**GMT20241013-150915 Recording 640x360**

All right, guys, welcome back. This is our Sunday morning Bible study. We're in the book of Acts, studying the transition book from the Old Testament to the New Testament, being the church.

And we're in, we're sort of hovering around in chapter two. And we got a couple of more sessions before we actually get out of here. But we're taking our time in making sure that you completely understand not only how the church was started, but the positioning of the church, the organization of the church, how the church operates, why the church was there, all that stuff, because this goes hand in glove with our study of Ephesians on Thursday night.

So, and we're going to probably, we're going to culminate the end of chapter three in Ephesians with the end of chapter two in Acts. And they move on then in somewhat different directions, but pretty consistent with each other as well. So today's focus, we're going to study on the question of how is a man to be saved? This question is posed from dealing with Acts 237 to the beginning of Acts 242.

Now, is this question, how is a man to be saved? By what act? By what method? Through what person? What is the operation? What is the channel of salvation? You know, because the Bible says that there will be many, many, many individuals that claim to be Christ throughout all of history. And we've already studied some of those in the Bible, and we're seeing them today as well. So, there's always been those who were going to save the world and redeem man and all of his trials and problems and so forth.

There are endless things like this, solutions offered to all of man's problems, societal things the government offers, all kinds of things to call our woes, so to speak. So, but the question goes on, how is a man to be saved? Because individuals who get cared for their needs think, oh my gosh, you know, I'm whole now. I don't need to worry about anything.

But what they forget about is their soul, which is the whole thing about this life anyway. So, how does a man come into a knowledge that he is secure both for time and eternity, that there is a life of bliss not only here but there, wherever that there may be? Okay. We are given the promise of eternity.

What you're not given is where you're going to spend the eternity. That's your choice. But you're given a promise of eternity, and you're going to go one place or the other.

The question is, what choice do you make? So, basically, the question comes repeatedly. How can I enter the kingdom of heaven? How can I be saved? What do I have to do to inherit eternal life? Are there other answers coming from all over the places with the scriptures as a reference? For example, the legalists say. Now, who are the legalists? That is the world.

That would be the Jews that have not been saved today. That would be the systemic processes of the Luciferian doctrine that is permeating the church. So, they keep the law.

That's how to be saved. The moralist says how your good goodies outweigh your baddies. And the gods got scales.

The racist says be one of God's chosen people. The universalist says don't sweat about it. We'll all get in the end what we're supposed to get.

The ritualists say you've got to do the right ritual, follow the right forms. And the strange part is that they all isolate scripture to prove their point. So, when you see in today's society all of scripture being used to prove one's point of view, that's what we're talking about here.

Instead of using the scripture as its true form and understanding word for word for word, they contextualize the scripture to meet their own agenda. So, the legalists, for example, may quote James 221 which says, was not Abraham our father justified by works? However, the legalists will avoid Romans 320 which says by the works of the law shall no flesh be justified. The moralist comes along and quotes from John 529.

They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. Therefore, it all depends on what you've done, good or evil. These will avoid Ephesians 2.8 and 9 which says for the grace are you saved through faith, not that not of yourselves.

It is the gift of God, not of works, lest any man should boast. The racists may quote Romans 11.26 that says, so all Israel shall be saved. And carefully avoid Romans 9.6 which says for they are not all Israel who are of Israel.

Okay, going back to the Kabbalists who took over the faith of the Jews that are the Israelis, not Israelites. Okay, the universalists will select Romans 5.18. Therefore, as by the offense of one, Adam, judgment came upon all men, so by the righteousness of one, Jesus Christ, the free gift came upon all men. And he will say, it's the same all men.

Therefore, all men will be saved and he will be carefully to avoid Matthew 7.13 and 14 which says there is a broad road that leadeth to destruction and many there be that go in threats. The ritualists will invariably find the scripture that accommodates his ritual and one of the dominant things in theology today is the ritualistic baptism. There are some people who believe you're saved by water.

I still have that conversation almost every day. Others would say it's a combination of faith and H2O, but basically it comes down to the same thing. And invariably for a proof of text, they will find their way to Acts 2 verse 38.

Now, the Church of Christ puts their whole doctrine on Acts 2.38. And remember, Acts 2.38 was to the Jews, not to the Gentiles, and it was done before Paul ever came on the scene to actually create the church, which is the context of what we're going to say. And they will rejoice exceedingly over, repent and be baptized, assuming that those are the two things that bring about salvation. Without either one, salvation is impossible.

Now, we know from 1 Corinthians 15, 1-4, that it has nothing to do with any type of work. Baptism being a work, it only has to do with your belief and the faith in that belief. They will carefully avoid Romans 10, 9 and 10, which says that you're saved when you confess with your mouth the Lord Jesus Christ and believe in your heart that there's no water in Romans 10, 9 and 10.

So in our look at today's society, we have to look at religion in its totality, religion by religion by religion, because none of them conform to the Scripture. Let me repeat that. There's not one religion that conforms totally to the Scripture.

So it creates a very interesting, incidental thing where you can prove anything by the Bible if you're sure to take it out of context. And it's being done consistently. It's been done consistently throughout history, as we saw when we looked at the Roman series at the attack on Christians.

All of the people who espouse false doctrine from Scripture do that. That's why you have to compare the Scripture with the Scripture, so that you're sure you're accurate. And I've said you can't take one passage by itself, because what? There is something in the Bible that becomes very interesting.

It says with witnesses. Well, Scripture's witness on itself. He didn't tell us that we needed to have two witnesses with us to verify that we hold the truth.

He gave us that because not only did He apply it to us, He applied it to His Word. So when you look at a passage and you're trying to take that passage and put context to it, you need to look for other Scriptures that could confirm the context of that Scripture. And what you're going to find is you're going to find many contradictory things that require you to have further detailed study.

Now, that makes the passage important because it's one that is used by ritualists to defend the baptismal regeneration viewpoint that to be saved, you've got to be baptized. That salvation is not simply by faith. It's by faith and baptism of water.

But there's much more to this passage than that. But that alone would be enough for us to want to study it so we would have an answer adequate to that problem. Guys, your sanctification process, this is a line you need to go through that.

Now, in this passage, of course, we're dealing with the wrap up of Peter's sermon. And it's very, very important thing to look at what happens in response to Peter's preaching because we're gaining real principles here for our own witness, for our own evangelism, and for our own preaching and teaching. Now, let's paint a picture here.

