

ACTS 9:10-22

April 20, 1976

This record all of you have read many times in the book Receiving the Holy Spirit Today. Not that I know much more about it than I wrote there, but it's part of the Book of Acts and we are at that part of the book - chapter 9 where it appears. So again we have to share it with you. Sometimes I think you just can't share the Word of God often enough with people. You know you don't share the same Word every week but you can go over it twice or three times a year and people keep learning. Another thing you've got to remember if sometime you're tired of teaching something, there are new people in your fellowship when you're out on the field that haven't had the privilege of hearing it before and so you have to keep building the thing within them.

Acts 9, beginning with verse 10 is an absolutely fantastic record. It is the record that just hits everything in the head that the Roman Catholics, the Episcopalians, and certain other groups have pushed and that's relative to men with ministries. An example is like at the time of confirmation, the bishop has to do it.

Acts 9:10

"a certain disciple" - he was not an apostle, he was a disciple, a follower of the way

"in a vision" - by revelation, a picture. That's what vision means; his own private TV.

"Behold, ... Lord" - Isn't that tremendous? Here's a follower of the Lord Jesus Christ, a follower of the way, who is so in tune with God and so close in the walk, that this thing doesn't freak him to the end that he says, "Well, I think this is the devil calling in." NO. There is something about the Church and the Old Testament too where people must have been taught something in the school of the prophets that's not written in the Word directly, but they must have been taught how; like Samuel was, how to hear from God, how to listen. Just like in the Advanced Class, I teach our people how to receive revelation. They must have been taught these things.

"Ananias" - The Lord called Ananias by name.

Acts 9:11

You talk about specific revelation and information: first, the Lord said "arise." That's the last thing Ananias would have wanted to do, get up and go, as you'll see in his argument a little later on. He had heard about this fellow named Saul and what he was doing coming up to Damascus, and for the Lord to get Ananias to go, the first thing He says is "arise." And when I think of that people, that's the first thing you and I have to do for God. If we want the Word to move, we've got to quit sitting around; we've got to get up, arise, and move the Word.

Then he said go into the street which is called Straight. There's only one way you can get into the street. It's a street that runs all the way from the east to the west through Damascus, and there's only one way to get into it. All the streets go into the street called Straight, every one of them, from the north as well as from the south. The street runs east and west. It's Main Street, called Straight. Now nobody knows for sure if the home of Ananias that they show to you when you go to Damascus is it; but it's not too far off. It's like in Jerusalem where Jesus Christ was crucified. I do not know if that's the exact spot, the garden area, but it's close to it. I don't think you can miss it over 200 feet if you tried, from that area, so you're right in the general area.

“house of Judas” - I don’t know about this Judas fellow, but that house of Judas must have been known to Ananias. I would like to believe that he was a known believer; one of the fellowship. Why the Lord had Saul taken to the house of Judas, I don’t know. But the Lord never has anything done without a reason. Today, where they say the house of Judas was, there is a church on top of the place.

“behold, he prayeth” - I wonder and have often thought that he had only heard of Saul. He would not particularly know him like you would know me or I would know you. But there just would be no question about that when Ananias got there. The one person who would be sitting down and praying would be Saul of Tarsus, and he would be the only one, so he wouldn’t miss it.

Acts 9:12

“receive his sight” - *anablepō*

God not only gave revelation to Ananias but also to Saul.

“putting *his* hands on him” - that’s sure something, because you just don’t run around putting hands on everybody. Here God by revelation showed Saul that Ananias would come in and put his hands on him. That would identify him with Saul, that he, Saul, might receive sight (*anablepō*).

Acts 9:13-14

Verses 13 and 14 are real significant. The Lord showed stuff to Ananias in a vision. Ananias questioned what he saw, or he needed more information, so he talked back to the Lord, and I think that’s wonderful. If you and I don’t like the Word, or people don’t like the Word, tell them to argue with God. If I don’t like the revelation I’m getting, who am I going to talk to? God. Or if I need more information, even if I like it, but I need more information, who would I talk to? Now look what he talked to God about.

“authority” - right or power

It’s really wonderful how he spoke to God and asked questions. Things like this in revelation you receive; if you don’t understand, just ask. You would ask of an earthly father, wouldn’t you? Well, what about a heavenly Father? Just ask, and the first thing that He says, that’s always it.

Acts 9:15

“but” – and

“Go thy way” - He had told him at the beginning to arise. Now He says, “Go thy way (or the way)” and ‘the way’ was the way into the street called Straight, to the house of Judas.

“he is a chosen vessel” - Who would have believed it? That really must have blown Ananias’ mind; that he would not only go in and put his hands on him to heal him that he might receive his sight, as it said in **verse 12**, but in **verse 15** God says he is a chosen vessel.

“before the Gentiles ... and the children of Israel” - Bullinger says that Paul’s ministry was basically to the Gentiles, which is true at the end, but here in my Bible, it says not only Gentiles but the children of Israel.

Acts 9:16

“he must suffer” - One of the texts reads, “he will suffer.” Not must but will; that he himself will

willingly take that discipline and suffering upon him, in order to hold forth the greatness of God's Word.

