

Ordinary Church

Acts 2:41 – 47

What kind of church is Redeemer? An ordinary church. God calling (Acts 2:39) and adding (Acts 2:47). The church receiving (Acts 2:41) and continuing (Acts 2:42).

“Saint Andrew’s has been self-consciously designed to reflect and recapture historic and classical worship. We see worship as an act of offering sacrifice and praise to God. This is our priority: to worship God according to how He commands, ***not according to what may be popular in a particular culture in a particular time***. Central to our worship is the proclamation of the Word of God by way of biblical exposition. Saint Andrew’s stands in the tradition of Reformation faith and practice.” — **R.C. Sproul**

“This church (Saint Andrews) is not about attracting the world. It’s not about unbelievers or even believers, it is only for the glory of God. That’s why we don’t constantly have to dream up new schemes and new tactics. When we adopt the world’s ways, we become our own worst enemies, because we begin to leave the Bible behind. That’s why our church looks the same and it sounds the same week in and week out.” — **Burk Parsons**

1. They Received:

- a. Peter’s message about Jesus of Nazareth:
 - i. Approved by God: v. 22
 - ii. Delivered by God: v. 23
 - iii. Raised by God: v. 24
 - iv. Exalted by God: v. 33
 - v. Vindicated by God: v. 36
- b. Have you received this word about Jesus? Have you come to realize your sinful condition and your need of a Savior? Have you repented and had your sins remitted in the name of Jesus?

2. They Continued: *devoted perseverance*

- a. The Apostle’s Doctrine
 - i. “the main things are the plain things, and the plain things are the main things” [Alistair Begg]
 - ii. They were in the word: mainly the gospel accounts
- b. The Apostle’s Fellowship:
 - i. “together” v. 44
 - ii. “daily” v. 46

iii. “one accord” v. 46

c. Breaking Bread

d. Prayers (Worship)

3. The Result:

a. *The Fear of God*: v. 43

- i. “God is to be feared because we have all rebelled against Him. We are all guilty before Him because of our sins. We have to fear God because He is holy, we are sinners, and all human sin must be punished.” [Kim Riddlebarger]
- ii. A realization of who God is: “his awesome power, his holy and righteous judgments, He brings all things unto the ends for which He has appointed them” [Kim Riddlebarger]

<https://tabletalkmagazine.com/article/2018/01/blessings-fearing-god/>

- iii. God provides His Son as the satisfaction of His holiness and graciously calls us to be reconciled to Himself through Jesus:

Acts 2:39 **How does He call? By the word.**

iv. Just a word about “*signs and wonders*” (v. 43)

- They were used by God under the Old Covenant to establish the unique position of Israel as His chosen and special people and to drive away Israel’s enemies, specifically in delivering Israel from the tyranny of Egypt under Pharaoh: Exodus 7:3; Deuteronomy 4:34; 7:19; 26:8; 34:11; Nehemiah 9:10; Psalm 78:43; Jeremiah 32:20,21
- Jesus warned about false signs and wonders: Matthew 24:24

Jesus made it clear that the desire for signs and wonders was an indication of an evil and unbelieving heart: Matthew 12:39; John 4:48

- They were used by God through the apostles as an affirmation of their authority in the presence of those who

were the enemies of the church: Acts 5:12; 14:3; 2 Corinthians 12:12; Hebrews 2:3-4

- They were secondary to the word; they were not the “main thing”

Paul in 1 Corinthians 1:22-23: “*The Jews require a sign, and the Greeks seek after wisdom: **but we preach Christ crucified!**”*

- They ended with the last apostle

In our rightful desire to give the Holy Spirit His proper place in the Trinity and in our worship, we must guard against going against the plain teaching of the Scriptures and drifting into the errors and extremism of neo-Pentecostalism.

b. *Glad Hearts*: v. 46b; Deuteronomy 28:45-47

- i. Gladness in God results from obeying His voice and serving Him in response to the abundance of all that He has provided for us

What characterized the early church was **the ordinariness of their practices**: hearing the word, fellowshiping in the word, worshipping in the word.

The result: “*the Lord added.*” It is the Lord who calls in 2:39. It is the Lord who adds in 2:47. The in between (our “receiving” the word and “continuing” in the word) is the ordinary means God uses to call and to add.

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