

<sup>14</sup> But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. <sup>15</sup> For these are not drunk, as you suppose, since it is *only* the third hour of the day. <sup>16</sup> But this is what was spoken by the prophet Joel:

<sup>17</sup> 'And it shall come to pass in the last days, says God,  
That I will pour out of My Spirit on all flesh;  
Your sons and your daughters shall prophesy,  
Your young men shall see visions,  
Your old men shall dream dreams.

<sup>18</sup> And on My menservants and on My maidservants  
I will pour out My Spirit in those days;  
And they shall prophesy.

<sup>19</sup> I will show wonders in heaven above  
And signs in the earth beneath:  
Blood and fire and vapor of smoke.

<sup>20</sup> The sun shall be turned into darkness,  
And the moon into blood,  
Before the coming of the great and awesome day of the LORD.

<sup>21</sup> And it shall come to pass  
*That* whoever calls on the name of the LORD  
Shall be saved.'

<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— <sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> For David says concerning Him:

'I foresaw the LORD always before my face,  
For He is at my right hand, that I may not be shaken.

<sup>26</sup> Therefore my heart rejoiced, and my tongue was glad;  
Moreover my flesh also will rest in hope.

<sup>27</sup> For You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see corruption.

<sup>28</sup> You have made known to me the ways of life;  
You will make me full of joy in Your presence.'

<sup>29</sup> "Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

<sup>34</sup> "For David did not ascend into the heavens, but he says himself:

'The LORD said to my Lord,  
"Sit at My right hand,

<sup>35</sup> Till I make Your enemies Your footstool."'

<sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

<sup>37</sup> Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

<sup>38</sup> Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

<sup>40</sup> And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” <sup>41</sup> Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. <sup>42</sup> And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. <sup>43</sup> Then fear came upon every soul, and many wonders and signs were done through the apostles. <sup>44</sup> Now all who believed were together, and had all things in common, <sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need. <sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

### **Introduction**

Last week in Acts 2: v. 1-13 we discovered that the purpose of the Holy Spirit was to continue the work of Jesus, proclaiming the Gospel of the kingdom of God. The coming of the Holy Spirit was to enable the disciples of Jesus to be effective witnesses about the ministry of Jesus.

Jesus was now in Heaven, but His work on this earth would continue, through those people who were filled with His Holy Spirit.

We noticed that the disciples were united in purpose, waiting for the Holy Spirit to come, and trusting in the words of Jesus.

We also discovered that there was something to learn from the **rushing mighty wind** and the **tongues of fire**.

The effects of wind are very clear although you can’t actually see wind.

The **effects of the work of the Holy Spirit are similar**. You can’t see the Holy Spirit but you can notice the effects of His work.

**The main effect is a changed heart**, resulting in changed behaviour.

Evil and bad hearts are made Holy and clean which result in a changed behaviour and mind-set.

We also noticed that the **tongues of fire were probably symbolic**.

Fire purifies and destroys.

In the case of the prophet Isaiah we noticed that fire was symbolic of purifying the prophet in order for him to be used as an instrument in God’s hands. (Isaiah 6: v. 6-7)

The Holy Spirit on this occasion enabled people to speak in unlearned languages in order to show that the Gospel message was now for the whole world, and that God wanted the Gospel message to be the unifying factor in the nations of the world.

We discovered that the Holy Spirit was not given for people’s personal agenda. It was for the work of Jesus to continue.

So to sum up last week’s teaching, **we learnt that the Holy Spirit came to enable the disciples of Jesus to be effective witnesses**.

However, **in the process, the Holy Spirit changed hearts and began a purifying exercise to cleanse the disciples of the impurities in their lives**.

Now you would expect after such a dramatic encounter with the Holy Spirit, that Peter would stand up and speak to the people about the Holy Spirit.

However, Peter didn’t do this. He spoke about Jesus. Peter fulfilled the purpose of the coming of the Holy Spirit. This purpose was to be a witness, for, and about Jesus.

We don’t have time to cover every aspect in full but we are going to cover this long passage through four headings.

1. Joel and Pentecost – v. 17-21.
2. The Psalms and Jesus – v. 22-36.
3. The Crowds response - v.37-41.
4. The Prototype Church – v. 42-47.

### **1. Joel and Pentecost - v. 17-21.**

The first thing that Peter did was to dismiss the mockers from v.13. They said that the people who spoke in different languages were drunk. Peter said that it was only nine o'clock in the morning and these people had obviously not had any alcohol to drink.

Peter then referred to the Prophet Joel from the Jewish scriptures.