Isn't that wonderful how Ananias asked questions of the Lord, and then the Lord replied? I think we have lost so much through the years because no one has taught us how to receive revelation. As a matter of fact, most people never knew it was available even if they were Christians. And even in The Way Ministry today, we are just beginning to tap in; our people are beginning to grow more and more all the time.

Acts 9:17

"Brother Saul" - there's the great key, because nobody would run around putting hands on anybody and say, "How are you, brother?" God by revelation showed him that on the road to Damascus he had made a decision, and therefore he was his brother spiritually.

"the Holy Ghost" - There is no "the" in the critical Greek text, so it reads "with holy spirit."

Back in **verse 12** it simply said, "that he might receive his sight," nothing about the manifestation of the spirit. And yet when he gets there, Ananias enlarges upon this, and he said that he came "that he might receive sight, and be filled."

"filled" - *plethō* - in manifestation. Remember **I Corinthians 12:3**? Being filled, *pletho*, with *pneuma hagion*, has to be the manifestation. For in **I Corinthians 14:18 & 5**, he also said, "I speak in tongues more than ye all"; "I would ye all spake in tongues." So Paul must have spoken in tongues. Now when you put this together with the original outpouring on the day of Pentecost, the *plethō* here has to be speaking in tongues. Paul knew within himself that he had accepted the Lord; that he had made a decision, but he had no manifestation, no proof in the senses world, until Ananias came and ministered to him. Why did Paul need ministering to, to *plethō*? He had not been around any believers; he had not been instructed. I believe that Ananias went in there, taught him, showed him, and did exactly what needed to be done, so that he could manifest *pneuma hagion*. It's in the manifestation of speaking in tongues that the Word says you have made him Lord.

I'm always thinking how beautiful that is, because to speak in tongues, you absolutely have to believe that God has done what He said he has done. Therefore you can speak in a tongue. It's just like walking out on believing, all the way out. You just start speaking. The words have to be there and that's the proof you have made him Lord, because you're believing.

Acts 9:18

"received sight" - *anablepō*

"baptized" - I don't know if it was water. You see, all the water boys want water here, but I don't think we have to give it to them. Even though they may have had water, it doesn't specifically say. So I would like to, at least, make them think. I would very much like to believe that he wasn't water baptized. My reasoning for that dates back to what I taught you previously regarding his selection as an apostle. You see **Acts 22:16** is the one they always stick in here, which of course is in the Word. You see, you and I happen to know that all the water in the world doesn't wash away sins. This was a washing away of sins, but it was an inside job. It had to have occurred previous to Ananias getting there because he said, "brother Saul" in **Acts 22:13**. But you see we just happen to know from the accuracy of God's Word, that when you're born again of God's spirit, you are baptized with His presence. And we know that Saul was born again before Ananias ministered to him. And further more we know that all the water in the world doesn't wash away sins. We've got to come up with a

better translation of Acts **22:16** and we've got to back it with text work. It could be that Ananias was still zealous for the law because Acts **21:20** preceding this says they were still zealous. But if it's water, and someone wants to be baptized in water because you have washed away your sins or as a symbol of the washing away of your sins, because you have called on the name of the Lord; you see, that's the closest you can get to water and fit the Word and the Word fit with water. Otherwise, you just will not be able to fit it, and if it's God's Word, it has to fit. So these are texts you ought to be looking for and studying and trying to find: Aramaic, Greek texts, anything that will put the stuff together.

Acts 9:19

“meat” – food

“was Saul...at Damascus” - It doesn't say he moved out of Judas' place, and that's why I believe that Judas was one of the believers known to all the Christian believers in Damascus.

Acts 9:20

The first thing he did when he got to preaching in the synagogue, he preached Christ, the messianic one as the Son of God. He didn't preach Christ as God; he preached him as the Son of God.

Acts 9:21

It's really something what a man can do when he's born again of God's spirit, in changing. Sure the people were amazed.

Acts 9:22

“strength” - not physical but spiritual perception; understanding of the Word; stronger in the Word. The rest of the verse indicates that.

“confounded” - he stopped their mouths with the Word; he shoved the whole book in their mouth. That doesn't say he stopped them from criticizing but he confounded them; they could not touch him. Like today, I don't think anybody in the world can touch The Way ministry on Jesus Christ being the son of God and not God. We just stuff the book in their mouth. We can't stop them from criticizing, we can't make them believe but we can confound them.

“very Christ” – THE Christ - that this is the promised Messiah, the promised Christ; that they had missed the boat in not accepting Jesus Christ when he was upon earth.

Now that's the record of what Ananias did and then what Saul responded to for a period of time in Damascus. In between **verse 22 and 23** comes that period of time that he spent in Arabia. Did Walter teach all this in here? Where did Walter put that Arabia stuff? (answer: the middle of **verse 19**) Your problem in **verse 19** is “certain days”; the opportunity in **verse 23** is “many days.” I really don't know for sure. In **I Kings 2:38-39** the “many days” of **verse 38** I am sure were, in **verse 39**, three years. I don't know exactly where to fit the “certain days” of **verse 19** and the “many days” of **verse 23**. If Walter has worked like he has, that's wonderful. The usage of “certain days” and “many days”, sometimes in the Word you just can't document in detail.