

The Acts of the Apostles

[Wed. Jul. 30, 2014] Acts Series, Acts 9:1-17 - Craig A. Thurman

Of Saul 1-9; We will compare the testimonies of Paul's other accounts of these events that are found in chapters 22 and 26.

1 ¶ *And Saul, yet breathing out threatenings*

ἀπειλῆς, gen sing of ἀπειλή; Acts 4.17 *let us **straitly*** (margin, with threatenings) *threaten* (ἀπειλέω, the verb) *them*; Acts 4.29 *Lord, behold their **threatenings***; Acts 9.1 *breathing out **threatenings** and*; Eph. 6.9 *unto them, forbearing **threatening** ...*

This is being warned of consequences to come if we persist in our actions against the warnings.

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened ἠπείλει not; but committed himself to him that judgeth righteously ... (When our Lord Jesus suffered under the hands of men he uttered no threat/warning against them should they persist in their evil deeds against him.)

Saul was issuing threats. Christians should never threaten those who mistreat them. We should only speak of coming judgment to sinners without Christ, and that might be best done when it is not associated with personal sufferings.

and slaughter

This states that Saul murdered the saints of God; murder is the unlawful taking of life. He *gave his voice* (in other words he bore witness against them to have them executed, consented [Acts 8.1; 22.20]) *against them Acts 26.10; imprisoned them and beat them Acts 22.19; punished them, caused them to blaspheme, persecuted them Acts 26.10, 11.*

φόνου, gen sing of φόνος; KJV **murder** (whether in the heart [Mt.15.19] or the act [Mk.15.7]), *sword* (margin *slaughter*) *1, slaughter 1, murder/s 8*; the

The Acts of the Apostles

verb φονεύω in the KJV is translated by the English words *kill 9, murder 1, slew 1.*

*against **the disciples** of the Lord,*

John Gill, again at this place, remarks that these are the preachers of the gospel. Yet, note that the Scriptures tell us clearly who they are that were scattered because of the persecution that arose from the martyrdom of Stephen:

vs.3 ... they were men and women ...

*Acts 26.10 Which thing I also did in Jerusalem: and **many of the saints** did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.*

*Ac 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue **them that believed** on thee:*

We are bound to conclude that the Word of God tells us that these were both men and women, they are called the *saints*, or *them that believed*, unless we superimpose upon the text our presuppositions that they were preachers. There is absolutely nothing to support this notion that they were preachers.

went unto the high priest,

2 And desired of him letters to Damascus to the synagogues,

As we might recall from our earlier study (cf. 6.9) there were many synagogues in Jerusalem; upwards as many 480. **It appears that the first baptized Jewish saints of the churches in Israel, customarily gathered at these common places of worship.** Evidently, Stephen had been meeting there. (Acts 6.9) It is the very first place that Saul, after his conversion, resorts to for preaching Christ. (Acts 9.20) As persecution grows and rejection of Jesus Christ becomes organized by the religious machine of Israel, the churches shall eventually withdraw from all associations with

The Acts of the Apostles

the synagogues and Judaism. However, as the churches move into the nations, and separated from the unbelieving Israelites, the principal is that the gospel would be preached to the Jew first, then the gentile. That is the pattern that shall be clearly established in Acts. (Acts 13.5, 14, 42; 14.1; 17.1, 10; 18.4, 19; 18.26; 19.8) But we should understand that the church and the synagogue, the church and Judaism are not the same at all.

*that if he found any of this way, whether **they were men or women**, he might bring them bound unto Jerusalem.*

Acts 26.9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against

ἐμμανόμενος, nom, sing, masc, part, proper of ἐμμαίνομαι, ἐν in, with, by ... against + μαίνομαι KJV mad, art beside thyself, μαινῆ ... much learning doth make thee mad μανίαν (from which we have our English words maniacal, and mania.); so we would define this as being in a state of madness. This describes how Saul persecuted the saints: with irrational passion.

them, I persecuted them even unto strange (ἔξω, outside of ours in Israel ... thus Damascus) cities.

