legacy Standard Bible

Paul Before the Sanhedrin

But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Sanhedrin to come together, and brought Paul down and set him before them.

Modern Literal Version 2020

But on the next-day, planning to know the certainty of why he is accused of something from the Jews, he loosed him from the bonds, and commanded the high-priests and their whole council to come and having led Paul there he stood him toward them.

NT (Variant Readings)

But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him [from the bonds], and commanded the chief priests and all the sanhedrin to come together, and brought Paul down and set him before them.

Niobi Study Bible

The Sanhedrin Divided

On the morrow, because he would know with certainty why he was accused by the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

Webster's Translation

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

The gist of this passage: The next day, Paul is taken before the Sanhedrin.

Acts 22:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
The word which is understood to follow here is <i>day</i> , a feminine singular noun.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
επαύριον (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
boulomai (βούλομαι) [pronounced BOO-lohm-ahēe]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1014
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	aorist active infinitive	Strong's #1097
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
katêgoreō (κατηγορέω) [pronounced kat-ay-gor-EH-oh]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	3 rd person singular, present passive indicative	Strong's #2723
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 22:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ioudaioi (Ἰουδαῖοι) [pronounced ee-ou- DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: The next day, [the chiliarch] wanted to know why [Paul] kept on being accused by the Jews.

The chiliarch likely realized that he had gone about this whole thing the wrong way. This riot or near riot by the Jews knocked him off balance, and the chiliarch had not followed proper procedure as a result.

At this point, he has Paul imprisoned, but without a clear charge filed against him. That in itself would be irregular (although this did keep the peace and protected Paul).

After a night's sleep, the chiliarch has put together a plan to proceed. My guess is, this would be a plan which conforms closely to accepted legal practice. Under a calm and open setting, the chiliarch will be able to determine just exactly what Paul has been accused of doing.

Acts 22:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iuō (λύω) [pronounced LOO-oh]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	3 rd person singular, aorist active indicative	Strong's #3089
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
The Byzantine Greek text and the Scrivener Textus Receptus both add the following words:			
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
desmon (δεσμὸν) [pronounced dehs- MON]	<i>bands, bonds, chains</i>	neuter plural noun, genitive/ablative case	Strong's #1199

Like about 95% of all textual differences, this one makes little or not difference in understanding or interpreting the overall passage. However, these words seem logical, inasmuch as, the chiliarch did not simply set Paul free, handing him a notice of his court date. Paul is still in custody, it appears.

Translation: [Therefore, the chiliarch] loosened [Paul's bonds]...

With this plan in mind, the chiliarch removed Paul's chains. Paul, as we have seen in the past, is a very cooperative prisoner.

Acts 22:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κελεύō (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
sunérchomai (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i>]	<i>to come together, to gather together, to convene, to assemble</i>	aorist active infinitive	Strong's #4905
tous (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; accusative case	Strong's #749
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pan (πάν) [pronounced <i>pahn</i>]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sunédriōn (συνέδριον) [pronounced <i>soon-EHD-ree-on</i>]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, accusative case	Strong's #4892
Back in v. 5, Paul references this, rather than the Sanhedrin. Are these synonyms?			
presbytérion (πρεσβυτέριον) [pronounced <i>pres-boo-TEHR-ee-on</i>]	<i>council of (order of) elders, senate, council, Israelite Sanhedrin; transliterated, presbytery</i>	neuter singular noun, nominative case	Strong's #4244

Translation: ...and he commanded the chief priests and all the Sanhedrin to assemble.

The chiliarch commanded for the chief priests and the Sanhedrin to assemble. He no doubt realizes that these groups of men are not always in agreement about everything, but that would allow for some debate, discussion and perhaps a better way to find the truth.

To the chiliarch, even though he is fully aware of the differences of these various Jewish groups (which includes the Jewish Christians), it is my thinking that they were all getting along reasonably well (which essentially meant that the Christian Jews were coming over to the legalistic Jewish way of thinking). The chiliarch himself would have thought very little about these differences. His primary purpose was to maintain the peace.

I suspect that the chiliarch had congratulated himself for overseeing a peace between the Christian and non-Christian Jews in Jerusalem.

I believe that this court venue is an interesting choice. I assume that there is a specifically Roman court, but the chiliarch is choosing the sanhedrin assembly as the right place to try this case (at least for him to find out what the accusations actually are). The chiliarch must do this for two reasons: (1) nothing was resolved or explained when Paul spoke before the Hebrew people this day; and (2) Paul is a Roman citizen, so this chiliarch must be careful as to how he treats Paul.

Acts 22:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katagô (κατάγω) [pronounced <i>kat-AG-oh</i>]	<i>leading down, bringing [down, forth]; bringing [a vessel from deep water to the land]; being brought (down) in a ship, landing, touching at</i>	masculine singular, aorist active participle; nominative case	Strong's #2609
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, aorist active indicative	Strong's #2476
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Leading Paul [to the front], [the chiliarch] placed [him] before them.

This was likely an open air, public court; which could be attended by anyone. I assume that Paul, as the accused, would be taken up to the front. He would have been placed opposite the chief priests and the Sanhedrin.

