

Saul in You

by Phil Beach Jr.

The sermon explores the life of Saul of Tarsus and his radical change from being a Pharisee to becoming a follower of Christ, highlighting the importance of beginnings and the basis of true deliverance.

Duration: 56:59

Scripture: Acts 9:1

Topics: "Christian Life", "Transformation in Christ", "Righteousness through Faith"

Description

Phil Beach Jr. emphasizes the transformative encounter of Saul of Tarsus with Jesus, illustrating how this pivotal moment defined Saul's understanding of Christ's meaning, message, and mission. He highlights that true righteousness comes not from our own efforts but through a relationship with Christ, urging believers to continually seek Jesus in their lives. The sermon calls for a deep, personal connection with Christ, moving away from self-reliance and entitlement, and embracing a life centered on Him. Beach Jr. encourages the congregation to recognize their spiritual bankruptcy and the necessity of Christ's righteousness in their lives, leading to a radical change in perspective and purpose.

Transcript

Father, we thank you and praise you for your faithfulness as the Great Shepherd and the Good Shepherd. We thank you, Lord, for your presence that is our life, is refreshing, is really all that we pant for, Lord, is to know you and to know your presence, to be in your presence, Lord, is to be desired more than silver and gold, to be in your presence, Lord, is to be desired more than the presence of any human being. And we thank you, Lord, that you freely give us your presence through your Son and through the Holy Spirit.

And now, Father, we pray that you would grant to us great light from your heart, great light from the face of Jesus Christ. And this light would shine on the eyes of our heart and enable us to see in ever-increasing measure who you are and what you're doing and how we are called to participate with you. So we set this time aside, Lord, for you.

And pray, God, that your word would find a good spot in our heart, Lord, and bring forth much fruit for the glory of your Son. In Jesus' name, Amen. Acts chapter 9, Acts chapter 9. I'm going to start reading in verse 1 of Acts chapter 9. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest and desired of him letters to Damascus, to the synagogues, that if he find any of this way, whether they were men or women, he might bring them bound to Jerusalem.

And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell on the earth and heard a voice saying unto him, Saul, Saul, Saul, why persecutest thou me? And he said, Who are you, Lord? And he said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, go into the city, and it shall be told thee what thou shalt do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul rose 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 there three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias. And to him the Lord said in a vision, Ananias, and he said, Behold, I am here, Lord.

And the Lord said to him, Arise, and go into the street which is called straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold, he prayeth and hath 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. And there he hath authority from the chief priest 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. And Ananias went his way and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized.

And when he had received me, he was strengthened. Then was Saul certain days with the disciples which were at Jerusalem. Now this account that Saul himself gives is also found in Acts chapter 22, which we won't read, 6 through 16, and Acts 26, 12 through 18.

All of these three accounts were given by Paul, and each one provides a little bit more information. And so when we put all these accounts together, we have the history behind everything that Paul ever became and taught and said in the name of the Lord Jesus Christ. This was Paul's beginnings.

Beginnings are very, very important. Oftentimes beginnings define where we go and where we end up. So for a short time this morning, we're going to look at Paul's beginning, and we're going to see how that beginning defined for Paul the meaning of Christ.

It defined for Paul the message of Christ, and it defined for Paul the mission of Christ. The meaning, the message, and the mission. Without understanding the meaning of Christ, the message of Christ, or the mission of Christ, we can go in a wrong direction.

And at first, it might be ever so unnoticeable. But eventually, over time, going in the wrong direction will eventually result in being turned quite a ways from the goal that is set before us. In Acts chapter 9, verse 1, we meet a man called Saul of Tarsus.

This man Saul defines himself in Philippians chapter 3. So if you'd like to turn there, that would be good. This Saul of Tarsus is the man that we meet before Saul of Tarsus met another man. Let's read about this

Saul of Tarsus that we meet in the beginning part of Acts chapter 9. It is vital for us to meet this man.

It's vital for us to understand who this man is, because this man represents all of us. Each one here today, myself included. And this man Saul must meet another man.