12 ¶ Whereupon as I went to Damascus with authority ἐξουσίας and commission

ἐπιτροπῆς, ἐπί upon + τρόπος manner, way; the instant (decision) in the way; J. P. Green's Bible Interlinear has decision-power.

Both the Greek ἐπιτροπή and the English word commission is used only once in the N.T. Scripture. The Greek words ἐπιτρέπω and ἐπίτροπος are related and help us to define our word. ἐπιτρέπω, KJV suffer, permit, liberty; ἐπίτροπος, KJV steward, tutor.

The Acts of the Apostles

from the chief priests

3 *And as he journeyed, he came near Damascus (in his prosecutorial rage): and suddenly there shined round about him **a light** from heaven:*

If we do not have here one of the clearest, brightest witnesses of the sovereign act of God to quicken a sinner to life we can't see any. Saul, unwilling, blind to the truth of God, formerly deaf to the gospel that he has been hearing of Jesus Christ (refer to Stephen's message where he was present to hear), not seeking the things of God, ignorantly enraged against the true people of God; Suddenly, to him a light shined about him, a light that outshined the midday's sun's shining.

*Ac 26:13 At midday, O king, I saw in the way a light from heaven, **above the brightness of the sun**, shining round about me and them which journeyed with me.*

*Acts 22.9 And they that were with me **saw indeed the light**, and were afraid; but they heard not the voice of him that spake to me.*

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it

κατέλαβεν, 3rd p, sing, aor 2, ind, act of
καταλαμβάνω, κατά down, accordingly + λαμβάνω
to receive; What should have been did not occur
because they were dead in trespasses and sins.

*Ro 9:30 ¶ What shall we say then? That the Gentiles, which followed not after righteousness, **have attained** κατέλαβεν to righteousness, even the righteousness which is of faith.*

not.

The Acts of the Apostles

4 *And he fell to the earth, and heard a voice saying unto him [in the Hebrew tongue, see below 26.14], Saul, Saul, why persecutest thou me?*

5 *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*

Ac 22:7 *And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?*

8 *And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

Acts 26.14 *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.*

15 *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.*

6 *And he trembling (adverb)*

τρέμων, nom, sing, masc, part, pres of τρέμω; see also Phl. 2.12 *work out your own salvation with fear and **trembling*** τρόμος. τρέμω KJV afraid 1, trembling 3; τρόμος KJV always *trembling* 5.

and astonished

θαμβών, nom, sing, masc, part, pres of θαμβέω; θαμβέομαι KJV *amazed* 2, *astonished* 2; θάμβος, KJV *amazed* 1, *astonished* 1, *wonder* 1.

said, Lord, what wilt thou have me to do?

Acts 22.10a *And I said, What shall I do, Lord?*

Brethren, answer this with the truth of Scripture, rather than appealing to our own reasoning. Saul, who had only a moment been totally unwilling and to hear the gospel, now is fully willing to do whatsoever the voice of the Lord commands ... *What wilt thou have me to do?* Did Saul change his mind, or did the Lord change his mind? What power can we claim that was in Saul to bring about such a radical change of thinking in his mind, where

The Acts of the Apostles

he was so formerly devoted to the eradication of Christians, now bows before the voice of the Lord Jesus Christ in absolute surrender? What can we say but that Saul had a change in his disposition; that he was given a new heart, and had new desires.

Jer.31.18 ... turn me and I shall be turned; for thou art the Lord my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh ...

Jer.31.33 I will put (Qal Preterite)

*נָתַתִּי, nathattiy, root נָתַן, nathan, Qal. Preterite; Various ways this verb is translated in the KJV are I have given, I do set, I give, I gave, I have delivered, I have set, I will deliver, I applied, I have put, I considered, I have made, I have laid, I will lay, I will recompense, **thou** hast set, therefore will I give, have made.*

my law in their inward parts, and write (Qal Future) it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Ez.36.26 A new heart also will I give you (Qal Preterite), and a new spirit will I put (Qal future) within you: and I will take away the stony heart out of your flesh, and I will give (Qal Preterite) you an heart of flesh.

*27 And I will put (Qal future) my spirit within you, and **cause you to walk** in my statutes, and ye shall keep my judgments, and do them.*

If we note the verb tenses we could say that there is a change of heart that takes place (the preterite or perfect), then from that the we receive a new spirit (the future).

