FIVE-DAY THEOLOGY COURSE

ACTS

The Spirit of God in Mission

TAUGHT BY

Lec SK. KIERU

Chapter 6: Continued Expansion of the Church

Saul's conversion, Saul's healing, commissioning and empowering, Saul's witness in Damascus and Jerusalem, and Peter's Spirit-empowered ministry in Judea

Day 1: Understanding Acts and Preparing for Pentecost · Day 2: The Spirit-Empowered Church in Jerusalem and Beyond · Day 3: The Gentile Mission and Paul's Missionary Expansion · Day 4: Paul's Missionary Journeys, Jerusalem and Rome

Day 5: Final examination (2026-10-09)

Based on Acts: The Spirit of God in Mission by Denzil R. Miller. Africa's Hope, 2017.

CHAPTER 6 · UNIT 3 · DAY 2

Continued Expansion of the Church

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Source: Acts: The Spirit of God in Mission - Denzil R. Miller (Based on Chapter 6)

Chapter purpose. This chapter studies Acts 9: the conversion of Saul of Tarsus on the Damascus road, his healing, commissioning and empowering through Ananias, his bold witness in Damascus and Jerusalem, the strengthening of the churches, and Peter's Spirit-empowered ministry in northwestern Judea.

Chapter 5 closed by saying that with the evangelization and empowering of the Samaritans, the church took its first step in moving from its Jewish to its Gentile mission. This chapter looks at the church's second step: another outpouring of the Spirit, which we call the Damascene outpouring, that further helped prepare the church for its coming Gentile mission.

Bible reading: Acts 9:1-43

Read Acts 9:1-43 before beginning the study of this chapter. Each part of the lesson then has its own portion: Acts 9:1-9, Acts 9:10-19, Acts 9:20-30, Acts 9:31, and Acts 9:32-43.

Learning Objectives

• Explain why Saul of Tarsus went to Damascus and what happened to him on the way.

• Explain how Saul was persecuting Jesus when Jesus asked him, "Why do you persecute me?"

• Say why Luke includes the story of Saul's Spirit baptism in his narrative.

• Identify the Damascene outpouring and its place among the seven key outpourings of the Spirit in Acts.

• Describe Peter's charismatic ministry in northwestern Judea and the results of the

miracles he performed at that time.

Before This Lesson, Read Your Bible

Acts 9:1-43

Read the whole of Acts 9 before the lesson. Review Acts 9:1-9 for Saul's conversion, Acts 9:10-19 for his healing, commissioning and empowering, Acts 9:20-30 for his witness in Damascus and Jerusalem, Acts 9:31 for the growth of the church, and Acts 9:32-43 for Peter's ministry in Judea.

The Big Idea

Non-Jews could also become full participants in the mission of God.

The Damascene Outpouring: Where This Chapter Stands

• The church's expansion from Jerusalem into Judea and Samaria was a significant step in the development of its mission.

• Philip's evangelistic ministry in Samaria was the first time since Pentecost that the gospel was preached to non-Jewish people.

• Peter and John's ministry to the newborn church in Samaria demonstrated that not only could non-Jews be saved and fully included in the family of God, but by being filled with the Spirit, they could also become full participants in the mission of God.

• In Samaria the church began its transition from a localized Jewish sect into the worldwide omni-cultural missionary institution that Jesus intended it to be.

• In this chapter, the church will take yet another giant step forward in fulfilling its missionary mandate to take the gospel to "the ends of the earth".

• The conversion and empowering of Saul of Tarsus will prepare the way for him to become God's instrument in opening wide the door to Gentile inclusion in the family and mission of God.

• Since Saul's infilling with the Spirit occurred in the city of Damascus, we call it the Damascene outpouring. It is the fourth of seven key outpourings of the Holy Spirit in Acts, and the second of three outpourings occurring during the

transitional period (see Table 2.1).

• Like the Samaritan outpouring, the Damascene outpouring helped to prepare the church for its upcoming Gentile mission.

• Each of these outpourings also contributed to the fulfilling of Luke's primary intent in writing Acts, that is, to call the church back to its pentecostal and missionary roots.

• To emphasize this concept, Luke repeatedly shows that when people are filled with the Spirit, they become powerful witnesses for Christ.

