

# The Wonderful "ME"

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 11 May 2025

Preacher: David Antwi

[ 0 : 00 ] Thank you for tuning into this message by David M. Every true revival is a product of the strong preaching of God's Word. May you receive a word from this message that will spark a revival in you.

Acts chapter 9, permit me to start from verse 1 again, but we are going to verse 16. It says that, And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven.

And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord?

And the Lord said, I am Jesus whom thou persecuted. And it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what will thou have me to do?

And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. And the men we journeyed with him stood speechless, hearing a voice, but seeing no man.

[ 1 : 35 ] And Saul arose from the earth, and when his eyes were opened, he saw no man. But they led him by the hand and brought him into Damascus.

And he was three days without sight, and neither did he eat nor drink. And there was a certain disciple at Damascus named Ananias.

And to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Street, and inquire in the house of Judah for one called Saul of Tarsus.

For behold, he prayeth, and has seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man how much evil he has done to thy saints at Jerusalem.

[ 2 : 40 ] And here he has authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel.

For I will show him how great things he must suffer for my name's sake. Here is the reading of God's word. Let's pray. Father, we thank you for gathering us together and to teach us your word. We pray, Holy Spirit, you are our guide and our teacher. As your word is taught, I submit myself unto your influence and the power of your grace. Let the words of my mouth and the meditations of my heart be acceptable to you.

That as I teach your word, let me not teach man-centered philosophy. Let me not teach human ideologies. Let me not teach theological speculations.

But let me speak that that's the Lord. Let me speak the testimony of Christ, the pure gospel, the revelation of Jesus Christ. I pray that as your word is taught, heal the sick, deliver the captives, save the lost, convict the sinning, glorify your name.

[ 3 : 54 ] Let clarity come to somebody and let your name be glorified. We thank you in Jesus' name. Amen. Wow. Praise God. So last week we began Acts chapter 9.

For those of you who this might be your first time listening, we have been treating the book of Acts. Acts. So we are going word by word, verse by verse, chapter by chapter, and we are in chapter 9. Last week we started, I was able to push it to verse 5. But I read from verse 1 again so we can have the full picture again. So we see in verse 1 it said, and Saul, yet breathing out threatenings and slaughter against the disciples of the Lord.

Let's all say the disciples of the Lord. Please say it again. The disciples of the Lord. So who was his target? Who was he troubling?

He was persecuting the disciples of the Lord. Example of such a disciple was Stephen, whom Saul oversaw his execution.

[ 5 : 11 ] And the others, he started pursuing them. So because of what Saul did by breathing out threats against the church in Acts chapter 8, we saw that, Acts chapter 8, verse 1, when Stephen died, the church scattered.

And Saul realized that what he was trying to stop was actually spreading outside of Jerusalem. So now he took it upon himself to go further outside of Jerusalem, to go and stop this thing from going further.

So Saul decided he was going into other parts of their territory to stop the spread of these teachings.

And he himself witnessed the teachings. First-hand, first-class teaching was witnessed by him as Stephen, in Acts chapter 7, gave his submission.

So, or his preaching. So Saul knew what these guys were about. And I believe before he listened to Stephen, he had actually definitely heard the preaching, knew about Jesus.

[ 6 : 18 ] Maybe he might have not met him, but he would definitely know about Jesus because he was such an astute and important member of the Sahindrin, or member of the top ruling council of the synagogue.

So they would definitely know about Jesus. And as you saw, the early church did not detach themselves from the synagogues and the temple. So you saw in Acts chapter 8, Acts chapter 6, they kept, Jesus has come to save them, but they kept going to the synagogue for their practices and their worship.

So when you look at the verse, the verse 2 in Acts chapter 9, Bible says that he desired letters to Damascus, to the synagogues, because the guys were still in the synagogues.

They have not separated. The early church didn't separate Judaism from Christianity. They actually believed that Christianity or the church life was an advanced version of Judaism.

So they were continuing in Judaism. So they didn't see there was nothing wrong. They were Jews. They were taught in the Judaic practices and they knew that that was the best thing.

[ 7 : 32 ] That's how to know Yahweh. And then Yahweh becomes manifested as a man named Jesus of Nazareth and he dies, resurrected. And they knew he was. So they continued in Judaism just with an updated version of Yahweh.

So they were still worshipping in the synagogues. And that is why the Sahindrin and the authorities felt like these people were traitors.

They were supposed to be practicing Judaism, but they are practicing a version of Judaism that is not acceptable. So they were called a sect. According to Acts 24 verse 14.

Paul said, what they call sect, I worship the God of my fathers. All right. So after the manna, he says that, but this I confess that according to the way in which they call sect, I worship the God of my fathers, believe in all things which were written.

Did you see that? Written in the law and the prophets. And in Judaism, it was about the law and the prophets. So Christianity is not detached from Judaism.

[ 8 : 41 ] So they actually felt like it's the same thing. So that's why they always found themselves in the synagogue. But the Sahindrin or the Pharisees felt these guys were traitors.

They were practicing sect, a cult in the synagogue, and we need to root them out. So Saul said, they have now scattered and they won't stop.

They've actually gone to other cities. Now, Damascus is one of the oldest cities in the world. And there's still Damascus. And theologians and scholars even believe that the street called straight still exists.

One of the oldest. And in those days, the Jews who have scattered abroad, greater number of them, a greater population of the Jews were in Damascus.