The Acts of the Apostles

We do a great disservice to the truth of the Word of God by adding these words, *if we will have a little faith*. Not any of this has a thing to do with faith. First, there must be a *change of heart*, which then results in a *change of will*, and then there is *faith*. *Faith* is an evidence, not a cause of the new birth.

Jn.8.47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. (This says that we hear God's words because we are of God. It does not say that we hear them in order to be of God. Nowhere is there such a statement in Scripture.)

First, there is the receiving of the grace of God, and then faith is produced. Grace brings faith!

*1Ti 1:14 And the **grace of our Lord was exceeding abundant with***

μετὰ, not *after* as in sequence of days or events; but *with* as in conjunction ... with the genitive *faith πίστewς*.

***faith** πίστewς and love [which is] in ἐν Christ Jesus.*

Isn't this in harmony with the Scriptures? Isn't it far better and easily comprehended when we allow the Scriptures to speak as freely as they can? We cannot overlook the total inability of man in his natural state to do anything spiritual; produce any spiritual fruit, of which faith is certainly spiritual. (Gal.5.22) The sovereign God must invade the life of the sinner and bring him to life, put in him a new heart, producing new thoughts. Then we can respond positively to the glorious message of the gospel of Jesus Christ: Christ Jesus came to save sinner! That is the **true grace of God**. Had it not been for His working in us first to believe we would have hopelessly, worthily, and justly continued in a life without God, headed straight to an eternal punishment. Is God obligated to do anything? No. He is the only true, Free Agent. God saves all that He will freely of His grace. It is the grace of God that any are saved! We all deserved punishment. But thanks be unto God for his saving mercies! Give the Word of God the preeminence in our minds, and learn to appreciate more fully the revealed, eternal purpose of God for the creature.

The Acts of the Apostles

*And the Lord said unto him, **Arise, and go into the city, and it shall be told thee what thou must do.***

Acts 22:10b ... And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Acts 26.16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen ...

(Paul **saw** the Lord Jesus Christ. We note this at verse 17.)

*and of those things in the which I will appear unto thee;
17 Delivering thee from the people, and from the Gentiles,*

This could reference 2Co.11.32, 33. Evidently, Saul took a three year hiatus to Arabia (Gal.1.18), and then returned to Damascus. The governor under Aretus the king has the city of Damascus guarded by a garrison so that he could apprehend Saul.

unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

*7 And the men which journeyed with him stood speechless, **hearing a voice** (hearing but not understanding evidently the Hebrew tongue, **22.9**), *but seeing no man.**

*Acts 22.9 And they that were with me saw indeed the light, and were afraid; but **they heard** (meaning comprehended) **not the voice***

Meaning not comprehending the voice speaking in the Hebrew tongue. Mt.7.24; 10.14 clearly has ἀκούω as more than the physical hearing, but of comprehending; 11.15 He that hath ears to hear, let him hear.

The Acts of the Apostles

of him that spake to me.

Acts 26.14 ... in the Hebrew tongue ...

*8 And Saul arose from the earth; and **when his eyes were opened**, he saw no man: but they led him by the hand, and brought him into Damascus.*

Acts 22.11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

While the Lord saw fit to open the heart of Saul to the truth concerning life in Jesus Christ, He also chose to bring him to a temporal blindness to his natural surroundings.

9 And he was three days without sight, and neither did eat nor drink.

We can only imagine what wonderful things were being worked in the heart of Saul in just those three days of darkness.

Of Ananias' directions concerning Saul 10-16

*10 ¶ And there was **a certain disciple at Damascus**, named Ananias;*

In other words, of the (possibly) church which was **at Damascus**. (cf. vs. 19)

*and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,*

Doubtless Saul was intense praying there must have been from Saul at this time.

12 And hath seen in a vision (that is perceived through the organ of the eye)

ὄραματι, dat, sing of ὄραμα, *sight 1* (Acts 7.31 *Moses ... wondered at the sight of the burning bush not being consumed by the fire*); *vision 11*; root ὄραω.

