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## Saul, A Stone In The Rough

### Acts 9:1-31

When the missionaries to Fiji were on board the men tried to persuade them not to go because they would be killed and eaten by the cannibals but all they said was, “We died long ago” they knew their commission.

Have you ever known someone who was violently opposed to Christianity and in their pursuit to destroy all associated with it, became not only a Christian but a relentless servant of the cross?

Such was the case with the apostle Paul in his passion to destroy Christianity!

1. He was a Pharisee of Pharisees.
2. He was a Hebrew of Hebrews.
3. He was zealous persecuting the church.
4. He was taught at the feet of Gamaliel.
5. He was a Roman citizen schooled in both the Hebrew and Greek culture.
6. He became the most important person apart from Jesus Christ.
7. He occupies more than half of the book of Acts, from chapter 13-28 and appears in nine and eleven.
8. He wrote thirteen of the twenty-seven books of the New Testament, fourteen if he wrote Hebrews.

We want to look at the results of Paul's life transforming experience on the Damascus road which is marked by three things. Act.9:1-30.

- I. The conversion of Saul. vs. 1-9
- II. The commission of Saul. vs. 10-19
- III. The consecration of Saul. vs. 20-31

### **I. The conversion of Saul. vs. 1-9**

- A. The mission of Saul to Damascus. vs. 1-2
  1. The present attitude of Saul was consistent with that of his past. vs. 1a-b
    - \* “Then Saul, still breathing threats and murder against the disciples of the Lord,”
  - a. His past hatred for the Christian was consistent and fervent.
    - 1) Saul was present at the stoning of Stephen, as the people laid down their clothes at the feet of the young man Saul, who consented to his death. Acts 7:58, 8:1a
    - 2) Saul made havoc of the church, entering every house, and dragging off men and women, committing them to prison. Acts 8:3
      - a) The stoning of Stephen probably took place around 3-4 years after the ascension of Jesus. 32 A.D. Acts 7:58

- b) The conversion of Saul is believed to be about A.D. 35. Acts 9:1-22, 22:4, 26:10-11
- b. His present hatred for the Christians was what drove Saul against the disciples of the Lord,
- 1) Saul had threatened and murdered, believer besides Stephen, he was merely the first to mark the beginning of the persecution.
  - 2) The threat and murder against Christians by Saul in the past had become the very fuel that he drew his breath from.
  - 3) The word breathing “empneo” means literally “breathing in” what enabled him to continue his persecution, as if it was oxygen, appearing only this one time.  
\* Paul told Agrippa, “And when they were put to death, I cast my vote against them.” Acts 26:10d-e
2. His authority was from the Sanhedrin. vs. 1b-2a
- a. Saul received letters from the High Priest, Caiphas, in 35 A.D.
- 1) For in A.D. 36 Jonathan, a son of Annas was priest.
  - 2) And in A.D. 37 Theophilus, another son of Annas.

- b. Saul needed the legal authority for the synagogues at Damascus.
- 1) Rome had upheld the authority of the Sanhedrin by the treaty it had made with the Hasmonians.
  - 2) Rome gave the Jews the right of extradition in other parts of the empire” If any pestilent man have fled to you from their own country (Judea), hand them over to Simon the High Priest, so that he may punish them according to their law.” Macc. 15:21, Acts 22:5
  - 3) The A.T. Robertson says that the tense of the word asked “eitesado” indicates he asked for himself.
  - 4) But Lenski says that the middle voice of this verb is used with a reference to business transactions, when business claims are made.
  - 5) Therefore this horrible persecution had been delegated to Saul, “he asked it in due order” documents that would enable him to execute this business in Damascus.
- c. Damascus is considered to be the oldest city in the world.
- 1) The city has been in existence since the time of Abraham, about 200 miles by road. Gen. 14:15, 15:2

- 2) The city became the capital of the powerful Aramaean Kingdom and made it part of Arabia, King Aretas became a Roman vassal.
  - 3. His purpose was to return Christians who had fled from Jerusalem under the persecution. vs. 2b-d
    - a. That if he found any who were of “the Way”. vs. 2b
      - 1) The term identified Christians who lived out the teachings of Jesus. Acts 19:9, 23, 22:4, 24:14, 22
      - 2) Jesus said, “I Am the way, the truth and the life and...” Jn. 14:6
    - b. That they were men or women did not matter. vs. 2c
    - c. That he might bring them bound to Jerusalem. vs. 2d
- B.** The conversion of Saul near Damascus. vs. 3-7
- 1. Saul was near Damascus when suddenly a light shone around him from heaven. vs. 3
    - a. Luke says suddenly “exaphnes” unexpectedly. vs. 3a
      - \* Paul told Agrippa all fell to the ground. Acts 26:14
    - b. Paul told the Jerusalem crowd, it was about noon. Acts 22:6b