The Story: Saul's Conversion (Acts 9:1-9)

Saul of Tarsus continued to persecute the church in Jerusalem. Then, upon hearing of a group of Christians in the Syrian city of Damascus, he obtained official permission from the high priest to go there to arrest them and bring them back to Jerusalem as prisoners.

As he and his party neared the city of Damascus, Jesus appeared to them in brilliant light, blinding Saul and causing him to fall to the ground. The Lord called out to him, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" Saul replied. The voice responded, "I am Jesus, whom you are persecuting. Now get up and go into the city, and you will be told what you must do."

The men with Saul heard the sound, although they did not understand what was happening. They led him by the hand into the city, where he remained blind for three days. During that time he neither ate nor drank.

Commentary on Acts 9:1-9

• Luke again focuses the reader's attention on Saul of Tarsus. Previously, in Acts chapter 7, Saul was seen giving his assent to the murder of Stephen, and in chapter 8, he began to violently persecute and destroy the church.

• Now, on the Damascus road, the direction of Saul's life was dramatically altered. There, he had a powerful, life-changing encounter with the resurrected Christ.

• The arch-persecutor of the church suddenly became its ardent proclaimer.

9:1 Saul was still breathing out murderous threats

• In Jerusalem Saul had been systematically moving from house to house, capturing believers and putting them into prison (8:3).

• He later described his work in this way: "I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison" (22:4).

• On another occasion he said, "I put many of the saints in prison, and when they were put to death, I cast my vote against them. Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them" (26:10-11).

9:3 Suddenly a light from heaven

• This phrase echoes the phrase in 2:2: "Suddenly a sound... from heaven."

• The phrase "from heaven" indicates the light's divine or supernatural origin (compare Luke 20:4-5; Acts 11:9).

• The light emanated from the resurrected Jesus, the One who had been exalted to the right hand of God, and who had poured out the Holy Spirit from there (2:33). He now appeared to Saul in person.

• This appearance is yet another theophany in Acts (compare 2:1-3; 4:31).

9:4 Saul, Saul, why do you persecute me?

• By persecuting the church, Saul was persecuting Christ. This fact demonstrates Jesus' close identification with His church.

• Paul said that Jesus loved the church so much that He died for it (Ephesians 5:25).

• He often referred to the church as the "body of Christ" (1 Corinthians 12:12, 27; Ephesians 4:12; 5:23).

9:5 Who are you, Lord?

• In response to this question from Saul, Jesus answered, "I am Jesus, whom you are persecuting."

• Years later, in Paul's testimony before King Agrippa, he revealed that he actually called Jesus "Lord" twice (22:8-10). In the second instance Paul used the title after

Jesus had clearly identified himself. Then, Saul asked, "What shall I do, Lord?" (v. 10).

• Saul's double use of the title "Lord" indicates that he was truly converted at this moment on the Damascus Road.

• He later wrote that "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3).

The Story: Saul's Healing, Commissioning, and Empowering (Acts 9:10-19)

The Lord appeared in a vision to a disciple named Ananias. He told Ananias to go to the house of Justus, who lived on Straight Street. There he should inquire for Saul, whom he would find in prayer. The Lord also informed Ananias that Saul had seen a vision. In the vision he had seen a man by the name of Ananias coming to him and healing him of his blindness.

At first Ananias objected, since he had heard stories of how Saul had been persecuting the saints in Jerusalem and how Saul had come to Damascus to arrest Christians there. The Lord, however, assured him by telling him that Saul was His chosen instrument to proclaim His name among the Gentiles and their kings and before the people of Israel.

Obeying the Lord, Ananias went to the house of Justus. There, he laid his hands on Saul, calling him "Brother." He told Saul how Jesus had sent him to pray with him that he might be healed and be filled with the Spirit. When Ananias laid his hands on Saul, he was immediately healed and filled with the Holy Spirit. Saul was then baptized in water. After he had eaten and regained his strength, Saul spent several days with the disciples in Damascus.

Commentary on Acts 9:10-19

• The story of Saul's conversion and Spirit-baptism is an important episode in Acts. It sets the stage for the final sixteen chapters of the book, where Paul's ministry takes center stage.

• Later in Acts, Paul will on two occasions refer back to this incident (22:4-21; 26:12-23).

