

Boldness Over Comfort

Acts 4:23–5:42 | June 7, 2026

#5 in ACTS: THE ROAD BEFORE US

BIG IDEA: *The mission moves forward when God's people choose faithfulness over comfort.*

1. [1] INTRODUCTION: HOW'S YOUR WORD OF THE YEAR GOING?

- a. Every January a lot of people here choose a WOTY.
 - i. A spiritual growth word that captures what they sense God inviting them into for the year ahead.
- b. *So we're halfway through 2026. How's it going?*
 - i. *Who remembers WHAT your WOTY was?*
 - ii. *Shout out some from audience (30-45 sec)?*
- c. **Mine this year is BOLDLY**
 - i. Not recklessly. Not arrogantly. Not timidly. Boldly.
 1. Leading boldly. Trusting boldly. Speaking boldly.
 - ii. But there's been this one angle I didn't expect: *Resting* boldly.
- d. **I took a 4-day personal retreat back in March.**
 - i. **Getting away to disconnect, slow down,**
 1. **be with God, and hear from him.**
 - ii. **What God gave me wasn't a compelling church vision strategy,** or new sermon series, or exciting initiative...
 1. What He told me loud and clear was that I needed to **repent of my overwork, and embrace healthy rhythms of rest.**
 2. That I'd begun **looking to my completed to-do list to give me permission to rest** (which rarely came), rather than practically trusting in Him to provide and secure my life.
 - iii. **Ouch.**
- e. Since then I've been learning more deeply that choosing to rest isn't a reward for getting everything done,
 - i. It's a declaration of trust.
 - ii. It's saying: *"God, I believe You will take care of me even if I don't get everything done."*
 - iii. **That is a risky prayer for me.** It takes courage to choose.
 1. **For me, it's choosing faithfulness over self-protection.**
 2. **And boldness over comfort.**

- iv. It's trusting that the God who called me is more responsible for this mission than I am.

f. [2] Coming to Acts 4 and 5 this week, we see that same collision —

- i. **comfort on one side,**
- ii. **bold obedience on the other —**
- iii. and a church that had to choose.
 - 1. They chose boldness. It changed the world.

g. Let's pick up exactly where we left off LAST WEEK:

- i. Peter and John had just slowed down enough to see and heal a crippled man in the name of Jesus, and for that stood before the Sanhedrin —
 - 1. the most powerful religious institution in Israel.
 - 2. The same system connected to Jesus' trial and execution.
- ii. They were threatened. Warned.
 - 1. Ordered to stop speaking about Jesus. Then released.
 - 2. They had to be wondering:
 - a. *What's next?*
 - b. *Will they kill us?*
 - c. *Should we stop rocking the boat?*
 - d. *Should we hire a consultant?*
- iii. **Instead, they have a prayer meeting.**
 - 1. And what they pray not only reveals everything about how they understood themselves and their mission.
 - 2. **But it's also foundationally instructive for us** as we walk the same road of mission today.

2. BOLDNESS, NOT COMFORT Acts 4:23–31

- a. [3] *"23 On their release, Peter and John went back to their own people and reported all that the chief priests and the elders had said to them. 24 When they heard this, they raised their voices together in prayer to God.*
- b. Notice how the prayer opens.
 - i. Before they say a single word about their situation, they anchor themselves in who God is.
 - ii. *Sovereign Lord, you made the heavens and the earth and the sea, and everything in them." (Acts 4:24b)*
- c. That's not a throwaway opener.

