

# K-044 Conversion of Paul

by Art Katz

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*Art Katz's sermon on the conversion of Paul emphasizes the profound nature of true conversion and the necessity of divine revelation in the Christian life.*

**Duration:** 1:08:05

**Scripture:** Acts 9:1

**Topics:** "Paul The Apostle"

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## Description

In this sermon, the speaker describes a powerful moment when only a small group of people remained to hear him speak about the spirit of truth. As he spoke, the fire of God fell and the young people in the audience began to break and cry out to God. Some adults also responded and sought a baptism in the Holy Spirit. However, the speaker laments that despite these powerful moments, many people still return to their usual religious practices and fail to truly hear God. He emphasizes the need for a fire from heaven to bring people down and raise them up, just as Paul was blinded and converted. The speaker also highlights the controversial nature of the Gospel and the importance of genuine confession of sin. He warns against religious performance and calls for a true fire to consume all that is phony and deceitful. The sermon concludes with a reminder that the spirit of God is the spirit of truth, and without receiving the truth, we cannot truly experience the Holy Spirit.

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## Transcript

Well, I want to do something that I've never done before. I want to try to interweave an episode in the scripture with the first chapter from the book. The episode is the conversion of Paul in Acts, the ninth chapter.

And maybe we'll also look at Acts, the twenty-sixth chapter. If I'm not mistaken, I think there are three accounts given of this conversion. One is the actual description of the event as it came.

That's what we'll read now. And the other two are Paul's descriptions of the event. We might well wonder why the Lord allows that kind of repetition or redundancy.

Because it is more than an historical event. Somehow there are sublime principles caught up in this that behooves us to examine. This is the second time I've spoken from this text with many years of interlude.

I'll call it the same thing that I called it at the University of Massachusetts. The Anatomy of Conversion. That title really made the Jews mad that night.

I violated every rule in the Evangelical Guidebook. Conversion is a dirty word for Jews. It's like waving the red flag in the bull's face.

That's the title that the Lord gave. And we tackled it directly. It was an interesting night of confrontation.

There had been signs placed around the campus by the Jewish Campus Group. Watch out for the Meshumet. Which means watch out for the traitor.

Me. There was another Evangelist on campus at that time. Quite an interesting contrast.

He had three or four fixed presentations. And it came with months of preparation with all kinds of organizations and letters and contacts and how to do it step by step. And I just came.

But the controversy had to do with my meetings and not his. It's not because I was Jewish. But because those meetings were explosive and pregnant with the Holy Ghost.

When I spoke that night on the conversion of Paul as God's desire for every man He would have all men to be converted. There was a block of Jews in that audience that could not contain themselves. They erupted with antagonism.

With the vicious diatribe with countering statements. With all kinds of statements that contradicted me. And the Christian people who were there were looking at that electric and powerful counterattack.

That's when you understand for the first time how controversial the Gospel really is. And in the middle of this heat a minister got up in the audience. I think he had been sent by some central casting in Hollywood.

He held his pipe in one hand. He had his white turnaround collar. And he had his dog collar on.

And he was a bit grayish here. And he was such a typical figure. And he wanted everyone to know that he chose the side of the Jews in the group instead of the preacher.

Because everyone loved the Christ he knew. And he did not insist that we must come to the knowledge of him through repentance and confession and acceptance. And he just wanted the Jews in the audience to know that his Christ has accepted them already, independent of their response to him.

It was quite a night. And when this minister got up and spoke that statement. It was like an arc of connection shooting over the room to this Jewish group.

And they thought I saw the configuration of the end time world church. And I believe that I got a bit of an image of the church of the end time. You know how it comes to you in a flash? Out of a living something that happens.

I have never forgotten that impression. And as far as I can remember this is the first time I have ever described this. So prepare for an age of controversy.

For God will have all men to be converted. And it is amazing how this requirement for conversion makes men to bristle with indignation. Paul's conversion was a profound conversion.

And I don't think that we would be presuming upon God to suggest. That the glory of the life and the ministry to follow. Is in proportion to the depth of its beginning in conversion.

