

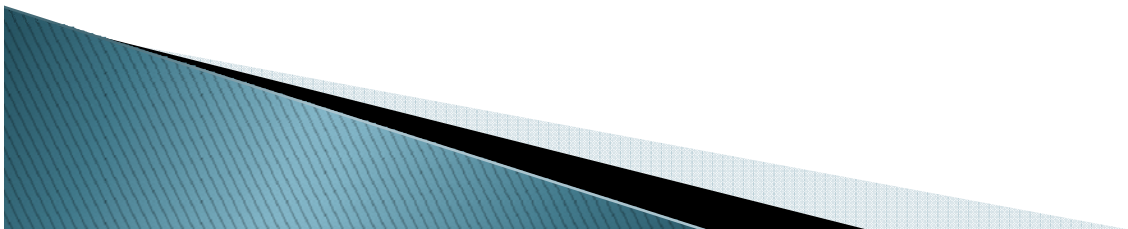


THE HOLY BOOK OF ACTS

CHAPTER 22

H.G. Bishop Youssef

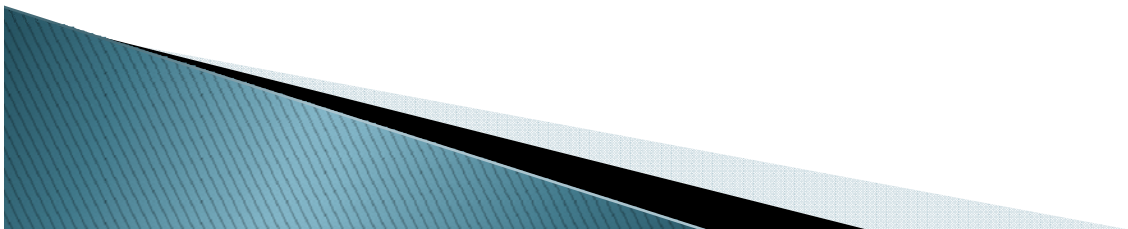
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Introduction

Chapter Outline:

- St. Paul's Address to the Mob (1-21)
- St. Paul uses his Roman Citizenship to avoid Scourging (22-29)
- St. Paul Taken Before the Sanhedrin Council (30)



St. Paul's address to the Mob (22:1-21)

St. Paul Began His Defense (1-2)

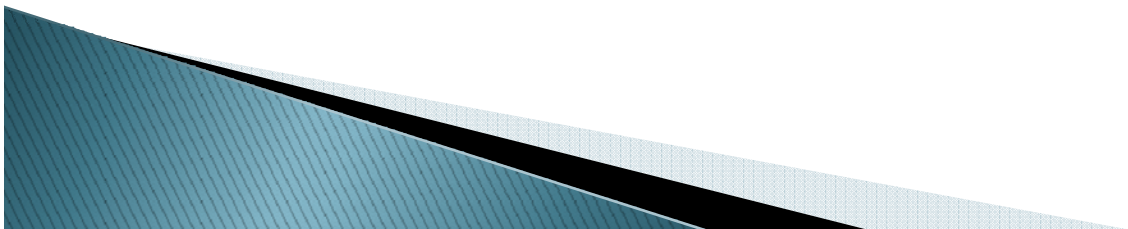
- St. Paul wanted to give his version of the story
- St. Paul addressed the crowd as "brethren and fathers"
- Regardless of their desire to kill him, St. Paul was respectful
- The mob became very quiet when they heard him speak in Hebrew
- They weren't expecting St. Paul to be a Jew since the accusation that brought them together was that he was "against the people" - i.e., Jews



St. Paul's address to the Mob (22:1-21)

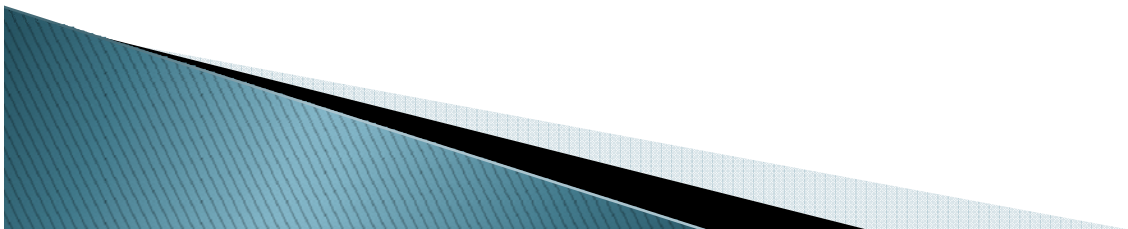
St. Paul Described Himself as Similar to Them (3-5)