- i. That's a theological anchor.
- ii. That's a community reminding itself:
 - 1. the Sanhedrin is not the most powerful force in our story.**
- d. Then they go on to connect their suffering to Scripture —
 - i. Psalm 2, the picture of kings and rulers conspiring against God's Anointed —
 1. and recognize that the opposition they're experiencing is exactly the kind of opposition God predicted.
 - ii. **This isn't a crisis.**
 - 1. It's a confirmation.**
 2. They've been here before, in the story.
 3. God has been here before, in history.
- e. And then they arrive at the ask.
 - i. [4] *"Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus."* (Acts 4:29–30)
- f. That. Is. Astonishing.
 - i. **Notice what they do not pray what we probably would have:** *"Lord, remove the opposition." "Lord, make life safer." "Lord, give us influence and protection."*
 - ii. Instead they pray for boldness to walk straight back into the threat.
- g. **REFLECTION QUESTION: Think about the last time you were under real pressure — at work, in a relationship, in a season of uncertainty. Possibly right now.**
 - i. **What did you pray for?**
 - ii. **Relief from the situation? Or courage within it?**
- h. This prayer reveals something about how the early church understood their identity.
 - i. **They saw themselves as missionaries.**
 - ii. **They had been given a roadmap by Jesus Himself:**
 1. Jerusalem. Judea. Samaria. Ends of the earth.
 - iii. The Sanhedrin's threats didn't change the assignment.
 - iv. So they didn't ask God to change the mission field.
 1. They asked for courage within it.
- i. That is a radically different way of praying.
 - i. How many of my prayers begin: *"Lord, change my circumstances"?*
 - ii. How many begin: *"Lord, change me for these circumstances"?*

- j. There is a common version of Christianity shaped by what's been called "**moralistic therapeutic deism**" —
 - i. that treats God as a divine problem-solver.
 - ii. A cosmic comfort-provider.
 - iii. The goal of prayer, in that framework, is relief. Ease.
- k. But the early church understood something we need to recover:
 - i. **The greatest miracle is not always escape from difficulty.**
 - ii. **Sometimes the greatest miracle is Spirit-filled faithfulness in the middle of it.**
- l. Look at verse 30 again.
 - i. They ask God for healings, signs, and wonders.
 - ii. But notice why —
 - 1. not for celebrity or power,
 - 2. not for personal security.
 - iii. But so that people would see and believe in Jesus.
- m. **God's Immediate Answer**
 - i. [5] *"After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly." (Acts 4:31)*
 - ii. God answers immediately!
 - 1. Not by removing the opposition. By increasing their boldness.
 - iii. The threats remain.
 - 1. The mission remains.
 - 2. The Spirit supplies exactly what they need.

3. INTEGRITY OVER APPEARANCES Acts 4:32–5:11

- a. [6] *"All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. ³³ With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all ³⁴ that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales ³⁵ and put it at the apostles' feet, and it was distributed to anyone who had need." (Acts 4:32-35)*
- b. Radical unity. Radical generosity.
 - i. Barnabas appears as the named example of this — a Levite from Cyprus, selling a field, bringing everything, placing it freely before the community.

- ii. This is the Spirit of Jesus at work in his church. This is what HE looks like.
- c. **And then Luke introduces another couple: Ananias and Sapphira.**
- d. The contrast is intentional.
 - i. *Barnabas. Then Ananias.*
 - ii. *Faithfulness. Then deception.*
 - iii. *Integrity. Then image management.*
- e. [7] *"Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet." (Acts 5:1–2)*
- f. This passage has been badly mishandled,
 - i. sometimes turned into a stewardship sermon about tithing --- OR ELSE!!!
 - ii. That is not what this is about, as we'll see.
- g. Peter later makes the actual issue clear:
 - i. *"Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal?" (Acts 5:4a)*
- h. The property was theirs. The money was theirs.
 - i. They could have given all of it, or some of it, or none of it — any of those would have been fine.
- i. The problem was the lie – YES THIS IS ALL THE MONEY FROM THE LAND SALE
 - i. They wanted the *appearance* of total surrender without the *reality* of total surrender.
 - ii. The reputation of radical generosity without the actual cost.
- j. [8] *"³ Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ⁴ Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God." ⁵ When Ananias heard this, he fell down and died. (Acts 5:3-5)*
 - i. **Let's pass the offering plates**

4. Why Is the Judgment So Severe?

- a. Then Sapphira comes in, tells the same lie, and dies the same way.
- b. If you're paying attention, you're surely asking: Why death? Why this dramatic?
- c. The answer is found in where this story sits
 - i. **It echoes Nadab and Abihu in Leviticus 10:**

