

English

Sports & Rec Plus
THE BOOK OF ACTS

Lesson 5: Peter Continues Preaching and the Crowd's Response

Acts 2:36-47 (NIV®)

Rev. Rick Mitchell and Rev. Rod Morris

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Passage: Acts 2:36-47

Peter Continues Preaching

“Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.” *“When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”* *“Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. “The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”* *“With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.”* *“Those who accepted his message were baptized, and about three thousand were added to their number that day.*

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“They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. “Everyone was filled with awe at the many wonders and signs performed by the apostles. “All the believers were together and had everything in common. “They sold property and possessions to give to anyone who had need. “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, “praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

Rick: Verses 36-41

INTRODUCTION

Here Peter summarizes his sermon with a powerful statement of certainty: The Old Testament prophecies of resurrection and exaltation provide the evidence that overwhelmingly points to Jesus, “whom you crucified,” as the Messiah. Jesus is called both Lord and Messiah. This shows us that Jesus is God as well as the anointed Messiah (Romans 1:4; 10:9; 1 Corinthians 12:3; Philippians 2: 9, 11).

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2:36 Therefore let all Israel be assured of this: If everything else is forgotten don't forget this and you can be assured of it.

God has made this Jesus, God made and sent Jesus, John 3:16.

whom you crucified, All of you really did it; you killed Him; you crucified Jesus.

both Lord and Messiah. Who was He, this Jesus? He was **both Lord and Messiah.** (**Lord** means He was the King of the Universe. **Messiah** means He was the long promised, anointed, and awaited One.) You killed this One whom you have been looking for all these ages. The prophets had foretold Him. This was the One you have killed. He was **both Lord and Messiah.**

2:37 When the people heard this, they were cut to the heart Upon hearing this from Peter, they were **cut to the heart.** The Greek word for “cut” means “stab.” This indicates something sudden and unexpected. They were taken by surprise. Great grief, remorse, guilt, and severe spiritual conviction came upon them. Peter's listeners were stunned and horrified by this indictment that they had killed their Messiah.

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If you are saying that baptism is required for salvation, you are saying that baptismal regeneration is the basis, a requirement, for salvation. This begins to add to faith and trust in Jesus alone for salvation. (Salvation is in Jesus alone, it is not Jesus plus something else.)

And you will receive the gift of the Holy Spirit. The Holy Spirit is a gift it is not earned a gift is free.

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2:40 With many other words he warned them; and he pleaded with them, He pleaded with them—he did not give them a suggestion or share with them—he **pleaded**. Peter told them what they must do in order to **Save yourselves from this corrupt generation.** These are Peter’s final words in this sermon.

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Rod: The Crowd’s Response, Verses 42-47

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We have just seen how through Peter’s message, three thousand people were saved and baptized. Imagine the church growing from just one hundred and twenty people to three thousand one hundred and twenty people after just one message. This only happened by the hand of God. We definitely see the Holy Spirit working here. But with this rapid growth, there will be many adjustments that have to be made. Verses 42-47 describe some of these changes.

As we go through these next six verses, I want you to notice some of the characteristics of the early Church.

1. It was a **learning** Church; it persisted in listening to the apostles as they taught. One of the great perils of the Church is to look back instead of forward. Because the riches of Christ are inexhaustible, we should always be going forward. We should count it a wasted day when we do not learn something new from God’s Word, and when we have not sought more deeply into the wisdom and the grace of God.
2. It was a Church of **fellowship**; it has a great quality of togetherness. The Church is a real Church only when it is a band of brothers in one accord.
3. It was a **praying** Church. These early Christians knew that they could not meet life in their own strength and that they did not need to. They always went in to God before they went out to the world; they were able to meet the problems of life because they had first met Him.
4. It was a **reverent** Church. The Christian should live in reverence because God lives in him.
5. It was a Church where things happened. If we expect great things from God and step out by faith, God makes great things happen.

