

# SAULS FIRST VISION(ON THE ROAD TO DAMASCUS-SPIRITUAL CURRENCY) pdf

1: PPT " Saul into Paul PowerPoint presentation | free to view - id: a12a7-Nml2N

*The response of the redeemed is obedience. When God truly touches our hearts, our only response can be, "Lord, may your will be done and may you use me to do it." Such was the experience of Saul on the Damascus Road. Saul's dramatic conversion on the road to Damascus was the beginning of an incredible journey.*

There he met James and stayed with Simon Peter for 15 days. Paul asserted that he received the Gospel not from man, but directly by "the revelation of Jesus Christ". In his writings, Paul used the persecutions he endured to avow proximity and union with Jesus and as a validation of his teaching. It was in Antioch that the followers of Jesus were first called "Christians". The first journey, [Acts 13-14] led initially by Barnabas, [55] took Paul from Antioch to Cyprus then into southern Asia Minor Anatolia , and finally returning to Antioch. In Cyprus, Paul rebukes and blinds Elymas the magician [Acts From this point on, Paul is described as the leader of the group. John Mark leaves them and returns to Jerusalem. Paul and Barnabas go on to Pisidian Antioch. On Sabbath they go to the synagogue. The leaders invite them to speak. Paul reviews Israelite history from life in Egypt to King David. He introduces Jesus as a descendant of David brought to Israel by God. He said that his team came to town to bring the message of salvation. He quotes from the Septuagint [56] to assert that Jesus was the promised Christos who brought them forgiveness for their sins. Both the Jews and the " God-fearing " Gentiles invited them to talk more next Sabbath. At that time almost the whole city gathered. This upset some influential Jews who spoke against them. Paul used the occasion to announce a change in his mission which from then on would be to the Gentiles. Circumcision controversy in early Christianity A vital meeting between Paul and the Jerusalem church took place some time in the years 50-51, [59] described in Acts How is it, then, that you force Gentiles to follow Jewish customs? This sermon addressed early issues in Christology. On their trip around the Mediterranean sea, Paul and his companion Barnabas stopped in Antioch where they had a sharp argument about taking John Mark with them on their trips. The book of Acts said that John Mark had left them in a previous trip and gone home. In Lystra, they met Timothy , a disciple who was spoken well of, and decided to take him with them. Paul and his companions, Silas and Timothy, had plans to journey to the southwest portion of Asia Minor to preach the gospel but during the night, Paul had a vision of a man of Macedonia standing and begging him to go to Macedonia to help them. After seeing the vision, Paul and his companions left for Macedonia to preach the gospel to them. They turned the city against the missionaries, and Paul and Silas were put in jail. After a miraculous earthquake, the gates of the prison fell apart and Paul and Silas could have escaped but remained; this event led to the conversion of the jailor Acts They continued traveling, going by Berea and then to Athens, where Paul preached to the Jews and God-fearing Greeks in the synagogue and to the Greek intellectuals in the Areopagus. Paul continued from Athens to Corinth. Interval in Corinth Around 50-52, Paul spent 18 months in Corinth. The reference in Acts to Proconsul Gallio helps ascertain this date cf. The couple followed Paul and his companions to Ephesus , and stayed there to start one of the strongest and most faithful churches at that time Acts In 52, departing from Corinth, Paul stopped at the nearby village of Cenchreae to have his hair cut off, because of a vow he had earlier taken. He then traveled north to Antioch, where he stayed for some time Greek: Third missionary journey The Preaching of Saint Paul at Ephesus by Eustache Le Sueur According to Acts, Paul began his third missionary journey by travelling all around the region of Galatia and Phrygia to strengthen, teach and rebuke the believers. Paul then traveled to Ephesus , an important center of early Christianity , and stayed there for almost three years, probably working there as a tentmaker, [73] as he had done when he stayed in Corinth. He is claimed to have performed numerous miracles , healing people and casting out demons, and he apparently organized missionary activity in other regions. Paul finished his trip with a stop in Caesarea , where he and his companions stayed with Philip the Evangelist before finally arriving at Jerusalem.

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### 2: Acts Chapter 9 Commentary

*Barnabas took Saul to the apostles and told them that Saul had seen Jesus on the road to Damascus and Jesus had spoken to him. As a result, Saul was accepted by the church. As a result, Saul was accepted by the church.*

