

Acts 9. 10-43. Adamsdown. 31 January 2012.

Before we read any of our passage for this evening, we need to remind ourselves of the key events so far.

Briefly, following the death of Stephen – with which Saul had been fully in agreement, and at which he had gladly ‘stood by’ and ‘kept watch over’ the garments of those who killed him ... following Stephen’s death, Saul had not only thrown himself with all the intensity of his being into making ‘havoc of the church’ at Jerusalem – dragging off both men and women to prison¹, but he had extended his furious crusade of persecution into foreign cities.²

Having identified Damascus as a city worthy – for reasons I suggested two weeks ago – of his violent intentions, he had left Jerusalem, incandescent with rage, breathing threats and murder³ – as the very atmosphere in which he lived – against the disciples ... armed with letters signed by the High Priest himself (in all likelihood, none other than Joseph Caiaphas, who had presided at the farce of the Jewish trial of our Lord) ... signed by the High Priest on behalf of the Sanhedrin⁴ ... letters which authorised Saul to arrest *any* disciples (men *or* women) he found at Damascus and to bring them bound to Jerusalem to face punishment⁵ – whether that turned out to be imprisonment or death.⁶

But ... just before Saul reached his planned destination, the risen and glorified Lord had intervened ... intercepting Saul in the *most* dramatic manner.

And, as a result of that one encounter – as we noted at the close two weeks ago :

(i) the man on his way to arrest as many followers of Christ at Damascus as he could, was himself ‘apprehended’ – was ‘arrested’ – by the living Lord before he ever reached the city gates.

(ii) the man who had left Jerusalem on a mission as an ‘apostle’ of the Sanhedrin, now knew in effect that, in some way he could not yet predict, he was thereafter to be an apostle of Christ Jesus.

(iii) the man who had set out with the grim determination to lead others *out of* the city as *his* captives, was himself led *into* the city as the captive of *Jesus Christ*.

And (iv) the man who had set out as the High Priest’s respected representative and envoy, esteeming his impressive Jewish background and advantages very much as ‘gain’ to him, would soon come to count them – if he did not already count them – as no more than ‘loss’ and ‘dross’.

Two weeks ago, we left Saul, not only in the house of his host Justus at Damascus, but in physical darkness (having been blinded by the intensity of the light which had enveloped both him and his companions) – we left him praying – and waiting for someone named Ananias⁷ to come and to give him back his sight (in that sense, *to open his eyes*) that he might in due course apply himself to the lifelong task which the Risen Lord had made known to him before he ever arrived at the city ... namely that, of opening the eyes of others – of opening the eyes of the Gentiles, no less – that they might turn from darkness to light.⁸

‘What shall I do, Lord?’ had been his question back on the road.⁹ And to no small extent that question was to be his watchword for the rest of his life. For already it was clear to Saul that there could be no going back. Saul of Tarsus was now well and truly ‘under new management’.

So let us now pick up the story at Acts 9 verse 10.

[Acts 9. 10-31]

We shall hold our reading there for now.

As we read, Saul had been told of the visit of Ananias in a vision,¹⁰ and now Ananias is told of his visit in a vision.¹¹

And it would be difficult not to connect this almost simultaneous preparation of two men – by means of visions – with the almost simultaneous preparation of two men in the following chapter – again by means of visions. I refer, of course, to Cornelius and Peter ... the first vision in both chapters being given to the man to be visited by the other. And in both cases the address of the man to be visited is clearly given to the other – everything but the postcode.¹²

And in both cases, there is a measure of questioning and hesitation on the part of the man sent to pay the visit – the one doubting the *wisdom* of paying such a visit, and the other doubting the *propriety* of paying such a visit. And in both cases, once God’s will was confirmed, there was ready and unhesitating obedience.

And again in both cases the state of mind of the man awaiting the visit was identical ... both men waiting to see what it was the Lord would say to him though his expected visitor. And finally, both episodes close with the visited man being baptised, having experienced (in Saul's case) the *filling* of the Holy Spirit, and in Cornelius's case, the *outpouring* of the Holy Spirit.

I can only conclude that Luke wants us to associate these two cases very closely – because they both, in their different ways, form an essential part of Luke's account of the expansion of the church into the Gentile world.