He quotes from Joel Chapter 2: v. 28-32a.

The question we need to ask is why did Peter quote from this passage in Joel and what is the significance of this for the day of Pentecost when the Holy Spirit was poured out from Heaven upon disciples of Jesus.

Peter's inclusion of Joel's prophecy here is very similar to what the Dead Sea scrolls call a "**Pesher**". "**Pesher**" is a Hebrew word which means "**interpretation**".

In this context it is an interpretation of an Old Testament passage in the light of its fulfilment.

Peter is actually saying that "**Now**" this is being fulfilled.

The first thing that we need to understand is the first part of v.17, where it says, "And it shall come to pass **in the last days, says God....**"

If we don't understand this, we will miss the point completely and we may even wonder why the moon has not turned into blood.

It is the conviction of **ALL of the New Testament writers** that the last days are the period between the first and the second coming of Jesus.

The final proof of this was the outpouring of the Holy Spirit at Pentecost.

Here are a few passages that highlight the thinking about the "**last days**".

### **Hebrews 1: v.1-2**

God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

### **James 5: v.3**

<sup>3</sup>Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

### **2 Tim. 3: v. 1-7**

But know this, that in the last days perilous times will come: <sup>2</sup>For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup>unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup>traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, <sup>5</sup>having a form of godliness but denying its power. And from such people turn away! <sup>6</sup>For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, <sup>7</sup>always learning and never able to come to the knowledge of the truth.

### **2 Peter 2: v.1-3.**

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. <sup>2</sup>And many will follow their destructive ways, because of whom the way of truth will be blasphemed. <sup>3</sup>By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

The three important things in this prophecy are as follows;

- a) **All nations of the world**, regardless of race, colour, or status may receive God's Holy Spirit and enter into God's kingdom if they fulfil God's conditions.  
It is no longer a Jewish faith in the last days. In the past it was only about God's chosen people the Jewish nation. Now it involves the whole world. This was the whole point of the different languages being spoken at Pentecost. (v.17-18)
- b) **Universal Prophecy ministry**. It is important that we get this right. Prophecy in its essence is "**declaring the word of God**". In the Old Testament, Prophets wrote down what God told them to

write. There were no private interpretations. Peter is saying that now we are in the last days. Everybody in the world is going to have access to God's word. People will be able to preach and teach God's word, all over the world. It had begun at Pentecost, because the disciples were preaching God's word in all the known languages of that part of the world.

The proof was that people heard the wonderful works of God in their own language.

- c) **Salvation is available to all who call on the name of the Lord.** In Hebrew a person's name was more than just identifying a person. It included all about that person. People who want Salvation through Jesus need to know all about Jesus, which is why Peter's sermon is all about Jesus and not about the Holy Spirit.

## 2. **The Psalms and Jesus - v. 22-36.**

We now come to the next part of Peter's message which connects the Psalms with Jesus. This is really the start of Peter's sermon.

Peter first of all declares the life, ministry, death and resurrection of Jesus.

He tells the crowd that Jesus of Nazareth was accredited by God through miracles, wonders and signs which were done in the presence of these people.

Luke then makes a contrast between what **people did** and what **God did.**

The lawless people handed over Jesus to be crucified and put to death.

**But God raised up Jesus from the dead.**

Peter explained that it was all part of God's plan.

The devil meant it for bad and evil, but God meant it for God to save many people from the wrath of God to come.

**Peter then quotes Psalm 16: v. 8-11.** Why did Peter do this and what was he hoping to teach the crowd?

Firstly, the whole crowd were devout Jews. They knew the scriptures and King David was their hero.

The Prophetic words of David spoke directly about the resurrection of Jesus Christ.

We don't have to guess why David was introduced here, through Psalm 16: v. 8-11. Peter explains it to us in v. 29-32.

### **Acts 2: v. 29-32 in the N.L.T.**

<sup>29</sup> "Dear brothers, think about this! You can be sure that the patriarch David wasn't referring to himself, for he died and was buried, and his tomb is still here among us. <sup>30</sup> But he was a prophet, and he knew God had promised with an oath that one of David's own descendants would sit on his throne. <sup>31</sup> David was looking into the future and speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave.

<sup>32</sup> "God raised Jesus from the dead, and we are all witnesses of this.

Peter is providing further evidence of the foreknowledge of God about the death and resurrection of Jesus. God planned it long ago that this should happen.

**Peter then quotes Psalm 110: v.1** to point to the ascension of Jesus.

### **Acts 2: v. 34-36 in the N.L.T.**

<sup>34</sup> For David himself never ascended into heaven, yet he said,

'The LORD said to my Lord,

"Sit in the place of honor at my right hand

<sup>35</sup> until I humble your enemies,

making them a footstool under your feet.'"