There was a great population of the Jews in Damascus. It was a Basin city. So if you want to stop the people from spreading these things among the Jews, you have to target Damascus. That is why Paul's stop was Damascus.

[ 9 : 44 ] That's why he was going to Damascus to go and stop these guys. So we saw that he took letters to go to Damascus to bring them bound. And as he journeyed and he came near to Damascus, suddenly a light shone from heaven.

I saw something that really has got my attention. Verse 4. He fell to the earth. I found out that he wasn't riding. The Bible didn't say he was riding a horse. Just like many people think Adam and Eve were eating apples.

Whether Apple, Mac, Macintosh or... Many people think Adam and Eve didn't eat any apple. They were not eating apple. The Bible said the fruit of the tree. And certainly the Bible didn't say it's apple.

The same way I've grown up all my life until just recently in my studies, I realized actually that guy was no more than a horse. There's no way the Bible said he was riding a horse.

But I've preached in the past that he fell from the best of horses. Yes. Yes. I used to use a special limousine, which was the best of horses.

[10:52] Because I accepted. You see, that's what Bible stories can do to you. Especially my book of Bible stories. And we assume things that were not actually.

So, for your information and for the record, there's nowhere in Scripture where Bible says Paul was riding a horse. The same account was given in Acts chapter 22 and Acts chapter 26.

And in Acts chapter 22, when you look at verse 8, verse 7, he fell onto the ground and he heard a voice. Acts chapter 26, it says that when we all had fallen to the ground, they didn't say from the horse.

But you know, there are pictures. I think in the medieval period, there was a painter, I've forgotten the name, who painted a picture, a beautiful picture of Saul. Saul on the horse and he was falling from.

And that had become a tradition. But it wasn't just for your information. It's not from a horse. So, he said he fell and heard the voice saying to him, Shaul, Shaul, that's the Hebrew for Saul, Shaul.

[12:01] Shaul, Shaul. Shaul, Shaul. The guy was very surprised. The first surprise was in verse 3.

The first surprise, as he journeyed, he came near the matthew. Suddenly, there shined around him light from heaven. What was that? And in Acts chapter 22, Bible said it was at noon.

Verse 6. And now it happened. As I journeyed and came near Damascus, at about noon, suddenly, a great light from heaven.

What was that? So, you can imagine they were going in their convoi with his team. And suddenly, this great light, and the light seemed to only shine around them.

Acts chapter 26, verse 13, says that, At midday, O king, along the road, I saw a light from heaven, brighter than the sun, shining around me and those who are traveling with me.

[13:06] You have to be careful about your company. Because when God is upset with somebody, the people around them also suffers. Yeah, read the Bible, it's always like that. So, choose your company well, and choose your friends well.

In the same way, when God is happy with somebody, even the people around them also benefit. That's why I know your family will benefit. Your family who have been persecuting about your Christian, don't worry.

There will be those who benefit more. And so, the light didn't shine only about him. It's with the people who are traveling with him. He will be wondering, what's that?

And you can't look at it. This is too much. What's that? And the light was brighter than the sun. It's like lightning. And it's lightning just a space second.

But this one, lightning that will not go bright. And when he saw that light, he fell. And then when he got up, he couldn't see. He saw something that made him didn't see.

[14:11] And Shaul. Shaul. So that's the second one. First thing he saw, first thing that surprised him, was what he saw. Second thing that surprised him, was it looks like somebody from above knows my name.

Why is he calling me? Who's calling me? Who's that? He's calling me. About eight times in the Bible, you see people's names repeated. Anytime names were repeated, it's more of an intense situation.

An endearment or intense situation of a warning. So you see, the first time somebody's name was repeated is Abraham. Just when he was about to kill Isaac. Abraham. Genesis chapter 22 verse 11. Abraham. Abraham. Wow. The angel of the Lord called from heaven and said, Abraham. Abraham. Twice. Jacob. In Genesis chapter 46 verse 2.

And the Bible says that God called Jacob from heaven. And it says the Lord of God. It said, Jacob. Jacob. So we saw Abraham was called twice.

[15:15] Jacob was called twice. Exodus chapter 3 verse 4. Moses. Moses. That's a serious one. Moses. And in 1 Samuel chapter 3 verse 10.

Samuel. Samuel. Then we see Jesus also shows up on the scene. And says, Martha. Martha. Luke chapter 10 verse 41.

Martha. Martha. Martha. Martha. Then we see it comes to Simon Peter. Luke chapter 22 verse 31. Simon. Simon.

And then the next one whose name was called twice. Shaul. Shaul. Saul. Saul. Saul. But there's another name that was also called twice.

But it's also a person. It was Jerusalem. When Jesus was lamenting over Jerusalem. Matthew chapter 23 verse 37. Jerusalem. Jerusalem. Names were not repeated in Bible easily.

[16:13] Anytime it was repeated is a very serious matter. May God not repeat your name twice. Except for serious blessings coming upon you.

Shaul. Shaul. Who's that? And then he had another thing that surprised him. So he said, Shaul. Shaul.

Why are you persecuting me? Excuse me. Who is this me? My message title today is the wonderful me. Why are you persecuting me?

Let's all read that together out from the why. I think that Shaul, Shaul is nice. So, so. Let's read from so, so. Let's go. Shaul. Shaul. Why are you persecuting me?

