



HOW CHRIST BUILDS HIS CHURCH

The Sermons of the Book of Acts

Text: Acts 3:11-4:4

Main point: Miracles through the Apostles affirmed Christ's promise and the disciple's commission.

INTRODUCTION

When you think of **the glory of God**, what comes to your mind? The creation? The creatures? The cross? God's intrinsic glory—that is, personal perfections that are a part of His nature? Or, God's ascribed glory—that is, praise we give to Him in light of His perfections? Let me ask it in a different way. When did Jesus reveal the most of God's glory? Perhaps your immediate answer would be the cross. But R.C. Sproul was right when he said, "Theologians must make careful distinctions."

By way of introduction, let's go back to the scene in the Upper Room discourse that reveals the answer. In modern cinematography, directors will often start movies with a scene from the past in order to give you context right up front. Here is the context. The disciples are troubled. They lack comprehension of the destination of Jesus (*John 13:31-38*). In loving care, Jesus gives them this stunning revelation.

- **John 14:7-9**—If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." ⁸ Philip said to Him, "Lord, show us the Father, and it is enough for us." ⁹ Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"

In other words, all the glory of the Father is in Christ (*Col.2:9; John 1:18*). Then he asks a penetrating, soul searching question.

- **John 14:10-11**—Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. ¹¹ Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

Here Jesus teaches us that we must not only believe that the Father and the Son have one life and one glory, but also that His works display His glory like nothing else does.

- **John 14:12**—Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.

We cannot do greater works than Christ, but what Jesus means is that the works that He shall do through His disciples will be *greater in scope, not in nature; greater in extension and influence, not in kind*. The answer to the question, when did Jesus reveal the most of God's glory is...*in the miracles of the mundane*. The most wondrous miracles took place in the most common circumstances of His ministry which demonstrated His personal perfections.

And now, as promised, the disciples began to work miracles which were the fruit of the Spirit's descent upon them and a proof of their divine commission.

In the first Gospel sermon, Peter explained what Pentecost meant. The Spirit's descent was the evidence of Christ's enthronement. Now what we are shown is that miraculous gifts were the proof of their divine commission.

EXPOSITION

Often the *circumstances* of a biblical event can seem like nothing more than garnish around the steak of the main truth. However, every setting says something important about the *people* and the *place* which set the stage for the sermon.

A. The setting (vv.1-10)

¹Now Peter and John were going up to the temple at the ninth *hour*, the hour of prayer.

The setting begins with the picture of a...

1. Common friendship

There they are again—Peter and John together. We don't need to make more of this than there really is, but it is worth noting that these *were the two that Jesus sent to prepare the Passover meal (Luke 22:8)*. *These were the two running to the tomb after word came that Jesus was alive (John 20:3)*. *These were the two seen conversing together on the Sea of Galilee when Jesus revealed Himself alive (John 21:7)*, and now they are seen again going to the temple to pray (3rd hour—9am. 6th hour—12am. 9th hour—3pm.) They obviously had a close friendship even among the twelve.

Application: Ministry happens in the context of personal friendship.

Then we are given a glimpse at a...

2. Common custom

²And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.

The fact that the man is lame from his mother's womb leaves no room for deception. The cure—the miracle—could not be disputed. It was the common custom among this man's friends or family to carry him daily to the temple and come back and pick him up in the evening. There were no public

hospitals or care centers like we have today, so if you knew someone who was afflicted with some kind of disability or infirmity, you would take them to the temple gates where devoted worshipers would be naturally disposed to give charity.

The gate that this man sat near was really *"Beautiful,"* and that's why they called it that. Josephus mentions that it was erected by Herod the Great and covered with a lily work of silver, gold, and Corinthian brass. It was located near the sheep's gate where the crowd would have been the greatest. It was in that common place that this miracle happened.

Application: Ministry happens in the realm of the mundane.

There was nothing extraordinary about the Apostles. They did not walk around with a golden halo around their heads. They looked like everyone else. And it was as they were going to this common place of prayer on a normal day that this beggar looked at them with...

3. Common expectations

³ When he saw Peter and John about to go into the temple, he *began* asking to receive alms. ⁴ But Peter, along with John, fixed his gaze on him and said, "Look at us!" ⁵ And he *began* to give them his attention, expecting to receive something from them. ⁶ But Peter said, "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!" ⁷ And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. ⁸ With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

Much can be said here, but what is apparent from the text is that Luke would have us to note two observations.