- By using the Hebrew language, he was establishing his “Jewishness”
- St. Paul began his defense by providing his background
- He was a Jew, Born in Tarsus of Cilicia, and Brought up in Jerusalem at the "feet of Gamaliel“
- St. Paul was accused of: (1) hostility to the Jews; (2) contempt for Jewish law; and (3) desecration of the temple



St. Paul's address to the Mob (22:1-21)

- He replied to all three charges thus: (1) He was a Jew by birth, educated in Jerusalem under the noted Gamaliel, was zealous for God, and a persecutor of the Christians
- Tarsus" (Acts 22:3), a city on the Mediterranean coast in the Roman province of "Cilicia" in modern southern Turkey
- Tarsus was the intellectual capital of Cilicia and one of the renowned educational centers in the Roman Empire, surpassed by only Athens and Alexandria.



St. Paul's address to the Mob (22:1-21)

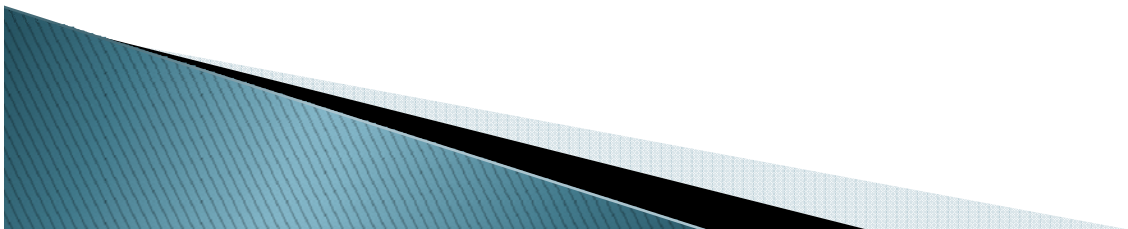
- Gamaliel was the grandson of Hillel, one of the most important thinkers in the history of Judaism and the founder of the Hillel school. As the leader of the Hillel school, Gamaliel was the pre-eminent educator of his generation and one of the most respected members of the Sanhedrin, the Jewish ruling council
- The phrase to sit at the feet of one is expressive of the condition of a disciple
- He shows that he could not be ignorant of the Jewish religion, as he had had the best instructor in it which Jerusalem could

produce



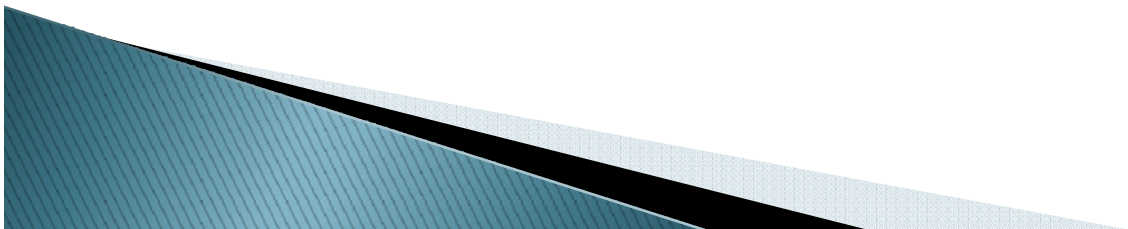
St. Paul's address to the Mob (22:1-21)

- His zeal was like theirs, honest and ardent. Observe how he associates himself with his hearers
- It was the first opportunity he had ever had to explain to the people of Jerusalem the reason why he had become a Christian
- He understands that their attempt to kill him is driven by their desire to serve God
- He understands well because he once did the same to Christians



St. Paul's address to the Mob (22:1-21)