Focusing then on Ananias, as you would expect, the Lord chose His servant well. For not only did He – the Good Shepherd (as again you would expect) know his (Ananias's) name, but the ear of Ananias was tuned to His voice.¹³ And although, quite understandably, raising an objection – for Saul's terrifying reputation and news of his recent commission had preceded him – to Ananias Jesus was 'Lord' in more than in name ... and so, having voiced his concerns, he went about his allotted task as directed.

And I note that the Lord met Ananias's protest head on. For when Ananias pointed out that Saul had come with the authority of the Sanhedrin to persecute those who called on His (the Lord's) name,¹⁴ the Lord pointed out that, as His 'chosen vessel', Saul was not only destined to *bear* His name before all, but to *suffer many things for* the sake of His name.¹⁵ Indeed, we know from a later reference that, as the Lord's servant, Saul stood ready, if necessary, to die for that very name.¹⁶ And I guess that the Lord's mention of Saul's future sufferings must have reassured Ananias on two scores – first, that if Saul 'himself' was to suffer, there was no risk of Saul causing him (Ananias) to suffer. And second that it was not left to him (Ananias) to tell Saul this – the Lord would break the news to him Himself.

And so the man who had set out from Jerusalem, relishing the opportunity to inflict suffering on all who loved the name of Jesus at Damascus, was to be shown that he himself would suffer 'many things' on behalf of that very name ... sufferings which, as I said two weeks ago, few, if any, would ever be called on to match.

No doubt, the Gentiles are named before the children of Israel, because, although Saul's future and consistent practice was to preach Christ to the Jews first in every city where there were Jews,¹⁷ his special calling was to be the apostle of the Gentiles.¹⁸

I said that Ananias had *his* ears tuned to the voice of Jesus. Well, I think we can say that the first words which he spoke to Saul must have sounded as music to *his* (Saul's) ears.

And clearly Ananias was not only a devout man – well respected among the Jews,¹⁹ but held in high regard among the disciples. For, when *he* spoke up for Saul, Saul was immediately welcomed into their fellowship.

And I note that the man who had until recently been *preying on* the people of God is now to be found praying to the God of His people.

And I note also that expression, '*your saints*' – which is in fact the first time Luke has called the believers 'saints'. Anybody can have disciples – Luke even describes *some* believers as Paul's 'disciples' in verse 25 – but only God can have His saints.²⁰ Does Luke's expression not then speak volumes about the deity of our Lord Jesus?

Saul later ascribes his blindness to the brightness of the heavenly light,²¹ – and it *may* be that Doctor Luke is telling us that some accretion, caused by the intensity of that glory, had formed on Saul's eyes and that this now fell away. Maybe.

'Rising up', Luke says, 'he was baptized. And when he had taken food, he was strengthened' ... which gives me the impression that Saul's *first* priority was to identify himself with the name of the Lord Jesus in baptism before he thought of making time to eat anything – even though he had gone without food for three full days.

Saul's action reminds me of Abraham's servant in Genesis 24, who refused to eat before he had attended to a more important matter.²²

As ever, Saul ranked his spiritual needs higher than he did his physical. And I note that his heart and soul was filled with the Holy Spirit before ever his stomach was with food.

Quite likely the river Abana, which flows through Damascus parallel to 'the street called Straight', was where Saul was baptised – and clearly it must have been Ananias who did the baptising. The river Abana may not have been able to do what was necessary for Naaman – the only man of whom it could be said that he was saved by seven ducks in a dirty river ... think about it! ... but the Abana certainly offered Saul all that he needed.

'Immediately he preached Jesus *in the synagogues*, that "He is the Son of God"²³ ... and so Saul never did deliver the letters he had brought with him! But then he now represented One with infinitely greater authority than the High Priest!

And 'all who heard' were compelled to acknowledge that this was some 'U-turn'!

Although it didn't fall within the scope of Luke's history of the spread of the gospel from Jerusalem to the ends of the earth, we know from one of Saul's subsequent letters that he had broken up his stay at Damascus by a lengthy sojourn in Arabia²⁴ – likely occupying the greater part of three years.

And that name 'Arabia' refers to the Nabataean kingdom, which stretched from the very walls of Damascus past the Gulf of Akaba, with its capital at Petra. The possible relevance of this will become clear in a few moments.

We know nothing of what Saul did in Arabia – or indeed to which part or parts he went. But I suspect that his lengthy stay there gave him the opportunity, not only to reflect quietly on what had happened to him and to re-orientate himself, and his understanding of his Old Testament scriptures, but to occupy himself in the proclamation of Christ and his gospel – but of this more shortly.