6. It was a **sharing** Church where these early Christians had an intense feeling of responsibility for each other. A real Christian cannot bear to have too much when others have too little.
7. It was a **worshipping** Church that never forgot to visit God's house. God's Spirit moves upon His worshipping people when they come together.
8. It was a **good** and **happy** Church whose people were found living their faith. A gloomy Christian is a contradiction in terms. Real Christianity is a lovely thing. There are so many people who are good and happy but possess a streak of unlovely hardness. In the early Church there was joy that only comes when you draw close to God.

2:42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. We immediately notice a complete lifestyle change.

1. **And they continued steadfastly:** On the day of Pentecost the sound of the rushing wind, the tongues that were like fire, and the conversion of three thousand were all remarkable events. But the things described in Acts 2:42 were the abiding legacy of God's work.
2. **They continued steadfastly in the apostles' doctrine:** They relied on the apostles to communicate to them who Jesus was and what He had done. They just trusted in Jesus; now they wanted to know more.
 - a. **Continued steadfastly** uses a Greek verb communicating "a steadfast and single-minded fidelity to a certain course of action." (Longenecker) There was to be no departure from the **apostles' doctrine** because it was the truth of God.
 - b. Thankfully, God allows us to sit under the **apostles' doctrine** – the New Testament record. Every pastor should seek to be unoriginal in the sense that we don't have our own doctrine, but the **apostles' doctrine**.
3. **They continued steadfastly in...fellowship:** The ancient Greek word *koinonia* (translated here as **fellowship**) has the idea of association, communion, fellowship, and participation; it means to share in something.
 - a. The Christian life is meant to be full of **fellowship (koinonia)**, of sharing one with another.
 - i. We share the same Lord Jesus.
 - ii. We share the same guide for life.
 - iii. We share the same love for God.
 - iv. We share the same desire to worship the Lord.
 - v. We share the same victories.
 - vi. We share the same struggles.
 - vii. We share the same job of living for Christ.
 - viii. And we should share the same joy of communicating the gospel.

∴ We would be wise to do the same.
4. **They continued steadfastly...in the breaking of bread:** Even living so close to the time when Jesus was crucified, they still never wanted to forget what He did on the cross. How much more important is it for us to never forget? There is much controversy concerning the breaking of bread in this verse and in verse 46. Some say that this is the partaking of the Lord's Supper while others say it is having a meal together. My thoughts are that the breaking of bread describes a meal in that we see no mention of juice in either verse. Jewish tradition was to break bread and offer a blessing of thanksgiving at the start of a meal. Remember that on the first Easter Sunday, Jesus broken the loaf and blessed it there in Emmaus.

5. **They continued steadfastly... in prayer.** Whenever God's work is done, God's people gather for prayer and worship.

- a. In the Greek the definite article occurs before the word "prayer." The text actually says, "to the prayers." They devoted themselves "to the breaking of bread and to the prayers." Obviously, that is a reference to something formal – to worship in which the people got together and praised God.

6. **The apostles' doctrine and fellowship, in the breaking of bread, and in prayers:** Everything else we read about the power and glory of the early church flows from this foundation of the Word, fellowship, remembrance of Jesus' work on the cross, and prayer.

- a. "It is presented as a model church, but this does not mean that it was perfect. A few chapters further on, we are going to find that it was far from perfect" (Boice).

2:43 Everyone was filled with awe at the many wonders and signs performed by the apostles.

1. This is the presence of the power of God.

- a. **Then fear came upon every soul:** This was evidence of the power of God. One of the greatest, most powerful works God can do is to change the human heart towards a reverent honor of the Lord.
- b. **Many signs and wonders were performed:** This was evidence of the power of God. Where God is at work, lives will be touched in miraculous ways.

2:44-45 All the believers were together and had everything in common. They sold property and possessions to give to anyone who had a need.

1. **Now all who believed were together and had all things in common:** With the influx of more than three thousand believers, most of whom stayed in Jerusalem and didn't have jobs, the family of Christians had to share if they were to survive.

