

Acts Series Part 4

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[0 : 0 0] Now, let's turn to the New Testament, to the book of Acts, and chapter 2, and we'll be considering the beginning of Peter's sermon, his address to the crowd on the day of Pentecost, as it is recorded for us in the verses that we've read from verse 14 to verse 21. Now, just to recap, in order to place in context these verses we'll be considering. Last week, we considered the coming of the Holy Spirit on the day of Pentecost. We noted how the sign that accompanied his coming, the wind and the fire, taught us of his power and purity. We considered what the Holy Spirit did on that day and continues to do today. He fills, he enables, he emboldens, and we noted also how the crowds responded to Spirit-filled believers. And it is to one of those responses that we turn this evening as our starting point for considering the first part of Peter's sermon.

And namely, the question posed in verse 12. Of the many responses that there were or that are recorded for us, we have in verse 12 one of them. And this will be our starting point. Then in verse 12 we read, amazed and perplexed, they asked one another, what does this mean? What does this mean?

And it was and is a very good question, and a good question that merits a serious answer, which is precisely what Peter proceeds to do. Peter precisely proceeds to answer this question that is being asked among the crowd, what does this mean? And the sermon that he preaches is in great measure a response to this question, what does this mean? As it's helpfully put by one commentator, what Luke has described, Peter now explains. What Luke has described in the first verses of the chapter, Peter now explains for the crowd. Now our primary concern is with the content of the answer. As we share, I hope, the expectant interest of those who first pose the question, what does this mean?

That is our primary concern. Well, what is the answer to that question? And so our primary concern is with the content of the answer. But before we do consider the content of the answer, I do just want to notice, and it will have to be very briefly, the manner in which Peter responds. Or to put it another way, and maybe a slightly more memorable way, what does Spirit-filled preaching look like? See, this is what we have before us, Spirit-filled preaching. Well, what does Spirit-filled preaching look like? Let's just notice one or two features, and it will have to be quite brief as we need to move on to the content, and there's a lot to say this evening. Maybe as a word of warning, at the dinner table today I was commenting on how the morning service had been relatively short because of the nature of the service, and the question was asked if the evening one would also be equally short, and I responded that quite the contrary, I would be making up lost time this evening. So you are forewarned in that regard. But let's consider then, first of all, briefly, the manner in which Peter addresses the crowd. Or what does Spirit-filled preaching look like? One thing I notice, and I think is important and helpful for us to consider, is that Peter is very engaged with his audience. Now, why do I say that he's engaged with his audience? Well, because he answers the questions people are asking. We've already noticed one of the questions that has been posed. What does this mean? And Peter is very conscious and very aware that those he is speaking to want to know the answer to this question, and so engaged with his audience, he answers the question that they have. He is engaged with his audience. He even addresses the prejudices of his audience. We had noticed at the end of the passage yesterday, or sorry, last week, that among the responses there were those who made fun of them and said they have had too much wine. And so this is a hostile reaction of some, and yet even for them there are words from Peter in verse 15. These men are not drunk, as you suppose.

You see, he engages with his audience. He's aware of their questions. He's aware of their prejudices, and he takes them on board as he would respond to them. And clearly, the purpose being that they would engage with him as he is engaged with them, and would listen to what he has

to say, and be instructed, and indeed transformed. So, Spirit-filled preaching is preaching where there is this engagement with those to whom the Word is being preached, or to whom the Word is being preached. What else can we say concerning the manner of Peter's address? Well, we also notice that it's winsome and inclusive in the best meaning of that word. Notice how he addresses his audience, fellow Jews and all of you who live in Jerusalem. Fellow Jews. He identifies with his audience. You are Jews? Well, I'm a Jew also.

[5 : 59] We are together Jews, and I want to speak to you, my fellow countrymen. And so, there is an attractiveness, even in the manner in which he addresses his audience, even though he will have to go on to say harsh things concerning their behavior and their rejection of Jesus. Nonetheless, he begins in this winsome and this attractive way, fellow Jews. But he doesn't want anybody to feel left out, and so he says, fellow Jews and all of you who live in Jerusalem. And so he says, maybe you're not a Jew listening to me, but you're also included. I'm concerned for you also.

I want you to hear as well. I have a message for you also. He's winsome and he's inclusive. He doesn't want anybody to feel excluded or left out from the message that he brings. What else can we say concerning the manner of his address? Well, we can notice that it's persuasive and thoughtful.

