

Peter's Greatest Sermon Pt. 1 - Acts 2:14-37

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[0 : 00] So the surveys have been taken and the results are in. That Americans fear public speaking over death.

I don't know what that says about us as a group, but it's true. And if you are new with us today, we are in the middle of a sermon series through walking through the book of Acts.

And to bring us up to where we're at, the apostles have been told to stay in Jerusalem. And they have been told to wait for the promise of the Father, who is the Holy Spirit to come.

And in the process of their waiting, they appoint the 12th apostle, the one to join their ranks in Matthias, and the lot falls to him.

And then at Pentecost, the Holy Spirit comes. This promise of the Father comes. And in the promise of the Father comes and people then begin to hear the word of God in their own language.

[1 : 03] People have gathered all from around the world for Pentecost. And they hear the word of God preached in their own language. And this phenomena that I'm going to call the Pentecost phenomena occurred.

And upon that occurring, people are accusing the men who are speaking that they must be drunk, that they are just crazy, these men from Galilee.

And so Peter then stands. And so if public speaking is a fear, can you imagine putting yourself in Peter's shoes? He now has the Holy Spirit.

This promise of the Father is on him and he is empowered by the Holy Spirit. And he now has to, he speaks. And he does it extemporaneously. He has no notes.

It would scare me to death. And he quotes scripture and he has to do it from memory because there's no way he has the scroll of Joel with him, who he quotes.

[2 : 04] There's no way that he has the Psalms with him. He quotes scripture from memory and he stands and he speaks. And today it is this sermon that Peter pronounces that he delivers on that day that kickstarts the church.

The church begins. People come to the knowledge of God. They embrace salvation. Three by the end of the sermon, we're going to read 3,000 people come to know faith in Christ, come to Christ because of this sermon.

And so let us today look at this sermon together. I'm going to read it. It is rather lengthy and many pastors struggle with where to break it.

But because it is one coherent sermon, I'm going to read it as such. We begin in Acts chapter 2. If you have a copy of God's word with you, please turn it to Acts 2 beginning in verse 14.

This sermon runs all the way through 41 or this section. But Peter, standing with the 11, lifted up his voice and addressed them.

[3 : 14] Men of Judea and all who dwell in Jerusalem, let it be known to you and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day.

But this is what was uttered through the prophet Joel. And in the last days, it shall be that God declares that I will pour out my spirit on all flesh.

And your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams. Even on my male servants and on my female servants in those days, I will pour out my spirit and they will prophesy.

And I will show wonders in heavens above and signs on earth below, blood and fire and vapor of smoke. The sun shall be turned to darkness and the moon to blood before the day of the Lord comes, the great and magnificent day.

And it shall come to pass that everyone who calls upon the name of the Lord shall be saved. Men of Israel, hear my words. Jesus of Nazareth, a man attested to you by God with mighty works and

wonders and signs of God, did through him in your midst as you yourselves know.

[4 : 24] This Jesus delivered up according to the definite plan and foreknowledge of God. You crucified and killed by the hands of lawless men. God raised him up, loosening the pangs of death because it was not possible for him to be held by it.

For David says concerning him, I saw the Lord always before me, for he is at my right hand that I might not be shaken. Therefore my heart was glad and my tongue rejoiced, my flesh and all who dwell in hope.

For you will not abandon my soul to Hades or let the Holy One see corruption. You have made known to me the path of life. You have made known the fullness of gladness with your presence. Brothers, may I say to you with confidence about the patriarch David that he died and was buried in his tomb is with us to this day. Being therefore a prophet and knowing that God has sworn with with an oath to him that he would set one of his descendants on his throne.

He foresaw and spoke about the resurrection of Christ and he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up and all and that all of us were witnesses.

[5 : 41] Being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit. He has poured out this that you yourselves are seeing and hearing for this David did not ascend into heaven.

But he himself says the Lord has said to my Lord sit at my right hand until I make your enemies a footstool. Let all the house of Israel therefore know for certain that God has made him both Lord and Christ.

This Jesus whom you crucified now when they heard this they were cut to the heart and they said to Peter and the rest of the apostles. Brothers, what shall we do?

And Peter said to them repent and be baptized every one of you in the name of the Lord Jesus for the forgiveness of your sins and you will receive the gift of the Holy Spirit.

For the promise is for you and your children and for all who are far off everyone whom the Lord has called to himself. And with many other words he bore witness and he continued to exhort them saying save yourselves from this crooked generation.

