

"INTERRUPTIONS ARE THE MISSION"

Acts 3:1–4:22 | May 31, 2026

4 of ACTS: THE ROAD BEFORE US

BIG IDEA: What looks like an interruption to our plans is often a Spirit-orchestrated gospel moment. Availability and presence are the primary qualifications for mission.

1. [1] Introduction — Guess Who With Annie

- a. Sometimes, especially during the summer months, I do some work from home.
- b. Lots of benefits – getting to be around family.
 - i. Even work at our neighborhood pool on the free WIFI while my kids play for hours.
 - ii. But the flipside is near constant hair-pulling out distraction
- c. I have said no — more times than I can count —
 - i. to my kids asking me to play with them,
 - ii. so that I could keep working on... church stuff.
- d. In my more lucid moments, the irony isn't lost on me:
 - i. It's literally my job to be present with and minister to people
 - ii. Yet I sometimes fail to see them when they're right in front of me
 - iii. "No Jack, I can't spend time with you, I've got ministry to do!"
- e. But this week something happened.
 - i. Annie came to me and interrupted me
 1. and asked me to play Disney Princess Guess Who.
 - ii. And I almost said no. I had a bunch of things to work on
 1. including this sermon, actually.
- f. But something made me slow down.
 - i. Something said: close the laptop
- g. And I did.
 - i. I looked her in the eyes and said, "sure Honey, I'd love to"
 - ii. And we played. And it was one of the richest twenty minutes of my week.
- h. It didn't accomplish anything on my list.
 - i. But something happened in that twenty minutes that wouldn't have happened any other way.
 - ii. I think I was SUPPOSED to say yes!
- i. [2] Today we're in Acts 3-4, seeing how INTERRUPTIONS ARE THE MISSION

- i. How the things we most try to avoid are often where God most wants to work.

2. The Man at the Gate (Acts 3:1–8)

- a. [3] *"One day Peter and John were going up to the temple at the time of prayer — at three in the afternoon." — Acts 3:1*
- b. Peter and John are on their way to pray. That's it.
 - i. No agenda. No miracle scheduled. No missions trip planned.
 - ii. They're heading to the 3pm prayer hour at the temple —
 - 1. a regular, rhythmic act of worship that faithful Jews observed daily.
 - 2. Including these Jews how now believed Jesus was the Messiah
- c. *"Now a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts." — Acts 3:2*
- d. Every day, this man was carried to this gate.
 - i. Every day, he sat in the same dust, with the same cup, lowering his eyes at the same parade of feet passing by.
 - ii. Begging for change for dinner.
- e. Forty years of this.
 - i. We learn that detail in chapter 4. Forty years of the same gate.
 - ii. The same humiliation. The same dependence.
 - iii. The same routine of being carried there and carried home.
- f. He didn't choose this life. He was born into it.
 - i. And at some point, he had learned to make himself small —
 - 1. to not hold eye contact with the people walking past,
 - 2. but just to beg and receive what was tossed his direction
- g. Everybody who walked through that gate knew him.
 - i. He was as much a fixture as the gate itself.
 - ii. Which means they had effectively stopped seeing him.
 - iii. They saw the category:
 - 1. The beggar. The problem.
 - 2. The guilt-inducing presence on the way to something more spiritual.
 - iv. Some of them probably dropped coins without breaking stride.
 - 1. That's compassion, right? Check.
- h. But Peter doesn't do that.
- i. *"Peter looked straight at him, as did John. Then Peter said, 'Look at us!'" — Acts 3:4*

- i. That phrase means to fix your gaze.
 - ii. To actually, deliberately see. To refuse to look past.
- j. Peter looked at this man the way Jesus looked at people.
 - i. And then he called him to look back.
 - ii. "Look at us."
 - 1. Not a command of superiority.
 - 2. But an invitation of dignity.
 - 3. For the first time maybe all day — maybe all week — somebody was looking at this man.
 - 4. As a person. As a face.
 - 5. As someone worth stopping for.
 - iii. **Years ago, during a particularly difficult season on a church staff, and after an epically painful meeting, I felt beaten to a pulp and utterly rejected.**
 - 1. **As I locked up the church building alone in the dark and began slowly walking back to my car, eyes down, bent with the weight of the heaviest heart I could remember holding —**
 - a. a car whipped around the corner and came straight at me.
 - b. Rolled down the window: "Hey Dave, get in."
 - 2. **A friend who knew. Who had been waiting for hours.**
 - a. **And drove me to a group of friends who, even at that late hour, were waiting to comfort and encourage me.**
 - 3. **I'd never felt more seen. And never needed it more.**
 - iv. **Have you ever had a time like that, where someone truly saw you in your moment of need? (pause)**
- k. *V5 – "So the man gave them his attention, expecting to get something from them."*
 - i. Turns out he wasn't wrong. But it didn't go like he expected.
- l. **[4] "Then Peter said, 'Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.'** *Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God." — Acts 3:6–8*
- m. I want you to notice something here. *(hold out hand, open)*
 - i. Peter doesn't say a vague prayer and step back to see what happens.
 - ii. He grabs the man's hand. He says walk. He pulls him up.
 - iii. That is an act of faith that required Peter to look foolish if God didn't show up.