At some point after Saul's return to Damascus,²⁵ we read – not surprisingly in the circumstances – that the man who had formerly breathed in an atmosphere of murder against the Lord's disciples,²⁶ himself now becomes the object of a plot to murder *him*.²⁷ The shoe was now very much on the other foot.

Saul himself later told the story which Luke records in verses 24 and 25, at the close of 2 Corinthians 11.

'In Damascus' he then wrote, 'the governor under King Aretas was guarding the city of Damascus in order to seize me. And through a window in a basket (a different word to that used by Luke, but clearly referring to the same piece of equipment, Saul telling us that it was a rope or wicker basket, and Luke that it was something twisted or folded up) ... through a window in a basket I was let down by the wall, and escaped his hands'.²⁸

Not that Saul of Tarsus was the *first* biblical character to use such an unusual escape route – and I have in mind, of course, the escape of the two Israelite spies from Jericho and of young David from Gibeah.²⁹

But what you need to know is that 'King Aretas', as Saul described him, was actually Aretas IV, the king of Nabatea – of the 'Arabia' of Galatians 1 verse 17. And I suggest that Saul's preaching over many months in the kingdom of Aretas had aroused the hostility of the authorities there – and that this was why, when the Jews of Damascus attempted, with murderous intent, to prevent Saul's escape from the city,³⁰ they did so with the full backing and authority of the governor, who, at the time, was the representative of Aretas.³¹

But, as Luke and Saul between them noted, although the Jews kept careful guard over all the gates by night as well as by day, one night the disciples at Damascus lowered Saul out through a window and down the wall – by which he escaped the hands both of the Jews and the governor. '*By night*', note. Truly, the One who kept Israel, kept Saul too – and, as we know well, He neither slumbers nor sleeps!³²

And it is clear that Saul never forgot the humiliating circumstances of his escape ...

... that he, the respected envoy of the High Priest should not only enter Damascus helplessly as a blind man, but that he should leave it furtively as if he was a bundle of hay or straw. This experience ever remained with Saul as an evidence of his 'weakness'.³³

And so, having now tasted just a little of the medicine which, until recently, he had been administering to others, Saul heads for – and reaches – Jerusalem.

There Saul didn't find it as easy to secure acceptance by the disciples as he had at Damascus.³⁴

But, thanks to the good offices of Barnabas – who in this way proved himself to be a real 'son of encouragement' (the meaning of his name)³⁵ to Saul – he (Saul) was admitted to the fellowship – not only of the apostles (of whom only two were then at Jerusalem – Peter, and James, our Lord's brother³⁶) – but of the church.³⁷

There, at Jerusalem,³⁸ as at Damascus,³⁹ Saul preached boldly in the name of the Lord Jesus. In his own words later to king Agrippa, 'King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem ... that they should repent, turn to God, and do works befitting repentance'.⁴⁰

And then Saul turned his attention to the Hellenists. These were the Greek-speaking Jews at Jerusalem, and in 'disputing' against them he was – and I suspect deliberately – continuing the work begun a few years before by Stephen. For I note that this word 'disputed' here is used by Luke in only one other place – namely, in chapter 6

verse 9, where we read that the same group of men 'arose and disputed with Stephen' ... save that *there* the Hellenists launched the offensive – 'disputing with Stephen' – whereas *here* it is Saul who takes the initiative – 'disputing against' them. And there was certainly no-one better equipped to do so!

And his effectiveness is demonstrated by the fact that the Hellenists planned to do with Saul what they had done with Stephen!

And so Saul left Jerusalem – although not, I must point out, only because of the brethren's intervention ... who may, I suppose, have been apprehensive, not only for Saul's own sake, but because his death could easily have triggered a repeat performance of the widespread persecution which had followed in the wake of the death of Stephen.⁴¹

I say 'not only because of the brethren's intervention', because, in his speech on the steps of the Roman barracks at Jerusalem, Saul told how, when in prayer in the Temple, he had fallen into a trance, in which *the Lord* Himself instructed him to leave Jerusalem quickly. Interestingly, just as Ananias had earlier raised an objection to facing Saul on the grounds that everyone at Damascus knew what Saul had done to the saints at Jerusalem ... to which the Lord had responded, 'Go',⁴² so now Saul raises an objection to leaving Jerusalem – on the very same grounds, namely, that everyone knew what he had done to the saints at Jerusalem ... to which the Lord also responds, 'Go'.⁴³

And so, with his brethren's concern *for him* dovetailing perfectly with his Lord's word *to him*, Saul had no choice but to leave Jerusalem. He would not see its familiar – and much loved – walls and streets again for 14 years.⁴⁴

The saints then brought Saul, we read, 'down to Caesarea and sent him away to Tarsus'.⁴⁵

Does that name 'Caesarea' not ring any bells with you? Well, it should!