Let's develop a scene so we can actually get ourselves into this time so that we can understand what this Scripture is telling us. We're studying the Book of Acts and we've learned several things. From our study of John, briefly, we've talked about John off and on.

We learned that Jesus promised to send the Holy Spirit to equip the church. We also learned that when we looked at the last part of Luke and Acts and in our overview of Acts before we ever started this study of Acts. Christ died in Luke and he said, you guys go to Jerusalem and stay put until the Holy Spirit comes.

All right, that's what he told us. So on the day of Pentecost, beginning at the very first verse of Acts 2, the Spirit of God came. The Spirit of God then baptized all of those disciples gathered in Jerusalem into the body of Christ, indwelled all of them.

And then we learned what indwelled meant from last Thursday night. Indwelled all of them, then filled them with the Holy Spirit. Okay, if Christ needed them to be baptized with water, he would have told them to go to the river.

He didn't do that. He baptized them with a Spirit that was him. In the meantime, in this process of doing this, there was a sound like a mighty rushing wind, which had gathered all of these people.

And there were several hundred thousand between probably, I'd say, a half a million and a million. Wouldn't even be a conservative estimate. They were in Jerusalem at the time.

And these masses of people began to gather because they heard the sound of this hurricane, because there wasn't any wind. You couldn't see things move. You just heard this sound.

And as they came together to the location where the sound was coming from, here were all of those disciples going about speaking the wonderful works of God in the native language of all these people who had pilgrimage into Jerusalem for the feast of Pentecost. And they were astounded and they were terrified. That's what they were.

They were terrified. The word astounded here and translated in its second form is terrified. So the Spirit of God had done a great job of publicity.

He had gotten the crowd there. He had done it by advertising. Think about it.

Think about that day and age. He had done it by advertising. He did it by drawing them into the sound.

And then he did it by a sign, the miracles of speaking the wonderful works of God. Not only did he draw the people by sound, but while that sound was continuing to go on, Peter was preaching. And that was only a sign to point to the sermon that was coming.

Now, we looked at this. Signs are the end. Miracles, wonders, signs, right? That's how it reads in the Scripture.

Miracles, wonders, and signs. They're only telling you where the end is. You don't crawl up on the sign and say, I've arrived.

The sign is pointing somewhere else. And the sign of the wonderful works of God was directing their attention to what Peter was going to say. But the Spirit of God had gathered the crowd, had opened their minds by the sign and the fact that they were speaking the wonderful works of God.

That means reciting the historical deeds of God that every Jew already knew. But they did it in their own native language. That's the significance of the sign.

Not only did the Jews know, and they could have talked in Hebrew all day long, but they learned that they were being talked to in a native language, that these 12, these 12 disciples who come from Galilee, who were ignorant in education, could speak a language that they had never spoken before. That's what was the sign. And so it made it hard for the Jews to admit anything but that this was of God, because there were only two supernatural sources in the mind of the Jew, God and Satan.

And it's for sure that Satan wouldn't be extolling the wonderful works of God, so it had to be of God. It was just a binary choice, A or B. And so they were confounded and immediately at that point, Peter stands up and explains to them what's going on. And you can see how in such a fantastic way the Spirit of God has prepared their ears to hear the message.

And by the time Peter opens his mouth, they're hanging on every word. The signs have created such of an environment that they want to hear everything that's being said. I guess you guys can probably relate on that right now.

You see all of these things happening and what you do is saying, what's going on? What's going on? You want to hang on every word of what somebody says is really what's going on and stay off the books. And what is this that we're seeing? They cannot deny the phenomenon and now they're about to get the explanation. So Peter begins his sermon, verse 14, and he begins the passage to talk about his sermon.

And we've already talked about this. This is like a speech and this is the Holy Spirit that developed this sermon because Peter, every time he opened his mouth, stuck both feet in. I don't know that he could actually put together a sentence that made any sense.

So this started out in four parts and we've gone over these four parts. There was the introduction, the theme, the appeal and the results. The introduction is explaining Pentecost.

Peter bounces right off the living illustration that the Holy Spirit has provided for him. The second is the theme, exalting Jesus. The third is the appeal, exalting the people.

And the fourth is the results, examining the effect. Now we have seen, and we're now seeing continually, the introductions that we looked at several weeks ago. Incidentally, the sermon is to provide us that it would have taken Peter some time to preach it.

And if he talks a little bit slower than I talk, which certainly would be to his advantage, I think, because he couldn't speak anything, it would take about two and a half minutes. Now I realize that nobody could preach an effective sermon in two and a half minutes, but I have to believe that. Because if you read Scripture, that's about how long it takes you to read that passage.

So his message was very, very short. And it goes to the point of when we looked at Acts and what Christ gave to the apostles, he says, here is your message, stay on message. Whatever the Holy Spirit gives you, stay on message.

Okay? Don't do anything else. That message is to plant the seed and allow me to do the work after that. Don't try to cultivate the plant before you even have planted the seed.

Now, Peter begins to preach and he bounces off this illustration that the Spirit has provided a beautiful illustration, explains to them that what they were seeing is the beginning of the what? The Messianic times in terms of fulfillment of the Old Testament prophecies. Because the Jews knew about the Old Testament. They didn't have the New Testament at this time.

They only had the Old Testament and it was all prophesies of what was to come. So Peter uses the Old Testament to reflect that the Messianic times had now begun that the Old Testament prophecies had prophesied. Joel said that in the last days he would pour out his Spirit.

This is the only time the Spirit was poured out. In all of Bible, guys, the only single time it was poured out. They're beginning to see what I call pre-fulfillment of the ultimate fulfillment, which will come in the kingdom, which is when? The kingdom of the thousand-year reign.

That's where it starts. They're beginning to see the outpouring of the Spirit. It is Messianic times, verse 17 says, it is the last days.

Now we know that eschatologically the last days has already lasted 2,000 years. I got to slow down, guys. I mean, you guys, when I was doing this, I would be five minutes ahead trying to figure out where in the world I was going.

I have to slow myself down. All the time. It was something that I had to really, really learn about and really get good at it because I used to get in front of people.

I had a problem talking about people, but I had a problem in getting my point across because I was always too far ahead. I stumbled. I stuttered.

I did all this, just like what I'm doing, so just know about it. The last days is a Jewish term referring to the time of Messiah. Messiah came once and everything in between till his second coming still embodies the Messianic times.

What does that mean? He came once. It was a start. The end of that is when he comes again.

