

Acts 9:19-43

April 27, 1976

Now we got into a discussion and that was: I made a statement about something about Paul in Damascus and then going to Arabia and you said Walter taught something else. Was that our last discussion last week? We're in chapter 9 of Acts verse 19 and Walter you better come in here.

Acts 9:19, 22-23

According to your teaching Walter, how long was he there? What'd you figure out?

Walter, "I believe I said that he was in Damascus a short period of time. Then went out into the Arabian desert by himself, and then came back and taught in Damascus for the duration of that three year period before he went to Jerusalem."

Dr. -- OK, in verse 19, "Then was Saul certain days with the disciples which were at Damascus." Did you pinpoint that at all on the amount of time? Just certain days...

Walter, "Just certain days."

Dr. - What happened between **verses 22 and 23**? I think where we got hooked up here and we didn't communicate last week was on **I Kings 2:38-39**. I took this "many days" in correspondence with "many days" of **verse 23 in Acts 9** and the next **verse, 39**, "came to pass at the end of 3 years." So the "many days" of I Kings, I know is approximately 3 years. In **Acts 9:23** - "after that many days... the Jews took counsel to kill him" - would that be then when he went to Jerusalem in **Galatians 1:18** after 3 years? Would that be the point of time? How long was he in Arabia? Any of you remember? Just says he went into Arabia-, doesn't it?

Walter - I wondered if that was like Jesus went out in the desert for 40 days, something of that nature.

Dr. - Let's just admit we don't know. **Verse 19** - "Saul was certain days with the disciples." It doesn't say how many, just certain days. And **verse 22** - "dwelt at Damascus, proving that this is the very Christ." Now between **verse 22 and 23**, he goes in to Arabia. Then he comes back to Damascus that **Galatians 1:17** told you about and after 3 years; many days, in Damascus, now he goes to Jerusalem. Does that fit? Are you following this?

Rev. John Townsend - Yes sir in Galatians on this particular teaching here, **Galatians 1:15-17**. My understanding of this here was the "immediately I conferred not with flesh and blood." Tying this in back with **Acts 9:19**, in other words after Paul had received meat he was strengthened, and going to the Word. Then was Saul certain days back. That's in Damascus.

Dr. -- Right, but he didn't confer with any leading apostles or anything. He just shared his experiences and went to the Jews which dwelt at Damascus proving that this is the very Christ. Now, you either have to go in front of **verse 22** with the arrival back from Arabia, or after 22. Where would you like to put it? You could go before 22, you see, why?

Acts 9:19-23

Now, you know he goes to Arabia after these "certain days" of **verses 19-21**. Then you could put Arabia there. Now he comes back from Arabia. **Verses 22-23** - "But Saul increased the more in

strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after many days were fulfilled the Jews took counsel to kill him.” Now he’s going to go to Jerusalem. Why would not the Arabia trip fit in beautifully preceding **verse 22**? He went to Arabia, returned to Damascus and Saul increased. Could we do that word “and” instead of “but”? --Yes.

Boy, it’d fit. I could then sort of understand how this could be; he got born again and boy, as soon as he gets born again he started manifesting the greatness of the Word. Just like some of you did when you finished the class on Power For Abundant Living or during it even. You get so excited you tell everybody else. Right? He was so excited about what happened to him and so blessed, he just went out and straightway started preaching Christ in the synagogue that he is the son of God. He’d just met him, he ought to know. Then he goes into Arabia; gets it together, gets quieted down. Maybe Walter’s right - 40 days, I don’t know. But he just goes into Arabia for a period of time, comes back “and Saul increased the more in strength.” Do any of you have any other translations of 22, first part? They discuss the first word “but” in verse 22 and decide it should be “and”.

Psalm 52:9 is read.

Acts 9:22

“increased” – 3rd person singular, imperfect tense, passive voice, indicative mood – It could be translated “was empowered” The words “in strength” is part of “increased.”

We can literally translate it: “And Saul was empowered more and confounded.” That puts it exactly where we want it. The word ‘strength’ is included in the word “increased” and the whole section here, “Saul increased the more in strength,” we have 3rd person, singular, imperfect tense, passive voice, indicative mood. Then you can literally translate it: “And Saul was empowered, or was increased in strength.” Where was he increased in strength? During that period of time in Arabia. That’s why Arabia comes in front of that verse.