• Saul's being filled with the Spirit is unique among the seven key outpourings of the Spirit in Acts in that in this instance, only one person is filled with the Spirit.

• We should not, however, underestimate its importance. Saul's being filled with the Spirit is a key event in his preparation as the apostle of Christ to the Gentiles and in fulfilling the Gentile mission (see Table 2.1).

9:10 A disciple named Ananias

• Ananias was not an apostle (the Greek text literally calls him "a certain disciple"), and there is no indication that he was even a local church officer in Damascus.

• He was simply a Spirit-filled believer in Christ. He was, nevertheless, a man of high character and good reputation (22:12).

• We also know that he was full of the Spirit since he heard the voice of the Lord and since he prayed with Saul to be healed and filled with the Spirit.

9:11 Saul... is praying

• Luke again emphasizes the role of prayer in receiving the Spirit.

• According to Luke, prayer is the context in which Spirit baptism is received (compare Luke 11:9-13; Acts 1:14; 4:24; 8:15; 10:2-4, 9, 30-31; 13:1-3; 19:6).

9:15 This man is my chosen instrument

• Saul is God's chosen instrument to carry the gospel to the Gentiles and the children of Israel.

• Beyond prayer, commitment to the mission of God is the proper context for receiving the Spirit in Acts.

• In Luke's view Spirit baptism is received, not for salvation or personal blessing, but for empowerment for mission (1:8; compare 5:29-32).

9:17 Placing his hands on Saul

• In context it is reasonable to assume that one purpose for which Ananias laid hands on Saul was to commission him for missionary service (compare vv. 15-16; 22:14-15; 26:16-18; see the note on 8:17 in Chapter 5).

Brother Saul

• Ananias' calling Saul "Brother" is another indication that Saul was a Christian

before Ananias prayed for him to receive the Spirit.

• Ananias, who knew why Saul had come to Damascus, would never have called him "Brother" had he not believed that he had truly become a brother in Christ.

So that you may see again and be filled with the Holy Spirit

• Ananias' twofold commission from Christ was to pray with Saul to be healed and to be filled with the Spirit. We can assume that both occurred when he laid hands on him.

• As was the case with Peter (2:4; 4:8, 31), John (2:4), Stephen (6:3, 8), and Philip (6:3), Luke wanted his readers to know that Saul had been filled with the Spirit before he described his involvement in ministry.

• He wanted the reader to understand that Spirit-baptism is an essential prerequisite for the most effective gospel ministry (compare Luke 24:49; Acts 1:8).

The Story: Saul's Witness in Damascus and Jerusalem (Acts 9:20-30)

When Saul was filled with the Holy Spirit, he immediately began to preach the gospel in the synagogues of Damascus. Because of the great change in his life, the people wondered if he was the same man they had heard about in Jerusalem. As the days went by, Saul became ever more powerful in his witness for Christ. After some time the Jews in Damascus plotted to assassinate Saul; however, he was able to escape.

Saul then went to Jerusalem where he sought fellowship with the believers there. They too were afraid of him, unsure that he had really become a Christian. Barnabas interceded for him and brought him to the apostles in Jerusalem. He told them the story of Saul's conversion and powerful witness for Christ in Damascus.

In Jerusalem, Saul continued his ministry for Christ, moving about freely and speaking boldly in the name of the Lord Jesus. He also spent time debating with the Greek Jews, who plotted to kill him. When the brothers learned about this plot, they took him to Caesarea. From there, he sailed to Tarsus, his hometown.

Commentary on Acts 9:20-30

9:20 At once he began to preach

• As a result of his being filled with the Spirit, Saul "at once" began to preach the gospel.

• Here is another example of how Luke purposefully combines the two ideas of empowerment and witness throughout Acts. The pattern is consistent: every time the Spirit is poured out, witness results.

• As previously stated, we call this pattern Luke's empowerment-witness motif. It helps us to understand Luke's primary intent in writing Acts.

• Note that the content of Saul's preaching is the message of Christ, for he went about "proving that Jesus is the Christ" (v. 22).

9:22 Saul grew more and more powerful

• This phrase is an indication that Saul remained full of the Holy Spirit.

• As he daily yielded to the Spirit's influence in his life, he grew ever more powerful in ministry.