1. Because this man is forty years old and has never stood on his own.
 2. His feet and ankles are atrophied.
 - a. The muscles have literally never worked.
- n. And Peter grabs his hand and lifts anyway.
- i. **What kind of trust in the Spirit of Jesus does that require?**
- o. And yet — immediately — by the Power of the Spirit of God — the man's feet and ankles are strengthened.
- i. He stands. He walks. He leaps.
 - ii. He enters the temple he had only ever sat outside of.
 - iii. Forty years of sitting at the door. Now he's dancing through it.
- p. **Before we go any further, I want to say something that I think is the load-bearing theological wall of this whole story.**
- i. Acts is not mainly the story of the apostles.
 - ii. It is the continued work of Jesus through His Spirit-filled people.
 1. Jesus is still walking Jerusalem.
 2. Still stopping for people. Still healing. Still saving.
 - iii. Only now He does it through ordinary disciples.
 - iv. That is tremendously important for US to understand.
 - v. Because one of the great lies Christians believe is: "I'm not qualified for real ministry."
 1. We imagine God mainly uses polished people.
 - a. Experts. The spiritually elite.
 2. But Acts keeps wrecking that idea.
 - vi. Peter and John were ordinary men going to a prayer meeting.
 1. That's it.
 2. And the kingdom of God crashed into somebody's life because they were interruptible.

3. [5] Kairos Breaks into Chronos

- a. *"When all the people saw him walking and praising God, they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him." — Acts 3:9–10*
- b. Now I want to introduce something that some of you may remember:
- i. Acts was written in Greek — and the ancient Greeks had two different words for time: **Chronos. And Kairos.**

- ii. **Chronos is clock time.**
 - 1. Sequential time. The 3pm prayer hour.
 - a. Your schedule. Your to-do list.
 - b. Chronos is the time you can manage and measure.
- iii. Kairos is something different entirely:
 - 1. **Kairos is the RIGHT time** — the appointed, opportune, special moment that will not come again in exactly this way.
- iv. **The Greeks sometimes depicted Kairos as a figure with a long ponytail** of hair hanging over the front of his face, and bald in the back.
 - 1. The idea was vivid and simple: if Kairos is coming toward you, you can grab him by the hair.
 - 2. But once he passes by — there's nothing left to hold onto. The moment is gone.
- v. Peter and John were operating in Chronos. 3pm. Prayer hour. Let's go.
 - 1. The Spirit interrupted Chronos with Kairos:
 - a. "This man. Right here. Right now."
- c. And here is the question that should sit with us:
 - i. **How many Kairos moments do we walk right past because we are so committed to our Chronos?**
 - 1. How many divine appointments do we miss because the we're in go mode and have ceased to see people?
- d. The irony is sharp, isn't it?
 - i. We Christians desperately want God to use us. We pray for it. We mean it.
 - ii. But we mostly want Him to do it in ways that are scheduled.
 - 1. Predictable. Convenient. Prepared for. Ways that don't cost us much.
- e. **But the mission of Jesus — again and again in Acts — happens in the interruptions.**
 - i. A conversation you didn't plan.
 - ii. A hurting neighbor who shows up at an inconvenient time.
 - iii. A lingering moment after church.
 - iv. A coworker who suddenly starts talking about something real.
 - v. A friend who finally admits they aren't okay.
- f. **And if your entire life is structured around avoiding interruption, you may also be avoiding much of your mission.**

4. [6] The Door the Miracle Opened (Acts 3:11–21)