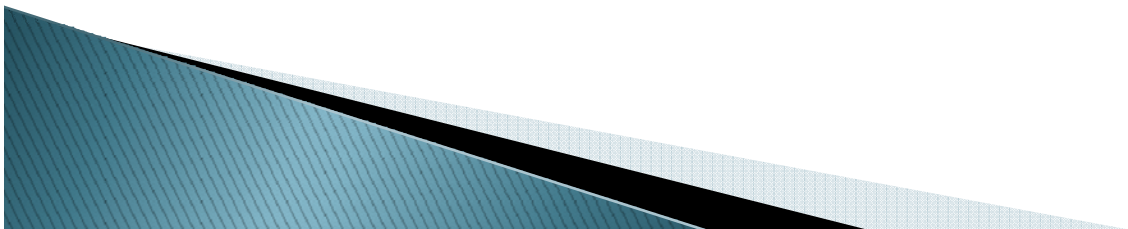
- He acted under the high priest's and elders' authority and witness
- He had received letters to go to Damascus to bring those of the Way to Jerusalem for punishment
- It is probable that the present high priest personally knew about all facts
- There were many present who knew that he had been a commissioned persecutor



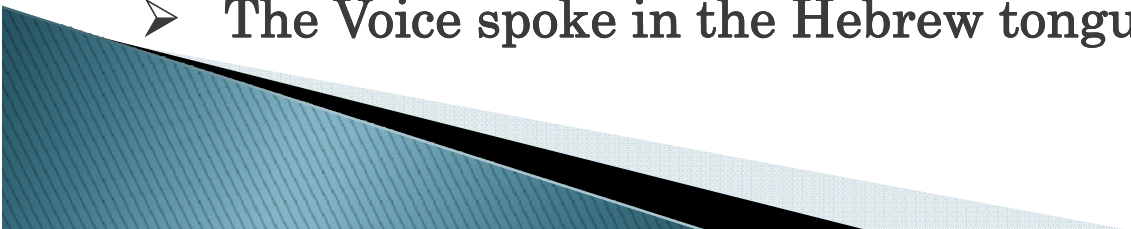
St. Paul's address to the Mob (22:1-21)

St. Paul Described the Lord's Appearance on the Road to Damascus(6-11)

- This record of St. Paul's conversion corresponds beautifully with all St. Luke had already recorded of it in Acts 9:1
- At about noon, on the road to Damascus, a bright light shined around Paul
- The light appeared when the sun was at its brightest, and was brighter than the sun (Ac 26:13)

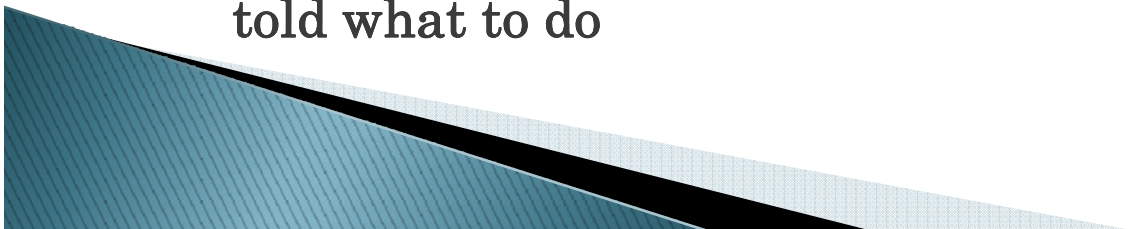


St. Paul's address to the Mob (22:1-21)

- He fell to the ground
 - He heard Jesus ask him why he was persecuting Him
 - St. Paul did not deny he was persecuting anyone
 - He was not blaming anyone for his action
 - He was not giving excuses for what he had been doing
 - He simply fell on his face and acknowledged this voice from above and addressed this person as his Lord
 - The Lord identified Himself as Jesus of Nazareth
 - The Voice spoke in the Hebrew tongue (Ac 26:14)
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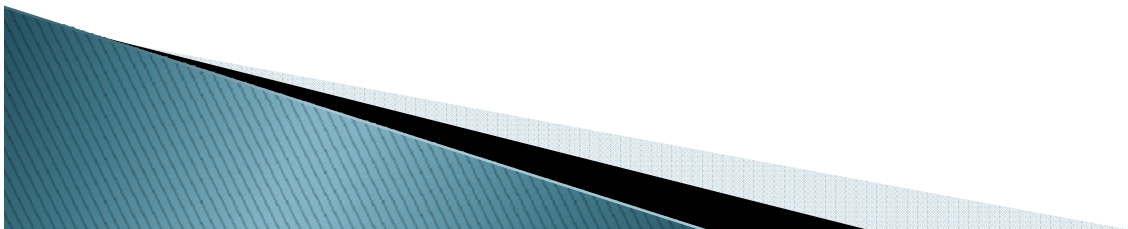
St. Paul's address to the Mob (22:1-21)