[6 : 51] So those who received his word were baptized and there were added that day about 3000 souls. Peter the breakdown of this message if you will begins with Peter in three verses 14 through 16 explaining what it was that they thought why it was that they thought they was drunk what it is that happened.

And so if you will he's going to say this was that meaning this this Pentecost phenomena of people speaking in other tongues and you hearing the word of God in your own language.

That phenomena is something that was said of Joel then he begins to mention Joel beginning in verse 16 through 21.

Then he talks to them about Christ from verse 22 through 34 actually going through 36. And then he concludes his message beginning in verse 37 but that's a general and rough outline.

What I want us to see in verse 14 is that Peter appeals to his audience twice to give him attention in verse 14 the bottom of it says give ear to my words.

[8 : 09] And second he when he begins to talk about Christ in verse 22 he says men of Israel hear my words he appeals to them and he wants to get their attention. He says listen up crowd listen and he says listen to my words give ear to my words because I'm about to explain to you what it is that you are just witnessed.

In verse 15 he moves on with what I would say is a touch of humor. I enjoy Peter at this point.

He begins with a touch of humor some of his mockers had accused them of being drunk in verse 13. That's how we concluded the message last week. Others mocked and saying you were filled with new wine.

So Peter instead of defending them and says no we're not and he says that but he kind of says listen it's too early to be drunk.

It's nine o'clock in the morning and that's what he says it's a third hour. These people are not drunk you suppose you sense since it's a third hour of the day it's only nine in the morning.

[9 : 16] Verse 16 he moves on and he explains to them what it is and this is where he says this is that.

This Pentecost phenomena what I'm going to keep referring to as the Pentecost phenomena this this this ability for these men of Galilee to speak in languages that they did not know.

And for everyone to hear in their own language that that Pentecost phenomena to hear the word of God clearly in their own language that this that Pentecost phenomena this is that that was spoken of by the prophet Joel.

And so then he shares with them from memory quoting Joel what Joel has said. And then he begins his message in verse 17 but before we get there I want to share if I had an outline I would say what is Joel saying that Joel prophesied about the outpouring of the spirit that you just witnessed and what is it about it that you just witnessed.

And then in verse number one in the last days God will pour out his spirit on all flesh read with me 17 and 18 and in the last days it shall be declare shall be declares the Lord that I will pour out my spirit on all flesh.

[10:38] And your sons and your daughters shall prophesy and your young men and shall see visions your old men will dream dreams even on your male and female servants in those days I will pour out my spirit and they shall prophesy.

And the main point is not the particular outpouring of the spirit what it took meaning are they dreaming dreams are they seeing visions are they what is it but it is that in the last days the spirit will be poured out on all flesh.

And the outpouring of the spirit is mentioned here on whom it is and this is this would be unique to a first century Jewish listener because the prophets are the spirit of God was given in the Old Testament to people like the prophets some perhaps kings some perhaps judges to do their work. And here it is it is said no not just on those kinds of men but old men and young men and the wealthy and the slaves on men on women on all flesh the spirit will not discriminate.

And the fact that you witness this Pentecost phenomena I'm telling you what you just witnessed you witness that the spirit of God has been poured out on all flesh that that has been inaugurated this this thing is is just occurred that's what you just witnessed is that the spirit of God has now come and he is being poured out on all flesh and you've got it may have only landed on 120 people at that point in time and so how much future how much of this will be future yet to be fulfilled is still yet to be known and yet what Peter is saying what I'm communicating to you is this Pentecost phenomena is what Joel was saying is that the spirit of God will be poured out on all flesh that's what you just witnessed that's what this is about.

[12:38] Let me help you. That's why we read in the apostle Paul and he says by one spirit you were baptized in one body whether Jew or Greek whether slaves or free that we all may remain to drink of one spirit.

No believer lacks the Holy Spirit the spirit of God has been poured out on male and female young and old no matter what class or station you are in.

And let me be clear. Ephesians makes it clear when one receives the Holy Spirit and Ephesians 1:13 it says having believed you were sealed with the Holy Spirit of promise.

And so all of us in Christ have been in this room today have been sealed with the Holy Spirit of promise not only us but all who have believed in his name.

So let's look at what Joel is saying Joel foretold of a day when when every believer that is who had the spirit would be of every tribe of every language of every tongue and the bottom line is that all of God's servants will have the Holy Spirit.