What is that period of time called? The age of the church. We're into that dispensation period. All of those terms mean the same thing.

It's a period of time of when Christ first came and when Christ's second coming begins. So he's saying you're seeing the beginning of the end. This is the Messianic times.

They all knew the meaning of the term the last days. Why? Because it was in the Old Testament prophecies. They knew that that was a Messianic reference.

Their Messiah had arrived. Their Savior had come. The Redeemer had come.

Their deliverer was there. Their anointed King had arrived, and so he says this is the Messianic times. Well, that's got to be the Messiah, right? This is how he went.

So he moves immediately into the theme of his sermon in verse 22, which introduces the Messiah as Jesus of Nazareth. Now, why is that important? Because that threw it into the face of the Jews that killed him that you did it. You knew it, but you killed him anyway.

Now, that's a startling thing because they had just gotten through the execution of Jesus of Nazareth as a blasphemer, and what a shock it must be to realize that their hope of their hearts for which they had waited all those centuries was now crucified by their own design. Can you feel the anxiety? You're now in the middle of this, okay? You're standing there in a crowd with all of these wonders in sign, talking in your own language and not broken English, but hopefully good English, and basically you're told, oh my gosh, you just killed the person you've been waiting for. They had actually killed the one they had been waiting for, for this is what Peter convicts them of, the great sin.

And first of all, beginning in verse 22, he wants to prove to them that Jesus is the Messiah. So he does it by taking first all of the life of Christ in verse 22 and says that because he did miracles, wonders, and signs, the three manifestations of God to the Jewish people because that is how they would only know that God is at work. He was being accredited by God as the Messiah himself.

So in verse 23, he takes the death of Christ and says the death of Christ was no accident. You actually did this, but let me tell you something, guys. Jesus is no victim, but rather this was ordained by God.

And he takes them back to what? Fulfilling prophecy explicitly in the Old Testament. So he says, you did it. You're wrong.

You're going to be accountable for it. But oh, by the way, whether or not you did it or not, somebody else is going to do it because God had already ordained it just to happen. Why? Because he had to create the church.

He had to provide that redeeming factor to allow us to go home. So he takes us then to the resurrection of Christ in verses 24 to 32. And he says Jesus Christ is the Messiah because he was resurrected and he shows us the Old Testament prophet David, who was a prophet.

He even says he was a prophet right here in the passage, verse 30, that David predicted Messiah would be a resurrected individual. And Jesus had done that. The only person that was ever resurrected, the only outpouring of the Holy Spirit fulfilling Scripture, the only person that was resurrected fulfilling the prophecies of the Old Testament and even the prophecy of David.

So he is Messiah by life, death and resurrection. Then he goes on to show that he is a Messiah by virtue of ascension in verses 33 to 35. He is the Messiah because he was exalted to the right hand of the Father.

Now, they stood there were eyewitnesses and saw him go. That was part of the criteria of becoming an apostle. That's the reason why you can't have apostles today.

The conclusion then of his theme in verse 36 says, Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom he hath crucified both Lord and Christ. Oh, look, this is the time where God confirmed the anointing of Jesus as the Christ and elevate him to Lord over all. So he combined his mantles.

You got to think about that. He became Christ upon his baptism with John the Baptist. And he became Lord when he resurrected from the grave.

So this is the only this is the time where God states to the house of Israel that he is elevated him to both Lord and Christ. He combined his mantles are the Messiah in the Hebrew. In other words, he has proven Christ to be the Messiah.

So the introduction explaining Pentecost and theme exalting Christ. Now, he has really indicated indicated them as executioners of their own Messiah, and he hasn't pulled any punches with that. We've talked about this for a couple of weeks now.

He doesn't play around in the periphery. He goes right to the core of the problem. The most blatant sin that a man commits is not lying or cheating or committing adultery.

Think about that. The blatant sin is which every sinner lives in the sin of rejecting Jesus Christ. And that's the cardinal sin of which the spirit convicts.

That's John 16, 8, 9. And when the spirit of truth has come, he will convict the world of sin, righteousness and judgment. First, nine of sin, because they believe not what on me, Christ. In other words, the dominant thing that a man must recognize is that he is a rebel against God's plan and against God's savior, Jesus Christ.

And we find that in Ephesians to to write where it talks about we're born with a demonic presence. I hope you're seeing how Scripture comes together all across the whole basis of the Bible, okay? Because you got to apply the 60,000 foot level to drill down to see the Scriptures that actually could bring it together. And that's what Ephesians 2 does, because it tells us how we're born.

It tells us how we live before we accept the salvation. And that's exactly what Peter's doing. In John 16, 8, 9. And so Peter shows them that they have executed their own Messiah and their own savior.

Now, I want you to see his appeal beginning in verse 37. I know we've talked about it, but you know, repetition is good for learning. And it's exalting the people.

He exalts, he exhorts them. Verse 40 says, with many words, we'll get to that. Now, whenever you go into any kind of sales, business-wise, some of us are probably in sales.

We're all in sales. You just sometimes don't know it, okay? Everybody has to sell. And those that says, oh, I can't sell anything.

Well, I can tell you what, if you put your mind to it, you could sell ice, that's the because why you have to sell yourself. And then you do that every day. And if you apply the same techniques of selling yourself to any product, you could sell it too.

So you've never seen a salesman come to your door and show the product and then say, isn't that a nice product? That would turn you off quicker than a doornail. So I'll call you sometime if you're interested. That's what he says.

Or you'll never have a salesman do that. They want to get there, get that little paper out, get that little pin out, and here we go. Well, this doesn't mean anything.

You just sign here and you're hooked for the rest of your life. That's the same thing that was happening here. The object of any kind of sales is when the promotion is going on, that's when you want to clinch the deal.

Anyone knows that. So Peter doesn't just say that and say, you're all dismissed. Go away.

You got your paper. You got your ticket. Go away.

He doesn't wrap up with verse 36. Powerful thing and say, all right, everybody, that's it. If you'd like to know anything more, call the office.

Or there'll be literature distributed at the end of this talk. Now, he wants to clinch the deal, obviously. So you need to go into verse 37.

Now, when they heard this, when they heard his sermon, powerful sermon, they were pricked in their heart and said to Peter and the rest of the apostles, men, brethren, what shall we do? They were not only convicted, they were fearful for their life because they now knew that they were condemned. They could be condemned by the very one they were looking to be saved by. They called them brethren because that's a term used among Jews.

Doesn't necessarily mean Christians. It means Jews. Why? Because that is still in the dispensation period.