Shallow conversion. Shallow life. Inadequate conversion.

Inadequate life and ministry. Paul's ministry was an unspeakable glory. It almost sounds sacrilegious to suggest he almost eclipses the Lord himself.

Because it is to Paul that God gave the privilege of establishing the New Testament principles of church that occupied half the New Testament. It is interesting how many times I have heard from Jewish people this statement. They really like Jesus.

They really admire his character and his statement. But they can't stand this Paul. It is Paul who ruined everything.

Jesus never intended to make a new religion. It is Paul, Paul, Paul. I was just reading this afternoon how his adversaries were so infuriated with him.

It's not fit that this man should live. And they threw dirt on their heads. And they vowed that they would not eat for 40 days until this man was killed.

There is almost something about Paul that more infuriated men than Jesus himself. The truth of the matter is, it is the same life. And the world is always at enmity with God.

And when the world will find God in a man to that extent, it will always elicit its fury. Can I tell you what I'm telling churches everywhere? The greatest single scandal of Christianity in modern times. Before I tell you, what would you say? Think about it a moment.

The single greatest scandal. The greatest index of our failure to be a truly apostolic church. Is the absence of persecution in our own experience.

Something is grievously amiss. That we have not so much as experienced reproach, let alone persecution from the world. How do you account for that art? Sub-standard church.

Beneath. Good, this is body ministry. Sub-standard Christians.

Many saved. But few converted. Conversion is a deep phenomenon.

Let's take a look at it in this 9th chapter. Of this Paul who is breathing out threatenings and slaughter against the disciples of the Lord. Who took the initiative to obtain from the Jewish authorities permission to go and to seek out these filthy heretics and to imprison and to persecute them.

You know what I have to say about such a man? Even in his unconverted state. I love him. I love enemies of God like that.

Who bristle with indignation. They are not just casual about it. This too shall pass.

This is a momentary heresy. He was indignant. There is more hope for such a man as that.

Than the unnumbered tens of thousands of casual religionists who don't notice. There is something so admirable in an atheist. Who is really vexed with God.

Than those that sit in queues Sunday after Sunday. And you can read to them from the back of a book of matches. Or you can give them the very cry of God.

You can accuse them from heaven of apostasy. And the reaction is still the same. I really enjoyed your message.

Would to God that they hated it. That they put their fingers in their ears. That they would rest their neck upon it with their teeth.

And there would be more hope for them. I think I quoted my book from Carl Jung. You all know the great classics in Israel.

Why are you laughing? I was reading Carl Jung as a Jewish atheist. Knocking about Europe with a pack on my back. I was a kind of Pole myself.

Indignant against the faith. I wasn't merely willing to allow it to be tolerated. I saw it as a conspicuous obstacle to the progress of mankind.

And I would have done everything in my power to have destroyed it. This is the kind of man that God apprehended 16 years ago in Europe. A disillusioned ex-Marxist and communist with a pack on his back.

Looking for some new philosophical answer. And I was reading Carl Jung. Something about the spiritual man.

And he said something so profound I quoted it in the book Ben Israel. He said even if a man is in error. But he's believed in his error.

But passionately enough. And will pursue it to its ultimate logic in that passion. He'll be brought to the truth.

I'll tell you that there are things worse than error. For example to be without passion. I'd rather be passionately in error.

Than indifferently in the truth. I never before have ever said that. It was just born of God.

I would almost suppose it's his own attitude also. Don't be afraid of pursuing things passionately to its ultimate logic. The Lord can more readily adjust such a one as that.

Than one who doesn't care in his indifference. You know what I find the greatest single difficulty in dealing with my own Jewish people? They're not passionate enough about life. Too matter of fact, too casual.

It's all the same. Where do you begin with such a one? But show me a man who loves truth. However deceived he is in the moment.

And I'll show you a man with a hope. That was my condition 16 years ago. And in it God found me.

It was also Paul's condition. So as he journeyed in the third verse of the ninth chapter as he journeyed are you journeying? Something precious about being in motion. Questing for something.