The one in the Old Testament, Saul the King, is probably most remembered as the man who sought to kill David, while Saul of Tarsus, is probably most remembered not as Saul but as Paul the apostle. These men, besides having the same name, were similar in quite a few ways. The name Saul means "Prayed for". The meaning of the name is significant because the children of Israel did ask God for a king and Saul was His immediate answer to them. King Saul was not born a king and neither was Saul of Tarsus born an apostle. Both men were from the tribe of Benjamin and both of them were called by God to become something special. He was from the tribe of Benjamin. The Bible says that Saul was a tall, handsome man but he was also a humble man. When Samuel told him that the Lord had chosen him to lead the people, Saul did not understand why he, of all men, was picked. Just how Saul managed to be disobedient is explained in the first Book of Samuel. Samuel told Saul that he was made king when he was small in his own sight. See 1 Samuel Therefore it was easier for Saul to see his own judgment as wise and equate it with the judgment of God. Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. That was when Saul changed. The Bible says that King Saul was tormented by an evil spirit and that this spirit was sent by God. After that, it was all downhill for Saul. The kingdom was taken from him and given to David and though he tried his best to retain it, he could not fight against the will of God. Saul died in battle but he died by his own spear. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. So Saul died, and his three sons, and all his house died together. Of the tribe of Benjamin, he was proud of his heritage and proud of being a Pharisee. Determined to wipe out those who would serve the Lord Jesus Christ, Saul decided to go on a mission to destroy all he could who dared to follow Jesus Christ. He was feared by those who followed Christ, and no doubt that his name was on the lips of those believers whose lives were threatened by him when they prayed. Yet God arrested Saul and called him to His service. He was on his way to Damascus to trouble and torment those who followed Jesus when Jesus appeared to him on the way and took away his worldly sight in order to give him Godly vision. The proud man was humbled in that instant and he was forever changed. Saul became known as Paul and he became an apostle of the very same Jesus Christ he had scorned. He went preaching the Gospel far and wide supporting himself by tentmaking and suffered many things and eventual death for the Gospel. His zeal for bloodshed became zeal for the Lord and he did many great things in the name of the Lord. He healed the sick, cast out demons and raised the dead. For the rest of his life, he boldly did what was set before him constantly seeking to please God and to do His will in everything. The two Sauls were very similar and yet very different. One could say that their personalities were similar but at different times in their lives. When Saul the son of Kish was first anointed king, his humility was the blessing which caused him to do the will of God. His pride, which came later, was a hinderence causing him to be blind and deaf to the will of the Lord. The Lord despised him for it as He despises the sin of pride - See Proverbs Chapter 6 and regretted making him the king. His pride had blinded him so much that he could not see that he was fighting with God and not with men. When God opened his eyes, pride fell from him and humility took over. He was able to walk in the will of God and be obedient because he no longer had any pride. Both men had stature - Saul was king of Israel and Saul was a well known Pharisee. Both men had humility - Saul at the beginning and Paul at the end. Both men had pride - Paul at the beginning and Saul at the end. These two Sauls to me, show just how one person can start well and end badly or how one person can start badly and end well. It all has to do with rebellion and submission.

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### 3: The Lesson of Ananias - Tim Challies

*Acts ESV / 61 helpful votes Helpful Not Helpful. But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.*

November 22, Share I was thinking this morning about one of my favorite passages of Scripture. While the story is well known, the part of it that appeals to me is often just passed over. It is in Acts 9 and involves just two people, the disciple Ananias and Saul. Saul, notorious for persecuting Christians, has departed Jerusalem after obtaining a letter granting him authority to arrest any Christians he can find in Damascus. He is to bring these believers to Jerusalem for trial before the puppet court of the Sanhedrin. But lo and behold, while on the road to Damascus he has a dramatic, life-changing conversion experience. Jesus commands Saul to go to Damascus and wait to be told what he must do. He is led to the city by those who are traveling with him and he waits for three days and nights without any food or water. What these days are like we can only imagine. They must be filled with pain, remorse and repentance. They must be filled with great confusion and despair. 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. Somehow he forgets his place and attempts to give God a bit of a newsflash. I can just picture Him stammering a bit as he takes it upon himself to remind God of just who this Saul guy is. And here he has authority from the chief priests to bind all who call on Your name. We can well imagine that Ananias and the other believers were terrified as they awaited Saul and his cohort, for they knew their lives might be lost for the sake of Christ. They must have awaited his arrival at the city with great dread. And now here God asks Ananias to go and confront the ringleader of the persecutors. Ananias showed weakness here. He did not have unwavering trust in God. As a matter of fact, he reminds me of me! I suspect I would have said the same thing to God just in case He had somehow forgotten a little detail. After all, this Saul guy was dangerous! For I will show him how many things he must suffer for My sake. As a matter of fact, providence dictated that He would use this man to do incredible things for His kingdom. He appears before Saul and has the great honor of laying his hands on this broken man in the name of the Holy Spirit. As a symbol of the end of his spiritual blindness he is baptized, probably by the hand of Ananias himself. Perhaps he sat and learned at the feet of Ananias. At this point Ananias fades from the story and we hear of him no more. His role in the drama of Acts is small, yet significant. God then used this man to further His purposes in launching the career of the most influential of the apostles. And this is the lesson of Ananias that I have applied to my life. Small acts of obedience that are premised on the Word of God, even when they seem contrary to reason, and even when they seem to challenge what seems so plain, can have great significance. Our perspective is so small, so limited.