1. two priests who dishonored God's presence at the inauguration of the tabernacle – the first mobile temple with the Israelites –
 - a. by making an impure offering
 - b. and died for it.
- d. Luke's point is deliberate:
 - i. **God acted decisively at the beginning of His first temple,**
 - ii. **and He acts decisively at the beginning of His new one —**
 1. **the church,**
 2. the Spirit-filled people of Jesus.
 - iii. And God takes the holiness of His dwelling seriously.
- e. I want to say something pastoral here, because this story genuinely troubles people — and it should. We're right to feel the weight of it.
 - i. **But notice what Peter never says:**
 - ii. **He never says Ananias is condemned.**
 - iii. He never pronounces him beyond God's mercy.
 - iv. The judgment here is temporal, not eternal.
 - v. And if I had to guess — and it is a guess — I think Ananias and Sapphira woke up in the presence of the very Lord they had tried to deceive,
 1. and understood in an instant what they couldn't see in the moment:
 2. that they'd been idiots, and His mercy is wider than their worst failure.
 - vi. **This isn't God losing His temper.**
 1. This is a Father who loves His church enough,
 - a. at its most fragile and formative moment,
 2. to protect it from what would have slowly poisoned it from within.
 - vii. The severity is inseparable from the seriousness of what was being built here.
- f. **The enemy had tried to destroy the church through external threat.**
 - i. **That failed completely.**
- g. **Now he attempts corruption from within —**
 - i. because he understands what the external opposition missed:
 1. **a compromised church produces compromised witness.**
 - ii. Acts 2 had attracted a watching world.
 1. But a community twisted and built on image management rather than integrity would lose that divinely magnetic quality.
- h. [9] *"Great fear seized the whole church and all who heard about these events."* (Acts 5:11)

- i. Not fear as in terror or panic.
- ii. But Reverence.
- i. And the church continues growing
 - i. — because integrity protects witness.

5. BOLDNESS REFRAMES SUFFERING Acts 5:12–42

- a. [10] ¹²The apostles performed many signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade. ... ¹⁵As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. ¹⁶Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed. (Acts 5:12,15-16)
 - i. This echoes the woman who reached for the hem of Jesus' garment.
 - 1. The faith is the same.
 - 2. The Spirit is the same.
 - 3. The mission is the same.
- b. And the religious leaders have had enough.
 - i. [11] ¹⁷Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy. ¹⁸They arrested the apostles and put them in the public jail. (Acts 5:17-18)
- c. Same thing again! Only this time God does something unexpected.
 - i. ¹⁹But during the night an angel of the Lord opened the doors of the jail and brought them out. (Acts 5:19)
 - 1. And I'll be honest — if I were one of those apostles, I know exactly what I'm thinking.
 - a. *Finally. A way out! God answered our prayers for relief!*
 - b. *Time to lie low. Let things cool down. Escape the danger.*
 - ii. That is not the angel's message.
 - iii. *"Go, stand in the temple courts, and tell the people all about this new life."* (Acts 5:20)
 - iv. *Go right back.*
 - 1. Do the very thing that just got you arrested.
 - 2. **The assignment doesn't change because the cost went up.**
- d. The next morning the Sanhedrin convenes, sends for the prisoners —
 - i. and a messenger arrives with an almost absurd report:

- ii. those men are free and back in the temple courts, teaching.
- e. Think about the evidence that has accumulated at this point:
 - i. A man healed at the Beautiful Gate.
 - ii. Thousands converting.
 - iii. A prayer meeting that shook a building.
 - iv. A prison opened by an angel in the night.
 - v. The evidence keeps multiplying.
 - vi. Incontrovertible miracle after incontrovertible miracle.
 - vii. And still — refusal from the Jewish leaders.
 - 1. The biggest obstacle to faith is rarely a lack of evidence.
 - a. It's a lack of willingness.
 - 2. These leaders have already decided what they want to believe, and every new miracle just gets filtered through that prior decision.
 - 3. That's a sobering warning — because we can do the same thing.
- f. **Peter Before the Sanhedrin — Again**
 - i. *[12] 28 “We gave you strict orders not to teach in this name,” he said. “Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.” (Acts 5:28)*
 - ii. Peter stands before them and his message has not changed.
 - iii. *29 Peter and the other apostles replied: “We must obey God rather than human beings! (Acts 5:29)*
 - iv. No retreat. No strategic softening.
 - 1. Just faithful witness.
 - v. Because boldness isn't aggression.
 - 1. Boldness is faithfulness — continuing to say what Jesus says,
 - a. do what He commands,
 - b. walk the road He marked out,
 - c. even when the cost escalates.
- g. **Gamaliel's Warning**
 - i. The leaders were enraged and wanted to kill them
 - ii. But then a respected voice breaks in.
 - iii. Gamaliel — a Pharisee, a teacher of the Law, one of the most honored rabbinical voices of his generation.
 - iv. He sends the apostles out and addresses the council alone.
 - 1. His argument is pragmatic —