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. I can hardly go on.

Too much. This is more than historical description. These are enormous and eternal principles of God.

While he was journeying suddenly there shined round about him a light from heaven. You're probably going to hear quite a bit about heaven in these days. I'm becoming almost fanatical.

All you have to do is pinch me and I speak about heaven. It's an embarrassment for a boy who has come from Brooklyn. Because you know what we used to say in the old days? You're heavenly minded, you know earthly good.

Leave it to the world to have it completely backwards. The truth of the matter is accept that you're heavenly minded. You're no heavenly good.

You're no earthly good. Accept you're heavenly minded, you're no earthly good. Has there been a light that has shined round about you from heaven? This has been so much in the heart of God in the places where we've been before we came to you.

How many times have I prayed it in Sweden? That the heavens over you may be open. That you may see. It's the beginning of great things.

They're seeing and seeing. I mean you can labor in your concordance and find things. But the light that shines round about you from heaven.

It's the difference between wine and Kool-Aid. I wonder if many of us would be having more of this kind of heavenly experience. If we were journeying going on still.

And we're willing to wait for that which comes suddenly. And we're not so quick and eager to alleviate our own ignorance by our own means. It's the wrong thing to say to a school.

With notebooks and lectures and learning. But I am passionate about this. The primacy of revelation that comes down from heaven.

The primacy of revelation that comes down from heaven. There's nothing that can equal it. I would almost prefer to wait in my error for that kind of divine correction and adjustment than men should work on me in an earthly way.

The word suddenly is also suggestive of what happened on the day of Pentecost. There was the sound of a mighty rushing wind. A divine penetration.

Eternity enters time. I have such a taste for this. Something in me is growing.

Such a divine discontent for anything less. Such a willingness to wait. For that which comes suddenly.

From heaven. As a light. Well, it will cost you something to wait.

And I'm not just talking about impatience. How about the embarrassment and the reproach and the humiliation of not knowing? What, you don't know about the body of Christ? Don't know about the principles of discipleship? I'm really a little sick of principles. Imagine the first night of your wedded life being performed by principles.

Principles may be okay for a piece of machinery. But when it comes to sublime things things of eternal worth and glory I'd rather wait for the light from heaven. It's okay with you if I take my time tonight.

In fact, we might take the whole week to get through this. But it will be rich. Because I'm reminded just now of something that happened in our community in Minnesota.

Our kids go to a school that's 8 miles from us, a little town. 1100 people, mostly Indians. And the Planned Parenthood League was conducting a program one night.

They used to be called sex education in the schools. But Planned Parenthood sounds much more acceptable. I'll tell you that the satanic things are becoming so subtle that they're becoming almost acceptable to the saints.

Unless you have a keen discernment by the spirit. You're likely to find yourself nodding in agreement with the devil. They were showing a film that night and giving a discussion on a sex education program for the elementary and junior high and high school.

So I went as an interested parent. And the film was superb. I expected some kind of cheap, gross, blunt, clumsy thing.

It was superb in its technology and in its content. Very impressive. For a moment I felt myself drawn to agree with it.

Then came the discussion. And it was superbly refined and intelligent. And the reasons and the logic were compelling.

After all, the increase of teenage pregnancy and illegitimate children and venereal diseases all out of ignorance. Yes, we really need some kind of fundamental instruction. And most parents are not that competent.

So what better instrument than the school itself? You almost felt yourself being sucked in and seduced by the overwhelming logic and the reasonableness of it. But the lady from the Planned Parenthood League made one mistake. Well, actually she made more than one mistake.

The whole thing was a mistake. But she made a mistake that triggered something in me. I received a light from heaven.

The moment she said that we need to teach the kids about the human body that they might know the plumbing of the human body. The what? The plumbing. The pipes, the joints.

All of a sudden I had a bad taste in my mouth. It wasn't so much an intellectual response. More in the kiskas, in the gut.

You're more likely to find the response of God there than there. The human body is plumbing and she went on in that spirit. Until she described sex as some kind of a nomenclature.