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### 4: The Two Sauls: Saul The King of Israel And Saul Of Tarsus | HubPages

*According to the Bible, the conversion of Paul occurs when he is walking on the road to Damascus and suddenly has an encounter with the resurrected Jesus.*

Who was Saul in The Bible? In the Bible, we read about two Sauls who live centuries apart. You can read about this one beginning in 1 Samuel chapter 9. King Saul became very jealous of his most valiant warrior, David. Saul tried on many occasions to kill David because of his envy over the attention David received from the people over his great acts. The second one who was named Saul in the Bible is found in the book of Acts. He is Saul of Tarsus who later was known as Paul. In the case of the latter Saul, he was an extreme persecutor of Christians, even sharing in the murder of Stephen, a disciple of Christ. He later was confronted by directly by Jesus from heaven on the road to Damascus, to where he was traveling to further persecute Christians. After this experience, Saul completely changed his life course and became the Christian apostle Paul. He was even privileged to write many of the books of the Christian Greek scriptures or the New Testament. It depends on what has caused your blindness. There are some conditions or ailments that cause temporary blindness but your sight comes back after the ailment has been cured. God then sent a Christian named Ananias to give Saul back his sight, to baptize him, and tell him what the Lord expected of him. Share to: There are three people named Ananias in the Bible. A member of the early Christian congregation of Jerusalem, who lied to the apostles. Following Pentecost of 33 C. Other Christians could sell fields and houses and donate money to this fund. A Christian disciple of Damascus and a man "reverent according to the Law" who was sent to Saul Paul after his conversion. Paul reacted to this by predicting that God would repay such wrong action, and he referred to Ananias as a "whitewashed wall. The most famous story about St Paul is of his conversion on the road to Damascus, when he was blinded by a light and heard a heavenly voice. Acts has three mutually incompatible versions, that theologians and scholars have struggled to reconcile. In the first two cases, Paul went immediately to Damascus and, since he was blinded by the light, the disciple Ananias miraculously cured him and gave him baptism. His men did not see the light, but heard the voice and remained standing. His men saw the light and should therefore have been blinded, but were not, and did not hear the voice. He fell down, but there is no mention of blindness, nor is there any mention of the men seeing or hearing anything, although for some reason they also fell down. Here, the strangest thing is not the blindness of Paul, since it was not mentioned, but that the men fell down for no particular reason.. Paul gave us his own account of his conversion in Galatians 1: As you say Saul and not king saul he was a tent maker. Saul was the first King of Israel. He went mad, and was killed in battle. How many Ananias are in the Bible? I think there were two, the one who touched Pauls eyes and Ananias and Sapphira. Where in the bible is the story of Ananias? And he said, Behold, I am here, Lord. To correctly answer the question are you talking about King Saul or Saul later named Paul? Ananias and his wife Sapphira both were stricken by God because they stole money from the church. They were collecting money, and approached Peter and told him that it was the entire amount while they actually had taken some and hidden it for themselves.

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### 5: Paul (Character Index)- Kids Korner - BibleWise

*ACTS 1 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 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.*

It is not that Luke lacks correct information about Paul. It is that he interprets all he has from the viewpoint of at least two generations after Paul. That event is so important that Luke records it three times for maximum emphasis: The first problem is that, according to Acts, Paul is travelling to Damascus empowered with authority from the high-priest to arrest dissident Christian Jews and bring them back to Jerusalem for punishment. But, whatever about high-priestly power in Judea, it could never have been exercised across Roman provincial borders as far away as Damascus. On the other hand, Paul himself tells the Galatians that after that vocational vision, "I went away at once into Arabia, and afterwards I returned to Damascus" Galatians 1: Persecutor and persecuted were probably members of the Damascus synagogue where Paul had most likely received his previous Pharisaic education. On the other hand, Paul himself insists that his sight of the heavenly Jesus makes him equal in authority with the Twelve Apostles who saw the earthly Jesus. As he argues in his first letter to the Corinthians: Have I not seen Jesus our Lord? For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God" One major conclusion from those divergent accounts is that Acts never gives Paul the title of an apostle sent by and therefore subordinate only to God and Christ. Paul is, for Acts, a messenger sent by and therefore subordinate to Jerusalem and Antioch. His call was emphatically inferior to that of the Twelve Apostles. Acts not only excludes Paul from ever being an apostle, it insures there will never be any more apostles and, above all else, not any women apostles. The other major conclusion is just as important. Paul already knew enough about the life, death and resurrection of Jesus to persecute his followers for proclaiming its implications to their fellow Jews at Damascus. In Christian gospel, Christian art and Christian mysticism, the risen Christ always retains the wounds of historical crucifixion even or especially on his glorified and transcendental body. Those wounds do not heal or fade. They are forever there. That, of course, put God and Rome on a collision course. Finally, as with his arrival in Damascus, so also with his departure. Paul and Luke both superficially agree and profoundly disagree there as well. But who guarded those gates? For Acts, "the Jews plotted to kill him" and they were "watching the gates day and night so that they might kill him" Acts 9: It is also a viewpoint within which Paul would have been unable to recognize his own mission or message, purpose or intention.

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### 6: What Does the Bible Say About Saul On The Road To Damascus?