Walter -- There’s a couple texts here that have “*to logos*” after... He was empowered by the Word or in the Word.

Dr. -- In the Word, that’s good. That’s good. You see literally what it is saying? – “And Saul was stronger in the Word, having been in Arabia, and now he comes back and he confounds the Jews.” Oh, that’s beautiful. If we didn’t do anything all day but do that one, that’s enough. Arabia experience between 21 and 22.

Walter - Could you put a period after, “And Saul was empowered in the Word.”? And then he confounded the Jews which dwelt at Damascus.

Dr. - Hold it a second, I just want to do something here. Is “and” in all the texts for “and confounded”? Is the word “and” in Aramaic? How would that help us, putting a period there?

Walter - He was empowered more in the Word while he was in Arabia; he spent time studying in the Word. And then he came back and confounded the Jews that dwelt at Damascus.

Dr. - I don’t see any great advantage making a full stop because we will read it, “And Saul was empowered in the Word and confounded the Jews which dwelt at Jerusalem proving that this is very Christ.” What’s the word “very” there?

Walter - There is no word “very” there. Literal: “This is the Christ.”

Pete - Is **verse 21** a parenthetical?

Dr. - Yes it could be. That could be a figure of speech, a parenthesis, because **verse 21** is not needed for the thought concept between 20 and 22. And whenever something is not needed, but it's there by way of building up, expanding or magnifying, then it could be a parenthesis. Decided on "but" in verse 21 and "and" in verse 22. We really don't have to set it in parenthesis.

Comment – In **verse 20**, could he have taught in the synagogues on his way to Arabia?

Discussion of **Galatians 1:15-17**:

Question – could the punctuation after "heathen" in **verse 16** be removed so it would say he preached to the 'heathen' (Greek – nations) immediately? Which would fit with **Acts 9:20**, where it says, "straightway" (or – immediately) he preached Christ in the synagogues.

Comment – the only problem is: one is synagogues and one is nations.

Dr. – It wouldn't hurt to put the semi-colon after 'Immediately', would it?

Comment – In **Acts 9** it says, "synagogues" and in **Galatians** it says, "nations." To me synagogues imply Israelites and they're not numbered among the nations.

Dr. – Where does it say nations? **Galatians 1:16** Yeah, "heathen" would be "nations." I would have no problem with that because I would simply see it as an enlargement on **Acts 9:20**. He not only preached Christ in the synagogues but also to the heathen. There were a lot of nations, heathens in Damascus. I'm satisfied are you?

Walter – Many times the adverb precedes the word or phrase it modifies. I'd have to do some checking structure-wise on the word "immediately"; whether it could come at the close of the thing it's modifying.

Question – I have a question with the "neither" in **verse 17**.

Dr. – Put a period after the word "immediately." Read, "I conferred not with flesh and blood neither went I up to Jerusalem." O.K. What he's saying is he didn't confer with Ananias, any of those other men that were there in Damascus nor did he go to Jerusalem, the headquarters. He just preached Christ in the synagogues and among the heathens that were present, the Gentiles. Then he went into Arabia. Then he comes back from Arabia and spends many days (many days we could document from **I Kings** as three years). That's when he goes up to Jerusalem. It seems to me you got it all put together. I don't care what you do with "immediately" it won't affect the truth; whether it stays like it is or if you put a period after it.

Question – Why not change the "but" in **Acts 9:21** to "and" and leave the "but" in **verse 22**? Because I see more of a contrast between **verse 22** and **21** than between **verse 21** and **20**.

Dr. – I think in **verse 21** it has to stay "but." The contrast in **verse 21** is the amazement. Here was this man who had been the persecutor and now being so opposite to it, makes it the "but." I think we have to go with "but" for **21** and "and" for **22**.

