

# KINGDOM AND CULTURE (3): ACTS 9



T. M. MOORE

*A Scriptorium Study from The Fellowship of Ailbe*

**The Fellowship of Ailbe**

Kingdom and Culture (3): Acts  
Copyright 2016 T. M. Moore  
Susie Moore, Editing and Finishing  
The Fellowship of Ailbe  
[www.ailbe.org](http://www.ailbe.org)

*Except as indicated, Scripture taken from the New King James Version. © Copyright 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.*

## Introduction to Acts 9

Luke is a historian. He's telling a story, the story of the ongoing work of Christ. He's not wasting any words. No report, incident, or account is included except what contributes to his story.

So when, in one chapter, we read about Saul, Ananias, Damascus, Tarsus, Aeneas, Tabitha, Joppa, and the church, well, suffice it to say, Luke has crammed a lot into Acts 9.

This is by far one of the most interesting and artistic chapters of the book of Acts. Read slowly and meditate deeply. You won't want to miss anything.

We're happy to offer a series of brief videos to introduce each portion of this study. You can view each one by [\*clicking here\*](#).

We're pleased to provide *Scriptorium* studies in PDF format at no charge. We hope you will find them helpful and encouraging as you press on in your journey toward spiritual maturity with the Lord.

Please visit our website, [www.ailbe.org](http://www.ailbe.org), to discover the many other resources available to serve your needs. The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Visit our website also to subscribe to our worldview study *ReVision*, our devotional newsletter *Crosfigell*, and our worldview newsletter *The Week*.

If you find these studies, or any of our other resources helpful, we hope you will consider making a contribution to help support our work. You can do so by using the donate button at the website or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

We hope you find this study of Acts instructive and helpful to equip you for your walk with and work for the Lord. Thank you for joining us.

T. M. Moore, Principal  
[tmmoore@ailbe.org](mailto:tmmoore@ailbe.org)

## 1 What's in a Name? (1)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.1-9.*

Acts 9 is pivotal in the story of the ongoing work of the Lord, and not just because it recounts the conversion of Saul of Tarsus. But this is a good place for Luke to begin, because Saul represented a formidable challenge for the followers of Jesus. Luke wants us to know that not even the most determined resistance can keep the Lord Jesus from carrying out His work of restoring the world and all things unto Himself.

*For reflection*

1. Saul's story is familiar and wonderful. Jesus has borne with this raging, murderous, zealot long enough. He lures him out of the safe confines of Jerusalem to blast him to life on a dusty desert road. Paul would later say that his conversion was a kind of pattern for all conversions (1 Tim. 1.16). In what ways is Saul's conversion a pattern or template for conversion generally?
2. It was not Christians Saul was persecuting, but Christ, Who identifies so closely with His Body that He sees us as one with Him! The church is the Body of Christ, and each believer is a member of that Body (1 Cor. 12). Jesus identifies with and is jealous for His Body. How is it evident that your church identifies with and is jealous for its Head?
3. "Get up and move along; I'll tell you the rest later." Saul is helpless under the converting grace of God. All his bluster, all his zeal, all his power to resist Jesus, blown away in a flash and Word of forgiving, glorious grace. God is sovereign in the Gospel. When He shines His love on someone, all that person can do is obey. In your life at this time, whom would you describe as "not likely to believe the Gospel"? Are you praying daily for these people to meet Jesus? When you *do* pray for them, *what* should you pray?
4. Another Saul, son of Kish, was the first king in Israel. He was a complete failure. He brought disgrace on the nation and his own tribe of Benjamin for the rest of Israel's history up to Jesus' day. Saul of Tarsus, a descendant of Benjamin, would "boast" in this lineage, but only to show the futility and unworthiness of any such claims as currying favor with God. Saul of Tarsus, redeemed, symbolizes the redemption of rebellious Israel. His story – and name – introduced at this point, both sums up what the ongoing work of Christ has achieved, and points ahead to where it will continue to unfold. Explain:
5. Saul the Pharisee was captive to unbelief, sin, and blind religious zeal. Jesus took him captive to truth, grace, and life, and gifted him for the ongoing work of the Kingdom (Eph. 4.8). In what ways does Paul's experience of coming to faith in Jesus resemble your own?