- a. two prior movements had collapsed when their leaders died.
- 2. His logic is simple:
- 3. [13] "...if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." (Acts 5:38b–39)
- v. Now. Hold that thought for a second.
- vi. Because Luke drops a detail later in Acts that is easy to miss but absolutely stunning once you see it.
 - 1. **This man — Gamaliel, the voice of restraint in this room, the one warning them not to fight against God —**
 - 2. **is the same man who trained Saul of Tarsus.**
- vii. The same Saul who, not long after this council meeting,
 - 1. would become the church's most ferocious persecutor.
 - 2. Who would drag men and women out of their homes.
 - 3. Who would stand watching approvingly at the stoning of Stephen.
- viii. **Gamaliel's own student would do exactly what Gamaliel warned them not to do.**
- ix. And then — only then, on a road to Damascus, in a flash of light — that same Saul would become Paul.
 - 1. The man who would carry the Gospel further than anyone in the first century.
 - 2. Who would plant churches from Jerusalem to Rome.
 - 3. And write the bulk of the New Testament!
- h. Gamaliel was wiser than the rest of the council.
 - i. But he was reasoning from prudence, not faith.
 - ii. And yet God used even that to protect His church.
- i. There is something almost funny about it —
 - i. in the way that only God's providence can be funny.
- j. **The man who argued "you might be fighting against God" raised the man who would spend years doing exactly that,**
 - i. only to become the most powerful proof that what Gamaliel said was true:
 - ii. if it is from God, you cannot stop it.
 - 1. Not even from the classroom of its opponents.
 - 2. You will not be able to stop these men.

iii. He had no idea how right he was.

6. ORDINARY COURAGE TRIUMPHS Acts 5:40–42

- a. [14] ⁴⁰ His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go. (Acts 5:40)
 - i. Flogged - wasn't a symbolic reprimand.
 - ii. Roman flogging was brutal.
 - iii. It left marks that lasted for weeks —
 1. physical reminders every time you took a breath, every time you moved.
 2. Deliberately humiliating. Intended to break.
- b. And after the beating, another command:
 - i. *Do not speak in the name of Jesus. Stop. The mission ends here.*
- c. **REFLECTION QUESTION: What would you do?**
 - i. **Honestly — not what you hope you'd do, but what do you think that weight would actually feel like in your body, standing there outside the Sanhedrin?**
- d. [15] "The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name." (Acts 5:41)
- e. Rejoicing.
 - i. Not because pain is good.
 - ii. Not because suffering is the goal.
 - iii. But because their suffering had connected them to Jesus.
 - iv. They had been counted worthy to share in what He endured.
- f. **And here's what the Sanhedrin never understood:**
 - i. They thought they were discouraging the apostles.
 1. They were strengthening them.
 - ii. They thought they were ending the movement.
 1. They were spreading it.
 - iii. **Because when comfort stops being your highest value,**
 1. **threats lose most of their power over you.**
- g. Luke ends the chapter exactly where he wants us to land.
- h. [16] "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Messiah." (Acts 5:42)
- i. Every day. Temple courts. House to house.

