

# A Practical Study of ACTS:

## Take It To Them!

### “Putting the GO Back in the Gospel”

#### Study Number Seven – Acts 9:1-43

1. In Acts 1 we saw the preliminary preparations for Pentecost.
2. In Acts 2 we saw the record of the Spirit of God coming to dwell in the hearts of men.
3. In Acts 3 we saw the lame man healed.
4. In Acts 4 we saw the first indication of persecution.
5. In Acts 5 we saw the sin of Ananias and Sapphira and the tragic results and their instant death.
6. In Acts 6 we saw the first internal conflict in the church. The Greek widows were being neglected from the Meals on Wheels program and they got upset with the rest of them and so there was a cleavage for a period of time until that was solved.
7. In Acts 7 we saw the first martyrdom of Stephen. After he preached his message, he gave his life.

8. In Acts chapter 8 we saw the Gospel spread. It was transition time.

We're leaving Jerusalem. We're going to all Judea and Samaria. Philip was the star of the story. We concluded with the marvelous conversion of the Ethiopian eunuch as he went down south to the desert road near Gaza and had the privilege of this encounter.

The apostle Paul, as he writes a number of the epistles in the Bible, describes later what happens. Let's take a few of these verses to make it clear to start with.

### Romans 6:23

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Paul writes:

### 2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creature. The old things have passed away, behold all things are become new.

### Ephesians 2:8, 9

For by grace you have been saved through faith; and that not

of yourselves, it is a gift of God; not of works lest any man should boast.

How do we comprehend and understand the conversion of a soul? It's the greatest work in all of the world where we can look in nature—probably the only place we can see the hairy, wormy caterpillar crawling in the dust. Ugly and creepy looking, he weaves a cocoon around him and then a period of dormancy. There is something that takes place in that cocoon. We don't know and don't understand but one day there is soaring in the heavens, a beautiful butterfly.

It's the same thing with the death of the believer. When a person comes to know Christ the Savior, His friends take the old cocoon and put it in the grave. But there is a butterfly soaring in the heavens—the child of God has gone home.

Guy King tried to describe salvation when he said:

(Brought In by Guy King)

1. WHAT WE ARE SAVED FROM - The guilt, the doom, the stain, and the dominion of sin. How wonderful!
2. WHAT WE ARE SAVED BY - The sovereign grace of God and the precious blood of Christ. ...
3. WHAT WE ARE SAVED FOR - That we might be [instruments as a witness for Him.] How beautiful!

4. WHAT WE ARE SAVED UNTO - All the blessings into which we are ushered upon our turning to Him. How great! (source unknown)

Dag Hammarskjold was the General Secretary of the United Nations until the day of his death. He was a very busy man but he had time to keep a diary. It's been published now under the title of *Markings*. He says:

(Markings by Dag Hammarskjold)

What I ask for is absurd, that life shall have a meaning. What I strive for is impossible, that my life shall acquire a meaning I dare not believe; I do not see how I shall ever be able to believe that I am not alone. ... I was certain that existence is meaningful, and that therefore my life in self-surrender had a goal.

(source unknown)

That statement was made after he came to know Jesus Christ in a personal way.

2 Corinthians 6:2

behold, now is "the accepted time," behold, now is the day of salvation.

We met Saul of Tarsus a couple of studies ago. The people laid their garments at his feet while they stoned Stephen to death. Since that time Saul of Tarsus has been haunted with

conviction over what he's seen. Over the reality of that man's faith and the powerful proclamation of the Gospel—from Abraham clear down to Christ—it just must have marked him deeply.

He had looked into heaven that day and hadn't seen anything. And Stephen had seen as it was, the Son of God standing at the right hand of God the Father waiting to welcome him home.

Saul however is fighting against this. Under deep conviction he is intensifying his persecution.

We saw two words that describe what he was doing to the church in Acts chapter 8:

1. He was scattering it.
2. He was ravaging it—taking people and apprehending them and putting them into prison and making life totally miserable for them.

But we learned that the church was triumphant because the Gospel continued to spread even as a result of that persecution.

So pick up at verse 1. That's where we are.

**v. 1 Now Saul still breathing threat and murder against the disciples of the Lord, went to the high priest,**

“Now Saul still breathing threat and murder against the disciples of the Lord, went to the high priest,”

Stephen was the star in chapter 7.

Philip was the star in chapter 8.

Saul of Tarsus is the star and center of attention in chapter 9.

He’s “still breathing threats and murder against the disciples of the Lord” and he goes to “the high priest” on a mission. He has something he wants to do.

How can a person be so wrong and think he’s so right? All of the bloodshed and all that he’s doing, he thinks he’s really right—he’s on target. And what he’s doing is right before God! And this man has to be confronted with the fact that all of his intense activity and all that he’s doing is not acceptable by God. It is not cooperating with the Father’s plan. It shows us how deceived a human being can be.

Here is a man who is thinking he’s right but he’s wrong.

The scene of our study goes to a desert road in the north. We were on a desert road in the south in our last study.

Saul of Tarsus is probably 33 years of age—Choleric in temperament, so super intense. Would make a fantastic coach in the NFL, would be afraid to lose anything. Had a high

forehead, a winsome personality, very quick and energetic, earnest in purpose, short in stature.

What we see in Acts 9 is going to be spoken to us two more times before we get through the book of Acts. And when God says something three times, He needs for us to look at it.

In Acts 9 we see it. Saul gives his own testimony in Acts 22 to the Jerusalem people. In Acts 26 he gives the same testimony again to King Agrippa, so Luke records this whole thing three times so that we're getting ready to look at it.

When he “went to the high priest,” he had a PURPOSE in mind.

**v. 2 and asked from him letters to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.**

“and asked from him letters to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.”

Realize how far Damascus is away from Jerusalem? It is 140 miles north. This fellow is intense in his hatred. He's saying, “I've got a trip to Damascus and I'm going to work in some religion with my work. I'm going to get as many Christians in Damascus, if there are any. We're going to stamp this thing out before it spreads worldwide!”

And so he's going to all the trouble to get letters of introduction to the synagogues in Damascus so that he can apprehend anybody that's up there and bring them back to headquarters in Jerusalem so we can put them on trial and deal with them like we should.