Acts 22:30 The next day, [the chiliarch] wanted to know why [Paul] kept on being accused by the Jews. [Therefore, the chiliarch] loosened [Paul's bonds] and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul [to the front], [the chiliarch] placed [him] before them. (Kukis mostly literal translation)

Acts 22:30 The next day, the chiliarch decided to find out exactly why Paul kept on being accused by the Jews (at this point, no official charge had been filed). Therefore, the chiliarch loosened Paul's bonds and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul to the front of the open court, the chiliarch placed him before them. (Kukis paraphrase)

What happens next is **Acts 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline		Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 22 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 22

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 22

Addendum

The Importance of the Military (by R. B. Thieme, Jr.)

From the 1972 David Series, Lesson #140; 5/12/74

1. The national entity is protected in two ways.
 - a. Internally by the objectivity of law and by good law enforcement.
 - b. Externally by the military establishment, Nehemiah 4:14-15.
2. In spite of man's efforts for peace, warfare will continue until the Millennium, Matthew 24:6; Mark 13:7; Luke 21:9. Therefore, warfare is not only a bonafide part of history, Ecclesiastes 3:8, "There is a time for war," Numbers 21:14, but it is also necessary for the maintenance of national sovereignty and freedom. Satan is behind any challenge to freedom. Wars come from the old sin nature.
3. In both the struggle for and the perpetuation of Jewish freedom after the Exodus, Jesus Christ Himself became the commanding general of the armies of Israel, Joshua 5:13-6:2. His title was "the Lord of the Armies," *ts^obâ'ôwth* (תּוֹרָוּת) [pronounced *tz^{ab}-vaw-OHTH*], which means, *armies, hosts; wars*. Strong's #6635 BDB #838.
4. Armies defend freedom and armies destroy freedom, Jeremiah 34:7, 12:12.
5. The issue of national sovereignty, integrity, and freedom always depends on which army wins, Jeremiah 40:1.
6. God uses the military in action to demonstrate the degeneracy of a nation.
 - a. The failure of a military on the battlefield indicates their lack of self-discipline, lack of spiritual incentive, lack of motivation to courage, and lack of respect for authority, which is basic to success.
 - b. Failure of the military indicates the lack of character and stability among the citizens of a national entity. Jewish military failure in 586 B.C. is a good example of spiritual and moral decline of a people.
7. Since the battlefield decides freedom, universal military training is an important function of a nation, Luke 14:31; Numbers 31:3-5.
8. The importance of military leadership as an index to national character, Prov 24:1-6. Characteristics of good military leadership include:
 - a. Self and group discipline.
 - b. A relaxed mental attitude under pressure.
 - c. A sense of responsibility plus moral courage.
 - d. Knowledge of military science.
 - e. Good judgment.
 - f. Common sense.
 - g. Loyalty and recognition of authority.
 - h. Fairness to personnel under one's command in spite of prejudice.
 - i. Understanding others.
 - j. Executive ability, which is the ability to organize, systematize, categorize, and delegate authority.
 - k. Endurance and good health.
 - l. Presence, poise, courtesy, flair.
 - m. For the believer, a functioning spiritual life.
9. The Importance of Military Training. No army can survive lack of adequate training, 1 Samuel 31, nor can it survive apostasy and degeneracy. Emotional revolt of the soul destroys the military. Military training is useless if the men of a nation are decadent and full of scar tissue of the soul.

10. Part of divine judgment against a nation is military defeat which precedes the fifth cycle of discipline, Leviticus 26:27-39. Ephraim in 721 B.C.; the Assyrians in 612 B.C.; Judah in 586 B.C. and A.D. 70.

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This was referenced in [Acts 22:4–5](#).

Kretzmann's Commentary on Acts 21:40–22:5

The commander of the garrison granted the request of Paul to speak to the people all the more readily, since he hoped to learn from the speech the real charges laid against him. The soldiers therefore having set Paul down and loosened at least one of his chains, he stood at the head of the stairway and beckoned to the people with his characteristic gesture to indicate that he was about to address them. "What nobler spectacle than that of Paul at this moment There he stands bound with two chains, ready to make his defense to the people. The Roman commander sits by to enforce order by his presence. An enraged populace looks up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!" (Chrysostomus) When then there was much silence, when comparative quiet had been restored, the very fact that the man whom they had just made ready to murder was seeking to impart something to them, making some impression upon them, Paul spoke to them in the Hebrew dialect, that is, in the Aramaic language as it was then spoken generally by the Jews. He addressed them as brethren and fathers. Though they had almost succeeded in taking his life and had by no means relinquished the idea, yet Paul, neither in his tone nor in his words, showed any anger or resentment. With death staring him in the face, his thought was only for the spiritual welfare of his brethren according to the flesh, whether by any means he would still be able to save some of them. He asks them to hear from his lips the defense which he proposes to make to them now. And the fact that he employed the Aramaic dialect proved a further factor in quieting the multitude; they observed all the greater silence. Many members of the mob, hearing only half the charge and not understanding it correctly, had undoubtedly supposed that the man before them was himself a Gentile and not versed in either the Jewish language or the Jewish customs. And now Paul, in the honest attempt to gain his audience for at least an attentive listening to his apology, sets forth before them a few facts from his life. He was a Jewish man, born in Tarsus of Cilicia, but educated in this very city of Jerusalem, and at the feet of Gamaliel, the celebrated teacher, at that, instructed according to the full strictness of the paternal Law. The Pharisees, to whom Gamalie belonged, prided themselves upon the exactness of their interpretation of the Law and upon the literalness which they demanded in its observation. All this Paul had learned, in it he had been drilled. And therefore he had been ardent, zealous of God and for His honor, just as his hearers had proved themselves to be on that very day, Romans 10:2. Paul's words contain no accusation of malicious obstinacy, but are merely the statement of a fact which may well be made of use to them. Of his own zeal he says that he had persecuted this way, the persons that accepted the way of salvation through faith in the redemption of Jesus, unto death, this being his aim and interest in the matter. And in order to realize this purpose, he had bound and delivered into prison both men and women. And for the truth of this assertion the high priest of that year himself could bear witness and the entire Synedrion, for it was from them that he had received letters, credentials, to the brethren, whereupon he had traveled to Damascus, his object being to bind and to bring to Jerusalem also the disciples of that city, to lead them back in fetters, in order that adequate punishment might be meted out to them. Paul makes an open confession, withholding nothing from his hearers, and offering no excuse for his action. His narrative is a description of the state of the unconverted mind. In his unregenerate condition a person will either serve the fleshly lusts and trample upon the Law of God, or he will be zealous for an outward righteousness of the Law and despise the power and the beauty of the Gospel.