9:28 In Jerusalem, speaking boldly in the name of the Lord

• Being full of the Holy Spirit, Saul's bold witness continued even after he left Damascus and went to Jerusalem.

The Story: The Church Is Strengthened and Grows (Acts 9:31)

After Saul was converted, the churches in Judea, Galilee, and Samaria enjoyed a time of peace. As the Spirit continued to work in the lives of the disciples in these regions, the church was strengthened and grew in numbers, and believers lived in the fear of the Lord.

Commentary on Acts 9:31

9:31 Encouraged by the Holy Spirit

• Believers throughout Judea, Galilee, and Samaria continued to move under the Spirit's guidance and direction. As they did, they received help and strength from the Spirit.

• This is the only passage in Acts where the Greek word parakl sis is used in

relationship to the Holy Spirit.

• It reminds us of Jesus' words in John 14 to 16 concerning the Counselor (Parakl tos, also translated "Comforter" or "Helper").

• There, Jesus promised His disciples that when the Parakl tos came, He would dwell in them (14:17), empower them to do "greater works" (v. 12), teach them all things (v. 26), testify concerning Christ (15:26), aid them in evangelism (16:6-11), guide them into all truth (v. 13), and bring glory to Christ (v. 14).

Grew in numbers, living in the fear of the Lord

• As at the beginning, the church continued to experience both quantitative growth ("grew in numbers") and qualitative growth ("living in the fear of the Lord"); compare 2:41-47; 4:31-35.

The Story: Peter's Spirit-Empowered Ministry in Judea (Acts 9:32-43)

The storyline of Acts turns again to Peter, recounting his itinerant ministry in northwestern Judea. He traveled to the town of Lydda where he healed Aeneas, a Christian brother who had been paralyzed for a long time. Because of this miracle, everyone living in Lydda and in the nearby village of Sharon turned to the Lord.

In the coastal town of Joppa, there lived a disciple by the name of Tabitha (or Dorcas). She was known and loved for her good works. She became ill and died, so the believers sent to Lydda for Peter. When he arrived in Joppa, Peter entered the upper room where they had laid her, and he said to her, "Tabitha, get up." The dead woman opened her eyes and sat up.

Upon hearing about this miracle, many people in Joppa believed in the Lord. Peter remained in Joppa for some time, staying at the house of Simon the tanner.

Commentary on Acts 9:32-43

• Months after the initial outpouring of the Spirit on the Day of Pentecost, Peter continued to minister in the power of the Spirit.

• His charismatic ministry in northwestern Judea gives us insight into how the apostles engaged in pastoral care.

9:34 Jesus Christ heals you

• As Jesus often did, Peter speaks a healing word to the sick man.

• His words show that Jesus continued His healing ministry even after His ascension (compare Hebrews 13:8).

• As at the Beautiful Gate, Peter was again ministering under the Spirit's direction. The Spirit must have revealed to him the fact that Christ was at that moment healing Aeneas. Peter simply stated the fact that it was happening.

9:35 All those who lived in Lydda and Sharon saw him and turned to the Lord

• Peter's Spirit-empowered healing ministry in word and deed opened the hearts of the residents of Lydda and Sharon to receive the gospel and turn to the Lord.

9:40 Tabitha, get up

• Peter healed Tabitha through the spoken word. This method of healing the sick has been called a "command of faith".

• Jesus often used this method in healing the sick (compare Luke 6:8, 10; 7:11-15; 8:53-54; 18:40-43; John 5:8-9).

9:42 Many people believed in the Lord

• Again, as with Aeneas, the result of the miracle was witness, for many believed in the Lord.

• The purpose of signs and wonders is not to attract attention to themselves or to the one being used by God to work the miracles.

• The purpose of signs and wonders is to demonstrate the power of the kingdom of God and to point people to the Lord.

Conclusion

• As the days went by, the early disciples continued to move in the power of the Holy Spirit.

• They also remained committed to fulfilling Christ's mission of preaching the gospel to the lost.

• Jesus had told them that they would be His witnesses "in Jerusalem, and in all

Judea and Samaria, and to the ends of the earth."

• They had preached the gospel and established churches throughout Jerusalem, Judea, Galilee, and Samaria.

• The Holy Spirit was now preparing them to preach the gospel to the ends of the earth.

