INTRODUCTION:
A. Paul before King Agrippa -- revues past life as a sincere Pharisee.
B. Paul's life divided into two periods -- both characterized by sincere devotion to God:

DISCUSSION:

I. He had been a SINCERE SINNER.
A. Sincerely believed he was doing God's will. (v. 9; Acts 23:1)
   1. Yet, a Pharisee, the son of Pharisees - chief of sinners. (Acts 23:6; 1 Tim. 1:15)
   2. Trained by Gamaliel - a sincere religious teacher. (v. 4; Acts 22:3).
      a. Danger of placing children at feet of able, sincerely wrong teachers.
      b. Danger greater than irreligious teachers - contrast harder to show.
B. Sincerely mistaken about the facts of true religion.
   1. Religion from the heart - but from a improperly taught heart. (Cf. Rom. 10:9,17)
   2. Mistaken about God's son - thought he was blasphemer.
   3. Many are sincerely mistaken about God's will.
      a. Have been taught a perverted gospel. (Gal. 1:6,9)
         1) Based on perverted passages. (Eph. 2:8,9; Acts 8:22).
         2) Based on human tradition. (Matt. 15:9,13; Ps. 127:1).
            a) Traditionally many churches - not one. (Matt. 16:18; Eph. 4:4)
            b) Traditionally denominational names and titles.
         3) Based on emotionalism rather than Bible facts.
            a) Social gospel thrives of emotional pull.
            b) Subjective religion thrives on emotional pull.
      b. Have been taught a partial gospel. (Mt. 4:4; Acts 20:20,27).

II. He became a SINCERE SAINT.
A. As sincere as a Christian as had been as a Pharisee.
B. As sincere in obeying truth as had been in practicing error. (cf. Acts 26:19).
      b. A member of Lord's church. (cf. Acts 2:38,41,47)
   2. Obeyed to remain a Christian.
      a. Had to keep under body. (1 Cor. 9:27).
      b. Had to worship God and teach others.

CONCLUSION:
A. We can be sincere, but mistaken in religion.
   1. Must not depend on our sincerity to save us.
   2. Must not ignore the sincere in our evangelism.
B. We must constantly study to be sincerely right.