



**Unplanned – When the New Normal is Not Normal
Just Another Day of Ministry with Peter
Acts 9:32-43**

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Remember Peter? The last time we saw Peter and John they went to Samaria and confirmed the work taking place there with Philip. They met the father of the heresy Simony, Simon Magus, and then they went back to Jerusalem.

With Saul becoming a believer, persecution, for now, has abated. So, in that light, we join up with a road trip for Peter and John as they travel through the immediate area around Jerusalem.



There have been enough non-Jews now coming to Jesus, that questions about their acceptability is becoming an issue. So why not have Peter head towards the Med.

What we are seeing here are the impacts of what is taking place due to Philip preaching the gospel as he moved north towards Caesarea from Ashdod. The first two incidents are on the road to there, and then there is the rather earth-shattering paradigm shift from Philip's evangelization work yet to come, and that would be the Centurion Cornelius who lives in Caesarea. But first let's look at the itinerant ministry of Peter as he heads out. God is still using Peter powerfully with his ministry beginning to parallel that of Jesus, Elijah and Elisha.

Let's join him as he begins his tour.

Acts 9:32–35

"Now as Peter was traveling through all those regions, he also came down to the saints who lived at Lydda. There he found a man named Aeneas who had been bedridden for eight years, because he was paralyzed. Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your own bed." Immediately he got up. And all who lived at Lydda and Sharon saw him, and they turned to the Lord." (NASB 2020)

Those believers in that they visit first are about a days walk from Jerusalem as you head towards the coast. The city is also called Lod and still exists today just outside of Tel Aviv. In fact, if you fly into Tel Aviv, this is where the airport is, there is one runway that would bring you right over Lod proper.

Lod sits about 25 miles from Jerusalem and 10 miles or so from the Mediterranean. Head south and you head towards Ashdod and Egypt, head north and you are on the main road to Syria.

The fact that there are believers there, saints as the text calls them, speaks to those Jews who had to leave during the persecution, and the ministry they undertook as they went added to the church. Philip added to that and now there is a good-sized church in Lydda.

The word that we see translated as saints here in our text is ἅγιος (hagios).

The term does indeed mean saint and much more is packed into this word including "the quality possessed by things and persons that could approach a divinity." (Arndt, et al. 2000, 10)

Peter has come to those in Lydda who are "dedicated to God, holy, sacred...reserved for God and God's service." (Arndt, et al. 2000, 10) This term also applies to you and me today.

So, yes, if you are a follower of Jesus Christ and have trusted in what He has done for us on the cross, then you are a saint. You and I are dedicated to God, "holy = pure, perfect, worthy of God." (Arndt, et al. 2000, 11) And this is only possible through Jesus Christ because without the imputed righteousness of Jesus Christ none of us are worthy of God. But we identify with Jesus, and because of that, we are saints.

Now that we know the purpose of the trip, we discover there are some actions that Peter engages in while there.

Peter meets a man who is paralyzed, Aeneas. We are not told if this man is a believer or not, but he is bedridden, unable to leave his home so someone there in the local church has pointed this man out to Peter. Peter found this man in the condition he was told he would be in.

Has Peter prayed about this man? We do not know. It appears since he was looking for him that he had been given some prior knowledge of the man. He was special to some in the church and as such, would



be someone who would be special to Peter. Aeneas was not going anywhere anymore; he had been paralyzed for 8 years.

Being bedridden tells me he is most likely a paraplegic, possibly a quadriplegic who had sustained some type of injury in the past and due to that injury, can no longer move about. The Holy Spirit though had apparently revealed to Peter what it was He wanted to do in this case.

Acts 9:34–35

“Peter said to him, ‘Aeneas, Jesus Christ heals you; get up and make your own bed.’ Immediately he got up. And all who lived at Lydda and Sharon saw him, and they turned to the Lord.” (NASB 2020)

No warmup miracle meeting, no lines of those being healed, no loud screaming and yelling to draw attention to the healer, none of that. In fact, this is pretty low key. We must take note of that because there are those today who try and make healing into a really big deal to draw attention to the healer. That is not how Peter operates. There are no lines of folks to be healed, in fact, the text does not tell us of anyone else being healed there in town. Peter goes to see this man.

