



The Book of Acts - Chapter Twenty Two

IX [Acts 21:17-23:35 - The Arrest in Jerusalem \(continues\)](#)

IX.c [Acts 21:37-22:21 - Paul speaks to the crowd \(continues/concludes\)](#)

Summary of Chapter Twenty Two

In the last chapter, Paul had been dragged out of the synagogue and beaten by a mob of angry Jews, who had falsely accused Paul of defiling the temple by bringing a Greek to the inner courts. Paul was rescued and arrested by the Romans. As he was being taken into the Antonia Fortress, the Roman barracks, Paul requested the Roman Commander give him leave to speak to the crowd.

As Paul started to speak to them in Aramaic, the crowd fell silent and gave him their full attention. Paul explained to them that, as a Pharisee, he was a devout and zealous, if perhaps bigoted, Jew. He was born in Tarsus in Cilicia but had moved to Jerusalem, and was trained by the renowned Pharisaic teacher Gamaliel. He told them of his obsession in seeking out any followers of Jesus in order to arrest them and to see them killed, if necessary; this included both men and women.

While on his way to Damascus, with the authority of the chief priests, he was blinded by a brilliant light, which was the glory of God. This was the risen Lord Jesus himself, who then accused Paul of persecuting him personally by persecuting his church. Paul was then instructed to continue into Damascus, where, after three days, a devout Jewish convert named Ananias came to him. He healed Paul through the Holy Spirit of his blindness, baptised him and then Paul received instruction on what he was to do.

On his return to Jerusalem, he received a vision of the Lord in the temple, who told him that the Jews would not accept Paul's testimony and that he was to leave the city. Paul initially protested, saying that the people knew what he had done, even giving approval for Stephen to be executed. The Lord told him to go and be an apostle to the Gentiles.

On hearing him mention the Gentiles, the Jewish mob again erupted, so the Roman commander took Paul inside the prison and ordered that he be flogged, so they could get the truth out of him. Paul then told the centurion that he was a Roman citizen and, as he had not been tried and convicted of any offence, his treatment was itself illegal. The centurion told this to the commander, who came to find out if Paul's claims were true. The commander had had to purchase his own citizenship at a high price, but Paul told him that he had been born a citizen. The commander then had Paul's chains removed but kept him in custody overnight, probably for his own safety, intending to take him before the Sanhedrin the following day. The next morning the commander instructed the Sanhedrin to gather, ready to try Paul's case in his presence.

¹ “Brothers and fathers, listen now to my defence.”

Acts 22:1

Agabus’ prophecy (Acts 21:11) had come to pass, though it was not with his belt but with Roman chains that Paul was bound: <<Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should>> (Ephesians 6:19-20). However, his tongue remained free and he made his proclamation to the Jewish audience.

Paul did not seek the safety of the inside of the prison but was content to face the mob. The words of David have a similar ring to them: <<I will not fear the tens of thousands drawn up against me on every side>> (Psalm 3:6).

Brothers and fathers shows Paul’s respect and affinity to these people, who had so recently wanted to beat him to death.

² When they heard him speak to them in Aramaic, they became very quiet. Then Paul said:

Acts 22:2

Just as Paul got the tribune’s attention with his Greek (Acts 21:37), so he silenced the Jewish crowd by speaking in Aramaic, the most common language spoken by ordinary Jews in Jerusalem at that time.

IX.c.i Acts 22:3-21 - Paul’s first defence

Paul recounts how he is a Jew by birth, a Pharisee by teaching, and a man who was totally devoted to God through the Mosaic Law and Pharisaic traditions. He admitted to taking part in the execution of Stephen, giving his approval to his death and to the determined persecution of anyone who was a follower of ‘The Way’, i.e. a follower of Jesus the Christ. In that way, he had affinity to their very treatment of him, as Paul himself had acted the same way at the outset, that is, until Jesus had revealed himself in all his glory to Paul on the Damascus Road. Jesus then sent Ananias to free Saul, as he then was, from both his physical and spiritual blindness. A few years later, Paul had another vision of Jesus who, at that time, had warned him to flee Jerusalem as the local people would not accept his testimony about his encounter with Jesus, and the work he was subsequently given, by God, to do on his behalf. The Jewish crowd had listened attentively until he stated he was sent to the Gentiles, at which stage they erupted against him again.

³ I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.

