

Sermon Series Title: "Church Beginnings"

Sermon Series Summary: From now until around Easter, we will be in the book of Acts, covering chapters 1-12. After the Ascension of Jesus Christ, we see the NT church being born by the power of the Holy Spirit. Through this series, we see the church being built, the kingdom going forth, and the gospel being proclaimed.

"We are in our "Church Beginnings" sermon series, and through this series, we're going to see that we need to know where we come from to know who we are now and to know who we will become in the future."

Call: 1 Samuel 2:7

Text: Acts 9:32-43

Title: "The Healing through Peter"

Next Week's Call: 1 Samuel 2:17

Next Week's Text: Micah 6:1-8

Next Week's Title: "What the Lord Requires of Us"

Future Calls: 1 Samuel 2:18, 19, 20, 21, 22, 23-25, 26-27, 28, 29, 30, 31, 32, 33, 36, 40-43, 47, 50-51

Future Titles: "Cornelius' Prayer" (Acts 10:1-8, 30-33); "Peter's Vision" (Acts 10:9-29); "Cornelius' Salvation" (Acts 10:34-48); "Peter's Report" (Acts 11:1-18); "The First Gentile Church" (Acts 11:19-30); "The First Apostolic Martyr" (Acts 12:1-5); "Peter's Rescue" (Acts 12:6-19); "Herod's Death" (Acts 12:20-25)

Fallen Condition Focus: We are paralyzed, dead, and outcast in our sin.

Christ redeeming FCF: Christ bore our sin, became unclean, was an outcast, and died for our sin, so we may be healed, have life, and be brought into the community.

Proposition: "Jesus heals and resurrects us by His word and work."

Summary: We transition from Saul back to Peter. The Lord brings him to Gentile towns and uses him to heal various people. Aeneas is a paralytic, Dorcas is dead, and Simon the tanner is an outcast. God uses Peter to heal and raise all of them by the power of Christ. Through this passage, we see our own healing, sanctification, and salvation in Christ.

Reflective Questions:

1. What does this passage teach us about the compassion and healing of Christ?
2. What does it show us about our own healing?
3. What are some ways we are challenged by this passage?

I. Introduction

- A. Hook- Modern German Liberal Scholarship saw the NT centered around Jewish-centered theology (Peter) and Gentile-centered theology (Paul), but we see that it is Peter bringing the gospel to Gentile cities and families (ch. 10)
- B. Transition- reminds us of Jesus' healing- Luke 8- Jairus' daughter, John 11- Lazarus' resurrection, John 5- lame man, Matthew 8- Leper
- C. Proposition
- D. Points

II. The Characters (vv. 32-33, 36-39, 43)

- A. Aeneas
 1. Lydda- OT city of Lod (1 Chron 8:12)
 2. Gospel went north to Samaria, south to Ethiopia, and now west to the Mediterranean Sea through Lydda and Joppa
 1. Christ's restoration in John 21- Feed my lambs, Tend my sheep, Feed my sheep
 3. Paralyzed for 8 years; quadriplegic
 4. Need others to take care of him
- B. Dorcas
 1. Meaning gazelle- graceful and moving
 2. Disciple- describing mostly men up to this point
 3. Full of good works and acts of charity, especially to widows
 4. Loved ones mourned her loss so much that they request for Peter to come from nearby Lydda to Joppa to resurrect her
 1. Do we love others enough to pray and plea for God to resurrect their hearts?
 5. Tunics and garments shown to Peter
 1. What are the tunics and garments people will show at our funeral?
 6. She has already been dead for awhile (like Lazarus)
- C. Simon, the tanner

1. Outcast; unclean occupation working with dead carcasses; smelly and bloody; had to live 50 cubits outside of town
2. Rabbinical law- if betrothed woman discovered her fiance was involved in tanning, she could break the engagement

D. Us

1. We are paralyzed in our sin (shame, fear, guilt, addiction, anxiety, depression, etc.) and cannot help ourselves.
2. We are dead in our sin and cannot save ourselves.
3. We are outcast in our sin

III. The Cure (vv. 34-35, 40-43)

A. Aeneas

1. Peter calls him by name.
2. Jesus Christ heals you- not Peter. Jesus is the source of life.
 1. Healing comes through the power of the word.
3. Rise and make your bed.
 1. Your bed won't be your permanent dwelling place anymore. Have we risen? Have we made our beds?
4. All the residents of Lydda and Sharon to the Lord because of him.
 1. Have people turned to the Lord because of our healing?

B. Dorcas

1. Peter places them all outside and kneels down and prays.
 1. Peter relies on the Lord and pleas. Many miracles have been performed by Peter already (shadow in Acts 5), but he still takes the time to pray. Again, Jesus is the source of life.
2. Peter calls her to get up, very similar to Jesus' call in Mark 5.
 1. Awkward speaking to a dead body.
 2. Power of the word resurrect
 3. Peter touches the unclean dead body by her hand and raised her up.
3. Again, many people believe because of her resurrection.

C. Simon, the tanner

1. Peter stays with him for many days (could have stayed with anyone but chooses him)- community, relationship in the messiness and muck of broken people
2. Maybe the Lord calls us to be the touch and presence of Christ to the outcast and the unclean.

IV. The Christ

- A. Christ is the one who was broken on the cross, unclean due to our sin, outcast by His own people, and died, bearing the wrath of God.

1. Paralyzed to the cross; cast out because of our shame
- B. Through the cross, we are healed, resurrected, and brought into the community of God.
- C. He is the greater Dorcas, ministering to the poor and needy- us.
 1. And we have His garments and tunics to show; righteous robes of Christ, while He took on the filthy rags of our sin, bearing our shame, naked on the cross.