- c. Paul told Agrippa, “At midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. brighter than the sun. Acts 26:13
  - 1) This was not some natural phenomenon but the heavenly glory shining around him!
  - 2) Keep the psychologist out of here!
- 2. Saul fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” vs. 4
  - a. The confident and powerful persecutor of Christianity was on the ground humbled.
  - b. The double mention of his name is in the Hebrew form, not Greek and is for emphasis, found throughout Scripture.
  - c. The question, “Why are you persecuting Me”, was an accusation.
    - 1) In persecuting believers, Saul in reality was doing it to Jesus.
    - 2) Jesus was identifying Himself with His church, the head.
- 3. Saul enquired regarding the identity of the voice. vs. 5
  - a. He said, “Who are you Lord?” vs. 5a-b
    - 1) Some take the word Lord “Kurios” as Sir for a superior in respect.

- 2) But this is nonsense, this is no human encounter.
- b. The Lord answered Saul emphatically on two things, “Then the Lord said, “**I am Jesus**”, whom you literally “**keep persecuting**”. It is hard for you to kick against the goads.” vs. 5c-e
  - 1) Paul by his own word says he saw Jesus. 1Cor. 9:1, 15:8, Gal. 1:16
  - 2) Paul told Barnabas he saw the Lord and He spoke to him. Acts 9:27b
  - 3) Saul had been fighting against Jesus for some time, to his own hurt, like an ox that refused to submit to the plow and kicked back spiking himself. vs. 5  
\* This is omitted in most Bibles!
- 4. Saul surrendered his life to Jesus. vs. 6
  - a. He was trembling and astonished. vs. 6a-b  
\* He was fearful and confounded!
  - b. He responded as a servant, “Lord, what do you want me to do ?” vs. 6c-e
    - 1) He acknowledged Jesus as Lord, the first words out of his mouth!
    - 2) He answered at this point the only way a servant can answer, “Lord what do You want me to do”
  - c. He was told to go to the city and wait till he was told what he must do. vs. 6f-h

- 5. Saul alone understood the voice. vs. 7
  - a. The men stood speechless. vs. 7a
    - 1) Speechless “enneos” means mute, unable to speak for terror, being astounded.
    - 2) They could not explain it, as they all fell to the ground! Acts 26:14
  - b. The men were hearing a voice but seeing no one. vs. 7b
    - 1) Verse four uses the word “phone” for voice, the accusative case, meaning an intelligible voice, while verse seven uses the word “akouo” for hearing, the genitive case, meaning an unintelligible voice by the parallel passage. Acts 22:9, 26:14
    - 2) The word seeing “theoreo” means to be a spectator, viewing attentively to discern but saw nothing.
    - 3) We get our word theatre from it.
- C. The condition of Saul at Damascus. vs. 8-9
  - 1. He was blind as he arose from the ground. vs. 8a-b
    - a. He once was spiritually blind though he could see physically.
    - b. He now was able to see spiritually, though he could not see physically.

2. He was led by the hand as a little child.  
vs. 8c
  - a. He came in pride, as a powerful member of the Sanhedrin.
  - b. He was going now in humility, as a member of the family of God.
  - c. He was not converted against his will but by the submission of his will, for Paul told Agrippa, “I was not disobedient to the vision.” Acts 26:19
  - d. If Salvation is irresistible, then every unconverted person can charge God for their damnation, having not given them an opportunity to repent!
3. He was without food and water for three days. vs. 9
  - a. He had done this often, throughout his religious life, giving him a sense of self-righteousness.
  - b. He was doing it now, to make sense of everything to hear God’s voice.