The Acts of the Apostles

*a man named Ananias coming in, and **putting** his*

putting on, ἐπιθέντα, acc, sing, masc, part, aor 2, act of ἐπιτίθημι, ἐπί upon + τίθημι to put, lay, or appoint; used mostly in Acts, 14 times (6 times it is not associated with hands); (vs.17)

hand on

χεῖρα we note here the singular hand (vs.17 is plural)

him, that he might receive his sight (ἀναβλέπω, vss. 17, 18).

*13 Then Ananias answered, Lord, I have heard by many of this man, **how much** (vs. 16, root ὄσος) evil he hath done to thy saints at Jerusalem:*

14 And here he hath authority (ἐξουσία the right) from the chief priests to bind δῆσαι all that call on ἐπικαλουμένους thy name.

15 But the Lord said unto him, Go πορεύου thy way: for he is a chosen

*ἐκλογῆς, ἐκλογή, root ἐκλέγω; Lit. of whom; ἐκλογη, KJV chosen 1, election 6; Ro.9.11 purpose of God according to **election**; 11.5 according to the **election** of grace, 7 the **election** hath obtained it, 28 as touching the **election**; 1Thes.1.4 beloved, your **election** of God; 2Pe.1.10 your calling and **election** sure. See also, ἐκλεκτός, ἐκλέγομαι.*

Do not be afraid of the doctrine of *election*. A number of dear friends, family, and saints repulse at the mention of the word *election*. Usually this is because it is identified with a Reformer named John Calvin. But let me say from the outset that the doctrine of *election* did not originate with this that I would call a heretic.

John Calvin (1509-1564):

John Calvin was a baptized Catholic, never joined to the true churches of Jesus Christ, who were then derisively called Anabaptists. He was a baptized Catholic as all of the true reformers were. Why were they called reformers? Because what they had hoped to do was bring about reform in some of the doctrines and practices of the Catholic religion. They were not leaving the Catholic church. As a

The Acts of the Apostles

result of not being able to reform Catholicism these men went on to begin their own religious groups. In Calvin's case, he is the head of the state church of Switzerland, which is called the Presbyterian. Concerning the Anabaptists, Calvin persecuted them and refused to render any aid to them as they suffered mercilessly under the hateful rage of Catholicism unless they agreed to cease their practice of rebaptism (which a group of Anabaptists called the Waldensis ultimately did in 1560 AD.; *Compendium of Baptist History*, J. A. Shackelford, p.179, 'We are told that some Waldenses in Calabria, in 1560, formed a junction with the church at Geneva, of which John Calvin was pastor. These Waldenses then left off rebaptizing, and it is more than probable that they subsequently practiced infant baptism, which the ancient Waldenses never did. From this time on a distinction must be made between the *ancient* and modern Waldenses.). Of those who were persecuted there was a man named Michael Servetus who suffered martyrdom because of John Calvin.

Foxes Book of Martyrs, John Foxe, copyright 1926 The John C. Winston Co., p.186, 'It has been often asserted, that Calvin possessed so much influence with the magistrates of Geneva that he might have obtained the release of Servetus, had he not been desirous of his destruction ... So little desirous was Calvin of procuring the death of Servetus that he warned him of his danger, and suffered him to remain several weeks at Geneva, before he was arrested. But his language, which was then accounted blasphemous, was the cause of his imprisonment. When in prison, Calvin visited him, and **used every argument to persuade him to retract his horrible blasphemies ...**

...

It cannot, however, be denied, that in this instance, Calvin acted contrary to the benignant spirit of the Gospel.' (bolding for emphasis)

Servetus argued against the doctrine of the Trinity '*for God's complete monadity.*' Heresy lies on both sides of this difficult issue. The Trinitarians doctrine can devolve

The Acts of the Apostles

into the error of three Gods. The error of monadity may be perverted into Arianism, Christ not being God come in the flesh. However, Servetus error that Jesus became the Son is against Scripture. God cannot send His Son into the world if He was not His Son from eternity.