We just notice the vocabulary, and that's all we can do really. Just notice the words that would point in that direction. What does he say there in verse 14 in the second half? Fellow Jews and all of you who live in Jerusalem, let me explain this to you. Let me explain this to you. And then he continues, listen carefully to what I say. This is not some blast of preaching, unconcerned as to argument or reason. No, he wants to explain to them these things that they would understand, that they would be able to use their mind and their reason to come to reasonable conclusions. He wants to explain these things to his audience. This is thoughtful. This is persuasive, the manner in which he addresses them and responds to their question. There is perhaps so much that could be said, but we have to move on.

And just one final thing that I would say concerning the manner in which Peter addresses the crowd, or to put it another way, what does spirit-filled preaching look like? Well, it's full of Scripture. It's full of Scripture. Immediately he turns to the Word of God. Immediately he turns to the Scriptures as he would seek to explain these things to them. Now, we do recognize that this turning immediately and almost without explanation to the prophet Joel reflects his sensitivity to and knowledge of his audience. He knows that he is addressing Jews and proselytes who would be familiar with this prophecy.

[8 : 31] And so, that is part of the reason why he is able to turn so quickly to the Scriptures, as I say, without much introduction or explanation. That is true. And it's also true that as we consider how Peter addresses other audiences, he is not so quick to directly quote Scriptures. For example, when he was preaching in Athens, rather he quotes their poets. But though he doesn't directly quote Scripture in the same way, even that address is full of Scripture. So, New Testament preaching, spirit-filled preaching, must be with this address of Peter, full of the Word of God. Well, that really just by way of introduction. Some features of the manner in which Peter addresses the crowd. But what are the content which is our primary concern? Well, Peter quotes from the prophet Joel. And we've read from the prophet, and we've read the passage where he quotes from the prophet. And we can consider, and that's what we want to turn to do now, we can consider how this quotation answers the question, what does this mean?

This is our fundamental question that we want to respond to, as Peter sought to respond to it. What does this mean? Pentecost, the coming down of the Spirit, the wind and the fire, the speaking in other tongues. What does this mean? What's going on? And Peter says, well, I'm going to answer your question. I'm going to explain it to you. And I will do so by reference to the prophet Joel. So, this quotation from the prophet Joel serves to explain what is going on, to answer the question, what does this mean? And it means this. And I want to mention three things that it means. It means that the new age has been inaugurated. The new age, a new age has been inaugurated. That's what it means.

And the prophet confirms that in the words that are quoted. What else does it mean? Well, it means, or what else do we have in the quotation from the prophet Joel, the new age is described. The new age has been inaugurated, and we'll explain that in a moment. But also, the quotation from Joel serves to describe the new age. And then, thirdly, we want to notice that the quotation from the prophet Joel informs the audience that this new age that is just being inaugurated will come to a

close. Or certainly, we might say, will come to a climax. And reference is made to that also in this quotation from the prophet Joel. So, let's consider these things that are explained to us by reference to the quotation from Joel. First of all, the new age has been inaugurated. In the original prophecy, Joel had been addressing the restoration of a repentant Israel. If you do, turn with me to Joel, just to locate ourselves briefly in the circumstances of the original prophecy in Joel chapter 2. As I say, up to the point where we are particularly interested in, in verses 28 to 32 of chapter 2, Joel has been addressing this question of how a rebellious Israel is to be restored following their repentance. And there we read, for example, in verse 12 of chapter 2, Joel chapter 2 and verse 12, even now, declares the Lord, return to me with all your heart. Return to me with all your heart. And if they do, what will happen? Well, we can turn to verse 18, the Lord's answer to a repentant people. In verse 18 of chapter 2, then the Lord will be jealous for his land and take pity on his people. And so Joel is addressing this question of what will this rebellious people do that they might be restored? Well, he tells them, return to the Lord with all your heart and he will restore you. But then as we continue and come to the part that we are particularly interested in from verse 28 and following, we have a significant change even in the language used by the prophet. There in verse 28, it begins with a significant use of language. In verse 28 of Joel chapter 2, Joel says, and afterwards, and afterwards, I will pour out my spirit on all people. Or rather, the Lord through the mouth of Joel says, and afterwards, I will pour out my spirit on all people. These words, and afterwards, and also the nature of the prophecy that follows that we've read, clearly indicates that Joel himself was aware that he was speaking of something greater and more transcendent than simply the restoration of a rebellious Israel at that time. But rather, he was speaking of the universal consequences of God's work of restoration. The future dawning of a new age that would be inaugurated by the coming of the Messiah, of the greater prophet, of the perfect priest, of the eternal King. Of this he is speaking in these words quoted quite aptly and appropriately by Peter. [14:15] And Peter, in the address to the crowd, makes this astonishing claim that this new age has dawned. This new age that Joel and the prophets had prophesied. Peter says, it has now dawned.