- i. The same faithful, relentless rhythm we saw in Acts 2:42–47.
- ii. After everything — threats, imprisonment, flogging, opposition —
 1. the same rhythm continues.
- j. Three times the enemy tried to stop the mission of Jesus.
 - i. External threat. Failed.
 - ii. Internal corruption. Failed.
 - iii. External threat this time with blood on it. Failed.
- k. The Spirit of Jesus was shepherding His church,
 - i. and nothing could derail what He was doing.

7. [17] APPLICATION: WHAT ARE WE PRAYING FOR?

- a. **Last Monday I choose not to even boot up my laptop and chose Sabbath, even with a significant to-do list.**
 - i. That was my bold act of the week.
 1. Small. But real.
 - ii. I haven't arrived.
 1. But I'm learning what it feels like to choose the faithful thing over the comfortable one.
 2. And increasingly, that feels less like loss and more like freedom.
- b. **What about you?**
 - i. [18] **When pressure comes —**
 1. and it will, in one form or another for every one of us —
 2. **what do we pray for?**
 - a. **Comfort? Or boldness?**
- c. The goal of the Christian life is not maximum comfort.
 - i. The goal is faithfulness to Jesus.
- d. Sometimes faithfulness brings comfort.
 - i. Sometimes it costs something real.
 - ii. But the assignment doesn't change.
- e. That Spirit hasn't retired. He still fills His people.
 - i. He still empowers ordinary faithfulness.
 - ii. He still moves through imperfect communities
 1. that choose integrity over image,
 2. surrender over applause,
 3. boldness over comfort.

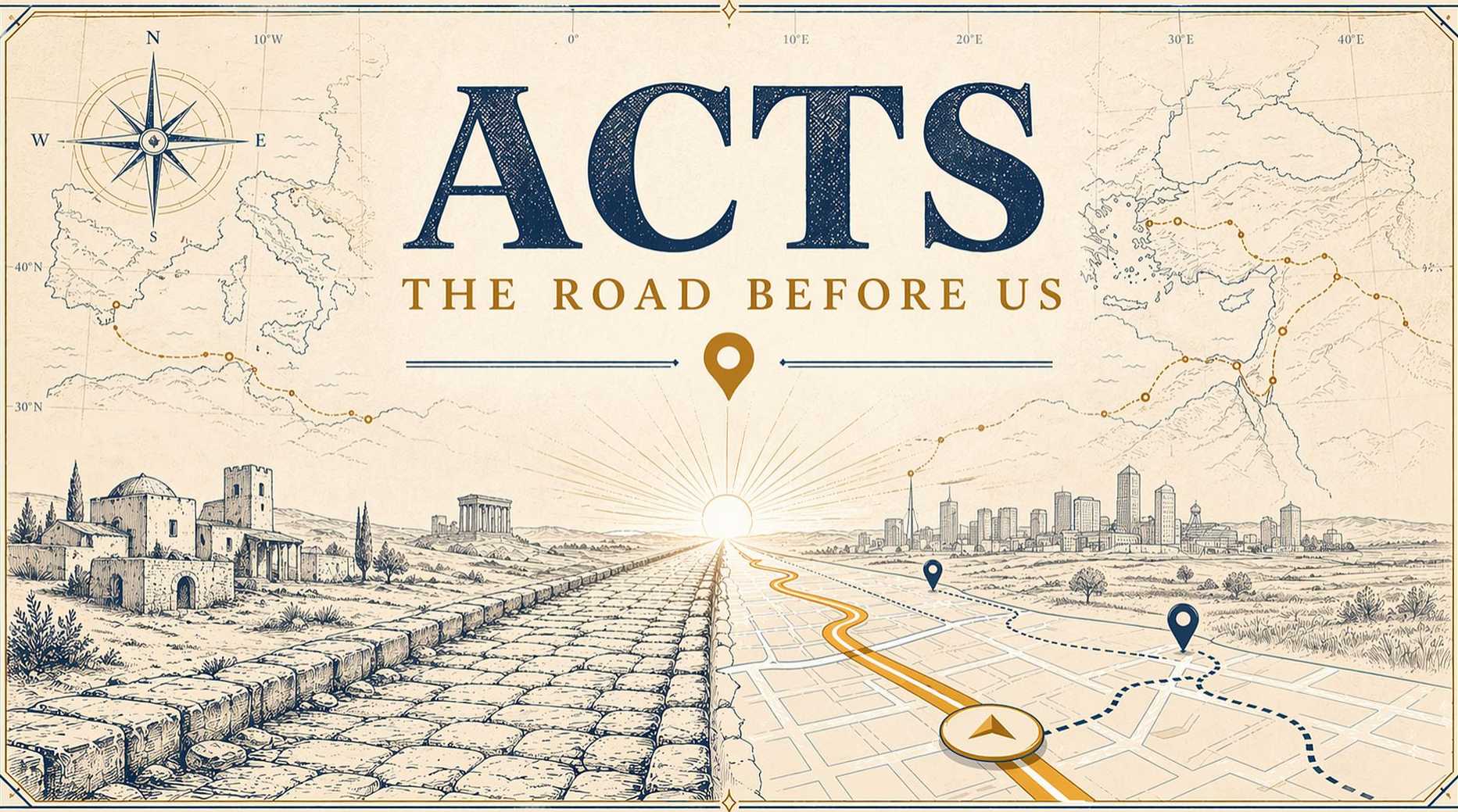
- f. The road of Acts is still before us.
- g. **[19] Where is God leading me into boldness over comfort?**
- h. **What is my scary next step of faith in response to this sermon?**
 - i. TAKE A MINUTE TO WRITE SOMETHING DOWN FOR EACH
- i. **PRAY** (for boldness, a heart like the disciples, vision)