From <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The phrases *the way of God*, *His way*, *the way*, *the path of God*, are found primarily in the Old Testament and in the **gospels** (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

The Abbreviated Doctrine of The Way of God

Vocabulary

1. In the Hebrew, the word *way* is *derek*^e (דֶּרֶךְ) [pronounced *DEH-rek^e*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: *nāthîyb* (נִתְיָב) [pronounced *naw-THEE^{BV}*], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677.
3. This is simply a reference to the life of the believer in the Age of Israel.

The Way of God Can Refer to Salvation

1. When it comes to the *way of Y^ehowah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. **And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way** (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. **Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him** (Psalm 2:12).
5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 **Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.**
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: **All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies** (Psalm 25:10). **Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You** (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. **For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem** (Isa. 2:3b). **Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go**

The Abbreviated Doctrine of The Way of God

not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on! (Prov. 4:10–18). See also Prov. 9:6–7

Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [God is speaking] “For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him.” (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God’s way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the sin unto death; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God’s wisdom is delightful and peaceful. Prov. 3:17

Israel and the Way of God

1. Israel’s time in the land was related to their walking in the way of the Lord. By way of application to today (since we are not in the Age of Israel), this would be long life and great eternal rewards. Prov. 2:16–22
 - a. Let me go off on a tangent here: in the Old Testament, there were particular people who had a particular function in the plan of God. These men were given the Holy Spirit in order to accomplish specifically what God had for them.
 - b. However, most people did not have this, so, after salvation, they were to live by the laws of divine establishment, which provided them the greatest amount of happiness and preserved their nation.
 - c. God views man individually and in groups. God, for instance, looked at Israel as a whole, and dealt with Israel as a corporate body. Their adherence to the laws of divine establishment was key to their preservation.
 - d. However, Israel also had a particular place in the plan of God as those who preserved and disseminated His Word. Therefore, this was also taken into account in God dealing with them.
 - e. Although God deals with man today in corporate entities (marriage, family, local churches, schools, corporations, businesses, neighborhoods, cities, nations), every believer (and, potentially, each person) has a place in the plan of God. Therefore, every believer has God the Holy Spirit in order to function within the plan of God.
2. Israel was commanded to remember how God led them along the way in the desert. Deut. 8:2
3. Moses warned the people that they would turn aside from the way which he had commanded them. Deut. 31:19
4. God told Moses to teach his people the way in which they should go: **And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do** (Ex. 18:20).
5. It was the prophet who would guide the people in the way of Jehovah. A false prophet was such an affront that God said for him to be executed. **And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you** (Deut. 13:5).
6. The Jews will come to a point in their history where they do not know the way of the Lord; to where they do not even know that God is punishing them. Jer. 5:3–6
7. God set before Israel the way of life and the way of death. This was actual, as related to the Chaldeans; and metaphorical. Responding to the way of life was listening to Jehovah Elohim. Jer. 21:8–10

The Way of God and the Lord Jesus Christ

The Abbreviated Doctrine of The Way of God

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. “I am the Way, the Truth and the Life; no one comes to the Father but through Me.” (John 14:6). Jesus illustrates this in several ways:
 - a. “Because narrow is the gate and constricted is the way which leads to life, and there are few who find it.” (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
 - b. Then Jesus said to them again, “Point of doctrine: I say to you, I am the door of the sheep.” (John 10:7).
 - c. I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture (John 10:9).
3. The way of salvation, of course, is by faith in Jesus Christ: Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water (Heb. 10:19–22).
4. It is the Lord Jesus Christ Who teaches us the way. “Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.” So says Jehovah, your Redeemer, the Holy One of Israel, “I am Jehovah your God who teaches you to profit, who leads you by the way that you should go.” (Isa. 48:16–17)

The exhaustive doctrine, ***The Way of God*** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This was referenced in [Acts 22:10–11](#).