He uses a strange title here. This is the first time this has occurred—People of “the Way.”

Now what does that mean? “The Way” to what? “The Way” to who? “The Way” to where?

Jesus Christ said:

John 14:6

“I am the way, the truth, and the life.”...

That's altogether fitting, in John 14:6.

In Matthew 7 He divides mankind by saying:

Matthew 7:13, 14

Enter into the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many go that way. For the gate is small, and the way is narrow that leads to life, and few there are who find it.



“The Way” is a Hebrew term. It refers to a manner of life. It’s a WALK.

Actually Paul speaks of this in Galatians 5:17 when he says:

### Galatians 5:16

Walk by means of the Spirit...

In other words, order life in the sphere and the realm of the Holy Spirit. Here “the Way” communicates: “Hey these people are different.”

What is Saul of Tarsus saying? It’s easy to spot these folks because their lives are different. They’re tuned into a different drummer. They’re living a whole different lifestyle. It’s totally different from what’s been normal so it’s easy to spot them. And if we can find some people from “the Way” while up there we’ll bring them back here and we’ll really put it to them.

Now why is he doing that? The goading of his conscience inside? He’s trying to stifle it and cover the guilt by increasing the intensity of his persecution.

We’ll find people doing that all the time! Just to stifle a guilty conscience they’ll intensify action in other areas to compensate for it. And here he is, like a raving madman going on a trip 140 miles north to look for some more Christians because he hasn’t found enough in the local area.

**v. 3 And it came about as he was proceeding on his journey, he was drawing near to Damascus. And suddenly there flashed around him a light out of heaven.**

“And it came about as he was proceeding on his journey, he was drawing near to Damascus. And suddenly there flashed around him a light out of heaven.”

It's about a five or six day trip. They kind of let down their guard and everything when they get close. It's been such a long trip. It's been hot, miserable. Five or six days and they just can't wait to get in the shower at the Holiday Inn in Damascus and get cleaned up and have a little sack time and get to see friends. And all of sudden, just about the time he hits the city limits, there is a bolt of lightning that comes out of heaven.

It is so bright; it's brighter than the welder's torch. Because it literally blinds him and it only hits him. It doesn't hit the rest of these fellas.

God has no power shortage and He can get the job done. And it's time to stop Saul of Tarsus in his tracks.

Here it comes and it just happens to Saul of Tarsus. He's singled out and this light is so bright that it knocks him to the ground.

**v. 4 And having fallen upon the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?”**

“And having fallen upon the ground, he heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’”

Saul is an enemy of Jesus but Jesus isn’t an enemy of Saul.

“Why are You taking it out on me? What is the purpose in what You’re doing?”

**v. 5 And he said: “Who are you, Lord?” And He said: “I am Jesus whom you are persecuting.**

“And he said:”—listen to this—“Who are you, Lord?”

He knows that this has to be something sovereign. This has to be something very great.

“Who are you, Lord?”

“I thought I was doing what You wanted but obviously I must not be.” And he repeats it.

“And He said: ‘I am Jesus whom you are persecuting.’”

Now we look at that statement and we ask how can Jesus say that? How can Jesus say that He’s being persecuted by what Saul of Tarsus is doing down here on earth because Jesus is

already up there at the right hand of God the Father? Why's he being persecuted?

The reason He's being persecuted is because when we hurt, He hurts too. A lot of people never get a hold of that. It's a tremendous truth.

God is not a disinterested bystander. God is not a disinterested bystander when we lose our family and we lose our friends.

Jesus Christ loves us unconditionally. He wept with Mary when He saw her in tears over the loss of her brother Lazarus so He cries with us.

Paul goes on to say:

### Colossians 1:24

I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of his body (which is the church) in filling up that which is lacking in Christ's afflictions.

Does Jesus hurt when we hurt?

Does Jesus cry when we cry?

Does Jesus really care?

The hymn writer had to feel that when he wrote:

Does Jesus care when my heart is pained too  
deeply for mirth and song?  
As the burdens press and the cares distress,  
and the way grows weary and long.

Does Jesus care when my way is dark with a  
nameless dread and fear?  
As the daylight fades into deep night shades,  
does He care enough to be near?

Does Jesus care when I've tried and failed to  
resist some temptation strong?  
When for my deep grief I find no relief, though  
my tears flow all the night long.

Does Jesus care when I've said goodbye to the  
dearest on earth to me?  
And my sad heart aches till it nearly breaks,  
is it aught to him, does He see?

[Then he answers it with a verse of triumph]

Oh yes, He cares, I know He cares, His heart  
is touched with my grief;  
When the days are weary, the long nights dreary  
I know my Savior cares.  
(source unknown)

He hits Saul of Tarsus with a statement. "Listen man, you're

hurting Me. Why are you persecuting me?”

**v. 6 But arise and go into the city, and it shall be told you what you must do.”**

“But arise and go into the city, and it shall be told you what you must do.”

Now he’s not used to taking commands. He’s been the head of the Sanhedrin, he’s been a man who has been totally adequate in calling his own shots. To hear words like “arise,” “go” and “it shall be told” is a whole different realm from anything that he’s ever known before.

Life’s two biggest questions are:

1. “Who are You Lord?” and
2. “Lord, what will You have me to do?”

Saul of Tarsus is facing an authority problem right here. This is cutting at his pride. And it’s who’s going to run our life?

There’s an interesting thing that happens in the book of Acts. In the three accounts of the conversion of Saul of Tarsus here, there’s a little phrase that only occurs once but it needs to be put right here because it’s left out in this account but occurs in another.

Acts 22:10

And I said, “What shall I do, Lord?” And the Lord said to me, “Arise, and go into Damascus, and there you will be told of all that has been appointed for you to do.”

But Acts 26 has another phrase in it that’s very instructive:

### Acts 26:14

And when we all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, “Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.”

That little phrase only occurs in the witness to Agrippa. But obviously the Lord also spoke and said, “It’s hard for you to kick against the goads.”

Now what does that mean? What’s a “goad”?