[13:49] It's interesting in the book of Numbers. Moses was exhausted from leading and the elders of Israel were coming to him and saying you need to appoint others and delegate this authority to other people men and this is what he said.

And some were disturbed by this charge and complained to Moses and he said so this is what Moses said in that time. If only all the Lord's people who were prophets of the Lord would have place.

I'm sorry. If only all of the Lord's people were prophets and the Lord would place on them his spirit. Oh if all the people of Israel had the spirit that would be a glorious thing because then it would make my job easier.

Because we all would have to know and have the heart of God amazing what Moses longed for. Joel prophesied about and today we get to witness and this is the day it began that we read about today.

Next. Joel prophesied about the outpouring of the spirit that they had just witnessed and this outpouring of the spirit will be followed by a terrible time of judgment.

[15:18] Look with me in verse 19. And I will show wonders in heavens and signs on the earth below blood and fire vapor and smoke and the sun shall be turned to darkness and on the moon to blood before the day of the Lord comes the great and magnificent day.

When we read the day of the Lord if you if we had our Old Testament minds on we would know that that's a day of judgment and it is a day that is coming. And so if you would imagine think what Peter just did to his listeners those listeners he just said listen this Pentecost phenomena is what Joel talked about is that the spirit of God will come on all flesh.

And let me remind you what Joel then later said he said that following that event of the spirit of God being poured out on all flesh follows God's judgment or precedes God's judgment.

That God's judgment is next. So think if you're the first century listener to this you'd be thinking what is next judgment. And so that is what Peter just did is he put them in this tense place of saying listen I want you to embrace Christ because what's next what's next on the timeline of God after the spirit of God has been poured out on flesh is judgment.

That's the effect it would have had on the first century listener. And today depending upon one's view of the end times there are theologians who differ.

[16:49] Some would say that what this is referring to the verses 19 and 20 the wonders of the signs of on earth below blood fire vapor smoke sun turned darkness and blood that happened at Calvary.

Some would say others would say no that happened. Depending upon your view of the end times know that happened at 70 AD when Titus came and sacked Jerusalem.

Others like myself may say no in Revelation 6 12 it predicts the same if you read Revelation 6 12 predicts the same signs. And when the lamb breaks the sixth seal and the Great Tribulation.

And thus that is so I would understand that this judgment this day of judgment is still yet awaiting to occur. And but Peter let's not lose the effect that this would have had on Peter's first audience.

It would have he would have said listen this this Pentecost phenomena is the pouring out what you just witnessed is the powering out is what Joel wrote about is the pouring out of the spirit.

[17:59] Pouring out of the spirit on all flesh following that is judgment. And so Peter would have been preparing his audience to respond somehow. So far though Peter has been very how shall I say Peter's been very general.

He's not been very specific. Now Peter is going to become a little bit more. He's going to metal in their business. He's going to metal in their business then he's going to move to stepping on their toes.

He's going to hurt a little more and then he's going to follow with a dagger to the heart and let's see how he does this. It comes with the third part that everyone but before we get to that he says he finishes Joel's statement.

But how can you not have this day of judgment that's coming. Joel writes and Peter says he preaches to them and it shall come to pass that everyone who calls upon the name of the Lord shall be sent.

Shall be saved. There is your answer. Peter is pleading with them. Call on the Lord and you will be saved. That is your answer. That is your solution.

[19:09] And he's going to tell them just who this Lord is and this is when he begins to metal. This is when he begins to metal. He starts by saying this.

God authenticated Jesus both Lord and Christ. I want you to let me frame it this way beginning in verse 22 concluding in verse 36. He's going to speak about Jesus Christ and it's going to conclude with verse he's going to save the punchline for last which is verse 36.

Let all in the house of Israel therefore know for certain that God has made him both Lord and Christ this Jesus whom you crucified.

There's the dagger to the heart. He's going to conclude with that. But notice how Peter where he's going he's going to leave them on a path where he's going to say listen house of Israel know for certain that God has made him Jesus Christ Lord and Christ Lord and Messiah.

And he says whom you crucified this Jesus whom you crucified so that's where he's going to end. So how is it that God authenticated Jesus as both Lord and Christ that since that's his bottom line.

[20:29] How does he do this well through his miracles. Look with me in verse 22. Men of Israel here are these words Jesus of Nazareth a man attested to you by God with mighty works and wonders and signs that God did through him in your midst as you yourselves know.