I remember in my army days of how to take apart the rifle and put it together again. Something was triggered in my spirit. Something had been born from above.

Just like Paul when he was at Athens. And he saw the city wholly given to idolatry. And his spirit within him was green.

It says in the Amplified, was moved to anger. As he saw what a sublime picture of the operation of the spirit of God in a man. The glory of incarnation.

The spirit of God wincing in a man's spirit. As that man saw, the same thing happened that night. As when I heard that, something winced in my spirit.

Something began to well up in my spirit. By the end of the night I could not contain myself. I knew that I had to stand up and make a statement.

It was under the anointing of God in a secular place. And I knew that it would not be understood. But is that a reason to withhold the Word of God? Don't you understand the mystery of the Word of God? Hear, O heaven, and give ear, O earth.

The first words of the first chapter of the Book of Isaiah. Israel was not hearing God's prophet. But he was still compelled to speak to the elements and to the earth.

I don't care if men were not going to hear me. And certainly they were not likely to understand me. But God's statement needed to be spoken into that place at that time for purposes of his own.

What were those purposes? I don't know. And I don't have to know. I only have to be obedient.

That which has been birthed in my spirit from heaven. So I got up at the end of the night and I made a statement. I told them how impressed I was with their discussion.

Ignorance is a serious thing. But I am grieved with your alternative. Not all ignorance is to be answered by education in a classroom.

There are certain things that God himself has allowed to be shrouded in mystery. There are certain things that God himself has allowed to be shrouded in mystery. And the understanding of these things are not to be received at death.

Because you'll secularize them. You'll convert the human body to plumbing. You'll take the divine mystery of sex and make of it a nomenclature, a technique, a methodology.

Say that again. I don't know if I can. Because God intended it as a divine mystery to be revealed as glory.

That's not for death. That's not a technique or a method. What you're after is too expensive a price to pay for knowledge.

You'll have removed from men a sublime mystery of God. And you keep removing God's mysteries. And you'll remove God.

And you may have men and women who know each other's physical anatomy. But you'll have automatons and robots who do not know God. And in the name of humanity you'll be robbing them of their humanity.

I said there is an alternative to ignorance that is not knowledge. And you need to know that also. It's revelation.

That cometh down from above. When the heavens above us are open. Willing to trust that.

But Art, you know, wedding night. My manly reputation. Can't afford to fail.

The just shall live by faith. Trusting God. For heavenly revelation.

For heavenly things. You know why I think that we don't have more such light from heaven? Because we have not the expectation. We're unwilling to wait.

We want to appease our curiosity now. We'd rather have some kind of earthly knowledge and understanding. Than the deeper profound work of God that comes from heaven.

As a light that shines round about us. Maybe the next verse explains something. And he fell to the earth.

Well you'll get your clothes all dirty. What man has not seen light from heaven. And can yet remain standing on his feet.

And not be brought low before the Lord from heaven. Was it Daniel or John who had no life in him? When men saw the revelation of the Lord in his glory. They fell as dead men.

Do you remember even the prophet Isaiah? When he saw the Lord high and lifted. It was a moment of stark terror. Unspeakable pain.

An agony of revelation. Because when the light of God shines. You see things as they actually are.

You see them as God sees them. And it's painful. Although it later results in glory.

It brings you down. Before you are brought up. And there are many of us who will not come down.

He came up to a ministry so glorious. That it shall reverberate through the eternity of eternity. In proportion to the depth of his coming down.

Do we want light from heaven? It's not going to be a little cheap, glib, easy experience. It's an agony of revelation. Of things as they actually are.

All of us can stand it. I can't tell you how the days in Sweden from which we've just come had begun. You can understand why I sigh and gasp when I begin days like this.

Sweet little Christian kids. They sang beautifully, their worship was impressive. They had such beatific expressions on their faces, so ecstatic.

Such a statement of the knowledge of God. The intimacy of the knowledge of Him. That's how it began.

You should have seen how it ended. What was me, I'm undone. A cracking and a breaking.