- a. Peter acted in the name of Christ, not his own name. The name of Jesus Christ the Nazarene was the name of contempt and reproach which His enemies had fastened upon Him (*John 18:5,7*). This was also the name that Pilate wrote in an inscription and put on the cross, "JESUS THE NAZARENE, THE KING OF THE JEWS." By invoking the name of Christ, the Apostle is saying that it was in virtue of this hated, despised name and for the glorifying of it before men, that this mighty work is done. However, as despised as the name of Jesus is among the world, it still is *"the only name given among men by which we must be saved"* (*Acts 4:12*).
- b. The command came with enabling power. Notice carefully; he does not tell him to do what he was powerless to accomplish. Here we see both the force of the Word and the fruit of faith. The man is so touched by the Word that he obeys without delay and it gives strength to his dead limbs. In the Gospel, when the Holy Spirit so chooses, He furnishes enabling power with the command to repent and believe. The miracle and its effects were immediate, not gradual. And so is saving faith.

"His ankles were strengthened"—that is, they were made firm. *"With a leap he stood upright and began to walk..."* Usually, people who have been confined with infirmities for many years cannot walk right away, even when their strength is restored. But Luke notes that this man *"leaped up...stood upright...and walked...leaping,"* which is all Dr. Luke's shorthand way of saying, "this man was delighted! Overjoyed! Beside himself!

So it is with the person who is born again.

Application: Common expectations become opportunities for uncommon blessing.

But before we concentrate on this man's healing, we must remember that this is a continuance of Christ's work. In Isaiah 35, the prophet pointed out that when salvation comes, it will bring the glory of God (35:1-2), the justice of God (35:3-4), and the recreation of God (35:5-10).

And a part of the recreation is described in Isaiah 35:5-6,

- ⁵ Then the eyes of the blind will be opened
And the ears of the deaf will be unstopped.
⁶ Then the lame will leap like a deer,
And the tongue of the mute will shout for joy.
For waters will break forth in the wilderness
And streams in the Arabah.

He entered the temple praising God, not the apostles. The miracle changed his life, his attitude, his actions and it affected those who knew him.

- ⁹ And all the people saw him walking and praising God; ¹⁰ and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to *beg* alms, and they were filled with wonder and amazement at what had happened to him.

The fact of the miracle was evident. The proof was abundant. There was no room for deception. They knew this man who had been healed was no imposter. Now, this is the setting. What was unique about the sermon?

B. The sermon (vv.11-26)

There are certain threads that run through these sermons which help us understand two things: 1) *what apostolic preaching is*, and 2) *How to present or frame the Gospel to others*. It helps us to craft how we are to articulate the Gospel. Now keep in mind that this is happening in the very city in which Jesus was crucified. It is in the intense lion's den of Jerusalem that these Apostles were able to saturate their Gospel witness effectively.

In verses 11-12, Peter answers the audience's unspoken question. He knew that by their outward looks and actions what their question was. How could two dusty Galilean fishermen enable a man who had never been able to walk, to now be capable of doing so?

- ¹¹ While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement. ¹² But when Peter saw *this*, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?"

Now here are six words/marks that define apostolic Gospel preaching.

1. Fulfillment (vv.13, 18, 21-22, 24-25)

In other words, Jesus is the fulfillment of the Old Testament.

Notice the emphasis on the Old Testament throughout the message.

- ¹³ The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus,
- ¹⁸ But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.
- ²¹ whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. ²² Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.
- ²⁴ And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days. ²⁵ It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'

Note also how they did not begin with a felt need. The Apostles did not begin with a hook that would gain people's attention. They used no "bait-and-switch" technique. They did not start with tickling the ear of their audience. Are you lonely? Hungry? Do you need a friend? Would you like to have peace? Do you want to be successful? Are you frustrated? Irritated? Anxious? Broke? Do you need purpose? No! Felt needs may be real needs, but they are not the greatest needs. These Apostles began with the Word of God—with Scripture. They began with this angle: the entire Old Testament has all prophesied of the coming of Christ, and all of the lines have intersected in this Person—Jesus of Nazareth.

