

ACTS 22:1-30

January 4, 1977

Acts 22:1

“defence” - *apologia* – transliterated; apology and in the theological world as apologetics

One of the reasons Paul had to go through this is because he had flipped on the revelation that originally had been given to him. Whenever you flip out on God then you have to apologize for your lack of knowledge or believing or your walk.

Acts 22:2

“Hebrew” – it says Hebrew here – it was Estrangelo Aramaic to them

Acts 22:3

“*which am*” - delete

“Cilicia” - was the province

“this city” – i.e. Jerusalem

“Gamaliel” - was the grandson of Hillel who was the one who wrote so much of the Talmud

“at the feet of” - This was literally true because the teacher would always sit on a raised dais, as if I sat on this table and crossed my legs and you kids would sit at my feet. That literally was their educational system.

Paul must have been in the city (Jerusalem) when he was not over thirteen.

“according to the perfect manner of the law of the fathers” – means: according to the law that they set for Abraham, Isaac, Jacob, Moses; all of those things.

“zealous” – the Zealots were called Zealots because they were zealous for what they believed in. This “zealousness toward God” can be right and it can be wrong.

“as ye all are this day” - What were they (Jews) trying to do to him, (Paul)? They were trying to kill him. They were zealous toward God. They thought they were doing the true God a favor by the way they treated Paul. Zealousness is much like sincerity. Sincerity is no guarantee for truth. Zealousness is no guarantee for truth either. You can be zealous for something without being right on. He relates here how “according to the perfect manner of the law” he was zealous toward God.

Acts 22:4

“this way” - As I’ve told you; before people were called “Christians,” they were called “followers of the way.” We all know that this came from Jesus’ teaching and statements where he said, “I am the way, the truth and the life.” (**John 14:6**) The people who followed the Lord Jesus Christ were called “followers of the way.” It was sort of a derogatory thing; “Oh, they’re followers of the way, followers of Jesus Christ.”

The reason for that was, of course, because they thought Jesus Christ was a counterfeit. They had crucified him and anybody that was crucified was really to be defamed. The “no-gooders” were crucified, and therefore, since Jesus Christ was crucified, this word “followers of the way” has that negative connotation. Like the Orientalism; they’d lifted their noses up at them and say, “Ah, you’re a follower of ‘the way.’”

“binding and delivering into prisons both men and women” - I often wonder about these things when I read them in the Word. How much respect would the world have for you if you had a history like Paul had and then you got saved, born again and then started moving with the greatness of the Word. Some of you have had a little taste of this kind of verse where your life in the past didn’t measure up to what all the people thought and now you have gotten born again.

I can see the real human side to this thing which, of course, was real devilish. One time they hated Paul because he was out, in front and the next time they hated him because he accepted the Lord Jesus Christ and it was one thing after another. You can’t doubt Paul’s sincerity that’s for sure, and you can’t discount his zealousness because he persecuted unto the death and that’s about as zealous as you can be for something.

“both men and women” - that tells you that it was a real devilish, adamant type of thing because ordinarily they wouldn’t have brought the women. They would have just brought the men and put them in prison. Paul was so sincere about destroying Christianity or followers of the way that he not only got the men, but he took the women. He ripped them away from their kids and let the kids go by themselves.

Acts 22:5

“the high priest” - the high priest here is perhaps not the same high priest who originally wrote the papers for Paul to utilize and take with him.

“the high priest doth bear me witness” – literally means that it’s available in the records

“the estate” - the Sanhedrin; the counsel; the ruling body of Judaism

Acts 22:6

There are three records in the book of Acts of Paul’s experiences on the road to Damascus: this one in **chapter 22**, the first one in **Acts 9:3-8**, and the last record is in **Acts 26:12-18**. It’s interesting; sometime you just have to lay the three records side by side and see them. There are no contradictions; just a matter of understanding and certain segments, with a little more illumination maybe added to, than others.

“about noon” – this is midday

“a great light” - I do not know for sure, class, but I believe that this great light is what is referred to in the Old Testament and other places as the “shekinah glory” of God; the reflection off of the tables of stone on Moses’ face. Sunday night I talked about it. [STS 842] They couldn’t look on Moses’ face. The pillar of fire by night that was used in the Old Testament, these are all things that I’ve worked and studied regarding God’s presence.

There’s the time when He moved with Moses who He had hid in the cleft of the rock and He

walked by. Moses could only look at His hind parts because he couldn't have looked upon the great glory of God, the shekinah glory. [Exodus 33:21-23] It would have blinded him. I think this was that shekinah glory, the glory of God "shone from heaven, a great light about me." I think that was what occurred that day.

