



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- Acts 22

- In today's lesson we look at Paul's defense.

- Paul's defense is not to argue

- But to relate a personal experience.

- And a personal experience is the most unanswerable argument on earth.

- This defense is in essence a paradox.

- It stresses two things.

(1) It stresses
Paul's identity
with the people to whom
he is speaking.

(2) It stresses
the difference
between Paul
and his audience.

- **# 1 Paul's Identity**

- Like them

- he was a Jew.**

- He was from

- Tarsus**

- It had one of the

- greatest university cities**

- of the ancient world.

- **# 1 Paul's Identity**
- **He was a rabbi,**
trained at the
feet of Gamaliel
 - Who had been
"the glory of the Law,"
and who had died only about
five years before.
- **He had been a persecutor**
of the people called Christians.

- **# 2 Paul's Differences**

- The root difference was that **he saw Christ as the Saviour of all men**

- And God as the **lover of all men.**

- His audience saw God **as the lover only of the Jews.**

- They regarded Paul **a blasphemer.**

- And a **desecrator** of the Temple.

- In one sense Paul was **identified** with the men to whom he spoke;
- In another he was **separated** from them.
- It is like that with the **Christian**.
 - **John 17:16**
“not of the world”

- This is the **second of three accounts** in Acts of Paul's conversion (**Acts 9:1-43; 22; 26:1-32**).
- Paul was a Jew with **valued Roman citizenship**.
 - In **Acts 22:28** he stated that he was "**free born**," which indicates that his father had been a Roman citizen as well.

- His early training was
at the feet of the
great rabbi Gamaliel
was the finest.
(**Acts 5:34**).
- Paul mentions Gamaliel
to show that
he was
well instructed
in Jewish Law.
 - Acts 22:3
My education was in
the strict rules
handed down by our ancestors.

I was as devoted to God as all of you are today.⁰

Acts 22:3

- The law of the fathers -
 - Paul was a Pharisee, and the law in which he had been taught was not only the written Law of Moses,
 - But the traditional law as well.

- And was zealous toward God, as you all are this day.
- ‘What you are now;’
said the apostle,
‘I was once—a zealot,’
- A word well known
to the extremest.
 - A zealot
for what I deemed
was for the honor of God.
 - Romans 1:2
a zeal for God
- But, not according to knowledge.

And was zealous toward God

(Galatians 1:13-14)

1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

- He had a burning zeal for God and His Law,
- Which was expressed not only by scrupulous adherence to its forms,
- But by persecuting all who opposed it,
(Acts 22:4-5)

- **His zeal included**
 - **“the meats and drinks,**
 - **and divers washings,”**
 - **“the sacrifices and offerings,”**
 - **“the ordinances and statutes,”**
 - **“the rites and ceremonies,”**
 - In regard to all these
he was a Pharisee
- By **birth**, by **training**, and by **conviction**.

- What a paradox
that Paul should say
in Acts 22:5
that his plan was
to bring Christians
“bound unto Jerusalem,”
when he himself
stood there a prisoner!

- When the heavenly light was at its brightest (noon), the satanic darkness in Paul's heart was at its deepest, for he was out to arrest all the Christians he could find.

- **Acts 22:5**
 - Paul was clothed **with the highest authority** of the **High Priest** and from the **Sanhedrin**.
 - Not satisfied with **scattering the disciples**
 - He pursued them even **unto death**.
 - He had then been **“as a rabid wolf”**.

- The distance from Damascus to Jerusalem by car today is 1,849 miles.

- This shows the compulsion Paul had in persecuting Christians.

- Let us note four things about Paul the orator.
- # 1 A spirit of courage.
- # 2 A spirit of meeekness.
 - # 3 A spirit of love.
- # 4 A spirit of simplicity

- *As we listen to Paul's speech what do we learn?*
- **We learn two things**
about true religion.
- **# 1 What it is not**
- **# 2 What it is.**

- **What it is not.**
- **1. Not by birth.**
- Paul, though the **son of a Pharisee,** was yet not possessed of true religion.
- Grace and forgiveness **does not run in the blood.**

- 2. Paul sat at the feet of Gamaliel, one of the most learned and influential rabbis of his day;
- Yet Paul did not acquire true religion.
 - Grace and forgiveness is not the product of culture and training.

- 3. Not acquaintance with the letter of the Law.
- Paul, thoroughly instructed in the law of Moses, both moral and ceremonial, was yet not saved.
- Grace and forgiveness is something more than mental illumination.

- 4. True religion is Not zeal in the performance of religious duties.
 - Paul was so devoted to the outward rites and ceremonies of religion,
- That he could without hesitation describe his conformity to the law as “blameless”;
 - Yet he was destitute of religion,
 - Grace and forgiveness is not a matter of mere external performance.