- This was Jesus' voice to the Jews who were gathered around St. Paul
- "Why persecutest thou me?" By persecuting those for whom Christ died
- St. Paul's traveling companions saw the light but did not hear the voice (or understand it)
- St. Paul asked, "What shall I do, Lord?"
- The Lord told St. Paul to go into Damascus and he would be told what to do



St. Paul's address to the Mob (22:1-21)

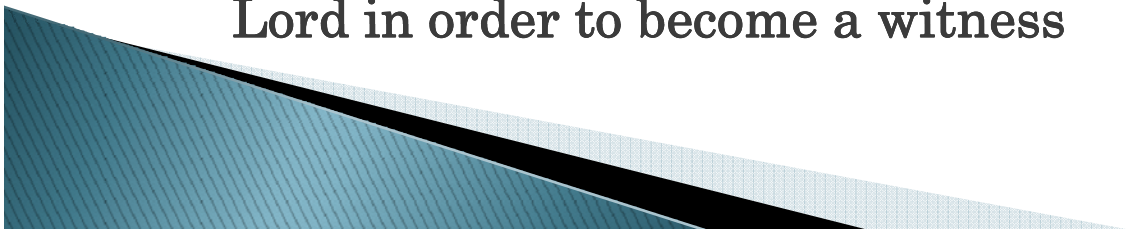
- He was led by the hand into Damascus by his companions, because he could not see
- St. Paul did not question the Lord why he was given so little information what he should do from henceforth
- He got up and moved on
- There was only one destination, Damascus, the city in which he was supposed to persecute believers of Jesus but now a place of revelation as to what he had to do as a believer of Jesus



St. Paul's address to the Mob (22:1-21)

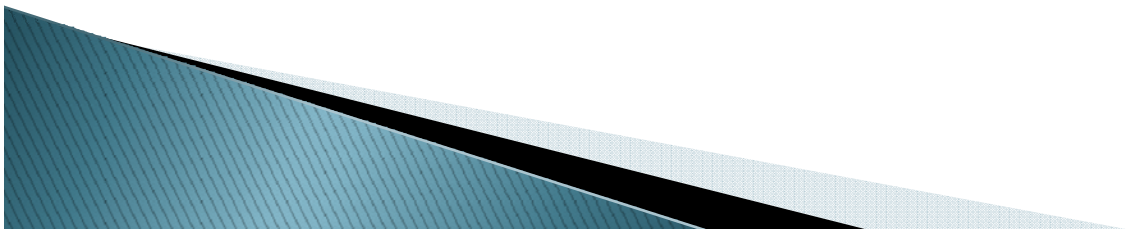
St. Paul Described his Obedience to the Gospel (12-16)

- Ananias came to St. Paul
- St. Paul left the fact that Ananias was also Christian out of sight, at the moment, to avoid prejudice against him
- Ananias restored St. Paul's sight
- He told St. Paul that he had been chosen to "know His will and see the Just One, and hear the voice of His mouth"
- "The Just One" It was necessary that St. Paul should see the Lord in order to become a witness



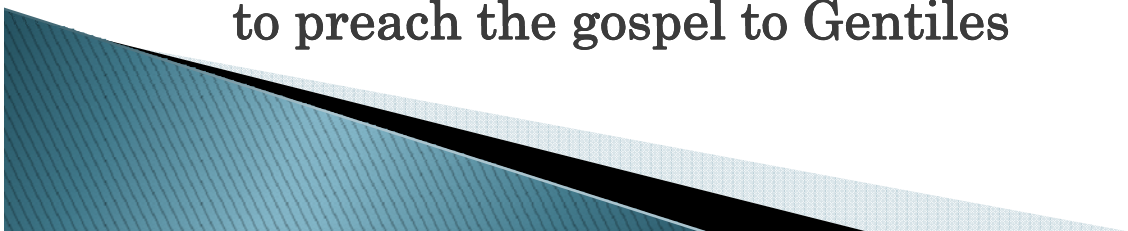
St. Paul's address to the Mob (22:1-21)