These signs and wonders even Jesus's enemies had to admit to Jesus's miracles. These Jesus was followed often by men and women who would follow him. Some were wondering if these things were so others discredited him. Others said no he's only doing those miracles through the power of Beelzebub.

But at least they would have to acknowledge we all remember at this time there's probably anywhere between 5 to 10,000 people who are listening to Peter's message.

As he declares this message he says listen this Jesus of Nazareth this a man attested to you by God. And so this man Jesus Christ he was attested to you by God and how is it that God validated who he is to you through mighty works and wonders and signs through these miracles.

[21 : 49] God did through him in your midst you saw them. Keep in mind. Keep in mind we're only a month and a half away from Christ's crucifixion.

We're only that far away from the crucifixion and we're only very few months away from some of the miracles that he did. One of the last miracles is he did is he raised Lazarus from the dead.

The brother of the two sisters. And so he says you yourselves know.

Wendy and I spent two summers in China. We spent three months one year three months another year. And while we were in China the book of Mark is the one of the books that I would begin to sit with a Chinese person and say let's read this book and let's see who Jesus is.

And so they wanted to learn English and so we were just going to read English just happened to be the book of Mark and we would just discuss who the Lord is. And so we would we would read this book together and why did I choose the book of Mark because you Jesus in the book of Mark he does miracles and you have to ask the question who is this man.

[23 : 10] And so what do you read Jesus feeds thousands with just a few fish and a few loaves. He cast out evil spirits even tells some to go into inhabit some pigs.

Jesus walks on water. Jesus heals the blind the death the sick the injured the and infirm Jesus raises people from the dead Jesus forgives sin Jesus turns water into wine.

Jesus controls the elements of the nature and tells the wind to stand still. Jesus knew the hearts of men. Jesus rose from the grave.

God authenticated who Jesus was to anyone with listening ears and watching eyes that he is the Christ. He is the Messiah and Peter's audience knew it.

They saw these things and Peter is this is when he's a little bit meddling. He's not quite stepping on toes yet but he's meddling and says you saw these things.

[24 : 12] In verse the miracles that Jesus did attested to many eyewitnesses. Who he was and they authenticated to them that he is both Lord and Christ.

The second thing he mentions is Jesus's death authenticated that Jesus is both Lord and Christ. Well how does that authenticate that he is Lord and Christ.

He says this Jesus verse 23 delivered up according to the definite plan and foreknowledge of God. You crucified and killed by the hands of lawless men.

I love that God the father is mentioned in this passage as having a part. I love that the Jews are mentioned as having a part and I love that Rome is mentioned as having a part in Christ's death. So you say and you say how so. Well my translation reads he was delivered up that is to be killed according to the definite plan and foreknowledge of God.

[25 : 26] This is God's plan to offer his son as a sacrifice for sin for all who believe. This is in the plan of God.

God the father is responsible. Second whom you crucified. Now he's stepping on toes whom you crucified.

But the Jews could not crucify Christ. How did the Jews crucify Christ because Pilate offered up Barabbas and they chose to release Barabbas instead of Jesus.

How else they schemed with the high priest Caiaphas to have Jesus killed. The Jews killed they were guilty the audience standing in front of them.

They were guilty of Jesus's death. But he was also killed by the hands of lawless men. Israel couldn't execute the death penalty under foreign occupation of Rome.

[26 : 29] Rome had to do that. It ultimately had to be Pilate who said I give permission to do so. Rome is guilty. The Jews are guilty and God the father in his infinite plan delivered him up according to his foreknowledge.

To offer a sacrifice for all of mankind. But how you say Scott how though does his death authenticate that Jesus is Lord in Christ.

Doesn't it seem to invalidate his claims. But Peter shows that Jesus was not killed just as a victim of his enemies. His death was not an accident.

Jesus wasn't a victim of religious leaders and somehow getting the upper hand. Jesus went to the cross to die because God's predetermined will. Before the world began Jesus was the lamb slain before the foundation of the world.

Isaiah prophesied but it pleased the Lord to crush him to put him to grief. And so rather than invalidating Jesus as Lord and Messiah in Christ.

[27 : 40] His death actually validated him since it was the fulfillment of God's eternal decree. So his death Peter is compelling.

He's sharing with these listeners listen even his death. Authenticates Jesus as the Lord and Christ. Thirdly his resurrection.