In the authorized version, in verse 16, it rather pithily describes this because there in the authorized version it says, no, this is that. This is that. This that you have seen, this speaking in other tongues, this day that you are witnesses to, this is that. This is what Joel prophesied. This is that. The new age has dawned. It has been inaugurated. And it's significant that Peter, inspired by the same Holy Spirit who had come down on the day of Pentecost, adapts the quotation from the prophet Joel to serve his purposes.

Then in verse 17, he no longer says, and afterwards, rather what does he say in verse 17? In the last days, God says. And it's interesting when we do read quotations from the Old Testament, it's not unusual for them not to be exactly word perfect, what we find in the original Old Testament prophet. And yet, it's interesting that this quotation almost entirely is, as we find it in Joel, with the exception of this introduction, no longer, and afterwards, in the distant future, no, in the last days. And what is Peter saying? It's crystal clear. He's saying, these are the last days.

These are the last days. He is good as says it, the last days have begun. This is that. This that you are seeing. This that you are confused about. This that you are asking about. This is it. This is what Joel prophesied. Joel prophesied about this new age dawning. Well, it has dawned. It has been inaugurated.

The coming of Jesus. The coming of Jesus. And particularly the sending of the promised Holy Spirit as Jesus takes his throne in heaven and sends the promised Holy Spirit. Has inaugurated this new age. Described by Peter as the last days. The last days began with the work of Jesus and the sending of the Spirit. And we'll conclude with the return of Jesus on the day of the Lord, which is also mentioned even in this quotation from the prophet Joel. And so we, this evening, are living in the last days. And Jesus is the promised Messiah. And in fact, the identification of Jesus as the Messiah could be argued as the primary purpose of the whole sermon. That those who listen would recognize that Jesus is the Messiah. He is the promised Messiah. He is the one that has been long awaited by these crowds who gathered pious Jews and proselytes. The Messiah has come. The new age has dawned.

[17:29] So this quotation, in answer to the question, what does this mean? It means this, says Peter, as he quotes the prophet Joel. The new age has been inaugurated. The new age has dawned. We are living now in this new age. We are living now in the last days. But the prophet Joel

and the quotation from the prophet Joel also helps us to answer the question, what does this mean? And that this new age is described.

It's described. And let's consider how it is described. Well, the key words of the prophecy are the words that are repeated in verses 17 and 18. There we read, I will pour out my Spirit on all people. And then again in verse 18, I will pour out my Spirit in those days. These are the key words. The new age is the age of the Spirit.

He is the one who is given a prominence by God the Father and God the Son. It's often stated that the Holy Spirit does not seek center stage. He does not seek prominence. And that is true. He rather highlights Jesus. And that is true. And yet, and yet, is it not interesting that God the Father and God the Son are at pains to give Him prominence. He doesn't seek it for Himself, but the Father and the Son do seek to give to the Holy Spirit the prominence He is due.

And we live in the age of the Spirit. And in that sense, there is a prominence that is rightly accorded to the Holy Spirit in the address of Peter, and indeed should be accorded to Him in the church in which He works. And so this new age is described fundamentally by these words, I will pour out my Spirit on all people. This is the age of the Spirit. He is the one who will be active in the life of the church in this new age. And as we further consider these words, that I will pour out my Spirit, we can further subdivide this section of the message the New Age described in the following ways. First of all, features of this pouring out of the Spirit, the results of the pouring out of the Spirit, and signs that accompany the pouring out of the Spirit.

So, to avoid confusion, we've already seen how the Prophet Joel, and the quotation from the Prophet Joel, explains that the New Age has been inaugurated. And now we are considering this New Age described.

[20 : 12] And we're saying that the fundamental words are, I will pour out my Spirit on all people. And we're still in the New Age described, but considering these three sub-points.

First of all, features of this pouring out of the Spirit. Well, the very language speaks volumes. I will pour out my Spirit. One feature is of generosity and abundance.

Joel does not speak of a drizzle or a shower, but of a veritable tropical rainstorm. I will pour out my Spirit on all people, says God through the Prophet Joel.