- He refers more than once to the fact that he had seen the risen Christ (1Co 9:1 15:8)
- St. Paul was to be "His witness to all men of what you have seen and heard"
- Ananias told St. Paul what to do to be forgiven of his sins
- The spiritual eyes of St. Paul were already opened a few days back during that heavenly confrontation on the road to Damascus



St. Paul's address to the Mob (22:1-21)

- He needed a few days of spiritual reflection and come to terms with what he had done and what he had to do in the future
- With his fleshly eyes opened and spiritual eyes tuned, he was ready for all the assignments waiting for him
- So baptism was simply his first step of obedience to the Lord
- Baptism as a condition for forgiveness of sins
- St. Paul is to be trusted as one who knows God's will
- This clearly meant that St. Paul was commissioned from above to preach the gospel to Gentiles



St. Paul's address to the Mob (22:1-21)

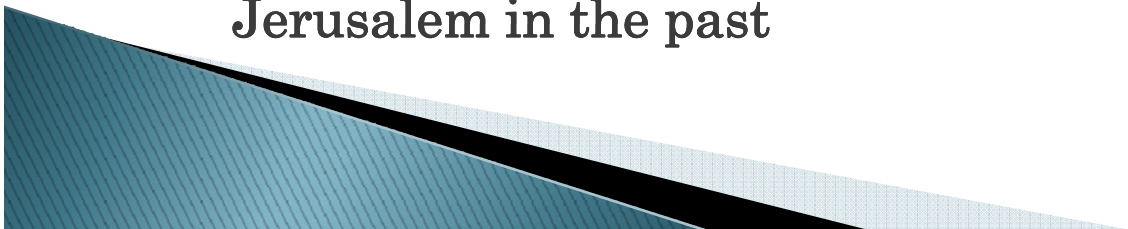
St. Paul Described the Lord Sending him to the Gentiles (17-21)

- After telling this crowd his encounter on the road to Damascus and what happened to him in that city, St. Paul brought their attention back to Jerusalem
- He was praying in the temple
- He was in a trance
- The Lord spoke to St. Paul
- The Lord told him to quickly depart from Jerusalem for the Jews would "not receive your testimony concerning Me"



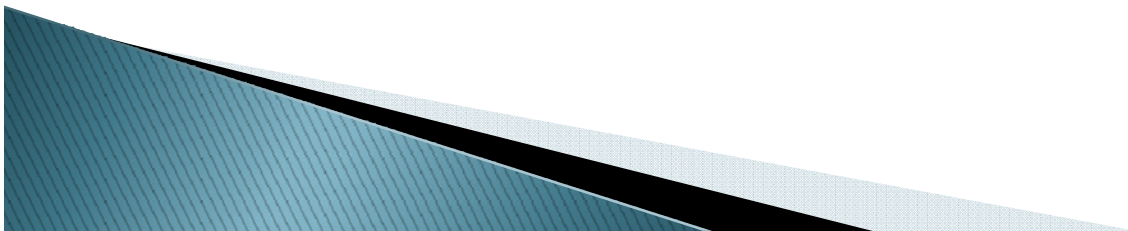
St. Paul's address to the Mob (22:1-21)

- St. Paul attempted to explain to the Lord that he could make the Jews understand
- They knew of his persecution of those of the Way
- He added that he had even consented to the death of Stephen, holding the killer's clothes
- He may have been expressing that given how he used to be one of them, he has credibility with them and they should receive his testimony, or that given the crimes he committed in Jerusalem in the past



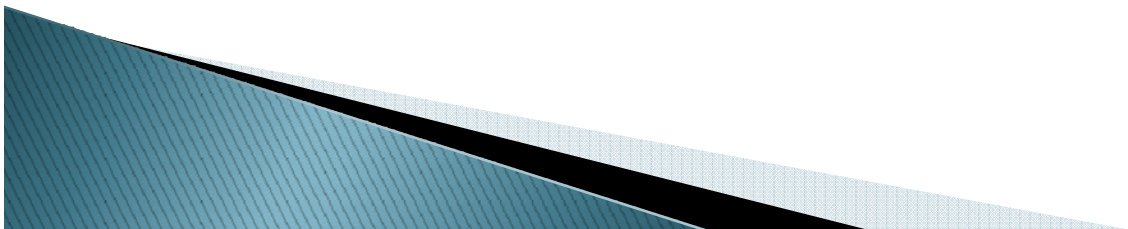
St. Paul's address to the Mob (22:1-21)