And the addressing was to the Jews by scripture. We know that. They were brothers in terms of the Abrahamic ancestry.

And they were asking because of this, what shall we do? They're in the right spot. They're desperate. That's where the Spirit of God wants to take every man in terms of conviction to the place of being desperate.

Why? We have to get broken. If you're not broken, you can't receive Christ because your ego is still in the way. You got to be broken, guys.

So notice it says that they were pricked in their heart. The word that is used here for pricked, there is the only place it's ever used in the New Testament, which is an interesting word. It means to pierce or to penetrate with a needle or a sharp instrument like a knife.

It carries the idea of suddenness. Penetrate with a needle or a sharp instrument like a knife. It's like jamming a dagger into somebody.

It's very piercing, sudden grief. In other words, the idea is they were going along complacently in the tradition of Judaism, and they were just doing what they always did, and Christ came along, and they exalted, they executed Christ, and they continued to go along. And all of a sudden, wham, the knife came in on the day of Pentecost, and they were just cut to the heart, and grief came in as a result, suddenly.

Now, you say, well, what was it that messed them up so much? Was it that it got to them? Well, I think there are several things here that we need to look at. So let me suggest them. Number one, the sorrow that the Messiah had been put to death.

In other words, they grieved the fact that they now knew that they did something wrong. That's a terrible thing in itself. They've been waiting for this Messiah for centuries, and finally when the Messiah gets there, they have been put to death through the hands of the Romans, and that's a terrible thing for them to have to realize.

They screwed up, and I think that cut them deeply. And we talked about an analogy last week about you looking at the same situation in your life. Those who were convicted were convicted because they saw the Messiah had come, and they had executed Messiah.

Horrible thing. But on top of that, the second thing I want you to think about is that they were cut to the heart because they had a deep sense of guilt that themselves had done it. Not only had they eliminated the Messiah, but they had eliminated Messiah at their own hands, and so there was a horrible sense of guilt.

And then finally, the third thing I want to point out is that Peter had announced to them in no uncertain terms that they were multiplied witnesses to prove it, that the same Jesus who had been crucified was now alive. And so they were afraid of his wrath. Why, Peter had said down in verse 35 that someday he was going to make his enemies his what? His footstool.

We find that again in Revelation, all right? And that's the picture of the heel on the neck. There was going to be a judgment on the enemies of the Messiah. And here they were realizing not only were they, had they lost the Messiah, but they had done the execution themselves, and they were keeped with guilt because of that.

And then they were aware of the tremendous response of God toward his enemies, both in prophecy and what they were being told. We have killed the Messiah. What could be worse sin in the universe than that? Nothing.

In their minds, those who were really convicted were convicted that they had done the worst thing imaginable. They were right, of course, and the fear of his wrath. They were scared of his vengeance.

He was alive again, and he was going to make his enemies his footstool. They were scared. Fourthly, I think that they were grieved to the heart because they couldn't undo what they did.

When we talked about this with a child last week, well, you knew what they did and confronted them, and they lied until, and you said, now go think about it. And they come back, and they said, oh, you must know. So, you know, I better just fess up and take the heat.

And how bad do they feel? Or like my grandmother used to do, saying, just go out to the willow tree and grab the smallest which you can find. They couldn't do a thing about it. It was done, and they were cut.

And they made the right answer. Look at it in verse 37. Men, brethren, what shall we do? Boy, that's the spot to be in, to avoid the wrath, to make right the wrong, and do what we do.

They were desperate. They had nowhere to go. They had nothing to turn to.

They were stuck. They were asking a question, what shall we do? Now, that's a beautiful thing because it's just the kind of hopelessness that Christ Jesus can meet here in Heaven. And as long as a man thinks he can do it on his own, he can never know the experience of the real salvation.

As long as a man brings any of his own work, or his own thoughts, or his own ideas to add to what he thinks is salvation, there's no way. It's all about one thing, and it's about the grace of God. It's not until a man is desperate and says, what do I do? You have come to your breaking point.

He has nowhere to turn and no answer, and at that point, God can intervene with saving grace. So the apostle Paul came to that point on the road to Damascus. In chapter 9 of Acts, in verse 6, Paul was really breathing out threatening and slaughtering.

Verse 1 says, on the way the Lord stopped him, and in verse 5, it says, I am Jesus whom thou persecutest. Oh boy, can't you read what's going on in Paul's head? The same thing that was going on in the Jews' head back at Pentecost. I'm caught.

What am I going to do? The next verse says, and he trembling and astonished, you know, he must have shook from top to bottom. And then a voice came out of heaven. He's blinded, and this voice says, I am Jesus whom thou persecutes.

You know what Paul said? Lord, what will thou have me to do? Going back to the Jews, what do I do? He was scared as well as convicted. He had fear. Or perhaps even a more graphic illustration is the illustration of the Philippian jailer in the 16th chapter of Acts.

You remember this story. They were having a great time there in prison, singing away and praising God and just having a lot of fun praying, and the prisoners heard them. And suddenly there was a great earthquake and the foundation of the prisons were shaken.

Immediately all the doors were opened and everybody's hands were loosed. The prison started shaking, the doors flipped open, everybody was loosed. The keeper of the prison, knowing he'd have to pay with the loss of prisoners by his own life, waking out of his sleep, seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had fled.

But Paul walks up to him and says, do thyself no harm. We're all here. And this guy was shocked.

And it says in the next verse, he called for a light, sprang it and came trembling. Again, he's scared. And he fell down before Paul and Silas and says, sirs, what must I do to be safe? You see, God exercised fear.

He allowed fear to bring that man to a trembling place. He broke him. He brought a measure of fear into the heart of Paul.

He brought a measure of fear into the heart of those Jews over what they had done in rebelling against their own Messiah. And they came to the point where they had a deep sense of evil. A deep guilt where they feared the justice of God and the retribution of his Messiah.

A desire to be saved from the judgment brought them to a place where they said to Peter, what do we do? And it is just that state in which the soul is prepared to receive the Savior. It is just that state that is ready to yield to Jesus Christ. Their guilt is fully exposed.

They're feeling the pain of the apostle's words. Their conscience are stung by the sense of sinfulness in crucifying Christ. They are convicted in conversion.

If conversion is to be genuine, it is the offspring of conviction. Now, OK, so let's stop here and let's talk about our lives. Some of us like to take the sword out and chop the head off at the first setting.

