

## Acts Chapter 9

### 1. Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

#### A. Then Saul,

1. **Saul**- means *desired*

#### B. still breathing threats and murder against the disciples of the Lord,

1. **still**- Gr. **eti**

a. This means that Saul had been doing this and was ramping it up a notch.

2. **breathing**- Gr. **empneo**- to *inhale, be animated with the spirit of*

a. *Not "breathing out," but "breathing in" (inhaling) means that threatening and slaughter had come to be the very breath that Saul breathed, like a warhorse who sniffed the smell of battle. He breathed on the remaining disciples the murder that he had already breathed in from the death of the others. He exhaled what he inhaled.* - ETW Commentary

b. Saul was animated by the spirit of hate and murder while he maintained a blameless outward holiness. The outside was pristine, but the inward man was corrupt and rotten to the core. Jesus called the pharisees whitewashed tomb stones. Saul was a pharisee. This would be a good description of Saul of Tarsus.

c. Saul will soon become Paul and he would be animated by the spirit of love and faith and build up the disciples of the Lord.

3. **threats**- Gr. **apeile**- *threat, harshness of language*

4. **murder**- Gr. **phonos**- *murder, particular slaughter*

a. He had led the party that murdered Stephen and he was out for more blood! [Gal 1:13](#), [1Ti 1:13](#)

5. **disciples**- Gr. **mathetes**

a. These are believers who continue in God's Word. [John 8:31](#)

6. **Lord**- Gr. **kurios**

#### C. went to the high priest.

1. **went**- Gr. **proserchomai**

a. Saul took it upon himself to go to the high priest and request his approval to deputize him against the Christians.

He was not beckoned or called upon. This is sheer pride, self-exaltation, and self-importance.

2. **high priest-** Gr. **archiereus**

a. The high priest mentioned here was Caiaphas.

2. **and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.**

A. **and asked letters from him to the synagogues of Damascus,**

1. **asked-** Gr. **aiteo**

2. **letters-** Gr. **epistole**

a. *Official letters of introduction authorizing or recommending their sender were common, and Josephus confirms that Palestinian agents could take orders from the Jerusalem Sanhedrin. Jewish communities outside Palestine respected the high priest, and letters from him authorize Saul to carry out his mission with the full cooperation of synagogues there. Because the high priest had exercised extradition rights over fugitive Judeans when he ruled Palestine under the Romans, local synagogues in Syria likely still recognized this right, although the local ruler would probably not. These synagogue communities could cooperate with Saul in his mission to weed out the Jewish Christians.*

-Bible Background Commentary

3. **synagogues-** Gr. **sunagoge**

a. *To the elders or rulers of the synagogues in Damascus, giving him full power to act in the matter, and requiring their cooperation.* -Family NT commentary

4. **Damascus-** means

a. *This was a celebrated city of Syria, and long the capital of a kingdom of that name. It is situated in a delightful region about 120 miles northeast of Jerusalem, and about one 190 miles southeast of Antioch. It is in the midst of an extensive plain, abounding with cypress and palm-trees, and extremely fertile. It is watered by the river Barrady, anciently called "Abana," [2Ki 5:12](#). About 5 miles from the city is a place called the "meeting of the waters," where the Barrady*

*is joined by another river, and thence is divided by art into several streams that flow through the plain. These streams, six or seven in number, are conveyed to water the orchards, farms, etc., and give to the whole scene a very picturesque appearance. The city, situated in a delightful climate, in a fertile country, is perhaps among the most pleasant in the world. It is called by the Orientals themselves the "paradise on earth." It is mentioned often in the Old Testament. It was a city in the time of Abraham, [Gen 15:2](#). By whom it was founded is unknown. It was taken and garrisoned by David A.M. 2992, [2Sa 8:6](#); [1Ch 18:6](#). It is subsequently mentioned as sustaining very important parts in the conflicts of the Jews with Syria, [2Ki 14:25](#); [2Ki 16:5](#); [Isa 9:11](#). It was taken by the Romans A.M. 3939, or about 60 years before Christ, in whose possession it was when Saul went there. It was conquered by the Saracens 713 a.d. About the year 1250, it was taken by the Christians in the Crusades, and was captured 1517 a.d. by Selim, and has been since under the Ottoman emperors. -Barnes Commentary*

**B. so that if he found any who were of the Way,**

**1. found-** Gr. **heurisko**

a. This was by direct discovery or by those who reported on believers.

**2. Way-** Gr. **hodos**

a. Jesus said He was the Way, the Truth, and the Life.

[John 14:6](#) Those who accept Jesus are called "in the Way", or in other words "in Christ". [Act 19:9](#), [Act 19:23](#); [Act 22:4](#); [Act 24:14](#), [Act 24:22](#) However, many Christians who are not following the Lord are just in the way. They need to get out of the way!

**C. whether men or women,**

**1. men-** Gr. **aner**

**2. women-** Gr. **gune**

a. This persecution was so severe that even women were being arrested and put to death for being a Christian.

**D. he might bring them bound to Jerusalem**

**1. bring-** Gr. **ago**

2. **bound-** Gr. **deo**

3. **Jerusalem-** means *double peace*

a. Jerusalem means double peace. Egypt means double pressure. Jerusalem is the place of God's presence. Egypt is a type of the world. You can have double peace or double pressure. I choose peace!

b. *To be tried by the Jewish council and punished. This would require the cooperation not only of the synagogues in Damascus, but of the civil authorities also, which was often granted upon solicitation.* - Family NT commentary

3. **As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.**

A. **As he journeyed he come near Damascus,**

1. **journeyed-** Gr. **poreuomai**

2. **come near-** Gr. **ginomai eggizo**

a. *What a prospect for conversion! There was nothing in the mind or attitude of Saul that would suggest the right-about-face that was to be made on this Damascus road. The distance from Jerusalem to Damascus was about 140 miles. If the company of Saul traveled twenty miles each day it would have been the noon of the seventh day that his conversion took place.* - College Press Commentary

B. **and suddenly a light shone around him from heaven**

1. **light-** Gr. **phos**

2. **shone around him-** Gr. **periastrapto-** *to flash all around, that is, envelop in light:*

a. This was a bright flash of light that blinded Saul.

b. There were flashings of light on Mt. Sinai which caused people to run from God. Here this flash of light would bring these religious pharisee to the Lord!

3. **heaven-** Gr. **ouranos**

a. This was not a natural light. This was the light from the glory of Jesus Christ!

b. The Lamb of God will light up the entire New Jerusalem!

[Rev 21:23](#)

4. Then he fell to the ground, and heard a voice saying to him, "**Saul, Saul, why are you persecuting Me?**"

A. Then he fell to the ground,

1. **fell**- Gr. **pipto**

2. **ground**- Gr. **ge**

a. This phrase "fell to the ground" implies a fall from some height. He was probably on horseback. It is improbable that Saul would have been on assignment from the Sanhedrin walking on foot. His assignment had an urgency to it that walking would not have been appropriate.

B. and heard a voice saying to him,

1. **heard**- Gr. **akouo**

a. Saul heard the voice distinctly, while the others with him saw the light but only heard a sound.

2. **voice**- Gr. **phone**

a. We get our English word phone from this word. Jesus rang Saul's number and he answered it! It was hard not to!