Please, if you are not comfortable, you are free to do so. But if you want to sound very deep and spiritual and Jewish, then I think Shaul is better. Let's go. Shaul.

[17:12] Shaul. Why are you persecuting me? One more time. Shaul. Shaul. Why are you persecuting? Why are you persecuting me? Number one surprise.

What light is that? Number two surprise. You called my name twice? He was well educated. So he understood when your name was called twice. And then he said, you are persecuting me?

No. Verse one says that Paul was breathing out threats against the disciples. Not a me. What was this me about? No. I won't do that to any me.

It's just vagabonds. I'm determined to stop these vagabonds. But no supernatural me. And he had a shock. That changed his philosophy of life.

And that became the foundation of a deep theological understanding in the body of Christ. That phrase. Why are you persecuting? In fact, the one word.

[18:14] Me. Somebody say me. Me. And this is not an ordinary me. It's a wonderful me. It's a wonderful me. And Saul then says that. Verse five says Saul says that.

Who are you? Yeah, you now speak the truth. Who are you? Who are you? Who are you? Who are you? And I said, Lord.

The guy is becoming humble. Because he thought he was in charge. Who are you, Lord? Then the Lord said, I am Jesus. Jesus. When we read chapter 22 accounts.

Acts chapter 22, verse 6 and 8. He said, who are you, Lord? And I said, I am Jesus of Nazareth. Chapter 26 account of the Nazareth.

Chapter 9 account. But chapter 22 account. This is Paul telling his own story. He said, who are you? And then Saul said he had the most hated name.

[19:13] To him. The one he hated most. Said, me. You are fighting me. He had the name he didn't want to hear. He had the name he wanted to stop.

He had the name he wanted to get rid of. You can't fight against God. And win. The very moment you choose to fight against God. You start fighting against God. That's when you start to lose.

And when you start to lose. It's not only one area of your life that loses. Every other area of your life loses. It's starting from health, finances, family, and your mind.

So you even begin to believe a lie. You begin to believe that you are a millionaire. When you don't even have a thousand pounds. Yeah. You begin to believe you are Indian.

When both parents are pure, pure Africans. When you begin to lose. You begin to believe in a lie. You begin to believe that you are academic.

[20:15] When you are very dull academically. I'm saying some stuff. When the society begins to fight against God. They believe a lie. They even become confused about the definition of a woman.

Basic things that are so common. Elude you. Because you've started losing. When the society begins to fight against God.

They begin to believe that marriage is not needed. Just look for somebody. And come together. Produce and move your way. Only to realize that 20 years down the line. 30 years down the line. It's going to bite them. Very harshly. But the loss started years back. It doesn't start when it begins to show. It starts when you begin to fight against God.

He said, Saul. Why are you persecuting me? He said, who are you Lord? Jesus said, me.

[ 21 : 16 ] I am Jesus. Jesus. Someone say Jesus. Jesus. Whom you are persecuting. I'll come back to that verse. But look at verse 6.

Then him trembling and astonished. Said, Lord. Someone say Lord. Lord. Now this Lord is talking about Jesus. For whoever shall call on the name of the Lord.

No, no. Get it? So it's calling on his name as Lord. That determines your salvation. After Jesus says I'm Jesus. Now watch in verse 5 again. When he said I'm Jesus.

That statement is loaded with significance. What do you mean pastor? What was Saul's mission? Is to stop disciples preaching. And they were not preaching anything by Jesus.

And he couldn't say. He didn't know. Even if he had seen them in the synagogue. From Acts chapter 3. And Acts chapter 4. Where they preach to the elders. And Acts chapter 6. But Acts chapter 7.

[ 22 : 14 ] Stephen. Stephen's preaching. And exposition about Jesus. Explanation about the God's purpose from the Old Testament. Manifesting the New Testament.

Was so strong. That was what Paul said. This Jesus said. Let's get rid of it. Then Jesus said I am the one you are trying to get rid of. What does that mean? Immediately. The exposition.

The preaching. The teaching of Stephen. Which was trying to kick against. Kick against. That teaching became real. That this thing. So it means that I am the one who was born by the virgin. So he was. When he said I am Jesus. He was pointing to his virgin birth. He was pointing to his virtuous living. He was pointing to his vicarious death.

He was pointing to his victorious resurrection. And he was pointing to his visible ascension. Hallelujah. He was pointing.

[ 23 : 12 ] Just saying I am Jesus. Meant that to Saul. Because he has heard the preachings. And he was there when Stephen. Broke it down so clearly.

So that Jesus. Is actually the encapsulation. Of the entirety of the gospel. So as it were. Jesus preached the gospel to him. Jesus.

When he said I am Jesus. That phrase. Or that statement. Is loaded with significance. And for Saul. To say. Lord. That means he believed.

He believed. Jesus who. Acts chapter 26. Verse 6. Acts chapter 26. Verse 6. He says that. And now I stand. And I am judged.

For the hope. Of the promise made. By God. To our fathers. The next verse. To this promise. Our 12 tribes. Endlessly. Serving God.

[ 24 : 06 ] Night and day. Hoped to attain. For this hope's sake. King Agrippa. I am accused. By the Jews. What's the hope? The next verse. Why should it be taught.

Incredible. By you. That God raises. That was the. The bone of contention. That this Jesus Christ. Who is dead. You guys claim he's alive.