For, as we learn from the next chapter, Caesarea was city where lived a certain centurion from the Italian Regiment ... a devout centurion who 'feared God with all his household, who gave alms generously to the people, and prayed to God always'.⁴⁶ Yes, Caesarea was the home of *Cornelius* – a *Gentile* in great need of hearing the gospel that he might be saved.⁴⁷ And, lo and behold, here to Caesarea comes none other than 'the apostle of the Gentiles'.⁴⁸ Surely, God will see to it then, in His good providence, that these two men ... the powerful preacher and the eager seeker ... meet up? But, no!

Any more than He (God) saw fit for Cornelius to meet up with Philip – known to Luke as 'Philip the evangelist' – who seemingly *lived* at Caesarea ... having settled there after his itinerant labours in Samaria, Gaza and Azotus,⁴⁹ and who was still there with his family when Saul and his companions enjoyed his hospitality when passing through Caesarea many years later.⁵⁰

But it was not for *either* Philip or Saul to make known the gospel to Cornelius and his household. This task – and privilege – fell to another ... to the man of whom we are to read shortly ... to the apostle Peter. Listen to Peter's own words, spoken at the so-called Council of Jerusalem in Acts 15 ... 'Men and brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe'.⁵¹

And whether or not you understand our Lord's words to Peter in Matthew 16, 'I will give you the keys of the kingdom of heaven',⁵² as pointing forward to Peter's opening the door of faith and salvation, on the one hand, to the Jews in Acts 2 and, on the other, to the Gentiles in Acts 10, certainly, as Peter himself declared it to be, God had chosen him to be one who would bring the first Gentile household into the blessing of His (God's) salvation.

So, no, Saul ... for you Caesarea is only a springboard for you to return to the home of your childhood and youth – to Tarsus.⁵³

And here you and I must say our 'farewell' to Saul. 'We'll see you again in the closing section of chapter 11, when, again courtesy of Barnabas, you will leave Tarsus, perhaps for the last time, to begin your work as 'apostle of the Gentiles' in earnest – with Antioch as your base of operations'.

And it is here that Luke inserts the third of his seven résumés or gospel progress reports.⁵⁴ His previous account had included the words, 'the number of the disciples multiplied greatly in *Jerusalem*';⁵⁵ now he reports, 'the church⁵⁶ throughout *all Judea and Galilee and Samaria* ... was multiplied'. That's what – if you like long words – you could call exponential growth!

And here we continue with Luke's narrative at verse 32.

[Acts 9. 32-43]

As we noted earlier, Peter had previously been at Jerusalem, where, at Saul's request, he had spent some 15 days with Saul⁵⁷

It is Luke who has recorded for us our Lord's words to Peter before they entered the Garden of Gethsemane, 'I have prayed for you that your faith may not fail. When you are restored, strengthen your brethren'.⁵⁸

And now that, for various reasons which I have no time to explain – but no doubt including the fact that the Jews now had troubles enough of their own in connection with the decision of the 'mad' emperor to place his statue in the Holy of Holies,⁵⁹ the persecution (which for some time had persuaded the apostles to remain at Jerusalem) ... now that the persecution had ceased, Peter clearly felt that the opportunity presented itself for him to travel around the western seacoast area of the land, to strengthen the believers who had earlier fled there from Jerusalem. And with my eye on a verse in 1 Corinthians 9, I assume that Peter took his wife along with him.⁶⁰

As we have read, it was during Peter's time in that area that Peter performed two miracles, both of which resulted in a considerable number of conversions.

Peter's first miracle was performed for the benefit of a man – by name Aeneas – and who may or not have been a believer. Peter's second miracle was performed for the benefit of a woman – by name Dorcas – who most certainly was a believer ... and *what* a believer!