If this man Saul is going to be useful to the Lord. If this man Saul is going to understand who Christ is. If this man Saul is going to understand the message of Christ, and if this man Saul is going to understand the eternal mission of Christ, then this man Saul must have an encounter with another man.

Philippians chapter 3. These are the very words of Paul, reflecting about who he was as Saul of Tarsus. He has a vivid memory of who he was, of Saul of Tarsus. Philippians chapter 3. Let's just begin right in verse number 1, and we'll walk our way through.

Finally my brethren rejoice in the Lord, to write the same things to you. To me indeed is not grievous, but to you it is safe. Repetition is safe.

Repetition is safe. Paul said, I'm not at all grieved in having to say the same things to you over and over again. And then he says, and by the way it's safe.

How many have found the Lord oftentimes repeats over and over into your heart and into your spirit, many things that he tells you? That's safe for us. Beware of dogs, beware of evil workers, beware of the concision. Now here Paul used three different words to describe one group of people.

Three different words to describe one group of people. He said beware of dogs, evil workers, and the concision, or the circumcision. All three of those different phrases identify an enemy of the gospel of Jesus Christ.

Dogs, evil workers, circumcision represent that which is gathered up in Judaism, that which is gathered up, listen, that which is gathered up as a religion trying to reach God on the basis of the man, the works, the righteousness that we produce in our own selves. The Holy Spirit calls such a religion dogs, evil workers, and circumcision. Specifically it's talking about Judaism, but it applies to any kind of religion, any kind of Christianity that represents an attempt to reach God on the grounds of something other than Christ himself.

God has no tolerance for anything other than his Son, and what his Son represents to him, and what his Son represents to us. The introduction of something in addition to that is a dreadful and potentially damnable leaven, and it must be thoroughly purged out of our life. And we're going to see shortly the only means by which this can be purged.

It is an initial crisis, but it's a continual thing too. Okay. For we are the circumcision which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

Remember who's writing this. This man who is writing this is the same man that we just read about in Acts chapter 9. Why does this man have such an incredible capacity to focus all of his energies, all of his life, all of his intellectual powers, all of his resources? Why is this man so Christ-centered? Why is this man so utterly devoted, so utterly sold out to Christ? Why? Why? Verse number 4. We have no confidence in anything, and our glory is only in Christ Jesus. And now verse 4 he begins to talk about this man Saul that we just read about in Acts chapter 9, before the light from heaven shone.

Let's learn about this man Saul. Let's look at this man Saul. Though I might also have confidence in the flesh, if any man, if any other man think that he hath wherewith he might trust in the flesh, I more.

So this man Saul, there was a time in his life he said when he had tremendous confidence in the flesh. And he even went as far as to say if anyone thinks they have confidence in the flesh, I had more confidence in the flesh. So he was a head above everyone.

He was a head above his peers. If you stand on the ground of having confidence in who we are and what we are, and so if any of us feel that we can have confidence in who and what we are, Paul here is challenging that and saying, well he's better off than we are. He can have more confidence.

So we have to take a second seat to Paul if we're going to come to grounds, if we're going to come to God on the basis of who we are. All right? So none of us can, none of us can boast and say we've got great confidence. Only Paul could say that.

And he said it right here. I have more. Now he begins to talk about why he says that.

Circumcised the eighth day of the stock of Israel, the tribe of Benjamin, a Hebrew of the Hebrews as touching the law of Pharisee, concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless. This man saw of Tarsus. This man saw who was on a mission for God.

He was on a mission for God. At least he thought he was. He was devoted to his religion to the point where he said that according to the righteousness which is by the law, he was blameless.

He had zeal for God. He persecuted what he perceived to be that which did not represent God, the church. This man saw was the, the cream of the crop of a man who dressed himself up so fully and so wonderfully and so perfectly as to believe that he could come to God on the basis of who he was, on the basis of his religious heritage, on the basis of his religious zeal, on the basis of his ancestry.

He was so perfect, so refined and shiny. And this is how Saul stood before God and before his peers. Verse 7, But that, but what things were gain to me, those I counted lost for Christ.