3. **saying**- Gr. **lego**

C. **Saul, Saul,**

a. Jesus spoke Saul's name twice. The other times the Lord speaks people's names twice was to believers. This was Jesus' urgent call for Saul to be saved.

b. Using a name twice is for emphasis and to grab attention. There are a number of people God called their name twice. [Gen 22:11](#); [Gen 46:2](#), [Exo 3:4](#), [Luk 10:41](#); [Luk 22:31](#)

D. **Why are you persecuting me**

1. **persecuting**- Gr. **dioko**

2. **Me**

a. Notice, it does not say, "Why are you persecuting my people?" Jesus said, "Why are you persecuting Me?" Why did He say that? It is because the church is His body. We are one with Him. To touch us, is to touch Jesus. Jesus takes it personally when the enemy comes against us. He is coming against the Lord!

b. This is why Jesus stood up at the right hand of God when Stephen was being martyred.

5. **And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads."**

A. **And he said,**

1. **said-** Gr. **epo**

B. **Who are you,**

1. This is the most crucial question we can ask. **Who are you Lord?** We must know the Lord before we can serve Him. Notice, Paul first asked, '**who are you Lord**' and then asked, '**what would you have me do?**' Many are doing things for God, but do not seek to know Him.

C. **Lord-** Gr. **kurios-** *a lord, master, an owner, possessor, a potentate, sovereign, a power, deity*

1. This is a title of divinity. Jesus is God!

2. Jesus asked, why are you persecuting **ME**? Saul realized that this must be divinity speaking to him, so he asked who the "**ME**" was that just asked him that question.

D. **Then the Lord said,**

1. **Lord-** Gr. **kurios**

a. Jesus is indeed the Lord.

2. **said-** Gr. **epo**

E. **I am Jesus,**

1. **Jesus**

a. This name speaks of His humanity. This was the name Saul was persecuting. He did not realize that this Jesus was the Lord God that he thought he had been serving. I am sure that was a real awkward moment and terrifying!

F. **whom you are persecuting**

1. **persecuting-** Gr. **dioko**

G. **It is hard for you to kick against the goads**

1. **hard-** Gr. **skleros**

2. **kick-** Gr. **laktizo-** *to kick, strike with the heel*

3. **goads-** Gr. **kentron-** *it commonly means an ox-goad, a sharp piece of iron stuck into the end of a stick, with which the ox is urged on.*

a. *The expression "to kick against the prick" is derived from the action of a stubborn and unyielding ox kicking against the goad. And as the ox would injure no one by it but himself; as he would gain nothing, it comes to denote "an obstinate and*

*refractory disposition and course of conduct, resisting the authority of him who has a right to command, and opposing the leadings of Providence, to the injury of him who makes the resistance.” -Barnes Commentary*

- b. The goads Saul had kicked against was the inspired testimony of Jesus' disciples such as Peter, John, and Stephen and the miracles that were performed that could not be explained away.

6. **So he, trembling and astonished, said, "Lord, what do You want me to do?"**  
**Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."**

A. **So he,**

B. **trembling and astonished,**

1. **trembling-** Gr. **tremo**

- a. He trembled from fear because he had been persecuting the Lord!

2. **astonished-** Gr. **thambeo**

- a. He was in a state of shock from this experience. Everything he thought, had been turned upside down.

C. **said-** Gr. **epo**

D. **Lord-** Gr. **kurios**

1. Again, a title of divinity.

E. **what do you want me to do**

1. **want-** Gr. **thelo**

- a. The primary will of God is to believe upon His Son and be saved.

2. **do -** Gr. **poieo**

- a. God's "want" must be ascertained before we "do".

F. **Then the Lord said to him,**

1. **said-** Gr. **epo**

G. **Arise and go into the city,**

1. **arise-** Gr. **anistemi**

2. **go-** Gr. **eiserchomai**

- a. He was to continue in the same direction and destination but would be changed upon arrival. God does not always altar our direction, but He will change us on our way there!

3. **city-** Gr. **polis**

- a. Damascus

H. **and you will be told what you must do**

1. **told-** Gr. **laleo**

2. **do-** Gr. **poieo**

- a. Notice, God's will for us is progressive. He gives us one step at a time. Paul was directed to go into the city and then he would get his next step of direction. If you are not getting any direction from God, then check to see if you have been obedient to what He has told you to do last.

7. **And the men who journeyed with him stood speechless, hearing a voice but seeing no one.**

A. **And the men who journeyed with him stood speechless,**

1. **men-** Gr. **aner**

- a. There is no mention if this experience caused their conversions as well. We know that Saul was converted.

2. **journeyed-** Gr. **sunodeo-** *to travel on the same path or road*

- a. Few who journey with you in life continue the journey with you to the end.

3. **stood-** Gr. **histemi**

- a. They had gotten up off the ground.

4. **speechless-** Gr. **enneos-** *unable to speak for terror, struck dumb, astounded*

- a. They had seen the light and had been knocked to the ground as well.

B. **hearing a voice but seeing no one.**

1. **hearing-** Gr. **akouo**

2. **voice-** Gr. **phone**

- a. They heard a sound but did not hear articulate words that they could understand.

- b. *The word here rendered "voice" is thus frequently used, as in [Gen 3:8](#); [1Sa 12:18](#); [Psa 29:3-4](#); [Mat 24:31](#) (Greek); [1Th 4:16](#). In [Act 22:9](#), it is said, "They which were with me (Paul) saw indeed the light, and were afraid, but they heard not the voice of him that spake to me." In this place, the words "heard not the voice" must be understood in the*

*sense of “understanding the words,” of hearing the address, the distinct articulation, which Paul heard. They heard a “noise”; they were amazed and alarmed, but they did not hear the distinct words addressed to Saul. A similar instance occurs in [Joh 12:28-29](#), when the voice of God came from heaven to Jesus, “The people who stood by and heard it said it thundered.” They heard the sound, the noise; they did not distinguish the words addressed to him. See also [Dan 10:7](#), and [1Ki 19:11-13](#). -Barnes Commentary*

3. **seeing-** Gr. **theo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*
  - a. Saul's natural eyes closed and his spiritual eyes opened. I would rather see with my heart than with my natural eyes.

**8. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus.**

**A. Then Saul arose from the ground,**

1. **arose-** Gr. **egeiro-** *to arouse from stupor or sleep*
  - a. Saul was the last to get up from the ground. He had to come back to his senses after his encounter with the Lord.
2. **ground-** Gr. **ge**

**B. and when his eyes were opened he saw no one.**

1. **eyes-** Gr. **ophthalmos**
  - a. This was his natural eyes.

2. **opened-** Gr. **anoigo**

3. **saw-** Gr. **blepo**

- a. He was blinded temporarily after this incident.

**C. But they led him by the hand and brought him into Damascus**

1. **led by the hand-** Gr. **cheiragogeo**

2. **brought-** Gr. **eisago**

- a. Saul was going to forcefully enter into Damascus, but now he was being brought into it. We cannot force our way into what God has for us, we are to be brought into it by His grace and power.