*Summary*

As a historian, Luke can't tell us everything about the ongoing work of Christ. He will select his stories in order to press a point, a story line or narrative that will create a line or trajectory to guide

others in taking up the work of the Lord. Here we are reminded that, though powers of various kinds be arrayed against us, they cannot overcome or prevail against the power of the Lord. But what *kind* of power *is* the power of the Lord? How does it operate?

*Closing Prayer*

I have called upon You, for You will hear me, O God;  
Incline Your ear to me, *and* hear my speech.  
Show Your marvelous lovingkindness by Your right hand,  
O You who save those who trust *in You*  
From those who rise up *against them*.  
Keep me as the apple of Your eye;  
Hide me under the shadow of Your wings,  
From the wicked who oppress me,  
*From* my deadly enemies who surround me.  
They have closed up their fat *hearts*;  
With their mouths they speak proudly.  
They have now surrounded us in our steps;  
They have set their eyes, crouching down to the earth,  
As a lion is eager to tear his prey,  
And like a young lion lurking in secret places.  
Arise, O LORD,  
Confront him, cast him down;  
Deliver my life from the wicked with Your sword,  
With Your hand from men, O LORD,  
From men of the world *who have* their portion in *this* life,  
And whose belly You fill with Your hidden treasure.  
They are satisfied with children,  
And leave the rest of their *possession* for their babes.  
As for me, I will see Your face in righteousness;  
I shall be satisfied when I awake in Your likeness.

Psalm 17.6-15

T. M. Moore

## 2 What's in a Name? (2)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.10-14.*

By the time Saul of Tarsus was becoming a name to be feared, the Name of Jesus had already set up shop and put down roots in Damascus – a portent of things to come. Saul was as foolish in his day as others have been throughout history and even today who think they can stamp out the faith of Jesus. 'Tis to laugh (Ps. 2.1-4).

*For reflection*

1. Ananias was merely one of many believers in that city, among whom Saul would begin his ministry in just a few days. God could have chosen *any* of those believers for this important work. But He chose Ananias. Wait a second: Haven't we heard this name before? What do you suppose the status of that name might have been among the Christians who were being dispersed to places like, well, Damascus?
2. Ananias responded with a ready heart when the Lord appeared to him in a vision – not what we would consider a usual way of the Lord's making His will known, but in these early days of the ongoing work of Christ, not uncommon, at least with certain select disciples. What constitutes a "ready heart", and how does one "ready" his heart for the Lord's calling?
3. Ananias was ready to do whatever the Lord wanted. Like young Samuel, he probably didn't know exactly Who was speaking to him (1 Sam. 3), but he would be willing to hear the Lord and do whatever He commanded. Except – wow! Maybe he spoke too soon? As you think about the Lord calling you to some work in His Kingdom, what might you be secretly hoping He would *not* appoint for you? Why?
4. "Lord, I have heard from many about this man." Who hadn't? "Maybe You didn't know, Lord, but..." We shouldn't fault our brother here; he's only seeking clarification, not a way out, since this mission seems most unlikely. What would be an *unlikely* mission for your church to undertake in its community? How do you know the Lord is *not* calling you to this?
5. Not many Christians name their children "Judas" or even "Ananias." Those names connote betrayal and self-interest for all who know them from the gospels and Acts 5. Jesus brushes all such mystical nonsense aside by sending Saul to the shelter of a man named Judas – obviously a disciple – and by sending a disciple named Ananias to welcome Saul into the Kingdom. Christians are not ridiculously superstitious. Is there a message in these names about the Lord's work of redemption?

*Summary*

This chapter reminds us that the ongoing work of the Lord is precisely that – the *Lord's*. He is moving on, in, and through people to further His Kingdom economy on earth as it is in heaven. Sometimes that requires His people to take up unlikely or even risky tasks. Would you describe your church as *risking anything* for the progress of the Kingdom in your community? Explain.

*Closing Prayer*

Praise the LORD!

Praise, O servants of the LORD,

Praise the name of the LORD!