Kids who began taking very dutiful notes. But the end of it was very different. It was painful.

You should have heard the depth of their cries. You should have heard the earnestness and the honesty of their confessions. You would never have believed that the only thing that could have happened to you was the audience with which you began on the first day.

That gave such an appearance of seeming spirituality. Could have expressed the horror of the revelation of confession of sin that came at the end. When the light came down from heaven to reveal it.

Do you know what one could almost suppose? That that is representative of the condition of God's people everywhere. In England in my room, it was in Denmark in my room where I was at the base in YWAM. In

Denmark in my room where I was at the base in YWAM.

And there were a few books on the shelf and I took a quick look at them. Oh, Jonathan Goforth about the Chinese Revival. I had heard about it but never read it.

So I picked it up and began to blabber. Bye bye baby, forget it. He was finished, lost, burned up.

I couldn't sleep. The glory of what was revealed. I realized in a flash.

That as much as I have glimpsed on occasion something of his glory. How little did I understand it when it sweeps through men in fullness. I drank up this account.

I searched it out for the principles of revival fire. And this much was clear. It begins in the house of God.

It begins with judgment in the house of God first. And in the house of God with the priests of God and the ministers of God. In such terrible breakings and confession of sin as you cannot imagine.

What these western missionaries confess. What these Chinese pastors and elders and deacons confess. Adultery and theft and murder.

Do you know what the remarkable thing was? After 3 or 4 or 5 days of preaching. Preaching was no longer necessary. The place was packed with people.

And they could not wait for the meeting to begin. To cry out the confession of their sins. To cry out the confession of their sins.

And they suffered pain because of that pain. Because of the light of God that was in that place. So the truth of their condition was revealed.

That they were on the verge of confessing this. To confess this. To get rid of the pain could only come through confession.

And the confession of one ignited the confession of another. And the deeper the confession, the more they sensed the release of the power of God to sweep through man. And the deeper the confession, the deeper the breakthrough of God's spirit seemed to be.

And I've had the word revival in my heart ever since. I think God had started some seeds of revival in Denmark in these days. And did an even deeper work of revival in Sweden.

And I pray that it will be so with you also here. Can anything else affect Holland? Talk about stubborn Jews. Talk about an ultra sophisticated people.

Talk about rigid religious traditions. Talk about smug pharisaical self-righteousness. They need more than a campaign and a rally.

They need the fire of God to sweep through this land. But it's got to begin first with His people. Shall we call men to a repentance that we ourselves have not experienced? Shall we call them to a conversion that we ourselves have not experienced? Or only shallowly saved? Whose condition is thinly gilded over with choruses and phrases.

Charismatic trapping. But within is darkness and sin and iniquity and unconfession. There has got to be revival.

And I hope to quote to you from this book on revival fire in these days. You know what Finney says? Again and again in the book that I read today. The single greatest obstacle to the sweeping of God's revival fire.

The resistance of Christian ministers. I wish you were with us last night. Can I take the time to describe it? We're going to be together for some days.

We finished at YWAM. And there was some confusion that they thought we were leaving earlier and they made no arrangement for us for Sunday. Do you know what Sunday is for men like me? It is the day of the week.

It is the opportunity for ministry. Nothing arranged. Nowhere to go.

Nothing to do. Should I go up to Stockholm? I made a few phone calls. I've got friends there.

Maybe the Lord will open the door. But I remember the name of a single lady who was on our newsletter mailing list from Gothenburg. And someone got the telephone number from information and we called her.

A 70-year-old lady living with her 94-year-old mother. She was delighted that we took the pain to call. I told her I had Sunday off and a free day available.

If she knew of anything. But she's a Catholic. And there's no door there.

But she called me back a day or two later. Somehow through this one who knows that one who knows that one. That the largest Pentecostal church in town.

Well they would not have me for their regular meeting. But afterwards they have a youth meeting and a coffee hour at about 8 o'clock. So we went.

And met this lady at her attic apartment. She and her mother are artists. She and her mother are artists.