<sup>36</sup> "So let everyone in Israel know for certain that God has made this Jesus, whom you crucified, to be both Lord and Messiah!"

These Old Testament quotes about the resurrection and ascension of Jesus by Peter, as recorded by Luke add weight to the fact that the whole Bible is all about Jesus.

Jesus told some disciples this fact in one of His resurrection appearances.

Luke 24: v. 44. (N.L.T.)

<sup>44</sup> Then he said, "When I was with you before, I told you that everything written about me in the law of Moses and the prophets and in the Psalms must be fulfilled."

It was important that these devout Jewish people acknowledged that the death, resurrection and ascension of Jesus was prophesied in their scriptures.

### **3. The crowd's response. – v. 37-41.**

v. 37 in the N.K.J.

<sup>37</sup> Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

In the N.K.J. translation of v.37 it says that the crowd were "cut to the heart".

The word in Greek means that they were convicted of their sin, and their conscience was deeply disturbed.

They realised for the first time that they had supported the death of the Jewish Messiah.

Although it was part of God's big plan to send His Son into the world to take the punishment for sinful men and women, it did not excuse these Jewish people of their sinful behaviour in supporting the death of Jesus.

The immediate response of the crowd after their conviction of sin was to ask Peter and the rest of the Apostles, what they should do.

**The reply from Peter came in v.38. –in the N.K.J.**

<sup>38</sup> Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

It is very important that we understand this verse very clearly.

Today, too many people want to be a Christian, but they are not prepared for repentance.

Sometimes people skip this part, get involved in a Church and assume that they are now a Christian. So what does the word Repentance mean?

How can I apply this to life in Osaka, Japan in 2019?

In the Old Testament the word repentance is used 53 times and it always means a turning from sin, and a returning to God.

Three times Ezekiel uses this word, sometimes translated turn, turn.

**Ezekiel 14: v.6, 18:v.30, 33: v. 11. (All in N.K.J.)**

<sup>6</sup> "Therefore say to the house of Israel, 'Thus says the Lord GOD: "Repent, turn away from your idols, and turn your faces away from all your abominations.

<sup>30</sup> "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

<sup>11</sup> Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

**In Isaiah Chapter 1: v. 16-17 we are told the practical application of this word. (in N.K.J.)**

<sup>16</sup> "Wash yourselves, make yourselves clean;

Put away the evil of your doings from before My eyes.

Cease to do evil,

<sup>17</sup> Learn to do good;

Seek justice,  
Rebuke the oppressor; Defend the fatherless,  
Plead for the widow.

In the New Testament, when John the Baptist was preparing the way for Jesus, he preached a Baptism of repentance. (Mark 1: v.4)

Jesus began His ministry by saying **“Repent, for the kingdom of heaven is at hand.” (Matthew 4: v.17)**

The Greek word in the New Testament means a change of mind, resulting in a changed behaviour.

It means **being convicted enough to quit or leave a sinful life or behaviour and turn to God as the only answer for your condition.**

A good example of this can be seen in the life of the lost son in Luke 15: v.11-19.

(in the N.L.T.)

<sup>11</sup>Then He said: “A certain man had two sons. <sup>12</sup>And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood. <sup>13</sup>And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. <sup>14</sup>But when he had spent all, there arose a severe famine in that land, and he began to be in want. <sup>15</sup>Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup>And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

<sup>17</sup>“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup>I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, <sup>19</sup>and I am no longer worthy to be called your son. Make me like one of your hired servants.” ’

Notice that the lost son admitted he had sinned against God and his earthly father.

He also displayed the fruits of his repentance that John the Baptist was concerned about in **Mathew 3: v.8.**

The lost son humbled himself, was willing to be a servant for his father, and acknowledged that he was not deserving of his right to be a son.

**How about us?** Have we come to the point in our lives where we are deeply convicted of our sin, and are willing to forsake it and turn to God?

This may mean for some people, the removal of a Buddhist Altar from your home.

For other people it may mean stopping to visit Shinto Shrines.

For some Christians it might involve stopping relationships with people who might affect your walk with Jesus.

For all of us who profess to being Christians, repentance is an ongoing work in our lives.

We become Christians through repentance, but we also maintain our walk with Jesus through repentance.

The next step for the Jewish people, which is mentioned in v.38, was to be baptized in the name of Jesus.

This was a humiliation for the Jewish people. Why?

