

**Get Out**  
**Acts 9:10-17**  
**Pierre Cannings**

**I. Go Out... vs. 10-12**

- a. Get up and Go
  - i. Vision - Here I am Lord –
    - 1. The “Lord” appeared to Ananias in a vision. That it was Jesus and not God who was so designated is clear from vv. 14–16. Ananias responded with, “Here am I, Lord” (“Yes, Lord,” NIV), words reminiscent of the response of Old Testament characters to a vision of God, such as Abraham (Gen 22:1f.; 11) and the boy Samuel (1 Sam 3:4–14).
  - ii. Get Up – to initiate action
    - 1. His instructions were precise, giving the exact location Paul was to be found. He was staying with a man named Judas who lived on “Straight Street
- b. I have prepared Saul
  - i. Vision – Paul had a vision
  - ii. Lay Hands on him

**I. Do I Have To Go... vs. 13-14**

- c. I have Heard
  - i. How much Harm
  - ii. How much authority
  - iii. Ananias at first protested the commission. He was all too aware of who Paul was. Perhaps he had learned of Paul’s reputation as a persecutor from some of the Christians who had fled Jerusalem and taken refuge in Damascus. Word was even out that he had papers from the Sanhedrin authorizing him to arrest any and every Christian.
  - iv. Ananias is well informed on what we have learned from vv. 1, 2. There are two differences. (1) In v. 1 Saul approached the High Priest (singular); here he is said to have authority from the high priests (plural).

**I. He Went... vs. 15-17**

- d. Go -Ananias obediently made his way to the street called Straight, and entered the house of Judas. There, without delay, he fulfilled his commission, laying his hands on the blind man and addressing him in terms of brotherly friendship.
  - i. The Lord gives reasons for his instructions, speaking in the biblical style that Luke considers suitable for such purposes; see

e. For He is Chosen Instrument

- i. Chosen- **a special choice, selection, choice, election**
- ii. Instrument - **vessel a human being exercising a function, instrument, vessel**

1. The emphasis on Paul's being "chosen" recalls his own strong sense of the divine call, which set him apart from birth (Gal 1:15). His call was described here in terms of his bearing Jesus' name before Gentiles, kings, and the sons of Israel. His mission "to the ends of the earth" immediately comes to mind, but the reference probably is to Paul's appearance in trial before these entities. The expression of bearing one's witness "before" is the language of giving one's testimony in a legal setting and is a fulfillment of Jesus' words in Luke 12:11f. and Luke 21:12. It is thus a picture of Paul on trial before Gentile rulers like Felix and Festus (chaps. 24–25), before kings like Agrippa (chap. 26), before local Jewish synagogues and even the Sanhedrin (chap. 23).
2. and refers to God's gracious act (cf. ἔλεος in Rom. 9:23) in determining the salvation of those whom he calls. Assuming the metaphorical use of σκεῦος this could be the meaning here: Saul, notwithstanding his past, is nevertheless one whom I have called to be a Christian; he is one of the elect
3. Of Mine
4. To Bear My name to the Gentiles and Kings and the Sons of Israel
  - a. without the idea of outward or inward stress *carry, bear, marks*
  - b. The apostle has to show that he is a bearer of Christ Scriptures about suffering with Christ and if he suffers, we will.
  - c. that he will bear the Christian message, regarded as summed up in *my name* (cf. e.g. 8:12), before the persons mentioned. He will take the name of Christ throughout the world that all may hear it.

f. I will Show

- i. Show - **to give instruction or moral direction**
- ii. How much he must suffer for my name's sake
  1. Suffer- endure
    - a. When Jesus speaks of the way of suffering which His disciples must tread He does not use πάσχω, → 916, 18 f. Elsewhere in the NT however, the word is used to denote the sufferings of Christians, i.e., in Ac. 9:16; Rev. 2:10 Paul and 1 Pt.
    - b. Paul's sufferings are described in the rest of Acts; the epistles, especially 2 Cor. 11:23–33, present a grimmer picture. Luke is caught between two motivations, on the

one hand to show how much Paul was prepared to suffer for Christ, on the other to show the power of God to deliver him from suffering. For suffering ὑπὲρ τοῦ ὀνόματος cf. 5:41.

- c. 2 Corinthians 6:4-10, 2 Corinthian 11:23-28 Philippians 1:29
- d. But the proclamation of the Gospel is also forwarded by suffering
- e. shows how necessary and almost natural suffering is. 1 Th. 2:14
- f. According to Phil. 1:29 παθεῖν is not a privilege of the apostle or a select few but is of the very essence of Christianity as such. All the same, it is a privilege, a special grace (ὑμῖν ἐχαρίσθη) which surpasses even the grace of being able to believe in Christ
- g. 1 Pt. might give the impression that the author heavily stresses this relation when in 2:19f.; 3:14, 17; 4:1, 15, 19; 5:10 he takes the word

g. So Ananias Departed

i. Laid Hands

1. Ananias was convinced and carried out his instructions. See vv. 11, 12. He addresses Saul as ἀδελφέ, recognizing him as a fellow Christian (1:15), though he has not yet been baptized. He uses Paul's Hebrew name. The laying on of hands is certainly not a rite subsequent to baptism; as usual in Acts, it is a sign of blessing, to be interpreted as the occasion suggests. Here it is an act of healing. Ananias's words represent fairly enough what had been said to him. 'The Lord' of the previous verses is now clearly identified with Jesus

## IV. So Did Paul...