

Act 9:10

SUBJECT: Saul, the New Xⁿ

D 9/77

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The Converted Saul

7:58 8:1 8:3 He was an apt scholar. He made rapid progress in terrible learning.

7:58 - watched the deaths

8:1 - expressed in every feature of his personal satisfaction.

8:3 - took the matter up himself with both hands - vowed against the gospel with incredible activity. Struck the church as it had never been struck before. Believed his mission on earth to destroy this Galilean heresy. Made havoc of the society. Entered into houses; men, women, children all alike to his. Dragged to prison. Compelled to blaspheme. Put to death. Taste for blood on aquinas tails, but it grows by what it feeds on. Being exceedingly precious against them, prevented men to strong it is.

Reaching out his hand for more blood, panting after the lives of the humble 8:3 in Jerusalem, he met Jesus in the way. To Saul, Jesus was a dead man. Disgraced, hated. He knew what his speaking to Moses, but the Nazarene was a blasphemer when the Roman soldiers had right to put away. Died as a criminal ought to die, crucified between two thieves. Disgraceful memory. The Pharisee had spoken - he a Pharisee.

Yet here he is. "I am Jesus whom thou persecutest."
"But Lord, I never saw thee, persecutest thee, speak a word against thee. Who art thou?"

"Saul, Saul, I am with my people. They are the body of X. The brutal stones piled on Stephen, crushed me. Impisions my people, impision me. Beat until killed - kill me. Scourged until blood ran down - my blood."

The Lord never considers himself separate, apart from his people. Crucified together with his, buried, raised, his together with them, sit together in heavenly places, will meet together in the air - "my people." No. I'll not allow the power to crucify me - not join with them. Not reject us - reject Jesus. Cannot separate X from his people.

Meeting events. An old salt once said to a young man: "I found a man's nose, not there, just one hole: duty or nothing." Right is an exception. The blind said what he had never seen before: "and a man's. Trembling, at first of fear." "What happened to do?"

8-legend. His journey was ended. His life's ambitions came tumbling about him like a house of cards.
(a) Facts & file.

"They^{9:8} led him by the hand and brought him into Damascus." We would have thought he would enter the city like a storm - wait or like a blind beggar. The destroyer of things - led to the gate like a helpless cripple. This strong man, nostrils vibrating with angry eyes burning with revenge, nothing stands between him and his purpose - 6 days, 136 miles, seeing his way as he struck to the ground.

9:11
"he prostrate." The prostrate is prostrating. The man is lying down with the back. Such is the misuse of the word.

(a) The elder has brought. The day before last - in the early a.m. hours - to the wife, to the boy, leaning by the bed - "a new doctor."

(b) Africa. The drums, the palm notes. Lord. Travels. Frightens me as I watched. But those who had foretold - Adjani.

When we are weak, we are strong.

9:22 "proving that this is the very Christ."
9:20-22 the prosecutor, proving. "The marks of mental work that lie in between."

As a Pharisee destroying Xth and X^g. Put an end to their pestilence. Beat them, punish them, slay them, open palace doors, fill the dungeons with them.

Now he turns. To do what? Inquisition Jews? War against Pharisees, Sadducees, with staves, maces, fists, and the judicium? "I change sides. I now persecute you." No.

Standing with scrolls open he now reasons, pleads, provides the truth is Christ Jesus. What represented never thought of proving anything. Rough, short, easy method of handling heretics - stab them, break them, drown them, beat them in darkness. Let die of hunger. Now, converted, becomes a reasoner, pleader, provider.

His sword is the sword, the word, the law
His hands is the heart, supplications
His weapons are entreaty, persuasion, argument.
The way against Pharisees - staves, maces, fists, judicium, now turned against him.
Beat the wrong movement. Now he looks back.

They stoned him - dragged out for dead at Lystra - he rises...
They beat him - "of the Jews 5 times. And..."
They imprisoned him - for now opened a prison door again...

The moral, spiritual appeal of the tree vs faith.
In history - A changed solititude for the servant
empire destroyed with the gleams of the dungeons
provides faith to his own people
honors the need to the most unimpaired persons

But the tree vs faith, provides, like the Parable, is a
pleader. Come. Come. Give your heart. Yield your life.
This is the way, the truth. walk ye in it.

