

Acts of the Apostles – 22

I. The Inspired History

A. Paul Testified to the Jews (1-21).

1. He introduces himself respectfully and wisely (1-3).
2. He describes his conversion on the road to Damascus (4-15).
3. He describes his baptism and commission (16-21).

B. The Romans Rescued Him (22-30).

1. The chief captain rescues him again from hateful Jews (22-24)
2. The chief captain attempts to scourge him (25-28).
3. The chief captain allows him to testify again (29-30).

II. The Sense and Meaning

A. He introduced himself respectfully and wisely to win their confidence if possible (1-3)

1. He spoke in the sacred language from Abram's great ancestor Eber (Gen 10:25).
2. He declares his Jewish heritage and impeccable education under Gamaliel (5:33-40).
3. The zeal they all had toward God does not teach they were all elect (Rom 9:6-8), for the best case was ignorance (Rom 10:1-4) and the worst case reprobation (Jude 4).

B. He carefully details his conversion by Jesus of Nazareth from persecutor to apostle (4-15).

1. He bolsters his integrity by telling of his past commitment to persecute Christians.
2. The leaders of the Jews could confirm his past efforts and authority to Damascus.
3. A great light about noon shines down upon Paul. He tells this event twice, 9,22,26.
4. He boldly identifies the Speaker as "Jesus of Nazareth, whom thou persecutest."
5. Those that were with Paul did not hear the voice with understanding (9:7).
6. He gives Ananias a good report as to his Jewish credentials and reputation.
7. He testifies how Ananias healed his vision, so he could see again. Is this not of God?
8. God chose Paul to see that Just One and hear His voice, even though later than others.
9. Paul would witness to all men of Jesus Christ being alive and well. He saw and heard.
10. Ananias baptizes Paul in the name of the Lord Jesus to wash away his sins.

C. He carefully details his baptism and commission by Jesus Christ to the Gentiles (16-21).

1. Do we want the sound or sense of words (Ne 8:8)? Do we rightly divide (II Ti 2:15).
2. I thought Jesus washed us from our sins by His blood (Rev 1:5; 5:9; Hebrews 9:12).
3. Do we contact the blood by the water of baptism? No way, we contact it by election.
4. For Jesus Christ obeyed for us as a substitutionary sacrifice (Rom 5:19; Heb 1:3).
5. For the mercy of God is without human will or effort (John 1:13; Rom 9:15-16).
6. Bible baptism is way too late in the order of things to work (John 5:24; Acts 8:37).
7. And what would we do for all those who died before John and Peter began baptizing?
8. Let the greatest Bible text about baptism settle this matter once for all (I Peter 3:21).
 - a. It denies baptismal regeneration by the words in parentheses TWO WAYS.
 - b. A good conscience is one born again and instructed by grace (Heb 9:14).
 - c. It also proves that baptism must be immersion to figure a resurrection.
 - d. It also proves baptism cannot be of infants, for they must have a conscience.
 - e. This text has been corrupted three ways to destroy these three facts of truth.
 - f. Detailed outlines are available about the truth and corruptions of this verse.

9. Baptismal regeneration is one of the greatest abominations ever created.

- a. It requires infant baptism, in case a young child might die without salvation.
 - b. If you can't stomach infant baptism, then you must deny original sin.
 - c. If you don't have enough water available, then sprinkling or pouring will do.
 - d. If you have relatives who died without baptism, then get baptized for them.
10. What saith the text itself, in light of the testimony of the rest of Scripture?
 - a. We have Paul calling Jesus Lord by the Holy Ghost (22:8,10; I Cor 12:3).
 - b. We have Paul praying and recognized by God, much like Cornelius (9:11).
 - c. We have Ananias calling Paul brother, though a great persecutor (22:13).
 - d. We have Paul teaching the most blood wise people on earth – Jews (Heb 9:22).
 - e. Therefore, Ananias spoke figuratively of baptism (I Pet 3:21; Rom 6:3-5).
11. Paul returned to Jerusalem from Damascus in 9:26-31 and had this vision of ministry.
12. He is relating the Lord's commission as to his widespread travels among the Gentiles.
13. He relates the facts of his zealous persecution of Christians to secure their confidence.
14. When the Gentiles were mentioned, these proud and selfish men could take no more.
15. The Lord Jesus Christ chose Paul to minister to the Gentiles (Acts 9:15; Gal 2:6-9).
16. He magnified his office Gentiles (Rom 11:13; 15:16-19; I Tim 2:7; II Tim 1:11-12).
17. He teaches us to follow him, as he followed Christ (I Corinthians 11:1-2; Phil 3:17).
18. Jesus was a minister of the circumcision, or Jews (Matthew 10:5-6; 15:24; Rom 15:8).
19. Paul keeps us straight on doctrine confused by Moses law, Jewish tradition, and the time of reformation introduced by John and Jesus (Luke 16:16; John 1:17; Heb 9:10).
 - a. He explained the Pharisees (Matthew 23:1-3 vs Philippians 3:4-8).
 - b. He explained circumcision (Luke 2:21 vs Gal 2:3-5; 5:1-8; 6:15; Col 3:11).
 - c. He explained the sabbath (Luke 4:16; 6:5 vs Col 2:16-17; Gal 4:9-11).
 - d. He explained footwashing (Jn 13:1-17 vs I Tim 5:10; I Cor 11:2; II Thes 3:6).
 - e. He explained divorce (Matthew 19:3-12 vs I Corinthians 7:10-15).
 - f. He explained baptism (Matthew 3:1-15 vs Acts 19:1-7).
 - g. He explained the Church (Matthew 16:18; 18:17 vs Eph 2:11-22; I Tim 3:15).
 - h. He explained Israel (Rom 9:6-8; 2:28-29; Gal 3:16,29; 4:21-31; 6:16).
 - i. He explained the Passover (Luke 22:15 vs I Corinthians 5:7).
 - j. He explained the covenants (Heb 8:13; 12:28-29).
 - k. He explained swearing (Matt 5:33-37 vs Rom 1:9; 9:1; II Cor 1:23; 11:31; Gal 1:20; Phil 1:8; I Thess 2:5; I Tim 2:7; 5:21).
 - l. This subject is covered more thorough in an outline entitled, "Jesus or Paul."
- D. The chief captain rescues him again from the hateful and envious Jews (22-24).
 1. The Jews rejected Him out of sheer hatred and jealousy for his mention of Gentiles.
 2. Consider the noble conduct of these God-worshipping and truth-loving Jews.
 3. When a little effort fails, the Romans were used to resorting to force, as in scourging.
- E. The chief captain attempts to scourge him, not knowing he is a Roman citizen (25-28).
 1. As they tied Paul for his "interrogation," he asks a question concerning their law.
 2. The chief captain comes and tells what a great sum he had paid for his citizenship.
 3. But Paul is able to answer that he was freeborn, which meant of Roman parents, for the Caesars had granted certain cities the right of citizenship for favours.
- F. The chief captain allows Paul to testify again, as he must have cause to hold a Roman (29-30).
 1. "Straightway" and "afraid" are great words. The will of the Lord had been done.
 2. "Due process" did not take long here, so Paul gets another chance to testify safely.