And you could hardly get through the hallway in the room. It was loaded with junk and paintings and copper. I looked at Mark and he looked at me.

We must have missed God. What are we doing in a foolish situation like this? This frail 70-year-old woman. You know how that day ended? In unspeakable glory.

An apostolic confrontation. And they gave me a few minutes in the service before the baptismal service. I do not know that a soul heard what God said.

But he cried out to them the necessity for revival fire. Fire from heaven. To fall on Sweden.

It must begin in the church first. To that prophetic band that will restore the altar that has been broken down. To the church.

To raise the altar on the foundational stones of true apostolic church. And not some kind of mere Sunday Christianity. Marred by affectation and posturing and performance.

What is noticed, is recognized by doing only certain things. And only strict regulations. And what is already known is in Pingster.

They only gave me five minutes. And when I sat down the pastor continued and they went on with their service. Their service had been on the radio live.

And some souls had called up in need and they had these written down on pieces of paper. And they prayed for the request. You know the way we do.

That is cheap. It is a performance. It doesn't touch heaven.

It brings no answer. It's an alternative to groaning and real suffering through identification with need. It's religious device and ceremony.

It's the altar still broken down. Men preferring the cheap thing to the real. And it completely contradicted all that God had said.

Fire needs to fall on the church. To eat up all that is haywood and stubble. All that is phony and deceitful.

What did God speak at the eight o'clock youth time? The spirit of truth. That the spirit of God before He is the spirit of love, the spirit of revelation, the spirit of power, the spirit of understanding is the spirit of truth. And it will not receive the dove as the spirit of truth.

Will not have the dove. Most of the young people had already left before I began to speak. They had their coffee, their good time, their fellowship, meeting their girlfriends.

Only about twenty, thirty remained when I got up to speak about the spirit of truth. They were God's twenty or thirty. And the fire of God fell.

And these kids began to break. And they gushed before God. And to raise a true cry.

The light of God shone around them from heaven. And revealed the deceitfulness of their own life. And the poor acting in which they themselves were beginning.

And some adult who was in the audience. Seeing that God was beginning to move. Called for those who wanted a baptism in the Holy Spirit.

And three precious young people came and kneeled. And then began the performance again. Oh God! What is it going to take? That men can hear God.

And His words have not yet died from our hearing. Then we return to business as usual. Religious practices as usual.

Christianity as a culture as usual. There must be a fire from heaven. That will bring men down.

That He who brought them down. Will also raise them up. Paul was blind for three days.

He had to be led away by the hand. Think on that. This proud Pharisee.

This Hebrew of the Hebrews. Pharisee. That learned in all of the law.

Full of self-conscious understanding. Utterly assured of all that he believed. Was brought down to the earth.

And blinded by God. And led away in helplessness by the hand. And trembled as a dead man for three days in that condition.

Neither did he eat or drink. Until God gave him his sight. His life in God began in darkness.

He was blinded by the light. I think everything that he thought he understood. Was extinguished in that light.

And God started all over again from the bottom. And brought forth out of the depth of darkness. That conversion.

An unspeakable glory. I'll just read a little bit from Phinney. And then we'll conclude for tonight.

This is Phinney who is writing years after the glory of the revivals were coming to an end. Where he is trying to survey the whole experience. And to ask why is it that these revivals were now beginning to run down and to dissipate.

It was no longer the sweeping glory that it was in the beginning. It was settling down into something more predictable and religious. He says of the revivals today.

There is less of the deep conviction of sin. He does not see the deep breaking up of the heart. Men being brought down to true humility.

Rising up in the true grace of God. Their prayer life is weaker. They don't seem to be able to stand in adversity.

They are much less spiritual. They don't know how to prevail in prayer. They have only the shallowest notions of what it means to be led by the spirit.

He might well be describing our condition today. And do you know what he attributes it all to? The lack of a deep and thorough conversion experience. Born out of a revelation that comes from the light from heaven.

Of what is our condition. As God sees it. Do you know what the scripture says? In his light we shall see light.