Acts 22:3

Brought up in this city may mean that Paul’s parents moved to Jerusalem when he was young and he was reared in the city, for he seems to have had a sister living in the city, or a nephew at least: <<But when the son of Paul’s sister heard of this plot, he went into the barracks and told Paul>> (Acts 23:16), but many take it to mean only that Paul came to Jerusalem as a young man for his rabbinic training under Gamaliel. There are several extra-biblical accounts that claim Paul studied Greek philosophy and poetry in Tarsus before coming to Jerusalem, hence his ability to quote from their ancient authors, which he did in Acts 17:28 and Titus 1:12.

Gamaliel was the son or possibly grandson of Hillel, the founder of Beit Hillel, a major and eventually the dominant school of rabbinic thought. Gamaliel was a renowned teacher of the law in Jerusalem, and is remembered for his wisdom when dealing with the disciples in Acts 5:34, and with careful management of the Jewish calendar.

Most Jews followed a lunar-solar calendar, which consisted of 12 lunar months, totalling 354 days. Every three years or so, a thirteenth month had to be added in order to bring the average total days of the year up to the 365.25 days of the solar year. Otherwise, the seasons would not have matched the festivals and sacrifices in the temple. It was Gamaliel in his time who determined when to add the thirteenth month (Mishnah, Rosh Hashshana 2:8; and Sanhedrin 2:6).

As zealous for God as any of you. Paul had said of his fellow Israelites: <<For I can testify about them that they are zealous for God, but their zeal is not based on knowledge>> (Romans 10:2), and it may have been looking forward to such reaction that Isaiah prophesied: <<Hear the word of the Lord, you who tremble at his word: "Your brothers who hate you, and exclude you because of my name, have said, 'Let the Lord be glorified, that we may see your joy!' Yet they will be put to shame>> (Isaiah 66:5). Yet Paul could have made a plea to God just as: <<Jesus said, "Father, forgive them, for they do not know what they are doing" >> (Luke 23:34).

Paul was perhaps also indicating that his hope would be that they would come to know God in Christ someday just as he did today. Paul knew what it was like to have the heart of a persecutor and pitied them for it, now his prayer was they might come to know the heart of a convert in faith.

⁴ I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, ⁵ as also the high priest and all the Council can testify. I even obtained letters from them to their brothers in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished.

Acts 22:4-5

On Paul's persecution of the Christians: <<But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison>> (Acts 8:3), and: <<Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem>> (Acts 9:1-2). Paul repeatedly tells the part he played in persecuting the church, not so much in a way to appease the crowd, but as a way of informing them of his guilt in his ill-informed response, which he perhaps hoped they could learn from. It seems likely that he wanted Luke to fully record this also that others may know of his guilt, his sorrow and repentance, and the warning he gives to others not to make the same mistakes that he did.

As noted before, they frequently called Christians 'followers of this Way', Greek hodos, which means road, highway or way of life. Thus meaning either the way of salvation (Acts 16:17), or the true way of life in relation to God (Acts 18:25-26). The expression also occurs in Acts 9:2, 19:9, 19:23; 24:14 and 24:22. Jesus alluded to this in his teaching: <<But small is the gate and narrow the road that leads to life, and only a few find it>> (Matthew 7:14), and makes a clear declaration with this statement: <<Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me>> (John 14:6).

Bring these people, to be punished. There was a time when Paul would have gladly sacrificed his own life in defence of the law against those who proclaimed 'This Way of Life' in Christ

Jesus. That is why he was so willing and enthusiastic to travel far and wide to track them down and bring them to justice, in accordance, or so he thought at the time, with the Law of Moses. Now he would just as gladly suffer pain and death in the defence of this Way, for he knew it to be the truth and fulfilment of all he had hoped for as a devout, law-abiding, Pharisaic Jew.

⁶ About noon as I came near Damascus, suddenly a bright light from heaven flashed around me.

Acts 22:6

The light from heaven is the brightness of God's glory: <<About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions>> (Acts 26:13), as in Ezekiel 1:26-28 <<Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking>>, and Revelation 1:16 <<In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance>>.

⁷ I fell to the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?'

⁸ 'Who are you, Lord?' I asked.

'I am Jesus of Nazareth, whom you are persecuting,' he replied. ⁹ My companions saw the light, but they did not understand the voice of him who was speaking to me.

Acts 22:7-9

On the Damascus Road, Paul discovered he had not been a persecutor of the church only but a persecutor of Christ himself. The warning given that day was not just for Paul but for all mankind: <<See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven?>> (Hebrews 12:25).

¹⁰ 'What shall I do, Lord?' I asked.