Blessed be the name of the LORD

From this time forth and forevermore!  
From the rising of the sun to its going down  
The LORD's name *is* to be praised.  
The LORD *is* high above all nations,  
His glory above the heavens.  
Who *is* like the LORD our God,  
Who dwells on high,  
Who humbles Himself to behold  
*The things that are* in the heavens and in the earth?  
He raises the poor out of the dust,  
*And* lifts the needy out of the ash heap,  
That He may seat *him* with princes—  
With the princes of His people.  
He grants the barren woman a home,  
Like a joyful mother of children.  
Praise the LORD!

Psalm 113

T. M. Moore

### 3 What's in a Name? (3)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.15-19.*

Do you see the old woman? Now do you see the young woman? You are no doubt familiar with that little optical illusion. This is what Jesus is saying to Ananias. You see the old Saul. I'm going to show you – and him – the new.

*For reflection*

1. Jesus had chosen Saul to “bear” His Name “before the Gentiles, kings, and the children of Israel.” He has big plans for Saul, and Ananias has been appointed to break the bottle of champagne over the bow of the good ship Saul. What a privilege! Might God use us in some similar way?
2. Ananias goes right to his task. Finding Saul, he greets him with an amazing statement of grace: “Brother Saul...” What must Saul have thought upon hearing this? “Do I know you? How is it we are brothers?” He would learn soon enough. What does this greeting suggest about Ananias’ heart and his witness?
3. Ananias did not explain everything the Lord had said to him. Jesus had said *He* would take care of that. Ananias only led Saul to *his next step*, which is what good leaders do. Talk about the “next step” principle as it applies to your daily walk with and work for the Lord.
4. The falling away of (*something* like) scales from Saul’s eyes is meant both realistically and symbolically. His eyes had been seared by the blinding light of Christ, but now, his confusion was being dispelled, and he was beginning to “see” clearly. Conversion to Christ is both sudden and complete, and gradual and growing. Explain.
5. The name of “Gentiles” must have raised a few questions in Ananias’ mind. “What do the Gentiles have to do with this?” That scorned name, mentioned in the same sentence with the “children of Israel”, could have only one meaning: Jesus was aiming His grace toward the Gentiles, and the meaning and mention of that name would be forever changed. Meditate on Ephesians 2.10-18. Is this what God was foreshadowing here? Explain.

*Summary*

God can use faithful and obedient witnesses to raise up other faithful and obedient witnesses in an ongoing “chain reaction” of witnesses who bring the ongoing work of Christ to ever fuller and more fruitful realization. Where are you in that “chain reaction” at this time?

*Closing Prayer*

I will open my mouth in a parable;  
I will utter dark sayings of old,  
Which we have heard and known,  
And our fathers have told us.

We will not hide *them* from their children,  
Telling to the generation to come the praises of the LORD,  
And His strength and His wonderful works that He has done.  
For He established a testimony in Jacob,  
And appointed a law in Israel,  
Which He commanded our fathers,  
That they should make them known to their children;  
That the generation to come might know *them*,  
The children *who* would be born,  
*That* they may arise and declare *them* to their children,  
That they may set their hope in God,  
And not forget the works of God,  
But keep His commandments...

Psalm 78.2-7

T. M. Moore

## 4 What's in a Name? (4)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and Meditate on Acts 9.19-25.*

Never one not to make the most of the time (Eph. 5.15-17), Saul *immediately* takes up the work appointed to him within the ongoing work of Christ. He is in Damascus long enough, and is sufficiently persuasive, both to assemble a group of “disciples” around himself and to tick off the local religious leaders.