- a. Peter doesn't let the miracle be the final word. He uses it to open a door:
- b. *" 11 While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. 12 When Peter saw this, he said to them: "Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. [7] 14 You disowned the Holy and Righteous One and asked that a murderer be released to you. 15 You killed the author of life, but God raised him from the dead. We are witnesses of this. 16 By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see." — Acts 3:11-16*
- c. Peter is crystal clear: this wasn't apostolic greatness. It wasn't a technique. It wasn't Peter.
 - i. It was Jesus. Always Jesus.
- d. And then Peter calls the crowd not to amazement, but to repentance.
 - i. YOU Killed Jesus – the Son of God Himself
 - ii. Because people cannot understand grace unless they first understand their need.
 - iii. *[8] "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord²⁰ and that he may send the Messiah, who has been appointed for you—even Jesus. " — Acts 3:19-20*
- e. This remarkable line about God sending the Messiah appointed for them —
 - i. is a word with both a future dimension and a present one.
 - ii. Because though Jesus has ascended, His work has not stopped.
 - 1. The Messiah is still acting, still moving, still saving —
 - 2. through His Spirit, through His church.
- f. When we hear a story like Acts 3, we often immediately ask: "Why don't we see miracles like that?"
 - i. **I think part of the answer is we define miracle far too narrowly.**
- g. Yes, the healing of this lame man is extraordinary. Forty years crippled. Now leaping. Breathtaking. Supernatural!
 - i. **But what is more miraculous — straightened legs, or a resurrected soul?**
 - 1. A body healed for decades, or a dead heart made alive forever?

- h. Think about what God is still doing... even in our midst!:
 - i. The man bound in shame and addiction for decades
 - 1. — set free in Christ, through brothers willing to walk beside him.
 - ii. Another enslaved to fear and pain from the past
 - 1. — who finally found rest she hadn't known was possible.
 - iii. The troubled marriage softened by the slow but steady grace of Jesus.
 - iv. The teenager who walked through these doors angry and armored
 - 1. — who slowly, over months, began to let down the walls.
- i. These are not lesser miracles.
 - i. In many ways, they are greater ones.
 - ii. Because they reach into the soul itself. They touch what lasts.
 - iii. **They are the works of a risen Jesus still walking in our Jerusalem — in Our City – through ordinary disciples willing to stop, see, and be present.**
- j. The bothersome people who are flush with need? **THEY are the mission.**
 - i. Not someday. Not in some other city.
 - ii. Right here. Right now.

5. The Neighbor Behind the Garage Door

- a. The lame beggar and your middle-class neighbor down the street may look very different.
 - i. But they can be the same, if we have eyes to see.
- b. Your neighbor with the nice car who pulls into the driveway after work,
 - i. and the garage door comes down. The TV goes on.
 - ii. Nobody in the neighborhood knows him well.
 - iii. He lives what Thoreau called a life of "quiet desperation" —
 - 1. performing fine while something hollow grows in the center of his chest.
 - iv. His lameness is of the soul.
 - v. His poverty goes all the way down into his heart.
- c. And here's what makes it complicated:
 - i. He doesn't even know to beg.
 - ii. In some ways he'd be better off if he did.
 - iii. Because then he would know rightly his true condition — and might seek help.
 - iv. Instead he manages. He copes. He performs okay.
 - 1. But okay is not alive and free.
- d. He is at a gate. He just doesn't know it.

- i. Maybe he's been at your gate.
- ii. Maybe he's in your neighborhood.
- iii. Your office.
- iv. In your class.
- v. Maybe he's in this room.
- e. These are the people we're sent to. Right here. In our Jerusalem —
 - i. not yet Judea or Samaria, much less the ends of the earth.
 - ii. Just our neighborhoods, workplaces, classes, teams, and ordinary routines.
 - iii. The people God has already placed along our path.
- f. Sometimes they interrupt us.
- g. Sometimes we need to let the Spirit interrupt us enough to go out of our way to them.

6. THE DIFFERENCE THE SPIRIT MAKES (Acts 4:1–20)

a. [9] Then comes Acts 4.

b. 1 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. 2 They were greatly disturbed because the apostles were teaching the people, proclaiming in Jesus the resurrection of the dead. 3 They seized Peter and John and, because it was evening, they put them in jail until the next day. 4 But many who heard the message believed; so the number of men who believed grew to about five thousand.