You just want to get to it. That does not produce the best end result. Some of us need to think about how we were as children when our, my grandfather and our grandmother in my case just said, I know what you did.

Just go get the switch and let's get this over with, you know, and allowed me to think about it on the way out the door and on the way back. And I tried to get the biggest switch that I could find, knowing that the willow tree didn't have any big switches, but the little darn ones hurt like crazy. It is best to take this in steps, do you not think? Even in, think about even in your workplace, if you're trying, if you're trying to heal a particular situation in your workplace, we'll get to your home life in a minute, in your workplace, it's not best to crucify the individual, even in private, because you have lost everything that you've built up with that individual and trust that they can do the right thing, even though they made a mistake.

How many mistakes have you made? So you want to take it off in bits and pieces. So you want to, you want to lay the foundation. You want to create the convictional seed.

You want to water the seed along the way and then at the end, they're going to come to you and they're going to ask for forgiveness. You don't have to chop their head off. They're going to do it themselves.

Same thing goes with the home. We talked about the authority structure of your home on Monday night or this week. And what we said there, it's not about the sin.

It's about the structure and you yourself who allow yourself to become the one that wants to lead the home life in whatever way in that particular moment outside of the structure of the will of God. What do you think needs to happen? You don't come in and make it personal. We talked about that because it's about the structure of God, not about the structure of man.

So what you need to do is you need to just take one little piece at a time and build upon that piece so that your, your family structure, your nuclear family can see, see how it is done. You don't chop the head off of your spouse because maybe for whatever reason you got up somewhere on the wrong side of the bed, walked in and saw the paper not in the right chair. Okay.

You got to think about these, but all of these things that we were talking about, the reason why we're taking our time is because all of these things provide you sequences of life. We're talking about salvation and we just came off of how do you, how do you go through this? Because they're looking at the conviction of man in regards to the, to the greatest evil thing that they could do, which was to kill the Messiah. And they're giving us examples of how do you treat each other in this? Well, let's go on.

I love the passage in Zechariah chapter 12 that illustrates something similar to this. It may be some of you an obscure passage, but very, but it's very, very important. When you get, when you start studying the Old Testament, especially the, the minor prophets, you're going to see a lot of things you've never seen before.

Zechariah 12, 10, and I pour upon the house of David and upon the inhabitants of Israel, the spirit of grace and supplication. There's the salvation for Israel. And all of this.

And when does that come? It comes during the great tribulation. Now watch this. And they shall, and here's the first thing, look upon me whom they have pierced.

Now this is Zechariah. This is way before Christ was crucified. Look upon me and they have pierced, and they have mourned for him as one mourned for his only son.

Shall be in bitterness for them as one that is in bitterness for his firstborn. In that day shall be great mourning in Jerusalem. Now in verse 12, and the land shall mourn.

And in other words, to begin with, in the restoration of Israel, there's going to be a conviction and a guilt over the execution of the Messiah during the tribulation. The Bible says that Israel will be saved. And at that time, the salvation is going to come about first of all of conviction, all by conviction, as they recognize they have pierced their own Messiah.

At some point today's Jews are going to recognize that instead of continuing to look for the Messiah, the Messiah's already came and they helped kill him. And the pain and the anguish will be like having murdered your own child. Now how sacred, that's how sacred the Messiah was and is.

And that's exactly the same pain and anguish those people must have felt on the day of Pentecost. And as Paul felt on the road to Damascus, just as bad as they had taken some weapon and executed their own firstborn. Now going on chapter 13 verse 1, it says, in that day there shall be a fountain open up to the house of David.

In other words, once conviction comes, it's followed by a cleansing, but cleansing follows conviction. And to bring anybody to Christ apart from conviction is not to bring them to Christ at all. You cannot get to Christ if you're not broken.

Those that you said, I have, you know what, I just live my life, whatever. I know Christ, I believe in Christ, whatever. You've not broken away from your sinful nature at all.

You've got to come to the point where you realize that sin is the opposite of salvation. So conviction is the key in the hand of the spirit that opens the heart to salvation. And to everyone who preach, teach it, you need to teach with conviction.

We like to water sin down. We don't like to look at evil as evil, as the darkness that is his. We just like to gloss over it and keep going our merry way.

We like to hide it from and pat it a little bit by bit so it isn't as gross as the Bible paints it out to be. You societize it. It's not right to do that.

Men need to be convicted of sin. You need to realize you're a sinner, not only because you do sins, but because you're a sinner, you live in rebellion against God. Ephesians 2 tells you right there.

You say, I don't rebel against God. Well, you know what? Get your head out of the sin. Yes, you do.

You rebel against God by the very fact that you haven't committed your life to Jesus Christ, the requirement for sanctification. That's a lifelong journey. That's God's command that you do that, and you've not done it.

You live in rebellion against God for that you are the vilest kind of sinner, and so was I before I came to Jesus Christ. Oh, I already told you my story. I was a Hillion.

If you don't believe me, you don't want to go around my neighborhood and ask the older generation what I used to do. Now, you can come and say, I'm not a rebel against God. I don't hate God.

I don't feel like that at all, and I showed, you know, and then you look at Scripture and you see that is not with me is what is against me. Christ says, if you're not with me, you're against me. You may be moving that way, but until you come to Jesus Christ, you're in open rebellion against God.

That's what we're trying to make sure that you are before we get into the rapture and know that you're going to be really hurt. Well, you got to know your life, okay? You've told some lies, I bet. I've told some lies.

See, we're a sinner. Now, repent of that. That's just in the simplest form.

That's superficial, by the way. The repentance comes in a repentance from the total life. Oh, key word, total.

Life of rebellion against the principles of God as exemplified in what Jesus did and said and was. Don't ever let anybody off short of that. When you teach, you teach with conviction.

Don't say, oh, well, you know, I understand you did it. We're just going to let this slide. No, no, no, no, no, no, no, no, no.

That one slides to another, to another, to another, and what you've just taught that individual. It's okay to have these sins that don't get repented of. Now, you can say if you teach with conviction, look here, 3,000 people would get saved.

You can get out there and you can preach, teach with conviction, and they'll come to Christ. That is absolutely true. So you can say, why preach then with conviction if you're going to come to Christ? There's another reaction that's possible, though.

They might not all come. They were cut to the parts and took counsel to slay them. So there are other reactions.

You can say, I don't know if I'm so hot on this deal again. Well, yeah, you can say that. It's not everybody's going to get it.

Some people might decide to slay you, but that may be a little rare. There are other reactions. Chapter 7, verse 54 is not so bad.

