
Ministry of the Holy Spirit
Acts 5:12-42
Lesson 12 – Got Problems, God is Bigger

Acts 5:12-42 (NIV)

¹² The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade. ¹³ No one else dared join them, even though they were highly regarded by the people. ¹⁴ Nevertheless, more and more men and women believed in the Lord and were added to their number. 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 evil spirits, and all of them were healed. 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 the full message of this new life." ²¹ At daybreak they entered the temple courts, as they had been told, and began to teach the people. When the high priest and his associates arrived, they called together the Sanhedrin--the full assembly of the elders of Israel--and sent to the jail for the apostles. ²² But on arriving at the jail, the officers did not find them there. So they went back and reported,

²³ "We found the jail securely locked, with the guards standing at the doors; but when we opened them, we found no one inside." ²⁴ On hearing this report, the captain of the temple guard and the chief priests were puzzled, wondering what would come of this. ²⁵ Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people." ²⁶ At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them. ²⁷ Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest.

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 men! ³⁰ The God of our fathers raised Jesus from the dead--whom you had killed by hanging him on a tree. ³¹ God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

³² We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him." ³³ When they heard this, they were furious and wanted to put them to death. ³⁴ But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. ³⁵ Then he addressed them: "Men of Israel, consider carefully what you intend to do to these men. ³⁶ Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. ³⁷ After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. ³⁸ Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail.

³⁹ But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." 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 Christ.

Discussion Questions:

1. Describe a time when you felt intimidated by an individual or group of people because you were a Christian?
2. What might make someone jealous of a church leader?
 - a. Why is it unwise to come against a church leader because of jealousy?
3. If the government told you that you could not pray, show your Bible, or talk about God in public, what would you do?
 - a. Do you think there would be any changes in society?
4. Would you describe your church as courageous, timid, or somewhere in between? Why?
5. What forms of opposition do Christians experience today?
 - a. Recall a time where you were persecuted for being a Christian and how did you respond and what was the outcome?
6. For what principles should a Christian stand at all costs?
7. How do you think Christians today would stand up against the persecution the apostles faced?
 - a. If not Good why?
 - b. And what could we do to prepare ourselves if this kind of persecution would become our reality?
8. We are instructed as Christians to have joy in the midst of difficult circumstances. Share a time where this was true for you. How did others around you respond to your disposition of joy in the midst of trial?

Workshop:

It seems that many seek to be exclusive, separate one of a kind. We don't want others to be dressed as we are, drive same car as we do and the list goes on in our attempt to stand out. It seems odd that when we become Christians that spirit of exclusivity diminishes.... Why?

Separation from the world and being different causes persecution. The believers of the early church were different: their life-style, their commitment to God, their giving all they were and had above their necessities, their fear of God. Their commitment caused them to walk completely separate from the world and from the enjoyable pleasures it offered. The believers were radically different. what can we do to be bolder in our separation from the world yet still be an inviting witness for Jesus?

9. Discuss your major takeaways from this week's sermon/lesson.

Commentary Notes:**The Second Persecution of the Church (Part I): A Picture of Abuse, 5:12-25**

(5:12-25) Introduction: this experience of Peter and John gives a clear picture of persecution.

1. (5:12-16) Persecution: the reasons for persecution are pictured in these verses. Wherever and whenever these things take place among believers, there will be persecution of one sort or another.

1. Signs and wonders and miracles cause persecution. Note: there were *many* signs and wonders, not just a few. God works *signs and wonders* among His people to demonstrate clearly and without question...

- "That He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6).
- that His Son, Jesus Christ, is alive and still actively at work upon the earth, saving and meeting the needs of men.
- that it is the people who trust God that God looks after and that possess His authority and power upon earth.

The world does not experience nor understand *signs and wonders*. The world does not understand how a life can be totally changed by the saving grace of Christ or how a miraculous healing of the body can take place. And what the world does not experience and understand, it often rejects, mocks, abuses, and persecutes. Why?

- Because miracles show the ignorance and inability of man.
- Because miracles show that there is a Being higher than man—a God to whom man must surrender and obey.
- Because it disturbs men and reminds them of their great need.

2. The great unity among believers causes persecution. The world fears the unity and binding force, that is, the "one accord" of believers. They fear the force, the strength...

- of their doctrine, worship, and discipline.
- of their purpose and mission.
- of what so great a body bound together can do.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

3. The holding of public worship by *true* believers causes persecution. The worship and praise of God is the foundational belief of believers. The world often fears...

- the attraction and pull of *sincere and committed worship*.
- the *loyalty and commitment* of sincere worship.

