

ACTS 9:10-18 | ANANIAS RECEIVES INSTRUCTIONS

- Verses 10-12 – included on Session 28.
- Verses 13- 14 –
  - There had been enough time from receiving authority from the **chief priests** to the arrival of Saul that Ananias was aware of what was happening. He was also aware of the **evil he hath done** to the **saints at Jerusalem**.
  - Note that this is the first time we have mention of **saints** in the book of Acts (and only the second in the New Testament).
    - By context they are clearly defined here as Jewish believers in the Messiah.
    - This is also true in Matthew 27:52 (the first occurrence).
    - In fact, the English word *saint* is only used four times in Acts, each time in reference to Kingdom-era Jewish believers (i.e.: those of Peter's flock).
- Verse 15 –
  - The Lord was blunt with Ananias, saying **Go thy way**. Saul was declared to be a **chosen vessel** and it was revealed that he would **bear my name before the Gentiles, and kings, and the children of Israel**.
  - While some strongly teach that this is the beginning of the Dispensation of the Church, there is no such revelation given in this passage.
    - At this point, Saul has not received revelation. Furthermore, the Kingdom Gospel was also going to go **to the remotest part of the earth** (Acts 1:8), which would clearly involve the Gentiles. As far as one can see here, it is only that Saul was going to take the Kingdom Gospel to the Gentiles.
    - A final piece of evidence that no mystery had been revealed is found in his baptism of v. 18.
    - It is important not to draw a clear line where the Scripture does not do so. Those who dogmatically state that the Age of Grace began in Acts 2 are saying what the Scripture does not say. Those trying to fix the error should take care not to make an equally incorrect mistake.
- Verse 16 –
  - This is in future tense (God has not shown Saul anything yet). And the revelation to Ananias only shows that Saul is a **chosen vessel** (v. 15) who **must suffer for my name's sake**.
  - No detail is given of the ministry nor of the type of suffering.
- Verse 17 –
  - We do have something unique in this verse, in that Ananias is the one that lays hands on Saul and he (presumably at that time) is **filled with the Holy Ghost** and afterward is baptized.
  - Paul's testimony in Acts 22:15-16 doesn't mention the Holy Ghost, but does mention being baptized to **wash away thy sins** (Acts 22:16), giving us indication that we should not read too much into this unique pattern laying on of hands and receiving the Holy Spirit.
- Verse 18 –
  - Saul had **scales** (λεπίς [lepis], from which we derive *leprosy*) fall from his eyes **and he received sight forthwith**
  - Note that the word translated **forthwith** is not in the critical text and thus the modern versions.

- Though not fundamental to the account, those in modern versions do not explicitly know the *immediacy* of the healing.
- Furthermore, the English word itself displays the strong precision of the King James.
  - The Greek is παραχρήμα [parachrema] which is a compound of *para* (alongside) and *chrema* (an event), and the word **forthwith** is a compound of *forth* (an adverb of movement, very similar to *para*) and *with*.
  - According to Oxford English Dictionary “As an adverb, *with* occurs as the second element forming compounds with other adverbs denoting direction, motion, or extension.”
  - Thus the word speaks of Saul receiving sight *alongside* the event of scales falling from his eyes.
- Saul arose, **and was baptized**. Nothing in the text nor context would cause us to conclude that his baptism was any different from the Baptism of John and Peter.

## ACTS 9:19-25 | SAUL'S MINISTRY IN DAMASCUS

- Verses 19-20 –
  - These were no-doubt very dramatic days for **the disciples which were at Damascus** and the **synagogues** of Damascus. S
  - Saul was a well-known Jew who had brought persecution on followers of Jesus as the Christ, and now **straightway he preached Christ in the synagogues**.
    - Note that **he preached Christ** (not *Jesus*, as in modern versions).
    - His message was that Jesus *is the Christ, the Son of the living God*. Such a message is foundational to Christianity, but Jesus as Messiah is not the Gospel message (which is about Jesus as personal Savior).
- Verses 21-22 –
  - Once again, to the amazement of those of Damascus, Saul **confounded the Jews by proving that this is very Christ**.
  - Once again the KJV wording, while not typical of modern English, is *very accurate* in saying that Saul was **proving** (a logic word which speaks of *binding together* two ideas) the Messiahship of Jesus. This was Saul's primary goal in the synagogue, here and always.
- Verses 23-25 –
  - How **many days were fulfilled** before this happened? It looks like at least three years.
  - Verse 26 places this event before the return to Jerusalem.
  - Galatians 1:17-18 speaks of a three-year period of time in Arabia and Damascus.
  - 2 Corinthians 11:32-33 speaks of this same event, making mention of **Aretas the king** of the Nabatean empire that was over Damascus at the time. Petra, capital city of the Kingdom, is in *Arabia*, and after the fall of the Nabatean kingdom the area came under Roman control in the 2nd Century under the name Arabia Petraea.
  - This chronology takes us to 37-38AD, four to five years after Pentecost.