When their heart heard these things, they were cut to the heart and they gnashed on him with their teeth. See, that's not quite so bad. Some of them did that with Peter.

I mean, I could take a little of that anger. I'm not too sure I could take being slain. You'd much rather be gnarled at with gnashing of teeth than actually being stoned to death like Stephen was.

That's a little harder, guys. You can't assume that you preach with great power, teach with great power, and exalted the message of repentance, and everybody's going to flock to your teaching. You'll get the reaction, all right, in most cases, even those that just want you to go away.

Some will come to Jesus. Some will grit their teeth and gnash on you, and others may decide to slay you. But does that mean you don't preach or teach it anyway just because of that? Some of you are so scared to get out of your own rooms to even talk about this stuff.

Does that mean you water it down and don't tell it like it is? That's not what Scripture says. It's better you to be in your house than it is outside stirring up things you can't fulfill than opening your mouth at all. Well, you could ask, how do you preach or teach with conviction? How do you convict men? Do you tell a lot of convicting stories and a lot of little stories about kind of scary little tales? Do you use a lot of emotional little gimmicks and get them all wrapped up into a real fair thing? You know what? I used to love to listen to some preachers until they started at the end of their sermon.

You have to tell the story that tries to emotionally engulf the people instead of letting the Word of God do it himself. You've put a man's spin on the deal. And in doing that, you've prevented the Holy Spirit from doing what he's there to do.

The great tool of conviction is not telling stories. I like to tell a little bit of stories for clarification, understanding purposes, but there's not going to be an emotional story that I just reach it out to you to get your emotions all hyped. So when you leave this session, you're in a state of flux and you really don't know what to do anyway.

That's not what this is about. This is about truth. You're going to get the truth.

You're going to hopefully understand the truth. And I've explained it well enough to understand it. And then you can go away and see how to apply it to your life.

That's how it, because the Holy Spirit is going to convict anyway. I don't need to do that. I'm just going to give you conviction and truth.

So the tool of conviction is illustrated to us graphically in Hebrews 4.12. Listen to this. For the Word of God is alive and powerful, sharper than any two-edged sword, piercing to the dividing ascender of soul and spirit. What does that mean? That means it's cutting the soul away from the spirit.

It's actually driving a cut to separate your soul and spirit so that basically your evil spirit can be separated from your soul with conviction so that God's spirit can take over. You got to understand what is really talked about here. Of joints and marrow and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight, but all things are naked and open unto his eyes of him and whom we have to do. It is the Word of God that is the convicting agency in the hand of the Holy Spirit of God. We don't need all kinds of little convicting gimmicks.

The Word will do its work and it's a piercing thing. All you have to do is plant the seed. And so when you go teach, when you go witness, when you go witness with great conviction of sin, don't even stop short of that.

There's more to it than this. Now here's the nice thing about it. Would you like it? That's not all there is to do.

Anybody would like a nice thing. There's nothing more to it. And so they have come to the place of conviction.

They want to know what to do. The Holy Spirit's convicted them because what? They just killed the Messiah. And they're asking the apostles, what in the world do we do? And Peter is now in a good position.

Don't you think? What do we do? And he replies, listen in verse 38, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit. Notice he hasn't said anything positive until that final statement of verse 38. Until they came to the point, that's where you think about everything you come in contact with, until they came to the point, you can't give them the blessing.

He has just hammered on conviction of sin until finally he says, when you have repented and been baptized, then you're going to an experience and a marvelous thing in the gift of the Holy Spirit. But his message isn't based on that. It's based upon the fact that they have not right, no right to exist as a rebel against God.

The first thing he says, let's take it piece by piece, is repent. That's the first thing he says. Now, what is the repent thing? Means to turn around or go into the different direction.

It means 180 degree turn from going that way to going that way. Oh, what have we talked about? You can, if you have not changed your life from where you were, when you thought you had accepted Christ as your Savior, if you not changed that, you're not safe. It's the absolute opposite.

I've never forgot sharing Christ at many groups that I've attended to. And in one case, I remember a Mediterranean person when I was living in the South France for a while. I never forgotten the Mediterranean person that I talked to.

And when he came to me after a discussion I was having with a group of people, he said, as I recall, boy, this is something that you're talking about. Matter of fact, I had the same conversation yesterday in my front yard with another two gentlemen. And so, and he said, I would like to come to know this Christ.

And so I went and I sat down with him and I went through some scriptures and made sure that he acknowledged the fact that he understood what the scripture was saying and we prayed and he received Christ and then he got up. And I'll, and I will never forget what he said to me. He looked at me and said, isn't it wonderful? Now I have two gods.

I have Jesus and Muhammad. See, and I said, I'm afraid you really don't understand right now. It doesn't work like that.

You don't have to go to the shelf of life and say, I'll have one of those and one of those and one of these or whatever, and do your smartest board and think you have Jesus Christ. It doesn't work that way. You turn, oh, let's talk about this.

Let's go to a Mormon church or let's go to a Catholic church or let's go to a Methodist church or Presbyterian church or a Chrismatic church or let's go to any churches today. And you've got this thing you got to turn from all that is part of your life in terms of sinfulness all the way around. And you commit yourself totally to Jesus Christ and nothing of short of that works.

Jesus Christ is not an addendum to your activity. He's not a little divine salt on your diet of human activity. It's a total commitment.

And so Peter says, turn right around and go the other way. Your self-evaluation, you should be honing in on exactly where you're at. Now in 2 Corinthians 7, chapter 7, we've talked about this passage of verse 10 many times.

It says that the world has a certain kind of sorrow, but it's not godly sorrow. It's the sorrow because you got caught. That's the kind of sorrow he's talking about here.

Guys, what you're seeing is not your sorrow for your sin in this world. What you're seeing is the sorrow of the crying that you got caught. Much different, guys.

He says, I don't want you to just be sorry that you did this to Jesus. I want you to be so sorry you turn from your old and you turn to him. Now I'll say more about this in a minute as we get down a few more pages here.

But repentance, you see, is more than fear of the consequences. And it's at this point in their heads, they kind of understand now what they're really thinking about, that we don't want to get stepped on by the Messiah. That was their fear.

There's got to be a deeper conviction. You see, false repentance dreads the consequences. True repentance dreads sin itself.

That's the reason why I said the other night when Victoria says, how do you hurt more? Because you're so now in tune with Christ dwelling in your life and taking over your life. And when you do sin, it's like a catastrophic pain that comes into you because everything stops. Laying aside all punishment, true repentance hates sin because of what it is.