'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.' ¹¹ My companions led me by the hand into Damascus, because the brilliance of the light had blinded me.

Acts 22:10-11

Paul's companions saw the light and heard the voice but did not understand what was being said. They were afraid but otherwise unharmed. Paul however was blinded by the Shechinah, the glory of God himself. As a Pharisee, he would have been proud of his spiritual sight: <<Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?" >> (John 9:40), which would be his response to Jesus' remarks about making judgement on the just and the unjust. Paul would previously have been convinced of his spiritual sight as he writes to others: <<if you are convinced that you are a guide for the blind, a light for those who are in the dark>> (Romans 2:19), but his physical blindness had taught him of his

error: <<Once I was alive apart from law; but when the commandment came, sin sprang to life and I died>> (Romans 7:9).

It is interesting that Paul was blinded by the light, whereas others had been blinded by darkness, such as the Egyptians: <<So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. No one could see anyone else or leave his place for three days. Yet all the Israelites had light in the places where they lived>> (Exodus 10:22-23), and the Sodomites: <<Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door>> (Genesis 19:11). Those blinded by the light of God will subsequently come to know the truth that is found only through Christ Jesus: <<For the law was given through Moses; grace and truth came through Jesus Christ>> (John 1:17), and Jesus uses the phrase: <<I tell you the truth>> 30 times in John's Gospel alone! They will also see the light: <<When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life">> (John 8:12).

¹² "A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there. ¹³ He stood beside me and said, 'Brother Saul, receive your sight!' And at that very moment I was able to see him.

¹⁴ "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.

Acts 22:12-14

For his Jewish hearers, Paul stressed the piety of Ananias. As an observer of the law he would have kept it strictly, and he was highly respected by all the Jews. Paul also ensured the crowd knew that Ananias was a Jew of high standing, devout in his beliefs and a true servant of the law even though he had come to faith, so that they could have no doubt of the authenticity of what he was saying or dispute with the type of people he associated with in Damascus, for it appears they had all been devout Jews before the word had been brought to them about Jesus.

The God of our fathers has chosen you to know his will and to see the Righteous One and to hear the words from his mouth. Paul speaks of his being the last of the apostles to see the Risen Lord: <<and last of all he appeared to me also, as to one abnormally born>> (1 Corinthians 15:8). He clearly informed his audience that it was the God of our fathers, i.e. the God of Abraham, Isaac, and Jacob, that had chosen him to see his Messiah for himself, and to hear words from his mouth, so as to convince and convict Paul of his former errors as a Pharisee, and enable him to understand the full meaning of the OT scriptures in light of the new revelation that had come through the Gospel.

¹⁵ You will be his witness to all men of what you have seen and heard. ¹⁶ And now what are you waiting for? Get up, be baptised and wash your sins away, calling on his name.'

Acts 22:15-16

Be baptised and wash your sins away does not imply that the physical act of baptism itself cleanses people spiritually from sin, for Ananias gave Paul two distinct commands. Thus baptism should be viewed as an outward symbol of the cleansing from sin that occurs when someone trusts in Jesus: <<and this water symbolises baptism that now saves you also – not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ>> (1 Peter 3:21). Belief leads to cleansing, but baptism pictures this. Because baptism pictures the reality, the two are often discussed as if

they belong to the same act. Hebrews 10:19-22 states: <<Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water>>, which shows the believer's sins are 'washed away' through faith in 'the blood of Christ, with the result that the believer is 'sprinkled clean' and 'washed with pure water'.

Sprinkled clean is not a supporting argument against full immersion baptisms that many believe to be the correct method of baptism as undertaken by John the Baptist and endorsed by Jesus, through his disciples.

Paul's testimony is one of the most powerful and compelling in history. His attitude to Christianity and his subsequent work as a devout follower of Jesus were poles apart. He gave up a wealthy, privileged lifestyle to one of hardship, pain and suffering because of his encounter with the Risen Lord and his conviction in faith. His hope was that his situation would similarly convict his brothers in the crowd to see the righteousness of God in his actions and how men's lives can be divinely shaped by an Almighty God who uses people for the good of all, and for His own glory.

In his name. As stated elsewhere, there is no difference between being baptised in the name of Jesus or in the name of the Father and of the Son and of the Holy Spirit, for they all share one name, one being and one essence.



After Paul had left Damascus the first time he went into Arabia. Some commentators claim he was fulfilling his ministry in taking the Gospel to the Gentiles. There is no evidence in the Bible or from historical documents from that part of the world that agree with it. It would seem more likely that he spent time in contemplation of what this revelation really meant, not just to Paul personally, but to all mankind. It was such a radical shift from his Jewish heritage.