8. [20] COMMUNION

- a. I want to close this morning at the table.
- b. **Because the reason the early church could pray "*Lord, give us boldness*"**
 - i. **instead of "*Lord, give us comfort*"**
 - ii. **is because they understood what Jesus had already done.**
- c. He hadn't chosen comfort either.
 - i. He chose the cross — not to model heroism,
 - ii. but to accomplish what we never could on our own.
- d. And from that cross He purchased something extraordinary.
 - i. Not just our forgiveness.
 - ii. But our freedom from the tyranny of self-preservation —
 - iii. the freedom to say: this life is not my own.
- e. **I want to invite you to let this communion table be a prayer.**
 - i. Not "*Lord, make life easier.*"
 - ii. But "*Lord, remind me what You paid — and what I've been freed for.*"
- f. At this table we remember a body broken.
 - i. We remember blood poured out.
 - ii. We remember a Savior who chose the road of faithfulness over every other road available to Him.
- g. And in remembering that,
 - i. we find what the early church found in that upper room,
 - ii. in that prayer meeting, in that jail cell,
 - iii. outside that Sanhedrin:
 - 1. The courage to walk the road before us.
- h. *Let's come to the table.*

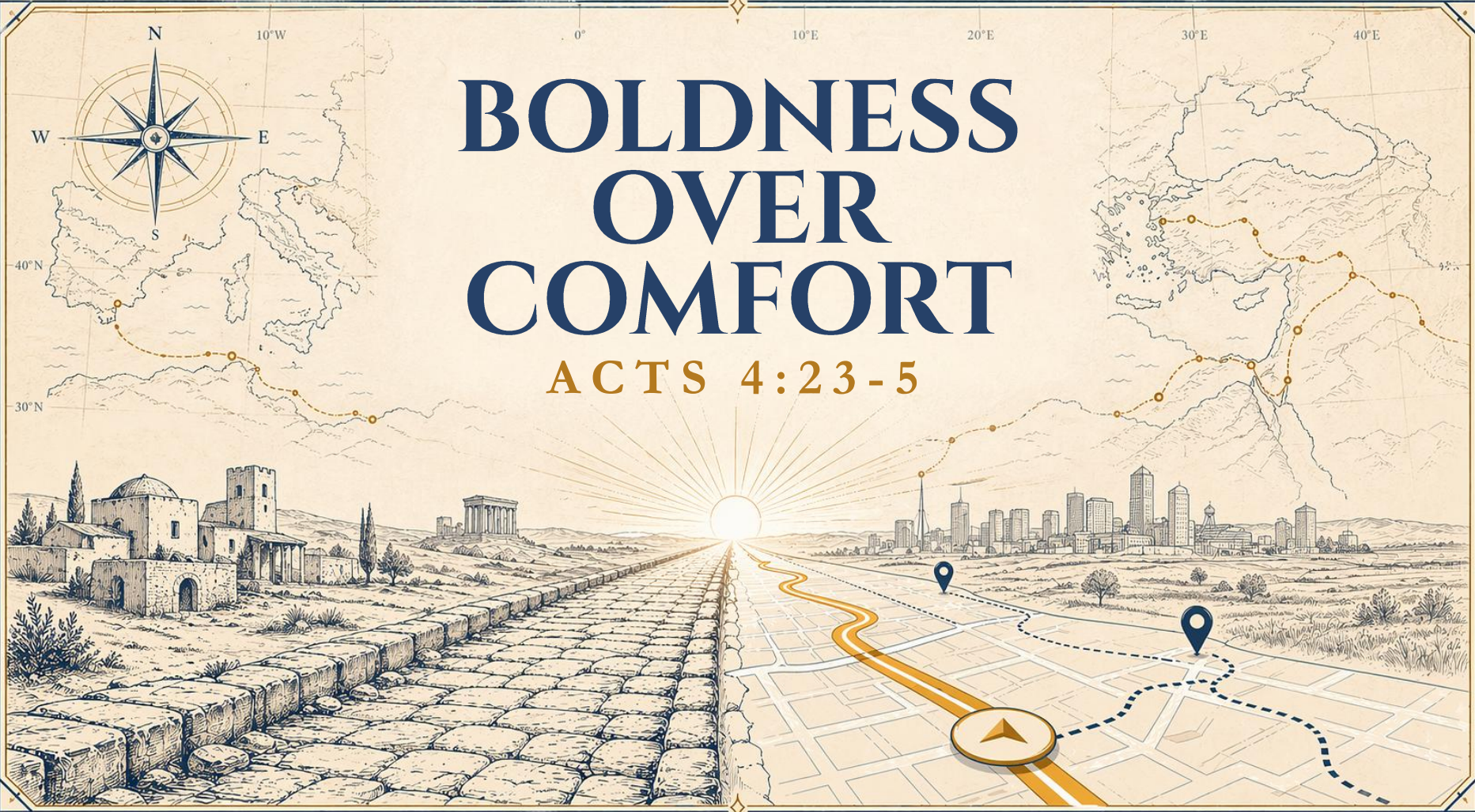
ACTS

THE ROAD BEFORE US



BOLDNESS OVER COMFORT

ACTS 4:23-5



BOLDNESS, NOT COMFORT