It's an affront to God. And the mere fact that it is evil and that God hates it is sufficient reason why the truly repentant heart hates sin and forsakes it. That's the reason why it hurts so much.

Now, these Jews were afraid of punishment, but they had to be more than that. They had to be willing to turn from their sin and come to Christ. So Peter says, turn all the way around.

There's no salvation. Mark this, there's no salvation in conviction. And often trembling is substituted for Godly fear and the fear of hell for the fear of God.

Everything you have to do, according to Scripture, says test, test, test, test, test. Know who's testing you. Is it God or is it Satan himself? That's only the beginning.

There's much more to the turning to Jesus Christ. True repentance forsakes sin and comes in total commitment to Christ. And there's an urgency in what Peter says here.

He says, repent, repent, and he fires it out. It's like an eroist, which is an act that is in the moment. It's immediate.

Complete turning is an instant. Salvation is not a question of education. Salvation is not a question of a process.

It's an act that happens in a moment. You don't work at it. It doesn't come to you over time.

You can't earn it. It is done by grace at a moment in time. I think preachers and pulpits today preach very little about repentance.

They mostly conform to society's wanting of knowledge in their own environment. So too infrequently do we let people off the hook on the basis of, this is a good thing, there's so much more to salvation. That's why we get so many terrors among the weak.

Think about the little story there. In the book of Acts chapters 3, 19, 8, 22, 11, 18, all the way through 20, 21, 26, 20. And all they talk about is repentance.

Then you go to this one in Acts 17, 30, what it says, God commands all men everywhere to do what? Repent. It's not a question. It is a commandment.

There's no salvation apart from repentance. So when you look at how does a man be saved, the first thing you got to do is you got to repent. The second thing you got to do, you got to turn completely 180% in the opposite direction.

If you've not done those two things, you're not saved. Now imagine in your mind, the Spirit of God helping us to put ourselves in the shoes of those Jewish people. That's what I've tried to do this whole time to get us this, putting ourself in those shoes of the Jewish people to understand really what is salvation, how to be saved.

They are locked into a beautiful and glorious and beloved tradition. You love what you do. You like your society.

You like your community exactly. You wouldn't change a thing unless Christ walked into the picture. They're part of a community that has a uniqueness like no other community in the world.

They have a bond of nationality that is glorious and in which they exalt. They exalt their culture. They have deemed as a nation that Jesus is a blasphemer.

Therefore, he has to be executed. Now, Peter says to them, turn around and say about Jesus, he is who he claimed to be. In other words, tell yourself you just lied.

Cut the cord from all your past life and all the Judaism is to you and means to you and embrace him as your Messiah. That, my friend, is quite a change in the Jewish life then. Now, you can apply it to the same life today.

It's no different. You love what you have. You love what you do.

You love your friends. You love your neighbors. You love activities.

You love to do all of the stuff that the world offers and you never once have looked inward to your inner man to see what he has to say about it. And then you expect all blessings in the world to come to you. The beautiful Jewish traditions have not yet died out even to today.

Even centuries after the destruction of Jerusalem, so meaningful are they to those people. We heard it from Naomi Wolf on the war room just two weeks ago. And Peter is saying in instant in time, kiss it all goodbye.

All trivial. Turn right around. Embrace Messiah and be counted as dead by your whole nation and all the people that care about you and love you.

It's a cost that's very high. We talked about that. If you love your family, doesn't matter who it is in your family or anyone else above Christ, you don't have Christ in you.

If you love a hobby more than studying the word, just think about all of the things you do in your life that is not first in response to him. But you got to see that's what repentance is. It's a total 180 degree turn from everything you knew.

Repentance is just that, to reverse your verdict about Jesus, turn from sin to him. Oh, but now here's where it meets the road. You say, well, can't you get it without doing that? I just like my closet.

Just give me my closet. Can't you come to Christ without repentance? John the Baptist preached repentance. Jesus preached repentance.

The apostles preached repentance. It's got to be because my friend, if you're going that way and Jesus is over here and you can't get over here unless you turn around, that's the point. And I believe even in Jewish evangelism today, we've got to preach and teach that same message.

Repent for your rejection of your Messiah. In turn, if you need, be cutting all the cords that bind you to Judaism and face squarely Jesus as your Messiah and embrace him. That's the way that Jews have to come to Christ today.

That's the message to Israel. And we need to be just as bold in indicting Israel for rejection of Jesus Christ as their Messiah, as we are the Gentiles for rejecting of Christ. There's no difference between what they did and what we're doing today.

And I don't think we can back off of that at all. We need to say to the Gentile and Jew alike, you better change your attitude about Jesus. That's repentance.

And not to repent is a tragic, just tragic. So Peter calls on them to make a change that is unbelievable. Now he adds this, and I'll say some more about this in just a moment, but he says this, and be baptized, repent and be baptized.

And at this point, the ritualists defined their weapon, assuming that therefore salvation is a result of repentance and water. But what is he saying here? Is baptism critical? Absolutely is very critical, but watch this. This is tremendous.

Now, when Peter was done preaching his sermon, I'm sure there was a great reaction among the people. I mean, it says that they were pierced in their hearts and they said, what do we do? They were really rattled. They were terrified.

And many of them in their hearts had believed on the Messiah and they had accepted the fact that this was true, that Jesus was Messiah. And I'm sure the temptation would have been to say, boy, I want to believe this, but I'm not sure opening my mouth about it. I opened my mouth and whoosh, you know, they actually, they're criticized by every situation in the whole community around them.

But you know something, there's something distasteful about such a secret disciple. So Peter doesn't want to tolerate any of that. He's bold.

He wants those to come to Christ who are really right on and really serious. So he makes a formality here that is graphic as a symbol, but that is even more graphic as a renouncement of Judaism. You see, he's saying, I don't want any secret disciples.

If you mean it, I don't want you to change your attitude. I want you to change your association. Do not love this world or anything of this world.

You change your association. That's the reason why we've said over and over again, do not associate with those that are non-believers. Now notice it says in the name of Jesus Christ.

He made that clear because in Judaism, and we're talking to the Jews here, in Judaism, there were all kinds of washings, weren't they? They did this washing and that washing to be cleansed and blah, blah, blah. They could have been washed and it wouldn't necessarily have been connected with Jesus. So he said, I want you to be baptized in the name of Jesus Christ.