Although the image depicts the region around the time of the kings of Israel, the region of Arabia was much the same in Paul's time and gives us an indication of where he spent the three years following his conversion and first visit to Damascus, as related in the text.

¹⁷ "When I returned to Jerusalem and was praying at the temple, I fell into a trance ¹⁸ and saw the Lord speaking. 'Quick!' he said to me. 'Leave Jerusalem immediately, because they will not accept your testimony about me.'

Acts 22:17-18

At the temple, I fell into a trance. This must have taken place upon Paul's visit to Jerusalem three years or so after his conversion: <<nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days>> (Galatians 1:17-18), and: <<When he came to

Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple>> (Acts 9:26). For the Jewish audience, it placed Paul's experience on holy ground, in the temple, much like Isaiah's call in Isaiah 6:1-13.

They will not accept your testimony about me. Paul not only had a dramatic story to tell but had a complete reversal in life-style, one which could only have come about if Paul were either: telling the truth; or had gone insane, something Governor Festus would conclude, see Acts 26:24. But Paul's telling of his experience and his ability to prove from scripture that Jesus was the awaited Messiah, was conclusive proof of what he was saying. The only conclusion for us to draw with regard to the hard-heartedness of the Jews would be either: an unwillingness on their part to accept what they were being told, as it would mean a radical change of lifestyle for them; or that God himself had preordained they should be excluded from his kingdom, something that the Gospel indicates is extremely unlikely.

¹⁹ "'Lord,' I replied, 'these men know that I went from one synagogue to another to imprison and beat those who believe in you. ²⁰ And when the blood of your martyr Stephen was shed, I stood there giving my approval and guarding the clothes of those who were killing him.'

Acts 22:19-20

Paul was an eye-witness to Stephen's death, the first recorded Christian to be martyred, a fate he would himself face within a decade of his arrest: <<At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul>> (Acts 7:57-58).

²¹ "Then the Lord said to me, 'Go; I will send you far away to the Gentiles.'"

Acts 22:21

Paul's association with Gentiles had stirred up opposition to him in the first place: <<When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, shouting, "Men of Israel, help us! This is the man who teaches all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple area and defiled this holy place." (They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple area.)>> (Acts 21:27-29), and now it again provoked a violent response, see v.22.

It was during his first visit to Jerusalem as a Christian that Paul had the revelation from Christ to leave the city (vv.17-21), which would tie in with the disputes he was having with the Grecian Jews at that time, and his subsequent dismissal from Jerusalem to Tarsus via Cæsarea (Acts 9:28-30). It seems unlikely that Paul would have had his vision of heaven at this time: <<I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know – God knows. And I know that this man – whether in the body or apart from the body I do not know, but God knows – was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell>> (2 Corinthians 12:2-4), as it was 14 years before he wrote to the Corinthians and would have been circa AD42-43, about the time that Paul and Barnabas returned to Antioch from Jerusalem, having brought relief aid for the poor affected by the famine (Acts 12:25), but it may have occurred in Tarsus or Antioch. No one, other than Paul and God, knows for sure.

To the other apostles Jesus had said: <<I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labour>>

(John 4:38). Although these other apostles would eventually go out far and wide around the world, Paul was sent only to break new ground: <<It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation>> (Romans 15:20), and he did not go alone: <<And I will ask the Father, and he will give you another Counsellor to be with you forever – the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you>> (John 14:16-18).

The Jews, although not accepting that God would want to raise the Gentiles to the same relationship status they had enjoyed since the time of Abraham, should at least have recognised that, if Paul had received divine instruction to go to the Gentiles then, as a pious Jew, he would have no other choice than to obey.

IX.d Acts 22:22-29 - Paul the Roman citizen

The very mention of going to the Gentiles enraged the Jews who, up until that point had listened attentively. Emotions ran high, they threw off their cloaks, similar to when they prepared to stone Stephen, and they threw dust into the air, a sign of anger and distress. They cried out for Paul to be killed immediately, so the Roman commander took him inside the barracks for safety and would have him flogged in order to make him reveal who he was, what he had done, and why the crowd was so angry with him. But before Paul could be flogged, he revealed to the centurion that he was a Roman citizen, and therefore his impending treatment would have been a serious transgression of Roman law, something the centurion immediately relayed to the commander.

