

Acts 9

It took a number of years to get the church to be established and self-confident. It first came into mind of Hellenistic Jewish believers who comprehended the universal nature of the Gospel. Steven's courageous preaching followed by the success of Philip at Samaria and the Ethiopian eunuch put the Gospel in a position to conquer the whole wide world of people, languages and cultures.

But a far reaching advance like that will require wisdom and insight unclouded by racial restraints or religious restrictions. Jesus will need an instrument stronger than tempered steel, but as gentle as divine love. Before the actual sailing into the Gentile world the vessel of divine "choice" must be found, designated, equipped, and committed to the task. Saul of Tarsus; heretofore the Greatest enemy of the Gospel, Jesus will bring to his knees, change his heart into a select vessel, in whom Jesus will get His Gospel out to "all the world and every creature" and World Conquest in the first century will become a living reality.

This chapter falls into three divisions. First Saul meets Jesus v:1-9; Saul is Christ chosen vessel v:10-19; Third, Saul preaches Jesus as the son of God v:19b-30.

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

This picks up the previous narrative found in cf:

Acts 8:1-4 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. **2** And devout men carried Stephen [*to his burial*], and made great lamentation over him. **3** As for Saul, he made havock of the church, entering into every house, and haling men and women committed [*them*] to prison. **4** Therefore they that were scattered abroad went everywhere preaching the word.

The conversion and great change in the life of Saul/Paul is now recorded. He was of the tribe of Benjamin (Philippians 3:5). His father, though a Jew, had become a Roman citizen, and Paul was therefore born a "Roman" (Acts 22:28). He was born at Tarsus, a Grecian city, the capital of Cilicia (SI-li-see-a) , there he had become familiar with Grecian literature, as well as he was educated in the law of Moses. While still young he went to Jerusalem to study in the great Rabbinical schools, and had the famous Gamaliel (ga-MAY-leel) for his teacher (Acts 22:3). He had,

according to Jewish custom, learned a trade, being a tent-maker (Acts 18:3). He was a Pharisee after the strictest manner of the sect (Acts 23:6). When we first behold him he is a "young man," prominent and influential. He was active in his opposition to the church of Christ, and he was a trusted leader of the enemies of the Church and all Christians.

... went unto the high priest ... Probably Theophilus a Sadducee, the son of Annas, who was made high priest by the Romans in 37 AD.

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

... Desired of him letters ... Much like our Warrant for Arrest ... this was a commission and letter addressed to the rulers of synagogues. The authority of the high priest was recognized in all the synagogues of the East. He was a sort of pope with the Sanhedrin for his cardinals.

... to Damascus ... Situated about 140 miles northeast of Jerusalem, east of Mt. Hermon, in Syria. It is one of the oldest cities in the world; it existed in the time of Abraham.

... of this way ... "the way, or "the faith" a phrase often applied in the New Testament to Christianity. Paul's commission, while given in the name of the high priest, was from the Sanhedrin Court, which Paul later indicates he had a vote.

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*].

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

... as he journeyed ... about a six or seven day journey, probably made on foot.

... there shined round about him a light ... Brighter than the sun Paul says in Acts 26:13. It was the splendor of the glorified Savior as seen at the Transfiguration, or by John on the Isle of Patmos when he wrote the Revelation. In order to get the full history of this revelation of Christ and Paul's conversion, we must compare the three accounts, First: Luke's account in Acts 9:1-19, & the two given by Paul, Acts 22:3-21 and Acts 26:10-20 ... all of them puts the whole story together.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

... heard a voice ... After he had fallen to the earth from the magnificent splendor. He did not hear merely a sound, but words that he could understand.

...why persecutest thou me? Observe how Christ sympathizes with us and all his persecuted children. The blows that fall upon them, fall upon Him. If Saul strikes the disciples in Damascus, Christ feels the blows in heaven.

Acts 9:5 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.

“... Who art thou, Lord?” Saul was sure that it was a supernatural communication, and he did not know that it came from Jesus but he knew it came from the “Lord.