4. Separation from the world and being different causes persecution. The believers of the early church were different: their life-style, their commitment to God, their giving all they were and had above their necessities, their fear of God. Their commitment caused them to walk completely separate from the world and from the enjoyable pleasures it offered. The believers were radically different.

"No man dare join himself to them [the church]" (Acts 5:13).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephes. 5:11).

5. The commitment to reach out and evangelize the world causes persecution. The world believes there are many ways to reach God. So long as the world's religions allow men to live as they wish and still give them a sense of security, they are acceptable and considered to be of value. Therefore, the commitment and mission of true believers, that there is only one way to God, is considered narrow by the world. The world mocks and opposes the idea that Christ is the only Savior of the world. The world rejects and does its best to erase the message of Christ from off the earth.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

6. The reaching out and mobilizing of multitudes causes persecution. The world fears large crowds who are different and separated from it. Even if the crowds mean no harm, even if the crowd is out to help the world, the world fears it. Believers are different in a way the world does not want, that is, different in morality and righteousness, giving and sacrificing—sacrificing even to the point of giving all one is and has.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4).

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts 11:21).

7. The meeting of man's needs causes persecution. True believers see the world as being in desperate need, both physically and spiritually. Therefore, they give all they *are* and *have* above their own necessities to meet those needs. The world...

- mocks and ridicules a commitment that demands *all* a person has, feeling that giving some is enough, even if millions of people are still left suffering.
- fears the example of a commitment so deeply made, lest their own consciences (salved by giving some) be convicted.
- dislikes being reminded and told they are *sinful* in their *storing up* and *hoarding*.

Therefore, the world approves of some needs being met by some commitment and some giving. But they reject the demand of Christ, the demand that insists upon total commitment and sacrifice.

"If any man will come after me, let him deny himself [all he is and has] and take up his cross daily and follow me" (Luke 9:23).

"Then Peter began to say unto him, Lo, we have left all, and have followed thee" (Mark 10:28).

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Note that the people were clamoring to get to Peter, believing if they could just fall under his shadow they would be healed. Note: there is no mention that anyone was actually healed this way. However, the implication is that some people were. If so, the same two ingredients that bring about healing miracles were at work: the

Lord's power and the faith of the sick. We must always remember that God cares and loves so much that He always honors a person's faith. If a person had a faith so great that he really believed that Peter's shadow carried the *virtue* and *power* of God, God would most likely heal the person. How wonderful the love and care of God!

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

2. (5:17-18) **Persecution**: the persecution itself. Note two points.

1. The persecutors were the religionists and secular leaders of the. They were indignant (*zelou*), which means a boiling zeal and envy. They were consumed with a boiling anger and jealousy or envy over the preaching of Jesus.

2. There was the persecution itself. They were arrested and jailed. This was an attempt to silence them through...

⇒ restraint ⇒ fright ⇒ shame

Being opposed, actually arrested and jailed by the authorities, would be enough to restrain, frighten, and shame many preachers and believers.

Thought 1. The believer knows and has been forewarned that he will suffer persecution.

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:20).

3. (5:19-21) **Deliverance**: the miraculous deliverance through and from persecution. Peter and John's situation was serious.

⇒ It was night. ⇒ They were behind prison doors. ⇒ They were doubly imprisoned: guards were also stationed outside the prison doors (Acts 5:23). ⇒ They were to stand trial the next morning, a trial that could threaten their lives (Acts 5:33).

Note three points.

1. God's deliverance in this situation was through the miraculous working of an angel. Scripture definitely says angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14. See Deeper Study #1, Angels—Hebrews 1:4-14 for more discussion.) The point is this: God cares. He always cares about the troubling situations of His dear children. Therefore, He will do whatever is necessary to deliver His child through trouble (Romans 8:28).

a. God sometimes delivers by giving His presence of love, joy, peace, and security so the believer can endure and minister while in the trial. Paul is a dynamic example. He spent years in prison, but while there he was always witnessing and ministering (see note—' Phil. 1:12-14).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

b. God sometimes delivers believers unto Himself, taking them on home to heaven when their ministry on earth is done. Sometimes the believer is to remain in the trial and die as a martyr or as a sufferer in the name of the Lord Jesus. Sometimes there is a need to reach some observer standing there witnessing the trial of the believer. The believer's hope and faithfulness to the end is used by God to preach volumes to the observers. Through suffering, God proves His glorious love and power for His dear servant.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" (2 Tim. 4:18).

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15).

c. God sometimes delivers believers out and away from trouble. They can best serve the Lord by being free of the trial.