Timing here has always been a problem for people. I don't think it is a problem. I think we've solved the problem. I'm sure we can handle that "Saul was empowered in the Word". What did he go into Arabia for? To get it together. You've got to remember now that Paul was not a nincompoop. That old boy had a lot of theological background. He knew that Old Testament about the Messiah and the rest of the stuff. Now as soon as he's born again, he starts witnessing that he's the son of God. "But", "opposition", "amazed"; they can't believe that this is that guy. Well it is. So he just goes into Arabia, works the Word; gets it together with himself, and comes back. "And Saul was empowered in the Word and confounded the Jews". Up in **verse 20** he just simply preached Christ. He didn't confound anybody. But when he comes back with the logic of that Word and has it all put together, then he confounds the Jews. And the word "confounded" is; he put his foot in their mouths and twisted it. He perplexed them; he confused their minds. What are you looking up Walter?

Walter -- "confound" - to pour together, co-mingle, disturb, stir up, bewilder.

Dr. -- He just simply put them in shock with the way he was able to put the stuff together. His logic was just like when we put the four crucified together; finally you get through and nobody has a word to say. He confounded the Jews and that publicly. "After many days"; he stood 'er in there about 3 years and poured it to them. And that's all sort of interesting. I can't find it, but there is some place an historical record that it's just at this period of time that the Jews were given control of Damascus under one of the guys out of Rome. And that, that was taken away from them after a period of a little over 3 years. That is exactly the time I'm looking for and that fits right in there. Then Damascus again becomes a Roman city. In this period of time the Jews called the shots. That's in history some place. I've read it, but can't remember where.

"certain days" -- seems to be limited, brevity

"many days" -- seems to be leaning more toward the three years stuff

"these days" -- is an indefinite note of time. Sometimes it means a "few days" like in **Acts 1:15**. In **Matthew 3:1**, "these days" is a longer period of time. That's all I know about "certain days", "many days" and "these days".

"kept the city of Damascus with a garrison" - What happened before this? The history of this period I either got from Josephus' Antiquities or out of the Jewish Encyclopedia.

"increased...in strength" - empowered - It's an inside job. He built himself up. The word for that is a take-off of the word *dunamis* and has to be an inside job. The more you work this, the deeper that thing is true.

"Proving" - in **verse 22** - comes from the word which means to compare. What I believe he did in **verse 22** under "proving", was he just compared one scripture with another, showing that this is the Christ or the Messiah. See why that "proving" would be that?

Anonymous speaker - **Acts 17:3**, you have "alleging", proving, open thoroughly. (Note: this is not the same Greek word as used in **Acts 9:22**)

Acts 9:24

"laying await" - plot, plan; their lay out for their attack on him

"was known of Saul" - was communicated to Saul

"watched" -- were watching

Bullinger's notes on **Acts 9:24**:

In **II Corinthians 11:32**, Paul says, "the governor under Aretas kept the city with a garrison." This Aretas was Herod's father-in-law, upon whom he made war because Herod had abandoned his daughter for his brother Philip's wife, Herodias. Perhaps to do the Jews a pleasure, like Felix, Aretas endeavored to seize Paul.

Dr. reading from an unrevealed source: The falling of a rich border town like Damascus from the hands of the Romans into those of Aretas would be a natural occurrence of the war. If it could be proved that the city was placed in the power of the Arabian ethnarch (**II Corinthians 11:32** on the title ethnarch [governor] under Aretas), under these particular circumstances and at the time of Saint Paul's journey, good reason would be assigned for believing it probable that the ends for which he went were assisted by the political relations of Damascus. It would indeed be singular coincidence if his zeal in persecuting the Christians were promoted by the sympathy of the Jews for the fate of John the Baptist.

Dr. -- Good piece of work. And you see that it would give the Jews tremendous freedom in that city at that period of time

Acts 9:25

"in a basket" – that's like Moses

Walter - That basket is where they took up 7 baskets full (**Matthew 15:37**). Must have been big baskets if Paul would fit in one.

Acts 9:26

"assayed" – tried

"join himself to the disciples" – to meet with the disciples

"they were all afraid of him and believed not" – hesitated, or were hesitant of him, or they hesitated to believe.