“... I am Jesus ...” Had the answer been “the Christ,” or the Son of God, Saul might still have doubted it was Jesus.

To confront this fact was devastating to all of Saul’s experiences. It demanded a change of thought and life nothing short of a complete turnaround 180 degrees. In the words “I am Jesus,” the union of believers with a risen living Jesus beyond sight and sound of this earthly life was profoundly life changing. That meant that Jesus was really the Messiah. It meant that the cross was God’s ordained way of redemption, it meant to hurt believers was to hurt Jesus Christ. In consenting to Steven’s death, Saul had consented to Christ’s death. In this face to face confrontation with Jesus Christ, Saul learned once and for all time the unity of the living Christ with his struggling people which stretches across the chasm between time and eternity, death and life.

“...[*it is*] hard for thee to kick against the pricks ...” The idea is, that he is injuring himself, like the ox that kicks back on the goads used to urge him forward or kicking cactus in sandals ... not a good idea.

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [*said*] unto him, Arise, and go into the city, and it shall be told thee what thou must do.

“... arise, and go into the city, and it shall be told thee ...” Saul’s conversion was not on the road to Damascus ... he won’t be converted until “told” and until he obeys what he is told. He “must” do something. We will learn as we read the

unfolding story that he must enter the church just as any other person. The Lord had appeared to him in order that he might be qualified for apostleship by having seen the resurrected Christ, but he must learn the way of salvation from a gospel preachers. Christ never told a mortal man or woman how to be saved after he gave the Great Commission to the Church.

Mark 16:15-16 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Cf: Matthew 28:18-20 and Luke 24:44-53

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And the men ... hearing a voice, but seeing no man. They were dumb with amazement, but did not see Christ, who was only revealed to Saul. They heard the sound, but the words were inaudible they were for Saul alone and only he understood them ...

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.

The two passages taken together mean that they heard a sound, but no words.

Acts 9:8 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.

His blindness was a lesson ... as he investigated Christianity he had been blind to the glory of Jesus now for a time he will be blinded by the glory of Jesus.

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

Well you can't fast your way to heaven ... that is not how to be saved.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias (a-na-NI-as); and to him said the Lord in a vision, Ananias. And he said, Behold, I [*am here*], Lord.

“... A certain disciple ... named Ananias . (a-na-NI-as);” The only mention of him in the Bible is the conversion of Saul. A “vision” and revelation was needful because Saul was a terror to the church and all Christians would avoid him.

Acts 9:11 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,

This street ran in a direct line from gate to gate, east and west, and was anciently 100 feet wide and celebrated for its magnificence.

“...he prayeth,” Why couldn’t he “pray his way through” or why wasn’t he saved by the “sinners prayer”? Why wasn’t the “Sinners Prayer” effective in this instance? He had fasted and prayed for 3 days and 3 nights ???

Acts 9:12 And hath seen in a vision a man named Ananias coming in, and putting [*his*] hand on him, that he might receive his sight.

“... and hath seen in a vision” An assurance to Ananias (a-na-NI-as); that he would be favorably received by Saul. Also during his prayer, a vision came to Saul/Paul that Ananias would come.

Acts 9:13 Then Ananias (a-na-NI-as); answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

In view of the terrible record of Saul the fears of Ananias were not unreasonable.

Acts 9:14 And here he hath authority from the chief priests to bind all that call on thy name.

The protests of Ananias were brushed aside. God had picked Saul/Paul. Through the years God had been carefully equipping Saul’s mind and soul for his supreme work to the Gentile Nations. Of Tarsus Saul shared in the Hellenistic culture, of Jerusalem he was a graduate of the finest Hebrew school of Gamaliel; of Rome he was a born citizen. He embodied the finest of all three civilizations.

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Better than any good human administrator God selects different men to execute different tasks. So God chooses men – Saul was a chosen vessel.

There is no reason to fumble over speculation of predestination vs. free will.

If God has created men to be free to make choices, God is Sovereign far above all Kings and potentates and He certainly has left Himself free to make choices.