### Illustration

The French reformer, Theodore Beza, made a famous retort to King Henry of Navarre. “Sire, it is truly the lot of the Church of God, for which I speak, to endure blows and not to strike them. But may it please you to remember that it is an anvil which has worn out many hammers.” # 4318

### Application

1. Some of the most hateful and religious people that oppose Christianity have at times become the most committed vessels.
  - a. John Newton, the slave trader.
  - b. Josh McDowell, attempted to disprove Christianity and got saved.
    - \* “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to **save sinners**, of whom I am chief.” 1Tim. 1:15
2. The evidence of ones conversion is never a nebulous one but a very clear understanding of the new birth.
  - a. Understanding one’s own lost condition as a sinner, under the wrath of God.
  - b. Understanding one’s own decision to repent from a life of sin.
  - c. Understanding that all their sins are forgiven and made new creatures, children of God.
  - d. Understanding that only the gospel has and can provide salvation to man.
    - \* For I am not ashamed of the Gospel of Jesus Christ, for it is the power of God to salvation, to the Jew first and then the Gentile: for therein is the righteousness of God revealed, from faith to faith,” Rom. 1:16-17
3. The condition of a person’s attitude and perspective at and after conversion is one of a servant of Jesus.

- a. One is to have a sober mind about oneself, walking in humility, after their Master Jesus. Phil. 2:5-11
- b. One is to yield to being led of Jesus by His word and Holy Spirit, as evidence of walking in the Spirit. Eph. 5:18
- c. One is to be ever conscious that we are to serve one another. Gal. 5:13

*This was the conversion of Saul!*

## II. The commission of Saul. vs. 10-19

- A. The Lord sent Ananias to Saul. vs. 10-14
  - 1. His prompt response to the vision demonstrated he was a true servant of God. vs. 10
    - a. Ananias was said to be a disciple. vs. 10a
      - 1) The fact that he was disciple “mathetes”, means a pupil or learner of Christ, which appears 30 times in Acts.
      - 2) The name Ananias means “Yahweh has graciously given”.
    - b. Ananias is also said to be a resident of Damascus. vs. 10a
      - 1) The implication is that in the scattering of the church through the persecution, many had come this far north of Jerusalem.

- 2) Paul told the Jerusalem crowd Ananias was , “A devout man according to the law, having a good testimony with all the Jews who dwelt there.” Acts 22:12b-c
- c. Ananias heard his name and received a vision from Jesus. vs. 10b-e
  - 1) A vision “horama” is a sight granted by God and it takes place while a person is awake. This is the first of eleven in Acts.
  - 2) The prompt response of Ananias revealed his servant attitude, ‘Here I am Lord’. vs. 10e
- 2. His particular instruction was for the benefit of Saul, he was to go seek him out a certain location. vs. 11-12
  - a. Jesus gave him a very detail command. vs. 11
    - 1) He was to go to the street called straight, an important road that ran the length of the city, from the west gate to the east gate. vs. 11a-b
    - 2) He was to enquire at the house of Judas for one called Saul of Tarsus. vs. 11c
      - a) Tarsus, the capital of Cilicia, with about half a million people, one of the greatest Universities for learning and philosophy, apart from Athens or Alexandria.

- b) In 1980 we were able to go up to Damascus and walked on the street called straight and the house which they said was Judas.
- 3) He would find Saul praying not merely, saying prayers. vs. 11d-e  
\* The word behold “idou” indicates something surprising or unexpected.
- b. Jesus told Ananias the purpose of his errand. vs. 12
  - 1) God had given Saul a vision also, revealing a man named Ananias coming in and putting *his* hand on him.” vs. 12a  
\* Not an apostle but a believer!
  - 3) God told Saul the purpose, “So that he might receive his sight.” vs. 12b  
\* God only confirms through another, what He has already revealed to a person, it is never news!
- 3. His prompt objection was understandable. vs. 13-14
  - a. Ananias thought he would give Jesus some information about Saul past persecution, “Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem.” vs. 13

- 1) The ruthlessness of Saul was a fact, harem “kakos” means bad in nature, injurious and destructive.
- 2) The ones targeted were the saints “hagios” those set apart for Jesus by their believing in Him.
- b. Ananias thought he would give Jesus information about the present intent of Saul, “And here he has authority from the chief priests to bind all who call on Your name.” vs. 14
  - 1) All were aware of the commission of Saul by the Sanhedrin.
  - 2) All the saints were terrified, having called on the name of Jesus.
- B. The Lord revealed to Ananias the call of Saul. vs. 15-16
  - 1. Saul was chosen vessel of God. vs. 15
    - a. He was sovereignly chosen by the will and for the purposes of God. “Go, he is a chosen vessel of Mine.” vs. 15a-c
      - 1) Paul said, “Separated me from any mother's womb, called me through grace. Gal. 1:15
      - 2) Jesus commissioned Paul not Ananias! Gal. 1
    - b. He was to be God’s vessel to carry and declare the name of Jesus. vs. 15c-e