*The vision of Jesus that changed Paul from a Pharisaic Jew to a Christian Jew happened, says Luke's Acts of the Apostles, on the road to Damascus.*

The results were unprecedented concentrations of wealth and the intensification of cross-cultural exchanges. Innovations in transportation, state policies, and mercantile practices contributed to the expansion and development of commercial networks, which in turn served as conduits for cultural, technological, and biological diffusion within and between various societies. Pastoral or nomadic groups played a key role in creating and sustaining these networks. Expanding networks fostered greater interregional borrowing, while at the same time sustaining regional diversity. The prophet Muhammad promoted Islam, a new major monotheistic religion at the start of this period. It spread quickly through practices of trade, warfare, and diffusion characteristic of this period. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks. You should be able to identify the following networks of trade on the map above: Existing trade routes continued into this period but all experienced significant changes, including the integration of growing commercial cities. In the post-classical age, however, the Silk Roads diffused important technologies such as paper-making and gunpowder. Continuing a phenomenon from the classical age, they would also spread disease; the Black Death would spread from Asia to Western Europe along Silk Road and maritime routes eventually killing about one third of the people there. Despite these continuities, the Silk Road network would be transformed by cultural, technological and political developments. Silk Road trade declined with them. Sharia law, which gave protection to merchants, was established across the Dar al-Islam. Indian, Armenian, Christian and Jewish merchants alike took advantage of Muslim legal protection. All of this enabled trade by decreasing the risks associated with commerce. A more important boost to Silk Road trade in this era was the rise of the Mongol Empire. The Mongols defeated the Abbasid Caliphate in and the vast Pax Mongolica soon placed the majority of the Silk Roads under one administrative empire. Merchants were more likely to experience safe travel. Like the Silk Road trade, this network declined when Rome weakened. However, the rapid spread of Islam across north Africa and the continuation of Roman civilization in the Byzantine Empire would revive trade in the post-classical age. As with all networks in this era, the religion of Islam had a positive impact on trade. Sharia law, the establishing of qadis and courts, along with the high regard with which Islam holds merchants Muhammad was a merchant all led to an increase of commercial activity where Islam had a significant presence. The Egyptian cities of Cairo and Alexandria, now under Muslim rule, became powerful commercial centers of the Mediterranean network. Muslim and Jews established trading firms in Cairo which benefited from the lucrative trade in silk yarn and cotton textiles. Constantinople, the capital of the Byzantine Empire, became an important hub of trade owing to its location between Europe and Asia. A major portion of the Silk Roads ended on the Black Sea, where goods would be loaded onto ships and carried through the Bosphorus into the Mediterranean. Venetian merchants helped steer the Fourth Crusade toward Constantinople in order to gain a larger share of this trade. Here again, Islam played a primary role in this increase. During the Umayyad Caliphate Islam came to north Africa and reinvigorated trade. Caravan crossings of the Sahara desert increased the trade in gold, salt, ivory and slaves. Along these same routes, Islam spread to sub-Saharan portions of west Africa. For the first time, empires emerged under the Sarah desert, in large part because Islam brought the means to empower local kings and provide a point of unity. In terms of the volume of trade, the number of people involved, and the interaction of various cultures, the Indian Ocean network was unrivaled in this period. For example, it remained closely tied to environmental conditions, namely the monsoon winds that merchants had to consider while scheduling their departures. This meant that the port cities along the rim of the Indian Ocean at any given time had large numbers of non-citizens waiting for changes in the monsoon winds. Thus these cities were cosmopolitan and exuded a