Nothing in this Chapter hints that Saul knew he was a chosen vessel ... the information was simply given to induce Ananias to go to Saul.

Two vital points: first Saul is a select vessel, second the goal of his service is to bear my name before the Gentiles, and kings, and the children of Israel. Both would be a great surprise to a great Jew like Ananias.

The second point the Gentile was the goal of Saul's ministry would amaze a Jew.

"... and kings ..." He not only bore witness before the Roman rulers, but before King Agrippa and the blood thirsty insane emperor Nero too.

"...and the children of Israel:" In every city Paul started at the Synagogue.

Paul more fully explains his commission in his account cf:

Acts 26:16-18 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, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and [*from*] the Gentiles, 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.

Acts 9:16 For I will shew him how great things he must suffer for my name's sake.

Proof of Saul as a chosen vessel is found in this verse. The author of Acts, Luke had reported the relationship between Christ and the suffering of His disciples. cf

Luke 6:22-23 Blessed are ye, when men shall hate you, and when they shall separate you [*from their company*], and shall reproach [*you*], and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward [*is*] great in heaven: for in the like manner did their fathers unto the prophets.

The very nature of heralding of the gospel to the Gentiles must bring a harvest of suffering. The cross is the divine method of success in the Kingdom of God. If anyone suffers a cross without succeeding then someone will succeed in his footsteps after him. If anyone succeeds without a cross, then someone suffered a

cross before him. There can be no cross without success there can be no success without a cross. A cross of suffering is proof of God's chosen vessels.

Look around you, for the past 23 years ... You have seen and bear witness of great suffering and unbelievable success here at Main Street

Later Paul speaking of the other Apostles cf:

II Corinthians 11:23 Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty [stripes] save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 [in] journeying's often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; 27 In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Acts 9:17 And Ananias (a-na-NI-as); went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

"Ananias (a-na-NI-as); . . . putting his hands on him" His sight returned immediately after. Paul always asserted that he received his apostleship, not of men, but of Christ. cf: Galatians 1:1, & V:11-12. "The being filled with the Holy Spirit" took place after the baptism at the hands of Ananias.

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

The glory of the light caused some kind of scales. He arose, and did what he "must do", he was baptized. The account is more fully given by Paul himself. cf:

Acts 22:13-16 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness

unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Note (1) that "tarrying" for weeks or months before baptism was then unknown; (2) that there would be no necessity of "arising," if water was applied by sprinkling or pouring in baptism, but there would be if he had to go to a place suitable for immersion; (3) that the term *wash* (Greek, "bathe") implies more than a sprinkling or pouring; (4) neither Ananias nor Paul (22:16) understood that his sins were remitted before his baptism. Such was taught by Peter in 1st Sermon cf:

Acts 2:38 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 the gift of the Holy Ghost.

Acts 9:19-20 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Here in Saul's preaching of Jesus the expression the son of God is used for the first and only time in the book of Acts. Paul uses the term in his epistles cf:

Romans 1:4 And declared [*to be*] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead

The term is suitable to a more universal gospel for Gentiles instead of the Jewish word Messiah. Now, there is emphasis on Jesus the "son of God". The coming of Saul of Tarsus brought this new deeper more universal expression into the gospel message.

A fanatical Pharisee preaching Jesus Christ as the "Son of God" ... and the Gentiles the chief concern of his ministry? ... Preposterous ! Yet God is leading ahead of human expectations. History justifies God's choice, both the man and his ministry. More than any other Apostle Saul/Paul shaped the Gospel among universal lines taking it unto all the world and every creature.

Acts 9:21 But all that heard [*him*] were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

"But all that heard him were amazed." They had heard of his former zeal against the church but as yet had not learned of his conversion.

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

“Saul increased the more in strength.” He grew continually in grace and power to preach Jesus Christ was the “Son of God”.