Acts 9:34–35

“Peter said to him, ‘Aeneas, Jesus Christ heals you; get up and make your own bed.’ Immediately he got up. And all who lived at Lydda and Sharon saw him, and they turned to the Lord.” (NASB 2020)

Simple stuff, get up and make you own bed. So, Aeneas does.

Stop and think about this. Aeneas had been unable to walk for 8 years. All of the muscles and muscle memory of what was needed to walk was gone. The muscles were atrophied and unable to do anything now. In a split second, this man goes from not being able to feel his own legs or do anything about moving himself, to fully restored connections to the brain, as well as no need for any physical therapy as the muscles are instantaneously restored and all Aeneas has to do is get up out of bed, make it and walk. There is nothing progressive about this at all.

We do not see that Peter healed anyone else. But we do see that this man apparently had a lot of friends and when they saw him walking again, and found out it was Jesus Christ who healed him, they also believed.

The purpose of the healing was to enable this man to see all of his friends, family, and neighbors see what Jesus Christ has done for him and come to Christ as well. Now yes, there are indeed those today who take this trip of Peter’s and try to turn it into a theology of healing even going as far as implying God intends to always heal and that it is part of the atonement of Jesus Christ on the cross.

The main question is: Does God heal in answer to prayer today? Does He really heal people who are beyond the skill of the physician and beyond all human help? Does He work miracles today? To all these questions I unhesitatingly reply, He does. Not only does the Bible teach it, but experience demonstrates it. (Torrey n.d., 31)

I witnessed my roommate in college totally healed of bone cancer. I saw both sets of x-rays. I have prayed for folks to be healed, and they have been. And I have also prayed for folks to be healed, and the Lord has healed them by taking them home. God is sovereign.

“Why, then, do I not go into the business of healing the sick? I am confident that I could soon draw tens of thousands to hear me, in the hope of obtaining physical health or of seeing some new wonder. Why do I



not do it? Two reasons: first, it is not scriptural, and that of itself would be decisive; secondly, I have far more important business to do. I would rather be used to save one lost soul than to heal a thousand sick bodies.

One of the appalling features of our modern religious life is the way in which people are absorbed in the matter of physical healing. They will do anything to get healing. They will throw overboard the precious faith of years, and run frantically to Christian Science or Mind Cure or New Thought (Prosperity Gospel) or any other damning system of error because they hope that in it they may find deliverance from some annoying physical infirmity. Human nature is just the same today as when our Lord was on the earth. Multitudes, unnumbered multitudes, crowded about Him, journeying many, many miles to see Him, in the hope of getting healing for their bodies, but very, very few were eager for the salvation of their souls.” (Torrey n.d., 31-32)

There are those today who willingly pander to the masses, who want and desire the guarantee that they will be healed and yes, some of the false teachers do repent. Costi Hinn, who grew up and was part of this heresy was asked that after having repented and becoming a believer, did he still believe God healed.

“I unequivocally believe God is a healer and can heal anyone at any time. I also believe that he still does miracles today. That being said, I don’t believe that anyone is going around doing miracles (or creating “atmospheres” for real miracles like my uncle claims) today exactly like Jesus did. No one holds the power to heal people at will. Though there are many who have copied the tactics of healing evangelists, they are mostly just new faces playing the old game. If they do have the power to heal people, they’d be making headlines by clearing out hospitals with their healing powers. When people are sick, I believe we should pray for healing and endure trials in faith. No matter the outcome, we ought to pray to the Father like Jesus did in Luke 22:42, when he said, “Not my will but yours be done.” (Hinn 2019, 214)

Peter is interested in what the Lord is interested in, eternal outcomes, not temporal ones. Sorry to say we will never find in the pages of the Bible, Peter’s Miracle Working Meetings, or Paul, John or even Jesus for that matter advertising their healing skills.

For those of us looking to see healings like this today, let me outline quickly, the Biblical standard.