*For reflection*

1. Saul's message was singular: Jesus is the Son of God (v. 20). Wrapped up in that would have been all the prophesies of a coming Kingdom, of the Spirit of God, and the promises to Abraham. The Gospel is about Jesus – Who He is, what He's done, what He commands. It's not about people and their perceived needs. Explain.
2. It's not surprising that Jewish leaders would resent having their precious heritage “stolen” and “retooled” for the Christian cause. But that's only because they could not “see” as Saul was obviously “seeing” more clearly each day. His reputation had preceded him to Damascus, but how others regarded him was turned upside down by what they now heard him advocating. In what ways has the ongoing work of Christ turned your life upside-down from what it used to be? Give thanks and praise to God.
3. Saul's escape from Damascus reminds us of Rahab's concealing then delivering the spies of Israel, prior to the invasion of Canaan under Joshua's leadership. Was the new “Joshua” getting ready to invade Damascus and all the Gentile world? Saul's ministry may have had inauspicious beginnings, like the spies in Jericho, but big things were coming, and that right soon. These early days of Saul's ministry are a portent of things to come; the reaction to him and the Good News he proclaimed would be pretty much the same wherever he goes. Should we expect anything less? Are we experiencing what Saul did and Paul would?
4. Why *Damascus*, Lord? The name, Damascus, would have been historically associated with antipathy to Israel. Syria was a long-standing opponent of the Jews in Canaan, and only Roman power kept them from dominating Israel in Jesus' day. That the Gospel would take root there and begin to flourish in the midst of this Gentile city would doubtless have raised some eyebrows back in Jerusalem. But, well, there it was – not exactly *to* the Gentiles yet, but smack in their midst. Luke is getting his readers ready. What are we learning about the ongoing work of Christ by the particular names we've seen thus far?
5. Meditate on Acts 17.32-34. What kinds of responses to the Gospel should we expect from people, when we share the Good News with them? How should we respond to each one?

*Summary*

Here we find the Gentile world, or one part of it, in the *preparation* stage for the ongoing work of

Christ. Even Saul is in the *preparation* stage, though he will soon become *established* in his calling and busy about the work of *dispersing* and *replicating* the Kingdom. He said his life presents a pattern for ours. How do you see yourself in that preparation/establishment/dispersal/replication pattern of the ongoing work of the Lord?

*Closing Prayer*

As for me, I will call upon God,  
And the LORD shall save me.  
Evening and morning and at noon  
I will pray, and cry aloud,  
And He shall hear my voice.  
He has redeemed my soul in peace from the battle *that was* against me,  
For there were many against me.  
God will hear, and afflict them,  
Even He who abides from of old. *Selah*  
Because they do not change,  
Therefore they do not fear God.

Psalm 55.16-19

T. M. Moore

## 5 What's in a Name? (5)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.26-31.*

The disciples in Jerusalem were reluctant, as we might imagine, to believe Saul's story about having been converted to Christ. But Barnabas saw something there, something genuine, and he took Saul's side and made it possible for him to continue these early days of his ministry among the saints at Jerusalem.

*For reflection*

1. Things had apparently quieted down a bit in Jerusalem, and it seems the persecution against Christians had waned. Trust Saul to crank it up again (v. 29), not because of anything in his character or methods, but just because of his uncompromising proclamation of Jesus and His Kingdom. Should we be reluctant to share the Good News of Jesus and His Kingdom, just because someone might be upset or angry? Explain.
2. For Saul's sake and safety, the leaders in Jerusalem pack him off to his home because, well, people are always trying to kill him. We don't know why this destination was chosen, other than that's where he was from, or what instructions accompanied him. We do know, however, that when Antioch needed a pastor, Barnabas knew Saul would be their man (Acts 11). We can imagine that Saul continued doing in Tarsus what we'd seen him doing in Damascus and Jerusalem. Why?
3. Ah, rest (v. 31). We should not associate the peace of the Church in this region with Saul's departure. The believers were continuing to grow in the Lord and to be strengthened by the Spirit, so we can believe they were being faithful in all aspects of the ongoing work of Christ, including gossiping the Good News to their neighbors. What does it mean to walk "in the fear of the Lord" (v. 31)? Why don't we hear much about the fear of the Lord these days?
4. We note that Luke refers to the "church throughout all Judea and Galilee and Samaria" and not to the "churches" (NKJV has "churches" but consult the marginal note). Already believers are beginning to think of themselves as one body; the name *church* is used to designate, in Acts and the New Testament, the population of believers in a particular region (as here), those in a community, those gathering in homes, and the Body of Christ universal. It's all the church. Luke used this name at this point to help lay a foundation and prepare us for what will begin to be more obvious in chapters 10-15. How does your church use the word "church"? Like Luke and the rest of the New Testament?
5. What's in the name *church*? Would you say that the churches in your community have a sense of being one "church"? Why or why not? Is this a good thing (cf. Jn. 1.21)? Explain.