Acts 9:23 And after that many days were fulfilled, the Jews took counsel to kill him:

It was a long period, probably at least three years. Luke's narrative is very condensed. He is not writing a history of Saul, but of the founding of the church and World Conquest. We learn from Paul in Galatians 1:16-18 that he spent at this time a long period in Arabia, and after his return to Damascus this persecution broke out. The Jews took counsel to kill him.

At this time Damascus was in the temporary possession of Aretas (A-ray-tes), an Arabian Potentate. Less scrupulous than the Roman rulers, he was willing to please Saul's Jewish enemies, who were influential, by putting him to death.

Acts 9:24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

The persecution which Saul had directed has now been turned against him. This points out the fact it was not the man, but the gospel that was objectionable to the Jews. Saul was a hero when he persecuted the gospel, and he was a bum when he preached it.

Acts 9:25 Then the disciples took him by night, and let [*him*] down by the wall in a basket.

II Corinthians 11:32-33 In Damascus the governor under Aretas (A-ray-tes), the king kept the city of the Damascenes (DA-ma-seens) with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.

“ ... let him down by the wall.” The gates were guarded but houses built against or on the wall, would afford an opportunity of letting him down on the outside.

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

“And when Saul was come to Jerusalem ...” About three years had passed since he left the city, a proud, talented young Pharisee, with brilliant worldly career, the honored agent of the Sanhedrin, commissioned to stamp out Christianity at Damascus. He now returns a disciple of Jesus whom he sought to destroy, his bright worldly prospects all forfeited, an outcast from his own nation, persecuted and hated by the Pharisees, his own political party. Why this change? No explanation is possible, except that given in this history of Acts and himself.

“... they were all afraid of him.” Little was known about the Church and how it had changed since the persecution which began in Acts 8:1.

A great part of the three years were spent in Arabia, probably in study and preparation of his great work. They had known so much of Saul’s fury in the past that they feared him still.

Acts 9:27 But Barnabas took him, and brought [*him*] to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Barnabas was a Hellenist like Saul, when he vouched for him to the apostles, their distrust ended. Paul gives an account of this visit to the apostles.

Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Acts 9:28 And he was with them coming in and going out at Jerusalem.

Acts 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

“... the Grecians” The Hellenistic Jews in Jerusalem, the persecutors of Stephen who had been born in foreign countries and spoke the Greek language.

Acts 9:30 [*Which*] when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

“... they brought him down to Cæsarea (ce-sa-REE-A).” By the aid of the brethren he was taken to the seaport of Cæsarea and sailed for his old home at Tarsus. Four or five years pass before the next mention of Saul in Acts 12:25, an interval passed in preaching Christ Galatians 1:23, and resulting in his planting of churches in Cilicia Acts 15:23 & Acts 15:41.

Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

This is Luke's second summary found in the book of Acts. His first summary is cf:

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Notice an increase in numbers multiplied at Jerusalem as it was generating power to resolve its local problems. Now back to the 2nd Summary:

Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Now the restraining lines have been loosened to Samaria and Ethiopia by conversion. Notice how easily the Lord humbled Saul and ended the persecution. Peace and growth follows. Even though scattered, the church is still one Church.

"Then had the churches rest." Persecution ended, the reason is found in history. The Roman emperor, Caligula, had ordered his statue to be placed in the temple at Jerusalem for worship, a desecration of the temple, and the Jews were too much engaged in their efforts to prevent this to persecute the church of Christ.

The church it does not have to reside in Jerusalem. In fact it was more the church of Christ when scattered the church is ideally evangelistic.

The church restricted within walls, just like our building here at Main Street is weakened, paralyzed and dead. The church scattered to all the World by radio is united, witnessing by 21 International Broadcasts covering the world between 5 & 7 times. We are vitalized, and alive. The church confined is persecuted, sectarian, and stagnant. The church scattered is at peace and has comfort, with the joy of 2½ million hits on our website last year downloading 1,764,210 written lessons and millions of sermons.

"... edified." Was built up.

"walking in the fear of the Lord and comfort of the Holy Spirit." The result, was

“ ... were multiplied.” In Jerusalem the disciples were being added, cf: Acts 2:47 but the church abroad multiplies with the scattering addition gave place to multiplication. Even in numbers the church grew as moved out towards the world.