- The healing must be instantaneous.
- The healing must be of a disease that neither the medical community nor the human body can heal, such as AIDS—either instantly or absolutely.
- The healing must be total.
- The healing must be completely convincing, even to skeptics.
- The healing must be done in public with no elaborate services involved.
- The healing must be of an organic disease. (Mayhue 1997, 180-181)

What we see in the life of Peter, John, James, Jesus, Paul and others is that not every sick, injured, or blind person was healed, nor did they do anything to activate the gift when they did heal.

All throughout the New Testament, we pick up on tidbits of data here and there that attest to that.

Paul had a rather extensive group that traveled with him and that group included a physician, Dr. Luke. In fact, illness forced him to leave a member of his group in Miletus. When writing to Timothy he said:

2 Timothy 4:19–20

“Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth, **but I left Trophimus sick at Miletus.**” (NASB 2020)



And about Timothy, he had a physical ailment as well.

1 Timothy 5:23

"Do not go on drinking only water, but use a little wine for the sake of your stomach and your frequent ailments." (NASB 2020)

But Paul, why not just heal Timothy? Why didn't you heal Trophimus? Why not just have faith yourself? Simple, it was not God's will, and he knew it.

Paul teaches us in the Bible that at times, suffering, illness and disease may just be something to help us continue to grow or be who He wants us to be.

2 Corinthians 12:7–10

"So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.'" Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong." (ESV)

Even Jesus did not heal every person He came across.

John 5:2–9

"Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed. One man was there who had been an invalid for thirty-eight years. When Jesus saw him lying there and knew that he had already been there a long time, he said to him, 'Do you want to be healed?'" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me." Jesus said to him, "Get up, take up your bed, and walk." And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath." (ESV)

Multitudes who could be healed, and Jesus talks to only one man and even asks him if he wants to be healed. Not exactly what we see those leaning into Word of faith/Prosperity gospel or New Apostolic Reformation (NAR) teachings would tell you. It is not always God's will to heal in this life. God can and does heal, but all of us age, some of us have engaged in certain sports that have caused degenerative conditions to exist, some of us have genetic predispositions towards certain diseases, part of the fall unfortunately. We all experience sickness and we will all, unless the Lord returns for His church beforehand, will indeed die someday.

2 Corinthians 4:16–18

"So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal." (ESV)

God's perspective is on the eternal aspects of our growth and development and because of our pride, like with Paul, there may be a need to have a nagging problem to keep us dependent on Him rather than self. He is developing us for eternity and taking care of us now.

"It is highly presumptuous to expect God to provide healing on demand...(Those who teach that) presume to know the will of God for all who suffer infirmities. And the practices themselves border on manipulation



of God. Some have likened such practices to expecting God to play parlor games. But He is sovereign. We shouldn't venture to tell Him how He must work." (Pivec and Geivett 2022, 174) In reality, that is a form of witchcraft.

How should we do this, healing, in the church.

James 5:13–16

"Are any of you suffering hardships? You should pray. Are any of you happy? You should sing praises. **Are any of you sick? You should call for the elders of the church to come and pray over you, anointing you with oil in the name of the Lord. Such a prayer offered in faith will heal the sick, and the Lord will make you well. And if you have committed any sins, you will be forgiven. Confess your sins to each other and pray for each other so that you may be healed.** The earnest prayer of a righteous person has great power and produces wonderful results." (NLT)

Earlier, I echoed an assertion that those who teach word of faith/prosperity gospel and align with the New Apostolic Reformation (NAR), believe that the atonement of Jesus Christ on the cross also means we all be healed today as followers of Jesus. They look to Matthew 8:16-17 as a proof text.

Matthew 8:16–17

"That evening many demon-possessed people were brought to Jesus. **He cast out the evil spirits with a simple command, and he healed all the sick. This fulfilled the word of the Lord through the prophet Isaiah, who said, "He took our sicknesses and removed our diseases."**" (NLT)

There are many who advocate that this means God has not only provided for our salvation through the atoning death of Jesus Christ on the cross, but He has also provided for our physical healing as well. In other words, physical healing is part of the atonement and when you glance at these verses that is a fair inference to make. Again, we must compare scripture to scripture to get the entire story of what is going on.