And in this regard, it's interesting to note how Joel serves as a bridge between the prophetic words of Moses addressed to Joshua. And we won't look up the passage because time does not allow it, but I think many of you will remember the occasion when Joshua was concerned because we might describe them as lesser lights were prophesying.

The Spirit had come upon them and they were prophesying. And Joshua, in a holy jealousy, says to Moses, Moses, stop them. Stop them prophesying. You remember the occasion. And what did Moses say? How did he respond to these concerns of Joshua?

[21 : 28] He said these words, I wish that all the Lord's people were prophets and that the Lord would put His Spirit on them. You see, this is a prophetic aspiration, we might call it, on the part of Moses.

And Joel stands in the middle between this prophetic aspiration of Moses and its realization on the day of Pentecost. When indeed, all of God's people were prophets and prophesied before the crowds.

And so as we think of features of this pouring out of the Spirit, it is a generous and an abundant pouring out. Indeed, as we consider that generosity of it, even the language that we find Moses uses and the language that we find Joel using and Peter quoting are significant.

Because in the passage in Numbers where Moses speaks of his aspiration that the Spirit would work in all of God's people, what does Moses say? And you can look up the passage at home if you want to do so more carefully.

In Numbers chapter 11 and verses 28 and 29, Moses says, I wish that God would put His Spirit on them. That God would put His Spirit on them. But you come to Joel.

[22 : 43] And Joel says, oh no, we don't just want God to put His Spirit on them. No, God will pour out His Spirit on them. You see, there is a difference in magnitude, even in the language used.

And so one feature of this new age is of God's generosity and abundance in pouring out His Spirit on His people and on His church.

There is then a generosity and abundance that is a feature of the new age. And hence, hence the tremendous opportunity and invitation to all believers to be filled with the Spirit.

Because to be filled with the Spirit is to be in tune with this feature of the new age that is generosity and abundance. That is one feature of this new age that we are describing and that Peter describes with the help of the quote from Joel.

But also, not only generous, but universal. There in verse 17, I will pour out My Spirit on all people. On all people, literally on all flesh.

[23 : 49] Well, that's all very well. But to quote our original question, what does this mean? What does this mean? Well, clearly it does not mean all people indiscriminately.

As that quite evidently did not happen, even on the day of Pentecost. The Holy Spirit was poured out on the 120 and then subsequently on the 3,000.

But not on all people. Not all people who were present experienced this pouring out of the Spirit in their lives. And so, when Peter quotes Joel and he quotes God's words spoken by Joel, I will pour out My Spirit on all people.

This all people could not be understood. It's all indiscriminately. In what sense then? Do we understand these words? I will pour out My Spirit on all people.

Well, the prophecy itself, as we continue to read it, and indeed the wider context of the day of Pentecost and the features of it, answer that question for us.

[24 : 54] All in what sense? Well, all irrespective of status or background or gender or nationality. It's interesting that Joel doesn't make reference to nationality, but the day itself makes clear reference to the all being, regardless of ethnic origin or nationality.

The prophet makes reference to there in the words that continue in verse 17, Your sons and daughters will prophesy. Your young men will see visions. Your old men will dream dreams. Even on My servants. Both men and women. And there's an explicit and obviously deliberate emphasis on the fact that men and women would enjoy this abundant and generous outpouring of the Spirit of God.

And so, as we consider this New Age, and as it is described, and as we consider features of this New Age, well, it is characterized by the generous outpouring of the Spirit of God, and the universal pouring out of the Spirit on all as described.

Indeed, if we wanted to be more specific as to who are being described, we've noticed who are not being excluded as might have been expected to be excluded.

[26 : 16] But who then will enjoy this blessing? Well, the only condition is stated even in this prophecy. Everyone who calls on the name of the Lord.

Everyone who calls on the name of the Lord will enjoy this blessing. Everyone who calls on the name of the Lord will receive the gift of the Holy Spirit. Men and women, young and old, from every nation under heaven.

I will pour out my Spirit on all flesh. Features of the pouring out of the Spirit. But what are the results of the pouring out of the Spirit?

Well, what does the prophecy say? Well, we're told that as a result of the pouring out of the Spirit, your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams.

This is the result of the pouring out of the Spirit. Prophecy, visions, and dreams. What is that? Again, with the crowd of old, we say, what does that mean?

[27 : 15] And with Peter of old, we say, this is that. Peter says, you want to know what this means? Well, this is what Joel said would happen. What the 120 are doing is in fulfillment of the prophecy of Joel.