[10] *5 The next day the rulers, the elders and the teachers of the law met in*

Jerusalem. 6 Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family. 7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

- c. It's the exact same story that happened to Jesus.
 - i. Because the same people who arrested Jesus —
 - ii. Annas, Caiaphas, the rulers and elders —
 - iii. now sit in judgment of Peter and John.
- d. Don't miss what this moment costs Peter personally.
 - i. Because Peter is now standing in essentially the same place where, only weeks before, he stood outside in a courtyard and denied Jesus three times to a servant girl.
 - ii. Same city. Same priestly leaders. Same threat.
- e. And yet now everything is different.

f. [11] *"Then Peter, filled with the Holy Spirit, said to them..." — Acts 4:8*

g. That phrase changes everything.

i. **Filled with the Holy Spirit.**

h. Peter is not running on summoned courage.

i. He is filled — present tense — with the Spirit of the risen Jesus.

i. And what comes out of him is not aggression.

i. Not swagger. Not spiritual performance.

j. But clear, respectful. Direct. True. Gospel.

i. [12] *"Rulers and elders of the people! ... It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. ... 12 Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." — Acts 4:8-12*

k. And here is one of my favorite verses in the whole chapter:

l. [13] *"When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus." — Acts 4:13*

i. They took note that these men had been with Jesus.

ii. That's it.

1. That is the goal.

iii. Not impressive branding. Not polished programming. Not celebrity ministry status.

iv. People who have clearly been with Jesus.

v. Ordinary people. Unschooled, the text says.

1. Not credentialed. Not professionally trained.

2. Just — unmistakably marked by time in the presence of Christ.

vi. **Think of a recent time someone around here — not me or another staffer, but someone you sit around in a LIFE Group, or at church — said something simple to you.**

1. **Not eloquent. Not rehearsed. But true and Spirit-filled.**

2. Many of you have had this experience here.

3. This is still how God primarily works

4. Through ordinary people, filled with the Spirit of Jesus.

m. And notice what the leaders do with all of it.

n. [14] ¹⁴ *But since they could see the man who had been healed standing there with them, there was nothing they could say. ...* ¹⁶ *“What are we going to do with these men?” they asked. “Everyone living in Jerusalem knows they have performed a notable sign, and we cannot deny it. ¹⁷ But to stop this thing from spreading any further among the people, we must warn them to speak no longer to anyone in this name.”*

- i. They are completely trapped.
- ii. The evidence is standing right in front of them — a man healed after forty years, standing on two legs, right there in the room.
- iii. They even admit it’s a "notable sign." They have no logical leg to stand on.
- o. And they still harden.
- p. They looked directly at the work of God. They acknowledged it was real. And they chose their own interests anyway.**
 - i. They protected their power. Their system. Their carefully maintained prestige.
- q. Evidence alone does not soften the human heart.**
 - i. Pride can look directly at the work of God and still reject it.**
- r. The question is rarely purely intellectual.
 - i. It is always about what we are willing to surrender.
- s. For the Sanhedrin, the cost was power.
 - i. For us, the cost might simply be our schedule. Our plans.
 - ii. Our comfort.
- t. Peter and John were interruptible. The leaders were not.**
 - i. And one path led to life — to walking, leaping, praising God.
 - ii. The other led to increasing hardness and to missing the moment entirely.
- u. There are really only two ways to respond to the interruptions God sends.
 - i. We can embrace them.
 - ii. Or we can protect ourselves from them.
- v. One path leads to life. The other leads to hardness.

7. [15] Who Is at Your Gate?

- a. As we close, I’d like to invite you to ask yourself a question:
- b. Not: "Will I ever heal a lame man?"
- c. But: "Who is at my gate?"
 - i. Who are the people near me whose need I've stopped noticing?
 - ii. Who have I unconsciously categorized instead of seen?

- d. Your gate might be your front porch.
 - i. Your checkout line. Your office. Your lunch table. Your gym. Your kitchen table.
 - ii. The woman three rows over right now.
- e. And would you even notice if the Spirit wanted to reroute your plan for the sake of that person?
- f. **REFLECTION MOMENT:**
 - i. Let's make this specific and personal, not abstract.
 - ii. Think of a real name. A real face.
 - iii. Someone at your gate.
 - iv. *(wait 30 sec)*
- g. Not every interruption is divine.
 - i. Sometimes wisdom says not now.
 - ii. And boundaries matter.
 - iii. Jesus Himself withdrew at times.
- h. But most of us are in far less danger of overextending ourselves than we are of insulating ourselves from people.
- i. And if this church is going to become the kind of Spirit-filled community Acts describes,
 - i. it will not happen mainly through events, programs, or polished productions.
 - ii. It will happen when ordinary believers begin seeing people differently.
- j. You don't have to become a different kind of person by next week.
 - i. You've thought of someone just now.
 - ii. You don't need to heal them.
 - iii. You just need to stop walking past.
- k. When you begin living that way, you discover that interruptions are often where Jesus already is.
 - i. He got there before you.
 - ii. He's already working.
 - iii. Already preparing that heart you thought was too hardened, too self-sufficient to be reached.
 - iv. You're not manufacturing mission. You're joining Him in it.
- l. Peter and John were just heading to prayer.
 - i. But they were interruptible.