Important Terms

Damascene outpouring. Saul being filled with the Holy Spirit in Damascus when Ananias laid hands on him.

Transitional period. The stretch of Acts in which the church moves from a localized Jewish sect to a worldwide missionary body.

Empowerment-witness motif. Luke's consistent pattern: every time the Spirit is poured out, witness results.

Chosen instrument. God's own word for Saul: the man He picked to carry the gospel to the Gentiles.

Theophany. The word the author uses for the resurrected Jesus appearing in person in the light from heaven on the Damascus road.

Parakl sis. The Greek word behind the help and strength the Spirit gave the growing church in Acts 9:31.

Parakl tos. Jesus' name for the Holy Spirit in John 14 to 16: Counselor, Comforter, or Helper.

Quantitative and qualitative growth. Growth in number, and growth in the church's walk with the Lord. Acts 9:31 shows both.

Command of faith. Healing the sick by speaking a word of command, as Peter did to Tabitha.

Charismatic ministry. The author's description of Peter's Spirit-empowered ministry of healing and raising the dead in northwestern Judea.

Key People

• Saul of Tarsus: The arch-persecutor of the church who suddenly became its

ardent proclaimer. Converted on the Damascus road, healed and filled with the Spirit through Ananias, and God's chosen instrument to carry the gospel to the Gentiles and the children of Israel.

• Jesus: Appeared to Saul in person in a light from heaven and said, "I am Jesus, whom you are persecuting." By persecuting the church, Saul was persecuting Christ.

• Ananias: A disciple in Damascus. Not an apostle, and there is no indication that he was even a local church officer. He was simply a Spirit-filled believer, a man of high character and good reputation (22:12), who laid hands on Saul, calling him "Brother".

• Justus: The man who lived on Straight Street, at whose house Ananias found Saul praying.

• Barnabas: Interceded for Saul in Jerusalem when the believers were afraid of him, and brought him to the apostles, telling them of Saul's conversion and powerful witness in Damascus.

• Peter: Continued to minister in the power of the Spirit months after the Day of Pentecost. His itinerant ministry in northwestern Judea shows how the apostles engaged in pastoral care.

• Aeneas: A Christian brother in Lydda who had been paralyzed for a long time, and whom Peter healed.

• Tabitha (or Dorcas): A disciple in the coastal town of Joppa, known and loved for her good works. She became ill and died, and Peter raised her with the words, "Tabitha, get up."

• Simon the tanner: The man in Joppa at whose house Peter stayed for some time.

Key Places

• Damascus: The Syrian city where a group of Christians lived, where Saul was going to arrest them, and where he was filled with the Spirit. This is why we call his infilling the Damascene outpouring.

• Straight Street: Where the house of Justus stood, and where Ananias found Saul praying.

• Jerusalem: Where Saul had been persecuting believers, and where he later spoke

boldly in the name of the Lord Jesus and debated with the Greek Jews.

• Caesarea: Where the brothers took Saul when they learned of the plot to kill him in Jerusalem.

• Tarsus: Saul's hometown, where he sailed from Caesarea.

• Judea, Galilee, and Samaria: The regions whose churches enjoyed a time of peace, were strengthened, grew in numbers, and lived in the fear of the Lord (9:31).

• Lydda and Sharon: The town where Peter healed Aeneas, and the nearby village. Everyone living there turned to the Lord.

• Joppa: The coastal town where Tabitha lived, died, and was raised, and where many people believed in the Lord.

Key Event

The Damascene outpouring: Ananias places his hands on Saul, who is immediately healed and filled with the Holy Spirit, then baptized in water (Acts 9:17-18).

This is the fourth of the seven key outpourings in Acts, and it is unique among them in that only one person is filled with the Spirit. It is a key event in Saul's preparation as the apostle of Christ to the Gentiles and in fulfilling the Gentile mission. Ananias also laid hands on Saul to commission him for missionary service.

Key Verse

"So that you may see again and be filled with the Holy Spirit."

Acts 9:17

Remember This

• By persecuting the church, Saul was persecuting Christ.

• Saul's being filled with the Spirit is a key event in his preparation as the apostle to the Gentiles.

• God can use anyone who will be filled with the Spirit and will remain obedient

to His instructions.

• The purpose of miracles is not to attract attention to ourselves, but to point people to the Savior.