This is the verse that has caused me some major problems in my head. Earlier in Acts we read that word had preceded Saul; that he was coming to Damascus. Now he's in Damascus for 3 years preaching his heart out and the disciples at Jerusalem, when he comes back there, are still hesitant. Why? You mean to tell me that word didn't get from Damascus back down to Jerusalem in 3 years time, that this fellow Paul was right on? I can't believe that, Walter. Got any texts that say anything else? Why would they hesitate to believe that he was a disciple? Is the answer in the word "disciples" and that these disciples that he tried to join himself to, a group of new believers in Jerusalem and they had not been informed? But the apostles had been, because of **verse 27**. Would that be the answer?

Walter -- Could have been a group of new disciples that had known him when he had been persecuting the Christians, but had not kept up on the church news; recently converted believers.

Dr. -- Then we don't have any problem with it.

Earl – These are the same Jews that couldn't renew their minds to get off the law. And that these disciples had brothers and sisters, maybe even some of their personal family blood relations that Paul

had persecuted and had put to death. And they could have carried that with them even though they had heard a rumor somewhere that he had believed.

Dr. – I think it would be the easiest if we stick with newly converted believers. These could have been people that he knew previously as a Jew. Now converted and they are brand new and he tried to join himself in their ‘twig meeting’ and they said, “Look man, you can’t be a disciple.” - only because they hadn’t heard about it, because in **verse 27** Barnabas must have believed that he was.

Acts 9:27

“took him” - helped him

“‘apostles” - Peter and John.

“declared” - related

Someone says - “Walter taught the apostles were Peter and James according to **Galatians 1:18-19**.

Someone said they couldn’t understand why they had not heard that Paul had been converted because that had to have been a big event.

Dr. – They were just born again and they just hadn’t heard. There are people in the U.S. that don’t know who is president. The Bible says they didn’t, so it’s not a question of whether you understand it or not, the Word said they didn’t, so we have to work the Word to find out and think why they would not have understood.

Someone says - The Jews had so much control of that city. It seems to me this guy Saul who sat at the feet of Gamaliel, who was like the budding star of Judaism on his way up to Damascus to wipe out those Christians. And on the way he gets born again--they wouldn’t want anyone to know about it. They would be embarrassed. They would want to stifle it. If they controlled the input and output of that city, messages and news, they just might have squelched the news right there.

Dr. – That’s a good logical argument, that these were just newly born Jews and they wouldn’t know.

Acts 9:28

Dr. to Walter -- You put the 15 days (of **Galatians 1:18**) in **verse 28** that he was with them? That’s where it belongs.

Walter -- Yes. **Galatians 1:21-23**. Maybe this group, being new ones, they had heard but they just couldn’t imagine and maybe they knew that the Jewish hierarchy was deceptive in some of their dealings and that they might promote something like this.

Dr. -- I can see what he said, that the Jews would squelch that thing; they wouldn’t even bring up his stupid name.

Dr. reads a note from Bullinger on **Acts 9:22**, “Instead of searching the Scriptures to see if these things were so, the believers at Damascus were occupied with the change in Saul’s attitude. Hence we read nothing of believers.” I think that’s an unfair assumption. Just because it doesn’t say they searched the Scriptures daily when Saul taught to see whether these things were true, does not mean that they weren’t searching the Scriptures.

That Barnabas fellow in **verse 27**, you have to know who he was. Remember later on in Acts, the holy spirit separated them. (**Acts 13:2**)

Acts 9:29

“spake” - preached.

“Jesus” - omit

“disputed” questions coming up and being kicked back and forth

“went about to slay him” laid out plans on how they were going to kill him

Acts 9:30

“brought him down” - escorted him

The record in **verse 32** picks up Peter and we never get back to Paul till **Acts 11:25**. What did he do through those years when he went back to Tarsus until he got back to Antioch? Could that have been the years when he traveled to what we know as the British Isles? Historically, I think you have five to seven years there. There’s an old record that the Word got to the British Isles, and that Paul brought it. If he did, this could be the period of time here. I’m sure he did something besides just sit at home and drink tea.

Acts 9:31

“had the churches rest” - there was no persecution. Generally there was no persecution against the body of the church. I wish we knew more about that period of time, but it just is not in the Word. And there is very little in secular history, or profane history, that has ever indicated anything that would make it possible for me to know very much about this period.

“and were edified” - It’s during that period of time that the Church was edified, built up, a lot of believers added.