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great deal of cultural tolerance. Because this is a maritime network, Indian Ocean trade continued to be the ideal network for exchanging bulk items, such as timber, ivory, spices, cotton textiles, and other things that would be difficult to move on land routes. Finally, Indian Ocean trade continued to be free from the domination of any state or empire. The seas were open to all merchants and not until the arrival of the Europeans would any single power attempt hegemony. A Chinese Junk from the Song era. A Dhow ship near Zanzibar, off the Swahili Coast of Africa Indian Ocean trade also experienced major changes during the post-classical age. The volume of exchange increased dramatically and the number of civilizations participating increased. The coming of Islam played a significant role in the increase of trade in the Indian Ocean. We have seen already how the civilization of Islam encourages trade, and the Muslim city-states along the Swahili coast of east Africa contributed enormously to maritime trade. Gold, ivory, and exotic animals made their way from sub-Saharan and southern Africa to these cities, through which they entered the busy sea routes of the Indian Ocean. Islam followed the path of goods, making converts across the network, particularly southeast Asia. On the Malay peninsula in southeast Asia, the Buddhist kingdom of Srivijaya thrived on the lucrative spice trade that flowed through the straits of Malacca. Srivijaya became an important kingdom for the diffusion of Buddhism across the region. Another political development that increased Indian Ocean trade was the recovery and economic flourishing of China. During the Song Dynasty, Chinese maritime trade exceeded Silk Road trade, and Chinese porcelain has been found as far away as the Swahili coast of Africa. The Chinese introduced the compass and massive trading ships called Junks which were able to carry larger cargoes. The Arabs popularized the Dhow ship which was able to tack against the wind because of its advanced lateen sail. Finally, an instrument called the astrolabe allowed skilled sailors to determine their latitude at sea. All of these advancements increased participation, facilitated navigation, and removed some of the risks of maritime trade. The expansion and intensification of trade networks in the post-classical period led to the rise of new cities as major trade hubs. Cities became the collection points where craft items were massed for bulk sale, the crossroads of major trade routes, and the ports connecting zones of trade together. Some important examples are: Its surrounding marshes and thick forests protected it from the Mongol conquests allowing its importance for the coveted trade in fine furs to be uninterrupted. In southeast Asia Malacca became an important city in the spice trade. It was a collection point for spices grown on tiny islands across Indonesia. In Malacca they were packaged and sold in bulk on the Indian Ocean. The location of Timbuktu on the southern rim of the Sahara Desert raised its importance for trans-Saharan caravan trade. It became an exchange point for west African gold and north African salt. Because of the trade in books, the city also became an important city for Islamic scholarship and education. It became the capital of China during the Southern Song Dynasty. Although Map Source [7] not as extensive as the trade routes of Afro-Eurasia, Mesoamerica and the Andes regions developed extensive trade networks as well. These civilizations did not have the benefit of forming on major river systems as did the foundational civilizations in Egypt, the Middle East, and Asia. Some coastal trade did exist, but by and large the Aztec, Maya and Incas did not develop the sophisticated maritime trade of their counterparts on the other side of the globe. Nor did the civilizations in the Americas have the advantage of beasts of burden, except for the llama and alpaca of the Andes. Despite these limitations, Amerindians created an elaborate system of roads which they used for travel, trade, and to move their armies. The most sophisticated road system was constructed by the Inca and spans a total of 25,000 miles. It is clear that transregional trade occurred as Raw seeds, or beans, from the cacao tree. Some of these items moved over miles. Mesoamericans traded these things with the Pueblos who lived in what is now New Mexico and Arizona in return for turquoise. When the Spanish arrived, they discovered that this distance was mediated by people who lived in the northern desert regions of Mexico. Although exchanges in Mesoamerica basically took place within a barter system, Aztecs sometimes used cacao beans from which chocolate is made as a form of currency. For example, if the value of goods being traded between two merchants was not precisely equal, one of them could make up the difference with cacao beans. During this period C. Luxury goods have important symbolic meanings in societies. As markers of status, they testify to expenditures arising out of

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surpluses far beyond necessity. In these domestic settings luxury goods are "perceived as expressions of taste and civility. The creation of Mongol Khanates and the Islamic Caliphates along with the reconstitution of a powerful centralized state in China were certainly major factors. Chinese porcelain of the Song Dynasty. The contributions of state formation to the revival in trade is explained in Key Concept 3. In most areas, improved techniques of production, innovations in transportation, and new commercial practices impacted the surge in luxury goods during this period. Japan and Korea would copy Chinese silk production techniques, but no one could match the quality of Chinese porcelain in this period. One of the most coveted luxury goods in this period was silk. During the Sui and Tang dynasties, the state directly oversaw the production of silk and attempted to keep it a state secret. Tang emperors employed silk in the service of the state. They forbade the finest silk from being worn by anyone except the scholar bureaucrats in their administration. The color and pattern of the silk denoted rank and distinguished the bureaucrats from local aristocrats whose influence the government wanted to curb. Only the emperor and his family could wear yellow for the Byzantines the royal color was purple. On the Silk Roads the precious fabric took on symbolic importance, especially in Buddhist monasteries whose interiors were draped with multi-colored silk tapestries donated by patrons. Silk became a de facto currency connecting otherwise disparate civilizations. Below are the basic steps of Chinese silk production: The silk strands were much stronger if the worms were fed a diet of mulberry leaves. It also allowed for lighter colored silk that could be dyed many colors. The life cycle of a silk worm is one year, and the Chinese found that cocoons harvested in the Spring were of higher quality.

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### 7: Saul's Conversion as Evidence for Jesus' Resurrection from the Dead

*Saul was the son of Kish. He was from the tribe of Benjamin. The Bible says that Saul was a tall, handsome man but he was also a humble man. When Samuel told him that the Lord had chosen him to lead the people, Saul did not understand why he, of all men, was picked.*