What's interesting is here Peter spends one verse on the life of Jesus. That's verse 22 that we read verse 23 that we read spends one verse on his death.

And Jesus or then Peter then spends nine verses on the resurrection. One on the life one on the death nine on the resurrection verses 24 through 32.

When we preach Christ to others we need not shy away from mentioning the resurrection of Christ. It validates that Jesus is the Lord and Christ.

[28 : 41] He lived perfectly. He died sacrificially. He rose victoriously forgiving sin for all who repent and believe. Note the implicit contrast that is stated in verse 23.

You crucified Peter is stepping on some toes. He says you crucified but notice the contrast in verse 24. But God raised him up. God raised him up.

And so it is God's credit the father's credit of raising the son from the grave. They are guilty of opposing God who raised him from the dead.

He again reminds them of their guilt. In other words they are guilty of opposing God. Peter then cites verses Psalm 16 8 through 11 and he declares that God will not abandon the souls to Haiti. Nor his the holy one will undergo decay. Peter's argument goes something like this. You can take a tour of Jerusalem and go down to David's tomb. There it is.

[29 : 52] David's bones are still there. His body did undergo corruption. David was a king and a prophet and you saw. But he saw a future Messiah who was raised from the dead.

David saw that God would not allow his son to undergo decay or corruption. David died and was buried and his tomb is right there in Jerusalem.

In other words David's body did undergo corruption. But now if you visit Jesus's tomb he is not there and his body did not undergo corruption or decay.

That is what Peter is communicating by quoting Psalm 16 8 through 11. And I appreciate verse 32. So let me read verse 31 before to give us context. He foresaw and spoke of a resurrection of the Christ. He's speaking of David. David foresaw and spoke of the resurrection of Christ that was not abandoned to Hades nor did his flesh see corruption.

[31 : 00] So then in verse 32, and Jesus, this Jesus God raised up and of that we are all witnesses. And I love this in my mind's eye and of that we are all witnesses.

Well who are all the witnesses? Remember in verse 14 it says that but Peter standing with the 11. So there's Peter declaring this message and it says and we were all witnesses of the resurrection. We have seen the resurrection Christ and I almost see the rest of the 11 nodding their head and going yeah, we're standing with you Peter. You're giving the message. We all saw that. We have seen the resurrected Christ.

I think that's a beautiful scene. Fourthly, how else does God authenticate Jesus as Lord in Christ? We see in verse 4 through the exultation and outpouring of the spirit. Peter stands, Peter states that the ascended exalted Jesus is the one who was sent by the Holy Spirit, evidenced by miracles who spoke in foreign languages.

[32 : 19] This Pentecost phenomena that you just witnessed. He says, he cites David again quoting Psalm 110 verse 1.

He says, the Lord said to my Lord, sit at my right hand until I put the enemies as your footstool. Being on the right hand side of someone is a place of favor.

It's a place of prominence and since David was not seated at God's right hand, he must be referring to the Messiah and he says, sit at my right hand until I make the footstool of your enemies. Now think about the implicit subtle implications of what Peter is saying to them. He is saying to them, listen, this Jesus, he was attested to you by miracles, authenticating to you that he is the Lord in Christ.

In his death, that should authenticate to you that he is Lord in Christ. In his resurrection, he is authenticated to you Lord in Christ by his exaltation, sitting at the right hand of God.

[33 : 27] That should indicate to you, notice, he's not here. And the implication is this, guess who you just might be who is listening in an unbelieving state.

You just may be part of the crowd that is his footstool that he's going to humble who are called his enemies. Do you see that Peter is now just not meddling? He is now just stepping on toes and he is getting very pointed with his words and he is beginning, it would have had a significant effect on anyone who is listening thinking, he's talking to me.

I killed the very Messiah that we have been waiting for. I did that. And then he gets to his punchline in verse 36.

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.

That would have been the dagger to the heart. He has made this compelling argument that God has authenticated Jesus, both Lord and Christ in all of these ways.

[34 : 45] And he says, yes, this Jesus whom you crucified.

This would have driven a dagger in the heart whom you crucified. The one God made Lord and Christ, the one God has given a place of prominence, the one God will humble all of his enemies before him, the one God has given a seat of honor and privilege at the right hand.

This is the one you crucified. Jesus is Lord. And so Peter is saying, listen, this Pentecost phenomena that you just watched where the Spirit of God will be poured out on flesh.