“fear” – reverence, respect

“in the comfort of the Holy Ghost” - with the Comforter, the *pneuma hagion*

I see the greatness of the manifestations in those words. And that’s why I believe the Lord had the record put in here now about healing, then about Cornelius and all of that. To show you how it grew because they walked in the reverence they didn’t sit around. They walked; they were out witnessing, and meeting in their little bodies of believers in homes. They were operating the manifestations of the spirit. That’s the comfort of the holy ghost. I wonder why they didn’t put a chapter there at the end of **verse 31**? Maybe we should put a chapter after **verse 30** and a chapter after **verse 31** because there are whole periods of time involved here.

Acts 9:32

“Lydda” - This city was west of Jerusalem. There must have been believers there, it says so. Got that city on your map? See it’s sort of NW on this map here.

Acts 9:33

“which had kept his bed” - It simply means he couldn’t get around. He was bed fast completely for 8 years and it tells you why.

“sick of the palsy” - He had paralysis.

A lot of things happen between **verse 33** and **verse 34** that are not written in the Word. How much teaching or preaching Peter did and how much he shared in between those verses I do not know.

Acts 9:34

“maketh you whole” - heals you

“arise and make thy bed” - What he simply said was, “Get up and roll up your sleeping bag.”

I told you that the Church received edifying by the comfort of the holy spirit, the manifestations in operation. Then comes this record here of this wonderful man’s deliverance after having been paralyzed for 8 years. The understanding and the depth of the Word here is that these men were operating manifestations and by the operation of those manifestations walking forth in the reverence of the Lord. By the operations of the manifestations he was able to set this man free.

“maketh you whole” - Walter, come in here. Let’s check out something. In Aramaic you can do the same thing. Are there any texts at all that I could work that would say “Aeneas, Jesus Christ has made thee whole, healed you,” past tense?

Walter – It is, being perfect, it is ‘has healed you’.

Dr. -- But why the ‘passive’? Does that affect us at all? Well, Walter, can I translate it that way?

Walter -- Yes.

Dr. - - Tom, Aramaic too?

Tom - - Yes. It’s a participle but you can definitely translate it “has” or “had.”

Walter -- It’s a deponent so it’s not really a passive. I don’t know why they have it here. It’s just, “Jesus Christ has healed you.” Perfect tense.

Dr. -- What I wanted you to see on this, I didn’t check the text but that’s what I mean by Way Corps principle number one. (Acquire an in-depth spiritual perception and awareness) How did I know it? Didn’t I make him check it or something? Ordinarily I check it myself, but it’s good for you to see Walter work and some of the rest. These men are capable of doing this stuff. Now I’ll forget it, you kids can all afford to remember it. By his stripes you were healed. (**I Peter 2:24**) See why all that stuff goes through my mind when you read this stuff. Therefore, it doesn’t really make that much difference to me reading it, “Aeneas, Jesus Christ maketh thee whole.” Which is true at the moment, but it’s also true that he has made him (past tense) just like we have been delivered. “By his stripes we were healed.” That’s that in-depth spiritual perception that you don’t get in two years of the Corps but it lays the foundation for it and the real in-depth foundation, that if you stay faithful on the Word and just keep working away. The more you work the Word the greater that in-depth spiritual perception becomes.

Dr. -- You say in Aramaic it’s a participle form – the word ‘healing’?

Tom -- It has the essence of “has caused to be healed.” I just found that out. They’ve got so many weird little marks that I just figured it all out.

Dr. - - That “make thy bed” – What’s that do in the text? Is it like the quilt or the little pallet?

Walter - - It's 'spread for yourself' in the Greek. Like spreading a couch.

Dr. - - Spread for thyself – what?

Tom - - In Aramaic it's a litter or a bier, like a stretcher type thing. And same as Greek – it has the word for spread.

They look it up in a dictionary and a Young's Concordance and Bullinger's Lexicon (p. 378).

