

THE MIRACULOUS HEALING MINISTRY OF PETER (Acts 9:32-43)

I. THE CHURCH'S WITNESS FOR CHRIST IN JERUSALEM (1-7)

II. THE CHURCH'S WITNESS FOR CHRIST IN JUDEA, SAMARIA, & SYRIA (8-12)

A. The WITNESS of PHILIP to the SAMARITANS & ETHIOPIAN EUNUCH (8:1-40)

B. The CONVERSION & EARLY MINISTRY of PAUL (9:1-31)

C. The MIRACULOUS HEALING MINISTRY of PETER (9:32-43)

1. Peter's Miracle of Healing a Paralytic at Lydda (9:32-35)

- a. As Peter was on an itinerant ministry of visitation to the existing churches of Israel and Samaria (9:31), he came to the _____ of _____. (v. 32)
- b. Peter found a certain man there named _____, who was _____ and _____ for _____. (v. 33)
- c. As Peter _____ to this man, it was _____ who actually healed him. (v. 34)
 - *What was his healing like?*
- d. The effect of this miracle was that _____ who in Lydda and nearby Sharon witnessed this man's body restored and _____ (i.e., believed, v. 42) _____ (*epi*) the Lord. (v. 35)
 - *How is "epi" used elsewhere in Acts with "believe" (3:16; 9:42; 11:17, 21; 13:12; 16:31; 22:19; 26:18), "repent" (2:38; 26:20), and "turn" (11:21; 14:15; 15:19; 26:18, 20)?*
 - *How is this consistent with the purpose of sign miracles stated elsewhere? (John 20:30-31)*

2. Peter's Miracle of Raising a Dead Woman at Joppa (9:36-43)

- a. At _____, about 10-11 miles from Lydda, there was a _____ named _____ with a good reputation for her many good works, who became sick and _____. (vv. 36-37)
- b. After Peter arrived and _____ for her, he _____ to her, and she _____. (v. 40)
- c. The effect of this miracle was that it became known throughout _____ Joppa, and many _____ (*epi*) the Lord. (v. 42)

3. Summary of Healing and Miracles

- a. Miracles may be defined as _____ interventions in the normal laws of _____.
- *Are miracles really possible?* (Matt. 19:26)
- b. There are three different words for miracles in the New Testament which sometimes occur all together (Acts 2:22; 2 Thess. 2:9):
- *dynamis* – emphasizes the mighty _____ of God (Matt. 11:21; Mark 6:2, 5, 14; 9:39);
 - *teras* – a miracle that causes the observer to stand in _____ or amazement (John 4:48);
 - *semeion* – a _____, indicating a miracle that teaches or signifies a heavenly truth (John 2:11; 4:54; 6:2; 11:47).
- c. Class “A” miracles are those which _____ or do not conform to the basic laws of science (Exod. 12:12; 14:21-22; Josh. 10:12-14); whereas class “B” miracles are those that involve some change in the functioning of a natural process that is _____ the laws of science (Exod. 14:26-28; Acts 5:17-19; 16:25-27; Jas. 5:17-18).
- d. Throughout history there have been _____ main periods where miracles have intensified, namely, the times of Moses & Joshua, Elijah & Elisha, and Jesus & the Apostles, though miracles still occurred sporadically throughout the Old Testament besides these intensified periods (Judg. 6:37-40; 16:28-30; 2 Kings 19:35-36; 20:1-11; Dan. 3:20-26; 5:5; 6:16-28).
- e. The explicit purpose of miracles as stated in Scripture is to _____ the authenticity of God’s messengers and divine revelation. (Exod. 10:1-2; Matt. 11:2-5; Mark 16:17-20; John 20:30-31; Acts 2:22; 10:38-39; 14:3; Rom. 15:19; 2 Cor. 12:12; Heb. 2:3-4)
- f. Examples of miracles done in the book of Acts show that these miracles were _____, _____, done to or in the presence of _____, _____, and only done by an _____ or exceptional leader like Stephen (6:8) or Philip (8:6, 13). (2:43; 3:1-13; 4:14-16, 29-30; 5:5, 10, 12-16; 5:19 cf. 12:7-9 and 16:26).
- *How does this contrast with modern-day “faith healers” and supposed miracle workers?*
 - *Should we expect miracles and healings as a normal pattern in churches today?* (2 Cor. 12:9-10; Phil. 2:25-30; 1 Tim. 5:23; 2 Tim. 4:20)
 - *What can we learn from all of this?*