When we believe and come to Christ, we are indeed forgiven of our sins right at the very moment. And many would add, as a Christian, you also have the right to claim physical healing right now as well.

Here is the question, when do we get all that Jesus Christ secured for us in His atoning sacrifice. Hint, we do not receive all of it right here and now. We do indeed receive the down payment of the Holy Spirit which is a promise that what He started He will finish. But no glorified body just yet.

Ephesians 1:13–14

"In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, **were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.**" (ESV)

When is that? When Christ returns for us.

Philippians 1:6

"And I am sure of this, that **he who began a good work in you will bring it to completion at the day of Jesus Christ.**" (ESV)

We are saved when we believe (Romans 10:8-13). The Holy Spirit comes inside of us never to leave (John 14:16-17).

When do we get what Jesus Christ secured for us by His atoning sacrifice? The Bible answer to that question is very plain, and the Bible answer is, **when Jesus Christ comes again. We get the first-fruits**



of the atoning work of Christ, the first-fruits of salvation in the life that now is, but we get the full fruits only when Jesus Christ comes again. (Torrey n.d., 26)

Romans 8:18–23

“For I consider that our present sufferings cannot even be compared to the coming glory that will be revealed to us. For the creation eagerly waits for the revelation of the sons of God. For the creation was subjected to futility—not willingly but because of God who subjected it—in hope that the creation itself will also be set free from the bondage of decay into the glorious freedom of God’s children. **For we know that the whole creation groans and suffers together until now. Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.**” (NET 2nd ed.)

God can and does heal today when He wants to. We do have the command in James 5 which is what my roommate exercised and was indeed healed. God is always God and He is sovereign. This has nothing to do with how much faith you have, not at all. Does God desire to heal? Does He desire to do so though medical means or though His intervention or both? How will He be glorified or is He planning to show His glory through our weakness or suffering?

Joni Eareckson Tada is a quadriplegic who is fully reliant upon the Lord in her current weakness. Will she walk again? Absolutely. I plan to challenge her to a foot race in the kingdom.

Joni Eareckson Tada, paralyzed from the neck down in a swimming accident, wrote in a best-selling book about her experiences. Afterward, she received many calls and letters telling her that God had both the power and the desire to heal her. She became convinced of it and, in a little oak chapel near her home, several elders and ordained ministers anointed her head with olive oil and offered fervent, believing prayers for her healing. She fully expected God to heal her.

“A week went by,” she later wrote, “then another, then another. My body still hadn’t gotten the message that I was healed. Fingers and toes still didn’t respond to the mental command....

“You can image the questions that began popping into my mind. Is there some sin in my life?... Had we done things right?... Did I have enough faith?

Joni spent the next six years searching in the Bible for answers about divine healing, finally coming to this conclusion:

“God certainly can, and sometimes does, heal people in a miraculous way today. But the Bible does not teach that He will always heal those who come to Him in faith. He sovereignly reserves the right to heal or not to heal as He sees fit.”

Joni continues, “From time to time God, in His mercy, may grant us healing from disease as a gracious glimpse, a ‘sneak preview’ of what is to come. It is my opinion that He sometimes does. **But, in view of the fact that the kingdom has not yet come in its fullness, we are not to automatically expect it.**” (Morgan 2000, 410-411)

For Joni, He had ministry in store for her that only she could do, and the Lord has been glorified in and through her disability.

Ultimately, we will all be healed as we transition either through death or the rapture to heaven. Once we are in our glorified bodies, everything works and then some and we will never again suffer from the impact of sin and what I am looking forward, we will not even have the sin nature present in our bodies any



longer. Don't miss the greater healing taking place all around us everyday, those who come to Christ and are forever changed by Him.

Getting back to our text, what was the impact of Aeneas being healed. If he wasn't a believer, he is one now. And as we see in the text, many came to a saving knowledge of Jesus Christ simply by seeing Aeneas and recognizing what it is Jesus had done for him.

Peter continues there doing ministry until he is contacted by the church in a neighboring town. Joppa. Joppa was a community there on the Mediterranean and had served as a port until the Romans built Caesarea. Here in this community, there were some who had escaped from the persecution in Jerusalem, and there were also those who had come to Christ through the evangelist Philip.