*Summary*

Saul – soon to be Paul – is a disruptive person. But then, when you're engaged in turning the world upside-down for Christ (Acts 17.1-9), that's what you might expect. Is your church a disruptive

presence in its community? Explain.

*Closing Prayer*

The LORD has been mindful of *us*;

He will bless us;

He will bless the house of Israel;

He will bless the house of Aaron.

He will bless those who fear the LORD,

*Both* small and great.

May the LORD give you increase more and more,

You and your children.

*May* you *be* blessed by the LORD,

Who made heaven and earth.

The heaven, *even* the heavens, *are* the LORD's;

But the earth He has given to the children of men.

The dead do not praise the LORD,

Nor any who go down into silence.

But we will bless the LORD

From this time forth and forevermore.

Praise the LORD!

Psalm 115.12-18

T. M. Moore

## 6 What's in a Name? (6)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.32-35.*

Luke is a careful historian and a thoughtful writer. He is an accomplished narrator, keeping the story line going while, at the same time, pointing ahead and laying the foundation for the next stages, and signaling bigger things than he'll have space to report. And he's doing much of this, following the Lord's lead, in the names of people, places, and things. Careful readers will take note.

*For reflection*

1. Before we become too swept up in the ministry of Saul of Tarsus, Luke returns us to the Gospel's roots – Peter. Undoubtedly Peter was doing many different things during this time, with many different people. Luke could not report them all, so he chose a couple of what, to him, must have seemed like representative and significant incidents. Remember: Luke is telling a story. How would you summarize the main thrust of Luke's story to this point?
2. In this particular story, I think there's more at stake than what immediately presents itself. In Lydda Peter "found" (was he looking for him?) a man who had been paralyzed for eight years. There must have been many such people in Roman Judea at this time. Why this man, Luke? All we know is that, having found him, Peter preached the Gospel to him, and he was made well. The response in Lydda and Sharon was not unlike what we saw in Jerusalem. People were persuaded that something new and powerful and important had come into their midst, and they were right. Why do you suppose Luke chose *this* story rather than any number of others he might have chosen?
4. When we ponder this man's name, we can't help but wonder. Aeneas was not a Jewish name. It was a *Roman* name. Peter ministering to a Gentile? More than that, Aeneas was the name of the refugee from Troy who supposedly *founded* the city of Rome! Whoa, Luke! What are you trying to say? Are you saying the Gospel is going to shake Rome to its foundations? Are you saying Rome is going to hear the Gospel? Maybe be transformed by the Gospel? Perhaps be healed of its corruption and the spiritual paralysis which was causing widespread despair among the people of the Roman world? Just askin'. What kind of vision of the ongoing work of Christ is suggested in this incident?
5. Luke connects the progress of the Gospel with real people through their names. What are some other ways we might connect the Gospel to things familiar to people today? Think of how Jesus did it. What did He use to open doors for the Gospel?

*Summary*

Even as things begin to settle down, Luke energizes his narrative by these names and places suggestive of the direction the ongoing work of Christ is taking in the world: Tarsus, church, Aeneas – How is Luke teaching us to think about the ongoing work of Christ?

*Closing Prayer*

Oh come, let us sing to the LORD!

Let us shout joyfully to the Rock of our salvation.  
Let us come before His presence with thanksgiving;  
Let us shout joyfully to Him with psalms.  
For the LORD *is* the great God,  
And the great King above all gods.  
In His hand *are* the deep places of the earth;  
The heights of the hills *are* His also.  
The sea *is* His, for He made it;  
And His hands formed the dry *land*.  
Oh come, let us worship and bow down;  
Let us kneel before the LORD our Maker.  
For He *is* our God,  
And we *are* the people of His pasture,  
And the sheep of His hand.  
Today, if you will hear His voice:  
“Do not harden your hearts...”