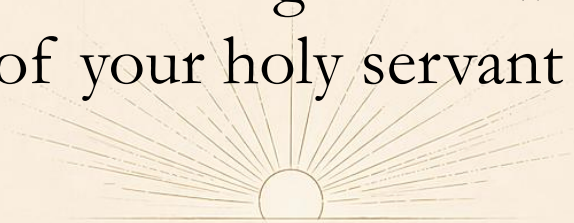
ACTS 4: ²³ On their release, Peter and John went back to their own people and reported all that the chief priests and the elders had said to them. ²⁴ When they heard this, **they raised their voices together in prayer to God.**

“**Sovereign Lord,**” they said, “you made the heavens and the earth and the sea, and everything in them. ²⁵ You spoke by the Holy Spirit through the mouth of your servant, our father David: “Why do the nations rage and the peoples plot in vain? The kings of the earth rise up ...”



BOLDNESS, NOT COMFORT

²⁹ Now, Lord, consider their threats and **enable your servants to speak your word with great boldness.** ³⁰ Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus.”



BOLDNESS, NOT COMFORT

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³¹ After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and **spoke the word of God boldly.**



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INTEGRITY OVER APPEARANCES

³² **All the believers were one in heart and mind.** No one claimed that any of their possessions was their own, but **they shared everything they had.** ³³ With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all ³⁴ that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales ³⁵ and put it at the apostles' feet, and it was distributed to anyone who had need.



