

**Acts 9:1 And Shaul, still breathing out threatenings and slaughter against the disciples of Yahusha, went to the high priest 2 and asked letters from him to Damascus to the synagogues; so that if he found any of the Way, whether they were men or women, he might bring them bound to Jerusalem.**

- Discrepancies in Acts
- Can Luke and Paul be trusted
- A shadow governing authority take over
- People being tagged for transport
- What happens when civil authorities are given broad sweeping powers of arrest and detainment.

The lawful authority of the Levitical HP is void.

We have a shadow governing authority that has taken over, it has the form of law yet is not actual lawful authority at all.

Synagogues had civil authority but not as broad a power as Shaul needed, so the trials needed to be held back in Jerusalem.

The assemblies knew Shaul was coming for them, they knew they were targeted and had heard from many the pains and punishments that followed on the heels of Shaul. It was a very fearful time, and it all centered on one man!

The theme: Acts 9:15 is the Hebrew word **אוֹבִיָּא** **ôbî** H#935. to come or go!

**Act 9:3 But in going, it happened as he drew near to Damascus, even suddenly a light from the heaven shone around him.4 And he fell to the earth and heard a voice saying to him, Saul, Saul, why do you persecute Me?5 And he said, Who are you, Master? And the Master said, I am Yahusha whom you persecute. It is hard for you to kick against the goads. 6 And trembling and astonished, he said, Master, what will You have me to do? And the Master said to him, Arise and go into the city, and you shall be told what you must do.7 And the men who journeyed with him stood speechless, indeed hearing a voice but seeing no one.8 And Saul was lifted up from the earth, his eyes were opened, but he saw no one. But they led him by the hand and brought him into Damascus. 9 And he was three days not seeing, and did not eat or drink.**

Look:

1. Acts 9
2. Acts 22
3. Acts 26
4. Gal 1

Look at the differences between Paul himself and Luke:

1. THE CALL: in Gal 1 it comes on the Damascus road, in Acts 22:17 the call comes via a temple vision in Jerusalem.
2. THE SECOND STAGE OF JOURNEY: in Gal 1 Paul goes into Arabia after his conversion BUT in Acts 9 he goes to Jerusalem, nothing is said of Arabia at all! What's up with that?
3. THE ACCOUNTS: (a) in 9:7 the bystanders hear a voice and see no one. (b) in 22:9 they see a light and hear no one (weirdly conflicting). (c) In 26:14 a statement is added to Yahusha's challenge that "it is hard for your to kick against the goads." (d) in 9:15-17 the commission to the nations comes through Ananias yet in 22:17 it comes through the vision in the temple and if thats enough to make your head spin finally in 26:17 it comes on the Damascus road!

Ch. 9 is central i the tracing the progress to the mission to the nations, so Luke stress the voice of the commission (9:7).

Ch. 22 comes after the trip to Jerusalem and is Pauls defense before the Jewish mob, so Luke stresses Jewish polemic and shows continuity between torah and the nations (22:17).

Ch. 26 is Paul's defense before Agrippa more Roman than Jewish so it stresses gentile aspects "kicking against the goads" us a gentile metaphor, turning a Hebrew phrase into a gentile proverb for Agrippa.

**10 And there was a certain disciple in Damascus named Ananias. And the Master said to him in a vision, Ananias! And he said, Behold me, Master. 11 And the Master said to him, Arise and go into the street which is called Straight and inquire in the house of Judas for one called Saul of Tarsus. For behold, he is praying, Act 9:12 and has seen in a vision a man named Ananias coming in and putting his hand on him so that he might receive his sight.13 And Ananias answered, Master, I have heard from many of this man, how many evil things he has done to Your saints at Jerusalem. 14 And here he has authority from the chief priests to bind all who call on Your Name. 15 But the Master said to him, **Go!** For this one is a chosen**

**vessel to Me, to bear My name before nations and kings and the sons of Israel.16 For I will show him what great things he must suffer for My name's sake.17 And Ananias went and entered into the house. And putting his hands on him, he said, Brother Saul, the Master Yahusha, who appeared to you in the way in which you came, has sent me to you that you might see and be filled with the RHK.**