Well in those days the cowboys, in order to get the oxen to cooperate, had goads. We have electric fences and cattle prods in our day to get those four-legged animals to cooperate with us by instituting some pain. A “goad” was a very sharp prod that was mounted on the front of the oxcart. And when the ox got into the halter and decided that it was going to be stubborn and bull-headed like a donkey, it would kick up its heels to manifest its stubborn restraint and would stop.

So they figured out how to solve that. They put this very sharp, sharp prod or “goad” where every time the ox kicked his

heel, he hit the painful prod and lacerated his leg.

Now imagine a dumb ox getting ticked at the prod and kicking and kicking and kicking only to intensify the lacerations and the hurt. That's exactly the way God describes our life when we're fighting divine sovereignty. We're really going to create a horrible pain and a lot of suffering and a lot of hurt as long as we rebel.

In essence the Lord's saying to him, "You're fighting a losing battle man! You ought to listen to Gamaliel your teacher back in Acts chapter 5 when he was talking to the Sanhedrin and said":

"If these men are a god, you're fighting a losing battle. You're not going to win it. So Saul you've been grasped by an irresistible power. Listen, you've got to stop. You're going to drive it in deeper the more you kick against it. You're going to hurt yourself more and there are going to be more and more lacerations with your rebellion."

The sooner we learn to submit to divine sovereignty and to God's way of working in our lives, the better off we're going to be.

There's a graphic picture of this in the Old Testament. This is the Lord speaking to Isaiah the prophet and he's describing the nation Israel. They're a stiff-necked, stubborn people but listen to this graphic, graphic picture in Isaiah 1 of what the Lord sees as He looks down upon His people:



## Isaiah 1:4ff

Ah, sinful nation a people loaded with guilt, a brood of evildoers, children given to corruption they have forsaken the Lord; they have spurned the Holy One of Israel and turned their backs on him. Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart is afflicted. From the sole of your foot to the top of your head there is no soundness—only wounds and welts and open sores.

Fighting against God can cost a lot! That's what he's saying to him.

Talk to Jacob while he limps on his thigh after wrestling with the angel all night long.

Talk to the Prodigal Son in the pig pen who finally comes to his senses in a time of utter devastation and starvation when he realizes that home is where he belongs.

“Go where I tell you to go! Don't be a dumb ox!” Like some guy hitting himself in the head with a hammer says, it feels good when he finally quits.

The voice is saying, “Come on, you can't win. The battle is futile. It's time to surrender.”

Ruth Harms Calkin describes her own life when she writes:

(Lord, I Keep Running Back to You by Ruth Harms Calkin)

There are countless things in my life  
That are inexcusable.  
There are things unaccountable  
And things unexplainable.  
There are things irrefutable  
And things irresponsible.  
But it comes to me with unutterable relief  
That because of Your amazing love  
*Nothing* in my life is unforgivable.  
(source unknown)

God is ready and available as we are submissive and willing to respond.

One writer said:

The proudest heart that ever beat has been  
subdued in me.  
The wildest will that ever rose to scorn thy cause  
or aid thy foes,  
Is quelled, my God, by thee.

Thy will and not my will be done, henceforth I'd  
be forever thine,  
Confessing Thee, the Living Word, my Savior Christ,  
my God, my Lord.  
Thy cross shall be my sign.

(source unknown)

Saul of Tarsus, it's painful when you kick against the goads.

**v. 7 And the men who were traveling with him stood speechless, hearing the voice but seeing no one.**

“And the men who were traveling with him stood speechless, hearing the voice but seeing no one.”

This is exactly the experience of Saul of Tarsus when Stephen looks up into heaven and sees it open. And Saul looks up and doesn't see anything. Now Saul is looking up and he hears a voice and the rest of them stand speechless. They can see no one.

**v. 8 And Saul arose from the ground, but having opened his eyes, he was seeing nothing. And leading him by the hand, they brought him into Damascus.**

“And Saul arose from the ground, but having opened his eyes, he was seeing nothing. And leading him by the hand, they brought him into Damascus.”

Two words—“leading” and “brought.”

Talk about tearing a guy's pride to pieces. Those are two words we just flat don't like to have used on us. We want to do our thing in our way and in our time and he's been doing that. To be “lead” and to be “brought” are two things that he has

never experienced before. And now here he is in total, total dependence.

He's been devastated by what's happened on the Damascus Road. He's blind as a result of the encounter.

**v. 9 And he was three days not seeing, and he did not eat or drink.**

“And he was three days not seeing, and he did not eat or drink.”

He goes into a 72-hour fast here in total darkness because he can't see anything. This man has experienced conversion on the Damascus Road.

We meet these sophisticated guys with their ties and coats and sports cars and all of their money. And they're saying, “This instant conversion you're talking about is for the gutter bum. It's for the drunk and the dope addict. He's got to be so far down that when God comes into his life he's got a story to tell everybody that he stepped out of darkness and got into light.”

And this is the story that these people are telling. And then they'll say, “You know this conversion business is not for sophisticated Americans! We're born in Christian America, born in Christian homes, we go to Christian churches so we have to be Christians somehow or some way.” And that's the story.

In other words, conversion is for the down-and-outer. And besides, the down-and-outer is the one who can make the instant conversion—the instant variety.

“Us sophisticated folks, we kind of drift into it. Christian home, Christian America, Christian all this stuff. We just kind of gravitate in there all of a sudden. And one of these days we wake up and we find out we had it all along and we didn't even know we had it.”

Now, that's the way they say it. The only problem with that philosophy is it's lousy and it's not biblical.

Two of the most dramatic conversions in the New Testament are men who are very religious and who are very moral and who are very upright—extremely successful, well respected by their peers. If we mentioned their names, they would be known on the streets of Jerusalem.

1. Nicodemus and
2. Saul of Tarsus.

Nicodemus was educated in Gamaliel, finest Greek university. A Roman citizen, a proud man from Tarsus. Nicodemus, key man on the Sanhedrin, says, “Jesus I want to talk to you,” one night. And Jesus said to this man who was so proud of his birth, “You must be born again or you'll not see the Kingdom of God.” That's a divine imperative.

That man had to experience something in order to be prepared for the Kingdom. We see the same thing in Saul of Tarsus. We see an instant conversion of a very religious man. So if there are self-righteous folks around and they think they have it all put together and they have it figured out doing it their way, friend they ain't going to get it. They're kicking against the goads and it's going to get terribly painful.