- a. We shouldn't regard this as an early experiment in communism because it is voluntary, temporary, and flawed to the extent that the church in Jerusalem was in continual need of financial support from other churches. Also, we don't have any evidence this continued very long.

- i. "The so-called communism in Acts, to the extent it might be called that, was a communism of distribution, not of production. The means of production were still owned and retained by the individual. In my opinion, there is no fallacy of modern collectivism that has deceived more people than the glib catchphrase, "from each according to his ability; to each according to his need." The fallacy is that in the collectivist society, the individual has absolutely nothing whatever to say either about his ability or his need. All vital decisions are made for him by the Party through the endless inefficiency and red tape of its infinite bureaucracy which did not exist in the church of Acts 2" (Dr. Kenneth Hunter, professor of economics).

1. In the book of Acts, the disciples were all in the temple praising God; in communist camps, people are all together blaspheming God, denying Christ, and desecrating every holy thing.
2. In the book of Acts, holy men gave into the treasury of a common fund. The collectivists known as communists rob, plunder,

expropriate, and confiscate the goods of all men, doing so by violence and force.

3. Christians enjoyed the fellowship of the saints from house to house. Communists spread terror from house to house, as their dreadful secret police move from house to house at night to plunder, to kill, to deport, to confiscate, and to murder.
4. Christians, through love, parted their goods unto all men. Communists part all men from their goods.
5. Christians give. Communists take. Christians love. Communists hate. Christians worship. Communists blaspheme. One of these societies is of God. The other is of Satan, of hell, and destruction.

∴ In summary, the early church was not a communism.

- b. **All who believed were together**: The Jews had a tremendous custom of hospitality during any major feast like Pentecost. Visitors were received into private homes, and no one could charge for giving a bed or a room to a visitor or for supplying their basic needs. The Christians took this tremendous feast-time hospitality and made it an everyday thing.
- c. **Sold their possessions and their goods, and divided them among all, as anyone had need**: The power of God is evident here because Jesus became much more important to them than their possessions.

2:46-47 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

1. The family of Christians lived together and grew both in numbers physically and spiritually.
 - a. **So, continuing daily with one accord in the temple, and breaking bread from house to house**: These early Christians were learning about a totally new life in Christ. They were experiencing what real life truly was meant to be by spending time worshipping God together, eating together in a oneness of fellowship.
 - b. **Praising God and having favor with all the people**: Their experience was daily, joyful and simple – good examples for us to follow.
 - c. **And the Lord added to the church daily those who were being saved**: This is God's prescription for church growth. If we take care to follow the example of Acts 2:42-47a, God will take care of growing the church Himself.

CONCLUSION

The church must be found worshipping God and learning His Word together. Yet it is meant to do even more; God wants us to share our lives with one another as we share our lives with Him. When we become a part of each other's lives, true Christian familyhood comes alive. The value of a having a Christian family of brothers and sisters is beyond measure. People growing closer together in Christ gives our lives a richness that words can sufficiently or accurately describe that wonderful feeling of harmony with others walking with our Lord and abiding in a oneness of spirit. But we must remember, this time was not utopia or heaven on earth.

It is difficult to imagine a more significant chain of events than those related in this chapter, closing as it does, with this reference to a successful, ongoing church, faithful to God and to each other. It all began beautifully enough, but Satan would not long permit the spread of divine truth without opposition; Luke quickly moved to relate developments which would disperse this happy church. The early Church wasn't perfect even though they were doing many things correctly with the love of God. We will see in the coming chapters, that they were fully human capable of sin and sowing the seeds of discord.

We learn here that our Christian family must be a priority, and we must strive to live in complete harmony coming along side of one another. This means that we must meet one another's needs both spiritual and physical even though we may be vastly different; we are still brothers and sisters in Christ. Let's close in prayer.

