

12/30/07

Acts 22

Paul has been arrested in the Temple, after the Jews nearly killed him, thinking that he brought in Gentiles into the Temple.

The commander rescued him and as they are taking Paul up the stairs to the Antonio fortress Paul asks permission to speak to the crowd.

The commander was surprised that Paul could speak Greek and gave him license and as he spoke in Aramaic, related to the Hebrew they became the more silent.

22:1-21 The defense of Paul before the Jewish mob.

22:1-5 The life conduct of Paul before Christ.

22:1-2 *The opening statement.*

- 1) The chapter break is unfortunate, some have suggested verse 37 of chapter 21, but I think verse 40 would be a better brake. vs. 1
- 2) The three-fold salutation was in form of respect and technical way of addressing an accusation, the similarity of Stephen's address. vs. 1

a) Men refers to the proselytes.

b) Brethren to the Jews.

c) Fathers to the elders and teachers.

- 3) The word defense is "apologia", we get our word apology from it but in it's true meaning it is a defense for the faith in the context. Acts 24:10; 25:8; 26:1; 1Pet. 3:15
- 4) The crowd gave attention to Paul when they heard him speak in the Hebrew dialect Aramaic, which not all spoke. vs. 2

22:3-5 *The birth and life of Saul.*

1) Jew by birth. vs. 3a

2) Born in the city of Tarsus of Cilicia where there was one of the greatest university cities of the ancient world. vs. 3b

* Paul was a Hellenist by Greek culture and education.

3) He was educated by the great Gamaliel. vs. 3c

a) He was the president of the council after his Father's death, Rabban Simeon, who was the son of Hillel and who was called the beauty of the law.

b) Gamaliel was the grandson of Hillel.

- 1)) He came to the defense of the apostles when they were arrested. Acts 5:34
- 2)) The phrase “brought up “anatrepho” means to nourish or nurse.
- 4) He was a Pharisee, the strictest of the sects. vs. 3d
 - a) The developed after the Babylonian captivity, during the inter-testamental period.
 - b) The original intent was to protect the law from being broken and return to captivity, to they established the interpretation of the law of 600 other laws.
 - c) Within time they began to worship all the laws as greater than the law, for they became the fence to protect the law.
 - d) The term Pharisee means “the separate ones” is synonymous with hypocrisy
- 5) He was zealous towards God as them, as they that very day. vs. 3e
 - a) Paul’s pedigree is recorded. Phil. 3:4-8
 - b) Paul considered all things he accomplished as a pile of manure, in comparison to the excellence of the knowledge and righteousness of Christ.

- 6) He persecuted the “way” by binding and incarcerating. vs. 4
 - a) This is the term Christians were know by in the early church. Acts 9:1-2; 24:14; 26:10
 - b) The first place Christians were called Christians was at Antioch. Acts 11:26
- 7) The High priest and the council of elders are witnesses to his zeal by the letters they gave him to bring back those who fled to Damascus. vs. 5
 - a) In chains.
 - b) To be punished.
 - c) Paul made havoc of the church. Acts 9:1-2

22:6-11 The life conversion of Paul through Christ.

22:6-7 *The encounter was on his way to Damascus.*

- 1) The persecutor of Christians was near the city of Damascus. vs. 6a
- 2) The time was about noon. vs. 6a
- 3) The appearance of a great light from heaven shined around Paul. vs. 6b
 - a) This is a theophany, appearance of God as a light,
 - b) This is not a new concept, for it is found in the Old Testament, the

Shekinah glory of the Tabernacle and Temple.

- c) Paul's experience is recounted in other places, giving emphasis to the extraordinary brightness. Acts 9:3; 26:13
* God dwells in an unapproachable light. 1Tim. 6:16

- 4) The encounter was a personal confrontation by Jesus. vs. 7
a) Paul fell to the ground. vs. 7a
b) Paul then heard a voice, asking him by his Hebrew name, "Saul, Saul, why are you persecuting Me?" vs. 7b

22:8-11 *The rebirth and transformed life of Saul.*

- 1) Saul asked, Who are You Lord? And Jesus identified Himself as "Jesus of Nazareth, whom he was persecution. vs. 8
a) This identified Jesus as the God man who had been crucified. Acts 2:22; 3:6; 4:10; 6:14; 26:9
b) Saul recognized he was before a superior.
c) Saul was actually persecuting Jesus.
* Saul was arrested by Jesus instead of him arresting Christians.
- 2) Saul gives his commentary on the personal experience. vs. 9

- a) The other men with Saul also saw the light and were afraid. vs. 9a
b) But they did not hear the voice of Jesus speaking to Saul, with understanding, only sound. vs. 9b
* There is no contradiction if you compare the parallel passages. Acts 9:7

- 3) Saul immediately repented and submitted his life to Jesus. vs. 10
a) Saul recognized he was in the presence of his God and Messiah, responding, "What shall I do?". vs. 10a-b
b) Saul was to go to Damascus and he would be told all things appointed for him to do. vs. 10c-d
- 4) Saul provides his own commentary on how he made his way into the city of Damascus. vs. 11
a) He was unable to see, due to the light.
b) He was led by those with him to Damascus.
* He entered as a child in humility, in poverty of spirit, instead of entering as a powerful self-righteous Pharisee.

22:12-16 The life commission of Saul by Christ.