Prophet Isaiah cried out. I am undone. I am a man of unclean lips.

What shall we cry out? Who is this Lord? Jesus whom thou persecutest. If we should have that experience. What shall we say? Who is this Lord? Jesus whom you abuse.

Jesus whom you exploit. Jesus whom you turn to your own purposes and ends. Jesus whom you have used for the inspiration of your rock and mortar.

Jesus in whose name you justify your programs and your activities. But whom you have not consulted. For said Lord.

How many of us have ever said it quite like that? There is no way that I could mimic that. The depth and the brokenness of that recognition of who it was who was revealed to him in the light. What a flood of

things must have swept over his soul and consciousness in that moment.

I participated in the stoning of Stephen. I have imprisoned and persecuted those who bear your name. I have contended against the very God.

Lord. How many of us have ever come to that? Lord, Lord, Lord, Lord, this Lord, that Lord. Sounds like our buddy, our Lord.

I have never been able to get used to that. Is it because I am Jewish and we Jews have that heritage of not being quick to pronounce the name of the Lord? Orthodox Jews who will not spell the word God. But will omit the middle letter and just put a dash.

Even in their blindness and their darkness. Some sense of the reverence for the name of God remains. But our groovy, charismatic, Jesus freak generation.

Lord, Lord, Lord, Lord, this Lord. Somebody will pull the plug out of your amplifier. The end of your ministry.

From your Lord, Lord, Lord, Lord. But God will have a man to say, Lord. In the light that is revealed from heaven.

Then comes the eternal question. What would you have for me to do? How many of us have ever asked that? Really asked that? And how many of us have assumed that because it's a Christian activity and it ostensibly serves the Lord, that surely he must be in it and approve it? Do you know what it means to be converted? Not only to ask this question at the inception of your Christian life. But to live in the spirit of it ever after.

Lord, what would you have for me to do? It might change everything. I've had to tell the saints in Israel. Are you here because God called you? God gave me such a sense of the congestion and the glut of saints in Jerusalem.

Congested, crowdedness. Who called you? You self-appointed knight in shining armor. This brother deserves a medal tonight.

You who thought that you were going to set everything right. And restore order to the body of Christ. Reconcile the differences.

Bring the knowledge of the Lord to these unseeing Jews. Who called you? Beside the fleshliness of your own egotistical heart. I'll tell you there's no one who is more likely to miss the still small voice of God.

Or to think he's hearing it when God has not spoken. Than one who is not yet converted. God did not say to Isaiah, go for me.

Until he first heard his cry, woe is me, I am undone. Don't you go either. Till God has heard that cry.

Then he can say, go. Tell this people. Make their ears not fat, but open.

Heal their hearts and their understanding. Their hearts. That they might be converted.

Go and tell and make. When you go and tell, do you make something? If you are speaking an event. Or is it just biblical terminology? Evangelistic clichés.

Because he did not send you. You're not speaking his words. Therefore it's not an event.

Because he has not heard your cry. Because you have not seen his light. Do you want to pray for something tonight? Light more light.

A light that will fall upon us in these days. That will bring us down. That he might bring us up.

That he might send us. That we might go and tell. And make.

True fire of God. True revival. Out of those upon whom it has fallen first.

Shall we pray for this in these days? Not just lectures. And eternal events. That will affect Holland.

And the world. Precious God. Thank you for this point of beginning.

Take us from here. Deeper and deeper. More light and more light.

Break us. Bring us to a true conversion. Break the power of our fleshly heart.

Have the cry from us for which you have long been waiting. That we might be sent ones. Seal up what you have spoken tonight.

Not just the words of it. But the spirit of it. The urgency of it.

May we find ourselves being stirred through the night hours. Praying more earnestly for these days. Willing to be searched out by you.

Even found out. But give us a divine event from heaven. That you might be made known.

As you are. For Jesus' sake we pray. Amen.

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Audio: <https://sermonindex1.b-cdn.net/12/SID12303.mp3>

Source: <https://sermonindex.net/speakers/art-katz/k-044-conversion-of-paul/>

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