

Acts 9:1-22 2026 – Damascus Road Saul Converted; Ananias Baptizes Saul!

8/8/26 – Sat. Morn. Prayer - P. Twente, 714 425-9221; ptwente@gmail.com <https://www.ptwente.com>

Last Week: *[40] But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.*

ACTS 9:1-22: – Damascus Road Saul Converted

[1] Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest [2] and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. [3] As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. [4] Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" [5] And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." [6] So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." [7] And the men who journeyed with him stood speechless, hearing a voice but seeing no one. [8] Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. [9] And he was three days without sight, and neither ate nor drank. [10] Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." [11] So the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying. [12] And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight." [13] Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. [14] And here he has authority from the chief priests to bind all who call on Your name." [15] But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. [16] For I will show him how many things he must suffer for My name's sake." [17] And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." [18] Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized. [19] So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Saul Proclaims Jesus - [20] Immediately he preached the Christ in the synagogues, that He is the Son of God. [21] Then all who heard were amazed, and said, "Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?" [22] But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ.

SUMMARY:

- What caused Saul's conversion? It was the sovereign grace of God through Jesus Christ. Saul did not decide for Christ, but it was rather Christ who decided for him.
- Saul's conversion was due to God's grace alone as evidenced by Luke's narrative of what had happened.

- The apostle's references to the events, never mentioning his conversion without making this clear that it pleased God.
- The cause of Saul's conversion was the sovereign grace of God; gradual and gentle, without violence. Jesus pricked Saul's mind and conscience with His goads. He revealed Himself to him by light and voice, enabling him to make a free response.
- Divine grace does not trample human personality, but rather liberates us from sin, our pride, prejudice, and self-centeredness as to enable us to repent and believe.
- Two main consequences of Saul's conversion: First, Saul had a new reverence for God. Secondly, Saul had a new relationship to the church

PRAY TODAY FOR: *(1Ti 2:1-4) Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, [2] for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. [3] For this is good and acceptable in the sight of God our Savior, [4] who desires all men to be saved and to come to the knowledge of the truth.*

Quoted from “REVOLUTION” Eric Metaxas, (pgs. 576-577) - Epilogue -- What Now?

It seems impossible that we might sustain the liberty bequeathed to us by the men of the Revolutionary era without a culture as dedicated to faith and virtue as theirs. But the general drift toward a secular view among our own cultural elites in the last century -- toward an attitude that in its way mirrors the sneering attitude toward faith and virtue of the British elites of the Revolutionary era -- has so successfully encouraged the idea that this is possible, and that America can flourish apart from faith and virtue, that we have rarely dared to ask whether this is indeed true. It was never the goal of this book to delve into this question, but in the course of examining the events and wellsprings of the Revolution, it has become increasingly unavoidable.

It seems at the very least ungracious and ungrateful to Washington and Adams and the other men of the Revolution that we could so thoughtlessly depart from what they themselves so earnestly believed. Do we not at least feel sufficiently beholden to these great men to take seriously what they took so deeply seriously, to the extent that they risked everything -- including their lives -- to live it out? To dismiss the views of these great men as quaint anachronisms seems not merely cavalier, but arrogant and intellectually dishonest. We cannot hope to continue the Revolution as they would have wanted us to continue the Revolution and to “keep the Republic” -- without returning to their understanding of why and how it began in the first place. It is my humble hope that this book might be helpful towards that end. But if such Enlightenment figures as Jefferson and Franklin could look to the Sinai Covenant as they did, we can hardly go wrong in doing the same.

So the Revolution goes on, with you and with me. It is continued in the 19th century with the war that abolished slavery -- in that contest delivering on the “promissory note” of the declaration that stated, “all men are created equal.” Lincoln at that time exhorted us to look back four-score and seven years ago to our conception for the guiding vision and for the strength to do what was necessary in continuing the Revolution. His words speak to us today.

It is for us the living, rather to be dedicated here to the unfinished work which they fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people shall not perish from the earth.

May we too then today dedicate ourselves to the unfinished work of all those who have lived and died in the twelve-score and ten years since our conception, that we might now in our “Super centennial” 250th year have the “new birth of freedom” that -- eight-score and three years ago on a battlefield -- Lincoln prophesied for us. And May God bless America.