There in the church was a woman who had a ministry to those who were widows. She was obviously a very busy woman doing ministry and was an expert seamstress as well.

Acts 9:36–38

"Now in Joppa there was a disciple named Tabitha (which when translated means Dorcas); this woman was excelling in acts of kindness and charity which she did habitually. But it happened at that time that she became sick and died; and when they had washed her body, they laid it in an upstairs room. Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, urging him, "Do not delay in coming to us." (NASB 2020)

This woman's name was Tabitha, and she had demonstrated to the church what loving one another was all about. She lived it in everything she did. So much so that when she died, her body was treated with honor.

The church knew that Peter was in the area teaching and conducting ministry, and in Jewish culture, burial was within three days normally, the same day was preferred; they invited Peter to come and honor this woman as well.

They had no expectations of anything taking place, I believe they wanted to have him honor her by saying a few words prior to her burial. Thus, the message to not delay in coming to them. Get there before we put her in the grave and are still mourning for her.

Some commentators relate they believe the church expected a resurrection, I think they only wanted to give Peter the opportunity to mourn for her and join with the community in their loss.

Joppa is Hellenized, yet those Jewish followers of Jesus living there would follow those Jewish burial customs they were familiar with. "Preparations began at the moment of death: the eyes of the deceased were closed, the corpse was washed with perfumes and ointments (Acts 9:37), its bodily orifices were stopped and strips of cloth were wound tightly around the body—binding the jaw closed, the feet together and the hands to the sides of the body." (McCane 2000, 174)

This would all be done in preparation of a procession to the Family Tomb where the first burial would take place. A year later, there would be a second burial when the family would remove the bones and rebury them in an ossuary. The mourning would have already begun as those closest to Tabitha would have gathered to begin seven days of intense grieving and that would include displays and testimonies of what the person had done for them while alive. I suspect that the church was wanting Peter to see and provide one of the eulogies at the burial which appears to have already been scheduled thus the "hurry up." I suspect they covered the 11 miles quickly.



Perhaps they were even anticipating that Peter would sit Shiva for the 7 day period. He had come with Jesus to do so for Lazarus before Jesus ruined the whole event bringing him back from the dead. "Cultural-historical background informs us that, according to Jewish custom, relatives of the deceased are said to sit shiva for a week following a death. Close friends and family came to visit those grieving, who remained seated in their house for this mourning time." (Hanson 2012, 6)

Acts 9:39

"So Peter got ready and went with them. When he arrived, they brought him into the room upstairs; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them." (NASB 2020)

Peter did not delay since this was of obvious importance to those who had come to get him. When he arrives, the burial has not yet taken place and as he enters the room where Tabitha's body was, he sees all of those who her ministry had impacted all around the room.

In a culture where women had no rights at all, a widow was a woman at serious risk. Many times, the source of income left with the death of their husband leaving them destitute.

Here was a woman in the local church who ministered to these women and when they could not afford clothes, she made them clothes.

It may very well be that the expectation was that Peter would merely comfort these Christian widows and others in their grief over Dorcas' death. (Guzik 2013, Ac 9:39-42)

But as Peter entered the room the Holy Spirit was talking to him and impressing him to spend some time in prayer. So, he asked that all who were there in the room leave, all of the crying was indeed distracting, so he could pray and see what the Lord wanted to do. He may also be recalling watching Jesus do the same thing in Mark 5:38-43. Peter was allowing Jesus to lead him, and he wanted to clearly hear the Holy Spirit on what is next.

Acts 9:40-43

"But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive. It became known all over Joppa, and many believed in the Lord. And Peter stayed in Joppa many days with a tanner named Simon." (NASB 2020)

After praying, Peter resuscitates Tabitha back to her old life. This is not a resurrection, just a resumption of her life from where she had been. She was raised up from the dead. He turns to her after praying and says Tabitha, arise.

Peter didn't go running down to the temple and raise Stephen from the dead. But here, he thinks he is going to participate in a funeral, and after witnessing the impact this woman was having for Christ and spending time in prayer, he hears what the holy Spirit wants and raises her from the dead. This was not planned.

