
Ministry of the Holy Spirit
Acts 3:11-26
Lesson 8 – I am an Heir!

Acts 3:11-26 (NIV)

¹¹ While the beggar 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: "Men of Israel, 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. 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 given this complete healing to him, as you can all see. ¹⁷ "Now, brothers, I know that you acted in ignorance, as did your leaders. ¹⁸ But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer. ¹⁹ Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, ²⁰ and that he may send the Christ, who has been appointed for you--even Jesus. ²¹ He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. ²² For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. ²³ Anyone who does not listen to him will be completely cut off from among his people.' ²⁴ "Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. ²⁵ And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' ²⁶ When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."

Discussion Questions

1. The Bible says the man held on to Peter and John. This is significant in that when we are saved the world will be pulling at us even harder and it's imperative that we HOLD ON TO GOD'S HAND!
 - a. What does it mean for you to hold on to God's hand?
 - b. What does it mean for you to hold on to someone's hand that is more spiritually mature than you are?
 - c. (PERSONAL REFLECTION) - Discern if someone's "Hand" you are holding that you need to let go!!
2. Give example of a time when a miracle occurred where God used you and people/person sought to give you credit and praise you.
 - a. How did you respond?
 - b. How can you prevent taking credit for God's work through you?
3. What are the dangers of making a person an idol god?
4. The sermon referenced this difference between witnessing and whipping as it relates to sharing the gospel of the bible. Explain the difference.
 - a. How can you prevent yourself from becoming a bible whipper.
5. Why is self-reflection so hard for many?
 - a. How and why will our work for the Lord suffer if there is not self-reflection on a regular basis?
 - b. In your own words speak to how God sees you? How does knowing how God sees you empower you and motivate you to serve with a glad heart?
6. If you are saved, you are an heir!!!

- a. What does that mean to you
 - b. What does it mean for your behavior (actions and reactions to situations)?
7. Do you live your life expecting miracles from God either for you or through you? If so why, if not why? (to answer this question in context, look at the life Peter and John lived submissive to God that put them in the miracle zone). What would you tell a person to specifically do in their life to live expectant of miracles of God?
 8. Revisit verse 19. What does the word repent mean? How does it make you feel that your sin is wiped out? This verse further speaks of “times of refreshing.” If an unbeliever was inquiring about this phrase, how would you explain what “times of refreshing means to a repenting, forgiven Christian?
 9. Please share your main takeaway from sermon and lesson for this week.

The Second Sermon: Points for Preaching, 3:12-26

(3:12-26) Introduction: the points that should be preached and taught throughout the world are clearly seen in this passage.

1. (3:12) Opportunity— Witnessing: a crowd gathered and Peter grasped the opportunity. The people were amazed at the healed cripple. As word of his amazing healing spread throughout the temple, the people began to run and gather around him in Solomon's porch. (See note— Mark 11:27 for a discussion of the temple arcades.)

1. The people knew beyond question that the crippled beggar had been healed. They had known him to be a cripple for over forty years; he had *never walked* (Acts 4:22).
2. The people were eager for an explanation. The audience was ready-made for the gospel, so Peter grasped the opportunity and began preaching.

2. (3:12-13) Power— Holiness: point one is the source of power and holiness. Note three things.

1. The people marvelled. They marvelled not only at the miracle, but at the power and holiness of Peter and John. They recognized that power and holiness were essential to perform such a miracle. They wondered...

- who Peter and John were, for men just did not have such power.
- what kind of holiness caused God to give them so much power.

2. Peter made the fact clear, very clear. *Power and holiness* are not of men. God does not work miracles for men to be glorified. Note exactly what Peter said.

a. "Why marvel ye at this?" Miracles should not surprise or puzzle men, for God is God. He is all powerful, able to work miracles, and He loves and cares for man's welfare. Therefore, miracles should be expected. They should be the common experience of men who walk under the loving and watchful eye of God, a God who loves and cares so much that He just reaches out to look after those persons who trust Him.

b. "Why look ye so earnestly on us?" Peter declared forcibly: we are not the source of this miracle. It is not our power and holiness that has wrought the miracle. Man has no merit, no virtue, no morality, no strength, no authority, no power to work such a miracle. *There was nothing about them that deserved such power, no holiness whatsoever.* God had worked the miracle and God alone.

c. The power and holiness is of God's Son. In working miracles, God is glorifying His Son, His Servant Jesus. Note how carefully Peter declared this.