The literal Greek says but what things were gains, plural. That is, all those things that constituted Saul of Tarsus, all of them gathered together and all that they represented as being profitable to me, a gain to me, to make me look good, to make me look spiritual, to make me look righteous. All of those things gathered together, all of those things brought together and personalized in the man Saul as he stood as a Pharisee, as his zeal for God moved him to persecute the church.

All of those things that were to my advantage, to my gain, that gave me confidence to stand before my peers as a spiritual man and to stand before God as one accepted by God based on those things. All of those things gathered together without the exception of one, that which was gain to me, those I count lost for Christ. What happened? What happened to this man Saul of Tarsus? What happened brothers and sisters to this man Saul of Tarsus that made such a radical change in the way that he viewed himself, the way that he viewed life, the way that he viewed God? What happened? How could we get into the mind, into the heart, into the very center of this man's being and discover what happened to you Saul of Tarsus? Verse 8, yea doubtless, I count all things but loss.

And so in verse 7 he said the gains, all that which represented Paul's perfect religious history, he counted loss. Then he went beyond that and said yea I count nothing, so everything outside of that. This is an

inclusive statement, everything as loss.

Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things. So not only now is Paul progressing in unveiling to you and I the incredible life-altering, life-changing paradigm that took place in his life, the roundabout turnabout, 180 degree turn, not only is he saying all that was gains, plural, my religion, but now everything I count as loss, that I might know my Lord. Then he says for whom I have suffered the loss of all things.

So not only did he count all things as rubbish and unprofitable, but he suffered the loss of all things. What's going on here brothers and sisters? What's going on here? What kind of Christianity is this? What kind of Christianity is this? What is this man talking? Do we know what he's talking about? Do we understand what this man is talking about? The meaning of Christ, the message of Christ, and the mission of Christ. What is it? We're seeing it.

Yea, I count all things loss for the excellency of the knowledge of Jesus Christ, for whom I have suffered the loss of all things, and do count them but dumb, that I may win Christ and be found in him, not having my own righteousness, that is, not standing before God or not standing before others on the ground of my own righteousness, which is based on how well I am performing in light of the law of God. That's my own righteousness. Paul says, I will not come to God, nor will I come to others.

I will not stand before God or stand before others based on my own righteousness. That is a righteousness that comes from my own self. That kind of righteousness which comes, which I produce, that which I generate, that which I can bring forth.

Paul says, never, ever, ever again will I stand on that ground, but rather, verse 11, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain unto his resurrection, or the resurrection that he himself is out from among the dead. What an unbelievable change that took place in this man called Saul of Tarsus. It is without fear of exaggeration to conclude that the life-altering, life-changing, 180 degree turn that occurred in Saul's life was the result of one and one and one only thing.

Not many things, one thing. He met another man other than the one he was enamored with and infatuated with when he looked in the mirror. Who did Paul see when he looked in the mirror before he met the man in glory? Who did he see? Saul of Tarsus.

He was quite proud of Saul, wasn't he? He was quite impressed with Paul. Not only was he impressed with Saul, but he wanted others to be impressed with Saul. But everything changed when this Saul of Tarsus met another man.

And brothers and sisters, the basis of a true relationship with Almighty God. Number two, the basis upon which true deliverance, not superficial deliverance, not deliverance in word only, but true, deep, heartfelt, down to the very center and core of our being. The basis of true deliverance from being enamored with and addicted to and devoted to our own righteousness, our own selves, our own name, our own reputation, the pride of our religious history, the pride of our current religion.

The only basis of deliverance is to have, as a crisis, call it salvation, being born again. But that crisis is not the end. It is the beginning of a continual crisis where the eyes of our heart are constantly seeing the man in glory, the man that God has chosen as the righteous one, in whom, from whom, through whom we

derive all of our righteousness.

Not some, all of our righteousness. And the moment, the moment that the eyes of our heart are seduced and led astray from seeing the man in glory, the one who said, Saul, Saul, why persecutest thou me? Who are you, Lord? I am Jesus. The moment the eyes of our heart are seeped from seeing Jesus, then who he is begins to fade.

And all of a sudden, who we are and who we think we are begins to take ascendancy in our lives. And before you know it, when people touch you, they're not touching the Lord anymore. Who are they touching? You.