You remember. When Agrippa was telling Festus. He said. I was trying to examine. This Paul. To determine what to do to him. And I realized. The accusations against him. Was concerning one Jesus.

Who is dead. And Paul claims. To be alive. He said. It's concerning one Jesus. Acts chapter 25. Verse 19.

But. Had some questions. Against him. About their own religion. And about. A certain Jesus. Who died. Whom Paul affirms.

[ 25 : 01 ] To be alive. That was the teaching. Do you know. What upset them. To kill Stephen. Acts chapter 7. From 55. He said. Hey. The heavy. He said. I see.

The son of man. Huh? That's worse. He said. Look. Behold. Behold. Look. I see heaven. Open. And the son of man.

Standing at the right hand of God. Look at the next verse. When they heard that. They cast him out of the city. Stopped their ears. They don't want to hear about this resurrection.

This is madness. Madness. And they took him and killed him. That's Saul. And now. The one they didn't want to hear about. He said. I am. I am Jesus.

So you are really dead. And the voice came from heaven. So what Stephen saw was true. He is standing at the right hand of God.

[ 25 : 55 ] Hallelujah. Saul. Saul. Saul. Saul. Why persecuted that of me. And he says that. Who are you? Who are you? He said.

I am Jesus. I am Jesus of Nazareth. That Jesus. There are different Jesus. But this one of Nazareth. I am Jesus of Nazareth. Whom you are persecuting.

He said. Lord. I believe that's when Paul. God saved. Now. Just so you know. There are two unique people. Who change history. Jesus Christ. By living a certain story.

The story he lived. He lived a story of God's love. And God's redemption. For all humanity. He lived it. His birth. His living. His dying. His resurrection. Was all a story of redemption.

Then. The second person. Was Saul. Who changed history. But his. His change was not. A story he lived. By a story he told. He told. The story of Christ.

[ 26 : 52 ] And that changed history. And that changed life. What. The greatest man. Has impacted humans. Next to Jesus. Is Saul. And so. Saul got. Converted.

By. An encounter. He had. With the risen Jesus. Somebody say. Hallelujah. Hallelujah. And then. Let me go back to this me. Me. Me. Me. Me. Me. The wonderful me.

So who is this me? Then he says. Me Jesus. I'm the me. And I'm persecuting. He said. Yes. But he didn't touch you. He said. When you touch the disciple.

You have touched me. I'm not only in heaven. Because the voice came from heaven. And Paul is operating on earth. How do I touch you on earth? He said. Though I'm in heaven. I'm still on earth. Who are you on earth? But I was persecuting your disciples. He said. My disciples are me on earth. Peter never taught about. The church being the body of Christ.

[ 27 : 48 ] John had never taught about that. It was Paul. Who taught. That the church is the body. Because what he experienced. God made him aware. That this wonderful me.

Is not only in heaven. Amen. This thing called church. Is a heavenly organism. Operating on earth. We are heavenly in nature.

Even though we are very earthly in operations. It's a wonderful me. And so when you touch the church. You are touching Jesus. If you need. Let me say this.

Those who don't understand. What church is about. And they think that. Oh it's a religious people. They have gathered. No. I blame. The puppet. Because if the puppet.

Is as Christ centered. And Christ revealing. As it should be. Anybody who comes into contact. With that kind of puppet. Will be like.

[ 28 : 44 ] Soul of Tarsus. You either. Shape up. Or you shape out. God. But you can't say. He didn't know about this Jesus. Then the world won't think.

That it's just a religious group of people. No it's not a religious group of people. It's the house of God. If you want to know Christ. Better go to church. This is what I'm trying to say.

So some people will think that. But you don't need church. You know Christ. You do. You do. That is the expression of the wonderful me. You can't separate the church from Jesus.

But are you trying to talk about every church? Obviously, no. No? Not everything called church is church. Some will say they will also call with intensity.

Lord! Lord! You remember Matthew chapter 13 verse 21, 22. Some people will say, not all those who say Lord, Lord. So they say, Lord! Lord!

[ 29 : 44 ] They also call twice. But they don't belong. It says that in verse 21, it says that, Not everyone who says to me, Lord! Lord!

Some people don't want to say because they don't want to fall in that category. Please, your own is different. Not everyone who says to me, Lord! Lord!

That means when you say, Lord, Lord, others can copy, but they can't copy your reality. Not every gathering in the name of Christianity, in the name of Bible, is church.

Some are just events. Some are just religious. Some gatherings are just religious activities. How do you know it's church? The only way you know it's church is, you know, I taught you.

How do you identify a true church? How do you identify a true church? How biblical the church's teachings and behavior is. The teachings of the church must be fundamentally and intensely biblical.

[ 30 : 49 ] Every other thing is not important. It doesn't define a true church. What defines a true church is the biblical teachings. The biblical teachings.

And the biblical teachings is not based on theological speculations. Or it's not based on philosophy of man. Man-centered theology.

Man-centered theology. Man-centered theology. So we teach and make man and the earth more important about our teaching than Christ. Oh, let's save the earth.

Oh, let's save the migrants. Oh, let's save the slaves. Oh, let's save the women. Oh, let's save the men.

Oh, let's save our politicians. Let's be sure that everybody is happy. Is it a wrong thing? It's not a wrong thing. But that is not what determines a church. You can say that in other gatherings.