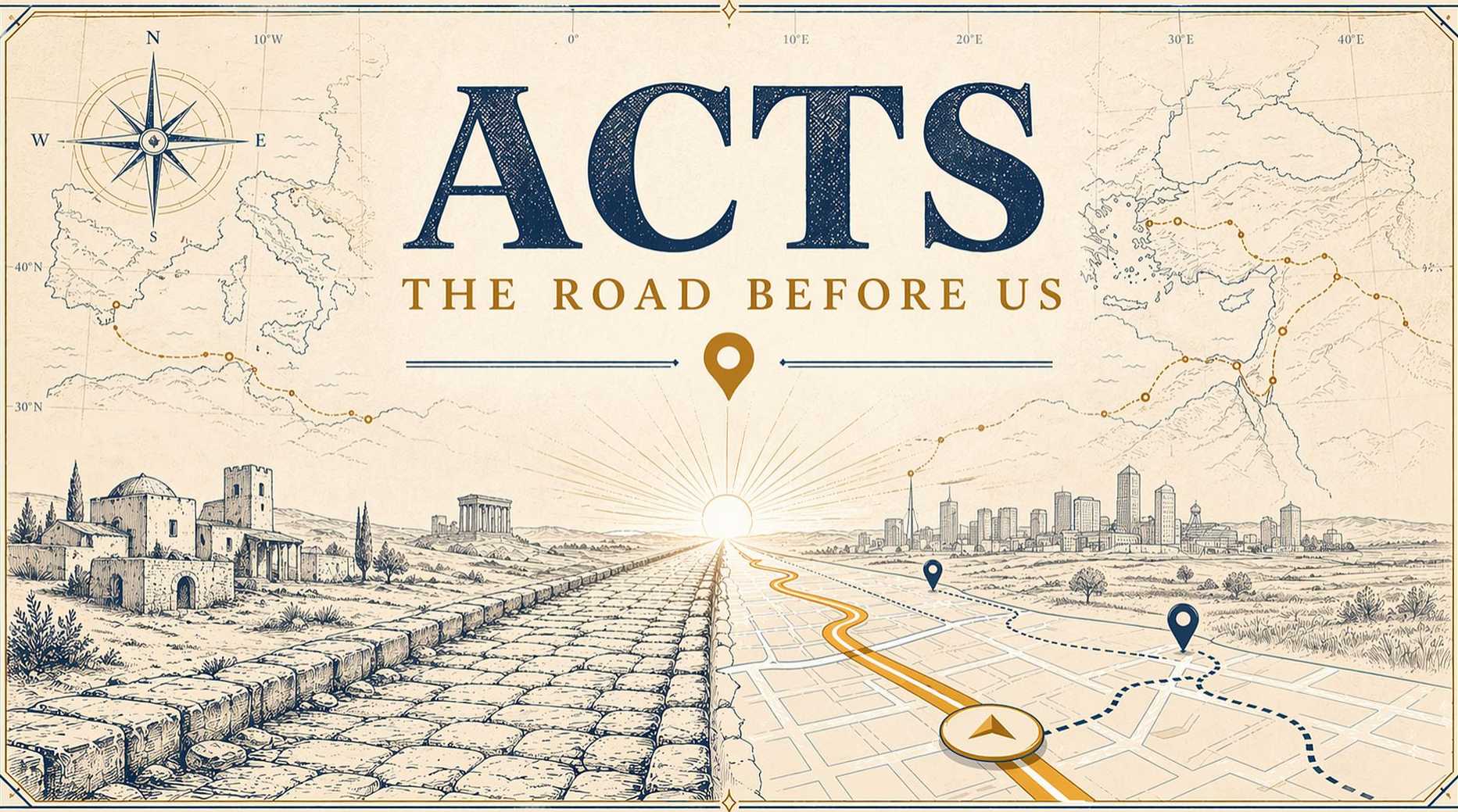
- ii. And because of that, a man who had begged at the door of the temple for forty years finally got to go inside.
 - 1. Leaping & praising God.
- iii. And the Gospel was proclaimed widely
- m. The road before us as a church is not mainly about becoming or doing something impressive.
 - i. It is about becoming available.
 - ii. Spirit-filled and interruptible.
 - iii. Eyes open enough to see people.
 - iv. Hearts willing to be rerouted.
- n. If we live that way, I believe we will see the continued work of Jesus among us still today.
 - i. Because He still walks roads.
 - 1. Still stops for people. Still heals souls.
 - 2. Still uses ordinary people filled with His Spirit.
- o. The question is whether we will slow down long enough to follow Him there.