**9. And he was three days without sight, and neither ate nor drank.**

**A. And he was three days without sight,**

1. **three days-** Gr. **treis hemera**
    - a. Three in scripture speaks of redemption.
  2. **without sight-** Gr. **me blepo**
- B. and neither ate nor drank**
1. **ate-** Gr. **phago**
  2. **drank-** Gr. **pino**
    - a. Saul not only fasted food but also water. Going past three days without drinking could be life threatening. This speaks of intense searching and prayer by Saul during this time.
    - b. I am sure during this time Saul was reviewing his life up until that time.
10. **Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord."**
- A. Now there was a certain disciple at Damascus named Ananias,**
1. **certain disciple-** Gr. **tis mathetes**
    - a. When a believer is mentioned in Acts this phrase, "a certain disciple" is used. When an unbeliever is mentioned, the phrase "a certain man" is used. Here we see that Ananias was a believer.
  2. **named-** Gr. **onoma**
  3. **Ananias-** means *graciously given by Jehovah*
    - a. The ministry of Ananias to Saul was a gracious gift to him by God. He was ministered to although he had been so injurious to all the Christians.
- B. and to him the Lord said in a vision,**
1. **Lord-** Gr. **kurios**
  2. **said-** Gr. **epo**
  3. **vision-** Gr. **horama**
    - a. Ananias heard from the Lord, but this being a vision, he also saw Saul praying as we will see in the next verse.
- C. Ananias**
1. The Lord had to call Saul twice, but Ananias only once. Oh, that the Lord would not have to repeat Himself to get a response from His children.
- D. And he said,**
1. **said-** Gr. **epo**

## E. Here I am, Lord

### 1. Here I am

- a. What a wonderful thing for a believer to be available for the Lord to use when called upon.
- b. Sometimes, the Lord calls on Christians and they are not available.

## 11. So the Lord *said* to him, "**Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying.**

### A. So the Lord said to him,

#### 1. said- Gr. *epo*

### B. Arise and go to the street called Straight,

#### 1. arise- Gr. *anistemi*

- a. Many Christians are not in position to go. First, they must arise and then go. Spiritually many are laying down in their own self-interest and comfort.

#### 2. go- Gr. *poreuomai*- *travel*

- a. There might have been some distance that Ananias needed to travel to get to where Saul was.

#### 3. street- Gr. *rhume*- *a street, lane, alley of a city*

#### 4. Straight- Gr. *euthus*- *straight, level; straight forward, upright, true, sincere*

- a. *This street extends now from the eastern to the western gate, about three miles, crossing the whole city and suburbs in a direct line.* -Barnes Commentary
- b. Paul went from the crooked path to the straight path. He went from the wrong direction to the right direction which was 180 degrees in the opposite direction.
- c. Many believers are like Saul here. They are saved and are on the right path but they are still blinded and are not making progress. They need the scales removed from their eyes to see Jesus. They still are under an old covenant where a veil remains over their heart. They have their eyes down upon themselves and are still trying to become righteous, instead of walking in the grace of God and the gift of righteousness in Christ.

**C. and inquire at the house of Judas for one called Saul of Tarsus,**

1. **inquire**- Gr. **zeteo**

2. **house**- Gr. **oikia**

3. **Judas**- means *praise*

a. Nothing specific is known about this man. He probably was a unbelieving Jew since no Christian would dare be near him, as seen by Ananias' response to Jesus' call to go minister to him.

4. **called**- Gr. **kaleo**

5. **Tarsus**

a. *This city was the capital of Cilicia, a province of Asia Minor. It was situated on the banks of the Cydnus River. It was distinguished for the culture of Greek philosophy and literature, so that at one time in its schools, and in the number of its learned men, it was the rival of Athens and Alexandria. In allusion to this, perhaps, Paul says that he was "born in Tarsus, a citizen of no mean city," [Act 21:39](#). In reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a free city by Augustus. See notes on [Act 16:37](#); [Act 21:39](#); [Act 22:28](#). It still exists as "Tarsus," with a population of about 20,000, but is described as "filthy and ruinous." -Barnes Commentary*

b. As a free city of Rome, those born in Tarsus were born as Roman citizens. Paul would later call upon his right as a Roman citizen before a flogging. [Acts 22:25](#) I bet he wished he had thought to use this fact before he was flogged at Philippi because afterwards when the officials of that city heard that he was a Roman citizen feared greatly about what they had done. It may have been this that prompted him to use his citizenship later to get out of the flogging in Jerusalem.

**D. for behold,**

1. **behold**- Gr. **idou**- *look*

a. God showed him Saul praying.

**E. he is praying**

1. **praying**- Gr. **proseuchomai**

- a. Since his encounter Saul was seeking the Lord as intensely as he was seeking out Christians before.

12. **And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight."**

A. **And in a vision he has seen a man named Ananias coming in and putting his hand on him,**

1. **vision-** Gr. **horama**

- a. Both Ananias and Saul saw a vision pertaining to this encounter. Another example of a double vision leading to a ministry encounter is seen in the next chapter with Cornelius and Peter. Although, Paul was called to reach the Gentiles and Peter the Jews, Paul was not yet ready for this ministry so God used Peter to open the door to the Gentiles.
- b. Paul was not seeking a vision, but he was seeking God. We are never to seek visions or such things. As we seek God, and if God deems it necessary, he will grant these secondary forms of guidance.
- c. The primary forms of guidance for a Christian are the Word of God and the inward witness of the Spirit.

2. **seen-** Gr. **eido**

- a. We can see with the eyes of our heart even if our natural eyes cannot see.

3. **man-** Gr. **aner**

- a. God must use a man to work through because He gave authority to man in the earth.

4. **named-** Gr. **onoma**

5. **Ananias-** means *God's gracious gift*

- a. This man's ministry was born out of grace. It was not earned or deserved by Saul.

6. **coming in-** Gr. **eiserchomai**

- a. In doing this Ananias was trusting God with his life. Do we trust God this much?

7. **putting-** Gr. **epitithemi-** *to put or place upon*

8. **hand-** Gr. **cheir**

- a. There is a doctrine of the laying on of hands. [Heb. 6:2](#) One way laying on of hands is used in the New Testament is for

healing. Here we see that Ananias laid his hand upon Paul so his sight would be restored.

**B. so that he might receive his sight**

1. **receive sight-** Gr. **anablepo-** *to see again*

a. This healing was from God's gracious gift.

**13. Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem.**

**A. Then Ananias answered,**

1. **answered-** Gr. **apokrinomai**

a. Ananias now informs God about Saul. How often do we feel the need to inform God about our situation as if he did not know. God already was fully aware of Saul's past, but He also was fully aware of His future!

**B. Lord-** Gr. **kurios**

**C. I have heard from many about this man,**

1. **heard-** Gr. **akouo**

a. Fear comes by hearing, and hearing by the word of man.

2. **man-** Gr. **aner**

**D. how much harm he has done to your saints in Jerusalem**

1. **harm-** Gr. **kakos**

2. **done-** Gr. **poieo**

a. The good Paul would do for the church would far eclipse the harm he had done as Saul. However, he would suffer greatly in the doing of it.

3. **saints-** Gr. **hagios**

a. Sixty times in the New Testament, believers are called saints. This is the same word translated "holy". A saint is a holy one. In some areas in Christendom it is taught that one must die to be selected as a saint. They had to have lived a holy life and performed noted miracles. Religion always gets things backward! No, we are born again a saint, in order to live holy and perform miracles!

4. **Jerusalem-** means *double peace*

**14. And here he has authority from the chief priests to bind all who call on Your name."**

A. **authority**- Gr. **exousia**- *the right or freedom to act*

B. **chief priests**- Gr. **archiereus**

C. **bind**- Gr. **deo**

D. **call**- Gr. **epikaleomai**- *to call upon*

E. **name**- Gr. **onoma**

1. Paul had gone to Damascus with the authority of the high priest to bind those who called on the name of the Lord. Instead on the road to Damascus he was freed and given the authority by the High Priest of the church to call upon His name!