What proof shows that Jesus Christ really arose from the dead? Is the resurrection a fact confirmed by historic testimony of witnesses? One of the primary proofs of the gospel is the resurrection of Jesus from the dead. The gospel repeatedly claims that Jesus did rise from the dead and that this proves His claims to be valid. It then claims to give historical evidence for the resurrection based on the testimony of witnesses. See also Matthew On the basis of this principle, the gospel offers eyewitness testimony from numerous sources that He really died and He really was alive again later. No other major religion in the world claims that its founder arose from the dead, let alone does it offer historical evidence to validate the claim. If the evidence for the resurrection is valid, the result must establish the gospel of Christ as the one true religion. There are numerous appearances we could consider, but several aspects make this appearance especially useful and important. Of special significance is the fact that Saul was an enemy and persecutor of the gospel. Sometimes people wonder why Jesus appearances after His resurrection occurred in the presence of His friends - people who had known and followed Him during His lifetime. The answer is that they were the people who would be sure to recognize Him and would be willing to testify for Him regardless of the sacrifices involved. But people may ask: Why did Jesus never appear to anyone who had not been a disciple? The answer is that He did! If such a person saw Jesus, surely his testimony would be especially significant. Saul had no motive whatever to claim to see Jesus alive and every reason to deny the resurrection. But we have significant testimony to consider that demonstrates that He really did see Jesus alive. After his conversion, Saul became the apostle Paul who wrote many New Testament books. In harmony with the principle of the testimony of witnesses, consider the following evidence that Saul really did see Jesus on the Damascus road. The Testimony of Paul Himself Saul was an enemy of the gospel and a persecutor of the church. Based on his background, he had no possible motives to accept the gospel and every possible motive to continue to reject it. His testimony has every evidence of truth and sincerity, for he had no reason to be untruthful. See 1 Timothy 1: He was to preach to people how they could receive forgiveness of sins - This occurred to qualify Paul as an eyewitness, which was an essential requirement in order for one to be an apostle Acts 1: This means that Saul was a "witness" in the same sense as the other apostles: In each case, he says that Jesus was "seen" by these people: Peter, the apostles, etc. At the end of the list he claims that Jesus was "seen" last of all by Paul himself. So Paul physically saw Jesus alive after His resurrection as surely as did these other witnesses. Note vv 14,15 - If Christ has not been raised, then Paul and the other apostles would be false witnesses, because they testified that he did arise. Again, Paul places himself alongside other eyewitnesses of the resurrection and specifically denied that they were false witnesses. He repeatedly claimed, in nearly every letter he wrote, that he had been chosen by the Lord to be an apostle. He further claimed that he was not in any way inferior to the other apostles. Since apostles had to be eyewitnesses of Christ after His resurrection, every time Paul claimed to be an apostle, he was necessarily claiming to be an eyewitness of the resurrection. There can be no doubt that Paul claimed to be an eyewitness that Christ was alive again after He died. Luke wrote his books Luke and Acts from the perspective of an historian so people could know the historical facts that would convince them regarding the events of the Life of Christ and the work of the apostles Luke 1: His reputation as an accurate historian is well established. Two of these are speeches in which Paul told others about his conversion, which we have already considered. Luke does not here directly state that Saul saw Jesus though he does record this in other accounts. But he does state that a light from heaven shown around Saul, that Jesus spoke to Saul and Saul spoke to Jesus, that Saul was struck blind, and that Ananias was sent to restore his sight and to baptize and further teach him. The Testimony of Accompanying Miracles: Each of these events must be accounted for

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in some way. Consider the following miracles: The Light Acts Note the following facts: How could any light at noon along a public road be brighter than the sun? How could any such light be faked in such a way as to fool Saul and his traveling companions, especially with the kind of lights available in the first century such as candles, etc. The only explanation for such a light must be a miracle that occurred by Divine, supernatural power. The Voice Acts 9: Note what is specifically stated: And they surely heard Saul speak to the voice. This removes the idea of any contradiction. The former indicates a hearing of the sound, the latter indicates the meaning or message of the voice this they did not hear. Remember that the voice not only spoke to Saul but heard when he spoke and responded to his questions. How could that be faked, especially in the first century? The only explanation for such a voice is that it was a miracle that occurred by Divine supernatural power. The Blindness and the Healing Acts This is mentioned in two of the accounts. Note specifically what happened: Note that this was actually two miracles. First, Saul was miraculously struck blind, then he was miraculously and immediately healed at the very time Ananias said he would be. How could such events be faked? What explanation could such events have except that they were miracles accomplished by Divine supernatural power? What possible purpose could the blindness and healing have? The only sensible explanation is that they served to confirm to Saul and to others that he had really seen the vision and that Ananias was the one who would tell Saul what he needed to do to be saved. If anyone doubted that Saul saw Jesus as he claimed, there was the blindness as a continuing proof. Finally, note the inherent connection between these three miracles: Saul was struck blind by the light when he heard the voice. Any one of these events would be miraculous of itself, but how could all three happen together by any human power? The only sensible explanation for these events is that they occurred by the power of God to confirm the evidence that Saul really did see Jesus. As an historian, Luke records the evidence given by these other people. If Saul had lied about the event, others could have been consulted regarding what happened. These men did not actually see Jesus 9: But note what these men did witness: They saw the light What was there to fear unless they witnessed something overwhelmingly unusual? So they all fell to the ground. Why would the other men fall to the ground unless they had witnessed something fearful? They heard the communication between Saul and Jesus Acts 9: They also doubtless could hear what Saul said in response to the voice. The vision was primarily for the benefit of Saul, since he was the only one to become an apostle and eyewitness. But since those who were with him saw the light, heard the voice, and witnessed his blindness, this confirmed that the event occurred and specifically confirmed all the accompanying miracles. Ananias When Jesus appeared to him, Saul had asked what the Lord wanted him to do. Jesus said to go into the city and he would be told what was appointed for him to do In the city he saw a vision of a man named Ananias coming to restore his sight 9: Besides Saul and Luke, Ananias was one of the most important witnesses to these events. Paul said he was a devout man having a good testimony of the Jews He was not a man of poor or even doubtful character. He was known and respected. What reason would such a man have to give a false report? The Lord appeared to Ananias and told him to go to Saul, who was waiting for a man named Ananias to come to him to restore his sight 9: Ananias objected because he knew how Saul had persecuted and harmed many Christians and had come to Damascus to do the same 9: The Lord told Ananias to go anyway, because Jesus had chosen Saul to carry His name to many and to suffer for His cause 9: Only a direct revelation from God that Saul had been converted would have motivated him to go visit such a dangerous person. The very fact Ananias went confirms that he really did receive a revelation that Saul had been converted. He confirmed that Jesus had appeared to Saul on the road and had sent Ananias so Saul could receive his sight again and be filled with the Holy Spirit 9:

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### 8: Conversion of Paul the Apostle - Wikipedia

*From the conversion of Paul, we get the metaphorical reference to the "Road to Damascus" that has come to refer to a sudden or radical conversion of thought or a change of heart or mind even in matters outside of a Christian context.*

Translation by William E. The conversion of Saul, reported next, is one of the most important in Acts. The Spirit leads Luke to record it three times: Saul was an inner-circle Jew and held Roman citizenship as well. He understood both worlds. The famous Gamaliel had instructed him in Jewish law. Saul threw himself into every task. This story also serves as further proof of the Resurrection in that a man who hated it the most became one of its most ardent proclaimers. He was a man with an obsession. He so described himself in Acts [This was a designation for Christians at that time]. And if he found any, whether men or women, he would tie them up and take them to Jerusalem. This is the first occurrence. It is probably based on a statement of Jesus, spoken earlier but recorded years later in John [Jesus closely identified with his brethren. He probably moved to Jerusalem later. This qualified him to become an apostle. He had to do something as in Acts 2: Food was not interesting when he saw his gigantic mistake. He called to him by name, "Ananias. The Lord needed a speaker, as in every case presented by Luke. Jeremiah was predestined to be a prophet in Jer. The first Gentiles had not been converted yet. Saul had caused others to suffer. Now it was his turn. Its use does not prove that Saul was a Christian before baptism. Notice that Ananias called Jesus Lord to Saul. So, he got up and was immersed [See He received the Holy Spirit when he was immersed. And he stayed on for a number of days with the disciples at Damascus. And so they watched the gates [of the city] day and night [looking for their chance] to kill him. The words of John W. McGarvey in this location in his Acts Commentary are so fitting: He had not yet seen any of those who were apostles before him since he left them in Jerusalem to go on his murderous mission to Damascus. He turns his steps in that direction, resolved to go up and see Peter Ga 1: We will not attempt to depict the probable emotions of the now devout apostle, as the walls of Jerusalem and the towering height of the temple came once more into view. As he approached the gate of the city, he passed by the spot where Stephen was stoned, and where he himself had stood, "consenting to his death" Ac 8: He was about to meet again, on the streets, and in the synagogues, his old allies whom he had deserted, and the disciples whom he had persecuted. The tumult of emotions which the scenes about him must have excited, we leave to the imagination of the reader, and pages of more voluminous writers. Saul had killed their loved ones. Did Stephen have a widow and was she in the church at Jerusalem? Especially his preaching was evidence that he was genuine. Controversy was just ahead as Peter opened the door of the Kingdom for Gentiles. God is already moving him towards the right city for the encounter with Cornelius, the first Gentile to be converted. This was a town on the west coast of Palestine]. His family and friends had to care for him. This was also a town on the west coast of Palestine, today called "Jaffa," and is now a part of Tel Aviv] there was a certain disciple named Tabitha she was also called Dorcas, which means "Gazelle". She practiced many good deeds and always gave money to poor people. See also Acts Her body was washed [by the women attendants] and placed in an upstairs room [during the mourning process]. All the widows [i. This was certainly not a main-line profession. God has a purpose here.

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### 9: Paul the Apostle - Wikipedia

*Saul's Conversion on the Road to Damascus Bible Lesson Task Cards for Upper Elementary Bible Study from Acts Description The exercises, as with all of my task cards, have the children digging right into Scripture to find the answers.*