We need to make the decision to receive Christ and invite Him into our life. There's no other way but through the Cross and through the blood of Christ to forgive our sin and bring us into God's family.

Now that's Saul of Tarsus, isn't it? Look at verse 10. The focus turns to Damascus now.

**v. 10 Now there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, "Ananias"; and he said, "Behold, I am here, Lord."**

"Now there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, 'Ananias'; and he said, 'Behold, I am here, Lord.'"

What did Saul of Tarsus say?

"Who are you Lord?" There's a guy that knows the Lord.

“Behold, I am here.”

Isaiah 6:8

the Lord says, “Whom shall I send, and who will go for me?”  
And Isaiah said, “Here am I. Send me.”

**v. 11 And the Lord said to him, “Arise, proceed to the street called Straight, and inquire at the house of Judas for one whose name is Saul from Tarsus, for behold, he is praying.”**

“And the Lord said to him,”

We can just tell it’s just like that computer that talks to us on the telephone.

“Arise, proceed to the street called Straight, and inquire at the house of Judas for one whose name is Saul from Tarsus, for behold, he is praying.”

**v. 12 And he saw a man in a vision whose name is Ananias, who came and laid his hands upon him, so that he might regain his sight.”**

“And he saw a man in a vision whose name is Ananias, who came and laid his hands upon him, so that he might regain his sight.”

“This tape will self-destruct.”

Ananias is saying “Mission impossible. Can’t believe what I’m hearing.”

Doesn’t the Lord have a great sense of humor?

And Ananias is going to go to the house of Judas.

Already we have desecrated those names earlier in the study. Judas Iscariot in chapter one and Ananias in chapter five. This doesn’t mean because they have a name, they have to be bad. There are some good guys too. And Judas and Ananias, they’re a couple of the good guys with the same name here.

And as soon as he gets the message—this is fantastic.

**v. 13 But Ananias answered, “Lord, I heard from many concerning this man, how many evil things he did to your saints in Jerusalem.**

“Ananias answered,”

Ever noticed when we get scared we tell the Lord something we think He doesn’t already know? Huh? Ever done that?

We say, “Lord, I just want to tell you something I’m sure You don’t know and I’m sure You haven’t figured out yet! But if You have, I know I’m in trouble.”

“Ananias answered, ‘Lord, I heard from many concerning this



man,”

“I know you haven’t heard it.”

“how many evil things he did to your saints in Jerusalem.”

“Lord, I know You didn’t know about that.”

**v. 14 And here he is having authority from the chief priests to bind all those who are calling on your name.”**

“And here he is having authority from the chief priests to bind all those who are calling on your name.”

“I was expecting him to call on me just very shortly Lord. Not me calling on him.” This is a dangerous deal Lord! Now Lord, I want You to know, I don’t mind flickin’ it in and coming to the house. You just need to get my mansion ready. It happens to be the one right next to Stephen I understand. I’ll be there very shortly.”

Sometimes these fellas, when they get fearful and they get kind of funny about how ridiculous something is, the Lord just kind of says, “Hey now, shape up.”

Remember Philip and Andrew standing there with five loaves and a couple of fish, a little guy’s lunch, and saying this doesn’t feed the many? They’re acting so funny and the Lord says, “Tell them to sit down. It’s time for some action.”

**v. 15 But the Lord said to him, “Be going on your way, because he is a chosen vessel of mine, to bear my name before the Gentiles and kings and the sons of Israel;**

“But the Lord said to him, ‘Be going on your way,’”

“Dry up! I know what I’m doing. Don’t worry about it.

“because he is a chosen vessel of mine, to bear my name before the Gentiles and kings and the sons of Israel;”

We land on that word “vessel.”

Eugene H. Peterson in his book *Run with the Horses: The Quest for Life at Its Best* uses the word “potter” in chapter 1 which says: “I knew you before I molded, before I formed you in the womb Jeremiah.” And then to show him the relationship of Israel to his God.

(source unknown)

Jeremiah 18 says:

Jeremiah 18:3-6

I went down to the forming house, to the potter’s house, and there he made something on the wheel. But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make.

Then the word of the Lord came to me saying, “Can I not, O house of Israel, deal with you as the potter does? Behold, like the clay in the potter’s hand, so are you in My hand, O house of Israel.”

Saul of Tarsus got this when he wrote the Corinthians.

### 2 Corinthians 4:7

We have this treasure in earthen vessels...

Don’t look at the vessel. Look at what’s inside it.

Then he writes to young Timothy. He says to be a vessel of gold and silver because:

### 2 Timothy 2:20, 21

In a large house there’s not only gold and silver vessels but also vessels of wood and of earthenware, and some to honor and some to dishonor. Therefore, if a man cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

Saul of Tarsus is a chosen vessel! He’s going to be used.

Now we might be saying, “You know, I made a mess of my vessel. Is there any hope?”

Jeremiah 18—He’ll just put us back on the wheel and shape

us up and we're going to be something beautiful.

God can take a MESS and make a MIRACLE happen. And He'll make us very useful. It's just a question if we're willing to let Him throw us on the wheel and let Him begin to work in our life.

He's just saying, Saul was "a chosen vessel." He's going to bear my message to **THREE AUDIENCES:**

1. to "the Gentiles,"
2. to "kings," and
3. to "the sons of Israel."

**v. 16 for I will show him how many things it is necessary for him to suffer on behalf of my name."**

"for I will show him how many things it is necessary for him to suffer on behalf of my name."

"Why? I thought when people really love the Lord they just have everything going great—all is coming up roses."

No sir. God starts to hammer and hurt us when we decide we're going to take the cross and we're going to follow Him.

Someone said:

Before God can use a man greatly He has to hurt him deeply.  
(source unknown)

And a lot of times that happens in our lives as believers. And sometimes that thorn and that prod are coming into our lives to hurt us. And that cross and that pain is for something very special for a ministry that He's going to eventually entrust us to at a later time in our lives.

**v. 17 Then Ananias departed and entered the house, and having placed his hands upon him, he said: “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.”**

“Ananias departed”—he'd gotten the message—“he entered the house, and having placed his hands upon him, he said:”—WHAT?—“Brother Saul,”—he is already a believer. That happened on the Damascus Road—“the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be”—WHAT?—“filled with the Holy Spirit.”