Int. / Acta 9 records the greatest triumph of a man -
messiah. The two pillars of the x3 faith: ^{Boaz-jachin} the
resurrection of x1, the conversion of Paul. ^{of either pole, the}
false of the x2 faith disintegrates.

Remarkable, unique, without parallel. no journey
was taken by man, since the journey by Calvary's hill,
which meant no more to the man and its redemption as did
saul's journey to Damascus.

A most unlikely subject for conversion. Lay
nothing but the capacity to do anything - ~~and he chose to be~~
~~followed the teachings of the Pharisees and to study by.~~ A Jew of
aristocratic, honorable pedigree. A scholar in high, influential
positions. Stronger than Herod, more ardent than Peter, -
a very volume of a man. When his teeth our tool had
could not be ground back by an almighty power. His
finger moved only by God.

Resolute in will, irresistible in deduction. A tremendous
force - st. of our converted, a glorious friend. The soul
of James to converted, not converted as any, a nation,
a world.

Acts 9:11

SUBJECT: Saul, The
New Christian

D. 01/77

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Acts 9: 1ff

SAUL, THE NEW CHRISTIAN

Introduction

1. Acts 9 records the greatest triumph of the
a. master-misact
b. Two pillars of the 4th cent (like Borg and Gerdner)
resurrection of Paul
conversion of Paul
of Peter/Balth, Galilei & 12 (Balth, divinity)
no journey, except of Calvary. Paul, even meant to need
to as many as Saul going to Damascus.

2. Saul a most unlikely subject for conversion
a. Jew / convert, known as Paul
a scholar, Rabb, in high, not heretical position
Shrewdly clear, a convert - a very noble one, a man
more silent than Peter.
OR, if could only be converted, like security
an army, a nation, a world.

I. The apt Scholar in Terna

(1) 2:58, (2) 3:13, (3) 9:1, 2

He made rapid progress in his travels leaving

- (1) watched the lothar
- (2) in very creature / gave expression of satisfaction
- (3) took the matter up with both hands
taste for blood as acquired taste, but once or twice
nearly felt a bead on. Being & readily persons
agreed to, permitted one to drop them.

B. His meetings with Jesus

1. To Gaud, Jesus was a dead man
On ground, hotel, bird or a removed object to die
Knew that had spoken to Jesus - but this blasphemy.

2. yet here he is. Obviously alive! Speaking: "I am
Jesus whom you seek persecuted!"
"But he, " says now you, persecuted you, spoke against you
who are you?"

3. Jesus identifies kindly with his people. "persecute me."
the brutal stones piled on "stones" wounded me
the stones, gave signs of pain injuries were
blood of mourning ran down coat... → blood
beat until killed - killed me
cannot separate & for his people

III. The Humble Servant

1. 9:4 "led by the hand"

(a) would have entered the city like a stone
went in like a blind beggar
like a crippled cripple

(b) Six days, 136 miles, seeing his company as,
notably dilatory with arms
eyes were with reverence
notly struck between his and his people
now...

2. 9:11 "the prayer"
the lion is kept down with its hand
not in the wilderness? by

(a) An old man said to a young man:
"About a man's man, son, there's just three
choice, duty or military." Reflection of acceptance.
Saul's answer: "Yes, what... to do?"

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IV. The Preacher as Preacher

9:20-22

1. 1/2 turn. } to do what?
Impassioned,
was agit flame, boldness?
with stops, muscles, getting
" } clasp of his. ? more fervent eye."

No.

standly with open mouth, reasons
pleads } X years
preacher

Unconverted - easy method, family letters;
stabs them
stomps them
beats them
drags them
binds them

Now, his sword the sword, the word, the
his hands - chain, sufficiency
his weapon entirely, intricate, genuine

They stared him, (Lyones) .. he never stoned with
- beat - (Phillips) beat -
I Cor. 4:
- inspired him

2. The moral, spiritual appeal, the Xth faith
In history - a simple soldier for a cause
preacher built by his no forget
enforced doctrine with power, message

But never returned. Denial, the true Xth faith
the true preacher like a parable - a preacher
who is the way; walk if in it

9/1/97