- 1) The instrument used by God was Ananias, a devout Jew according to the law. vs. 12a-b
- 2) Ananias had a good testimony among the Jews at Damascus. vs. 12c
- 3) Ananias was used by God to restore Paul's sight. vs. 13
 - a) God worked a miracle through Ananias.
 - b) Saul received his sight, scales fell from his eyes. Acts 9:18a
- 4) Ananias declared a three-fold message to Saul from God. vs. 14
 - a) Paul was chosen to **know** God's will. vs. 14a-b
 - b) Paul was chosen to **see** the Just One. vs. 14c
 - * The reference is to Jesus, 6x's. Matt. 27:19, 24; Lk. 23:46-47
 - c) Paul was chosen to **hear** the voice of God. vs. 14d
 - * The word chosen "procheirizomai" means appointed and found three times in the N.T. Acts 9:15; 26:16
- 5) Ananias told Saul the purpose he was chosen, to witness to all men about what he had seen and heard. vs. 15
- 6) Saul provides supplementary material about his baptism by Ananias from the account in Acts 9. vs. 16

- a) Ananias said, "And now why are you waiting?", prompting him to move. vs. 16a-b
- b) Ananias commanded Saul, "Arise and be baptized, and wash away your sins, calling on the name of the Lord." vs. 16c-e
 - 1)) This is figurative language, for the simple reason that water baptism does not wash or forgive any sin but is a mere public confession of what has taken place in the heart, symbolic of death and cleansing. Rom. 6:4-6; Tit. 3:5; 1Pet. 3:19-21
 - 2)) Calling on the name of the Lord is the key to forgiveness.
 - 3)) Proselytes were alone baptized to purify their uncleanness therefore obedience is agreement with God about ones sinfulness.

22:17-21 The return of Paul to Jerusalem after his conversion.

22:17-18 *The appearance of Jesus to Saul.*

- 1) Paul came to Jerusalem after he fled from Damascus and was praying in the temple. vs. 17a
 - a) This took place three years after being taught by Jesus in the desert of

Arabia, according to the parallel passages. Acts 9:26-29; Gal. 1:18-19

- b) This would show he was not attempting to defile the temple as they accused him of.
- 2) Paul fell into a trance as Peter at Joppa. vs. 17b
* We get our word ecstasy. Acts 10:15, 11:5
- 3) Paul saw Jesus who told him to leave Jerusalem, for the Jews would not receive his testimony concerning Christ. vs. 18

22:19-21 *The argument of Saul with Jesus that the Jew would receive his testimony was based on two undeniable facts.*

- 1) Saul persecuted Christians in every synagogue, literally synagogue by synagogue, beat them and imprisoned them. vs. 19
- 2) Saul was consenting to the death of Stephen. vs. 20
 - a) Saul emphasized the violence of his death by the phrase “the blood of the martyr Stephen was shed”. vs. 20a
 - b) Saul was standing by consenting to his death. vs. 20b
 - c) Saul was guarding the clothes of those stoning Stephen. vs. 20c
 - 1)) The parallel passage. Acts 7:58

- 2)) The weight of evidence for conviction and conversion is not identification with people, reasonable evidence or any other thing but the work of God on a person’s heart though He may use some of these things.
- 3) Saul was told by Jesus to depart, for He would send him far from there, to the Gentiles. vs. 21
 - a) The disciples sent him to Tarsus.
 - b) Saul remained there for several years, some say about 9 but I think it was more like 5-6 years.

22:22-30 **The rejection of Paul by the Jews and the attempt to scourge him by the commander.**

- 22:22** The violent response of the Jews to the words of Paul.
- 1) They gave him attention till these words, that Jesus sent him to the Gentiles. vs. 22a
 - 2) They raise their voices, declaring that he was not fit to live, literally, not permitted to live so long. vs. 22b-d
 - a) Lenski paraphrases the passage, “he should not have been permitted to live this long, should have been removed from the earth long ago.”

- b) These final words of Paul proved to him once and for all, what God had told him about 20 years earlier, they would not receive his testimony about Jesus.
- c) This was Paul's life long dream for he loved Israel. Rom. 9-11

22:23-24 The consequential actions taken by the commander.

- 1) The Jews were demonstrative in their anger crying out, tearing their clothes off and throwing dust in the air. vs. 23
* Indicating their desire to kill Paul.
- 2) The Roman commander order Paul to be scourged to find out what he said. vs. 24
 - a) The process of scourging involve leather whips with bone and metal at the ends to tear off flesh.
* Paul had received 5 times thirty-nine lashes by the Jews and three times beaten with rods by Romans. but this was far more brutal. 2Cor. 11:24-25
 - b) This was done to extract information from prisoners, most died, obtained testimony or confessions by torture.
 - c) Jesus was scourged. Jn. 19:1

22:25-26 The orders were about to be carried out.

- 1) As they stretched Paul out over a low pillar to whip him he pulled out his Roman passport t the centurion. vs. 25
 - a) It was unlawful to touch a Roman citizen without a trial.
 - b) The consequences were severe and life threatening.
 - c) He didn't use it at Philippi but here he did, I believe the Lord was in control with the motive of reaching souls and Paul's safety at the same time.
- 2) The commander was then warned by the centurion that Paul was a Roman citizen. vs. 26

22:27-30 The verification of Paul's citizenship by the commander.

- 1) The commander asked Paul himself about his Roman citizenship. vs. 27
- 2) The answer of the commander could of been cynical at this point or his words could of implied that citizenship was becoming common? vs. 28a-b
* Emperor Claudius and his wife Messalina, had made citizenship available to for a suitable sum of cash.
- 3) Paul declares he was free born! vs. 28c-d
- 4) Fear fell on all of them for they had bound Paul, being a Roman. vs. 29

- 5) The commander commanded the Sanhedrin to meet, in order to know what the Jews accused Paul of. vs. 30
- a) The commander released Paul of his chains.
 - b) The commander needed to have this information to carry out charges against Paul.
 - c) The commander was responsible for the peace and order in the temple area.
 - d) This verse would be a better break for the chapter rather than the next.