Kretzmann’s Commentary on Acts 22:6–11

The first part of Paul's address was intended not only to awaken sympathy for himself, but also curiosity as to the reason for his having changed so entirely in his views. The explanation is given in this part, with much vividness and attention to detail. It happened to him, as he had made the journey for which he had obtained credentials from the Jewish authorities, and had come near to the city of Damascus, that about noon, at midday, with the sun in full splendor, there suddenly, without warning, flashed about him a light out of the sky, whose brightness far surpassed that of the sun. He had fallen down to the solid ground, the pavement, of the road, and had heard and understood a voice speaking to him: Saul, Saul, why do you persecute Me? Upon his awe-stricken question as to the identity of the voice, which he himself had ascribed to the Lord, to Jesus, who had appeared to him in the light, he had received this information, that it was Jesus of Nazareth Himself, the One whom he was persecuting in His disciples, that had here appeared to him. His companions had seen the supernatural light, without, however, seeing Jesus, and while they had heard the sound of a voice, they had not understood the words that had been spoken. See chap. 9:3-7. Upon his further timid question as to what he should do now, the Lord had given him directions to arise and go into the city of Damascus, where he would be told concerning everything which had been appointed for him to do. The Lord had arranged all in advance; his entire life and all the vicissitudes of his life had been mapped out by Jesus; his work for the remainder of his life was fully ordered and planned. And the vision, together with the voice, had not been a figment of his own imagination, for the heavenly glory of the light that had enveloped him had made him blind; he could not use his eyes, they refused their service. He had to be led by the hand, his blindness being absolute, by those that were with him, and thus came into the city. Thus the conversion of Paul was effected, and thus the conversion of every person takes place. There is no special inclination, disposition, or propensity in any human being for the faith in Jesus the Savior, but regeneration is entirely a work of the power and mercy of God. God changes the mind of man, who by his own reason and strength cannot believe in Jesus Christ, his Lord, and thus works faith in the Redeemer.

From <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 15, 2023.

This was referenced in [Acts 22:14–16](#).

Kretzmann’s Commentary on Acts 22:12–16

Paul here from his personal experience, from the events which had been impressed upon his mind with indelible characters, gives a fuller account of the words of Ananias than that which had been reported in Chapter 9. This Ananias was by no means a Gentile, nor a Jew without reputation and standing, but, as Paul emphasizes, a devout man, pious in accordance with Jewish law, according to their own standard, vouched for by all the Jews that lived in Damascus. Through him Paul received the commission to preach the Gospel of Christ, especially to the Gentiles, as he here is careful to bring out. For this Ananias came to him and stood by or over him as he lay or sat there, prostrate with sorrow, addressed him as a brother, and by a simple word of command performed the miracle of restoring his sight. In the same hour, that is, in the same instant, his sight was returned to him. And then Ananias had explained to him in just what way the Lord's plans had been carried out and were to be carried out. The God of their fathers, the true God, as the Jews worshiped Him, had appointed in advance that Paul was to know His will, to find out for what important duty he had been selected. His seeing the Just One and hearing the voice from His mouth in the vision near the city had also been arranged beforehand by God. This is an additional proof that Paul actually did see Jesus Christ. And this same voice of the Lord which had spoken to him before the city was now again addressing him with the commission that he should be a witness to the Lord to all men concerning what he had seen and heard. Why should there then be any cause for hesitation? Ananias had asked him. He had told him to arise, to be baptized, and thereby to have his sins washed away, and at the same time to call upon the name of the Lord. Note: Baptism is not a mere external form or symbol to signify the receipt of the forgiveness of sins before or after, but by the washing of the water in Baptism the sins are taken away, the filth of the soul is washed off; it is a washing of regeneration and renewing of the Holy Ghost, Titus 3:5. Through the name of Jesus and by faith in the Redeemer, which trusts the Word of God in Baptism, the great blessings are conferred and sealed.

From <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bible text is from the Berean Study Bible:

Saul Meets Jesus Outside of Damascus (Acts 9:1–19)

Scripture	Text/Commentary
Acts 9:1–2 Meanwhile, Saul was still breathing out threats of murder against the Lord’s disciples. He went to the high priest to ask for letters to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he could bring them as prisoners to Jerusalem.	Interestingly enough, the term <i>the way</i> is found in the Old Testament. However, at this point in time, those who belonged to <i>the way</i> were followers of Jesus. Saul (Paul) wanted to bring such people to Jerusalem as prisoners.
Acts 9:3 As Saul drew near to Damascus on his journey, suddenly a light from heaven flashed around him.	When traveling to Damascus, a light from heaven flashed all around him.
Acts 9:4 He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute Me?”	Jesus speaks to Saul, even though he does not know Who this is, at first. “Why do you persecute Me?” Jesus asks him.

Saul Meets Jesus Outside of Damascus (Acts 9:1–19)