15. **But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.**

A. **But the Lord said to him,**

1. **Lord**- Gr. **kurios**

2. **said**- Gr. **epo**

B. **Go**- Gr. **poreuomai**- *to travel, journey*

1. After Ananias informed God about Saul, He did not change His mind or direction given to Ananias. If God tells us to do something we do not need to inform Him of the situation in order that His directions to us might change.

C. **for he is a chosen vessel of Mine to bear My name before Gentiles,**

1. **chosen**- Gr. **ekloge**- *choose, select*

2. **vessel**- Gr. **skeuos**- *a vessel, utensil for containing anything, instrument*

3. **bear**- Gr. **bastazo**- *to lift, raise, bear aloft; to bear, carry in the hands or about the person; carry as a message*

4. **Gentiles**- Gr. **ethnos**

D. **kings**- Gr. **basileus**

1. These were Gentile kings such as Felix, Festus, and Nero.

E. **and the children of Israel**

1. **children**- Gr. **huios**

2. **Israel**

- a. The order here is most important. First, Paul was to go to the Gentiles, and then kings, and then to the Jews. Really the first two were Gentiles and then the Jews. However, Paul would always go to the Jews first, which was not his

primary call. He was largely unsuccessful when ministering to the Jews but very successful in reaching the Gentiles.

- b. Sometimes our desires get out of whack with the will of the Lord. If we will submit to the will of God, he makes a way to see that our desires are met. If Paul would have just focused on the Gentiles, God would have made a way so he could have effectively witnessed to the Jews in His timing and will.

16. **For I will show him how many things he must suffer for My name's sake."**

A. **show-** Gr. **hupodeiknumi-** *to show by placing under (i.e. before) the eyes*

1. This might have been by vision or just in the process of his life and ministry. [Act 20:22](#); [Act 20:23](#)

B. **suffer-** Gr. **pascho**

1. Almost all references to suffering in the NT are connected to persecution. We are not called by God to suffer sickness, lack, or defeat.
2. The persecutor would become the persecuted.

C. **name's sake**

1. All New Testament suffering is connected to this phrase- "for His name's sake". We are not to suffer for our own fleshly living and the consequences thereof.

17. **And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit."**

A. **And Ananias went his way and entered the house,**

1. **went his way-** Gr. **aperchomai**

- a. Ananias obeyed the Lord and went. How many has God sent but have not went? What if Ananias had not obeyed and did not go. The Lord would have used someone else. However, the Lord knew this faithful servant would go so He showed Saul a vision of Ananias coming in and laying his hands on him. God sees the future as if it is happening now!

2. **entered-** Gr. **eiserchomai**

- a. Ananias **entered** in the house where Saul was and in doing this he unknowingly **entered** into Scripture. Your obedience to the Lord has greater significance than what you think!

3. **house-** Gr. **oikos**

**B. and laying his hands on him he said,**

1. **laying his hands-** Gr. **epitithemi cheir**

- a. Here we see the laying on of hands and two reasons for it- healing and to be filled with the Holy Spirit. The third reason is for ordination.

2. **said-** Gr. **epo**

**C. brother Saul,**

1. **brother-** Gr. **adelphos**

- a. This term shows that Saul had been saved already. He got saved on the road to Damascus. He confessed the Lord Jesus and believed He was raised from the dead and was saved. [vs. 5-6](#)
- b. The baptism in the Holy Spirit is only for believers. Unbelievers do not have the Spirit at all. [Rom. 8:9](#)

**D. the Lord Jesus,**

1. This reveals the unique nature of Jesus. He was God [Lord] and He was man [Jesus].

**E. who appeared to you on the road as you came,**

1. **appeared-** Gr. **optanomai-**

2. **road-** Gr. **hodos**

3. **came-** Gr. **erchomai**

- a. We almost always see people doing things when the Lord appeared and called them. Ex. Moses, Gideon, the disciples of Jesus.
- b. We are not called to sit in our prayer closet 24/7. No, we are to be up, about the Lord's business. God cannot direct a parked car. Get out of neutral, and get moving and the Lord will reveal Himself to you.

**F. has sent me that you may receive your sight and and be filled with the Holy Spirit**

1. **sent-** Gr. **apostello**

2. **receive you sight-** Gr. **anablepo**

a. He had already received his spiritual sight. I would rather see spiritually than naturally. But I like both!

3. **filled-** Gr. **pletho**

a. This is the initial filling, which there would be others to follow. [Acts 13:9](#)

4. **Holy Spirit**

a. There is no doubt that this was accompanied by tongues as we see in [Acts 2, 10, & 19](#).

18. **Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized.**

A. **Immediately there fell from his eyes something like scales,**

1. **fell-** Gr. **apopto-** *to fall off or away*

2. **eyes-** Gr. **ophthalmos**

3. **scales-** Gr. **lepis-** *a scale, shell, rind, crust, incrustation*

a. Scales did not fall from his eyes, but something like it.

b. Scales were coming off his natural eyes, but they had already come off of his spiritual eyes!

B. **and he received his sight at once,**

1. **received his sight-** Gr. **anablepo**

C. **and he arose and was baptized**

1. **arose-** Gr. **anistemi**

a. When we receive illumination we can arise from our darkness and walk in the will of God that He has for us.

2. **baptized-** Gr. **baptizo-** *to immerse*

a. Here Saul was baptized in the Holy Spirit before he was baptized in water. In [Acts 19](#), the Ephesian believers had been baptized in water before being baptized in the Holy Spirit. There is not formula on baptism in water and the Holy Spirit.

19. **So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.**

A. **So when he had received food,**

1. **recieved-** Gr. **lambano**

a. We need to receive the spiritual food of the Word of God.

2. **food-** Gr. **trophe**

- a. This is natural food, but it reveals a spiritual truth. When we are born again, baptized in the water and Spirit, we then need food! We need to feed on the Word of God.

**B. he was strengthened**

- 1. **strengthened**- Gr. **enischuo**- *to gain, acquire, or recover strength and vigor*
  - a. We gain strength with the intake of the Word of God.

**C. Then Saul spent some days with the disciples at Damascus**

- 1. **spent**- Gr. **ginomai**- *began*
- 2. **days**- Gr. **hemera**
- 3. **disciples**- Gr. **mathetes**- *a learner, pupil, disciple*
  - a. Undoubtedly, Ananias connected Saul with the believers in Damascus.
  - b. Notice here the progression of a new believer. We are born again, baptized in the Spirit and water, receive nourishment from the Word, then join the fellowship of other believers.

**20. Immediately he preached the Christ in the synagogues, that He is the Son of God.**

**A. Immediately he preached the Christ in the synagogues,**

- 1. **Immediately**- Gr. **eutheos**
  - a. After Saul was saved, he immediately tried to minister publicly. However, he was not ready for the public ministry of the Word of God. We will see this later in this chapter.
- 2. **preached**- Gr. **kerusso**
  - a. At this point all Saul had to preach with was his personal testimony. Personal testimony is very beneficial but he also needed the revelation of the Word of God, which he lacked. He would soon go into Arabia and be taught of the Lord the deeper things of the Word of God. Mt. Sinai is in Arabia. I believe he was led to Mt. Sinai in order for the Lord to teach him about the Law and grace.
- 3. **synagogues**- Gr. **sunagoge**
  - a. Here we see the pattern that Saul and later Paul would follow consistently. He was called to the Gentiles, but he always went to the synagogues first. He would always go to the Jews first and then the Gentiles. No, he was supposed to

go to the Gentiles first and then and only then would God open the door to minister to the Jews.