Now he is not baptized with the Holy Spirit. That happened on the Damascus Road at the moment he received Christ and responded to Him. He was baptized into the body of Christ.

Here we're talking about the FILLING of the Spirit.

**v. 18 And immediately something like scales fell from his eyes, and he regained his sight, and he arose and was baptized.**

“And immediately something like scales fell from his eyes, and he regained his sight, and he arose and was baptized.”

There are some fantastic things there. There’s a sequence!

He’s come to know the Lord on the Damascus Road. Now a miracle takes place in his life. He’s filled with the Spirit, he’s able to see and then he celebrates the ordinance of baptism.

Now this is the sequence of salvation like it should be. There’s no wind, there’s no fire, and there’s no tongues!

These charismatics that have to have a wind and fire and tongues every time somebody gets their act together with the Spirit of God have got to—they’re over-reading some stuff. And they’re not reading some stuff that’s kind of convicting to them.

Here is a normal, quiet in-filling of the Spirit as a result of what takes place right here.

Now, Ananias leaves. This is it.

Ananias comes in—Ananias is gone.

What about Ananias?

We could title Ananias' life:

## SEQUENTIAL SATISFACTION

What's that? Sharing in the successes of the future ministry of the great apostle Paul! Isn't that neat? We have to support the troops. We have to have obedient servants. And Ananias, as long as he lived, could always say, "Hey! I got the first shot at the man. I got to be with him when he got his act together."

That kind of makes us feel good when we help somebody else become great. And they become great and we can say, "Well I knew them back there when they were nobody. And I had a part being what they were." And sharing in the future successes.

Well what do we have on our hands now? We had a proud Pharisee coming up the road. Now we're in Damascus. We have a gentle, broken, blind believer who's been born again. And now he's able to see. God's going to work in his life.

**v. 19 And having taken nourishment, he was strengthened. Then he was with the disciples in Damascus for several days.**

"And having taken nourishment, he was strengthened. Then he was with the disciples in Damascus for several days."

He decided that he'd stay there for a little while.

**v. 20 And immediately in the synagogues he began proclaiming Jesus, that “He is the Son of God.”**

“And immediately”—he has such a burning fire in his heart to share what’s happened to him. He went—”“in to the synagogues and he began proclaiming Jesus, that ‘He is the Son of God.’”

See the content of his message is always on Jesus—focusing on the Person of Christ. He goes into their synagogue and he says, “Hey fellas, y’all missed something when He was here! Jesus is the Son of God!”

Now how do we think these fellas feel since they’ve gotten reports that he was coming from Jerusalem with letters from the high priest to get these Christians and now all of a sudden he started talking about Jesus being the Son of God?

**v. 21 And all those hearing were continuing to be amazed, and were saying: “Is not this man he who made havoc among those who in Jerusalem are calling upon this name, and who has come here for this purpose in order that having bound them he might bring them before the chief priests?”**

“And all those hearing were continuing to be amazed, and they were saying: ‘Is not this man he who made havoc among those who in Jerusalem are calling upon this name, and who has come here for this purpose in order that he could be



binding them and he might bring them before the chief priests?”

He's spending time with these "Way" people! He's one of them now!

**v. 22 And Saul kept increasing in strength and confounding the Jews who lived at Damascus, proving that this very person is the Christ.**

“And Saul kept increasing in strength and confounding the Jews who lived at Damascus, proving that this very person is the Christ.”

Okay, what's he preaching in verse 20?

Jesus is the Son of God.

Okay, what's he preaching in verse 22?

“I'm going to tell you fellas, He's not only the Son of God, He's the Christ.”

Now he's coming across with them loud and clear that He's the fulfillment of the Davidic covenant. He is the Messiah who has come and has gone.

There are **THREE THINGS** here:

1. First of all, he's "increased in strength."

## 2. “Confounding the Jews.”

Now we immediately think of “increasing in strength” physically. But that’s not the way the apostle uses the word “strength.”

Listen to these verses from his epistles later:

### Philippians 4:13

I am ready for anything through the strength of the One who indwells me.

### Colossians 1:11

Strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness.

### 2 Timothy 1:7

God hath not given us the spirit of fear, but of power and of love and of a sound mind.

### Ephesians 3:16

That He would grant to you according to the riches of His glory to be strengthened with power through His Spirit in the inner man;

Isaiah spoke about it:

Isaiah 40:31

They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

3. Now he's proving to them "this very person"—Jesus—"is the Christ."

If he was a contemporary poet he would say:

I once was far away from God,  
on ruin's dark and fatal road  
And little dreamed I'd see the day  
when I should tread the narrow way.  
(source unknown)

Here he is sharing his faith. Having been filled with the Spirit, He spoke the Word of God with boldness. We saw that back in Acts 4.

**v. 23 Now when many days had elapsed, the Jews plotted together to do away with him.**

"Now when many days had elapsed, the Jews plotted together to do away with him."

Is this the same song about the third or fourth verse?

If we can't respond to it, we try to see if we can't kill it. And so what is happening here is they're ready to take his life. And once again, it's exactly the same way as with Stephen.

What do we think Saul of Tarsus is saying to the Lord right now?

“Lord, why don't they like me?”

“Lord, why don't they listen to me?”

“Lord, why don't they respond?”

“Lord, why is it so rough?”

“Lord, why do they want to kill me?”

A lot of times the Lord begins by putting us in the crucible right away to prepare us for a greater ministry.

For gloomy days and fruitless years,  
For shattered dreams and sorrow's tears,  
I thank you, Lord, for now I know,  
These were the things that helped me grow.  
(source unknown)

Right away he starts to suffer. He becomes a nobody.

**v. 24** But their plot became known to Saul. And they were also watching the gates both day and night so that they might put him to death;

“But their plot became known to Saul. And they were also watching the gates both day and night so that they might put him to death;”

**v. 25** but his disciples took him by night, and let him down through an opening in the wall, having lowered him in a basket.

“but his disciples took him by night, and let him down through an opening in the wall, having lowered him in a basket.”