There are over 100 prophecies concerning the coming of Christ in the Old Testament. His *lineage*, *place of birth*, *experiences* of His youth, the *beginning* of His public ministry, His *death*, His *resurrection*, and His ascension are all spoken of (*Gen.17:7; Mic.5:2; Hos.11:1; Is.61:1-2; Is.53:12; Ps.16:10*). The mathematical odds of these being fulfilled in anyone but the Messiah are so astronomical that it would take an extraordinary leap of faith to believe Jesus is NOT the Christ. The objective evidence is staggering. Unmistakable. This is where *they* began their Gospel witness.

The Old Testament is furnished with fact after fact, preparing us like lawyers in a courtroom to make the case and call for the verdict of men's souls. Fact after fact. Anchor after anchor. Truth after truth. Prophecy after prophecy—fulfilled!

He begins with ***the patriarchs*** in verse 13—"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus." The same thought of fulfillment is repeated in verse 18 as he then moves to ***the prophets***—"But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled." From the first prophet *Moses* (*Deut.18:15; Acts 3:22, 24*) to last prophet of *Malachi* (who spoke of John the Baptist's ministry), all the prophets testified of His coming and His death for sinners!

What is Peter's point? *The Gospel message is not new.* It is not a novelty. "If it is new, it ain't true" (to use the ghetto vernacular). It is a proven fact that the Old Testament was in our possession centuries before Christ was born. Thousands of years before the incarnation of Christ, we have indisputable evidence on the table to declare to men! What does the Old Testament say?

Application: What this means for us is that although we are believers in the New Covenant (*2 Cor.3:6*), we must be well versed in the Old Testament if we are to be an effective witness for Christ.

- **Hebrews 1:1-2**—God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ² in these last days has spoken to us in His Son...
- **Luke 24:27**—Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.
- **Luke 24:44**—Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Fulfillment is a mark of apostolic preaching.

2. **Crucifixion** (vv.13b, 14, 15)

In other words, Jesus came to die as a propitiation for sinners. Here we discover the centrality of the cross is essential in the preaching of the Gospel.

Peter emphasizes twice in the space of two verses that they “*disowned*” Him.

- ¹³...*the one* whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.
- ¹⁴ But you disowned the Holy and Righteous One and asked for a murderer to be granted to you.

The guilt was entirely theirs; and he attaches no blame to Pilate—who made up his mind that Jesus ought not to be executed (*Matt.27:23; Luke 23:14, 22*)—since he found no fault in Him. However, because the voices of the chief priests prevailed, and the fact that this Roman governor was a man of moral cowardice, both will have to answer to God in judgment.

The fact that Jesus was “*disowned*” by them underscores that *He had been sent and offered to them* (*John 1:12*). They turned around and *walked away* from Him. They *rejected* Him by crucifying Him, thinking that they would not have to hear His teaching anymore.

But the Apostles do not bypass the crucifixion to get to a lighter subject. They continue to circle back and preach it, again, and again, and again! Now notice, careful, it is not just the crucifixion that they proclaim, but it is Christ and this One as crucified (*1 Cor.2:1ff*).

Peter describes Him as “*the Holy and Righteous One*” (*Cf. Acts 5:31; Heb.2:10; 12:2*). A contrast is drawn between Barabbas and Jesus. Whereas Barabbas was the unholy one and murderer, Jesus was the perfectly holy and absolutely righteous One.

*Shining like the morning Sun, Jesus the Righteous One.*¹

He was crucified as a common criminal, but in reality, He was and is the only perfect Person who ever lived that was holy, innocent, undefiled, and blameless (*Heb.7:26*).

At the heart of Gospel preaching is the cross of the Lord Jesus (*2 Cor.5:21; 1 Pet.3:18; Gal.3:13*).

¹ Bruce Muller, “*Righteous One*”

The thrust of the Christ and Him crucified continues in verse 15.

- ¹⁴ But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,
¹⁵ but put to death the Prince of life,

Think of this paradox for a minute! What an oxymoron! "...*put to death...the Prince of life.*" The heinousness of their crime is stressed. The word "**Prince**" means *author*. Jesus is *the Author of Life*. The *source*, the *originator*, of all life physical, spiritual, and eternal life.

- **John 1:4**—In Him was life, and the life was the Light of men.
- **1 John 5:11-12**—And the testimony is this, that God has given us eternal life, and this life is in His Son.
¹² He who has the Son has the life; he who does not have the Son of God does not have the life. (Cf. *John 11:25; 14:6*)

Here is the keynote of apostolic preaching that we need to hear, they preached that it is only through His death that sinners may have life. It is only through His suffering that there is forgiveness.