Psalm 95.1-8a

T. M. Moore

## 7 What's in a Name? (7)

*And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.* Luke 24.27

*Read and meditate on Acts 9.36-43.*

Disciples of Jesus Christ are beginning to be *established* everywhere – the fruit of the initial *dispersion* of believers from Jerusalem to parts beyond. The ongoing work of Christ is being *replicated* in all kinds of places, even as it's being *prepared for* in others. Yet the *connection* of these increasingly far-flung bands to the church in Jerusalem is evident, as the believers in Joppa sought out Peter once they knew he was in the region.

*For reflection*

1. Peter came at the behest of the disciples from Joppa. We'll see him on a similar mission shortly. Luke wants us to see Peter as an unquestioning, willing servant of the Lord, who will go wherever the Lord calls him. How can we cultivate that kind of attitude in ourselves?
2. The death of Dorcas was a great loss to her community. She was a woman of many good works and good gifts, able to create and bestow delightful artifacts of culture on appreciative friends and others. For now, “the Gazelle” lay dead, her body being made ready for burial. Peter prayed, perhaps seeking the Lord concerning whether the death of this woman was His will, or if something else should transpire. Obviously, the latter. Peter's word to “Tabitha” recalls Jesus' word to the little girl in Mark 5.41 (“Talitha”). How does this help connect the ongoing work of Christ with the work Jesus began to do?
3. Luke reports this incident, but not the Aramaic word Jesus spoke. Careful researcher that he was (cf. Lk. 1.1-4), he doubtless knew Mark's report of this story, and glimpsed it obliquely here. The raising of Dorcas has predicable results: more believers added to the Lord. Peter decides to hang out in Joppa for “many days”, and thus Luke sets the stage for the next huge advance of the Gospel. Recall Peter's work in Jerusalem and Samaria. Given that many were coming to Christ in Joppa, what do you suppose Peter was doing during those many days?
4. Dorcas and Tabitha both mean “gazelle.” Call me crazy, but I have to wonder why Luke chose to include this story. A “gazelle” who is a maker of lovely cultural artifacts, a doer of many good works, lies dead, and the Word of the Gospel restores her to life, and awakening breaks out in Joppa. Is Luke intending to suggest that the Gospel brings restoration to creation and culture? That this is part of the ongoing work of Christ? Does the Gospel have power to restore God's “good” (Gen. 1) to the world? Is Luke baiting us to think along such lines with his choice of stories in this chapter? I'm gonna ask him about this by-and-by. What do you think? Would such thinking, here merely pointed at, be in line with the ongoing work of Christ? Explain.
5. In what ways has the Gospel restored your view and use of creation and culture?

*Summary*

The Gospel has just broken out all over the place, saving this, healing that, restoring these, sowing

hope, bristling with power, making all things new, and aiming at farther horizons still. Just like in your community, right? Explain.

*Closing Prayer*

His name shall endure forever;  
His name shall continue as long as the sun.  
And *men* shall be blessed in Him;  
All nations shall call Him blessed.  
Blessed *be* the LORD God, the God of Israel,  
Who only does wondrous things!  
And blessed *be* His glorious name forever!  
And let the whole earth be filled *with* His glory.  
Amen and Amen.

Psalm 72.17-19

T. M. Moore

*For reflection or discussion*

1. How would you describe the power of the Gospel, as you see it working in Acts 9?
2. Does this chapter enlarge your view of the ongoing work of Christ in any ways? Explain.
3. Do you experience the ongoing work of Christ in the ways indicated and suggested in Acts 9? Explain.
4. Where does your church fit in with the idea of *church* as we've seen it thus far in the book of Acts? Do you use the word *church* to mean the same thing we're seeing in Acts? Explain.
5. What's the most important insight or lesson you've learned from Acts 9?

We are transformed into the image of Jesus Christ *from* the glory we encounter in God's Word to the way we *live for His glory* in the world (2 Cor. 3.12-18; 1 Cor. 10.31). What have you encountered of God's glory in our reading and meditations in Acts 9? How has He shown Himself to you more clearly? How can this help you live more consistently for His glory in the daily details of your life? What have you learned about yourself from Acts 9 to help you in being a witness for the Lord?

## The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at [www.ailbe.org](http://www.ailbe.org) to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.