Impressing people with your speech. Impressing people with showing them what? Something about you. Something about you.

Remember, Saul loves to stand on the ground of who he is. He loves to talk about who he is. But when Saul met Jesus, Acts chapter 20.

Acts chapter 20, beginning in verse 17, we'll just briefly overview what it is. Paul is visiting with the elders in Ephesus. And he's about to leave.

He gathered them together. He will see their face no more. And he just exhorts them and encourages them and testifies as to the kind of ministry that he demonstrated before them.

And he was doing this in order to help them see the true, the authentic, because he knew that when he left, grievous wolves would come in outside to try and devour the flock. He said, but not only from without, but from within, from within the elders. Men would arise to try and bring disciples after themselves.

So the war is great. And Paul warned them. And then he makes this profound statement, verse 22.

And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me thereof, except that the Holy Ghost is bearing witness in every city, saying that bonds and afflictions abide me. Or in other words, everywhere he went, the Holy Ghost was telling them, if you head to Jerusalem, you are a dead man. If you head to Jerusalem, you are going to suffer.

You're going to be persecuted. You're going to ultimately be destroyed. But here's what, here's what this man said.

Verse number 24. But none of these things move me. Okay.

What happens when we meet the man in glory? What happens when we meet the Lord Jesus Christ? Not in a crisis 20 years ago. Because if we haven't met him this morning, if we haven't met him as we were driving to this home, then the seeds of backsliding are present. Happy memories of the way things were doesn't work.

God is calling us to see Jesus in the eyes of our heart, moment by moment. But none of these things move me, neither can I my life dear unto myself. Another translation, but I am not moved by any of these prospects.

In other words, I, listen carefully, I no longer view life as to how it's going to affect me personally. I no longer view life as to what I am going to gain or I am going to lose. I no longer view life as to how I am

going to be affected.

That's what Paul was saying. How did this man get to this place, brothers and sisters? This is the emphasis of the Holy Spirit. Now, right now, this morning in our midst, this is what the Holy Spirit is saying.

How did this man get to the place where at one time he was so apartheid and he was so enamored with himself, he was so in love with himself, and here we see a radical change where the same man, this is not a different Paul, it's still Paul, but this man was so radically changed that now he's saying, I am right now heading into disaster. I am now heading into a scenario where I'm not going to get anything out of it. I'm going to lose, but it doesn't matter because it doesn't move me because I don't count my life dear to myself.

Now, here's what Paul was saying. I no longer consider my own life to be of value to me. What do we walk around doing most of the time? What do we walk around doing most of the time? Holding dear to our life.

Holding dear to our reputation. Holding dear to what we believe we deserve, right? Remember a few months ago the message, the sin of entitlement? Entitlement. This message was born when I was in China and I walked among these Christians that had absolutely no evidence of entitlement.

They didn't believe that they were entitled to anything. They didn't claim that they had rights among themselves. They were living in China.

They were absent from entitlement. The sense of you owe me something and if I don't get it, I'm angry. I'm bitter.

I'm going to punish you emotionally. I'm going to turn off emotionally. They walked before the Lord as bond servants and they walked before one another as bond servants and they considered not their lives dear to themselves.

They entered into a level of fellowship with the Lamb of God that was so wonderful that they lost that entitlement. You know where that entitlement comes from? Saul. Saul.

You know, Saul believes he is extremely entitled. A little bit of Saul yet living in us? Huh? A little bit of Saul. You don't get what you think you should get from a friend, husband.

You don't get what you think you should get from your wife, wife. You don't get what you think you should get from your husband, children, job, circumstances. You're not getting what you feel you deserve.

What are you doing? A little bit of smoldering bitterness. A little bit of smoldering anger. A little bit of smoldering resentment.

That's entitlement. That's entitlement right there. But when we're called to fellowship with the Son of God, we are called to let go of entitlement.

Because we can't walk together with the Lamb of God who knows no entitlement. Remember last Sunday? The vine and the branch? The two are one. The body and the head are one organically.