⇒ God *has sent* His Son, that is, His Servant (*ton paida*^{PWS: 3650}). The Greek word is Servant. It is a name or title for the Messiah (Isaiah 42:1-4; Isaiah 52:13). The Messiah was to be the "Servant of the Lord" (cp. Isaiah 50-53). Peter was declaring that "the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers" has done this miracle. He has glorified His Son, that is, His Servant the Messiah.

⇒ God's Son, His Servant, is Jesus. Jesus is the Messiah. God worked the miracle to glorify His Servant; therefore, it is Jesus' power, holiness, Person, and worth that are to be glorified.

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house" (Matthew 9:6).

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matthew 28:18).

"And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him" (Luke 8:25).

Thought 1. All three points are powerful lessons for us, lessons that would radically change our lives if we heeded them. Just think! If we trusted and honored God's Son more than we do, how much more would we...

- experience God's care and love in looking after us?
- walk humbly before men, denying self and the attention of people?
- be focusing attention upon Jesus and His honor and glory?

3. (3:13-15) Jesus Christ, Death: point two is the death of Jesus. Note the charges against men, men who killed God's Son. (Cp. Acts 2:23, 36; Acts 5:30.)

1. Men "delivered up" God's Son. It was not only the men of Jesus' day who put Jesus on the cross. It is every man who has ever lived. No man would have done differently. We all would have crucified Him. This is the very point of His death.

⇒ Jesus died for *every man's sin*.

⇒ It was every man's sin that *necessitated His death*.

No man is exempt from God's love; no man is exempt from the death of Jesus. Every man's sins are covered by God's love and Jesus' death. Therefore, every man—in all the arrogance and rebellion and denial of his sins—delivered Jesus up to the cross and killed Him. It was for *my sins* He died. It was *my sins* that put Him on the cross.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14-15).

2. Men denied Jesus, even when He was innocent. Jesus was innocent of the crimes with which He was charged. Even the Roman governor, Pilate, recognized this (cp. [Luke 23:2-4](#), [13-16](#)). There was no charge against Him that was justified. He was being *rejected* and condemned because men did not like His claims.

⇒ He claimed to be the Son of God.

⇒ He claimed that men had to deny self completely, to give God everything, all they were and had. If they wished to follow God and live eternally, they had to surrender and give all.

Thought 1. Very few men are going to give everything to God. Therefore, men reject, accuse, and condemn His claims as false, desiring to get rid of Him as quickly as possible. Guilt and innocence have little, if anything, to do with the matter. Men have to get rid of Jesus or else surrender to His claims. And most are not going to give up themselves and their possessions, not by any stretch of the imagination. Thus they deny and seek to get rid of Him, even when He is innocent.

3. Men deny Jesus, the Holy One and the Just (Righteous One).

a. God had declared that His Son—His Servant, the Messiah—would be perfectly righteous.

"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities" ([Isaiah 53:11](#)).

b. Scripture declares time and again that God's Son—His Servant, the Messiah—is perfectly righteous, without any sin whatsoever. (Also see [Deeper Study #3, Son of Man—Matthew 8:20](#).)

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" ([John 8:46](#)).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26).

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).

"And ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:5).

4. Men desired a sinner, a murderer, even before God's Servant. There is a marked contrast between...

- "Ye denied the Holy One and the Just."
- "Ye...desired a murderer."

This is a striking truth: every man who rejects Jesus is choosing sinful men and their ways over the sinless Son of God and His ways. The unbeliever chooses...

- sin over holiness.
- unrighteousness over righteousness.
- sinful and murdering man over the Holy and loving Lord.
- corruption over incorruption.
- death over life.

Note: men desire murdering (sinful) mankind and his ways over the Son of God and His ways. Why? Because murdering, sinful man allows men to walk and live as they wish (immorally and unjustly).

5. Men killed the Prince of Life. The word Prince (archegon) means both Prince and Author. Peter is calling Jesus the Prince and Author of life, the very Source of all Life. Jesus Christ is both the Giver and the Savior of life. (See note—'Deeper Study #2, John 1:4; note—' John 1:4-5; note—' John 10:10; and Deeper Study #1, John 17:2-3 for discussion. Cp. Col. 1:16; Hebrews 1:2-3.)

For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. 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.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17).

4. (3:15) **Jesus Christ, Resurrection:** point three is the resurrection of Jesus

5. (3:16) **Jesus Christ, Name— Believe:** point four is Jesus' name. His name made a man perfectly sound.