- The Lord told St. Paul of His plans for him
- St. Paul was to depart
- He was sent far away to the Gentiles
- The lesson to learn from these verses is that God knows best for our lives even when it does not seem logical



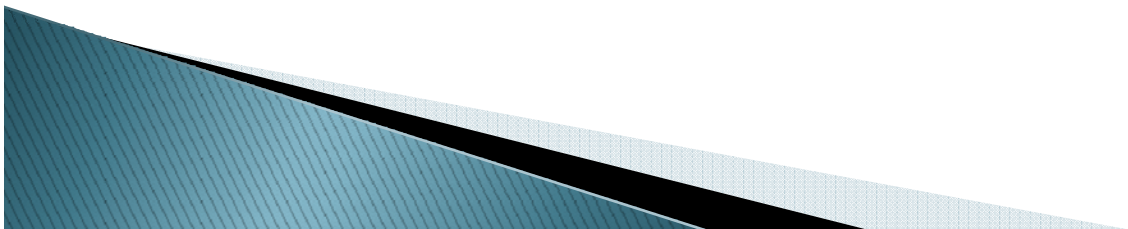
St. Paul's Roman Citizenship (22:22-29)

- Now that St. Paul mentioned about the Gentiles, their quiet attention was turned into a raucous uproar immediately
- They tore their clothes and threw dust in the air
- The very reason why they went about to kill him was because they thought St. Paul had brought a Gentile into their Temple to defile their Temple it
- The Jews regarded themselves as God's chosen people on earth
- They viewed the Gentiles as unclean people



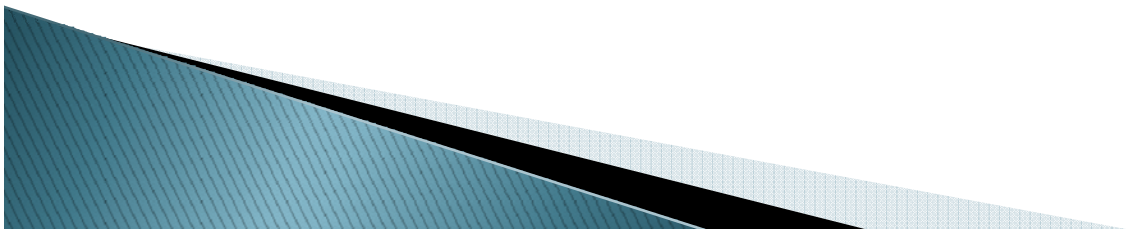
St. Paul's Roman Citizenship (22:22-29)

- This sudden change of mood on the ground caught the chief captain by surprise
- Probably ignorant of the Hebrew tongue, unable to understand what had caused the fury of the people
- Thinking that it might be due to the commission of some horrible crime by St. Paul
- So he quickly ordered his soldiers to bring St. Paul into the castle



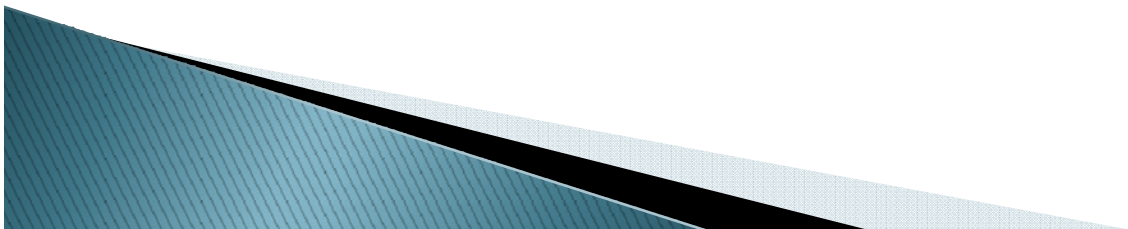
St. Paul's Roman Citizenship (22:22-29)