Joel said that they would prophesy. Hence, we can conclude that the believers gathered on that occasion. What are they doing? They're prophesying. And that helps us to understand, in a measure, the nature of the gift of tongues as being a form of prophecy.

Because Peter is saying, what Joel said is being fulfilled. So what you see, this is that. Joel said that there would be prophecy. Well, there you have it. Here it is. You've been witnesses of it.

The people of God declaring the wonders of God in other tongues. And so, Joel's prophecy is being fulfilled. You have been witnesses to it, says Peter, before your very eyes.

But as we come to that conclusion, it's only reasonable for us to ask, well, okay, I can understand that.

[28 : 22] What we're saying is that what Joel prophesied concerning prophecies and visions and dreams. Well, it was fulfilled on the day of Pentecost as the 120 gathered, spoke, and declared the

wonders of God in other tongues.

Okay, I can understand that. But what about me? What about us? What about the church today? How are we to also enjoy the results of the pouring out of the Spirit of God abundantly and generously?

Should we not also demonstrate the results of the generous outpouring of the Spirit? Is the prophecy concerning prophecy, if that's not going to get you too muddled, the prophecy of Jonah, sorry, the prophecy that was spoken by the 120, is it fulfilled definitively and finally on the day of Pentecost and in the New Testament age?

And I would say surely not. And so we say, well, what about today? Is there prophecy today? And I would say yes. But I would say it in a qualified or in an explained way. And we can note as we seek to explain that answer to the question, prophecy today, yes.

Note what it is and note what it isn't. In a sense, we can say that the present day fulfilling of Joel's prophecy in universal prophetic declaration is on the one hand, and I use the word reluctantly, less than Old Testament prophecy, and what was happening on the day of Pentecost as it's described, but also more than Old Testament prophecy.

[29 : 59] Let me explain what I mean by that. And I hope I can be as clear as possible. On the day of Pentecost, we have what we might describe as Old Testament prophecy.

Peter says, this is that. Joel said that there would be prophecy. Well, here it is. There is prophecy as in the Old Testament. So the words of the 120 and the words of Peter as he addresses the crowd could legitimately be introduced by the Old Testament prophetic formula.

Thus saith the Lord. And then the prophet spoke. And it was the Word of God, the very Word of God. And Peter says, well, this is that. This is prophecy. Joel spoke of prophecy.

Well, here you have it. This is, if you wish, Old Testament prophecy in all its fullness. If we can use that terminology. And what do we say of today?

Well, we say not so today. And why not? Because the canon of Scripture is complete. And no further prophecy in that sense is required or sought after. And so in that sense, I would say that the present day fulfillment of this feature of the pouring out of the Spirit that all the people of God would prophesy, the present day fulfillment does not have the same characteristic as what we might describe as Old Testament prophecy that begins with that prophetic formula, thus saith the Lord.

[31 : 22] But, and this is really what I would like to emphasize, but present day prophetic declaring of the wonders of God is in a very wonderful sense more than Old Testament prophecy.

And why do I say that? Well, much more. Why? Because the aspirations of Moses that all of God's people would prophesy and the prophecy of Joel continued to be fulfilled.

All people, all who call on the name of the Lord and are saved, all people declaring the wonders of God. All Christians, bearers and announcers of the prophetic word.

As we think back to the Reformation and as we think how at the Reformation was rediscovered the New Testament truth concerning the priesthood of all believers, let us also be clear concerning the, if we can coin a word, the prophethood of all believers.

As all believers are priests, so there is a sense in which today all believers are prophets and indeed kings. So the results of the pouring out of the Spirit, well, there we have it.

[32 : 36] Prophecy and visions and dreams, a declaring of the wonders of God as we were considering last week. And we too today do that same work.

We too fulfill that same prophetic ministry. There are distinctions to what we find here in the pages of Acts. But there is a sense in which this prophetic ministry is as great and in a sense even greater than the prophetic ministry that we find described in the Old Testament.

Because today all believers are granted that privilege to serve as God's prophets and to prophesy and to declare the wonders of God to the nations.

Some results of the pouring out then of the Spirit. But as we continue and we do, we are coming I think almost to a close, there is also, we can notice, signs of the New Age.

We are still considering the New Age described. We've noticed how in answer to the question what does this mean, the prophet Joel is quoted by Peter to demonstrate that the New Age has been inaugurated and we continue to consider how the New Age is described.

[33 : 54] And we've been considering features of the New Age and we've been considering the results of the pouring out of the Spirit. But we also have the signs of the New Age.