Acts 22:7

"voice" - *phōnē* – phono – they got the word "phonograph" came from this

That was real phenomenon, wasn't it? Without your understanding of the operation of the manifestations of the spirit, a lot of this will just be guess work for people.

Acts 22:8

"Who art thou, Lord" - he realized it had to be the master over his life because he was totally blinded; what you would call "struck down." That doesn't mean God struck him down but the light was so blazingly bright, he just fell on his face.

"I am Jesus of Nazareth" - he did not say "I am God." He said, "I am Jesus of Nazareth." I think this is the only record of the three that mentions that he was Jesus of Nazareth.

"whom thou persecutest" - that's real interesting because he was persecuting the followers; the believers. As he was persecuting the believers, who was he really persecuting? Jesus of Nazareth.

Acts 22:9

"and were afraid" – those words have to be omitted

"heard not the voice" - I think in one of the other records it says they did hear. The difference is in the statement here. This is in the accusative case and that puts it - "they heard like a voice" - they heard the voice but they didn't understand what was being said. It's like as if you and I talked together and they could hear me back there (back of the room) but they couldn't understand what we were saying. They heard not to the end of understanding what was spoken.

Acts 22:10

"what shall I do Lord?" - of the three accounts, this is the only one that adds that. It is very evident in the others but it doesn't say it. Here it says it.

"the Lord" – who is Jesus of Nazareth

Outside of The Way Ministry, I don't know of any group that believes that he was born again here, on the road to Damascus. I don't think they do. I don't know for sure.

In the record in **verse 9** "they heard not the voice of him that spake to me," I do not believe that everything that God said to him is recorded in the Word, but this is recorded that we can know what God said regarding these specific things.

Acts 22:11

Damascus was one of the great cities. I think it's today the oldest continuing city in history.

Acts 22:12

"Ananias, a devout man according to the law" - this is interesting here. None of the other

records carry that. One record calls him a disciple in **Acts 9**. I teach that in the Foundational Class. Over here, he says this Ananias was a devout man. Remember Zacharias and his wife? They were both devout or something. [**Luke 1:5-6**] It means God fearing; lovingly zealous. This Ananias was a God-fearing man according to the law. To me it's tremendously important and significant that God would send him to Ananias.

“dwelt *there*” – that is in Damascus.

Acts 22:13

“Brother Saul” - that has always been my key to believing that he was born again on the road to Damascus because I am sure that this Ananias, a devout man according to the law, would never have called him “Brother Saul” had he not been born again, or God told him that he was a real believer. The whole record in here doesn't tell us anything that God told Ananias. You've got to go to **Acts 9** to see what Ananias was told. “Go into the street called straight, etc.”

“him” - Ananias

“same hour” – immediately; right at that time

Acts 22:14

Look what Ananias, the disciple, said.

“that just one” – I believe this refers to Jesus Christ

“the voice of his mouth” – I believe this refers back to “I am Jesus of Nazareth, whom thou persecutest” of **verse 8**

Acts 22:15

“witnesses” – martyr – *martus* - it is significant that the word “witness” is a take off of that word “martyr” which simply means in plain language; if you're going to be a tremendous witness you've got to pour it out; you've got to lay down your life; you've got to share it; you've got to move with it.

Acts 22:16

This is the verse that they use to show that he was not born again, on the road to Damascus. I believe that **verse 16** is in here because of **verse 12**; “one Ananias, a devout man according to the law.” Here was a born-again believer but he was still zealous for the law and therefore he commanded this to be done in **verse 16**. Otherwise he called him “Brother Saul” too soon, because he was not his brother until he was born again.

Acts 22:17

“come again to Jerusalem” - this is perhaps some three years later

“trance” - that was simply revelation - not at all what the spiritualists teach because **verse 18** says: “saw him” which is revelation. Dr. reads **Acts 22:18-21**.

Acts 22:18-21

He came to Jerusalem. While he was praying in the Temple, he “saw him saying unto me, ‘Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony

concerning me.” When this revelation is given to Paul he leaves Jerusalem right now. This was some three years after his conversion, I guess, or whatever period of time is involved in there. Yet before he goes to Jerusalem this particular time, the spirit witnessed in every city telling him not to go and he still went. Now he’s in Jerusalem here, talking about how he got there after his new birth and his period of time in Arabia, and then the Lord spoke to him and told him to get out quickly.