**18 And instantly scales as it were fell from his eyes, and he instantly saw again. And rising up, he was baptized. 19 And taking food, he was strengthened. And Saul was certain days with the disciples in Damascus. Act 9:20 And immediately he proclaimed Moshiach in the synagogues, that He is the Son of Elohim. 21 But all who heard him were amazed and said, Is this not he who destroyed those who called on this name in Jerusalem and came here for that reason, that he might bring them bound to the chief priests? 22 But Saul increased the more in strength and confounded the Jews who lived at Damascus, proving that this One is the Messiah. Saul Escapes from Damascus. 23 And after many days had been fulfilled, the Jews took counsel to kill him. 24 But their plot was known to Saul. And they watched the gates day and night in order to kill him.25 Then the disciples took him by night and let him down through the wall in a basket. Act 9:26 And arriving in Jerusalem, Saul attempted to join himself to the disciples. But they were all afraid of him, and did not believe that he was a disciple.**

**Gal 4:21 Tell me, you that desire to be under the BoL/law; 10 do you not listen to the Torah? 22 For it is written, that Avraham had two sons, the one by a female slave the other by a free woman. 23 But he who was from the female slave was born after the flesh; 13 but he from the free woman was by promise. (Paul explains the Law division - BoL was born after and is fleshly) 24 Which things are allegories: 15 for these are the two covenants: the one from Har Senai, that brings forth slavery, which is Hagar. 25 For this Hagar is Har Senai in Arabia, and corresponds to Yahrushalayim that now exists, and is in slavery with her children.**

Paul states this is a allegory about two COVENANTS, one is from Mt Sinai (Ex 24:12) and is fleshly and brings you into bondage and was the present state of Jerusalem in Paul's day.

**Gal 4:26 But the Yahrushalayim that is above is free, 1 which is the eema of us all.(BoC is free because it's heavenly Malki-Tzedik) 27 For it is written, Gilah, you barren that did not bear; break forth 3 and shout for simcha, 4 you that did not have labor: for the barren and deserted one has many more children 5 than she who has had a husband. 28**

**Now 7 we, Yisraelite brothers, are like Yitzchak was; 8 we are the children of promise** (Cov's of promise). **29 But as it was then, he that was born after the flesh persecuted him that was born after the Ruach Hakodesh, even so, it is now** (the corrupt Hasmonian temple system flaunting the BoL was persecuting the Eliazer - Zadokites and the BoC followers of Yeshua) **30 Nevertheless what does the Katuv tell us to do? Cast out the female eved and her son: for the son of the female eved shall not be heir with the son of the free woman.** (The Prophets Ezekiel and Jeremiah tell us to cast off the BoL, for those following the BoL shall not be heirs with Yahusha the son of heaven)**31 So then, Yisraelite brothers, we are not children of the female eved, (BoL) but of the free woman (BoC).**

**Galatians 2:9 “. . . when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.”**

The only books remaining in the New Testament then would be *Matthew, Mark* and *Jude*.

If you choose to reject Paul then the only text left in the New Testament left open to you are the 25 verses of Jude!

**(2Pe 3:15) Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that Elohim gave him.**

**(Act 21:17) When we** (the individual recording this portion of Acts concerning Paul and Barnabus was obviously part of the group) **had come to Jerusalem, the brothers received us gladly. 18 The day following, Paul went in with us to James; and all the elders were present.** (Paul recognized and submitted to the Jerusalem Council of elders) **19 When he (Paul) had greeted them, he reported one by one the things which יהוה had worked among the Gentiles through his ministry. 20 They, when they heard it, glorified Elohim. They said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the law.**

But for some you still may not be convinced or may have picked up a few more historic and literary discrepancies in Acts here:

1. Saul ministers some time in the Damascus synagogues, and when Jewish opposition arises he is secreted out in a basket and travels to Jerusalem...
2. *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:* In 2 Corinthians 11:32 it's not a Jewish plot but Aretas, King of the Nabatean Arabs, who plans to arrest Saul in Damascus....
3. *Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem.* In Gal 1:17 he goes first to Arabia and then returns to Damascus.....how do we reconcile this apparent Pauline problem? It seems there are three disparate accounts doesn't it?....

Lets use Acts as the basis and see how the other two accounts fit into it.

- In Acts 9:19 Luke says Saul spent ***“several days...in Damascus.”*** which is an indistinct number which would definitely allow for him to spend some time ministering in Arabia which he mentions in Gal 1:17. Paul used Damascus as his base and went back and forth ministering to the descendants of Herod - the Nabatean Arabs for three years. Gal.
- Then at the end of his three year ministry now having enraged the King of the Nabateans Aretas, who conspired with the Jews in Damascus to arrest Paul - Acts 9:23 ***And after that many days were fulfilled, the Jews took counsel to kill him.*** and 2 Cor 11:32 harmonize.....***In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me.***
- Luke omits the Arabia ministry from Acts to save space on a lengthy book that spans 30 years of Pauls life.