It's declaring before, after the Spirit of God being poured out on flesh, then comes judgment. And I'm telling you, you may be part of that crowd because you crucified the very Messiah who came to you.

What is the crowd's response to this message? Verse 37, now when they heard this, they were cut to the heart and said to Peter and to the rest of the apostles, brothers, what should we do?

[36 : 09] Notice their posture has changed. There were some who were mocking, right? And now they're calling the apostles brothers. The tone has softened a bit.

They were cut to the heart. They were convicted deeply. They were pierced to the heart. They were overwhelmed by their guilt and they were now asking, what should we do?

I want to say this. When you, I will say it this way, it's not very good English, but it's good reason.

I say it this way, before someone can get saved, they need to be lost. And meaning this, what is it that one is saved from? What is it that one needs to repent of?

They need to repent of sin. The person's greatest problem is that they are sinful. And so when you are sharing Christ with someone, don't overlook sin.

[37 : 11] Don't diminish sin. Jesus is not an add-on that we just go on to our life and we just add Jesus to the top of it. No, man's greatest problem is that we are sinful, for all have sinned and fall short of the glory of God.

So when you're talking to a friend, when you're talking to a neighbor, when you're talking to someone, don't neglect to mention sin. The reason why they need Christ is because they were a sinner.

That's the same condition all of us who are in, who are in Christ today. Jesus died for many benefits, but the chief among them is he died to forgive sin, the penalty of sin.

And Peter tells them their sin. You crucified him and they were convicted, cut to the heart. They asked, what should we do? Then what is the response?

Application. Verse 38, Peter says to them, repent and be baptized every one of you in the name of Jesus Christ and for the forgiveness of sin, and you will receive the gift of the Holy Spirit.

[38 : 25] Let me share with you a rule of interpretation, and then we'll get back into this verse. A rule of interpretation is that every genre of God's word, whether we're talking about the genre of law or history, wisdom, poetry, narrative, history, a narrative book, one of the epistles, prophecy, or apocalyptic literature, they have rules of interpretation.

For example, if I said of my wife, I'm writing my wife a poem, and I say, and keep in mind, it's a poem. And I write to her and I say, your lashes are like the bristles of a broom. And it's very romantic, right? Do I really mean that her eyelashes are like our bristles of a broom? No, I just mean she has beautiful lashes. And so I'm trying to write that and convey it in a poetic manner. So what am I saying? You say, well, Scott, what are you, why are you mentioning this? Because verse 38 can be a verse that is used if you don't understand one of the rules of a historical narrative book. And I'll say it this way, is that it is firstly descriptive, not prescriptive.

[39 : 54] Let me give you another example to help illustrate this, and then I'll apply it to this text. Wendy and I, we got married, we did not know each other terribly long, and then we moved from friends to engagement.

We bypassed the dating period. And so that's our story. It's our historical narrative. It's our history. And so it's part of our story. That's descriptive. But I would never encourage a young man or woman to say, yeah, it should be prescriptive.

That's the way everyone should get married. I would not do that. Do you see the difference between descriptive and prescriptive? So one interpretive mistake many make is they look at this book of Acts that is a historical narrative book that is mainly descriptive and not prescriptive.

That's one of the rules of interpretation you bring to that. Just like you would bring different rules to poetry, this is why some may believe something like this, that unless you speak in tongues, you are not saved.

Because they'll take a verse that we previously read in Pastor Jay's message. It says, and they were filled with the Holy Spirit and they began in chapter 2, verse 4, and they were filled with the Holy Spirit and began to speak in tongues as the Spirit gave them utterance.

[41 : 24] So the filling of the Spirit is accompanied with tongues. So if you don't have the gift of tongues, then you're not saved. And so people will say, if you don't have the speaking tongues, you're not saved. And so what are they doing?

Is they're saying, this is no longer a descriptive account, this is prescriptive. It's the way it ought to be for all of us. So do you see how that error of reading a historical narrative book and applying the wrong rules of interpretation to it can mislead you into a wrong doctrine?

So too can verse 38 be used and applied the same way. I'll share with you how. And Peter said to them, repent and be baptized every one of you in the name of Jesus.

So notice this either Peter got the gospel wrong or we need to understand what Peter is saying, meaning this.

How does someone come to Christ? For by grace you have been saved through faith, not by works, lest anyone should boast. And so this is a gift of God, not by works, lest anyone should boast.