Scripture	Text/Commentary
Acts 9:5 “Who are You, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” He replied.	<p>Even though we have the word <i>Lord</i> here, Saul does not know Who Jesus is, not has he believed in Jesus yet. Therefore, this word means, <i>Sir</i>.</p> <p>Jesus explains positional truth to Saul here. When Saul persecutes any believer, he is persecuting Jesus.</p>
Acts 9:6 “Now get up and go into the city, and you will be told what you must do.”	<p>At some point in this interaction, Saul believed in Jesus. It is hard to pinpoint exactly where.</p> <p>Jesus tells Saul what to do and he does it. “Get up and go into the city, and you will be told there what you must do,” Jesus tells him.</p>
Acts 9:7 The men traveling with Saul stood there speechless. They heard the voice but did not see anyone.	The men with Saul—fellow persecutors—were shocked by what happened. They heard the voice, but, apparently, they did not understand what was being said. They saw no one.
Acts 9:8 Saul got up from the ground, but when he opened his eyes he could not see a thing. So they led him by the hand into Damascus.	Saul got up, but could not see when he opened his eyes. He was led as a blind man to Damascus.
Acts 9:9 For three days he was without sight, and he did not eat or drink anything.	Saul was sightless for three days. He ate nothing during this time.
Acts 9:10 In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision, “Ananias!” “Here I am, Lord,” he answered.	Jesus spoke to another believer in Damascus, a man called Ananias. This took place in a vision.
Acts 9:11 “Get up!” the Lord told him. “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.	The Lord tells Ananias where exactly to go and who to look for. Saul will be the man in prayer.
Acts 9:12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.”	Saul has also been given a vision that Ananias would come and restore his sight to him.
Acts 9:13–14 But Ananias answered, “Lord, many people have told me about this man and all the harm he has done to Your saints in Jerusalem. And now he is here with authority from the chief priests to arrest all who call on Your name.”	<p>Ananias, speaking to Jesus in this vision, says, “Listen, I know about this Saul fellow. He persecutes Your saints. He was sent here with the authority to arrest anyone who calls on Your name.”</p> <p>So Ananias and other believers knew about Saul and knew about his mission and authority.</p>
Acts 9:15–16 “Go!” said the Lord. “This man is My chosen instrument to carry My name before the Gentiles and their kings, and before the people of Israel. I will show him how much he must suffer for My name.”	Jesus sends Ananias anyway. He tells Ananias what Saul would do in the future.

Saul Meets Jesus Outside of Damascus (Acts 9:1–19)

Scripture	Text/Commentary
<p>Acts 9:17 So Ananias went to the house, and when he arrived, he placed his hands on Saul. “Brother Saul,” he said, “the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit.”</p>	<p>Ananias came to Saul, placed his hands on him, and spoke to him about Jesus. “That same Jesus sent me to you,” Ananias says.</p>
<p>Acts 9:18–19 At that instant, something like scales fell from Saul’s eyes, and his sight was restored. He got up and was baptized, and after taking some food, he regained his strength. And he spent several days with the disciples in Damascus.</p>	<p>It appears that, at this point in time, the scales fell from both Saul’s eyes and from his soul. His sight was restored and, let me suggest that, at this point, he believes in Jesus. He gets up, is baptized, and eats. He spends several days in Damascus with disciples of Jesus.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 22:21](#).

Kretzmann’s Commentary on Acts 22:17–21

Paul had intended his last words to win a favorable consideration of his cause, by showing the Jews that he, who had been a persecutor like themselves, had been changed to a believer and advocate of Jesus of Nazareth by miraculous evidence from heaven. He now wanted to present evidence that his mission among the Gentiles had been determined in the same way, by a direct revelation from heaven, which he, as they well knew, would not have dared to disobey. It had been when he returned to Jerusalem, on his first visit after his conversion, while he was offering prayer in the Temple, that he fell into a trance, was seized with supernatural ecstasy, in which he saw the Lord bidding him hurry and go out of Jerusalem with all speed, since the Jews would not accept his witness concerning the Savior. This account supplements that of chap. 9:29-30, since in that passage the actual personal danger is mentioned, which is here represented as being the Lord's motive for sending him forth. "May not St. Luke be describing the occurrence in relation to the Jews and the Church, and St. Paul in relation to his own private personal history, St. Luke giving us the outward impulse, St. Paul the inner motive, so that the two causes, the one natural, the other supernatural, are mentioned side by side?" Paul, as he relates, had at that time contradicted the Lord, giving as his reason that the Jews would surely receive the testimony from him of whom they knew that he had made it a practice to throw into prison and to beat the believers in Him in every synagogue; also, that they were familiar with the fact of his having been present and gladly assenting, and even assuming the position of guardian of the witnesses' clothes, when they shed the blood of Stephen, His witness. But that argument had availed him nothing over against the will of the Lord, for the latter had merely insisted with greater emphasis: Go, will send thee afar to the Gentiles. Before a different audience, and at a different time, this vindication of Paul might have proved acceptable, for they could not gainsay one single argument. But the statement that Paul was sent away from them because they were obstinate and hard-hearted, and that, in his case at least, the Gentiles were preferred to the Jews, that his mission was primarily to the despised heathen, was too much for this audience. It has ever been thus that the full, uncompromising truth of the Word of God, even if additional evidence from history was offered, has been received partly with skepticism, partly with open enmity. The heart of natural man is deceitful above all things and desperately wicked.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-22.html> accessed December 17, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 22:27–28](#).