**B. that He is the Son of God**

**1. Son-** Gr. **huios**

a. This is a title of divinity like the word Lord is.

**21. Then all who heard were amazed, and said, "Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?"**

**A. Then all who heard were amazed,**

**1. heard-** Gr. **akouo**

**2. amazed-** Gr. **existemi-** *out of mind, beside one self*

**B. and said,**

**1. said-** Gr. **lego**

**C. Is this not he who destroyed those who called on this name in Jerusalem,**

**1. destroyed-** Gr. **portheo-** *to lay waste, destroy; impl. to harass, ravage, to sack*

a. God can make what came to destroy you, to build you up and bless you. [Prov. 16:7](#)

**2. called-** Gr. **epikaleomai**

a. Saul had come to Damascus to destroy that name, but instead ended up calling upon that name himself!

b. All will end up bowing the knee and confessing Jesus is Lord.

**3. name-** Gr. **onoma**

**D. and has come here for that purpose,**

**1. come-** Gr. **erchomai**

**2. purpose-** Gr. **eis-** *unto this, for this*

**E. so that he might bring them bound to the chief priests**

**1. bring-** Gr. **ago-** *to bring or carry along*

a. This word always means to be brought along by the power of another. This is the Greek word used in [Rom. 8:14](#) - Those who are **led** [ago] by the Spirit...

**2. bound-** Gr. **deo**

- a. These would be naturally bound, but spiritually free. I would rather be spiritually free, instead of being free in the natural and spiritually bound.

**3. chief priests- Gr. archiereus**

- a. Who were given jurisdiction by the Romans over their religion and the area of Palestine, not just Jerusalem.

**22. But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.**

**A. But Saul increased all the more in strength,**

**1. increased in strength-** Gr. **endunamoo-** *to acquire strength, be invigorated, be strong*

- a. Saul grew in strength by continued intake of the Word of God. However, Saul would need to increase also in wisdom and humility. *Knowledge puffs up, but love builds up.*

[1 Cor. 8:1](#) Saul was still filled with self-will, self-importance, and his own ways.

- b. It says young men in Christ are strong because of the Word of God abiding in them. [1 John 2:14](#)

**B. and confounded the Jews who dwelt in Damascus,**

**1. confounded-** Gr. **sugcheo-** *to confuse, perplex*

- a. Saul ministered to the Jews and it just produced confusion in them. It did not lead them to faith. You cannot argue any one into the kingdom of God. You may win an argument but will lose the person!

- b. The power of God is in the simple gospel message, not on reasonings and debates over the law. [Rom 1:16](#)

**2. Jews**

- a. He confounded who? The JEWS.

Who was he called to? The GENTILES.

Why was he trying to win the Jews? It was because he thought he could. He thought if any one could, it would be him. Surely, God had misspoken the order of his ministry call! Surely, God meant Paul to go the Jews first! Nope!

- b. Later, we see that Peter was God's choice to reach the Jews. God chose Paul and Peter for their specific call because they were equally unqualified in themselves to do it! Paul would

try to use his great knowledge of the Old Testament on the Gentiles and they would just shake their head and say, "We do not know anything of what you are saying!" Paul was left with the simple gospel message that brought revival to the Gentiles! Peter would go to the Jews and they would ask him hard legal questions and Peter would shake his head and say, "I do not know the answer to any of them!" He was left with the simple gospel message.

- c. Saul had not yet become Paul. Saul means "desired" and Paul means "little". Paul had to grow into being little! He had to be little in himself so Christ would be big in him. John the Baptist learned this. Saul had to grow in humility and character before God could use him. Saul was still full of himself. Saul had to learn he was weak in himself, but strong in Christ and in His grace. [2Co 12:9](#)

### 3. **dwelt-** Gr. **katoikeo**

#### C. **proving that this Jesus is the Christ**

- 1. **proving-** Gr. **sumbibazo-** *to cause a person to unite with one in a conclusion or come to the same opinion, to prove, demonstrate*
  - a. You cannot win someone to Christ when you try to cause them to unite with you in your predetermined conclusion or opinion.
  - b. All that Saul proved was that he was NOT called to the Jews! His ministry almost got him killed! Most of Saul's persecution and suffering came from ministering to the wrong set of people- the Jews.
  - c. Paul could have enjoyed a ministry like Philip did in Samaria if he had just focused on reaching Gentiles. Philip experienced revival and there was much joy in the city. Later Paul would experience this in Ephesus when he turned to the Gentiles there. In the course of reaching the Gentiles he would have won some Jews as well.

## 23. **Now after many days were past, the Jews plotted to kill him.**

### A. **days-** Gr. **hemera**

### B. **Jews**

- 1. Who tried to kill him? The Jews. Why would they try to kill him?

Because he was incessantly trying minister to them and to argue them into accepting Jesus as the Messiah.

2. Saul was not called to minister to the Jews. How many of our troubles come by doing what we are not called to be doing?

C. **plotted**- Gr. **sumbouleuo**- *to resolve together*

1. I do not care how many plot together against you, if you are trusting God, it will come to nothing!

D. **kill**- Gr. **anaireo**- *to take away, abolish, kill*

1. They plotted to kill the one time killer!

24. **But their plot became known to Saul. And they watched the gates day and night, to kill him.**

A. **But their plot became known to Saul.**

1. **plot**- Gr. **epiboule**- *a plan formed against someone*
2. **became known**- Gr. **ginosko**
  - a. The Holy Spirit will show us things to come.

B. **And they watched the gates day and night,**

1. **watched**- Gr. **paratereo**- *to stand secretly by and watch*
  - a. We are told to watch and pray, not watch and kill!
2. **gates**- Gr. **pule**
3. **day**- Gr. **hemera**
4. **night**- Gr. **nux**

- a. The Jews were told to meditate on God's Word day and night, not watch to do mischief day and night.

[Josh. 1:8](#), [Psa 55:10](#)

C. **to kill him**

1. **kill**- Gr. **anaireo**

25. **Then the disciples took him by night and let *him* down through the wall in a large basket.**

A. **disciples**- Gr. **mathetes**

1. We need other disciples to help support us in difficult times. With the aid of other disciples Saul was able to find deliverance through his trial. He could not have done this himself.

B. **took**- Gr. **lambano**

C. **night**- Gr. **nux**

D. **let down**- Gr. **kathiemi**

E. **wall**- Gr. **teichos**- *city wall*

1. When the obvious route for you is closed, God will open up one that the enemy knows nothing about!

F. **large basket**- Gr. **spuris**- *basket in which food was carried*

1. *It was in this way that Rahab let down the spies [Jos 2:15](#), and so David escaped from Saul, [1Sa 19:12](#). Probably this occurred in an unguarded part of the wall, where some overhanging houses, as is usual in Eastern cities, opened into the outer country. This conduct of Saul was in accordance with the direction of the Lord Jesus [Mat 10:23](#), "When they persecute you in one city, flee ye into another," -Barnes Commentary*
2. This way of escape may have been brought to their mind by remembering these stories in the Old Testament Scriptures.

**26. And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple.**

A. **And when Saul had come to Jerusalem,**

1. **come**- Gr. **paraginomai**- *to be by the side of; to come, approach, arrive*
  - a. We see in the book of Galatians that Saul came to Jerusalem to meet the apostles. It says he went up to Jerusalem for this purpose. Saul wanted to introduce himself. We are not called to promote ourselves.