P.T. Forsyth put it best,

"Christ is to us just what His cross is. All that Christ was in heaven and on earth was put into what He did there...you do not understand Christ till you understand His cross."²

Application: Do now what Isaac Watts urged us to do in that old hymn...

*When I survey the wondrous cross,
On which the Prince of glory died,³*

Survey it! See it! What do you see? Why is here there? Why does it matter? It matters because there is no salvation outside of Christ and His cross. It matters because there is no good news outside of Jesus and His cross. It is the place where *our redemption was purchased*. It is the place where *God's wrath was satisfied*. If *our witness is to be strong and effective*, the cross must be central to our proclamation.

3. Resurrection (vv.15b, 26)

Listen to Peter preach! He is filled with the Holy Spirit. He says, beginning in verse 14,

- ¹⁴ But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,
¹⁵ but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

He does not just state it in passing; he circles back to it in verse 26.

- ²⁶ For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."

² P.T. Forsyth, *The Cruciality of the Cross*, Hodder and Stoughton, 1909, p.44-45

³ Isaac Watts, "When I Survey the Wondrous Cross"

In other words, Jesus is alive and mighty to save! God had the last word!

If Christ and His cross was the central theme of their preaching, the resurrection was the bell they rung to spread the joyful sound. And it was more than a bell! It was their joy, their confidence, their comfort, and their power.

Why was the resurrection so central to their message and the power of their preaching? Because thousands were crucified on Roman crosses, but only ONE was raised from the dead! You *killed* Him, but God *reversed* their action. They *rejected* Him as King, but God installed Him as King on His holy hill of Zion.

The greatest miracle that God has ever performed was the resurrection of Christ from the dead! It was *God's validation* of His work. It was *God affirmation* of His acceptance. It underlines *His deity*. It brackets *His Messianic credentials*. The resurrection of Jesus was the dynamite that gave the Apostles the boldness to stand in the very lion's pit of Jerusalem and turn the city upside down with red-hot, rock-ribbed Gospel preaching!

Application: What does this mean for us? It means that we must never stop at the cross. The *thunder* of our witness is the resurrection! It is not *our presentation*, but in *His resurrection*, that lights up a soul in the dark of night! Only a living Christ can save! A dead Savior has no power. Without the resurrection, we have only a moral message with no power to transform.

Charles Spurgeon knew this, and the prince of preachers said,

"The divinity of Christ finds its surest proof in His resurrection. Christ's sovereignty also depends on His resurrection. Again, our justification hangs on Christ's resurrection. Our very regeneration depends on His resurrection. And most certainly, our ultimate resurrection rests here. The silver thread of resurrection runs through all the blessings, from regeneration onward to our eternal glory, and binds them together."⁴

In one message, he vividly paints the picture of His triumph.

"There He lay, sleeping that grand sleep of death for us. When He woke, He unwound the napkin and the grave clothes, and laid the napkin in one place and the grave clothes in another, for He was in no hurry. He folded them up, and laid each in its proper place; and then, when all was quite finished, He, in the splendor of His resurrection life, went to the open doorway where stood His servant who had opened the gate for his Lord, and out He came in the majesty of His resurrection body. He was risen from the dead; and in that moment God set His seal to the clearance of every soul for whom Christ was the Substitute."⁵

Fulfillment.
Crucifixion.
Resurrection.

⁴ As quoted by Steven J. Lawson, *The Gospel Focus of Charles Spurgeon*, p.97

⁵ *Ibid.*, 98

4. Lordship (v.21)

- ²¹ whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

They preached that...

- Jesus is the fulfillment of the Old Testament.
- Jesus came to die as a propitiation for sinners.
- Jesus is alive and mighty to save.
- But they also preached that Jesus is Lord and there is no other!

When heaven received Jesus, what was that called? The ascension. The ascension was the coronation day of Christ. I can hear one of the angels take up that 24th Psalm of David and proclaim with a loud voice,

- Lift up your heads, O gates,
And be lifted up, O ancient doors,
That the King of glory may come in!
⁸ Who is the King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
⁹ Lift up your heads, O gates,
And lift *them* up, O ancient doors,
That the King of glory may come in!
¹⁰ Who is this King of glory?
The LORD of hosts,
He is the King of glory. *Selah.*

Each sermon does not speak of all these things equally, but depending on the Spirit's leading and the situation, one or more of the apostolic keynotes are struck in their preaching.