- 1) To bear “My name” among the Gentiles, therefore called himself the apostle and teacher of the Gentiles. Rom. 11:13, 1Tim. 2:7
  - 2) To bear His name to Kings, Agrippa, Caesar. Acts 26, 2Tim. 4:6-8
  - 3) To bear His name to the children of Israel, he always went first to the synagogue. Acts 13:5, 14:1, 17:1  
 \* Paul clearly told Agrippa what his commission to carry the gospel meant, “To open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.” Acts 26:18
2. Saul was chosen for a life of sufferings. vs. 16
- a. This does not mean Jesus revealed all the suffering, at one time.
  - b. The text says, “I will show him how many things he must suffer”, as they would come and take place.  
 \* The suffering is emphatic and the implication is that Jesus would be with him through these sufferings!

- c. The reason or purpose is clearly stated, not as punishment but “For My name’s sake”, the name of Jesus.
    - 1) In verse 23, is the first occasion, the Jews would plot to kill him.
    - 2) Paul, himself gives us a catalogue of his sufferings. Acts 14:19, 22:22, 2Cor.11:22-31
- C. The Lord confirms through Ananias the call and the vision of Saul. vs. 17-19
1. Saul was affirmed to be in the family of God, the church. vs.17
    - a. Ananias went his way, entered the house laying hands on Saul. vs. 17a-b  
 \* A symbolic act of imparting and being one!
    - b. Ananias addressed Saul as, “Brother Saul”. vs. 17b  
 \* Saul was a child of God, forgiven for all his sins!
    - c. Ananias confirmed that Jesus had appeared to Saul on the road .  
 \* Confirming that Jesus had sent him.
    - d. Ananias said that the Lord Jesus whom he saw had sent him with a two-fold purpose. vs. 17cd-f
      - 1) That he may receiving his sight,
      - 2) That he be filled with the Holy Spirit.

- 3) Jesus had saved Saul on the road and he had received the Holy Spirit but this is the Baptism of the Holy Spirit to be endued with power for service. Acts 1:8
2. Saul was healed and baptized in water. vs. 18
  - a. It says, “Immediately there fell from his eyes something like scales, and he received his sight at once.” vs. 18a-b
    - 1) The word for scales “lepidēs” is a medical term for skin that falls off.
    - 2) This is the only time it appears in the New Testament.
  - b. Luke then tells us, “And he arose and was baptized.” vs. 18c
    - 1) A public confession of what had happened already in his heart.
    - 2) Water did not make Saul saved.
    - 3) The order in which the Baptism of the Spirit and water appear varies;
      - a) The Samaritans were water baptized first, then with the Baptism of the Holy Spirit.
      - b) Saul received the Baptism of the Holy Spirit first, then water.
    - 4) The key issue is not the order of either one but that one must be born again first, or water baptism is meaningless and the Baptism of the Holy Spirit will never occur!

3. Saul was accepted into the fellowship of believers. vs. 19
  - a. Saul received some food. vs. 19a
    - \* Remember Saul had not eaten or drunk anything for 3 days. vs. 9
  - b. Saul was strengthened. vs. 19b
    - \* The strength certainly was physically but I believe the context focuses on spiritual strength, Jesus having revealed so many things to Saul in those three days in prayer!
  - c. Saul spent some days with the disciples at Damascus. vs. 19c
    - \* The church must have been shocked and thrilled, all at the same time!

### Illustration

John Wesley was converted at Alders Gate and felt his heart warmly within him and he knew that all his sins had been forgiven yet as a religious man he had gone to America to convert the Indians but lost himself.

### Application

1. The believer never knows when he or she might be God’s instrument to be part of God’s call on someone’s life.
  - a. We are to be like Isaiah, “Sent me”. Is. 6:8
  - b. The next generation, if the Lord tarries, will be calling many young people to the ministry of the word.

\* God desires all men to be **saved** and to come to the knowledge of the truth.”