Acts 9:32 And it came to pass, as Peter passed throughout all [*quarters*], he came down also to the saints which dwelt at Lydda (LUH-daw).

This new section opens with Peter evangelizing throughout all Judea and Samaria particularly the Plain of Sharon along the sea coast. Now the Apostles were adventuring away from their nest at Jerusalem. We know from Paul’s statement in Galatians, at this time most of all the apostles were absent from Jerusalem.

Galatians 1:19 But other of the apostles saw I none, save James the Lord's brother.

If the others were like Peter they were abroad evangelizing, they are beginning to catch the vision of “the great commission” that power is gained in broader fields.

“...as Peter passed throughout all quarters.” He was visiting the churches of Judea and at Lydda (LUH-daw), a town in the sea-coast plain.

Acts 9:33 And there he found a certain man named Aeneas (ain-EE-us), which had kept his bed eight years, and was sick of the palsy.

Acts 9:34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Paralysis is a living death keeping one bedridden. Here he healed a cripple of 8 years. He says the power came from Jesus Christ.

Acts 9:35 And all that dwelt at Lydda and Saron (SA-ran) saw him, and turned to the Lord.

Lydda (LUH-daw), is on the highway between east and west at the plain of Sharon overlooking the blue waters of the Mediterranean sea stretching all the way to Greece, Rome and the Gentile nations across the sea.

The passage does not mean that every soul turned, but that there was a general turning as the result of the miracle.

Acts 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.

Acts 9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid [*her*] in an upper chamber.

Prepared for burial. The place was the large upper room of Eastern houses.

Death puts a final, permanent end to all good works and alms deeds.

Acts 9:38 And forasmuch as Lydda (LUH-daw), was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring [*him*] that he would not delay to come to them.

Joppa was the seaport of Jerusalem from the times of David to today. It is situated in a fertile plain now celebrated for its fine oranges, of which vast quantities are shipped from the port. Here was the home of Tabitha, or Dorcas in the Greek (meaning "gazelle"), a saintly Christian noted for her deeds of love.

Acts 9:39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

The fame of his miracles was so well known that they probably hoped that he might restore her to life. The widows who stood by him weeping had been the objects of her benevolence.

Acts 9:40 But Peter put them all forth, and kneeled down, and prayed; and turning [*him*] to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

“Peter put them all forth.” cf: 1 Kings 17:19-23, 1 Kings 17:2, 2 Kings 4:32-36 and Matthew 9:25. Perhaps that his whole soul might be fixed on the Lord in prayer. It was here on his knees that he felt God-Given power. In his prayer his call on the name of Christ, was answered, and he only needed to say, "Tabitha, arise," and "she opened her eyes." This was the first miracle in which death was overcome at the hands of an apostle.

Acts 9:41 And he gave her [*his*] hand, and lifted her up, and when he had called the saints and widows, presented her alive.

Acts 9:42 And it was known throughout all Joppa; and many believed in the Lord.

Many believed in the Lord. The knowledge of the miracle worked this result.

Acts 9:43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

“... tarried many days” Perhaps a year. Joppa was a large city and a favorable field of work.

Why were these particular signs of power worked and inserted here in Acts?

They are a shadow of the real Gentile world which lies paralyzed and dead beyond the border of the Church. The Gospel is God’s power to renew the withered bodies and the dead souls of the whole wide world so these stories foretell the World Conquest by the Gospel now underway.

In fact greater works are being done abroad than formally when they were restrained in Jerusalem. These miracles form a link in a chain of events that leads to the leap of the gospel to the Gentiles.

The miracles signify that the life-giving power increases the further out it reaches. This map is the goal – World Conquest



This is how far they have come



Sources: KJV Bible, theWord.com, B.W. Johnson's Peoples N.T. Commentary, Burton Coffman's Commentary, J.W. McGarvey, Adam Clarke's Commentary & World Conquest, Maps from: Simply the Bible.com