It is typical old Paul arguing again, but the Lord said, “Depart.” – **verse 21**

Acts 22:19

He was a man who academically, commitment wise and everything else, they should have listened to. They should have said, “You did a great job when you were with us, maybe you have seen added light that we haven’t seen.” But they didn’t love him at all. They only loved him as long as he took those papers and went out and brought the Christians in. Then they backed him up. Now look what they’re doing to him. He uses it as an argument; apologetics.

Acts 22:20

“consenting unto his death” - I believe the only reason he could do this was because Paul was a member of the Sanhedrin; a very important position, one of the 70. In order to be a member of the Sanhedrin he had to be at least 30 years old and the father of a son, or child.

Acts 22:22

“they gave him audience unto this word” - until he said that they listened to him

“it is not fit that he should live” - before that, when he was persecuting the Christians, whipping them, even having them killed, he was a wonderful guy. Now since he’s not hunting anybody, not whipping anybody, not killing anybody, they want to kill him.

Acts 22:23

- 1) “they cried out”
- 2) they “cast off their clothes” - outer garments
- 3) they “threw dust into the air” - they just picked up the dirt and threw it

They were really teed off.

Acts 22:24

“chief captain” – Lysias [[pg 352](#), under Acts 21:31]

“commanded him to be brought into the castle” - he saw what was happening because, after Paul spoke, the people really got angry and violent and the chief captain, perhaps not having heard or not being able to understand the language in which Paul spoke, assumed that because of the violence of the people, Paul must be a real bad guy.

“scourging” - 30 lashes with the whip. The way that these lashings occurred, according to some of the old pictures, is they tied their hands and feet on a pole and the pole was at an angle. They would be hanging on that pole with their hands and feet tied and they’d whop it to them, with a whip that had thongs at the end of it with either; little pieces of bone or little pieces of metal. 30 lashes: that’s how they got people to tell the truth.

“examined by scourging” - the reason was that he might know wherefore they cried so against him. He wanted Paul to tell the truth because he thought there was something wrong with him.

Acts 22:25

“bound him with thongs” – the leather around the hands; had him tied to this whipping post

“uncondemned” – i.e. no trial been given him

Acts 22:26

“centurion” - leader of a hundred – reminds you of the crucifixion of Jesus Christ; the centurion was present

“heard *that*” – heard that Paul said he was a Roman

Acts 22:27

This could have even taken more time than you would think, because he could check on this if he wanted to. I think that’s what he did between **verse 27** and **28**.

Acts 22:28

There were three ways that you could get Roman citizenship:

- 1) To buy it
- 2) To earn it for great gallantry or service
- 3) To be born free

I do not know how his father had acquired this. All I know is that he had it because Paul was born free, a Roman.

I forget now, but if you’ll read it carefully, I think there are either five or seven different defenses that Paul makes in the Word of God here now, in these next few chapters. All because he didn’t obey the original revelation; don’t go to Jerusalem. Now he’s just got to defend and defend and defend.

You know, in that day, to be a Roman citizen, free born, was really something.

Acts 22:29

“straightway” – immediately

“which” – those which

“examined” – tortured - which simply means “beat him” because that was the method of torture used to exact truth from people

“because he had bound him” - it isn’t in just the binding. It is that they bound him to a whipping post to whip him. That’s what he was afraid of. Because a Roman citizen could be bound and brought to justice; “handcuffed” you would call it. But he could not be handcuffed to a whipping post and whipped without a trial; uncondemned. Later on in the Word, you will see they handcuff him and take him to a location.

Acts 22:30

“because he (the chief captain) would have known the certainty wherefore he was accused of the Jews” - This is one of the statements that convinces me he either: was not present, or didn't understand exactly what Paul said because of the language he was using.

“council” – the Sanhedrin

“set him before them” - that was simply to let them pass the judgment because they were the ones that were so upset by Paul. He didn't understand everything that went on, so he said, “Well, there's your court. I'll put you in your own court.” That's exactly what occurred here.

It was just one trouble after another. People say, “Well at least he got to witness.” Well, I guess that's right, but it isn't right in the great sense in which the Word moves. The only reason he got a chance to witness is because he had been out of alignment and harmony and walked into Jerusalem when God told him not to go; so now he gets in jail and in all kinds of trouble. Then he had to appear before the chief priests, the chief justice, the centurion and all the rest of them. Then he just keeps talking about what God did for him and what he used to do. So I don't think the statement “it gave him a good chance to witness” is apropos at all. I don't think it makes any sense.