- 5. True religion is
Not being actively involved
promoting and defending
one's faith.
- Paul had both,
and yet was
without true religion.
- Grace and forgiveness
is not of works alone.

- Thinking he was the minister of God,
- He became the minister of hell.

- **What true religion is:**
 - **1. It is a new birth.**
(John 3:3).
 - **2. It is a new creation.**
(2 Corinthians 5:17).
 - **3. It is a new direction.**
(Luke 13:3)
 - **4. It is being led by the Spirit.**
(John 14:26)

- Paul saw a great light.
(Acts 22:6)
- What did this light reveal?
 - It revealed the Lord of Glory.
(1 Corinthians 2:8)
 - It revealed that intimately bound
between
Christians and Jesus.

- Paul saw a great light.
(Acts 22:6)

- It threw light
on his past & future.

- It illuminated the
wickedness
of his own past career.

- Paul saw that
in persecuting the believers
that he had been
persecuting the risen Redeemer.

- **Paul saw a great light.**
(**Acts 22:6**)
 - Not only was his **past revealed.**
 - It illuminated **his future work in the world.**
 - Paul understood **he was to witness**
for Christ unto all men.

- **The great light**

- **It was not common light,**

nor does it operate in a common way.

- Like the sun standing still for Joshua

it remained till God's purpose was served.

- It was a light from heaven,
from above, not from beneath.

- **2 Corinthians 4:6**

**For God, who commanded
the light to shine**

out of darkness,

hath shined in our hearts,

to give the light of the

knowledge of the glory of God

in the face of Jesus Christ.

- **The Glory of That Light.**
- Its **supernatural** origin.
- It was the material symbol of **God's dwelling place.**

- **Jeremiah 23:24**

**Can any hide himself in secret places that I shall not see him?
saith the LORD.**

Do not I fill heaven and earth?
saith the LORD.

- **The Glory of That Light.**
- **Its mysterious effects.**
 - It Imparted **inward illumination.**
 - Its **permanent** duration.
- Disappearing from the sky, **but never** withdrawing from the soul

- **Its effects**

- It blinds

in order to illuminate.

- **"I was blind, but now I see."**

(John 9:25)

It prostrates.

Saul is stricken to the ground.

Revelation 6:17

**For the great day of his wrath is come;
and who shall be able to stand?**

- **It guides.**

John 12:46

**I have come as a
Light into the world,
that everyone believing into Me
should not remain in darkness.**

- Acts 22:7.

Christ's Question to Saul.

- “Saul, Saul! why persecutest thou Me?”

- What it implied.

1. The continued existence
of Jesus Christ.

2. That Christ was aware of
what was taking place upon the earth.

3. The right of Jesus Christ
to interfere with men's actions.

- Act 22:7.

Christ's Question to Saul.

- “Saul, Saul! why persecutest thou Me?”

- What it suggested.

- **1.** That Christ was one with His followers upon earth, so that what affected them, in the same manner affected Him.
- **2.** That to persecute Christians was to persecute Him.

- Acts 22:10.

What shall I do, Lord?

- A question for all.
 - For the sinner.
 - For the anxious.
 - For the pardoned
 - For the afflicted
 - For the dying.

- Acts 22:10.

What shall I do, Lord?

- A question for the sinner.

- Luke 13:3

”Except, you repent
you shall perish”

- Acts 22:10.

What shall I do, Lord?

- A question for the anxious.

- Matthew 6:25

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

- 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?

- Acts 22:10.

What shall I do, Lord?

- A question for the pardoned.
- “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.”
(Matthew 23:37)
 - Thou shalt
“glorify God in thy body
and thy spirit, which are His.”
(1 Corinthians 6:20)
 - “go and work to-day
in My vineyard.”
(Matthew 21:28)

- Acts 22:10.

What shall I do, Lord?

- A question for the afflicted

- Flee to the

“Rock that is higher than I”

- Psalms 61:2

“when my heart
is overwhelmed:
lead me to the rock
that is higher than I.”

- **Acts 22:10.**

What shall I do, Lord?

- **A question for the dying.**
”Are you ready?”

2 Corinthians 5:1

**For we know that
if the earthly house
of our tabernacle
be dissolved,**

**we have a building from God,
a house not made with hands,
eternal, in the heavens.**

- **Acts 22:10.**
- **What shall I do, Lord?**
- **Paul responded by obeying.**
 - **Acts 22:16**
- **And now why tarriest thou?**
 - **arise, and be baptized,**
 - **and wash away thy sins,**
- **calling on the name of the Lord.**

- **Think on these things**
- **Philippians 4:8**

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17

