

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**

**2ND GRADE**

**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 11

*What if I've been Bad?*



# What if I've been Bad?

The Objective is the key concept for this weeks lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** This lesson will teach the kids that anyone can be saved and have their sins forgiven, no matter what they've done.

## Key Verses

Acts 9:1-19—Main Teaching Passages

1 Corinthians 15:9-10

Ephesians 2:8-9

## Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, **1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians**

## Hook

Pretend to be a doctor and have the students come up to you and tell you about their made-up conditions. Tell those with severe conditions that you won't help them because they are too sick and you don't want to catch what they have, or their condition is too difficult to treat. Be willing to take care of those with minor illnesses.

When you're done, ask the class if they think you were a good doctor. Explain that doctors help all sick people, not just those with minor conditions. The same way, Jesus came to save all sinners, even the "really bad" ones.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Acts 9 records the conversion of Saul of Tarsus. Saul (who would later be called Paul) would become the greatest missionary in the history of the Church, but he was not always following Jesus. Before he became a Christian, Saul hated Christians. He went from town to town persecuting them, which means he fought against, threw in jail, and even killed some believers. In Acts 9, Saul was on his way to the city of Damascus to arrest the Christians in that city when suddenly a bright light appeared before him. He fell to the ground and heard a voice saying, "Saul, Saul, why are you persecuting Me?" Saul asked who the voice was, and He replied that He was Jesus. Jesus then instructed him to go into Damascus and wait for instructions. The light had blinded him, so the men who were with him had to take his hand and guide him to the city.

Meanwhile in Damascus, the Lord told a man named Ananias to meet with Saul and restore his sight. Ananias was afraid because he had heard of what Saul had done to other believers, but the Lord told him that He had chosen Saul for a special purpose. Saul was going to preach the Gospel all over the world. Ananias went to Saul. He laid hands on Saul and told him that the Lord had sent him so that Saul could receive his sight and be filled with the Holy Spirit. After he said that, something like scales fell from Saul's eyes and he received his sight, was baptized, and stayed for a few days with the disciples in Damascus.

# LOOK

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

So far in our studies on the Gospel, we have looked at the bad news of how our sin separates us from God and the good news of how Jesus, God's Son, came to earth as a man, lived a perfect life, died, and rose again from the dead, defeating death. We saw that you can be saved from sin and death by confessing Jesus as Lord, and that we are saved not by good things we have done, but by God's grace. But is God's grace for everybody? Or is God only willing to forgive "good people"? Is God able to forgive me if I've been bad? The story of Saul shows us that anyone can be saved.

Before he met Jesus, Saul was probably the last person you would expect to become a believer. He didn't just reject Christianity, he hated it and wanted to destroy the Church. He was willing to hurt, imprison, and even kill both men and women who believed in Jesus. After he got saved, he would write in 1 Corinthians 15:9 that he was the least of the apostles and not even worthy to be called an apostle because he persecuted the Church. If there were ever a person who had done too many bad things to be saved, it would have been Saul. However, as we see in today's story,

## LOOK (Continued)

no one has sinned too much for Jesus to save them. When Saul met Jesus on that road, his heart was totally transformed by Jesus. By God's grace, he was saved and had his sins forgiven. In 1 Corinthians 15:10 he said that, even though he was unworthy to be called an apostle, by God's grace he is who he is.

Last week, we read in Ephesians 2:8-9 that we are saved by God's grace, not by our works. We learned that this means we aren't saved by anything we do and are unable to earn our salvation, but are saved by the grace of God and what Christ did for us. While this means that there is no good thing we can do to save ourselves, it also means that no bad thing can keep us from being saved. If we truly repent, confessing with our mouths that Jesus is Lord and believing in our hearts that God raised him from the dead, we will be saved. It doesn't matter if you've robbed banks your whole life or if you've been a mostly "good person". Jesus can forgive you. He calls us to live for Him and reject that old sin once we've been saved, but we don't have to fix ourselves or stop sinning before we can come to Jesus and be saved. No matter what you've done, God's grace is great enough to forgive you.

## TOOK

Review the lesson by asking the class to go over the story of Saul's conversion. What was he like before he was saved? How did God change him?

**Pray:** Thank God for being able to save anyone and for forgiving us. Ask Him to transform all of us to be more like Him.

**Parent Question:** How do we know that anyone can be saved?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# FURTHER STUDY

## Commentary on Acts 9:1-19 by David Guzik

### THE CONVERSION OF SAUL OF TARSUS

A. Saul on the road to Damascus.

1. ([Act 9:1-2](#)) Saul's purpose in traveling to Damascus.

**Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.**

a. **Then Saul:** We last saw Saul in [Acts 8:3](#), where it says that *he made havoc of the church, entering every house, and dragging off men and women, committing them to prison*. Here he continued and expanded this work to the city of **Damascus** (about 130 miles or 210 kilometers northeast of Jerusalem; a six-day journey altogether).

i. **Still breathing threats and murder against the disciples of the Lord:** The picture is of an angry, violent man absolutely convinced of his own righteousness. Saul *hated* the **disciples of the Lord**. He wasn't seeking Jesus when Jesus sought him. We might say that Saul was decided *against* Jesus when Jesus decided *for* Saul.

ii. Of course, we don't know what **Saul** looked like. An old apocryphal book, dating to the end of the first century, described Paul like this: "A man of moderate stature, with crisp hair, crooked legs, blue eyes, large knit brows, and long nose, at times looking like a man, at times like an angel." (Cited in Gaebelien)

b. **Went to the high priest:** Saul did his persecuting work under the direct approval of the highest religious authorities. He **asked** and received **letters from** the high priest authorizing his mission.

i. The high priest mentioned here was Caiaphas. In December 1990 an ossuary (something like a burial urn; essentially a bone box) was discovered in Jerusalem. The ossuary was inscribed with the name of this Caiaphas and positively dated to this period. Inside were discovered some of the remains of a 60 year-old man, whom many researchers believe was this same Caiaphas. If true, these are the first physical remains (such as bones or ashes) of a specific person mentioned in the New Testament.

c. **Still breathing threats and murder:** Even after Saul became a Christian, he remembered his days as a persecutor. In [Philippians 3](#), he made mention of this background, saying he was *circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless*.

i. In [Galatians 1:13](#), Paul added more regarding his background: *For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being exceedingly zealous for the traditions of my fathers*.

ii. Saul of Tarsus – this highly educated man – thought that Christianity was both wrong and deceptive. Perhaps he took his example from Phineas, who in the Book of Exodus killed an immoral man and woman with a spear, and God honored his action by halting a plague. Maybe Saul thought he was trying to stop a plague of

false religion.

d. **If he found any who were of the Way:** Here, Christianity is referred to as **the Way**. This seems to be the earliest name for the Christian movement, and a fitting one – used five times in Acts.

i. The name **the Way** means that Christianity is more than a belief or a set of opinions or doctrines. Following Jesus is a *way* of living as well as believing.

ii. It is significant to see that there was a Christian community large enough in Damascus for Saul to be concerned about. Christianity – **the Way** – was spreading everywhere.

2. ([Act 9:3-6](#)) God meets Paul on the road to Damascus.

**As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” 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 against the goads.” So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord said to him, “Arise and go into the city, and you will be told what you must do.”**

a. **Suddenly a light shone around him from heaven... and heard a voice:** Somewhere outside of Damascus, this **suddenly** happened. This spectacular event must be regarded as unusual. God does not *normally* confront sinners with a heavenly light and an audible voice from heaven.

i. In [Acts 22:6](#) Paul revealed that this happened at mid-day, when the sun shines at its brightest. Yet Paul said that this light was *brighter than the sun* ([Acts 26:13](#)).

b. **Then he fell to the ground:** Saul’s reaction was simply to fall **to the ground**. This wasn’t because of honor or reverence for God, it was simply a reaction of survival – he was terrified at the heavenly light.

i. In the minds of many or most people, Saul fell from a horse that he rode. Yet this account in [Acts 8](#), nor the telling in [Acts 22:3-11](#), nor the account of [Acts 26:12-20](#) make any mention of a horse or of Saul riding any kind of animal. It *may be* that he rode, but the text does not specifically say so.

ii. “Many persons suppose he was on horseback, and painters thus represent him; but this is utterly without foundation. Painters are, in almost every case, wretched commentators.” (Clarke)

iii. “It is significant in so short a book attempting to cover the expansion of Christianity from its small beginnings in Jerusalem to a religion that filled whole empire that the tale of one man’s conversion should be so greatly emphasized.” (Boice)

c. **And heard a voice saying to him:** According to F.F. Bruce, the rabbis of Saul’s day mostly believed that God no longer spoke to man directly, as He did in the days of the prophets. However, they believed that one could hear the “echo” of God’s voice, what they called “the daughter of the voice of God.” Here, Saul learned that one can hear God directly.

d. **Saul, Saul:** When God repeats a name twice, it is to display deep emotion, but not necessarily anger (as in the *Martha, Martha* of [Luke 10:41](#) and the *Jerusalem, Jerusalem* of [Matthew 23:37](#)).