How humiliating. Comes in on the road with letters from the priest to apprehend the Christians! Goes out in a basket.

David had the same problem didn't he? Back there in the early years when Saul was chasing him, his childhood sweetheart—they'd just been married for a brief period of time because her daddy was trying to kill David—had to let him down the back of the house with a rope. He had to run to Rama and be with old Samuel the prophet—it's the only safe place he could find.

Saul's going to be hunted and hounded now. Life's going to be kind of difficult for him. He's going to suffer a lot but he sure isn't going to quit preaching.

Now in verse 26 he makes this 140 mile trip back. He has a full heart but empty hands. He doesn't have anything but letters. He has Jesus in his heart.

**v. 26 And when he had come to Jerusalem, he was trying to associate with the disciples and all were fearing him, not believing that he was a disciple.**

“And when he had come to Jerusalem, he was trying to associate with the disciples and all were fearing him, not believing that he was a disciple.”

Poor guy couldn't find fellowship anywhere! They all just didn't believe he was real!

Can we imagine those people when they get to glory, how embarrassed they're going to be to meet Him to see that He was really real?

Ever noticed how suspicious Christians can get? And how critical and cranky they get sometimes? And won't accept anyone! No how—no way!

And here poor Saul, if it hadn't been for Barnabas (the son of encouragement) who we met back in chapter 4, the poor guy wouldn't have had a prayer.

**v. 27 But Barnabas taking an interest in him brought him to the apostles and described to them how on the road he saw the Lord, and that He spoke to him,**

**and how in Damascus he spoke out boldly in the name of Jesus.**

“But Barnabas taking an interest in him brought him to the apostles and described to them how on the road he saw the Lord, and that He spoke to him, and how in Damascus he spoke out boldly in the name of Jesus.”

**v. 28 And he was with them going in and going out in Jerusalem, speaking out boldly in the name of the Lord.**

“And he was with them going in and going out in Jerusalem, speaking out boldly in”—WHAT?—“the name of the Lord.”

**v. 29 And he was talking and arguing with the Jews who had adopted Greek culture, but they were attempting to put him to death.**

“And he was talking and arguing with the Jews who had adopted Greek culture, but”—same song, second verse, a little bit louder and a whole lot worse—“they were attempting to put him to death.”

**v. 30 But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.**

“But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.”

Now remember in the Bible they always go down north and up south. It's just so dumb but that's just the way it is. We go down south and up north and they go 50 miles north to Caesarea on the seacoast of the Mediterranean Sea.

He has a choice here. He can either go by land and get home—it's 450 miles—or he can go by sea and it's probably about 400 miles. So we don't know which way he went but they're packing him up and shipping him home. Believe that?

“How can it be in the Father's plan that I've got to leave all this ministry and I've got to go back to my house, back to Tarsus?”

What they're saying is, “We have to get him out of here before they make a Stephen out of him. They're going to kill him if we keep him around here. So send him back home again! Let him start his ministry in the hardest place in the world! His own home town! Go on back to Tarsus. It's all part of the Father's plan.”

**v. 31 So then the church throughout all Judea and Galilee and Samaria was having peace, being built up; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it was continuing to grow.**

“So then the church throughout all Judea and Galilee and Samaria was having peace,”



It's kind of like when they threw Jonah in the water. The storm stopped.

Get Saul of Tarsus out of here, there's peace.

“being built up; and, going on in the fear of the Lord and in the comfort of the Holy Spirit,”—the church—“is continuing to grow.”

Now the focus changes as we wrap up our study. It changes from SAUL of Tarsus to PETER.

Peter is leaving Jerusalem and he's getting involved in a ministry in the surrounding area.

**v. 32 Now it came about that as Peter was travelling through all those parts, he came down also to the saints who were residing in Lydda.**

“It came about that as Peter was travelling through all those parts, he came down also to the saints who were residing in Lydda.”

That's about 20 miles to the northwest of Jerusalem. So he's only about 20 miles from home.

**v. 33 And there he found a certain man named Aeneas, who had been bedridden eight years, for he was paralyzed.**

“And there he found a certain man named Aeneas, who had been bedridden eight years, for he was paralyzed.”

We saw that in Acts 3, didn't we? Except that guy was lame from birth.

John 5:5—Jesus had one of those who'd been lame for 38 years.

**v. 34 And Peter said to him, “Aeneas, Jesus Christ is healing you; arise, and make your bed.” And immediately he arose.**

“And Peter said to him, ‘Aeneas, Jesus Christ is healing you; arise, and make your bed.’ And immediately he arose.”

**v. 35 And all those who were residing in Lydda and Sharon saw him, and they turned to the Lord.**

“And all those who were residing in Lydda and Sharon”—that's the Valley of Sharon—“saw him,”—or the plains of Sharon—“and they turned to the Lord.”

Why these signs? So these towns would be evangelized! That's why. It's not for us to do this today. God can do this and work miraculously! And He does.

And here in this situation they turn to the Lord.

**v. 36 Now in Joppa there was a certain disciple named Tabitha (which translated is called Dorcas); this woman was abounding in good works and charity, which she was continually doing.**

“Now in Joppa”

If we get the picture in our mind, it’s almost like a TRIANGLE.

Here’s Jerusalem. Twenty miles this way is Lydda. Ten more miles we run into the sea and that’s Joppa. Go thirty miles north up the seacoast and here’s Caesarea up here. We have to have that little geography in our mind.

It’s fifty miles from Caesarea back over here to Jerusalem. Because the scene of the next study is going to open in Caesarea. We’re going to leave Peter here at Joppa where we’re wrapping up this study.

“Now in Joppa there was a certain disciple named Tabitha (which translated is called Dorcas);”

This is the only place in the Bible where a woman is called a disciple. She is a very special lady. Evidently she’s never been married, never had a family.

“this woman was abounding in good works and charity, which she was continually doing.”

This is a woman who is not singing, “Standing on the Promises” while she’s sitting on the premises. This is a woman who’s caught a vision.

We have a tendency in the body of Christ to be clustered in our congregations and pasted in our pews! Peter is beginning to get out and be involved where people hurt. And that’s the greatest ministry in all the world. It would be great if the clergy could catch it! They’re missing so much in waiting every Sunday to open their doors to preach to the saints when there are so many people who need to be taught.