Why sort of "letters" do you think Paul sought from the high priest? Arrest warrants authorizing him to arrest Christians in Damascus and bring them to Jerusalem. Why did he want to go and arrest Christians in Damascus? Therefore those who were scattered went everywhere preaching the word. He now wished to chase after, arrest and bring them back to the Jerusalem as prisoners. What is the name of the high priest? Given that he would have issued an official letter to introduce Saul, it would have been Caiaphas, the official high priest, rather than Annas, his father-in-law and former high priest who had been pushed out by the Roman but who still wielded power behind the scenes. What do you think the high priest thought of Saul? It is hard for you to kick against the goads. But they led him by the hand and brought him into Damascus. Had Saul been walking or riding a horse? Some have argued that he must have been riding a horse, reasoning that since Damascus is about miles from Jerusalem, he would have wanted to ride a horse to get there faster. But such reasoning is not substantiated. The verses above simply state that "he fell to the ground" Acts 9: Also, the men who journeyed with Saul "stood" Acts 9: And had there been a horse among them, it also would have been easier to put the blinded Saul on it and then lead the horse, which can see, by its rein, as opposed to leading a blinded man "by the hand" Acts 9: They did fall - " I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice No, a "light shone Is it accurate to say that Saul persecuted Jesus? Since Christians are the "Body of Christ" 1 Corinthians How is this different today? Anyone who persecutes a Christian is persecuting Jesus. What are " goads " Acts 9: A goad is a long rod with a sharp end that is used to prick an animal to move or to move in a different direction. What is Jesus saying by it being hard for Saul to "kick against the goads"? Kicking against the goads is what a stubborn animal does, thereby further hurting and infuriating itself. Jesus was saying that in the process of persecuting Christians, Saul was hurting and infuriating himself. Instead of behaving like criminals, the Christians he was arresting, imprisoning and killing most likely exuded grace, confidence and forgiveness. Saul may have even tried to overcome the effect on his conscience by persecuting more vehemently, with aggravating effect. According to Acts 9: The root Greek word translated "hearing" in Acts 9: Why did Saul call Jesus "Lord" in Acts 9: In the Old Testament, the Hebrew word translated "LORD" is the unpronounceable Yhvh, a name which specifically refers to the God of the Bible to make it pronounceable, Yhvh is referred to as Yahweh, Yahovah or even Jehovah after the addition of vowels. Since there is no equivalent in Greek, kyrios, the Greek word which means "master" or "lord" is used in the New Testament to refer to the God of the Bible. He "neither ate nor drank. Saul had thought he was doing his best to serve God by arresting and killing Christians. Upon realizing that he in fact had been persecuting God and murdering innocent true followers, he was most likely deep in prayer of repentance. To both Ananias Acts 9: The Creator of the universe specifically indicating the name of a street and the house in one of His planets. Why do you think the street was named "Straight"? During the subsequent Roman rule, the Straight Street was widened and colonnades added to it. What happened to the Straight Street since then? The two messages cannot be reconciled. One is the truth from God Himself, and the other is a dangerous and deceitful half-truth from people interested in expanding, as well as justifying, their wealth and power. What else did Jesus explain to Ananias? That He had already appeared to Saul "on the road" Acts 9: Then Saul spent some days with the disciples at Damascus. And they watched the gates day and night, to kill him. How might the disciples have felt meeting and spending time with Saul? While rejoicing and marveling at the grace and the power of God to convert, it probably also felt a bit surreal to fellowship with the man who until days earlier had been their chief persecutor. Who might have felt even more surreal? The Jews who gave Saul the floor at the synagogue, expecting to hear him condemn the Christians, only to be "amazed" Acts 9: When did Saul began to preach

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and what did he share? No more and no less is required of Christians today as we grow in the knowledge of Jesus. How many days were the "many days" after which the Jews plotted to kill him? The Greek word translated "many" is hikanos, which also means "enough", "adequate" or "sufficient", so Acts 9: Where did Saul spend those "three years"? If by "then" in Acts 9: But if he is referencing his conversion, then at least some and probably most of it was spent in "Arabia" Galatians 1: Three elements tip the scale in favor of the latter scenario. Firstly, the Greek word translated "then" is epeita, which also means simply "later" or "afterwards". It was much smaller than the modern Saudi Arabia. Who were the "Jews" who "plotted to kill" Saul in Damascus as per Acts 9: And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. The last time they saw him, he was arresting and killing Christians, and having escaped from Damascus in a "basket" Acts 9: The name of this man of action literally meant, "Son of Encouragement": And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists" Acts 9: Had they learned from their murderous error? Apparently not, since they "attempted to kill" Acts 9: What did the church do about it? And Caesarea is the main port of Israel where they would have put Saul on a ship to Tarsus, some miles to the north. Is there a need to reconcile Acts 9: The churches in which parts of Israel had peace? Since all three provinces - Judea in the south, Galilee in the north and Samaria in between the two - are named in Acts 9: Why did the churches across the country have peace all of a sudden? For one, God had turned the chief prosecutor of Christians into the chief missionary to the gentiles. Arise and make your bed. Where is Lydda and Sharon? Lydda is a town about 25 miles northwest of Jerusalem and in the fertile plain of Sharon. Why was Aeneas healed? To restore his health, but also to make everyone in the region - "all who dwelt at Lydda and Sharon" Acts 9: Did Peter heal Aeneas? This woman was full of good works and charitable deeds which she did. When they had washed her, they laid her in an upper room. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. Also called "Yafa" or "Jaffa" in Hebrew, Joppa is the nearest port to Jerusalem, about 40 miles to the southeast. A woman "disciple named Tabitha, which is translated Dorcas" Acts 9: Tabitha Aramaic and Dorcas, its Greek translation both mean "Gazelle. She made "tunics and garments" Acts 9: Of what is Peter raising Tabitha reminiscent? Jesus raising Talitha in Mark 5: The child is not dead, but sleeping. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying. And they were overcome with great amazement. Jesus raised the dead in His own power.

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