Verses 19 and 20, I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

And everyone who calls in the name of the Lord will be saved. Now for reasons of time, as we consider these signs, I will limit myself to quoting what John Stott states in his commentary concerning these signs.

And I wouldn't claim this to be a final or definitive consideration or opinion, but listen to what he says to allow us to move on.

He declares in the following way, it is possible to understand these predictions, either literally as upheavals of nature, which already began on Good Friday.

[34 : 57] We remember the signs that there were there at Calvary and more of which Jesus foretold before the end. Or we can understand these signs metaphorically as convulsions of history, as this is the traditional apocalyptic imagery for times of social and political revolution.

Well, Stott presents two possibilities and I would suggest maybe both can be understood as ones that can go together, these signs of the New Age.

There is more that could be said, but we have to move on. As we move on and consider this New Age, the Prophet Joel, and the quote from the Prophet Joel, finally, also assures us that the New Age will come to a close or climax.

The New Age has been inaugurated, we've considered that. The New Age is described, we've considered that a little more fully. And then finally, the New Age will come to a close or climax.

And we have that in verse 20. The sun will be turned to darkness and the moon to blood, but particularly the following words, before the coming of the great and glorious day of the Lord.

[36 : 11] The last days will come to a close or climax with the last day. Singular. The last days coming to a climax with the last day.

The great and glorious day of the Lord. And what does this mean? Well, it means what the angels said to the disciples as they saw Jesus ascend to heaven. And what did they say? This same Jesus who has been taken from you into heaven will come back.

And when will He come back? On the great and glorious day of the Lord. Jesus will return. And that day will be a great day. And it will be a dreadful day.

And it will be a glorious day. And He will come in visible and resplendent glory. And every eye shall see. And every knee shall bow. and every tongue confess that He is Lord.

He will come to judge the living and the dead. He will come to judge me and He will come to judge you on that great and glorious day. He will come to inaugurate a new age.

[37 : 13] A new heavens and a new earth. As the present age and the age to come are fused as it were into a new and glorious reality. And when will that be?

Will it be on the last day of the last days? Before the coming of the great and glorious day of the Lord. And again so much more could be said concerning these things.

But time does not allow. So the new age inaugurated described the new age closed or climaxed but in the light of these truths there is what we might call the bottom line as presented by Peter.

The bottom line and what is the bottom line? The bottom line is verse 21. Having said all these things concerning the new age how does Peter conclude his quotation from Joel?

And everyone who calls on the name of the Lord will be saved. And in quoting these words as his bottom line if you wish Peter makes an astonishing claim but also issues a glorious and solemn invitation.

[38 : 23] What is the astonishing claim? Well the astonishing claim is this. In the original prophecy I ask you the question. In the original prophecy who was the Lord? When Joel spoke of the Lord in the original prophecy to whom did he refer?

Well he referred to Yahweh of course. He referred to God himself. And to whom does Peter refer? When he and he says to the crowd and everyone who calls on the name of the Lord will be saved.

To whom does Peter refer? Well he refers to Jesus. There in verse 36 as we would continue considering the sermon as we will do so next week. What do we read in verse 36?

Therefore let all Israel be assured of this. God has made this Jesus whom you crucified both Lord and Christ. So when Peter says you need to call on the name of the Lord to be saved to whom is he referring?

He's referring to Jesus. And so we have this astonishing claim. Peter is saying the Lord is Jesus. He's saying Jesus is the Messiah. Jesus is the Lord.

[39 : 21] Jesus is God. This Jesus whom you crucified. So in this bottom line as he quotes the prophet Joel we have an astonishing claim but we have also and this is in a sense the primary intent of Peter as he quotes these words a solemn invitation call on Jesus and be saved.

And I ask you this evening we say oh well we're a gathering of God's people this evening. But I ask you have you done so? Have you called on the name of the Lord and enjoyed his salvation? Is that something you have done? Because this is what you must do if you are to be part of this new community. If you are going to enjoy the blessings and the abundance and the generosity of this new age what is it that you must do?

You must do this. You see it will be of no profit to you the parents that you had or the life that you have lived or the church that you have attended if you have failed to do this.

Everyone who calls on the name of the Lord will be saved. You live in the last days. You live in this age of opportunity but the last day is fast approaching.

[40 : 30] The last day is fast approaching. God forbid that the great and glorious day should catch you unawares.

This is if you wish the bottom line. everyone who calls on the name of the Lord will be saved. Do so confessing your sins. Call on Jesus and he might forgive you and save you and you will be saved. Let us pray. Lord God .

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