Kretzmann's Commentary on Acts 22:22–28

Paul's simple declaration of fact that he was called by the Lord by a direct revelation to preach the Gospel to the Gentiles threw the fanatical Jews into a perfect frenzy of fury. Up to this point in his speech they listened to him, but now they acted like men bereft of their senses. They lifted up their voices in angry shrieks, saying that such a man should promptly be destroyed from the face of the earth, since it was no longer proper to let him live, that he was not fit to live. This yelling they kept up, incidentally tossing their garments, their mantles, about in a fit of uncontrollable rage, and throwing dust up into the air. In their actions baffled fury and extreme contempt are combined to produce such an exhibition as only a mob deprived of its victim is able to present. The tribune now commanded Paul to be taken into the barracks, directing at the same time that the question should be put to him, that a hearing of his side of the matter should be made with torture, while the scourge was applied to him. This terrible method was resorted to by the Romans in the case of prisoners, especially of the lower class, in order to force a confession from their lips, if suitable evidence was not at hand. Thus the tribune wanted to find out why it was that the people shouted at him in that way. But as they had stretched him forward by bending his back over the whipping-post and were getting ready to fasten him with straps, Paul asked the centurion that was standing by and superintending the ghastly work whether it was permitted to scourge a Roman citizen without a proper trial. The question, as humbly as it was put, was not without its irony and reproach for the proceeding adopted in his case. In great consternation the centurion made a report to his superior officer, the commander of the garrison: What are you going to do? This man is a Roman citizen. This information brought the chiliarch in a great hurry. He asked Paul directly whether he were a Roman citizen, and Paul answered in the affirmative. With some doubt in his voice, the tribune then told Paul that he had acquired his Roman citizenship by the outlay of a considerable sum of money, thus confessing to an act of bribery. For citizenship in Rome was properly obtained either by being conferred by the Roman senate for meritorious conduct, or it was inherited from a father who was a Roman citizen, or it was the birthright of him that was born in a free city. And therefore Paul, in this case, could state with justifiable pride that he had been born a Roman citizen. It is altogether right and to be approved if Christians under circumstances make use of their rights as citizens.

From <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was referenced in [Acts 22:30](#).

Kretzmann's Commentary on Acts 22:29–30

The declaration of Paul that he was a free-born Roman citizen had its immediate effect. Those that were to put the question to him with torture stepped back immediately, with alacrity, for the torture was illegal in the case of a Roman citizen, although it might be employed in the case of slaves and foreigners. Even the chiliarch felt rather uncomfortable with fear, since he had now found out that Paul was a Roman citizen, and because he had bound him. If Paul had been of a vindictive nature, he might have caused the tribune some difficulty, but revenge did not enter his thoughts, since his object had been gained. But the commander now acted more carefully. It was still his firm resolve to find out the real reason why Paul was being accused by the Jews, what the trouble really was about. So he had Paul freed from his bonds, and commanded that the high priests and the entire Synedriion come together, the hearing probably taking place in their own council-chamber or at some place in the city outside of the Tower of Antonia, most likely in the Court of the Gentiles, where the Romans were permitted to appear, since he led Paul down from the hill and placed him in front of them. Thus the prophecy of Agabus had been fulfilled, and Paul was in the hands of the Gentiles, delivered there by the hands of his own countrymen.

From <https://www.studylight.org/commentaries/eng/kpc/acts-22.html> accessed December 17, 2023.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 22

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul is given permission to speak to the mob of Jews (Acts 21:40)	
<p>[The chiliarch] having permitted him, Paul, having stood up on the steps, motioned the people with [his] hand. A great silence happened [and] he addressed [the people] in the Aramaic language, saying...</p>	<p>Paul, having been given permission from the chiliarch to speak to the people, stood up on the steps, which led into the military complex. He motioned the people with one hand, and they became quiet. He addressed the people in the Aramaic language, saying...</p>
Paul testifies as to his previous zealotness to persecute Christians	
<p>“Men, brothers and fathers: hear me! [Hear] now [my] defense [being made] face to face with you [all].”</p>	<p>“Men, brothers and fathers, listen to me. Hear my reasonings which I make directly to you.”</p>
<p>Having heard that he was addressing them in the Hebrew dialect, they afforded [even] more quiet.</p>	<p>The crowd, hearing Paul speak in Aramaic, willingly became even more quiet.</p>
<p>[Paul] declared, “I, [even] I am a man, a Jew, having been born in Tarsus of Cilicia, then having been brought up in this city at the feet of Gamaliel, having been educated according to the strictness of the fathers of the Law—[I] kept on being zealous of God, just as all of you are today.</p>	<p>He then declared boldly to them, “I am a man and a Jew. I was born in Tarsus of Cilicia, but brought up in this very city at the feet of Gamaliel, having been educated in the exact protocol of the Law as passed down by the fathers. I kept on being zealous for the God of the Law, just as all of you are today.</p>
<p>[I] pursued this, the way to death, putting both men and women into chains and delivering [them] over to [various] prisons.</p>	<p>I viciously pursued this new Way of Christianity, placing both men and women into chains and then delivering them over to various prisons.</p>
<p>Even the chief priest will testify about me, and all the elders [could testify as well]. [I] have received letters from them against the brothers [in Christ].</p>	<p>In fact, the chief priest and all of the elders who are here right now—they could testify to these things about me. From these men, I received letters written specifically against the brothers in Christ, that I might pursue them officially.</p>
<p>[About this time,] I was departing for Damascus so that the [people] there would be bound up [to be taken] to Jerusalem so that they might avenged.</p>	<p>Then something happened, about this time when I was going to Damascus. I had intended to put some of these people into chains and then ship them to Jerusalem to be punished for their beliefs.</p>
Paul tells of his personal encounter with Jesus	
<p>It came about as I was departing [from one place] and coming near to Damascus. [It was] around midday, [and] a flashing [light came] from the sky [so that it] was suddenly all around. [This] great light [was] all around me.</p>	<p>As I was going to Damascus about the middle of the day, there was a flashing from the sky, all around; and there was this great light that was all around me.</p>
<p>I fell to the ground and heard a voice speaking to me, [saying], ‘Saul, Saul, why do you keep on persecuting Me?’</p>	<p>This knocked me to the ground, at which point, I heard a voice speaking to me, saying, ‘Saul, Saul, why do you continue to persecute Me?’</p>