Aeneas was a man who, on account of paralysis, was bedridden. He was not the first man of whom we know who Peter had healed in a similar plight. I refer, of course, to the man at the Beautiful Gate of the Jerusalem Temple, of whom Luke wrote at length in chapters 3 and 4. That man had been lame for all forty years of his life up to that point.⁶¹ Aeneas had been bedridden, Luke notes, for only a fifth of that time,⁶² but, as anyone who has been confined to their bed for any prolonged period will tell you, eight years is a terribly long time! I'm sure that is how Aeneas viewed it!

But with words which sound almost like an echo of those which Peter had addressed to the lame man at the Beautiful Gate, 'In the name of Jesus Christ of Nazareth, rise up and walk', Peter now addresses Aeneas, 'Jesus Christ heals you. Arise and make your bed for yourself' – with the same dramatic and 'immediate'⁶³ result. In consequence of which, Luke adds, 'all who dwelt at Lydda and Sharon ... turned to the Lord'.

What a marvellous disciple Dorcas – or, to give her her Aramaic name, Tabitha – what a marvellous disciple this lady was. Blessed with the gift of sewing, far from neglecting it,⁶⁴ she fanned it into a bright flame.⁶⁵ I get the impression her needle was rarely out of use!

But the dear – and dearly loved – sister 'fell sick and died'. The local disciples, knowing that Peter was based a mere ten miles away, dispatched two of their number to summon him urgently.

It goes without saying that they weren't asking the apostle to take Dorcas's funeral! Nor, I suspect, to offer his comfort and support to those who mourned their great loss. I believe that they sent for Peter because they believed that there was every likelihood that he could raise her from the dead. Yes, raise her from the dead.

I know that it was one thing to raise a paralytic to his feet, and that it is something very different to raise a dead person back to life. And I know too that we have no record of Peter or anybody else in the Book of the Acts having earlier raised somebody who was dead.

But I know too – and suspect so also did the disciples at Joppa – that it *had* been done before.

Apart from our Lord's own – entirely unique resurrection – and apart from that which we read of here, I know of seven recorded cases of resurrection in the Bible – six of which had been accomplished prior to Acts 9 ... one had been achieved by Elijah ... two by Elisha (one during his life and one by his bones⁶⁶ when he was dead) and the remaining three by our Lord.⁶⁷

I know also, and again I should not be surprised if the disciples at Joppa knew it too, that, when our Lord had first sent out the twelve apostles, He had commanded them, not only to preach and to heal, but to 'raise the dead'⁶⁸ – which presumably they had done – and on more than one occasion.

I suggest that, knowing that Peter – along with the other apostles – had been given the authority by our Lord to raise the dead, the Joppa disciples sent for him, with the raising up of Dorcas very much in their minds ... and that this was why they had held back from burying Dorcas earlier – simply washing her corpse and laying her in an upper room.

Well, if that is what they were hoping for – that Peter would come – and come quickly – and that he would raise their sister back to life, they were not disappointed! What joy and excitement must have filled the house when, according to verse 41, having called the saints and widows to join him upstairs, the apostle ‘presented her alive’.

And, just as following the healing of Aeneas, the ripples ran out far and wide – ‘throughout all Joppa’, and this time, ‘many believed on the Lord’.

And there, just as we took our leave of Saul back in verse 30, so now we must take our leave of Peter ... staying at Joppa in the home of another Simon ... whose house was, I note, ‘by the sea side’.⁶⁹ No, Peter no longer had any ambition to go back to fishing – he was now very much ‘a fisher of men’ – but perhaps it was nice for him to sit on the flat rooftop,⁷⁰ and, while praying,⁷¹ to hear the splashing of water again.

But to learn of the visit which, after ‘many days’, Peter received from three men who came from some thirty miles along the coast to the north – and of the momentous events which resulted from that visit – you will need to read the whole of Acts 10 and the first 18 verses of Acts 11 for yourselves.