Walter - - This is the word that's used where they spread their garments in the way when he came in on the colt. (**Matthew 21:8, Mark 11:8 & Luke 19:36**)

Girl - - Places in **Mark** and **Luke** where it is used, is when he told them to go and prepare a place for the Passover and it says it was "furnished." (**Mark 14:15 & Luke 22:12**)

Dr. - - O.K. I got it. "Arise and prepare thy couch." That means wrap it up; wrap your sleeping bag up. It was a quilt like thing called a mattress, a couch. It was cloth about that thick that they'd just wrap up and put under their arm. When they wanted to go to bed they would throw it out and lie down on it. That's what he did here. And that's exactly what he told him. Prepare your mattress, bed, couch, which simply means wrap it up. It can't mean 'make it', like you would say, "make your bed." He's been asleep in it for 8 years. He couldn't get out of it, he was paralyzed. What he was saying to him is, "Jesus Christ has healed you. Wrap that old lousy thing up. Get it out of the way." Tremendous miracle!

Acts 9:35

"all that dwelt" - without any distinction

"turned" – Greek: *epistrephō* – believed on, turned to, turned on. That's good – turned on.

Acts 9:36

"certain disciple" - a disciple, that one disciple. Like Ananias. (**Acts 9:10**)

"Tabitha, which by interpretation is called Dorcas" - Here's one of the unusual things because Tabitha is Aramaic, so they had to interpret it. The word Dorcas means antelope. I think this is the first reference to a woman's deliverance after the day of Pentecost. That increases the effectiveness of 'comfort of the holy ghost' and all that twig work. God is no respecter of women or men.

"almsdeeds" - she shared abundantly.

Acts 9:37

Here you have a statement of a Christian believer getting sick and dying.

"upper chamber" – upper room. I'm surprised they've never argued that's the same upper room the about 120 did it. One of the texts puts it as "the upper room." Dr. laughs... "Ah, those birds."

Acts 9:38

"there" – in town

"sent" – Greek – *apostellō* - apostle

“desiring” - entreating, pleading with him

“delay to come” – refrain from coming pronto, right now

Acts 9:39

“Peter arose” - walking in the reverence of the Lord, comfort of the holy spirit. Peter arose and went by revelation. Not because they entreated him. Now it didn’t hurt for them to come and ask him, or even entreat him, but I do not believe Peter went because of their begging him. That’s why I think that **verse 31** could have been made a chapter because everything now circles around it.

“chamber” - room

“coats and garments” – under-garments and dresses; the good works she was doing among the people was helping them in their need, working with them, giving them stuff.

Acts 9:40

“put them all forth” – threw them all out. He asked them to leave; again revelation.

“kneeled down” – this has been carried over into the Christian church where people kneel to pray in some denominations.

“prayed” - I believe he prayed in the spirit. This type of prayer edifies. I think he prayed until he himself knew within himself, and then the revelation came.

Acts 9:41

“he gave her *his* hand and lifted her up” - inspired action

Acts 9:42-43

“tarried many days” – went to stay for a long time

“one” – certain. I put the word certain here back with “certain disciple” (**verse 36**), which means a real sharp pointed one. A certain Simon; a real right on Simon.

“a tanner” - That again is real interesting because of walking in the reverence of the Lord and comfort, the comforter of *pneuma hagian*. A tanner would be the most unlikely person to go to if you were on an ego trip. He had the stinkin’-ist business in town. What softened his heart to go to Simon the tanner? Walking and the comfort of the holy spirit. All along here you see the unfolding of this because we are going to go to Caesarea next and God has been working on his heart through all these things to bring Peter - humble. That’s why he went to Simon the tanner. And Simon the tanner was a fantastic believer.

All the tanning businesses were always on the opposite side of the city where the wind came in and not allowed in the city; Zoning. The hides were always tanned outside with the sun and the air, and it was sort of nice and stinky. But I love that record; that he would go there. God is no respecter of persons, or professions, or businesses. So the next time you’re doing the bathrooms for the believers, you think of Simon the tanner. The next time you’re picking up a piece of paper or junk outside, think of Simon the tanner. It’s not in the work; it’s in the heart, what you have. This man was a believer. And that’s where Peter went.

“many days” - He spent quite a bit of time with him. How long? Today we said it could be up to 3 years.

Someone asks if Peter going into the “upper chamber” would have been inappropriate.

Dr. - - Not with her being dead.