e. **Why are you persecuting Me?** As the heavenly light overwhelmed him, Saul was confronted by the true nature of his crime: He persecuted *God*, not *man*.

i. Saul thought that he was serving God in viciously attacking Christians, but he discovered that he was fighting God.



ii. This has been sadly true through history. Often those who are convinced they are doing God a favor do much of the worst persecution and torture ever practiced.

iii. We shouldn't only emphasize the "**Me**" in the phrase "**why are you persecuting Me.**" We should also notice the "**why**" and see that Jesus asked "**why are you persecuting Me?**" That is, "Saul, why are you doing such a futile thing?"

f. **I am Jesus:** Though Jesus was a fairly common name in that day, the ascended Jesus of Nazareth needed no further identification. When He said, "**I am Jesus,**" Saul knew *exactly* which Jesus spoke. In all probability, Saul heard Jesus teach in Jerusalem; and as a likely member of the Sanhedrin, Saul sat in judgment of Jesus in the trial before His crucifixion.

i. "Unless Saul was hallucinating, the appearance of Jesus proved that Jesus was alive and that Jesus was God." (Boice)

g. **Who are You, Lord? ...Lord, what do You want me to do?:** Saul responded with two of the most important questions anyone can (and must) ask.

i. Most everyone has questions they would like to ask God. A Gallup Survey from the 1990s asked people to choose three questions they would most like to ask God. The top five responses were:

- "Will there ever be lasting world peace?"
- "How can I be a better person?"
- "What does the future hold for my family and me?"
- "Will there ever be a cure for all diseases?"
- "Why is there suffering in the world?"

It is strange that people would want to ask God these questions when they are already answered in the Bible. But they really aren't the most important questions for us to ask. Saul asked the *right* questions.

ii. **Who are You, Lord?** We must ask this question with a humble heart, and ask it to God. Jesus showed us exactly who God is, and He can answer this question. Paul spent the rest of his life wanting to know more completely the answer to this question ([Philippians 3:10](#)).

iii. **What do You want me to do?** Few dare to really ask God this question, but when we ask it, we must ask it with submission and determined obedience.

iv. Saul's question was *personal*. He asked the question with a "**me**": "**Lord, what do You want me to do?**" We often are quite interested in what God wants others to do. But the surrendered heart asks, "**Lord, what do You want me to do?**"

h. **It is hard for you to kick against the goads:** This statement from Jesus was actually a small parable regarding Saul and his life.

i. The insertion of **it is hard for you to kick against the goads** and **Lord, what do You want me to do?** in [Acts 9:5-6](#) is accurate, but not in Luke's original text. They were added by scribes, based on [Acts 22:10](#) and [26:14](#), who thought they were doing God a favor by putting it in here.

ii. A goad was a long, extremely sharp stick used to get an ox going the way you wanted when plowing. One jabbed the hind legs of the ox with the goad until the ox cooperated.

iii. Essentially, Saul was the ox; Jesus was the farmer. Saul was stupid and stubborn – yet valuable, and potentially extremely useful to the Master's service. Jesus goaded Saul into the right direction, and the goading

caused Saul pain. Yet instead of submitting to Jesus, Saul kicked against the goad – and only increased his pain.

iv. It is not too much to say that if we will not ask these two great questions and obediently listen to God's answers to these questions, then we are acting like stupid oxen.

v. We may complain that God compares us to oxen, and indeed it is an unfair comparison. After all, what ox has ever rebelled against God as we have? God almost owes an apology to oxen!

vi. Something was goading his conscience. Despite all his outward confidence, there was something bothering him inside. He kicked against it to be sure, but it was still there. The unease may have started with Stephen's prayer ([Acts 7:57-60](#)).

i. **It is hard for you:** This shows the great love of Jesus. He was the persecuted one, yet His concern was for the effect it had on Saul. What a tender heart Jesus has!

j. **So he, trembling and astonished:** The fact that Saul was **trembling and astonished** by all of this reminds us that it is not always pleasant to encounter heaven dramatically. Saul was terrified by this experience; not oozing with warm, gushy feelings.

i. In [Acts 9](#), we are only given the briefest account of what happened here. We know more from what Paul says about this experience in [Acts 22:3-11](#), [Acts 26:12-18](#), [1 Corinthians 9:1](#) and [15:8](#). We also know more from what Barnabas said about Saul's experience in [Acts 9:27](#) and from what Ananias said about Saul's experience in [Acts 9:17](#). From these accounts, we learn that Jesus appeared to Saul *personally* in this blinding vision.

ii. In response to this light, Saul undoubtedly shut his eyes as tight as he could; yet, Jesus still appeared before him. After the same pattern, Jesus has often had to appear to us even though we shut our eyes.

iii. In this encounter with Jesus, Saul learned the gospel that he would preach his whole life. He insisted in [Galatians 1:11-12](#), *that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.*

k. **Lord, what do You want me to do?** When Saul asked this question, Jesus only told him what to do right at that moment.

i. This is often the character of God's direction in our lives. He directs us one step at a time instead of laying out the details of the grand plan all at once.