1Tim. 2:4

2. Everyone of us is commissioned to proclaim the gospel to all without respect of person and suffering is part of the Christian life.

a. Each of us have the ministry of reconciliation. 2Cor. 5:19

b. Each of us, as we gather as the body of Christ, the church, are providing a faithful and true witness of the type of people God can save. 1Tim. 1:16

3. God is faithful to always confirm our call to ministry by His word, prayer and the open doors.

a. First, by His word, He speaks to each believer through the Word of God.

b. Second, by prayer, as we seek Him, He will confirm His word, never contradict it.

c. Third, by open doors, which Jesus will open up without my attempting to force thing and make them happen.

\* The opportunity, time, resourced, etc will all come together!

\* To the church of Philadelphia, “I know your works. See, I have set before you an **open door**, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.” Rev. 3:8

*This was the commission of Saul!*

### III. The consecration of Saul. vs. 20-31

A. The man Saul had a new message. vs. 20-22

1. His message changed, accompanied with a new passion. vs. 20

a. He immediately preached Christ in the synagogue. vs. 20a

1) The word preached “kerusso” means a herald.

2) One to proclaim the message given to him, with the vested authority.

b. He preached Jesus Christ was the Son of God. vs. 20b

1) The title Christ “Christos” implies deity, having seen Him in glory.

2) The Son of God appears for the first and only time in Acts and implies that God became man for the sins of the world.

2. His conduct changed, he no longer persecuted Christians. vs. 21

a. All those who heard him were amazed. vs. 21a

1) The word amazed “existemi” means to be thrown out of position. Acts 2:7, 12, 8:8, 11, 13

2) All, both Jew and Christians were astounded, not making sense of it!

b. All were attempting to figure Saul out. vs. 21b-e

- 1) They knew Saul's reputation, "And said, "Is this not he who destroyed those who called on this name in Jerusalem." vs. 21b-c
  - 2) They knew Saul's commission, "And has come here for that purpose, so that he might bring them bound to the chief priests?" vs. 21d-e
3. His purpose in life changed, he was proving that Jesus was Messiah. vs. 22
- a. Saul grew bolder in his witness of Christ, "Saul increased all the more in strength." vs. 22a
    - 1) The sharp contrast can not be missed by the word "But", though all were confounded,
    - 2) The words increased and strength are the same word "endunamoo" simply means to be strengthen.
    - 3) The key is he did so "all the more", the word "mallon" to a greater degree, the idea being spiritually, he was becoming bolder.
  - b. Saul continued to confound the Jews, "And confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ." vs. 22b-c
    - 1) The word confounded "sugceo" to disturb the mind, implying to stir trouble.

- 2) Saul was proving "sumbibazo" means to cause or coalesce, join together showing from the Old Testament the passages about Jesus being the Messiah of Israel, the Savior of the world.
  - 3) Saul had an incredible education under Gamaliel regarding the Old Testament, trained in Hebrew and Greek culture.
- B. The man Saul had new enemies. vs. 23-25
1. His enemies were now the Jews. vs. 23
    - \* "Now after many days were past, the Jews plotted to kill him."
    - a. The reference to "many day" is filled in by Paul himself, he had spent three years in Arabia being taught the gospel directly from the Lord Jesus, this verse marks the end of that three year period. Gal. 1:11-12, 16-18
    - b. The tense of plotted "sunbouleuo" is the aorist means it was a called meeting and formal resolution passed.
  2. His enemies were religious zealots as he before. vs. 24
    - \* "But their plot became known to Saul. And they watched the gates day and night, to kill him."

- a. The plot of the Jews was became know to Saul, without doubt by God's direction for protection. vs. 24a
  - b. The Jew vigilantly day and night, in order to apprehend Saul and kill him. vs. 2b
3. His enemies of the past were now his friends. vs. 25
- \* "Then the disciples took him by night and let him down through the wall in a large basket."
- a. The disciples were the Christians, protecting the one they used to fear.
    - 1) Those that at one time ran from him in fear of being persecuted.
    - 2) They were now protecting God's chosen vessel.
  - b. The disciples let Saul down the wall in a large basket.
    - 1) House were often built on the wall, like Tamar the harlot's house, when Joshua conquered Jericho.
    - 2) The one time proud and feared Saul was now lowered in a basket to escape with his life, about A.D. 38.
  - c. Paul gives his own commentary about this event, "In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through

a window in the wall, and escaped from his hands." 2Cor. 12:32-33

- 1) King Aretas was at war with Herod his son-in-law because he had divorced his daughter to marry Herodian, his brother Philip's wife.
- 2) Aretas reign was from B.C. 9, to A.D 40, believed to be about A.D. 38