[ 31 : 49 ] Which is okay. But when we gather like this. For goodness sake. Can you open the Bible and talk to us about Jesus? Talk to us and stop the climate change. Go and do that online.

But when we gather as a church. Please spare us. Talk to us about Jesus from the pages of scripture. From the pages of scripture.

From the pages of scripture. From the pages of scripture. That's what determines the church. Oh, come on. Let's give James a praise. That kind of church is what is part of this wonderful me.

That kind of church. Is what is part of this wonderful me. So it also. Why do you persecute? He said, who are you? I'm Jesus who I persecuted. He said, what do you want me?

Lord. What do you want me to do? Before I go to the verse six. There's some point. I just want to throw it in. Verse five. Okay. Let's read the last. Okay. Let's read the whole thing together.

[ 32 : 53 ] Let's go. And he said, who are you Lord? Then the Lord said, I am Jesus whom you are persecuting. It is hard for you to kick. NIV.

Okay. Let's look at verse six. Verse six. He trembling and astonished said, Lord, what do you want me to do? NIV verse six. I am Jesus who you are persecuting.

He replied. Now get up and go into the city. Maybe tell what to do. King James, let me just go a little bit theological because I just want you to be ignorant.

King James was translated from in the 16th century particularly from the scrolls or a manuscript.

Okay. The manuscript was that manuscript that they translated King James from.

They have all this. Then in the 20th century, around in the 1970s, they discovered some other earlier manuscripts which were dated older than the one King James was translated from.

[ 34 : 01 ] And those earlier manuscripts, there were a lot more of them written in different places, including Dead Sea Scrolls. They didn't. So when you read the NIV, there are certain short phrases that you will find, but you'll find in the King James.

And then when you read the New English Standard Version, it's also the same. Does that mean they are different? They are not different. Just that. So when you're reading King James, sometimes you'll see a footnote that this statement was not in the earlier manuscripts.

It doesn't actually change the meaning of the text. Just that the difference between NIV was translated from an earlier scroll that was found and a lot of it. And King James was translated from a later scroll.

But the earlier ones was discovered later. Does that make sense? It was discovered. So if the earlier ones didn't have it, then theologians believe that the later ones might have been inserted by the church as the church was going on.

But the point here, the point I want to bring to your attention in this particular matter is that Jesus said it is difficult to kick against King James. The King James says that it is hard.

[ 35 : 09 ] King James or New King James are the same. I am Jesus whom you are. It is hard to kick against it. NIV doesn't have it. English Standard Version doesn't have it. New Living Translation doesn't have it. Because they were translated from an older manuscript, even though they were translated later.

All right. Just translated. However, when you look at chapter 28. Okay, let's look at chapter 26. It says that, and we all fell to the ground. I heard a voice speaking to me, saying in the Hebrew language, Saul, why are you persecuting me?

It is hard. All the manuscripts and all the versions have this. It is hard. Jesus actually said it. So that means that in the King James, being there, it agrees with what Paul, Paul's own confession of what was said.

Do you understand that? And I think sometimes that's what is more important to focus on. Right?

Because I know some of us will be studying your Bible and realize that something is missing here.

Something is there. It's because of the manuscripts.

The original manuscripts are clean. They don't contract it. There's nothing. Does that make sense? Can we move on from there? There's more. There's more coming. There's more coming.

[ 36 : 16 ] There's more coming. Look at this. Then him, a trembling and astonished, said, Lord, what would I have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told you what to do.

Oh, this is good. This is good. Can I go to verse 7 before I come to verse 6? Okay, let's do verse 6 so I don't come to verse 7. Now, the Lord said, go to the city. This is interesting. Listen to this very carefully.

Who told Saul was the one speaking to him? The Lord. He is the me. Why do you persecute? But he wasn't going to heaven.

He was working on earth, and someone is talking from heaven. He said, I'm the one you are fighting on earth. Now, watch this. Then he gets born again. He gets born again, or Saul encounters God, and he says, okay, Lord, what should I do?

The Lord said, no. Go to the part of the me. If God tells him what to do, he stands the danger of running his own life, thinking that it's just isolated.

[ 37 : 16 ] I met God myself. I walk with God alone. I walk with God the Father. I walk with God the Son. I know they walk alone. I'm only with God. No. God does not work alone. Do you remember in Acts chapter 8, verse 15, when the Jerusalem apostles, the church, when they heard that Samaria had received the word of God?

Verse 14. They sent Peter and John, verse 15. Who, when they came, prayed that they received the Holy Ghost. For at that time, they have not received the 16th. For as yet, the Holy Spirit has not fallen upon none of them.

Why? Why must the Holy Spirit wait for the church in Jerusalem to come in? I explain it. Because it's one church. So God himself held back. Even though they are born again, he held back the economic supply of the Spirit.

They had the essential supply of the Spirit that makes you, by essence, a child of God. But by function, God held it back so that Peter and John, who are from the Jerusalem church, comes to Samaria and said, listen.

And God, through them, give them the Holy Spirit, which indicates that we are all one. What is happening in Samaria is not detached from what's happening in Jerusalem. Now, Saul of Saul of Tarsus meets God himself.

[ 38 : 30 ] And God, he asked God, what do you want me to do? God said, I am the wonderful me. The people you are dealing with, they are the same as me. So I can't be talking to you outside of them. If you want Jesus, if you want to walk truly with Jesus, look for the church.