8. Closing Practice

- a. Before we pray, I want to do three things together.
- b. First: you've already thought of a name. Write it down.**
 - i. Sermon Notes page. Phone notes app. Whatever you've got.
 - ii. Not to turn in. Not to report on.
 - iii. Just actually write it down.
 - iv. Because what we name, we notice. And what we notice, we can act on.
- c. Second: hold out your hands. Open. Palms up.**
 - i. Closed hands hold onto schedules.
 - ii. Open hands receive assignments.
 - iii. This is a posture you can return to this week —
 - 1. at your desk, in the car, in the cereal aisle —
 - iv. as a reminder that availability is not just a value, it's a posture before God.
- d. Let's pray that way.**

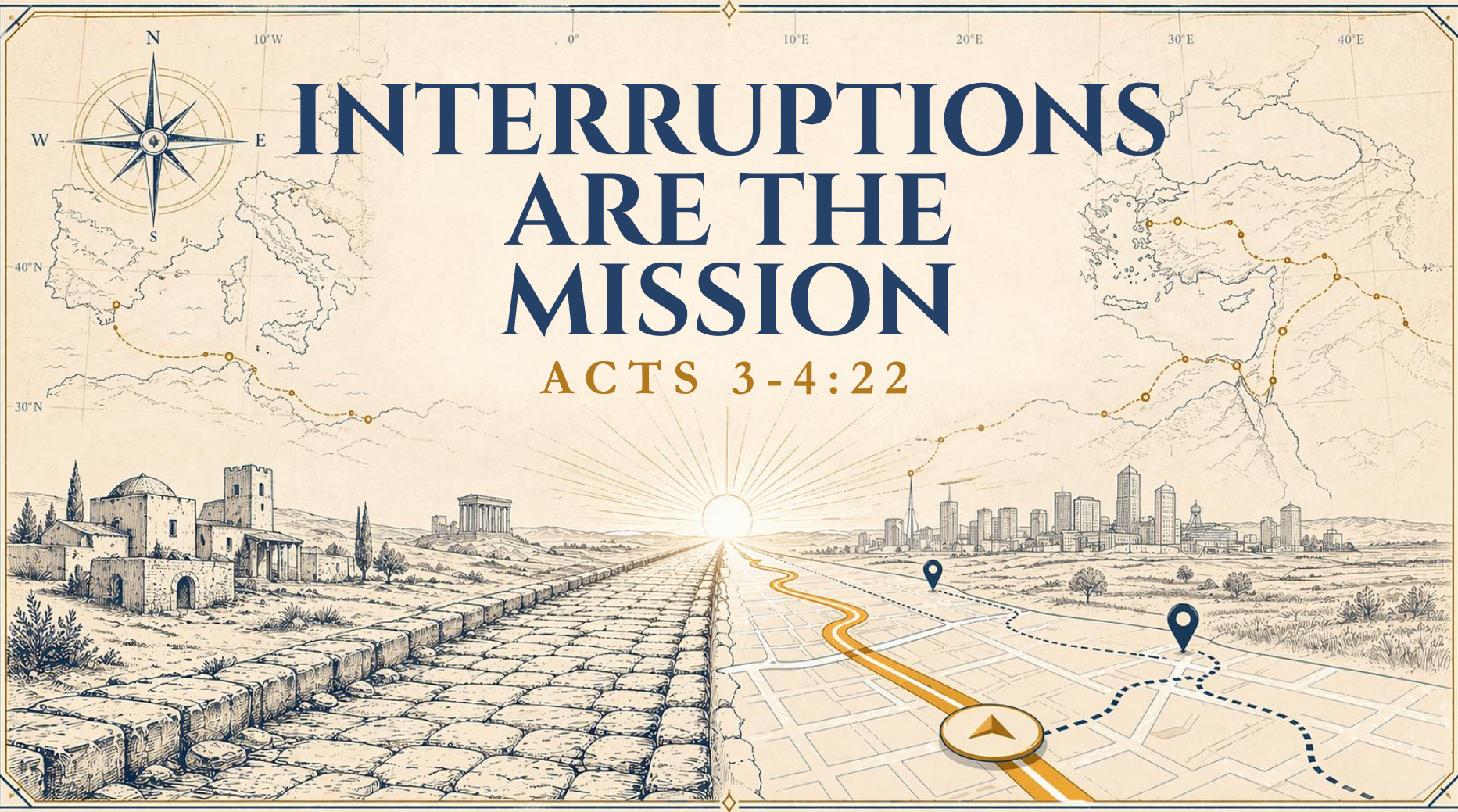
ACTS

THE ROAD BEFORE US



INTERRUPTIONS ARE THE MISSION

ACTS 3-4:22



10°W

0°

10°E

20°E

30°E

40°E

THE MAN AT THE GATE

ACTS 3:¹ One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon. ² Now a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. ³ When he saw Peter and John about to enter, he asked them for money. ⁴ Peter looked straight at him, as did John. Then Peter said, “Look at us!” ⁵ So the man gave them his attention, expecting to get something from them.



10°W

0°

10°E

20°E

30°E

40°E

THE MAN AT THE GATE

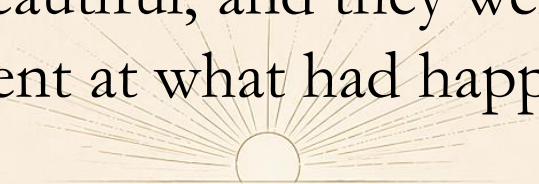
40°N ⁶Then Peter said, “Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.”

30°N ⁷Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong. ⁸He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.



KAIROS BREAKS INTO CHRONOS

⁹ When all the people saw him walking and praising God, ¹⁰ they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.



10°W

0°

10°E

20°E

30°E

40°E

THE DOOR THE MIRACLE OPENED

¹¹ While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. ¹² When Peter saw this, he said to them:

¹³ "Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? ¹³ The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go.



10°W

0°

10°E

20°E

30°E

40°E

THE DOOR THE MIRACLE OPENED

40°N ¹⁴ You disowned the Holy and Righteous One and asked that a murderer be released to you. ¹⁵ You killed the author of life, but
30°N God raised him from the dead. We are witnesses of this. ¹⁶ By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see.