A Complete Translation of Acts 22	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
I replied, 'Who are You, Sir?'	I responded by asking, 'Who are You, Sir?'
And He said directly to me, 'I, [even] I am Jesus, the Nazarene, [the One] Whom you persecute.'	Then He said directly to me, 'I am Jesus the Nazarene, the One Whom you persecute.'
Now the (ones) who are [there] with me certainly saw the light, but the voice of the One speaking to me they could not hear [clearly].	The people who are there with me saw the light, but they did not clearly hear the voice of Jesus speaking to me.
Then I said, 'What should I do, Lord?'	Then I asked Him, 'What should I do, Lord?'
The Lord said directly to me, "Rise up [and] go to Damascus. There you will be told about all that has been determined for you to do.'	The Lord then spoke directly to me, saying, 'Rise up and go to Damascus. There, you will be told about all the things which you are destined to do.'
Paul tells about Ananias coming to him to give him back his sight	
Now, as I could not see because of the brightness of His light, [I] was being guided by those with me, [and] I went to Damascus.	Now, as I was unable to see to see, those who were with me guided me to Damascus.
A certain man, Ananias, [who was] circumspect according to the law, [and] having received a good report from all the residents of Judæa, came directly to me.	A certain man, Ananias, came to see me. He was well-known as a man faithful to the Mosaic Law, having received great respect from all the people of Judæa.
Standing [over] me, he said, 'Brother Saul, look up [at me];' and, in that same hour, I looked up at him [and I could see him].	Standing over me, he said, 'Brother Saul, look up at me.' In that same instant, I looked up at him and I could see.
[Ananias] then said, 'The God of our fathers chose you to know His will and to see the Righteous One and to hear from the His mouth that you will be a witness for Him to all men of what you have seen and heard.	Ananias then said to me, 'The God of our fathers chose you specifically to know His will and to see the Righteous One. You will hear directly from God and you will be His witness to all men concerning what you have both seen and heard.
So, now what do you intend [to do]? Rise up and be baptized. Wash away your sins, calling upon His Name.'	Now this is what you will do next. You will rise up and be baptized. Allow your sins to be washed away by calling upon His Name.'
Paul talks about going back to Jerusalem after being born again	
Now it happened to me, [upon] returning to Jerusalem, [when] I was praying in the Temple [courtyard] that happened to me a trance.	Then this happened to me when I later returned to Jerusalem: I was praying in the Temple complex and I fell into a trance-like state.
[I] then saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for the [people here] will not receive a testimony from you about Me.'	I saw the Lord speaking to me, saying, 'Hurry up and get out of Jerusalem right now, for the people here will not, under any circumstances, accept your testimony about Me.'
I said, 'Lord, they keep on knowing that I, [even] I was imprisoning and [I was] scourging in every synagogue those who believed on You.	I suggested, 'Lord, they all know that I used to go into one synagogue after another and imprisoning and scourging those who have believed on You.

A Complete Translation of Acts 22	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Also when the blood of Stephen, Your witness, was pouring out, I myself was standing [nearby] and giving approval and watching the garments of those who were executing him.'	Also, while the blood of Stephen, Your witness, was pouring out, I stood standing nearby, giving approval to his execution. In fact, I even watched over the overcoats of those who were executing him.'
Then [Jesus] said directly to me, 'Depart, for I, [even] I, will send you to the gentiles far away.' "	Then Jesus spoke directly and forcefully to me, 'Leave now, for I am sending you to the gentiles far away. This is My plan for your life.' "
The crowd of Jews erupt in anger against Paul	
They listened to him until this statement, but then they lifted up their voices, saying, 'Remove this sort [of villain] from the earth for it is not fitting for him to live.'	The Jews listened to Paul until this final statement, and then they lost it. They screamed loudly, saying, 'Remove this villain from the earth; he should not be allowed to live!'
And they are crying aloud and throwing off [their] cloaks and throwing dust into the air [out of frustration and anger].	Then the crowd of Jews began screaming and shouting. They threw their cloaks off (as if they are ready to stone him), and they keep on casting dust into the air to demonstrate their anger and frustration with the system.
The chiliarch brings Paul back to the barracks for more questioning	
The chiliarch [then] commanded [the centurion under him] to lead [Paul back] to the barracks, saying, '[Use] beatings to examine him that [one] might know through [such beatings] what [is] the cause for them shouting at him.'	The chiliarch, taking all of this in, commanded the centurion under him to lead Paul back to the barracks, saying, 'You will have to beat the truth out of this man, so that we might know why exactly these people are shouting at him.'
As they stretched [Paul] out with the straps, [he] said directly to the centurion, the one standing [there], "If it is lawful for you [all] to scourge a man, a Roman [who is] not condemned?"	While the soldiers were stretching Paul out with straps so that he could be beaten, he spoke directly to the centurion in charge, who stood by. Paul said to him, "Is it lawful for you to scourge a Roman citizen who has not yet been legally tried?"
Having heard [this], the centurion went to the chiliarch. He brought a report, saying, "What are you about to do? For this man keeps on being a Roman (citizen)."	As soon as the centurion heard this, he went straight to his superior officer, the chiliarch, and he said, "What are you about to do? This man is a Roman citizen! It is illegal for me to beat a confession out of him!"
Having drawn near to [Paul], the chiliarch said, "Tell me whether you [are truly] a Roman [citizen]."	Having heard that Paul was a Roman citizen, the chiliarch approached him, and asked for confirmation. "Are you truly a Roman citizen?"
Paul then declared, "Yes [I am a citizen of Rome]."	Paul formally declared, "Yes, I am a Roman citizen."
[The chiliarch] then continued, [saying], "I, [even] I, acquired this citizenship from [giving] a great sum of money [for it]."	The chiliarch then said, "I purchased my citizenship with a great sum of money, a portion of which I continue to pay back to this day."
Paul then declared, "Now I, even I, was born [a citizen of Rome]."	Paul then revealed, "I was born a citizen of Rome."