Here is a quick sampling.

- **Acts 5:31-32**—He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. ³² And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him.”
- **Acts 10:36**—The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—

Application: We must double major on this because of the easy-believism in our day. We like to speak of Jesus as being Savior and Lord, but they preached Him as Lord and then Savior. Did you know that the book of Acts refers to Jesus as Lord 93 times and Savior 2 times? The way we prevent Lordship salvation preaching from becoming legalistic is by “*sanctifying Christ as Lord in our heart.*” (1 Pet.3:15). Set Christ apart in the deepest shrine in your heart and never allow anyone—your kids, your spouse, or your dearest friend—to enter it. And if you submit to Him there in the secret place, then the proclamation you make will be saturated with holy boldness, firm love, and graciousness.

5. Repentance (*vv.19, 26*)

- ¹⁹ Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;
- ²⁶ For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways."

Notice carefully that repentance is both commanded and provided. It is a gift and a grace.

- **Acts 5:31-32**—He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.

Repentance and faith are two sides of one coin. They are sisters. However, there is a false repentance that has knowledge but does not come all the way to Christ. It has gifts of service, it shows external duties, and it may even oppose sin, but it never beheads it. Matthew Mead once said, "a man may make great vows, combat against sin, have great hopes for heaven, show some visible changes, be zealous in religious matters, pray, suffer for Christ, and commit to all the external duties of worship and yet be almost a Christian."

The Apostles preached "**repentance**" (*metanoeo*)—imperative verb, second person, meaning they are commanded to do it, and they must do it themselves, no one else can do it for them.

Someone asks, how can repentance be both a gift and a grace? How can a dead man repent if he is spiritually dead?

Illustrated: Well let's put this to rest in your minds once for all. No one is saved apart from exercising their will. In salvation, Jesus comes through the Gospel and knocks on the front door of your life. But then, because you are dead, He goes around to the back door, comes in the house, wakes you up from the sleep of spiritual death so that you hear Him as He goes back and knocks on the front door through the Gospel.

Once you have been awakened by Jesus and you hear Him knocking, you go to the door, hearing the urgency of His call, and you open the door and welcome Him in by faith to clean up your messy house and to fellowship with you forever!

Thomas Hooker once said, "Saving contrition is a shooting back the bolts of our base lusts, a severing and unlocking the heart from the sovereignty of one's noisome corruptions that stop the passage and hinder the coming of our Savior."

Thomas Watson describes true justifying faith as containing three things: 1) *self-renunciation*, 2) *reliance*, and 3) *appropriation* or applying Christ to ourselves.

Medicine, though it is ever so sovereign, if not applied, will do no good. The blood of Christ can heal, but it won't heal unless applied by faith.

6. Judgment (vv.22-23)

Apostolic preaching was marked by the warning note of coming judgment.

- ²² Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. ²³ And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

The prophet that Moses spoke of is Christ. Every soul that does not heed His words shall be utterly destroyed. No mercy will be given.

Peter said in Acts 10:42

- ⁴² And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

The living and the dead—these cover every soul that has ever lived. Everyone will be brought before the Lord Jesus in the final day.

- **Acts 17:31**—because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.

Everyone will have their day in court with Jesus. We will all be acquitted or condemned. For the lost, Easter is a nightmare. For the saved, it is a delight.

1. Fulfillment
2. Crucifixion
3. Resurrection
4. Lordship
5. Repentance
6. Judgment

CONCLUSION

There were two responses to such powerful preaching then, and these two responses continue to this day.

1. The negative response by the leaders (4:1-3)

- As they were speaking to the people, the priests and the captain of the temple *guard* and the Sadducees came up to them, ² being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. ³ And they laid hands on them and put them in jail until the next day, for it was already evening.

2. The positive response by many (4:4)

- ⁴ But many of those who had heard the message believed; and the number of the men came to be about five thousand.

What shall we take away from this second Gospel sermon?

APPLICATION

- What *instruction* does this sermon reinforce?
- What *error* does this sermon refute?
- What *prohibition* does this sermon forbid?
- What *commitment* does this sermon declare?
- What *examination* does this sermon call for?
- What *duty* does this sermon require?

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