Paul could have avoided a severe beating and imprisonment in Philippi had he made a similar announcement there. On that occasion, however, it seems the pain and suffering was worthwhile as it afforded opportunities to extend the kingdom by doing so, see Acts 16:16-40 and associated comments.

The commander verified with Paul that he was a citizen, remarking that he had paid a high price for his own freedom and thus wondered why a man of Paul's poor appearance could have afforded to do the same. But, as a citizen of the city of Tarsus, a free city of the Empire, Paul was born with the rights of a citizen, as was Jesus, because his birth would have been registered in a Roman census. On hearing of Paul's status, the commander had to countermand his previous instruction, but he kept Paul in custody, although not in chains, until he could take him before the Sanhedrin the next day.

Some commentators believe that Paul was born a citizen because either his father or grandfather had fought for the Romans in the war against Antony, or for some other similar service to Rome.

²² The crowd listened to Paul until he said this. Then they raised their voices and shouted, "Rid the earth of him! He's not fit to live!"

²³ As they were shouting and throwing off their cloaks and flinging dust into the air, ²⁴ the commander ordered Paul to be taken into the barracks. He directed that he be flogged and questioned in order to find out why the people were shouting at him like this. ²⁵ As they stretched him out to flog him, Paul said to the centurion standing there, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?"

Acts 22:22-25

Roman law forbade flogging a Roman citizen without a hearing or a formal sentence, i.e. who hasn't even been found guilty? Officers who did this would face serious charges.

²⁶ When the centurion heard this, he went to the commander and reported it. "What are you going to do?" he asked. "This man is a Roman citizen."

²⁷ The commander went to Paul and asked, "Tell me, are you a Roman citizen?"

"Yes, I am," he answered.

²⁸ Then the commander said, "I had to pay a big price for my citizenship."

"But I was born a citizen," Paul replied.

Acts 22:26-28

I had to pay a big price for my citizenship. Persons who obtained Roman citizenship, other than by birth, usually took the name of their sponsor. That the tribune's name was Claudius Lysias, see Acts 23:26, may indicate he purchased his citizenship through the sponsorship of the emperor Claudius himself.

Being born a citizen was usually prestigious and such people were normally held in high regard, especially those who were intelligent, articulate and well educated, as Paul clearly was.

The commander asked for no further proof other than Paul's word on his citizenship, although Paul may have had documentary evidence of the fact but would hardly carry such a valuable document on his person. The magistrates in Philippi similarly seemed to accept Paul's word by faith when they released him from prison (Acts 16:37).

²⁹ Those who were about to question him withdrew immediately. The commander himself was alarmed when he realised that he had put Paul, a Roman citizen, in chains.

Acts 22:29

Marcus Tullius Cicero, a Roman philosopher more commonly known as Tully, said: 'O Liberty! I love your charming name; and these our Porcian and Sempronian laws, how admirable! It is a crime to bind a Roman citizen, but an unpardonable one to beat him'.

IX.e Acts 22:30-23:11 - Paul before the Sanhedrin

Unable to get any answers by scourging and not understanding why Paul's remarks had stirred up such a violent reaction, the tribune turned to the Jewish Sanhedrin to see if this would shed some light on the issues, and perhaps leave it to them to make a suitable ruling that would satisfy both their laws and, at the same time, not infringe the rights of a Roman citizen. This, he probably presumed, would help keep the peace in Jerusalem; his primary concern.

The Roman commander had seen how the mob had behaved but many were from the lower classes or foreigners, and he probably brought Paul before the Sanhedrin to hear this case, which after all was about religion, as he thought that Paul would surely receive a fair trial before these wise, learned, God-fearing men! Like Jeremiah, he was wrong: <<I thought, "These are only the poor; they are foolish, for they do not know the way of the Lord, the requirements of their God. So I will go to the leaders and speak to them; surely they know

the way of the Lord, the requirements of their God." But with one accord they too had broken off the yoke and torn off the bonds>> ([Jeremiah 5:4-5](#)).

³⁰ The next day, since the commander wanted to find out exactly why Paul was being accused by the Jews, he released him and ordered the chief priests and all the Sanhedrin to assemble. Then he brought Paul and had him stand before them.

[Acts 22:30](#)

Released him. Since v.29 implies Paul was already unbound, the tribune's releasing him in v.30 may mean he took him out of confinement.

Some commentators read v.30 to mean that Paul was kept in chains overnight and only released from them when he was taken before the Sanhedrin, but that seems unlikely as it would prolong the wrongdoing by the commander, and thus make it more likely for charges to be brought against him.