

7/15/07

Acts 9

Philip has been used by God to bring the Ethiopian to the saving knowledge of Jesus Christ who according to tradition was responsible for the spreading of the gospel in Africa.

Now God is going to bring another person to salvation, who would have a great impact on the First Century Church as well as being the author of 14 of the 27 books of the New Testament, Saul of Tarsus.

* Dr. McGee and others have pointed out the relationship of three men who are saved:

1. Ethiopian, the line of Ham.
2. Saul, the line of Shem.
3. Cornelius, the line of Japheth.

9:1-9 The conversion of Saul by Jesus.

9:1-3a *The preparation to persecute Christians at Damascus.*

9:1 The pursuer of Christianity.

- 1) The name Saul means ask.
- 2) The word still points to Saul's consistent hatred. Acts 7:38; 8:1, 3; 22:4; 26:10-11

9:2 The legal authority was sought out.

- 1) The purpose was to seek out those "of the Way", the phrase used to identify the Christians mode of life and belief. Acts 19:9; 24:4, 14
* Fugitives from Jerusalem, 35 A.D.
- 2) The Christians were first called Christian at Antioch. Acts 11:26

9:3a The near arrival at Damascus.

- 1) The city of Damascus is one of the oldest cities. Gen. 14:15
- 2) 150 miles or 220 by road from Jerusalem, North and 75 from the Mediterranean in Syria, on main route for Caravans from Egypt to Mesopotamia.

9:3b-9 *The details of Saul's conversion on the road to Damascus.*

9:3b The unexpected intervention.

- 1) Suddenly "exaphnes" unexpectedly.
- 2) The light was at noon, brighter than the sun. Acts 26:13

9:4-7 The result of the intervention.

- 1) Saul fell to the ground. vs. 4a
- 2) Saul was addressed by Jesus. vs. 4b
 - a) He heard the voice with understanding while the men heard only sound. vs. 8; 22:9; 26:14

- b) The word for voice “phone” means an articulate sound.
- 3) Saul was accused by Jesus for his crimes against Christians and said it was against Him. vs. 4c-d
- 4) Saul seeking his identity, Jesus plainly identifies “I am Jesus” and tells Saul he has been hurting himself by his hateful persecution, both are emphatic. vs. 5
* Paul was fighting against God!
- 4) The response of a true servant is to take orders! vs. 6
- a) The fear of God, Saul was trembling and astonished. vs. 6a-b
- b) Saul said, “Lord, what do You want me to do?” vs. 6c-e
- c) Jesus told him to go to the city and it would be told what he must do. vs. 6e-g
- 5) The men heard a voice but not with understanding and saw no one. vs. 7
* Acts 22:9, 26:14

9:8-9 The condition of Saul after the encounter with Jesus.

- 1) He was blind.
- 2) He was led.
- 3) He was without appetite or drink for three days.

* What a contrast to Saul who left Jerusalem.

9:10-19 **The commission of Saul through Ananias.**

9:10-16 *The Lord Jesus sent Ananias to Saul.*

9:10 The prompt response of Ananias.

- 1) He was s certain disciple Ananias, not an apostle. vs. 10a
* God’s handiwork...Eph. 2:10
- 2) He received a vision, while he was awake, in contrast to a dream, while asleep. vs. 10b
- 3) He responded like a servant, “Here I am, Lord. vs. 10c-f

9:11-12 The Lord instructions to Ananias.

- 1) He was to arise and go, to a street called straight. vs. 11a-b
* In1980 went there.
- 2) He was to inquire at Judas house for one Saul of Tarsus. vs. 11c
- 3) He would be praying. vs. 11d-e
- 4) Saul had been given a vision of Ananias coming to lay his hands on him, to receive his sight. vs. 12

9:13-14 The concern of Ananias led him to be reluctant.

- 1) He informed the Lord about Paul's reputation of the past. vs. 13
 - a) Paul admits it to Herod. Acts 26:10
 - b) The word saint "hogios", means set apart, holy and appears for the first time in Acts. vs. 32
- 2) He informed the Lord about Paul's present agenda. vs. 14

9:15-16 The call of Paul is revealed to Ananias.