B. **he tried to join the disciples,**

1. **tried**- Gr. **peirazo**- *to attempt*
2. **join**- Gr. **kollao**- *to glue to, attach firmly*
  - a. It is good to come together with other believers but Saul came on way too much and too fast. He tried to glue himself to the disciples at Jerusalem. You cannot force relationships. You must let them grow slowly. They are built on trust.

3. **disciples**- Gr. **mathetes**

- a. These were believers who were continuing in the Word of the Lord. [John 8:31](#)

C. **but they were all afraid of him,**

1. **all afraid**- Gr. **pas phobeo**
  - a. Every one of them were afraid. In Damascus the disciples welcomed Saul. But in Jerusalem they were all afraid. This

could be because Saul was the more famous in Jerusalem or that fear and unbelief were more prevalent in Jerusalem.

**D. and did not believe that he was a disciple**

**1. did not believe-** Gr. **pisteuo me**

a. Those in Damascus did, but those in Jerusalem did not.

**27. But Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.**

**A. But Barnabas took him and brought him to the apostles**

**1. Barnabas-** means *son of consolation*

a. "Consolation" means *to call near*. Barnabas brought Saul near and then brought him near the disciples at Jerusalem. What separated Barnabas from the rest of the disciples who were full of fear and unbelief, was understanding and walking in grace.

b. Barnabas was a lover and teacher of grace. He was instrumental in founding the first Gentile church in Antioch. This church was full of the grace of God and that made Barnabas glad. Religious people see grace and it makes them mad! Barnabas helped set the DNA of grace in the church. [Acts 11:23](#)

c. Barnabas would again reach out and take Paul in again later when he sought him out to help with the church at Antioch.

d. Barnabas stood up for young Mark when Paul wanted to leave him out of their second missionary journey.

e. Barnabas valued relationships more than tasks or personal approval.

f. Barnabas had one deviation in this when he was lead into hypocrisy when those from James, the Lord's brother, came to check out the church. Paul would later fall into hypocrisy himself before James. James must had been a real intimidating fellow.

**2. took-** Gr. **epilambanomai-** *to lay hold of or to seize upon anything with the hands, to take hold of, lay hold of*

- a. Barnabas was very bold in taking Saul firmly in hand and presenting him to the apostles and was not wishy washy about it.
  - 3. **brought-** Gr. **ago**
    - a. Again, this word means to be brought along by the power of another. This Greek word is used of being led by the Spirit.
  - 4. **apostles-** Gr. **apostolos**
    - a. Namely, Peter, James, John and James, the Lord's brother.
  - B. **And he declared to them how he had seen the Lord on the road,**
    - 1. **declared-** Gr. **diegeomai-** *to lead or carry a narration through to the end*
    - 2. **seen-** Gr. **eido**
    - 3. **road-** Gr. **hodos**
  - C. **and that He had spoken to him,**
    - 1. **spoken-** Gr. **laleo**
  - D. **and how he had preached boldly at Damascus in the name of the Lord.**
    - 1. **preached boldly-** Gr. **parrhesiazomai**
      - a. It was true that Saul had preached boldly, but it is also true he preached boldly to the wrong set of people! He was sent to the Gentiles but he boldly preached to the Jews. For some reason some Christians get the notion that it does not matter how or to who they minister, as long as they do it boldly so that God will be well pleased. This is not the case.
    - 2. **name-** Gr. **onoma**
28. **So he was with them at Jerusalem, coming in and going out.**
- A. **So he was with them at Jerusalem,**
    - 1. **with them**
      - a. The apostles
      - b. There is no mention of him fellowshiping with ordinary disciples.
  - B. **coming in and going out**
    - 1. **coming in-** Gr. **eisporeuomai-** *traveling in*
    - 2. **going out-** Gr. **exporeuomai-** *traveling out*

- a. A believer can claim being blessed coming in and going out because Jesus fulfilled all the commandments of the Law in our behalf. All the blessings listed in Deuteronomy 28 are ours because of Jesus!

**29. And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him.**

**A. And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists,**

1. **spoke-** Gr. **laleo**

2. **boldly-** Gr. **parrhesiaomai**

- a. He had spoken boldly in Damascus and was almost killed. He spoke boldly to the Jews. He was not called to the Jews. Here we see that he again is speaking boldly to Jewish men from Greece. Again, he was not called to the Jews. It does not matter if we are bold, if we are bold to the wrong people and at the wrong time. Saul was not yet ready for this kind of public preaching ministry.

3. **name-** Gr. **onoma**

4. **disputed-** Gr. **suzeteo-** *to hold discourse with, argue, dispute, quibble*

- a. Saul got into religious arguments and did not win anyone. You do not win people to Christ by arguing with them. All you will do is make them mad, which is what happened here, which resulted in them wanting to kill him.

5. **Hellenists-** Gr. **helene**

- a. *It means that he not only maintained that Jesus was the Christ in the presence of those Jews who resided at Jerusalem, and who spoke the Hebrew language, but also before those foreign Jews who spoke the Greek language, and who had come up to Jerusalem. They would be as much opposed to the doctrine that Jesus was the Christ as those who resided in Jerusalem. -Barnes Commentary*

**B. but they attempted to kill him.**

1. **attempted-** Gr. **epicheireo**

2. **kill-** Gr. **anaireo**

- a. This was the second time the Jews tried to kill him when he ministered to them. This would not be the last!
- b. Saul was getting a rude awakening to the reality that not all people were excited by his message and ministry.

**30. When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.**

**A. When the brethren found out,**

**1. brethren- Gr. adelphos**

- a. This could mean the apostles.

**2. found out- Gr. epiginosko- to become thoroughly acquainted with, to know thoroughly**

- a. They did not just know about the plot to kill him generally, but knew of all of the details of the plan.

**B. they brought him down to Caesarea and sent him out to Tarsus**

**1. brought down- Gr. katago**

**2. Caesarea- means severed**

**3. Tarsus- means wings**

- a. This was Saul home town.
- b. Saul got sent back home and entered into the silent years of obscurity. Here he would learn humility and his need for God's grace to do all things. It was here that Saul became Paul. He changed his name to little. He became little in his own eyes. Here in a town that means "wings", Paul got wings of grace to fulfill his ministry in the power of God and not in his own strength and ability.
- c. Saul would spend about 10 silent years in Tarsus before Barnabas would find him and he would enter into public ministry.

**31. Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.**

**A. Then the churches throughout all Judea,**

**1. then**

- a. Then when? Then when Saul had been shipped off!

**2. churches- Gr. ekklesia**

### 3. Judea

B. **Galilee**- means *circuit*

C. **and Samaria had peace and were edified**

1. **Samaria**- means *watch mountain*

2. **peace**- Gr. **eirene**

3. **edified**- Gr. **oikodomeo**- *to be built up, to build a house; to build, to repair, embellish, and amplify a building, to construct, establish; met. to contribute to advancement in religious knowledge, to edify, to advance a person's spiritual condition, to edify*

a. It is a sad day for you when you have to be shipped off because you are causing so much trouble which then results in peace and edification in the church!

D. **And walking in the fear of the Lord and in the comfort of the Holy Spirit,**

1. **walking**- Gr. **poreuomai**- *traveling, journeying*

a. The church is on the move! We are traveling in the will of God.