There was no long and drawn-out prayer session with multiple imprecations to the Lord, in fact we have no idea how long he prayed or even have the words of the prayer. I believe that is intentional on the part of the Holy Spirit since there are those who would indeed turn that into a pattern for their own death raising ministry.

Peter was not part of any Dead Raising Team, yes that is indeed a thing today. There are indeed those trying to take this and turn it into a pattern. They claim results but produce zero evidence.



He didn't go rushing down to all the chariot accidents to see if anyone needed to be raised from the dead, he is simply doing ministry and serving the Lord looking for that next step of faith he is to take. And here, unplanned, the Spirit leads him to a huge next step.

He didn't show up in town with a huge advance team, complete with advertising, banners and all the accompanying carnival.

He came to do a funeral, and instead, told Tabitha to get up. She opens her eyes, and seeing Peter, allows him to help her get up.

Let's look at this event from Tabitha's perspective. She is in the presence of the Lord in the throne room of the universe. There is praise and rejoicing going on as she begins to fully realize what following Jesus and serving Him by caring for widows means eternally. Everything is great and the worship is sweet. Then an angel walks up and tells her, "You've got to go back." "Peter has been praying and you are going to go back and see even more saved." Then she hears Peter call her name and he tells her to arise. No wonder, when she opens her eyes, she looks right at Peter. I wonder what those eyes communicated to Peter as she looked at him? Sorrow to have to be back, joy to be able to see more come to Christ. We are not told.

In each account we see in the text of the Bible when someone is raised from the dead, there is no exclamation of thanks from the one who was brought back to life. From the friends and family, yes. But not from the one who has returned.

Tabitha had been with Jesus and now?

Peter walks out of the room with Tabitha and presents her to the saints and the widows outside. No hint of any conversation between them is provided in the Bible. Now the crying changes from one of sorrow and mourning to one of unspeakable joy.

The news of this event spread all over town and needless to say, there were many who came to Christ as a result.

And then we see something strange, Peter stays with Simon the Tanner. A highly observant Jew would consider a tanner unclean because they worked with dead animals all the time. This didn't bother Peter.

I am going to stop there because when we talk about Cornelius and what the Lord does for Peter and for Cornelius, I want to dive deep into what the Lord has here.

What we have been seeing though is just Peter doing ministry and responding to the leading of the Holy Spirit as he did so.

Our takeaway from this is not to run out and start a healing ministry, that wasn't what Peter was doing. It is also not to create Dead Raising Teams for that matter either. We are not to take what was Peter was doing, listening to the Holy Spirit moment by moment while he went about the business of the King and did ministry and go weird.

In Matthew 4:18 & 19, Jesus told Peter to "follow Me and I will make you fishers of men." Peter started following Jesus then and has continued so up to this point. Now, enabled and empowered by the Holy Spirit, he has also learned to allow the Spirit to guide and lead.

He did not go to Lydda with a healing ministry; the Spirit was the one who led once he was there. He did not go to Joppa to raise Dorcas from the dead, the Spirit led once he was there.



Unfortunately, there are those who take this and build a “theology” around it and sadly, the resulting ministry looks nothing like Peter doing ministry.

There is a term for those who run off in that direction, Chuck Smith coined it, charismania. We believe that all of the gifts of the Holy Spirit are for today, but we also look to the scriptures for guidance on how those gifts are exercised. Looking at those who over emphasize healing to the exclusion of sound doctrine, is a problem. Per Pastor Chuck:

“This is charismania in one of its most blatant forms and is practiced by most of the charismatic evangelists, especially those who emphasize divine healing. I always marvel that they can have such faith for my healing and so little faith for their own financial needs. It is beautiful to see how the Spirit will warn you when someone starts to get off in his doctrine. Quite often you cannot pinpoint the error immediately, but you know that something isn't quite right. The Spirit has been given to the believer to guide him into all truth (John 15:26).” (Smith 1992, Kindle Location 295-297)

Jesus Christ came to this planet to heal us of our sin problem, one which if left untended to will result in eternal death. It doesn't have to, His offer is still outstanding today for all who believe.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC's of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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