- 1) He was chosen vessel. Gal. 1:15; 2Tim. 2:20-21
- 2) He was to bear His Name. vs. 15
 - a) Before the Gentiles. Rom. 11:13, 1Tim. 2:7
 - b) Before kings. Acts; 2Tim. 4:6-8
 - c) Before the children of Israel, always going to the synagogue first. Acts 13:5, 14:1, 17:1
* Acts 22:21; 26:17-18; Gal. 2:7-9; 2Tim. 4:16-17
- 3) He was to suffer for His name's sake. vs. 16
 - a) Not all are called to life of sufferings but Paul was clearly. 2Cor. 11:23-27
 - b) But we are all born into warfare. Eph. 6:10-17; 1Pet. 4:12, 19

9:17-19 *The disciple Ananias met with Saul to affirm the vision.*

- 1) The man Ananias entered the house. vs. 17
 - a) Laid hands on Saul.
 - b) Addressed him as "Brother Saul", as a member of the family of God.
 - c) Told Saul Jesus had also appeared to him and sent him with a two-fold purpose: to receive his sight and to be filled with the Holy Spirit, for empowerment for service. Acts 1:8
- 2) The outcome was immediate. vs. 18
 - a) Saul experience scales fall from his eyes, that he might see. vs. 18a-b
* This word scales appears only this time in the New Testament.
 - b) Saul was Baptized in the Holy Spirit, though it is not stated. vs. 18c
 - c) Saul was water baptized.
- 3) The benefit to Saul after the meeting. vs. 19
 - a) He was fed.
 - b) He was strengthened spiritually.
 - c) He fellowshiped with the saints at Damascus.

9:20-31 **The passion of Saul at Damascus.**

9:20-22 *The transformation of Saul was radical.*

- 1) The message of Saul was new, he was preached Jesus was the Son of God, Saul Proclaims Christ. vs. 20
* On Jesus is the church built not Peter.
Matt. 16:16
- 2) The people were confused. vs. 21
* The word amazed “existemi” means to be thrown out of position. Acts 2:7, 12; 8:8, 11, 13
- 3) Saul became bolder and continued to confound the Jews, “And confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ.” vs. 22
 - a) The word confounded “sugceo” to disturb the mind, implying to stir trouble.
 - b) Saul was proving “sumbibazo” means to cause or coalesce, join together showing from the Old Testament the passages about Jesus being the Messiah of Israel, the Savior of the world.

9:23-25 *The persecution of Saul was inevitable.*

- 1) Saul had new enemies, the Jews. vs. 23
 - a) The many days marks the end of the three years in the Arabia desert, where Jesus taught Saul. Gal. 1:11-12, 16-18
 - b) The tense of the word plotted “sunbouleuo” is the aorist means it

- was a called meeting and formal resolution passed.
- 2) Saul’s enemies were zealous religionist, like he used to be. vs. 24
 - a) The plot was discovered.
 - b) They watched the gate night and day.
 - 3) Saul let down the wall in a basket to escape. vs. 25
 - a) The word basket “puris” was something wound, twisted together and big enough for a man.
* The same kind when Jesus fed the multitudes and had food left over.
Mk. 8:19
 - b) Paul recounts the ordeal to the Corinthians. 2Cor. 11:32-33
- 9:26-31** The transition of Saul to Jerusalem.
- 1) Saul was rejected at first. vs. 26
 - a) Saul attempted to join himself to the disciples.
 - b) They in fear doubted his conversion.
 - 2) Barnabas took a chance on Saul. vs. 27
 - a) He took Saul to the apostles.
* Saul saw only Peter and James the Lord’s brother for 15 days. Gal. 1:18-19
 - b) He declared the evidence of his conversion.
 - 1)) Saul had seen the Lord.
 - 2)) The Lord had spoken to Saul.

- 3)) Saul had preached boldly in Damascus in the name of Jesus.
- 4)) Barnabas is one of the greatest disciple maker in the New Testament. Acts 4:36-37
- 3) Saul ministered with them at Jerusalem. vs. 28
- 4) Saul was persecuted at Jerusalem also. vs. 29
 - a) He spoke boldly in the name of Jesus.
 - b) He disputed against the Hellenist.
 - * Found two times in Acts. Acts 6:9
 - c) Stephen was preaching to the Hellenist and now Paul but not in the same synagogue.
- 5) Saul was sent to Tarsus to escape death. vs. 30
 - a) Saul was taken to Caesarea where he could go by boat or land to Tarsus.
 - b) Tarsus was his home town, where he remained obscure for , until Barnabas sought him out for the work of Antioch. Acts 11
 - c) The people only heard how now he preached Christ and glorified God. Gal. 1:21-24.

9:31 The summary statement.

- 1) The word churches is singular, demonstrating it is one body, with Christ

- the head yet it has many local assemblies.
- 2) The locations the gospel had reached is All Judea, Galilee, and Samaria.
- 3) The benefits to the church are listed.
 - a) Peace.
 - b) Edification.
 - c) Walking in fear of the Lord.
 - d) Comfort of the Holy Spirit.
 - e) Multiplied.