2. **fear**- Gr. **phobos**

a. You cannot be edified if you do not walk in the fear of the Lord.

b. Praying in tongues is an act of the fear of the Lord because when you pray in tongues you are edified. [1 Cor. 14:4](#)

3. **comfort**- Gr. **paraklesis**- *supporting influence*

a. You cannot be edified if you do not walk in the comfort of the Holy Spirit. This word, comfort, means having the supporting influence of the Holy Spirit. You get the supporting influence of the Holy Spirit when you pray in tongues.

E. **they were multiplied**

1. **multiplied**- Gr. **plethuno**

a. The Lord is responsible for numerical church growth, not the pastors! The pastor is to feed the sheep and oversee their spiritual growth. The Lord takes care of the numerical growth.

32. **Now it came to pass, as Peter went through all *parts of the country*, that he also came down to the saints who dwelt in Lydda.**

- A. **Now it came to pass,**
- B. **as Peter went through all parts of the country,**
  - 1. **went through-** Gr. **dierchomai**
  - 2. **all parts-** Gr. **pas**
  - 3. **country-** *not in Greek, omit*
- C. **that he also came down to the saints who dwelt in Lydda**
  - 1. **came down-** Gr. **katerchomai**
  - 2. **saints-** Gr. **hagios**
  - 3. **dwelt-** Gr. **katoikeo**
  - 4. **Lydda-** means *strife*
    - a. *This town was situated on the road from Jerusalem to Caesarea Philippi. It was about 10 or 12 miles southeast from Joppa, and belonged to the tribe of Ephraim. It was called by the Greeks Diospolis, or city of Jupiter, probably because a temple was at some period erected to Jupiter in that city. It is now so entirely ruined as to be a miserable village. Since the Crusades, it has been called by the Christians George, on account of its having been the scene of the martyrdom of a saint of that name. Tradition says that in this city the Emperor Justinian erected a church.*  
-Barnes Commentary
    - b. It is not good to dwell in strife with other believers.

33. **There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.**

- A. **There he found a certain man names Aeneas,**
  - 1. **found-** Gr. **heurisko**
    - a. This does not mean Peter was looking for this man but came upon him and found him in this condition.
  - 2. **certain man-** Gr. **tis aner**
    - a. When this term "certain man" is used in Acts it speaks of an unbeliever. When a believer is mentioned in Acts the phrase "a certain disciple" is used. It is not mentioned here that Peter led this man to Christ, but undoubtedly he did.
    - b. God does not just heal believers but also unbelievers. Healing is a dinner bell for the gospel and salvation.
  - 3. **Aeneas-** means *laudable*

**B. who had been bedridden eight years and was paralyzed**

1. **bedridden-** Gr. *katakeimai krabbatos-* *laid down in bed*
  - a. He must have had significant bed sores.
2. **eight years-** Gr. **okto etos**
  - a. Eight is the number of new beginnings. This man was about to have a new beginning! God has a new beginning for many who are reading this.
3. **paralyzed-** Gr. **paraluo-** *suffering from the relaxing of the nerves, unstrung, weak of limb*
  - a. We get the English word "paralyze" from this Greek word.

**34. And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately.**

**A. And Peter said to him,**

1. **said-** Gr. **epo**
  - a. Peter released his faith by saying.

**B. Aeneas**

**C. Jesus the Christ heals you**

1. **heals-** Gr. **iaomai**
  - a. Jesus is the healer, not us.

**D. Arise and make your bed**

1. **arise-** Gr. **anistemi**
  - a. This was an act of faith that Peter commanded on the part of Aeneas. When Jesus healed people He had them do something to release their faith.
2. **make your bed-** Gr. *stronnumi-* *to spread a couch, make your own bed*
  - a. You only make your bed when are done using it. Aeneas was done lying in bed as an invalid. He was done using it for a sick bed!

**E. Then he arose immediately**

1. **arose-** Gr. **anistemi**
  - a. He responded by releasing his faith in the action of getting up.
2. **immediately-** Gr. **eutheos**
  - a. He got up immediately. He did not want to spend another second in that sick bed.

b. Sometimes people linger around in their sickness or problem. No, get out if it now!

35. **So all who dwelt at Lydda and Sharon saw him and turned to the Lord.**

A. **dwelt**- Gr. **katoikeo**

B. **Lydda**- means *strife*

C. **Sharon**- means *plain or level*

D. **saw**- Gr. **eido**

1. This was a very notable miracle among those who knew Aeneas.

E. **turned**- Gr. **epistrepho**

1. Healing is the dinner bell for the gospel. Many believed upon Jesus through this miracle healing.

2. If your soul winning has become stagnant, then minister healing to people and watch the evangelism fire start!

F. **Lord**- Gr. **kurios**

1. The Lord Jesus

36. **At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did.**

A. **At Joppa there was a certain disciple named Tabitha,**

1. **Joppa**- means *beautiful*

a. *Along the blue waters of the Mediterranean Sea lies the town of Joppa (modern Jaffa), some thirty-five miles northwest of Jerusalem. A harbor town, Joppa had served Solomon when timber was shipped by rafts from Lebanon ([2Ch 2:16](#)). In Joppa, the prophet Jonah boarded ship ([Jon 1:3](#)). Through the centuries many countries had controlled the city, but in the first century B.C. Julius Caesar gave it to the Jews. It remained in Jewish hands until the Jews waged war against Rome (A.D. 66-70). Residents of Joppa heard the Good News proclaimed by the evangelist Philip ([Act 8:40](#)) -Baker's NT Commentary*

2. **certain disciple**- Gr. **tis mathetria**- *certain female disciple*

a. This term is used for a believer in the book of Acts.

3. **named**- Gr. **onoma**

4. **Tabitha**- means *gazelle*
  - a. This was her Jewish name.
- B. **which is translated Dorcas**
  1. **translated**- Gr. **diermeneuo**- *to unfold the meaning of what is said, explain, expound*
  2. **Dorcas**- means *gazelle*
    - a. This was her Greek name.
    - b. Why would you name your kid Dorcas? You are just setting them up for trouble at school!
- C. **This woman was full of good works and charitable deeds which she did**
  1. **woman**- Gr. **houtos autos**- *this one herself*
  2. **full**- Gr. **pleres**
  3. **good**- Gr. **agathos**- *intrinsic good*
    - a. This word speaks of divine good. Her good works came forth by the Spirit through faith.
  4. **works**- Gr. **ergon**
    - a. We are to have good works as a Christian, but we should never confuse that good works are the reason for God blessing us. God blesses out of grace, not because of our good works.
  5. **charitable deeds**- Gr. **eleemosune**- *pity, compassion; in NT an act of kindness, alms, almsgiving*
  6. **did**- Gr. **poieo**

37. **But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room.**

- A. **But it happened in those days that she became sick and died**
  1. **days**- Gr. **hemera**
    - a. This was not a sudden death.
  2. **sick**- Gr. **astheneo**- *to become weak*
    - a. If you get weak enough it leads to death.
  3. **died**- Gr. **apothenesko**
- B. **When they had washed her,**
  1. **washed**- Gr. **louo**
    - a. Jewish dead were always washed before burial. Only women prepared women's bodies for burial.
- C. **they laid her in an upper room**

1. **laid**- Gr. **tithemi**

2. **upper room**- Gr. **huperoon**

- a. The term "upper room" is found three times in the New Testament. The first is where Jesus had communion that spoke of His death on the cross. The second is where the disciples were when they were filled with the Holy Spirit and spoke in tongues. Here we see that this is where a miracle of being raised from the dead happened. Miracles are the result of the death of Jesus and the giving of the Holy Spirit.