And so when you see the body, in ever increasing measure, we ought to be seeing what the head is like. And when we touch entitlement and the sense of demanding something in one another, and especially when we don't get what we deserve or think we deserve, and we touch that resentment, we're touching

something totally other than what Christ is. He doesn't ask us to conjure up this false spiritual life because we can't do it.

What He asks us to do is simply acknowledge that in ourself we don't have it. And in ourself we are quite the Saul, aren't we? There might even be some here in our midst who think that we stand better than Saul. But when the Holy Spirit does in our life what He did with Paul through the Word of God, and we see the man in glory, a death blow occurs to that man called Saul that lurks within.

And we become devastated. Paul lost his sight after he saw the Lord. That was God saying, Saul, all your life you've walked with these eyes.

You judged with these eyes. You judged with these ears. And now you're blinded.

You can't see. Saul of Tarsus is dead, blinded, dumb, and he can't see. You can't depend on that man anymore, Saul.

I am about to introduce you to the man in glory who alone, who alone is the one that has pleased me. This is my beloved Son in whom I am well pleased. Who alone is the one that paid your sin debt.

Who alone is the one who raised up from the dead and is now seated at the right hand of the Father. Who alone is the one who has the power to impart His life through the Holy Spirit into broken-hearted sinners who acknowledge their need. And who alone is the one who can bring spiritual maturity and adulthood in the church by ever increasing what He is in their lives.

He is the source. He is everything. Saul, you are about to experience the most drastic, the most devastating, the most life-altering change of your life because I'm not introducing you to a religion, a new religion.

I'm not introducing you to a new system of thinking. I'm not introducing you to a new form of Judaism. I'm throwing it all out and I'm introducing you to a living person.

That's your righteousness, a person, the Lord Jesus Christ. I count not my life dear to myself so that I might finish my course with joy. It's no longer about me and what I get.

Now it's all about Him and what He gets. And my life now is all about being offered to Him so He can fulfill His will through my life that will bring the highest measure of glory and honor to His name, not my name. What was it that John the Baptist said when he finally saw Jesus and he saw the disciples were running to him and they were leaving John the Baptist? He made that glorious confession, I must decrease.

I must diminish and He must increase. That's the heart cry of the soul that has not only seen the Lord past tense, but is seeing the Lord present tense. I must decrease so that all of His glory and all of His splendor and all of His righteousness and all of His love in exchange for my love.

How many have found that your love doesn't stand the test of time? Huh? How many have found that your love is conditional? How about your patience? It all fades. Everything has got to be brought to the place where it's all gathered up by faith and buried with Christ so that in its place all that comes from Him, His love, His patience, His beauty, His kindness, His gentleness, His long-suffering begins to grow in our life so that it's no longer I that liveth but Christ that liveth with me. I am crucified with Christ nevertheless.

I live yet not I but Christ that liveth in me. Oh how can that be true? How can that be true in our lives? There's only one way brothers and sisters that that can be true and that is individually and corporately. We continue to see Jesus in all of His glory, in all of His splendor, in all of His beauty, in all of His radiant majestic perfections and as we see Him our lives will progressively change from Saul to Christ, from earthly to heavenly, from carnal to spiritual, from the image of the first Adam to the heavenly image of the second Adam.

Hallelujah to God. It's all in Jesus Christ. The secret to the success of Paul's ministry in being able to deposit over about a 34 or 35 year time such a full amazing deposit of Christ into the churches and into the word of God is not found in anything that originates from Paul.

It is found in his capacity that was given to him by God to see this amazing Christ and never ever ever to stop seeing Him. This is a word from God to our hearts this morning.