Life Application: Meeting Christ Personally

• Saul was saved when he met the resurrected Christ. It is the same today.

• To be saved, one must also have a personal encounter with the living Christ.

• Not everyone's experience will be as dramatic as Saul's; nevertheless, it is essential that each person meets Christ personally.

• As ministers of the gospel, our primary job is to call people to faith in Him. They can meet Christ personally by repenting of their sins and putting their trust in Him alone for salvation.

Life Application: The Example of Ananias

• First, the example of Ananias teaches us that God can use anyone who will be filled with the Spirit and will remain open and obedient to His instructions.

• Although Ananias was a layman, God used him to pray for a future apostle to receive the Spirit and be healed.

• Second, this story also helps us to understand the great significance of even one person being filled with the Holy Spirit.

• We should not be discouraged on those occasions when we pray with people, and only one, or just a few, are filled. One or more of those few may, like Saul of Tarsus, become a powerful witness for Christ.

Life Application: Spirit Baptism Is for Witness

• The primary purpose of Spirit baptism is empowerment for witness.

• Christ does not pour His Spirit out on us primarily for our own personal blessing (though many blessings may come from our being filled with the Spirit), but to impart into us the desire, boldness, and ability to effectively proclaim Christ to the lost.

• This is why it is essential that every believer be baptized in the Holy Spirit.

• As we daily yield ourselves to the Spirit, our usefulness for Christ becomes greater and greater.

Life Application: Moving in the Spirit

• As we move in the Spirit, we can expect Him to come to us to encourage and enable us in our Christian lives and ministries.

• As we follow His leading, the church will grow in number and in its relationship with the Lord.

Life Application: Imitate the Ministry of Jesus

• As ministers of the gospel, we, like Peter, should seek to imitate the ministry of Jesus in word and in deed.

• We must always direct people toward Christ. The purpose of miracles is not to attract attention to ourselves, but to point people to the Savior. Only He can meet their deepest spiritual needs.

• Like Peter, we must at all times remain full of the Spirit and open to His directions.

Textbook Review and Application

• 1. Why did Saul of Tarsus go to Damascus?

• 2. Jesus asked Saul, "Why do you persecute me?" How was Saul persecuting Jesus?

• 3. Why do you think Luke includes the story of Saul's Spirit baptism in his narrative?

• 4. Describe Peter's charismatic ministry in northwestern Judea. What were the results of the miracles he performed at this time?

Quick Review

1. Why did Saul go to Damascus?

Answer: He had heard of a group of Christians in the Syrian city of Damascus, so he obtained official permission from the high priest to go there, arrest them, and bring them back to Jerusalem as prisoners.

2. Which of the seven key outpourings is the Damascene outpouring?

Answer: The fourth, and the second of the three outpourings that occur during the transitional period.

3. What makes the Damascene outpouring unique among the seven key outpourings?

Answer: In this instance only one person is filled with the Spirit.

4. Who prayed for Saul to be healed and filled with the Spirit?

Answer: Ananias, a disciple in Damascus who was not an apostle and not even a local church officer, but simply a Spirit-filled believer in Christ.

5. Whom did Peter heal in Lydda, and whom did he raise in Joppa?

Answer: He healed Aeneas, who had been paralyzed for a long time, and he raised Tabitha, also called Dorcas.

Chapter Summary

The conversion and empowering of Saul of Tarsus prepared the way for him to become God's instrument in opening wide the door to Gentile inclusion in the family and mission of God.

• On the Damascus road Saul had a powerful, life-changing encounter with the resurrected Christ, and the arch-persecutor of the church suddenly became its ardent proclaimer.

• Ananias, a Spirit-filled layman, laid hands on Saul, who was immediately healed, filled with the Holy Spirit, and commissioned for missionary service. This is the Damascene outpouring, the fourth key outpouring in Acts.

• Filled with the Spirit, Saul at once began to preach, and Peter's Spirit-empowered ministry in Lydda, Sharon, and Joppa turned many to the Lord.

The primary purpose of Spirit baptism is empowerment for witness, so seek to be filled, yield to the Spirit daily, and remain open to His directions.

ONE-SENTENCE MEMORY

Jesus met Saul on the Damascus road, a Spirit-filled layman prayed for him to be healed and filled, and at once he began to preach.