9:32-35 The healing of Aeneas by Peter.

9:32 The apostle Peter traveled through the country to minister.

- 1) Peter came to Lydda, an ancient city on the road to Joppa, about 23 miles northwest of Jerusalem and 10 miles southwest of Joppa.
 - * It was called Lod in the Old Testament. 1Chron. 8:12
- 2) Peter visited some saints.
 - a) Philip evangelized the area. Acts 8:40
 - b) The last time Peter was mentioned was at Samaria. Acts 8:25

9:33-34 The healing of Aeneas.

- 1) There was a man named Aeneas. vs. 33
- 2) He had be bedridden for eight years, being paralyzed. vs. 33
 - * Lk. 5:17-26

- 3) Peter commanded Aeneas to stand us. vs. 34
- a) Peter said, “Aeneas, Jesus the Christ heals you”, the aorist present tense, Jesus is now healing you.
 - b) Arise and make your bed.
 - c) Then he arose immediately.
 - 1)) This had to be a word of knowledge to Peter.
 - 2)) Accompanied with a word of wisdom.
 - 3)) Along with the gift of faith.
 - 4)) Finalized in a miracle.
 - 5)) But God sovereignly acted not man. Heb. 2:3-4; 1Cor. 12:11, 18
 - 6)) No faith on the part of the man paralyzed man is mentioned.
 - 7)) James tells us, “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you **sick**? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the **sick**, and the Lord will raise him up. And if he has committed sins, he will be forgiven.” Ja. 5:13-15

9:35 The result of the healing of Aeneas.

- 1) All who dwelt at Lydda and Sharon turned to the Lord.
* The reference to Sharon, is the plain 70 miles long from Joppa to Caesarea, toward Mount Carmel.
- 2) The text says they saw “him”, the man healed became a witness for the gospel.

9:36-43 **The raising of Dorcus.**

- 8:36** The location was the city of Joppa.
- 1) The city of Joppa was on the Mediterranean 10-11 miles N.W. of Lydda around modern day Tel-Aviv called Joffa, ancient sea-port.
 - a) Jonah sailed him there to avoid going to Nineveh. Jonah. 1:3
 - b) Hiram sent the timber for the temple there for David to build the temple. 2Chron. 2:16
 - 2) The woman was a disciple, it is in the feminine, one time in the New Testament
 - a) Tabitha in the Greek means Gazelle, Prov. 31
 - b) Dorcus is the Aramaic, gazelle.
 - 3) The woman was very benevolent.
 - a) Full of good works.
 - b) Full of charitable deeds.

* “This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God

should be careful to maintain **good works**. These things are good and profitable to men.” Tit. 3:8

9:37 The death of Dorcus was sudden.

- 1) She became sick and quickly died.
- 2) She was washed, her body.
- 3) She was placed in an upper room, implying she was well off, believed to be a Hellenist Jew.

9:38 The apostle Peter was called to come to Joppa.

- 1) Lydda was near Joppa, about 9 miles.
- 2) The disciples heard Peter was at Lydda so they begged him to come and not delay, is emphatic.

9:39 The arrival of Peter to Joppa.

- 1) Peter arose and went with them.
- 2) Peter was taken to the upper room.
- 3) Peter saw all the people weeping.
- 4) Peter was shown all the tunics and garments had made for them.
 - a) The widows were wearing all the clothes she had made for them.
 - b) The tunic “chiton” were undergarments.
 - c) The garments “himation” were outer robes, cloaks.

9:40-41 Peter raised Dorcus from the dead.

1) Peter put them all out, and knelt down and prayed. vs. 40a-b

- a) The Greek implies Peter had to force them to leave.
- b) The sharp contrast between the people and Peter is marked by the word “But”.
- c) They were resolved but Peter was about to raise her from the dead.

2) Peter turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. vs. 40c-g

- a) Once again, as with Aeneas, Jesus must of given Peter a word of knowledge.
- b) Along with the gift of faith.
- c) Finalized in a miracle.
- d) But God sovereignly acted not man. Heb. 2:3-4; 1Cor. 12:11, 18
- e) No faith on the part of the dead woman was possible.

3) Peter gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. vs. 41

- a) Peter had been present at the raising of Jairus' daughter. Mk. 5:41; Lk .8:41-51
- b) Elisha raised the Shunammite's son. 2King 4:33

9:42 The result of the raising of Dorcus.

- 1) The deed became known throughout all Joppa.
- 2) And many believe on the Lord.

9:43 The place where Peter stayed.

- 1) The tanner was an unclean man, dealing with animals yet Peter stayed.
- 2) Peter was opening up more.