

Summary

This sermon, drawn from Acts 3–4, follows Peter and John as they heal a man lame from birth at the temple gate called Beautiful, and then face arrest and interrogation before the Sanhedrin. The central theme is **transformation through the Holy Spirit**. The preacher contrasts the fearful, denying Peter of the gospels with the bold, Spirit-filled Peter who stands before the highest religious authorities and declares Jesus as the only name by which anyone — including the high priest himself — can be saved. Along the way, the sermon challenges listeners not to treat the Acts narrative as a distant, unrepeatable story, but to recognize that the same Spirit who empowered those first disciples lives in believers today. It also calls the church to embrace interruption as the doorway to ministry, to lift their eyes from their own limitations, and to trust that genuine transformation in Christ means we are not defined by yesterday's failures.

Discussion Questions

1. Peter and John stopped for the lame man even though they had no money and were on their way to prayer. What "interruptions" in your own life might actually be Spirit-led ministry opportunities you have been tempted to walk past?
2. The sermon points out that Peter and John had all night in prison to "count the cost." How do you personally prepare yourself in advance for moments of pressure or testing so that you don't default to fear or comfort?
3. Peter's boldness before the Sanhedrin was a dramatic change from his denial before a servant girl. What do you think made the biggest difference — the resurrection, forgiveness, the Holy Spirit, or something else? Can those same factors produce the same boldness in us?
4. The sermon makes a connection between the Ebenezer stone of 1 Samuel and Jesus as the capstone, saying *"There is one Ebenezer, one stone whom you rejected and he has become the cornerstone."* How does understanding Jesus as the ultimate "Stone of Help" change the way you think about your own moments of doubt or need?
5. The religious leaders' closed-door conversation was entirely about preserving their image and power — not about whether Peter and John were telling the truth. In what ways can we be guilty of the same kind of self-protective thinking when the truth of the gospel challenges us?
6. The preacher warns about a "demonic spirit that can hide beneath a robe of righteousness" — the assumption that your words are God's words and you are beyond reproach. How do we guard against that in our own lives and in the church?
7. The closing encouragement is that we are not defined by yesterday's failures. Is there an area of your life where you have been living as though you are still the "old you" — before the Spirit's transformation?