

The Cure for Death

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I. Introduction.

A. Text: Acts 9:32-10:23.

B. Jesus has done what no man could ever do abolishing death.

C. Death can seize our life long before we ever die, but Jesus has come to abolish death in all its forms.

II. Forms of death.

A. Death in its power to paralyze.

1. Peter reminded that only Jesus Christ heals.
2. The physical miracles are pictures of the spiritual miracle that God wants to perform in us today.
3. God never heals physically except selectively because the goal is to picture the healing of the Spirit.
4. This story appeals to the paralysis of the will--Jesus Christ helps people to rise and be well.

B. Death with regard to the actual end of life.

1. Tabitha whose ministry of love and selflessness was interrupted by death was raised from the dead.
2. This can happen to the human spirit--something can happen to the progress of spiritual growth.

C. Death with regard to prejudice.

1. One must be born again to have eternal life.
2. A good life externally is not necessarily indicative of salvation.
3. A person who has never heard of Jesus Christ will be led to the place he can come to know Jesus if he is obedient to the light that is given. (Hebrews 11)
4. God wanted to heal the prejudice in Peter by sending him to the Gentiles.
5. The Jews were to be a pattern for relationship to God for the Gentiles, but the Jews began to think that they were chosen because they were special already.

6. Christians ought not to be characterized by what they do not do, but what they are able to do.
7. The believer is not to call unclean those things that God considers clean such as a believer in Christ.
8. The business of prejudice is contrary to the way of God.
9. God desires to remove all the prejudice from the human heart so we can all see each other as we are equally in need of Jesus Christ.

Application questions:

1. What are some examples of “the paralyzed will” that can happen in the church today?

2. How does one respond to the seizing of spiritual growth in his or her life?

3. In what ways has prejudice affected the church—how does the Lord deal with prejudice in it, and how can we contribute to the solution?