3. ([Act 9:7-9](#)) Saul immediately after the Damascus road.

**And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. And he was three days without sight, and neither ate nor drank.**

a. **The men who journeyed with him stood speechless:** The experience was incomprehensible to Saul's companions, but as Saul opened his eyes (presumably shut tight in a terrified reaction to the heavenly light), he still could not see (**when his eyes were opened he saw no one**).

i. We can almost hear God saying to Saul, "You shut your eyes against My light and My Savior. Fine! Spend a few days as blind physically as you have been blind spiritually!"

b. **And he was three days without sight, and neither ate nor drank:** It seems that Saul was so shaken by the experience that he was unable to eat or drink for three days. All Saul could do was simply sit in a blind silence. This was a humbling experience, and a time when Saul must have challenged all his previous ideas



about who God was and what pleased God.

i. In the **three days** of blindness and deprivation, Saul was dying to himself. It would only be after the **three days** of dying that he would receive resurrection life from Jesus.

B. God ministers to Saul through Ananias.

1. ([Act 9:10-12](#)) God's message to Ananias.

**Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." So the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight."**

a. **Now there was a certain disciple at Damascus named Ananias:** We don't know anything about Ananias from either before or after this meeting with Saul. We don't know how he came to **Damascus**, or what happened to him afterward. From what we do know we can think of him as an average follower of Jesus – **a certain disciple**.

i. Ananias was an ordinary man – not an apostle, a prophet, a pastor, an evangelist, an elder, or a deacon. Yet God used him because he was an ordinary man. If an apostle or a prominent person had ministered to Saul, people might say Paul received his gospel from a man instead of Jesus. In the same way, God *needs* to use the **certain disciple** – there is a special work for them to do.

ii. In theory, it wasn't absolutely necessary that God use a man like Ananias for this work in Saul's life. Being simply **a certain disciple**, we can say that God simply used **Ananias** because God loves to use people, and Ananias was a willing servant. Ananias asked Saul's question, "*Lord, what do You want me to do?*" ([Acts 9:6](#)) by the way he lived his life.

b. **To him the Lord said in a vision:** God spoke to Ananias in a completely different way than He spoke to Saul. Saul had a bold, almost violent confrontation from God, but Ananias heard the voice of God sweetly in a vision, where God called and Ananias obediently responded. To say, "**Here I am, Lord**" is a perfect response to God.

i. We shouldn't be surprised if people like Saul receive the God's Word with initial resistance and questioning. Yet we should expect disciples of Jesus to receive God's Word like Ananias did.

ii. In the case of Ananias, the vision from God was specific. God told him about:

- A specific street (**the street called Straight**)
- A specific house (**the house of Judas**)
- A specific man (**one called Saul of Tarsus**)
- A specific thing the man was doing (**he is praying**)
- A specific vision the man had (**in a vision he has seen a man named Ananias**)

This specificity was necessary and important, because God asked Ananias to do something bold and dangerous in meeting Saul, the great persecutor. He needed confirmation along the way that God was guiding him, and God gave him ways to confirm this.

c. **Arise and go:** God's instructions to Ananias were clear, but curiously, God told Ananias about Saul's vision in Ananias' own vision.

d. **Behold, he is praying:** This indicated a true change of heart in this man famous for persecuting the disciples of Jesus. One might say that Saul had never *really* prayed before; he merely repeated formal prayers. Before this:

- His prayers were more mechanical than spiritual
- He had never prayed with Jesus as mediator
- He had never prayed in Jesus' name
- He had not prayed with a humble heart, near to God

Saul had said many prayers, but had never *prayed*.

2. ([Act 9:13-16](#)) God overcomes Ananias' objections.

**Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name." But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake."**

a. **Lord, I have heard from many about this man:** Certainly, Ananias had heard that this angry and violent persecutor named Saul of Tarsus was on his way from Jerusalem. The disciples in Damascus must have anxiously prepared for the coming persecution.

b. **I have heard from many about this man, how much harm he has done:** Ananias' objections were perfectly logical and well founded. However, they presumed that God needed instruction, or at best, counsel. Ananias almost asked, "God, do you know what kind of guy this Saul is?"

i. In fact, Ananias knew a great deal about the mission of Saul (**how much harm he has done to Your saints in Jerusalem...here he has authority from the chief priests to bind all who call on Your name**). It was apparently widely known.

c. **He is a chosen vessel of Mine to bear My name:** God had a call upon the life of Saul. At this time, God had not yet revealed that calling to Saul. He seems to have told Ananias first.

i. God considered Saul His **chosen vessel** long before there appeared anything worthy in Saul to choose. God knew what *He* could make of Saul, even when Saul or Ananias didn't know.

d. **To bear My name before Gentiles, kings, and the children of Israel:** This describes in broad outline the calling and future work of the broken, blind, afflicted man Ananias would soon meet. God called him to bring who He is and what He has done (**My name**) to **Gentiles**, to **kings**, and to **the children of Israel**.

i. We would not blame Ananias for a measure of disbelief – such a great, big calling for such an unlikely man.

e. **For I will show him how many things he must suffer for My name's sake:** This was a sobering addition to the great call God put upon the life of Saul. Saul would leave a life of privilege to embrace a higher call, but a call with much suffering.

3. ([Act 9:17-19](#)) Ananias prays and Saul is healed and receives the Holy Spirit.

**And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was**

**strengthened. Then Saul spent some days with the disciples at Damascus.**

- a. **Ananias went his way and entered the house:** This took great courage. In the centuries since, Christians have had to deal with those who make pretended conversions to infiltrate the followers of Jesus. Ananias had to overcome this fear or suspicion.
- b. **Laying his hands on him he said, “Brother Saul”:** The act of **laying his hands** and the words **“Brother Saul”** powerfully communicated the love of God. Blind Saul could not see the love on Ananias’ face, so he communicated it through his touch and his voice.
- c. **Be filled with the Holy Spirit:** It seems that this is when Saul was actually born again. Here is where he received the Holy Spirit and was healed from his blindness, which was spiritual blindness as much as physical blindness.
- i. **Be filled:** God did an effective job of breaking Saul, but it wasn’t His intention to leave him broken. God wanted to break Saul so He could fill him and leave him filled.
- ii. “It is often said that Saul was converted on the road to Damascus. Strictly speaking, this is not the fact. His conversion began in his encounter with the law but it was not accomplished until the gospel entered his heart by faith, and that did not occur on the road, but in Damascus.” (Lenski)
- d. **He received his sight at once; and he arose and was baptized:** When Saul could see – both physically and spiritually – he immediately wanted to identify with Jesus and with the disciples of Jesus by being **baptized**.
- i. We are not told that Ananias told Saul about baptism. Perhaps he did; but it is just as likely (or even more likely) that Saul had seen Christian baptisms (such as on Pentecost, [Acts 2:41](#)). Especially, *God spoke directly to Saul* about many things during his time waiting for Ananias, including even the name of the man who would come and pray for him and restore his sight ([Acts 9:12](#)).
- e. **When he had received food, he was strengthened:** Saul immediately began to be strengthened both physically and spiritually. God was concerned about both areas of need.
- f. **Then Saul spent some days with the disciples at Damascus:** Saul was now numbered among the **disciples** of Jesus, and became friends with those he had previously tried to imprison or kill. This shows the remarkable, radical nature of his transformation.
- i. Paul regarded his conversion experience as a pattern for all believers: *Although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief... However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.* ([1 Timothy 1:13,16](#)).
- ii. If Paul’s conversion is a pattern, then we can share his experiences. First, Jesus must confront us with Himself, with our sin and rebellion against Him, even the sins done in ignorance. Then as we put our faith in Him, we must humbly wait for the work within us that only He can do.
- iii. Saul’s conversion reminds us that at its core, salvation is something God does in us. What we do is only a response to His work in us.
- iv. Saul’s conversion reminds us that God finds some who, by all appearance, are not looking for Him at all. Seeing how God reached Saul encourages us to believe that God can reach the people in our life that we think are very far from Him. We often give up on some people and think they will *never* come to Jesus; but the example of Saul shows God can reach *anyone*.

v. Saul's conversion reminds us that God looks for people to cooperate in the conversion of others, even when they are not really necessary, except as a demonstration of the importance of the *family* of God.

vi. Saul's conversion reminds us that it isn't enough that we be broken before God, though that is necessary. God wants to only use brokenness as a prelude to filling.