Footnotes

- ¹ Acts 8. 3.
² Acts 26. 11.
³ Acts 9. 1.
⁴ Acts 26. 12.
⁵ Acts 22. 5.
⁶ See Acts 26. 10.
⁷ Acts 9. 12.
⁸ Acts 26. 18.
⁹ Acts 22. 10.
¹⁰ Acts 9. 12; 26. 19.
¹¹ Acts 9. 10-12.
¹² Acts 9. 11; 10. 6.
¹³ John 10. 2-3.
¹⁴ Acts 9. 14; compare Acts 9. 21.
¹⁵ Acts 9. 15-16.
¹⁶ Acts 21. 13.
¹⁷ See Acts 28. 28; Rom. 1. 16.
¹⁸ Rom. 11. 13; 15. 16; Gal. 2. 7.
¹⁹ Acts 22. 12.
²⁰ Compare Psa. 79. 2.
²¹ Acts 22. 11.
²² Gen. 24. 33.
²³ Compare Acts 13. 33.
²⁴ Gal. 1. 16-17.
²⁵ Gal. 1. 17. For the 'many days' of Acts 9. 23, compare 1 Kings 2. 38-39, where also 'many days' covered a period of about three years.
²⁶ Acts 8. 1.
²⁷ Acts 9. 23.
²⁸ 2 Cor. 11. 32-33.
²⁹ Josh. 2. 15; 1 Sam. 19. 12. See Gibeah' in 1 Sam. 15. 34 and 22. 6; 23. 19.
³⁰ Acts 9. 23-24.
³¹ 2 Cor. 11. 32.
³² Psa. 121. 3-4.
³³ 2 Cor. 11. 30.
³⁴ Paul after his conversion retired, and was unheard of for three years - Arabia. This would occasion many doubts as to its reality. The impression which the event at first made would have been much diminished by time, and fear that Paul had fallen back would arise. And when we remember that he was not only a persecutor, but an inquisitor, we need not be surprised that the disciples at Jerusalem received him with some degree of suspicion.
³⁵ Acts 4. 36.
³⁶ Gal. 1. 18-19.
³⁷ Acts 9. 28 and 30 ('the brethren').
³⁸ Acts 9. 29.
³⁹ Acts 9. 27.
⁴⁰ Acts 26. 19.
⁴¹ Acts 7. 60-8. 1.
⁴² Acts 9. 13-16.
⁴³ Acts 22. 17-21.
⁴⁴ Gal. 1. 18 to 2. 1.
⁴⁵ In one way, history was to repeat itself. This was the first but not last time Paul had to be taken to Caesarea because of danger in Jerusalem. Because of the Jews' attempt 'kill him' (9. 29; 23. 15), he was 'brought' (escorted) from Jerusalem to Caesarea; 9. 30; 23. 31 ... here by brethren, then Roman soldiers.
⁴⁶ Acts 10. 1-2.
⁴⁷ Acts 11. 14.
⁴⁸ Rom. 11. 13.
⁴⁹ Acts 8. 25-26, 40.
⁵⁰ Acts 21. 8-10.
⁵¹ Acts 15. 7.
⁵² Matt. 16. 19.
⁵³ Many of Paul's revelations and visions, 2 Cor. 12. 1-7, likely took place when Paul was ministering in and around Tarsus. He did so about A.D. 42, 14 years before A.D. 56, the most probable date for the composition of 2 Corinthians.
⁵⁴ See also Acts 2. 47; 6. 7; 12. 24; 16. 5; 19. 20; 28. 30-31.

⁵⁵ Acts 6. 7.

⁵⁶ The church is referred to by Paul as 'the churches of Judea which were in Christ', Gal. 1. 22; and 'the churches of God which are in Judea in Christ Jesus', 1 Thess. 2. 14.

⁵⁷ Gal. 1. 18-19.

⁵⁸ Luke 22. 32.

⁵⁹ The 'peace' was likely due to two factors : (i) The Jews had at this time troubles enough of their own in connection with the decision of Caligula (the 'mad' emperor) to place his statue in the Holy of Holies. Cf. Tacitus, Histories. Book 5, Paragraph 9. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Histories/5A*.html ... 'Under Tiberius all was quiet. Then, when Caligula ordered the Jews to set up his statue in their temple, they (the Jews) chose rather to resort to arms, but the emperor's death put an end to their uprising'. See Josephus, Antiquities', Book 18, Chapter 8, Paragraphs 1-9; and (ii) the conversion of the church's arch-persecutor.

⁶⁰ 1 Cor. 9. 5.

⁶¹ Acts 3. 2; 4. 22.

⁶² Luke 9. 33.

⁶³ Acts 3. 7; 9. 34.

⁶⁴ 1 Tim. 4. 14.

⁶⁵ 2 Tim. 1. 6.

⁶⁶ 2 Kings 13. 21.

⁶⁷ Eutychus is number seven.

⁶⁸ Matt. 10. 8.

⁶⁹ Acts 10. 6.

⁷⁰ Acts 10. 9.

⁷¹ Acts 10. 9.