1. It is the name of Jesus alone that makes a man sound. Jesus alone has the power and holiness, merit and virtue to make a man sound.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

"Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephes. 5:20).

2. It is faith in Jesus' name that makes a man sound. Both the messenger of God and the person who needs help must believe in the power of Jesus to make a person sound.

⇒ God is not going to work *through* a messenger who does not believe "in the name of Jesus."

⇒ God is not going to work *in* a person who needs help if that person does not believe in the name of Jesus.

God is not pleased with anyone who does not believe, and cannot help anyone who will not trust Him to help.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Something else: God cannot indulge unbelief; He cannot be divided against Himself. It is only *foolishness*—foolish talk, foolish discussion, and foolish commentary—to say God indulges unbelief, that He is divided against Himself. Faith is always necessary in both the servant and the person needing God's help.

"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matthew 8:13).

"Then touched he their eyes, saying, According to your faith be it unto you" (Matthew 9:29).

"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).

"And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Mark 3:24-25).

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

3. It is "the faith which is by Him [Jesus]" that makes a man sound. A man must believe "in the name of Jesus," but belief is a gift of Christ. Faith is not an emotion or a thought or a commitment that a man tries and tries to stir up within himself. It is not *of himself*.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephes. 2:8-9; cp. Hebrews 12:2).

The thought, the impulse, the movement, the tug, the pull to believe is *initiated* by God's Spirit. A man's spirit is dead. It cannot in and of itself move toward a living relationship with God. A dead spirit cannot make any movement whatsoever, for it is dead. When a man experiences and senses the pull to believe, he needs to stop resisting and believe. He needs to let go and trust Christ. When God initiates belief and moves upon a man's heart *with the gift of belief*, the man needs to exercise his will in accepting Jesus; he needs to give all he is and has to follow Jesus as Lord and Savior. It is by such belief and commitment that a man is made perfectly sound. (See Deeper Study #2, Believe—John 2:24.) (See note, Draw—' John 6:44-46 for more discussion.)

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

"Draw me, we will run after thee" (Song 1:4).

6. (3:17-18) Jesus Christ, Death: point five is that there is no excuse, for God foretold Messiah's death. Note two facts.

1. The people who rejected and killed Christ did it in ignorance. They did not know what they were doing, but they should have known. They had the prophets who proclaimed the coming and the death of God's Son. God had foretold all that a man needed to know to accept His Son. Their ignorance is not condoned. They are without excuse. They killed Christ in the sin and shame of rebellion against God, refusing to study and listen to the Scriptures, not accepting them for what they said.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

2. God fulfilled the prophetic Scriptures in the suffering of Jesus (see Deeper Study #2, Jesus Christ, Death—Acts 2:23 for discussion and verses).

7. (3:19) **Repentance**: point six is repentance and conversion. The word "conversion" (*epistrepsate*^{PWS:782}) means to turn again. Men must repent and turn again to God. (See note—Acts 17:29-30 and Deeper Study #1, Repentance—Acts 17:29-30.) If a man turns his life over to God and changes his behavior, two things happen.

1. His sins are "blotted out" (*exaleiphthēnai*^{PWS:409}): erased, smeared out, rubbed off, wiped out, obliterated—just like handwriting is erased and wiped off a wall.

"Hide thy face from my sins, and blot out all mine iniquities" (Psalm 51:9).

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25).

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22).

2. The Lord will send "seasons of refreshing" from His presence. When a person comes to know Christ personally, he experiences seasons...

- of refreshment and renewal
- of grace and blessings
- of release and deliverance
- of rest and comfort
- of joy and rejoicing
- of revival and stirrings
- of strength and commitment

Thought 1. Repentance is an absolute essential for forgiveness. A person just cannot continue and continue doing the same old things and expect forgiveness. He must repent, turn away from his sin to Christ. If a person is sincere, he will repent.

"Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

8. (3:20-21) Jesus Christ, Return: point seven is Jesus' return and the restoration of all things. Note several clear facts.

1. God "shall send Jesus Christ," the Messiah, back to earth again, the same Jesus Christ that has been "preached unto you" (see note—Acts 1:10-11 for discussion).
2. Jesus Christ is *presently* in heaven and will be there until He returns. Heaven "must receive" Him until He returns. It is from there that He carries on His present ministry (see note, Ascension—Acts 1:9 for discussion).
3. There is to be a "restoration of all things" (see Deeper Study #3—Acts 3:21 for discussion).

9. (3:22-24) Judgment: point eight is judgment. God predicted the coming judgment through the prophets.