*1Jo 4:9 In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world**, that we might live through him.*

*1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and **sent his Son to be the propitiation for our sins**. (cf. Lk.20.13)*

*Baptism, Johannes Warns, Copyright 1957 The Paternoster Press, Klock & Klock Christian Publishers, p. 237, 'It is a sad testimony to the superficial and imperfect character of the Reformation that it effected so little change in the spirit of its leaders. Their *mind* was altered on various vital matters, such salvation by grace and justification by faith, but their *spirit* frequently remained hard and cruel. Calvin could burn Servetus; Melancthon could attend Baptists to execution and attribute their constancy to a Satan-infused obstinacy; Zwingli fully endorsed severe penal measures against Baptists at Zurich.'*

(Note: *ibid*, p 238, '... and it is testimony to the deeper nature of the change in these and in Baptists that in general they refused to use arms or to retaliate against their oppressors.' *The History of the Evangelical Churches of the Valleys of Piemont*, p.113, '... For it is not found anywhere that the saints persecuted or imprisoned any.' The churches have never been persecutors of those who differed from them!)

Ibid., 237

The Acts of the Apostles

Men would suffer bitterly [referring to Calvin, Zwingli, Arminius, Melancthon, etc., the Reformers of Catholicism, suffering by Catholicism] to gain religious liberty for themselves and then ruthlessly deny it to others.'

Who suffered from both the Catholics and the Reformers: true Baptists have never been of either the Catholic or Reformed movement. The historical true churches of Jesus Christ never needed reforming from Catholicism as it did not comprise a part of it!

Christianity through the Centuries, Earle E. Cairns, Copyright 1954, 1967 Zondervan Publishing House, p.338, 'In 1541 the reforming forces again gained control in Geneva and Calvin was invited back there. That same year he had the *Ecclesiastical Ordinances* promulgated. It provided for an association of pastors ... teachers ... deacons ...and most important of all, the consistory, composed of six ministers and twelve elders, to supervise the theology and morals of the community and to punish when necessary the wayward members of the Church by excommunication. In order to set up an effective system Calvin used the state to inflict more severe penalties.

Such penalties proved to be much too severe, fifty-eight being executed and seventy-six exiled by 1546. Servetus, who questioned the doctrine of the Trinity, was executed in 1553.'

Eerdman's Handbook to the History of Christianity, Copyright 1977 Lion Publishing, p. 381, [Calvin] ... was invited back to Geneva in September 1541. ... Calvin tried to bring every citizen under the moral discipline of the church. Many naturally resented such restrictions—especially when imposed by a foreigner.

...

The Acts of the Apostles

In [October 27th] 1553 Michael Severus [sp. Servetus], a notorious critic of Calvin, and of the doctrine of the Trinity, was arrested and burnt in Geneva.'

ibid, p. 494 'Servetus was put to death for his heresies by Calvin in 1553.'

Michael Servetus, Web page: The Old Landmark, by Matthew Shaw, <http://oldlandmarkwordpress.com>, 'Calvin arranged for his [Servetus'] name to be given to the Inquisitor at Lyons. Servetus was soon arrested but escaped the following morning (Wilbur, Two Treatises xxiii-xxiv). Despite his absence, the Catholic court tried the case and sentenced Servetus the "death by slow fire", even carrying out the judgment in effigy. In August 1553, Servetus entered Geneva, Switzerland and was apprehended after being recognized in a church service where John Calvin was preaching (Walker 332). Calvin moved quickly to try and execute Servetus, keeping him imprisoned in deplorable conditions. Tied to the stake and ignited, the faithful Servetus, who refused to recant, died with a prayer upon his lips, an invocation that synopsized his doctrine: "Jesus, thou Son of the eternal God, have pity on me!"'

The election of grace is a Bible teaching. Few saints of God maintain this truth today, and of those that do, even fewer still maintain it as soundly as the Scriptures teach it. But many true churches have been infected with various forms of Jacobus Arminius' (1560-1609) teaching, a Dutch Reformer whose teaching essentially claims that the free will of man for salvation has precedence over the will of God. But as the doctrine of God's election of grace preceded John Calvin, so these various forms of Arminianism preceded Arminius. Both Pelagius (360-420 AD) and Arminius were notable proponents of a partially fallen man (or of the fictitious man that is temporarily brought by the Spirit to a state of equipoise so that he may choose between life and death), not being fully incapacitated in his faculties so that he may will to choose, while in this state, Jesus Christ and thus gain eternal life. So in Pelagianism and Arminianism man *cooperates* in salvation whether it be by adding either human merit or human faith.