A Complete Translation of Acts 22	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Immediately, the ones who were about to examine him stood off from him.	Immediately, the men who were about to question Paul, using scourging, move back away from him.
Also the chiliarch now was afraid, fully knowing that [Paul] kept on being a Roman [citizen] and because he [the chiliarch] had bound [Paul].	Even the chiliarch was disturbed, knowing that Paul was a Roman citizen and because he, the chiliarch, had Paul bound up with chains.
The chiliarch holds a formal hearing for Paul before the Sanhedrin	
The next day, [the chiliarch] wanted to know why [Paul] kept on being accused by the Jews.	The next day, the chiliarch decided to find out exactly why Paul kept on being accused by the Jews (at this point, no official charge had been filed).
[Therefore, the chiliarch] loosened [Paul's bonds] and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul [to the front], [the chiliarch] placed [him] before them.	Therefore, the chiliarch loosened Paul's bonds and he commanded the chief priests and all the Sanhedrin to assemble. Leading Paul to the front of the open court, the chiliarch placed him before them.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 22			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#114–119	Acts 22:1–30
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

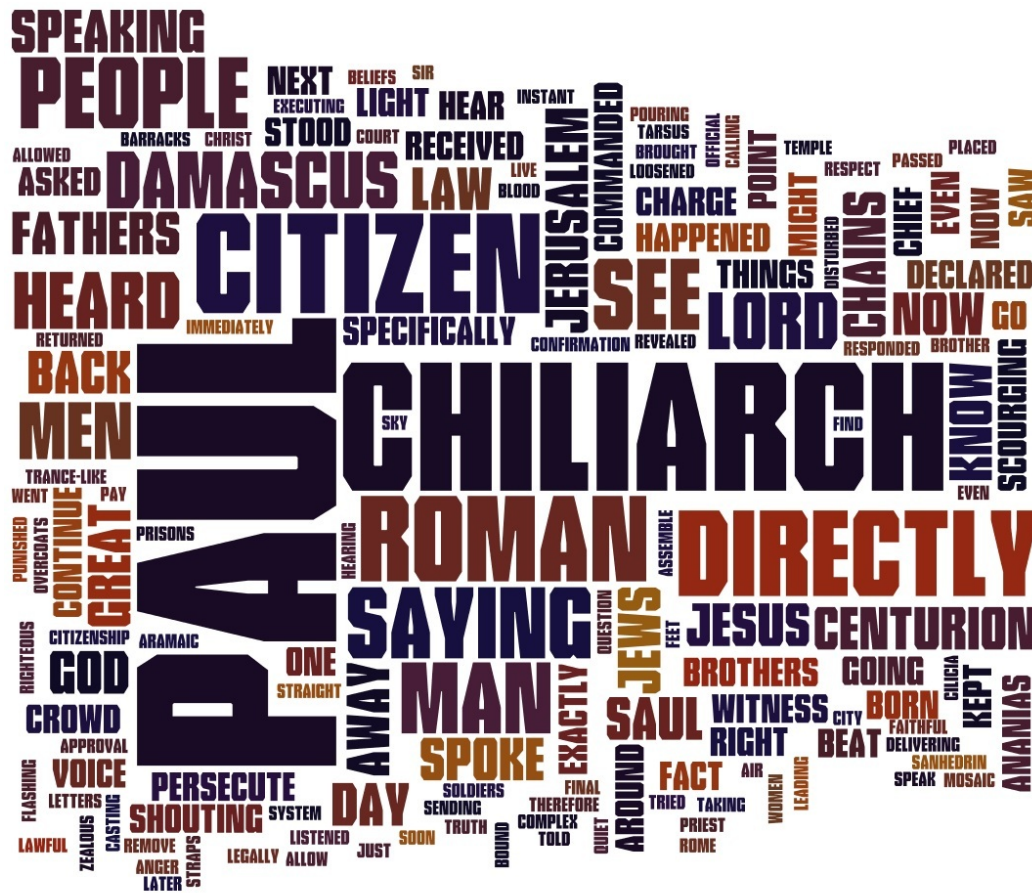
* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of Acts 22



Word Cloud from Exegesis of Acts 22²²

These two graphics should be very similar; this means that the exegesis of Acts 22 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.