He is the wonderful me. He is the body of Christ. He is the body. His body is here. So he said, go to the city and you will be told.

Go there. There are people already there working. You are not. And guess what? Let me go ahead of myself. Ananias, God, in the verse 9 and 10, Ananias, there was a disciple, a disciple in the city. Wonderful me. Wonderful me in the city. And then the Lord said to him in a vision, Ananias. And he said, hear my Lord. He says that, go to inquire of a guy called Saul of Tarsus.

He's praying. And then go and pray for him. And then Ananias said, I've heard about him. Instead of saying, okay, sir. Okay, Lord. He now goes into a dialogue with God. He said, just in case you are not aware of Jesus.

[ 39 : 39 ] He gave Jesus a lecture. He said, Lord, I have heard from many about this man. How much harm he has done to your saints. King James said, how much evil.

Evil he has done to the saints in Jerusalem. And he has now come here. Look, it's not like he stopped to. He has authority from the chief priest to bind all those who are calling.

I should go and hand him myself. God. God, you must. God, no. This, this. Yeah, yeah. And I will jump ahead myself and myself and come back quickly.

He entering the house, lays his hands on him. And he said, verse 17. He said, brother, can you imagine that he called him brother? Brother. Yeah. Brother Shaul.

No, he's not a brother. Secondly, the reason why God had to ask him to go to Damascus so that a disciple can have an encounter with him and help him out.

[ 40 : 40 ] Because somebody must introduce him to the church. Because if you look at the verse 26 of Acts chapter 9. When he tried to join himself to the church, they said, no. No, he's an informer.

He's lying.

He has come to. When Saul came to Jerusalem, he tried to join the disciple. He tried to join the wonderful being. But the people, but they were all afraid of him and did not believe that he was a disciple.

He's not one of us. He's not. See, that's the problem of church. Sometimes you don't know who is truly a church member. Because you don't wear Christianity. You can't wear it. You don't determine who is a Christian just by behavior.

Because some can be well behaved, but they are not Christians. They are not Christians. Not by coming to church. Not by preaching.

Because there are people who are coming to church and they, man. Speaking in tongues. No. Nowadays, speaking in tongues is nothing. It's nothing to go by.

[ 41 : 42 ] Because even magicians are speaking in tongues. Listen. Is this Shalababa? Somebody cannot say. Please. Don't deceive yourself.

Shalababa. And then you can spice with extra words. Kumba. Kumba. Shalababa. Kumba. And ask. Anybody at all can do it. Some of you have children who are under five.

And are blowing more in tongues than you. It is not actual tongues. It's not actual. Yeah. Aruva. Not that tongue.

What is it? If I don't pray. So speaking in tongues doesn't mean, sister, the boy is not born again.

He's speaking in tongues, it doesn't mean he's born again. So it's difficult to discuss. So they didn't know. They thought he was not a genuine disciple because he's trying to join himself.

[ 42 : 41 ] So that is why he had to take Ananias to actually go and give him a Holy Ghost experience. Ananias went to pray for him. Verse 17, that his eyes might be opened, that he will receive the Holy Spirit.

Can you imagine? Now, I taught you about one of the reasons for laying on of hands is identifying. There are a few reasons for laying on of hands. Number one, to issue our blessings. Number two, for healing.

Number three, for the baptism of the Holy Spirit. Number four, for putting Paul into office. Number five is to identify. When people lay their hands on you, they're identifying with you spiritually that you are one of us.

We share something in common. So for Ananias to go, in Acts chapter nine, lay his hands, verse 17, lay his hand on brother Saul. Say, brother, you are a brother. I know you are a brother. You are one of us.

Lay his hands and say, I identify with you. Wherever you go, let them know that we identify with you. That's why Jesus said, go there. There are people who must identify with you for you to become a true Christian.

[ 43 : 40 ] For you to become part of them. Me, wonderful me. The wonderful me is a corporate me. He's not a one person. He's not a one-man show. He's an orchestra. The wonderful me.

Say, the wonderful me. Wonderful me. And so Jesus comes to him and says that, go and they will tell you what to do. And he was trembling. And then verse seven says that, And the man who journeyed with him stood speechless, hearing the voice, but seeing no man.

Look at chapter 22, verse nine. Acts 22. And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that speak to me. The people who were with him, what happened to them?

They saw the light. They were afraid. And then? But they had not the voice. They had not. Okay, let's look at what we just read. Verse seven of Acts chapter nine. Acts chapter nine, verse seven. Let's slide. The men who were with him stood speechless. This one said they heard the voice. 22 verse nine.

[ 44 : 45 ] 22 verse nine. That's what we read. And they said they heard not the voice. They heard not the voice. New American Standard Version, please. 22 verse nine.

But they did not understand. 22 verse nine. You see how the versions can help. The first one. So people say, you see, the Bible is contradicting.

It doesn't contradict. It's you contradict your understanding. The Bible never contradicts itself. It speaks to one voice. Analogia scriptural.

Now, in Acts chapter nine. Look at New American Standard, chapter nine, verse seven. Same version. New American Standard Version. Quickly, please. The men who traveled with him stood

speechless, hearing the voice, but seeing no man.

Now, they could hear something. The voice. They heard the voice. But Paul understood new. So they were not talking to them. So the voice didn't speak to them.