1. Moses predicted that God would send His Prophet (the Messiah) to earth (Deut. 18:14-19). People must hear God's Prophet or be destroyed (see Deeper Study #4—Acts 3:23).
2. All the prophets from Samuel also predicted the coming and judgment of God's Prophet (see note—Luke 3:24-31; note—Luke 3:32-38; note—Luke 3:38; Deeper Study #3—John 1:45).

10. (3:25-26) Jews, Privileges of: point nine is a warning to Israel. However, the warning is really to all men, for the Son of God Himself has been to earth and *blessed all men* with the glorious message of salvation. The Jews were especially privileged in four things. (See outline—Romans 9:3-5 and notes, Israel—Romans 9:3-5.)

1. They were the children of the prophets. They had the glorious heritage and message of God's very special servants.
2. They were the people with whom God made a very special covenant, a very special promise. He chose them to be the people and the race through whom He would send "the Seed," that is, His Son, into the world.
3. They were the people to whom God sent His Son, Jesus Christ.
4. They were the first people who were blessed by God, blessed with the glorious message of repentance and forgiveness.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Romans 9:1-5).

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3).

DEEPER STUDY #1

(3:13) **Jesus Christ, Death:** Jesus went to the cross because of man's sin—every man's sin. No man is exempt from God's love. It was for every man that Jesus died. Therefore, every man, in all the arrogance and rebellion and denial of his sins, delivered Jesus up to the cross and killed Him.

DEEPER STUDY #2

(3:16) **Perfect Soundness** (*holoklērian*^{PWS: 3669}): to be whole: to be perfectly sound in *all* of one's parts; to be perfectly complete and entire. It means the man was perfectly sound in both body and soul.

DEEPER STUDY #3

(3:21) **Restoration** (*apokatastaseōs*^{PWS: 3282}): to set in order again; to bring back to a former condition or state of being; to restore; to recreate or remake or renew all over again. (See note, Regeneration—' Matthew 19:28 for more discussion.)

Peter clearly says what he means, identifying the time to which he refers. There is to be a time when "the restoration of all things" shall take place, a time when all things shall be *made new* or *remade* into their perfect state. There shall be a *new order* of things under the personal rule and reign of Christ.

1. The words "times [plural] of restoration" point toward a period of time, perhaps several, over which the restoration will take place. The restoration will include several events, several periods of time. It will not be everything ending all at once; all the events involved in the restoration will not take place at the same time.

2. Scripture teaches several major events of the restoration that will happen at different times.

a. There will be the return of the Lord Himself to *catch up* and resurrect the believer (see outline—' 1 Thes. 4:13-5:3 and notes—' 1 Thes. 4:13-5:3).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thes. 4:16-18).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

b. There will be the salvation of Israel (see outline—' [Romans 11:25-36](#) and notes—' [Romans 11:25-36](#)).

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" ([Romans 11:25-26](#)).

c. There will be the millennial reign of Christ upon earth (see outline—' [Rev. 20:4-6](#), note—' [Rev. 20:4-6](#), [Deeper Study #1—Rev. 20:4-6](#); and [Deeper Study #2—Rev. 20:4-6](#)).

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" ([Rev. 20:4-6](#)).

d. There will be the deliverance of the whole creation from suffering and corruption, including both nature itself and those among mankind who believe (see outline—' [Romans 8:18-27](#) and notes—' [Romans 8:18-27](#)).

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" ([Romans 8:21-23](#)).

. There will be the explosive destruction and melting of heaven and earth by fire and the making of the new heavens and earth by God.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).

f. There will be the glorious moment when Christ will "deliver up the kingdom [His mediatorial ministry] to God the Father...that God may be all in all" (see outline—' [1 Cor. 15:24-28](#) and notes—' [1 Cor. 15:24-28](#)).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" ([1 Cor. 15:24](#)).

DEEPER STUDY #4

(3:23) **Destroyed** (*exolethreuthēsetai ek*^{PWS-1001}): to be utterly destroyed or slain; to lose one's well-being; to be wasted and ruined and given a worthless existence. It does not mean that a person will cease to exist. It means a person will be destroyed and devastated and condemned to a worthless existence. He will suffer waste and loss and ruin forever and ever.

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46; cp. Matthew 25:25-45).

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29).

"...he [Christ] will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke 3:17).

Preacher's Outline and Sermon Bible - Commentary - The Preacher's Outline & Sermon Bible – Acts.