The Acts of the Apostles

How contrary this is to the Scriptures! Rather, they state that we *are condemned already* (Jn.3.18); that we haven't any capacity to make spiritual choices for good before God (1Co.2.14); that we are *dead* to God in sins (Eph.2.1); corrupted in our every faculty to choose, sense, or reason any spiritual truth whatsoever (Is.1.4-6); without righteousness before God, no peace with God; we are deceitful, without understanding, altogether unprofitable (Ro.3.10-18); and enemies of God. (Ro.5.10) If someone can bridge this infinite gap between fallen man and the holiness of God, showing how man can reach God without first the need of God's bestowal of grace by the new birth to have the kind of faith, the faith of Christ, then we could *begin* to seriously reexamine an Arminian viewpoint. But, beyond all question that apologetic is exegetically impossible.

vessel

σκεῦος, KJV *goods, stuff, vessel*; like an instrument of God

unto me, to bear

βαστάσαι, aor 1, inf, act of βαστάζω; meaning *to carry*, like shoes, ours or others' burdens, the heat of the day, a pitcher, a child in the womb, a body, etc.

Ac 3:2 And a certain man lame from his mother's womb **was carried** βαστάζω, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ...

my name before the Gentiles, and kings, and the children of Israel:

Saul has a very brief brush with the Israelites, but must be whisked away as they would have killed him. (9.23) His first witness is to the gentiles. Then he shall go to Jerusalem to witness to the Jews (Acts 21.40-21; 23.11) and be apprehended (26.21); then, stand before kings. (Acts 23.11, 24, 35; 25.13)

16 For I will shew him how great

The Acts of the Apostles

ὅσα, nom and acc pl, neut of ὅσος; (**vs.13**) *as many*; Phl.3.15; 4.8.

*Ac 2:39 For the promise is unto you, and to your children, and to all that are afar off, even **as many as** ὅσος the Lord our God shall call.*

Ac 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Ac 9:13 *Then Ananias answered, Lord, I have heard by many of this man, **how much** evil he hath done to thy saints at Jerusalem:*

things he must suffer for my name's sake.

Of Ananias and Saul's meeting 17-18

17 And Ananias went his way, and entered into εἰς the house; and putting

ἐπιθεῖς, nom, sing, masc, part, aor 2, act of ἐπιτίθημι, **vs.12**

his hands (χεῖρας, nom pl.) on ἐπὶ him said, Brother Saul, the Lord, even Jesus, that appeared (became physically perceptible)

ὄφθεις, nom, sing, masc, part, aor 1, pass of ὄράω; the sight **by** the eye. The sight with the organ of the eye.(?) Acts 1.9 ... *and a cloud received him out of their sight.* ἀπὸ τῶν ὀφθαλμῶν αὐτῶν from their eyes.

*1Co 9:1 ... **have I not seen** (έώρακε, root ὄράω,) **Jesus Christ our Lord?*** (Paul says that he had perceived the Lord Jesus Christ with his eyes.)

*1Co.15.8 And last of all **he was seen of me also**, as of one born out of due time. (cf. also to **9.27; 22.14; 26.16**)*

*unto thee in the way as thou camest, hath sent ἀπέσταλκε me, that thou **mightest** receive thy sight,*

*mightest receive thy sight, ἀναβλέψης, 2nd ρ, sing, aor 1, **subj** of ἀναβλέπω, ἀνα re- or anew, above, again + βλέπω I see; the fact of the sight **of** the eye; the act of seeing. (vss.12, 18)*

The Acts of the Apostles

and be filled with the Holy Ghost.

Here we have a sure statement regarding the future of Saul's life of service. Similar can be said of John the Baptist.

Lu 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Our Lord knew Saul's life inside and out, up and down, from top to bottom. He knew precisely how that Saul would conduct himself in the day, weeks, months, years, and even his whole life. (cf. vs. 15) Is that too hard to believe? But what does Scripture mean when it reads,

Ac 15:18 Known unto God are all his works from the beginning of the world.