C. The man Saul had a new test when he arrived at Jerusalem. vs. 26-27

- 1. His change was doubted by the apostles. vs. 26
  - a. Saul had made his way to Jerusalem, and tried to join the disciples; but they were all afraid of him. vs. 26a-c
    - 1) He, public enemy number one of Christianity shows up wanting to join the church.
    - 2) He had dropped out of sight for three years, they probably feared he was pretending, to arrest them.
  - b. Saul was not believe that he was a disciple of Christ. vs. 26d
    - 1) They could not be blamed, at all.
    - 2) The were very reluctant.
- 2. His change was believed by Barnabas. vs. 27
  - a. Barnabas stands in sharp contrast to all by the word "But". vs. 27a

- 1) Barnabas took Saul and brought him to the apostles. vs. 27a  
\* Literally, got hold of Saul, he is the Son of consolation. Acts 4:36-37
  - 2) Barnabas told them how he had seen the Lord on the road. vs. 27b
  - 3) That having spoken to him, Saul had preached boldly at Damascus in the name of Jesus. vs. 27c-d
- b.** Paul gives us once again his own commentary of the event, which clears up a seeming contradiction.
- 1) The reference to apostles, does not mean all twelve in this context.
  - 2) Paul says, “He saw only Peter and James the brother of Jesus for 15 days at Jerusalem. Gal. 1:18-19
- D.** The man Saul had a new direction for his life. vs. 28-31
1. He labored with the apostles at Jerusalem, “So he was with them at Jerusalem, coming in and going out.” vs. 28
    - a.** He was one in fellowship with them.
    - b.** He was one sharing the gospel also.
  2. He spoke boldly at Jerusalem. vs. 29
    - a.** Saul spoke boldly in the name of the Lord Jesus and disputed against the Hellenists. vs. 29a

- \* The text does not say it was the synagogue where Stephen preached, it is speculation!
- b.** But they attempted to kill him. vs. 29b
- 3.** He was sent to Tarsus from Jerusalem. vs. 30
- a.** When the brethren found out about the plot, they took Saul Caesarea, where he could travel to Tarsus by land or sea.
  - b.** The brethren sent Saul to Tarsus.
    - 1) Tarsus was about 300 miles, north, and where he preached and labored for about 8 years before Barnabas sought Saul out for the work at Antioch. Acts 11:19-26
    - 2) Paul again offers his own commentary. Gal. 1:21-24
    - 3) Paul said this was by Jesus direction, as he was praying in the temple, Jesus told him to leave Jerusalem, for He would send him to the Gentiles. Acts 22:17-22
    - 4) Saul had been converted on the Damascus Road in 35 A.D. , went to Jerusalem in 38 A.D., was sought out at Tarsus in 43 A.D., then they spent one year at Antioch 44 A.D.
- 4.** His absence gave time for the churches to grow and develop. vs. 31

- \* This is another summary statement.
- a. The church, singular, had spread throughout all Judea, Galilee, and Samaria.
  - b. The church had peace and was edified.
  - c. The church was walking in the fear of the Lord and in the comfort of the Holy Spirit.
  - d. The church was multiplied.

### **Illustration**

A teacher once was asked what consecration was to him and he pulled out a blank sheet of paper and said, “It is to sign your name on the bottom of this blank sheet and let God fill it in as He wills, and then follow His orders.”

### **Application**

1. The consecrated person has a new message, the message of the gospel and person of Christ! Gal. 1:6-9, Col. 2:9-10
2. The consecrated person has new enemies, those who were like him in the past, sons of disobedience, children of wrath by nature. Eph. 2:1-3
3. The consecrated person will manifest daily growth, proving his change of life. 1Pet. 3:18
4. The consecrated person may have to flee for his life. 1Pet. 4:16

\* “Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.”

*This was the consecration of Saul!*

### **Conclusion**

Paul's life transforming experience on the Damascus road was marked by:

- I. His conversion!
- II. His commission!
- III. His consecration!