[ 45 : 44 ] That's why none of them asked any question. So in Acts chapter nine, they heard something going on. But really, they didn't hear. Do you understand what I mean? So in chapter 22, verse nine, actually throws more light in the different version.

It says that they didn't understand what was going on. They could hear something. They saw the light. They could hear some things. But they didn't. So yes, they heard. They heard. But they didn't get it. They didn't hear the message.

They heard the sound. In fact, King James puts it this way. Look at King James again. It says that, but they heard not what? They heard not.

They heard not. The voice. The voice. Okay. Chapter nine, verse seven. Chapter nine, verse seven. Hearing a voice. Not the voice.

They heard a voice. But they didn't hear the voice. The voice talking about a specific message.

[ 46 : 47 ] A specific message. A voice is something was going on. I could hear something. So they heard a voice. And then verse eight says that, and Shaul arose from the earth.

And when his eyes were opened, he saw no man. Wow. He opened his eyes only to realize I can't see. He saw something which made him not see.

He tried to open his eyes. He couldn't see. Open his eyes and saw no man. But they led him by the hand and brought him to Damascus. Thank God for this friend. Brought him to Damascus.

And he was three days without sight. For three days, he didn't see anything. This light must have been serious. But I'm going to show you something. For three days, he didn't see anything.

And not only didn't see, he was actually fasting. He didn't eat. The fact that you can't see doesn't mean you can't eat. Bible didn't say he couldn't eat. He didn't eat. He didn't eat.

[ 47 : 44 ] Because what he saw has, is like entire reorientation of his entire being. In that three days, what was happening to him?

He was seeing more. But not in the natural. So God had to stop him from seeing naturally. And start revealing.

Oh. Oh. Because he actually saw Jesus. And Ananias said, Jesus will appear to you.

Paul said, last of all, I saw him. So he saw the resurrected Jesus. And after he saw him, he didn't see again for three days. Why? Because God had to say that. God, Ananias.

Let's go to Ananias again. He says that, Acts chapter 9, verse 17. Ananias went into his way and entered the house, laying hands on him. He said, laying hands on him. He said, brother Saul, the Lord Jesus, who appeared to you on the earth, has sent me that you might receive your sight and be filled with the Holy Spirit.

[ 48 : 47 ] The next verse. Immediately, he received his sight and scale fell. But I'm talking about where he said that, chapter 26, verse 18. Chapter 26, verse 18.

It's very interesting. Chapter 26, verse 18. He said, now, go to verse 17. Verse 17. I will deliver you from the Jews. That's God talking to Saul. I will deliver you from the Jews, as well as from the Gentiles to whom I'm sending.

And then he says, I'm sending you to open your eyes. You are blind. So when he was blind, God was telling him all these things. I'm going to open your eyes. Because they are not blind, but there is a sight he never had whilst he was seen.

That's why he was fighting the me. If he had seen what Paul taught the church, he wouldn't have fought that me. Because he didn't know that that me was Jesus.

Now, one beautiful thing that God showed Saul. Now, watch this very carefully. When he said, I am Jesus. Suddenly, all the things Stephen had taught. All the things, preachings he had heard from Peter, preaching on the day of Pentacles, if he had heard about it.

[ 49 : 54 ] And Peter preaching after the crippled man was healed in Acts chapter 13. You remember that? And then continuing, saying that Jesus is the stone that built us. Read you, chapter 4. And he continued it in chapter 5.

When they were brought before the sign, it said, you can't preach in the name again. You have filled Jerusalem. They filled Jerusalem with their doctrine. What doctrine? Listen to this very carefully. Church, don't miss this. They filled Jerusalem. Acts chapter 5, verse 28.

Which one you don't to preach in. Did we not really command you not to teach? In what? Church, don't forget. In this name. And you have filled Jerusalem with your doctrine and intend to bring his blood upon us.

So the name contained the doctrines. So when he said, I am Jesus, it's not just an ordinary name, but it's the doctrinal name. The doctrine within the name. Now, watch this very carefully. And so, that's what Peter Demas taught.

But they didn't, at that time, the revelation of the heavenly Jesus within the church had not been given to them. It was Paul who had the first encounter of the heavenly Jesus.

[ 50 : 54 ] So watch this. When he said, I am Jesus, whom you are persecuting, Paul got it. And so to speak, he said, Lord, what do you want me to do? He became born again. But Paul kept his eyes shut for three days.

And he began to give him. Are you ready for this? Are you ready for this? In Acts chapter 26, verse 19. This is the same.

Okay, let's go to verse 16. Verse 16, verse 16, quickly. So, verse 17. I just read it. I want to show you something. So God said, I will deliver you from the Jews I'm sending you to. Verse 18. Is someone following me?

I hope I'm not confusing you. Are you sure? Are you good? Are you good? You're good. You're good. Yeah, all right. All right. Are you good? Are you good? Yeah, catch it.

Don't worry, you get it. You get it. Teachers always go through this. Some get it. Others don't get it. It takes time. All right. I don't have time. To open their eyes in order to turn them from darkness to light and from the power of Satan to God.

[ 51 : 53 ] If you are not born again, you are in the power of Satan. If you are not born again, you are in darkness. That if you are not born again, you have not received forgiveness of sins. It doesn't matter your nice behavior. Nice behavior doesn't guarantee forgiveness of sins.