*Is.46.9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ... ?*

In verse 15 we read how that Saul would bear (aor 1, inf, act.) witness of Christ's name *before Gentiles and kings, and the children of Israel*. Bear is in the aorist tense. His witness as far as the Lord was concerned was an already accomplished fact. (Ro.8.28-30 AORISTS ... foreknew προέγνω, predestinated προώρισε, called ἐκάλεσε, justified ἐδικαίωσεν, glorified ἐδόξασε.)

Let us for a moment contrast the filling of the Holy Spirit from the indwelling of the Holy Spirit.

In the Old Testament the Holy Spirit came upon some, from time to time, to enable them for certain functions: (Moses is a very good example of this

The Acts of the Apostles

special function of the Holy Spirit upon him; later, some of his gift was taken from him and was distributed to others.)

Isa 63:11 Then he [Isaiah] remembered the days of old, Moses, and his people, saying, Where is he [the LORD] that brought them [Israel] up out of the sea with the shepherd [Moses] of his flock? where is he [the LORD] that put his holy Spirit within him [Moses] [meaning, the LORD constituted that His Spirit be with Moses]? (This anointing was to enable men for the ministry to which the LORD had called them.)

הָשָׂם, hassam, Qal Pual (intensive passive, meaning busily occupied with this activity) of the root **שָׁם**, sum or soom; KJV *which holds, who maketh, layeth, set*. So we regard the word as *constituting or designing*.

בְּקִרְבוֹ, beqirbo, root **קָרַב**, qerev; preposition; KJV *within, therein, among, midst thereof, before him, among us, the inwards, from among, et al.*

Moses' was constituted a vessel of the Holy Spirit for service to the Lord for Israel.

Nu 11.25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him [Moses], and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. (These could continue in this service because of the Spirit of the LORD.)

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

The Acts of the Apostles

*29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would **put** (נָתַן, nathan, give, gift) **his spirit upon them!***

In the N. T., in the gospels we learn that John the Baptist was to be *filled with the Holy Spirit*.

*Lu 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and **he shall be filled with the Holy Ghost, even from his mother's womb**.*

*Lu 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, **the babe leaped in my womb for joy**.*

That John the Baptist's mother was filled with the Holy Spirit,

*Lu 1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and **Elisabeth was filled with the Holy Ghost:***

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

That John the Baptist's father was filled with the Holy Spirit,

Lu 1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

The Holy Ghost was upon Simeon, who led of the Spirit would come into the temple and bless our Lord in His infancy.

Lu 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

...

27 And he came by the Spirit into the temple:

The Acts of the Apostles

...

Lu 2:28 Then took he him up in his arms, and blessed God, and said...

Each of these instances are related to revealing truth through prophecy.

Our Lord Jesus was **full** of the Holy Ghost, and it **remained** on him. Very different for Him. (My opinion is that this marks a distinction between *filling* and *indwelling*. Cf. also Jn.3.34)

*Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit **descending**, and **remaining** (μένον, abiding) **on him**, the same is he which baptizeth with the Holy Ghost.*

34 And I saw, and bare record that this is the Son of God.

Lu 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

*Lu 4:1 And Jesus being **full** of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*

There are no instances, since the baptism of our Lord, where anyone was said to be filled with the Holy Spirit until after His resurrection. And since His resurrection these are the only times that this *filling* occurs:

- As a direct result of the outpouring of the Holy Ghost upon the church at Jerusalem on the day of Pentecost:

Ac 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

- Peter's testifying before the Sanhedrin:

Ac 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel ...

The Acts of the Apostles

Just as it was foretold, *Mr 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: **for it is not ye that speak, but the Holy Ghost.***

- The church's continuance in faithfulness in spite of threatening:

*Ac 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, **and they spake the word of God with boldness.***

- The first servants of the church at Jerusalem (Acts 6.3)
- Stephen (Acts 6.5; 7.55)
- Stephen, at his death (Acts 7.55)
- Our text today concerning Saul/Paul's future faithfulness. (Acts 9.17)
- Barnabas (Acts 11.24)
- Paul's witness against a sorcerer:

*Ac 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,
10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

...