38. **And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.**

A. **And since Lydda was near Joppa,**

1. **Lydda**- means *strife*

2. **Joppa**- means *beautiful*

- a. Strife is near to beautiful. What separates them is humility and forgiveness.

B. **and the disciples had heard that Peter was there,**

1. **disciples**- Gr. **mathetes**

- a. These were believers. There was no reason they needed to send for Peter. They had the authority and power to raise the dead. Jesus said so! [John 14:12](#)
- b. Many Christians think they need to get hold of some super-duper in the body of Christ when they are facing something larger than them. Nope! All believers are given the same authority and the name of Jesus to use.
- c. If Peter would have not come they would have given up and Tabitha would have stayed dead.

2. **heard**- Gr. **akouo**

3. **Peter**- means *rock*

C. **they sent two men to him,**

1. **sent**- Gr. **apostello**

2. **two**- Gr. **duo**

- a. Two is the number of witness.

3. **men**- Gr. **aner**

D. **imploring him not to delay in coming to them**

1. **imploring**- Gr. **parakaleo**- *exhort, encourage, implore*
2. **delay**- Gr. **okneo**- *to be slow, tardy, to delay*
  - a. This is a bit humorous to me. She was already dead. Did they think that it would be harder if he took a few days to come versus coming right away?
  - b. People tend to put pressure on you to act immediately. This is because they are in fear and in the flesh. Do not yield to that. You move at the speed of the leading of the Spirit.
  - c. When Lazarus died, people came to Jesus and implored him to come right away, but Jesus remained where he was for a few days. [John 11:6](#) He was not moved by the tyranny of the urgent or man's pressure but was led by the Spirit.
3. **coming**- Gr. **dierchomai**- *to come through*

39. **Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.**

**A. Then Peter arose and went with them**

1. **arose**- Gr. **anistemi**
2. **went**- Gr. **sunerchomai**

**B. When he had come,**

1. **come**- Gr. **paraginomai**- *to make an appearance*

**C. they brought him to the upper room**

1. **brought**- Gr. **anago**- *to bring up*
2. **upper room**- Gr. **huperoon**

**D. And all the widows stood by him weeping,**

1. **widows**- Gr. **chera**
  - a. *Whom Dorcas had benefited by her kindness. They had lost a benefactress; and it was natural that they should recall her kindness, and express their gratitude, by enumerating the proofs of her beneficence.* -Barnes Commentary

2. **stood by**- Gr. **paristemi**

3. **weeping**- Gr. **klaio**- *lamenting, wailing*

**E. showing the tunics and garments which Dorcas had made while she was with them**

1. **showing**- Gr. **epideiknumi**- *to exhibit, to show*

- a. These widows were putting on exhibits of all of Dorcas' good deeds to Peter. Instead of being impressed or moved by this, he put them out of the room. God does not respond, bless or do miracles because of our good works but through faith in Jesus' name and finished work.
  - b. How often when we need a miracle we show God our tunics and garments that we have made and present our good works for the reason He should move for us? We need to push these aside and come strictly in the name of Jesus and faith in Him alone.
  - c. Good works are a fruit of our salvation, not the root of it.
2. **tunics**- Gr. **chiton**- *the inner garment which fitted close to the body, having armholes, and sometimes sleeves, and reaching below the knees, worn by both sexes*
  3. **garments**- Gr. **himation**- *the upper garment, the cloak or mantle*
  4. **made**- Gr. **poieo**

40. **But Peter put 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.**

**A. But Peter put them all out,**

1. **put out**- Gr. **ekballo**- *to throw out*

- a. This is a forceful word. He did not ask them to leave, he threw the widows out of the room. Their unbelief and exhibiting the good works of Tabitha would impact Peter's faith, so he removed them from the room.

**B. and knelt down and prayed,**

1. **knelt down**- Gr. **tithemi gonu**- *to place on the knees*

- a. This is a posture of humility. It is not required however to pray on your knees.

2. **prayed**- Gr. **proseuchomai**- *to speak to the face, commune with*

- a. This is the word for communing prayer not supplicating prayer which would have been **deesis**. He was not praying for her to be raised from the dead. He certainly was praying for direction in the situation. How often do we act before we pray for direction in the specific situation we are in. No two situations are the same. We need to check in with

headquarters in each situation about what God wants us to do in approaching it.

**C. And turning to the body he said,**

**1. turning-** Gr. **epistrepho**

- a. Notice that Peter, after he prayer, turned and faced the body of Tabitha. This means he had turned away from her body while he was praying. This was so her dead body would not impact his faith with unbelief.
- b. Peter had learned from Jesus that he needed to remove anything that would minister unbelief to him and counteract his faith. This is why he cast out the widows and did not face the dead body while praying. [Mat 9:23-25](#), [Mar 5:37-38](#); [Mar 5:40](#); [Luk 8:51](#); [Luk 8:54](#)

**2. body-** Gr. **soma**

- a. He turned to the body. He did not turn to Tabitha because she was not there. She had left her body.

**3. said-** Gr. **epo**

- a. Peter then spoke to Tabitha. Tabitha returned to her body.

**D. Tabitha**

**E. arise-** Gr. **anistemi-** *stand up again*

**F. and she opened her eyes,**

1. **opened-** Gr. **anoigo**
2. **eyes-** Gr. **ophthalmos-** *natural eyes*

**G. and when she saw Peter she sat up**

1. **saw-** Gr. **eido**
2. **sat up-** Gr. **anakathizo**

**41. Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive.**

**A. Then he gave her his hand and lifted her up,**

1. **gave-** Gr. **didomi**
2. **hand-** Gr. **cheir**
  - a. We can only bring our natural hand into things when God's hand has moved first.
3. **lifted up-** Gr. **anistemi**

**B. and when he had called the saints and widows,**

1. **called-** Gr. **phoneo-** *to summon by the voice*

- 2. **saints**- Gr. **hagios**
  - a. The saints had called for Peter.
- 3. **widows**- Gr. **chera**
  - a. The widows were the recipients of Tabitha's good works.

**C. he presented her alive**

- 1. **presented**- Gr. **paristemi**
  - a. The widows had presented Tabitha's good works to Peter. But now, Peter presents the work of God to them! God's work is what matters and is much better!
- 2. **alive**- Gr. **zao**

**42. And it became known throughout all Joppa, and many believed on the Lord.**

**A. And it became known throughout all Joppa,**

- 1. **became known**- Gr. **gnostos**
- 2. **Joppa**

**B. and many believed on the Lord**

- 1. **believed**- Gr. **pisteuo**
  - a. Miracles, signs, and wonders are a dinner bell to the gospel and salvation.
- 2. **Lord**- Gr. **kurios**
  - a. The Lord Jesus

**43. So it was that he stayed many days in Joppa with Simon, a tanner.**

**A. So it was that he stayed many days in Joppa with Simon,**

- 1. **stayed**- Gr. **meno**
- 2. **days**- Gr. **hemera**
- 3. **Simon**- means *rock*
  - a. This is the same name that Peter had. No matter your station in life you can be a rock through faith in Jesus.

**B. a tanner**- Gr. **barseus**

- 1. The trade of a tanner was held as abominable by the Jews. It is said, a wife could claim a divorce from a husband who became a tanner.
- 2. Apparently, Peter had overcome any qualms of staying with a tanner. He would soon be stretched further when he was called to the unclean Gentiles.