How well can you behave to undo the bad you have done? You cross three traffic lights. Red, red, red. Then the next red you stop. You say, okay, I've stopped this. No, it doesn't.

It doesn't undo. So forgiveness of sins does not come from anywhere apart from Jesus. Okay. So maybe you are worried about your sins.

Run to Jesus. Your sins can be forgiven. Can you help me twitch? Tell somebody your sins can be forgiven. You see, those who don't believe it, they won't even look at your face. Tell somebody your sins can be forgiven.

Watch this quickly. Forgiveness of sins. And if you are not born again, you don't have an inheritance amongst those who are sanctified by faith.

[ 52 : 51 ] You don't have it. You are not part of the blessings that God has given to the church. If you are not born again. You can be coming and a prophet can profess up by you. Don't worry. It won't work. It doesn't work.

It doesn't give you an inheritance. It doesn't give you an inheritance amongst those who are sanctified by faith in the mighty me. Now look at the next verse. Watch this. That's where I'm going. The next verse.

Verse 19. Therefore. Let's already. Let's go. One more time. The vision when his eyes were closed. He got a heavenly vision. God was still revealing things to him about the wonderful me. About the church. About the church life.

His eyes were blind, but he was still receiving visions. In Galatians chapter 1 verse 15 and verse 16. When he pleased God who separated me from my mother's womb.

[ 53 : 53 ] Hallelujah. But when he pleased God who separated me from my mother's womb. And called me through his grace. To reveal. To reveal. To reveal his son in me.

That I might preach him. Hallelujah. God's purpose. God's plan. Was to reveal Jesus to this fall. So he had to shut his eyes down. His eyes had read too much. Paul. Politically he was Roman. Paul. Religious. He was Pharisee and Jewish.

In Philippians chapter 3 verse 5. He said Hebrew of Hebrews. Hebrew of Hebrews. So when he took out religiously. His religious training was by Gamaliel.

Proper Hebrew. He understood this whole thing. And when you come to his actual education. He was a Greek. He received his education from one of the best.

[ 54 : 50 ] Next to the University of Alexandria. His education was from the University of Tarsus. Heavily Greek. So he understood the Greek culture. I'm saying something. He understood the

Greek culture.

And he understood the Jewish religion. And he understood Roman politics. These are the three elements the West is built on. The West.

The West. Is built on Greek philosophy. The West. Is built on Judeo-Christian theology.

Yeah. Our laws. You can trace it to the Jews. Judaism. The Jewish religion. Has had a major influence. On the West. The Jewish religion.

The Greek philosophy. And Romans were those who were doing senate. And all the governance. This democracy. Its roots.

[ 55 : 46 ] Is Roman politics. Paul. He said I am a Roman. In Acts chapter 23. Verse 27. He said. No. Acts chapter 22. 23 verse 27.

Let's keep there. He said that. This man was seized by the Jews. And was brought to be killed by them. Coming with the troops. I rescued him. Having learned that he was.

A Roman. Acts chapter 22 verse 25. He said I am a Roman. Acts chapter 22 verse 25. And as they bound him with thongs. Paul said to the centurion.

Who stood by. Is it lawful. For you to scourge a man. Who is a Roman. And uncondemned. Verse 29. He said. When I found out that he was Roman.

And then immediately. Those who were. About to examine him. We drew from him. From Paul.

Why? And the commander was also afraid. When he found out that he was. A Roman.

[ 56 : 40 ] Paul was a Roman. In Acts 16. 17. He said. They condemned us Romans. Beat us Romans. And they want to release that private. Paul was a Roman politically. So what is.

He understood the political climate of the day. Jesus couldn't have used Peter. The way he used Paul. Stephen was more educated than Peter and John. Who were fishermen.

Stephen was. When you listen to Stephen's submission. This man was very educated. However.

He had only one thing. The Jewish religion. But Paul was very educated. Greek culture.

Very educated. The Jewish religion. Very educated. The Roman politics. Three things he brought to the table. God said. I need to blind your eye.

And now. Besides these three things. I'm going to reveal. The heavenly vision. Watch this. Watch this. I'm ending. Knowing about Jesus Christ.

[ 57 : 36 ] His virgin birth. His virtuous living. His vicarious death. His victorious resurrection. His visible ascension. Is not enough.

That is not the whole gospel. You got to know about the wonderful me. Which is. Jesus is ascended.

Yet. The church is his expression. The church. So. The full gospel includes. Understanding what church is about. And Paul. All the disciples had not yet gone that far.

But God. When he blinded him. He started giving him the heavenly vision. Heavenly vision.

Heavenly vision. Heavenly vision. Heavenly vision. Heavenly vision. Heavenly vision.

Heavenly vision. About the wonderful me. The wonderful me. Is not only the human Jesus who went up. Is also the human Jesus sitting up. And living on earth.

[ 58 : 33 ] In the church. Shaul. Shaul. Shaul. Shaul. Shaul. Why do you persecute me? Now.

Can we go deeper? Next week. I will continue. Did you receive something? Come on. Give Jesus praise. Give Jesus praise.

Hallelujah. Thank you for listening to this message by David Entry. We pray you have been revived towards God. You can connect with David Entry. On all relevant social media platforms.

Including Instagram. And LinkedIn. You can also hear more messages from David Entry. On all relevant streaming platforms. And the Carish Church app. Don't forget to like and share the message.

Be blessed.