Baptism was only needed for Gentiles who converted to Judaism.

The other humiliation was to be baptized in the name of the person that they had previously rejected and supported to be crucified.

To be Baptised publically was a very big thing for the Jewish people to do at this time in history.

It was only 50 days since Jesus was crucified. Everything was fresh in people’s minds.

The great blessing coming from their repentance, and baptism would be the **forgiveness of their sins.**

If they were obedient to Peter’s command, then God would forgive their sins and remember them no more.

Psalm 103: v.11-14.

For as the heavens are high above the earth,

So great is His mercy toward those who fear Him;

<sup>12</sup> As far as the east is from the west,  
So far has He removed our transgressions from us.  
<sup>13</sup> As a father pities *his* children,  
So the LORD pities those who fear Him.  
<sup>14</sup> For He knows our frame;  
He remembers that we *are* dust.

The same applies to each one of us today. When we repent and put our faith in Jesus, He lifts the burden of our sin.

#### **Matthew 11: v. 28-30 in N.L.T.**

<sup>28</sup> Then Jesus said, "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. <sup>29</sup> Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy to bear, and the burden I give you is light."

Finally, in v. 38 we are told of the promise of the Holy to those who repent and are Baptised.

#### **The gift of the Holy Spirit was given for several reasons.**

- a) **To assure them of a future in Heaven.** To give them an assurance in their hearts that they were forgiven and were now God's children, accepted and loved. (Eph. 1: v. 3-14)
- b) **To enable them to be witnesses for Jesus Christ.** They had divine life imputed into their lives. They could carry on the work of Jesus, with the help of the holy Spirit. (Acts 1: v. 7-8)
- c) **To refine their lives,** removing the dross and filth and replacing it with Holy Spirit purity and power. (John 16: v. 7-11, Eph. 4: v.25-32, Col. 3: v. 12-17)

#### **4. The Prototype Church – v. 40-47.**

I use the English word "Prototype" because the word means, the first version or the first product from which all others are a copy.

So in these few verses we see what the first Church looked like.

Although I could preach a whole message on these verses, we do not have time. However, we do have time to outline the essential characteristics of the first Church.

- a) **They continued to learn God's word** from approved men of God. These were the Apostles. If we want to learn how to do Church well, we need to be students of God's Word. If you haven't yet read the whole Bible from cover to cover, understanding the main meaning of each book, then that is the first place to start. Can I recommend a book called "**What the Bible is all about**" by Henreitta Mears. It is a classic book on understanding the basic theme on all Bible Books.
- b) **Fellowship** – This is not just friendship with other Christians. This involves supporting and encouraging each other in the faith.  
Definition of Fellowship  
Fellowship is a mutual bond that Christians have with Jesus Christ that puts us in a **deep, eternal relationship with one another.**  
There is a difference between friendship and fellowship. In "friendship" we have to like people to want to spend time with them.  
In fellowship, it is different. We need to love one another with the love of Jesus. The more we love Jesus, the more we can love Jesus's children, born of His Holy Spirit.
- c) **Celebrating the breaking of Bread. (Communion)** – This is a regular time set apart for the purpose of remembering the death of Jesus and the meaning and teaching behind His death on the cross.  
This is an important monthly meeting at O.I.C. In July we will have two Communion services because I am away in the U.K during August and the Church Council decided that we should NOT miss a Communion Service.
- d) **Prayer** - Prayer is the essential life blood of the Church and the essential life blood of every believer. We should always pray as we go and go as we pray.
- e) **Sharing and providing for the needs of others.** - the early Church provided for each other in practical ways. From the scriptures we learn that the poorest Church was the Church in

Jerusalem. Paul encourages believers in other Churches to provide financial aid for the Church in Jerusalem.

(1 Cor.16: v. 1-4)

I don't know how many of the 3,000 souls who were saved at Pentecost were soon to return to their own countries. I suspect most of them.

The Church has a responsibility to care for its own members before reaching out to the needs of the world.

- f) **Evangelistic Church** - Finally we see that the early Church was an Evangelistic Church. In v. 47 we are told that people were saved daily. There must have been a daily witness to the community. It is clear from the text that it was the **Holy Spirit of God that was doing the work through the born again believers.**

It says in v. 47 that the **Lord added** to the Church daily.

The Holy Spirit was working through the believers who were united with one message. The message was **repent, and believe on the Lord Jesus Christ.** Give a personal testimony through Baptism of your faith in Jesus and you will receive the gift of the Holy Spirit.

My time has run out, but don't let your time run out before you have put your faith and trust in Jesus and witness for Him through Baptism.