- He ordered that St. Paul be put to the torture to compel him to make a confession
- This was a different kind of binding from that of "the chains" that bound St. Paul earlier
- This was a formal stretching of his body on the pillar preparatory to beating him half to death
- This act was contrary to Roman law, for a citizen of Rome might not be either bound in such a manner or scourged



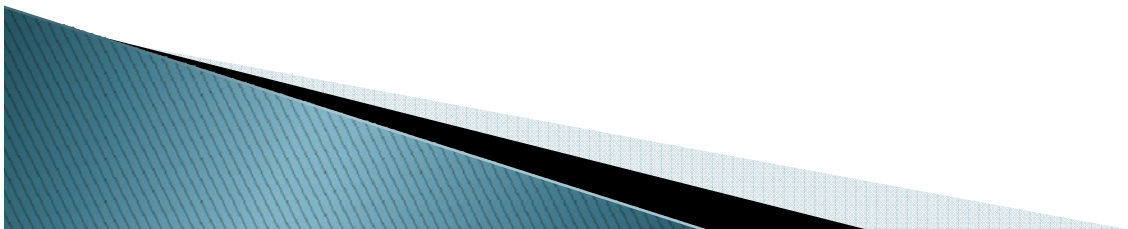
St. Paul's Roman Citizenship (22:22-29)

- St. Paul's appeal in this instance to his Roman citizenship was all that was needed to abort the savage punishment he was about to endure
- The centurion, true to his duty, at once revealed the situation to the commander
- This was shocking news to Claudius Lysias, for he was already guilty of illegally binding Paul; and the penalties that Rome inflicted for violations in this sector were drastic.



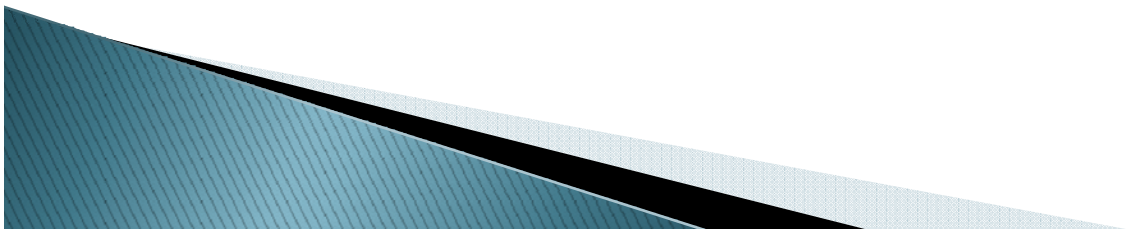
St. Paul's Roman Citizenship (22:22-29)

- He at once made a personal trip to the scene of the intended scourging
- Roman citizenship was originally reserved for the free residents of the city of Rome
- As the Empire grew, it was granted to even others exceptional service to the Empire
- During the reign of Emperor Claudius (41-54 AD), it could even be bought



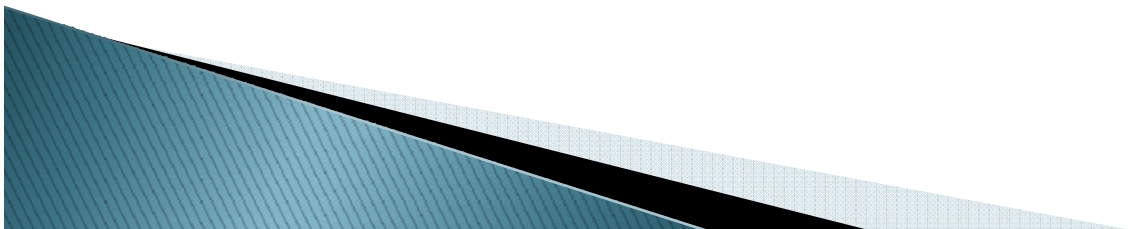
St. Paul's Roman Citizenship (22:22-29)

- Being "born a citizen" (Acts 22:28) of Rome was more prestigious than buying into it
- Also meant that St. Paul was the relative of other (potentially influential) Romans
- The chief captain also was afraid. Because he had bound Paul for the torture, and had thus violated the privileges of Roman citizenship