The secret to our continual capacity to grow in the grace and knowledge of our Lord Jesus Christ and to be able to share with Paul's words that we read in Philippians chapter 3 so that in our experience we are we are coming into the same spirit that Paul had when he said everything I counted is gain I now count loss I'm suffering the loss of all things nothing matters the secret for that to become an ever-increasing reality in our lives individually and corporately as a group of believers is to continue to look unto Jesus Christ the author and finisher of our faith and to see Him God's only son what have the eyes of your heart fallen to God's grace is here today to recover your sight back to the sun your sight back to the sun a dream a passion a hope a fear a desire an Isaac whatever it

is if your eyes get fixed on that you'll falter Uzziah was a great king in the Old Testament and Isaiah loved Uzziah Isaiah esteemed Uzziah very highly but Isaiah began to see so much of Uzziah that he lost sight of the God of Uzziah and it wasn't until in Isaiah chapter 6 that the scripture says in the year the king Uzziah died I saw the Lord it wasn't until listen listen please listen listen not so much to fill listen to what the Holy Spirit is saying through the Word of God this is a living Word it wasn't until Uzziah died it wasn't until Isaiah stopped seeing Uzziah that he saw the Lord and he saw him high and lifted up and he saw his glory that that is that's the same as what Saul of Tarsus saw see throughout the whole Bible men's lives were changed and transformed when they saw the

Lord they saw the Lord they saw his glory they saw his beauty they saw his perfection that changes us that that that takes a death blow a death blow to our own righteousness to our own our own lives our own selfishness listen there's such struggle today with sin and selfishness and brothers and sisters the answer is not another formula it's the answer is not go here or go there or read this the answer is the Lord see Jesus see Jesus afresh and when you see Jesus afresh you'll see his glory you'll see the end you'll see the heavenliness of who he is and you'll see then that you're a person with unclean lips and you dwell among people who have unclean lips you'll you'll place no one up here you'll realize we're all the same and then you'll hear the Lord and he'll come to you and begin to

reveal to you the power of the transformed life through union with Jesus Christ and so bringing this to a close this morning one more scripture in John chapter 6 all dear brothers and sisters this morning Christ stands in our midst and he reaches out his hand and he says I am all you need I am all you need John chapter 6 verse 26 verily I say unto you you seek me not because you saw miracles but because you did eat of the loaves and were fed labor not for the meat which perishes but for that meat which endures unto everlasting life which the son of man shall give unto you for him hath God the father sealed verse 30 they

said therefore unto him what sign showest thou that we may see and believe our fathers did eat manna in the desert for it is written he gave them bread from heaven Jesus

said verily I say unto you Moses gave you not the bread from heaven but my father gives you the true bread from heaven for the bread of God is he which cometh down from the heaven and giveth his life to the world and they said oh lord forever give us this bread to eat brothers and sisters there were a multitude of people following Jesus and he had compassion on him he loved them he healed them and he took care of them but the time came and we're coming to a close now the time came when he brought every one of his followers to a crisis and here's the crisis I love you I've showed you that I can care for you I can take care of you I can heal you but I don't want you to follow me because of those things the crisis is this I want you to follow me because you have come to see that I Jesus am

the only one that God can accept and you in yourself are altogether wrong I love you but you're altogether wrong you can't come to me trying to get stuff from me and yet retain your own life you can't do that Jesus said the only followers I want are those who have seen me not seen what I can do for him but have seen me seen who I am like Saul the only ones I want follow me are those who have seen me as the righteousness of God the beauty of God the kind of man that God accepts and then they've seen themselves and how they're all together wrong and they and and and they're following me because they want what I am to become what they are in life and character and nature Jesus wants people who say Lord I want to eat the bread and drink the blood Lord I want to partake of you so deeply that I

want your righteousness to be my righteousness your love to be my love your goodness to be my goodness your hatred for sin to be my hatred for sin Lord I have nothing in myself I am spiritually bankrupt I can't do a thing I need you Lord and I and if I don't get you Lord I'll die and perish there's the kind of heart that God is after and to such hearts God says I will fill you to overflowing with the righteousness that comes from God and so this morning we've seen a man Saul of Tarsus who came to God in his own glory but when he met the man in glory God's only begotten son his life was entirely radically transformed and the man met Christ and understood the meaning of Christ Christ is the only basis of my righteousness the message of Christ Christ is not only the basis of my righteousness

but Christ said and you have to eat continuous drink continuous he has to be my life he has to be I have to exchange what I am on a daily basis for what he is so he met the man his message the meaning and he met the mission of Christ which is to reproduce in the church what he is in character and nature and today that same man stands in our midst through the Holy Spirit and we can meet him let's just bow our hearts for a few moments

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