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

- And this final note, that sums up the blessing upon the gentiles through Paul's missionary endeavors:

The Acts of the Apostles

Ac 13:52 And the disciples were filled with joy, and with the Holy Ghost.

From these examples only those associated with the Lord's N. T. church received this filling. And there is one other thing that we should remember: all of us in His church have the imperative from the Word of God to be filled with the Holy Spirit.

*Eph.5. 18 And be not drunk with wine, wherein is excess; but **be filled** (πληροῦσθε, 2nd ρ, pl, pres, imper, pass of πληρόω) with the Spirit; (How? ...)*

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 ¶ Submitting yourselves one to another in the fear of God.

How might I sum this the filling of the Holy Spirit? When taking these aforementioned occasions and combining them with the imperative that we should all be filled, we should live our lives every day filled so that we are always ready for those occasions of special service to witness Christ before others.

Now, as we have just seen, since the resurrection of our Lord Jesus Christ no filling of the Holy Spirit occurs outside of a N.T. relationship. This leads me to the next important point: the distinction between filling and indwelling of the Holy Spirit.

*Joh 7:39 (But this spake he of the Spirit, which they that believe on him **should receive**: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

In light of this text we can understand that:

- Filling is not the same as the gift of the Holy Spirit, and

The Acts of the Apostles

Historically the filling had come upon some to enable them to speak the Word of God and minister in particular offices or for special occasions.

- Believers in Christ Jesus do not necessarily have this gift.

It says that those that believe **should receive**. That means believers hadn't had the Spirit in this way heretofore, yet they were believers. While believers have the presence, they do not necessarily have this gifted indwelling. (Ro.8.9)

Now let's call attention to the terms that are used to describe the coming of the Holy Spirit.

The disciples were promised the Spirit's **indwelling**:

- *Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth (μένει, 3rd p, pres, ind of root μένω, He **abides**, dwells) **with** (παρά, beside, about) you, and shall be (ἔσται, 3rd p, sing, fut, ind of εἰμί) in ἐν you.*

There is something different, distinct, from what had been before. Believers historically had the presence of the Holy, but now they shall His indwelling in the future.

The apostles were the first to receive this special indwelling of the Spirit after our Lord's resurrection:

*Jn.20.21 Then said Jesus to them (the apostles, Lk.24.10) again, Peace be unto you: as my Father hath sent me, even so send I you.
22 And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost**:
23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

The Acts of the Apostles

The church at Jerusalem received this special **gift** and **outpouring** of the Holy Spirit at Pentecost:

*Ac 2:32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father **the promise** of the Holy Ghost, he hath **shed forth** (ἐξέξεε, root ἐκχέω, outpoured) this, which ye now see and hear.*

*Ac 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also **was poured out the gift** of the Holy Ghost.*

After the *shedding forth* of the Holy Spirit upon the church, then this **gift** is promised to those who will repent and are baptized:

*38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive (λήψεσθε, 2nd ρ, πλ, fut, ind of λαμβάνω) the **gift** of the Holy Ghost.*

We need to point out that this text only says that they shall receive (λήψεσθε, 2nd ρ, πλ, fut, ind of λαμβάνω), that is those who have repented and received baptism, shall receive the gift of the Holy Spirit. Not that they necessarily have received. Else it should have read, 'Repent and be baptized receiving the gift of the Holy Spirit.' The potential for having this special blessing is to them, but it presupposes something else. It presupposes that they shall proceed into Christian service within the Lord's N. T. church because that is the people upon whom the Spirit came. That is irrefutable ... vs. 41.

The special presence of the Holy Spirit is called the baptism of the Holy Spirit:

The Acts of the Apostles

*Ac 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye **shall be baptized with the Holy Ghost.***

*17 Forasmuch then as God gave them the **like gift** as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?*

Since the resurrection of our Lord Jesus Christ there has been no filling outside of those who have the special blessing of the Spirit upon them in a church context. So here are the terms synonymous terms used to speak of the endowment of the Holy Spirit upon His church saints:

indwelling, outpouring, shedding forth, gift, and baptism.