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (2 Cor. 1:10).

2. God's purpose for Peter and John was for them to "go, stand and speak" to the people again. The Greek is strong, demanding boldness and courage.

⇒ "Go": go now, immediately.

⇒ "Stand": take your stand; stand forth without reservation or hesitation.

⇒ "Speak": proclaim, preach, teach—courageously, boldly, without fear.

⇒ "All the words of this life": the whole gospel of salvation; the glorious message of the death and resurrection of Christ; not watering down or changing anything; not holding back; not trying to soften the message to make it more acceptable.

Note a significant fact: difficult assignments usually follow miracles. A heavy responsibility falls upon the man for whom God works a miracle. God frees His servant in order to perform a great work. Miracles perplex the world. God sees to it because He wants them to lead to the conviction and conversion of men.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8).

3. The disciples obeyed, and they obeyed fully and completely, without hesitation. They obeyed as soon as they could. They arose "early in the morning" and entered the temple and taught.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:7-8).

. (5:21-25) **Persecution:** the failure of persecution resulted in utter perplexity and frustration. The story of what happened next is an excellent picture of persecution whenever it is launched against Christ and His followers.

1. The persecutors (worldly court) convened to try the disciples.
2. The guards found them missing: they had been delivered out of the persecution. (As pointed out in the previous point, God always delivers His dear child out of the *suffering* of persecution, either *through* or *away* from it.)
3. The persecutors doubted (*diēporoun*^{PWS: 1156}): were perplexed; completely baffled; wondering; questioning; at a loss; thoroughly puzzled. They could not understand how the disciples could be delivered "out of their hand." They were apprehensive about the growth of the *new movement*.

In the present situation, the authorities probably thought some of the guards had either wilfully released the prisoners or else been careless while on duty.

4. The persecutors made an unbelievable discovery. The disciples had not fled for their lives like other escaped convicts would. They were "standing in the temple, and teaching the people." They were demonstrating unbelievable behavior, not acting like other men. They were like a blazing fire on a rampage through a forest, unstoppable. The persecutors had never seen a conviction and hope like the disciples', a conviction and hope totally different from that of any other man, a conviction and hope...

- that the resurrection of Jesus Christ had actually happened.
- that men must believe the resurrection of Jesus Christ and repent to know God and to be saved.
- that they must proclaim the gospel no matter the persecution.

Thought 1. The behavior of true believers in persecution will always perplex and dumbfound the persecutors. The true believer's trust and message of the living Lord cannot be stamped out. The believer has to proclaim and live for his Lord even in the face of persecution.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:16-19).

(5:26-42) **Introduction:** believers must be loyal; they must obey God. The present passage is forceful in driving the point home to the human heart.

1. (5:26-29) **Persecution:** the disciples were re-arrested. They were arrested without violence because the officers feared the reaction of the people. Apparently the officers had *roughed up* the disciples before, taking them by force (Acts 5:18). The disciples were taken before the Sanhedrin Court, the ruling body of the government. Three charges were brought against the disciples.

1. They had broken the specific law that the name and resurrection of Jesus Christ was not to be preached (cp. Acts 4:18).

Thought 1. Believers are sometimes forbidden to speak for their Lord by governments, businesses, fellow workers, schools, institutions, and neighbors. But note: this is in direct conflict with the Lord's command (Acts 1:4, 8).

2. They were thought to have taught a false doctrine, a doctrine that misled and stirred up people.

3. They were thought to have threatened insurrection, to have falsely accused the government of injustice and murder. The leaders feared they would lose control of the people, their support and loyalty. They knew full well their position and livelihood were at stake.

Thought 1. Note how the truth mattered little if any to the leaders. They had killed Jesus, fully accepting the responsibility for His death before Pilate (Matthew 27:25). What they needed was to confess their guilt and repent of their sins just as the people were doing.

Now note the striking response of the disciples: they must be loyal to God; they must obey God and not man.

2. (5:30-31) **Jesus Christ, Work of:** the disciple must be loyal; he must obey God, because God has raised up and exalted Christ.

1. To make Him a Prince and a Savior

2. To give repentance

3. To give forgiveness of sins

3. (5:32) **Witnessing:** the disciple must be loyal, must obey God because God has made him a witness of "these things" (*hrēmatōn* ^{PWS: 3959}) or sayings. What *things*, what *sayings*? The things just stated. The believer is a witness that Jesus Christ is the Prince and Savior, the only Person who accepts repentance and can forgive sins. (See note—Acts 1:8 and Deeper Study #1—Acts 1:8 for more discussion and verses.)