Our prayer here at **Sports & Rec Plus** for you is that every message we send out is an inspiration and blessing in your personal walk with the Lord. Please feel free to contact us if you have any questions about this or any of our messages. And take a few minutes to visit our website and see how we can come along side you, as you take the Gospel to your community and the world. Here is our contact information:

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 - a. We shouldn’t regard this as an early experiment in communism because it is voluntary, temporary, and flawed to the extent that the church in Jerusalem was in continual need of financial support from other churches. Also, we don’t have any evidence this continued very long.
 - i. “The so-called communism in Acts, to the extent it might be called that, was a communism of distribution, not of production. The means of production were still owned and retained by the individual. In my opinion, there is no fallacy of modern collectivism that has deceived more people than the glib catchphrase, “from each according to his ability; to each according to his need.” The fallacy is that in the collectivist society, the individual has absolutely nothing whatever to say either about his ability or his need. All vital decisions are made for him by the Party through the endless inefficiency and red tape of its infinite bureaucracy which did not exist in the church of Acts 2” (Dr. Kenneth Hunter, professor of economics).
 - 1. In the book of Acts, the disciples were all in the temple praising God; in communist camps, people are all together blaspheming God, denying Christ, and desecrating every holy thing. In the book of Acts, the disciples were all in the temple praising God; in communist camps, people are all together blaspheming God, denying Christ, and desecrating every holy thing.
 - 2. In the book of Acts, holy men gave into the treasury of a common fund. The collectivists known as communists rob, plunder, expropriate, and confiscate the goods of all men, doing so by violence and force.

3. Christians enjoyed the fellowship of the saints from house to house. The communists spread terror from house to house, as their dreadful secret police move from house to house at night to plunder, to kill, to deport, to confiscate, and to murder.
4. Christians, through love, parted their goods unto all men. Communists part all men from their goods.
5. Christians give. Communists take. Christians love. Communists hate. Christians worship. Communists blaspheme. One of these societies is of God. The other is of Satan, of hell, and destruction.

∴ In summary, the early church was not a communism.

- b. **All who believed were together**: The Jews had a tremendous custom of hospitality during any major feast like Pentecost. Visitors were received into private homes, and no one could charge for giving a bed or a room to a visitor or for supplying their basic needs. The Christians took this tremendous feast-time hospitality and made it an everyday thing.
- c. **Sold their possessions and their goods, and divided them among all, as anyone had need**: The power of God is evident here because Jesus became much more important to them than their possessions.

2:46-47 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

1. The family of Christians lived together and grew both in numbers physically and spiritually.
 - a. **So, continuing daily with one accord in the temple, and breaking bread from house to house**: These early Christians were learning about a totally new life in Christ. They were experiencing what real life truly was meant to be by spending time worshipping God together, eating together in a oneness of fellowship.
 - b. **Praising God and having favor with all the people**: Their experience was daily, joyful and simple – good examples for us to follow.
 - c. **And the Lord added to the church daily those who were being saved**: This is God’s prescription for church growth. If we take care to follow the example of Acts 2:42-47a, God will take care of growing the church Himself.

CONCLUSION

The church must be found worshipping God and learning His Word together. Yet it is meant to do even more; God wants us to share our lives with one another as we share our lives with Him. When we become a part of each other’s lives, true Christian familyhood comes alive. The value of a having a Christian family of brothers and sisters is beyond measure. People growing closer together in Christ gives our lives a richness that words can sufficiently or accurately describe that wonderful feeling of harmony with others walking with our Lord and abiding in a oneness of spirit. But we must remember, this time was not utopia or heaven on earth.

It is difficult to imagine a more significant chain of events than those related in this chapter, closing as it does, with this reference to a successful, ongoing church, faithful to God and to each other. It all began beautifully enough, but Satan would not long permit the spread of divine truth without

opposition; and Luke quickly moved to relate developments which would disperse this happy church. The early Church wasn't perfect even though they were doing many things correctly with the love of God. We will see in the coming chapters, that they were fully human capable of sin and sowing the seeds of discord.

We learn here that our Christian family must be a priority, and we must strive to live in complete harmony coming along side of one another. This means that we must meet one another's needs both spiritual and physical even though we may be vastly different; we are still brothers and sisters in Christ. Let's close in prayer.

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