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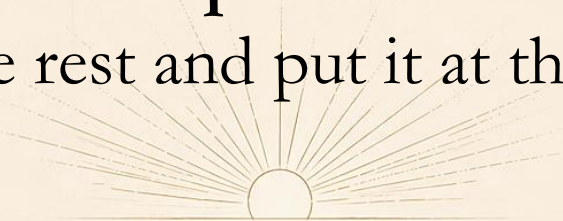
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INTEGRITY OVER APPEARANCES

ACTS 5: ¹ Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. ² **With his wife's full knowledge he kept back part of the money for himself,** but brought the rest and put it at the apostles' feet.



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INTEGRITY OVER APPEARANCES

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³ Then Peter said, “Ananias, how is it that Satan has so filled your heart that **you have lied** to the Holy Spirit and have kept for yourself some of the money you received for the land?

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⁴ Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God.” ⁵ When Ananias heard this, he fell down and **died.**



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INTEGRITY OVER APPEARANCES

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BOLDNESS REFRAMES SUFFERING

¹² The apostles performed many **signs and wonders** among the people. And all the believers used to meet together in Solomon's Colonnade. ... ¹⁵ As a result, people brought the sick into the streets and laid them on beds and mats so that at least **Peter's shadow** might fall on some of them as he passed by. ¹⁶ Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, **and all of them were healed.**



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¹⁷ Then the high priest and all his associates, who were members of the party of the Sadducees, were **filled with jealousy**. ¹⁸ They arrested the apostles and put them in the public jail. ¹⁹ But during the night **an angel of the Lord** opened the doors of the jail and brought them out. ²⁰ “**Go, stand in the temple courts,**” he said, “and tell the people all about this new life.”

²¹ At daybreak they entered the temple courts, as they had been told, and began to teach the people.



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BOLDNESS REFRAMES SUFFERING

28 **“We gave you strict orders** not to teach in this name,” he said. **“Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.”**

29 Peter and the other apostles replied: **“We must obey God rather than human beings!**



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ORDINARY COURAGE TRIUMPHS

⁴⁰ His speech persuaded them. They called the apostles in and had them **flogged**. Then they ordered them **not to speak** in the name of Jesus, and let them go.

40°N

30°N



10°W

0°

10°E

20°E

30°E

40°E

ORDINARY COURAGE TRIUMPHS

40 His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

41 The apostles left the Sanhedrin, **rejoicing** because they had been counted worthy of **suffering** disgrace for the Name.



10°W

0°

10°E

20°E

30°E

40°E

ORDINARY COURAGE TRIUMPHS

40 His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

41 The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.

42 **Day after day, in the temple courts and from house to house,** they never stopped teaching and proclaiming the good news that Jesus is the Messiah.



10°W

0°

10°E

20°E

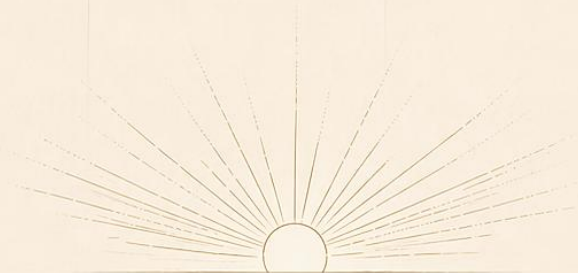
30°E

40°E

APPLICATION

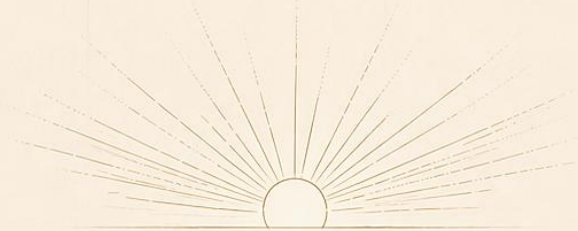
40°N

30°N



APPLICATION

When the pressure comes, what do you pray for –
comfort or boldness?



APPLICATION

When the pressure comes, what do you pray for –
comfort or boldness?

Where is God leading you into boldness over comfort?

What is your scary next step of faith
in response to this sermon?



COMMUNION