Roy L. Laurin describes it so graphically. He says:

A flock of geese once lived together in a barnyard. Once a week they gathered in a corner of the yard and one of the more eloquent of their number mounted the fence to speak of the wonders of geese. He recounted the exploits of their forefathers who mounted on wings and flew the trackless wastes of the sky. He spoke of the goodness of the Creator who had given geese the urge to migrate and wings to fly. And as he spoke, the geese would nod their heads and marvel at these things and comment on the eloquence of the preaching goose. All this they did, but one thing they never did—they did not fly. They went back to their waiting dinner, for the corn was good and the barnyard secure.

(source unknown)

What a graphic picture of Christians today.

This one isn't like this—this Proverbs 31 woman—she's busy. "Lord, all I've got is a needle and thread!"

"That's all I want."

Moses: "All I've got is a staff Lord!"

"That's all I need. We're going to bring the people of Israel up to the Promised Land with your staff. You and me and the staff. We've got it."

"Dorcas, you and me and a needle and thread will make you famous!" Filled with good works, and boy did they make her famous.

**v. 37 And it came about in those days that she became ill and died; and when they washed her body, they laid it in an upper room.**

"And it came about in those days that she became ill and died, and when they washed her body, they laid it in an upper room."

Dorcas—a good, gracious, gentle, godly woman died. She had been touched and had touched a lot of lives. She'd sewn a lot with her hands.

**v. 38 Now since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, "Do not delay to come to us."**

“Now since Lydda was near Joppa,”—10 miles—“the disciples, having heard that Peter was there, sent two men to him, entreating him, ‘Do not delay to come to us.’”

**v. 39 And Peter arose and went with them. And when he had come, they brought him into the upper room; and all the widows stood beside him weeping and showing the tunics and garments that Dorcas used to make while she was with them.**

“And Peter arose and went with them. And when he had come they brought him into the upper room; and all the widows stood beside him weeping, and showing the tunics and garments that Dorcas used to make while she was with them.”

Being on the seacoast there had to be a lot of widows of fishermen who had been lost at sea. And these women needed help and Dorcas sewed for them. It’s kind of like Dorcas is gone but these are left behind.

These women are coming to Peter and saying, “These are all the wonderful things that Dorcas did while she was here with us.”

What are we doing to leave behind?

**v. 40 But Peter sent them all out and knelt down and prayed, and having turned to the body, he said,**

**“Tabitha, arise.” And she opened her eyes, and when she saw Peter, she sat up.**

“But Peter sent them all out and knelt down and prayed, and having turned to the body, he said, ‘Tabitha, arise.’ And she opened her eyes, and when she saw Peter, she sat up.”

We had a HEALING in Lydda and a RESURRECTION in Joppa. And a church ain’t no less a church simply because we don’t have those kinds of things today with people running around with the power of Jesus Christ to heal within them or to raise the dead.

**v. 41 And he gave her his hand and raised her up; and having called the saints and the widows, he presented her alive.**

“And he gave her his hand and raised her up; and having called the saints and the widows, he presented her alive.”

Because Dorcas went through all of this, many people believed. Was it worth it Dorcas? It was worth it.

**v. 42 And it became known throughout the whole of Joppa, and many believed in the Lord.**

“And it became known throughout the whole of Joppa, and many believed in the Lord.”

**v. 43 And it came about that he stayed many days in Joppa with a certain tanner, Simon.**

“And it came about that he stayed many days in Joppa with a certain tanner, named Simon.”

That’s where he’s going to be in our next study when we go to the house of Cornelius in Acts 10.

We have ten lessons.

Lesson #1: No one is too difficult for the Lord to reach.

We might think so sometimes. God is able to do it.

Lesson #2: The Lord does hurt when we hurt.

Lesson #3: Each of us are vessels in the Master’s hand for His use and service.

Lesson #4: Ananias is submissive and obedient to his Lord.

Now he’s scared, he doesn’t understand it, but he is submissive and obedient to his Lord.

Lesson #5: Saul is filled with the Spirit without any of the accompanying supernatural phenomena.

Saul is filled with the Spirit without wind, fire and tongues— if we want to put it that way.



Lesson #6: Saul preaches Jesus as the Son of God and as the Christ.

Lesson #7: Jesus Christ is the One who is healing Aeneas.

That power is not in Peter, it is in Jesus Christ.

Lesson #8: Dorcas is a GOOD, GRACIOUS, GENTLE, GODLY woman.

Lesson #9: The healing of Aeneas and the resurrection of Dorcas provide opportunities for great evangelism.

Lesson #10: God oftentimes must hurt a man deeply before He can use him greatly.

Where does this study find us? Do we know Christ as our Savior?

Listen to Stan Cottrell, ultimate marathoner, in his book *No Mountain Too High*, as he describes his conversion:

(No Mountain Too High by Stan Cottrell)

“Oh, God!” I moaned. Again and again I repeated those two words, “Oh, God!” As I’ve tried to explain this, I hardly know how to put into words the deep misery I felt. Everything I had done, every failure, and every mistake tormented me. “God, I’m so despicable. I hate myself and I hate life. If there’s

anything you can salvage, you can have it. I am weak and useless.” Then tears flowed and I couldn’t even say another word. I lay there crying for a long time, and I made no effort to stop the tears. Time was suspended and I lay there. Slowly the tears stopped. And as they did, a peace came over me. Nothing exceptional happened, except for the first time in weeks I didn’t hate myself and the world around me. Finally I got up, wiped my tear-streaked face on my T-shirt and started running again. Those legs that before could hardly move received a sudden infusion of energy. I must have run for two or three hours when I finally returned home. I felt at peace. (source unknown)

### Isaiah 26:3

Thou will keep him in perfect peace, whose mind is stayed on Thee.