Note the Holy Spirit is also said to be a witness to these things.

⇒ The Holy Spirit witnesses to Christ by giving supernatural power to the disciples to live righteously and to proclaim Christ.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26-27).

⇒ The Holy Spirit witnesses to Christ by convicting of sin and righteousness and judgment.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

⇒ The Holy Spirit witnesses to Christ by working signs, wonders, and miracles through the believer.

"But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:16-21).

Note something else of importance: the Holy Spirit is given "to them that obey Him." His wonderful presence and power, guidance and care, purpose and mission can become anyone's—anyone who will *obey* Him.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way" (John 4:50).

4. (5:32-40) **Obedience:** the disciple must be loyal; he must obey God because God has a will that must be done. God has a plan and a will to be done upon earth, and His providence and power work it out to see that it is done. This is the point of the story of these verses. The disciples had just been witnessing to the will of God for the world (Acts 5:30-31).

1. God's will was rejected and opposed by the unthinking men of the world. Note that both evil and religious leaders were guilty of not thinking, of acting upon emotion and prejudice instead of reason. Apparently most of the civil and religious leaders were...

- "cut to the heart" (*dieprionto* ^{PWS: 865}); that is, their hearts were sawn in two, into two parts, through and through. The idea is they were cut to the heart not with conviction—but with anger, wrath, rage, and reaction against the apostles.

- "took counsel" (*eboulonto* ^{PWS: 4013}); that is, they were minded, were intending; were set on killing the disciples.

2. God's will is recognized by thinking men of the world. Not all men in the world act upon emotion and personal desires. Some are rational, controlled, and governed by higher purposes than self-interest. Gamaliel was such a man. He was one of the most famous Jewish teachers of all time, and he saw something the unthinking men of the world were missing.

a. God's will and plan can be seen in world events and revolution. Gamaliel gave two examples (see Deeper Study #5—Acts 5:36-37).

b. What is not of God will come to nothing. If the message and work of Jesus' movement are the idea...

- of deceivers, • of revolutionaries, • of self-seeking men, of insane men. • of foolish thinking men,
- of power hungry men, • of politically motivated men,

...they will be frustrated and exposed by God Himself. God will not let any idea or work or movement *stand forever* that is not of Him.

Note: Gamaliel's philosophy was correct. Everything that is not of God is doomed. But Gamaliel's philosophy had one flaw. Evil ideas and works, deceivers and self-seekers are not necessarily destroyed in the short run—eventually, yes, but not necessarily quickly. Evil is sometimes allowed to reign in order to awaken men to their need for God and His deliverance.

c. What is of God cannot be overthrown. This is an eternal maxim or rule. God's will and work cannot be overthrown, not totally or finally. The world may try; it may achieve what appears to be temporary success. But God causes the spark and life of His Word to catch fire in the heart of someone else. His Word and life, the glorious message of His Son whom He has "exalted to be a Prince and a Savior," cannot be extinguished. The gates of hell cannot prevail against the Lord's church no matter how great a force of evil is launched by the world against it.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

This was the advice of Gamaliel, the thinking man of the world, to the others on the counsel. Leave those who believe in Jesus alone. Let them go about doing the good they are doing. Reap the benefits of their ministry.

⇒ If they are not of God, they will soon disappear from the scene.

⇒ If they are of God, all the forces of the world cannot overthrow them. You will *be found fighting against God Himself*.

The counsel agreed and had the apostles beaten or scourged for preaching the name of Jesus (see note—' Luke 18:32-33). They then issued the law once again. The name of Jesus Christ was not to be preached.

Thought 1. Note this about the will of God: a man who opposes Jesus and His servant is fighting against God Himself.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30).

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:4).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Romans 2:5).

5. (5:41-42) Obedience: the disciple must be loyal; he must obey God because God is able to deliver the obedient through hardship. God delivered the disciples. They had been terribly beaten, but note God's marvelous deliverance.

1. God stirred within the persecuted heart a sense of privilege. They *counted* themselves privileged to suffer shame for Christ.
2. God stirred within the persecuted heart a sense of joy and rejoicing.
3. God stirred within the persecuted heart a sense of courage and mission. They continued *daily* in the temple, teaching and preaching. Despite the opposition, they were compelled to share the glorious news of the gospel: God had sent His Son into the world to save men (cp. Acts 5:30-31).

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22; cp. Matthew 5:11; Hebrews 11:25).

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17).

"And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil. 1:28; cp. James 5:10; 1 Peter 2:20).