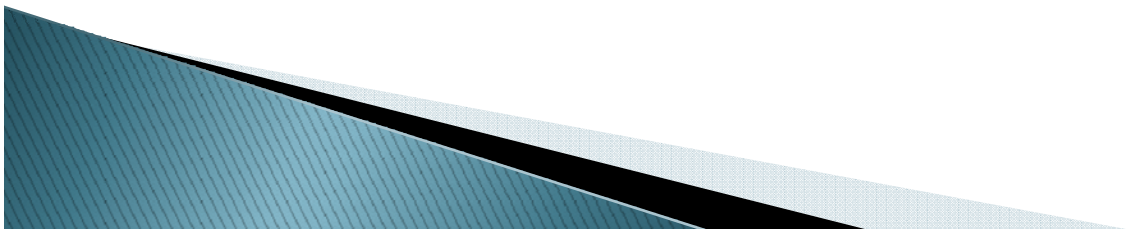
The Sanhedrin Divided (22:30)

- The commander wanted to know why he was accused by the Jews
- St. Paul was released from his bonds
- The commander brought St. Paul before them (Sanhedrin)
- They might have an opportunity to accuse him, and that thus the chief captain might learn the real nature of the charge against him
- The chief priests and the council were commanded to appear



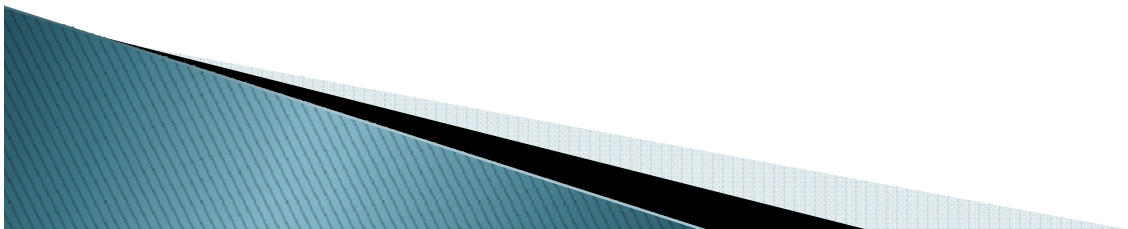
The Sanhedrin Divided (22:30)

- Sanhedrin, the Jewish ruling council
- It was a body of 70 elders who ruled over the religious issues of Israel
- The high priest was also a member
- Sanhedrin would not be able to intimidate or frighten the commander into doing their will
- Therefore, they were compelled against their wishes to submit to St. Paul's being transferred beyond the reach of their hatred



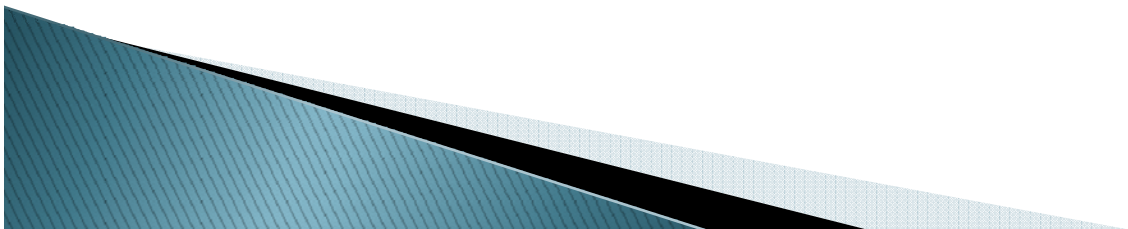
The Sanhedrin Divided (22:30)

- The events leading up to that development are related in the next chapter
- The captain still did not get to the bottom of the whole matter
- The incident of the riot at Jerusalem the day before was still unresolved
- This was the beginning of St. Paul's legal entanglements that caused him several lost years of liberty where his mission ministry was greatly curtailed



Conclusion

- Why did the people keep silent?
- How does St. Paul establish his “credentials” as he begins to speak to the crowd?
- Who was St. Paul's teacher?
- List the things Ananias told him
- When St. Paul returned to Jerusalem, he had a vision where he saw Jesus. What did Jesus tell him to do? Why?



Conclusion

- How did St. Paul respond to the Lord's command to leave "Jerusalem"?
- What did St. Paul say that provoked the crowd again?
- What did the Jews have against "the Gentiles"?
- What did St. Paul say which got the commander's attention?
- Why was the commander "afraid"?