Father, thank You that You’ve made peace through the blood of Your Cross. Thank You we have witnessed the greatest conversion in human history and what You did dramatically in the life of Saul of Tarsus. Taking one moment a great persecutor and turning him into the humble, broken propagator of the Gospel. We praise You for that miracle. We thank You for the miracle of the new birth. You can take us when we’re fighting against the authority of a sovereign God. Subdue us, restrain us, break our wills and turn us around and set our feet upon a path. A path that leads to blessing and to ultimate joy and fulfillment. And peace is the first indication that that’s been done. Lord, we pray if there’s

somebody who doesn't know Christ, that You'd really speak to them and they'd make the decision to respond to You. And for those of us who know You, thank You that we've been captured by the love of Christ. So captivated by it that we want to give ourselves fully to it. Now controlled by the love of Christ, we want to share it with others. Enable us to be effective witnesses for You in the arena where You place us that others might respond and receive You as well. In Jesus' name we pray. Amen.

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# A Practical Study of ACTS:

## Take It To Them!

### “Putting the GO Back in the Gospel”

#### STUDY NUMBER SEVEN – ACTS 9:1-43

#### NOTES

v. 1 Now Saul still breathing threat and murder against the disciples of the Lord, went to the high priest,

v. 2 and asked from him letters to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

v. 3 And it came about as he was proceeding on his journey, he was drawing near to Damascus. And suddenly there flashed around him a light out of heaven.

v. 4 And having fallen upon the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?”

v. 5 And he said: “Who are you, Lord?” And He said: “I am Jesus whom you are persecuting.

v. 6 But arise and go into the city, and it shall be told you what you must do.”

v. 7 And the men who were traveling with him stood speechless, hearing the voice but seeing no one.

v. 8 And Saul arose from the ground, but having opened his eyes, he was seeing nothing. And leading him by the hand, they brought him into Damascus.

v. 9 And he was three days not seeing, and he did not eat or drink.

v. 10 Now there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, “Ananias”; and he said, “Behold, I am here, Lord.”

v. 11 And the Lord said to him, “Arise, proceed to the street called Straight, and inquire at the house of Judas for one whose name is Saul from Tarsus, for behold, he is praying.

v. 12 And he saw a man in a vision whose name is Ananias, who came and laid his hands upon him, so that he might regain his sight.”

## NOTES

v. 13 But Ananias answered, “Lord, I heard from many concerning this man, how many evil things he did to your saints in Jerusalem.

v. 14 And here he is having authority from the chief priests to bind all those who are calling on your name.”

v. 15 But the Lord said to him, “Be going on your way, because he is a chosen vessel of mine, to bear my name before the Gentiles and kings and the sons of Israel;

v. 16 for I will show him how many things it is necessary for him to suffer on behalf of my name.”

v. 17 Then Ananias departed and entered the house, and having placed his hands upon him, he said: “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.”

v. 18 And immediately something like scales fell from his eyes, and he regained his sight, and he arose and was baptized.

v. 19 And having taken nourishment, he was strengthened. Then he was with the disciples in Damascus for several days.

v. 20 And immediately in the synagogues he began proclaiming Jesus, that “He is the Son of God.”

v. 21 And all those hearing were continuing to be amazed, and were saying: “Is not this man he who made havoc among those who in Jerusalem are calling upon this name, and who has come here for this purpose in order that having bound them he might bring them before the chief priests?”

v. 22 And Saul kept increasing in strength and confounding the Jews who lived at Damascus, proving that this very person is the Christ.

v. 23 Now when many days had elapsed, the Jews plotted together to do away with him.

v. 24 But their plot became known to Saul. And they were also watching the gates both day and night so that they might put him to death;

v. 25 but his disciples took him by night, and let him down through an opening in the wall, having lowered him in a basket.

v. 26 And when he had come to Jerusalem, he was trying to associate with the disciples and all were fearing him, not believing that he was a disciple.

v. 27 But Barnabas taking an interest in him brought him to the apostles and described to them how on the road he saw the Lord, and that He spoke to him, and how in Damascus he spoke out boldly in the name of Jesus.

## NOTES

v. 28 And he was with them going in and going out in Jerusalem, speaking out boldly in the name of the Lord.

v. 29 And he was talking and arguing with the Jews who had adopted Greek culture, but they were attempting to put him to death.

v. 30 But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.

v. 31 So then the church throughout all Judea and Galilee and Samaria was having peace, being built up; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it was continuing to grow.

v. 32 Now it came about that as Peter was travelling through all those parts, he came down also to the saints who were residing in Lydda.

v. 33 And there he found a certain man named Aeneas, who had been bedridden eight years, for he was paralyzed.

v. 34 And Peter said to him, "Aeneas, Jesus Christ is healing you; arise, and make your bed." And immediately he arose.

v. 35 And all those who were residing in Lydda and Sharon saw him, and they turned to the Lord.

v. 36 Now in Joppa there was a certain disciple named Tabitha (which translated is called Dorcas); this woman was abounding in good works and charity, which she was continually doing.

v. 37 And it came about in those days that she became ill and died; and when they washed her body, they laid it in an upper room.

v. 38 Now since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, "Do not delay to come to us."

v. 39 And Peter arose and went with them. And when he had come, they brought him into the upper room; and all the widows stood beside him weeping, and showing the tunics and garments that Dorcas used to make while she was with them.

v. 40 But Peter sent them all out and knelt down and prayed, and having turned to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.

v. 41 And he gave her his hand and raised her up; and having called the saints and the widows, he presented her alive.

v. 42 And it became known throughout the whole of Joppa, and many believed in the Lord.

v. 43 And it came about that he stayed many days in Joppa with a certain tanner, Simon.

**QUESTIONS:**

1. Read Acts 9:1-43 and in your own words pull out the main thought of this passage.

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2. What is Saul still doing, according to verses 1 & 2?

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3. Describe what happens to Saul in verses 3-6.

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4. What does the Lord ask Ananias to do, and how does he respond in verses 10-17?

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5. What does Saul do in verse 20?

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6. How do the Jews respond to this new Christian, according to verses 23 & 24?

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7. What kind of a response did Saul get in Jerusalem from the Christians there, according to verse 26?

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8. Describe what Peter does for Dorcas in verses 36-42.

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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## LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: No one is too difficult for the Lord to reach.

LESSON #2: The Lord does hurt when we hurt.

LESSON #3: Each of us are vessels in the Master's hand for His use and service.

LESSON #4: Ananias is submissive and obedient to his Lord.

LESSON #5: Saul is filled with the Spirit without any of the accompanying supernatural phenomena.

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