10°W

0°

10°E

20°E

30°E

40°E

THE DOOR THE MIRACLE OPENED

40°N ¹⁹ Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

30°N ²⁰ and that he may send the Messiah, who has been appointed for you—even Jesus.



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

ACTS 4: ¹The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. ²They were greatly disturbed because the apostles were teaching the people, proclaiming in Jesus the resurrection of the dead. ³They seized Peter and John and, because it was evening, they put them in jail until the next day. ⁴But many who heard the message believed; so the number of men who believed grew to about five thousand.

40°N

30°N



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

40°N ⁵ The next day the rulers, the elders and the teachers of the law met in Jerusalem. ⁶ Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family.

30°N ⁷ They had Peter and John brought before them and began to question them: “By what power or what name did you do this?”



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

40°N ⁵ The next day the rulers, the elders and the teachers of the law met in Jerusalem. ⁶ Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family.

30°N ⁷ They had Peter and John brought before them and began to question them: “By what power or what name did you do this?”

⁸ Then Peter, filled with the Holy Spirit, said to them:



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

8b “Rulers and elders of the people! ... It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. ...

12 Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

8b “Rulers and elders of the people! ... It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. ...

12 Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.



10°W

0°

10°E

20°E

30°E

40°E

THE DIFFERENCE THE SPIRIT MAKES

40°N
14 But since they could see the man who had been healed standing there with them, there was nothing they could say. ...

30°N
16 “What are we going to do with these men?” they asked.

“Everyone living in Jerusalem knows they have performed a notable sign, and we cannot deny it. 17 But to stop this thing from spreading any further among the people, we must warn them to speak no longer to anyone in this name.”



WHO IS AT YOUR GATE?