[42 : 30] So notice grace, faith are not mentioned here, but Peter says, be repent and be baptized. So all of a sudden now you're saved by baptism. So there is a doctrine that some believe that baptism is a thing is the act that seals or completes your baptism.

That's not what we believe. That's not what God's word teaches in the epistles, which are the way that people that is prescriptive. Those are the books of the Bible that are prescriptive.

This is what you believe. This is descriptive, but what is Peter then saying? That was a little bit perhaps of a rabbit trail that was unnecessary, but I think it's important that we don't misunderstand what Peter is saying here.

Peter said to them, repent and be baptized every one of you. Repentance indicates a turning of a direction.

And so Peter is telling the audience to change the direction of your attitude that has led them to crucify Jesus and look to God through Jesus for forgiveness.

[43 : 44] So Peter, I appreciate what Marshall writes, Howard Marshall, repentance and faith he would argue are the flip sides of the same coin. You cannot have true faith without repentance.

Others minimize the definition of repentance saying that it means simply to change your mind about who Jesus is. Certainly it includes that, but it is more than that.

Again, Marshall writes this, the word indicates a change of direction in a person's life rather than simply a mental change of attitude or feeling of remorse. It signifies a turning away from sinful, godless way of life.

I would also add repentance stresses the starting point for the need for forgiveness. Whereas faith is the resulting trust and understanding that forgiveness has come from God and turning to it for the

gift of salvation.

Regardless, faith in Jesus is implicit in the word repentance and Peter is calling upon them to believe in Christ and repent from the ways in which they thought of Jesus as just this ordinary man, someone less than the Messiah, the Lord and Christ who died for them.

[45 : 05] Next, I want you to see his calling for them to be baptized. What is interesting, look at the verse 38 again. Repent and be baptized, every one of you in the name of the Lord Jesus.

I am not a big fan of individuals delaying their obedience to baptism. If you are someone who is in Christ and have not yet been baptized, I encourage you to settle that today.

It's an act of obedience that a believer does to portray in picture form of one saying, I am going to identify with, I have identified with Christ.

I have identified with his life, his death and his resurrection for the forgiveness of sin. And I'm testifying to that reality in my life to you. It's a way for anyone to declare the gospel to all who are watching.

And it's a beautiful thing if you have not been baptized, may I encourage you to come and visit with me up front or talk to anyone on staff. Last, I'm going to just quickly run through the rest of the passage.

[46 : 16] Look at the reach of the gospel for the gift of the Holy Spirit verse 39 for the promise is for you and for your children and all who are far off.

This good news of the Jesus being Lord and Christ is not just for you. It's not just for your children, but it's also for those who are far off. That is, you will be my witnesses in Jerusalem, Judea, Samaria and the ends of the earth.

This Jesus is to save everyone. This gospel is to go. Verse 40 and with many other words. So this is just a synopsis of Peter's sermon.

He bore witness and continued to exhort them saying, save yourselves from this crooked generation. So those who received his word were baptized and there were added that day 3000 souls.

Can you imagine trying to incorporate 3000 people into a church of 120 after that? That is a challenge.

[47 : 29] But what I love is this, the audience that Peter was preaching to, 5 to 10,000 people, 3,000 of them responded to Christ.

There's no amplification. Peter just stood and declared. But he also made it plain to everyone who is listening. You are guilty for crucifying Christ, the very Messiah that God sent.

You're guilty of that. And today, if you have never received Christ, I want to say you too are guilty of that very same thing. Your sin is what Jesus died for to forgive you of.

My sin, all of us were born in sin. And you are in a state, spiritual state now, where you are in a state where you are and will always be separated from God.

Unless you embrace the Lord's forgiveness and his provision to forgive that penalty of sin. And that provision is Jesus Christ in living a sinless life, dying a death for sin and raising victoriously over sin.

[48 : 36] And for all who believe in that can be saved and you too today can be saved. And if you have made that decision today or would like to make that decision, want more information, please visit with me up here up front after the service.

Let's conclude. Father, thank you for this day. Thank you for Peter's message where he declared of what it was that these individuals had just observed.

This Pentecost phenomena was prophesied of Joel where it began the pouring out of your spirit on all flesh. That's what they observed.

They observed the Christ who was crucified. They were guilty and so are we. We thank you Jesus for your life, your death for sin and resurrection for the forgiveness of sin that we may have life with you, eternal life.

I pray that we would never be lost on us. The good news of your son. We thank you for his person and his work and embrace his salvation. We love you Lord. Amen.