That was tying them in with him as their Messiah. He said, I want you to commit in public that this is what you're doing. Wow.

What a transformation. And it meant that their families and all the rest of the world would count them as dead. That was the seriousness of this.

The most despicable thing that a Jew could do would be to come to Jesus Christ, who was a blasphemer, they had decided and worthy only of execution. But Peter says, I want you to make a public act of severing your ties with Judaism and a new identification with Jesus Christ. And so I want you Jews to be baptized.

Baptism being a symbol of union with Christ. That was a big step for them. Dr. Rice says that even today for a Jew, it is not his profession of Christianity, nor his attendance at Christian services, nor his acceptance of the New Testament.

But today, even his submission to water baptism that definitely and finally excludes him from the Jewish community and marks him off as a Christian. And we baptize folks in the name of Jesus Christ as a testimony to the world that they have been desirous of uniting with Jesus Christ totally. And that's why Peter insisted on the ordinance, not because of salvation, but because of renouncing their culture.

Well, you say, repent and be baptized. I mean, how do we get around the fact that you've got to be baptized to be saved? Well, that's very simple. For example, in Luke 18, we have a good illustration.

There was this guy who came to Jesus and it says in verse 18, a certain ruler said to Jesus, good master, what shall I do to inherit eternal life? Now, that's a good question. It's the same question they asked in Acts 2, basically. And Jesus said to them in verse 22, jumping down, sell all that you have and distribute unto the poor and thou shall have treasure in heaven.

Now, therefore, salvation, is it a question of economics? In order to be saved, you hawk everything and give your money to the poor. True? That's ridiculous. Of course, salvation isn't a question of economics.

Salvation isn't a question of giving money to the poor. You say, well, that's what he said. No, that's not what he said.

He said, do that and then come and follow me. In other words, there's a barrier in your way, fella. You're never going to know salvation till you get over your big hang up, which is what? Money.

You see, Jesus read his heart and he knew what this guy really loved, number one, and that was money. And we know that because the guy turned around and went home, said, forget it. I want my money.

I don't want you. It's not until you want Jesus Christ more than you want anything else that the conditions are removed. You can be rich.

You have the riches of all heaven upon salvation, which means financial riches for the right reasons. As long as God knows there's something in the way, he can point that out. And now it's this, the biggest stumbling block to the Jewish conversion was the fear of persecution and being unsynagogued and put out of their whole world.

In other words, they were shut out of their community. And so Peter says, I know that's your big problem. So that's what you're going to have to get out of the way.

And baptism would be a public acknowledgement that you were naming the name of Christ, fully aware of what it was going to cost. No secret discipleship. The word of God does not teach baptismal salvation.

We've already gone over this. We'll continue to go over this many more times. It does teach that you are to be baptized to be saved.

It simply indicated here that they were to be baptized in response to what had happened in their life as a public confession of their new union with Christ. And it came with a high price. So you see, to use this to teach baptismal salvation doesn't make any sense.

Water doesn't make it. Water doesn't save anybody. And so this idea of secrecy, Peter avoids and expressly says, repent and be baptized.

I hasten to say the baptism has nothing to do with salvation. It only pulls out the real from the unreal. It only makes the commitment total, which is really what salvation is all about.

But now here's a key point. Repent and be baptized every one of you in the name of Jesus Christ for their remission of sins. Now, this is where people get confused because they say, repent and be baptized for their remission of sins in order that your sins might be forgiven, which means that baptism comes before forgiveness.

You've got to be baptized in order to be forgiven. Now that cannot be true because that contradicts the Bible, which says you're not saved by works at all. It also doesn't need to be that way.

Listen to this in studying the word for the remission of sins, which is often translated by those ritualists as in order that we find it to be the word easy. E-I-S takes many, many different translations. One of those translations used with verbs of change is the translation because of.

It is true to be translated in Matthew 12, 41, where it says that the people repented because of preaching of the preaching of Noah. They repented in response to preaching. Here we simply give it meaning and that meaning it can well have it.

And it reads this way, repent and be baptized every one of you in the name of Jesus Christ because of the forgiveness of sins. In other words, you repent, then you are baptized because your sins have been forgiven. It is a public sign of what had gone on on the inside.

So repentance brought the remission of sins. Baptism only made a visible visual in terms of a sign or a symbol. Isn't it good what it says? It's just a footnote in verse 38 about the remission of sins.

Isn't it nice to know that when you repent, your sins are forgiven when you come to Christ? Isn't it nice to know that you don't have any sins piling up on you against you, but you've only fit pretty simply to agree with God about your sin and know that he's already forgiven. And we've talked about that in Ephesians. Your sins were forgiven as far as we know before the foundation of the world.

All of them. First John 2, 12, my little children, your sins are forgiven for his name's sake. Colossians 2, 13, he's forgiven you all your trespasses.

Tremendous promise. Then you'll notice that at the end of verse 38, it gets to the good part and says, and you shall receive the gift of the Holy Spirit. Now that's wonderful.

It's wonderful for us because this is what the Jews have been waiting for. This is what Joel said, that God would pour out his spirit. They've waiting for the messianic days.

They've been waiting for the spirit. And he says, here's how you can experience the presence of the spirit. Remember in John 14, Jesus said, he is with you, he shall be where in you.

And he says, there is a way to experience the indwelling life of the spirit. This is by repenting and coming and identifying with Jesus Christ. The cost is high, but that's the demand.

So got to notice what he says here next. There is no conditions. What is the condition to receiving the Holy Spirit? What is it? One word, repent.

I hope you got it. You see anything there about Terry, wait, come on everybody. We're going to the upper room.

Do you see anything about any kind of signs, wind, fire, visions, tongues? I don't. I see one word and it's called repent. And then to show that forgiveness has been accomplished, be baptized and receiving the Holy Spirit comes as a result.

Now the spirit of God doesn't come as a result of water baptism, but of repentance. Every believer receives the Holy Spirit at the moment of salvation. First Corinthians 12 says we're all baptized by the Holy Spirit into the same body.

That's salvation. You say, what is the gift of the spirit? Well, that's the Holy Spirit himself. That's all that means.

So this is Peter's appeal. Let me summarize very quickly for the Jews who had openly rejected the Lord, not only repentance, but baptism that they might identify publicly with Christ. And he knew the biggest stumbling block to the discipleship was the fear of persecution.

And so he makes that the standard because he wants them to get over the one hurdle that they will really keep them from coming to Christ. Okay, guys, your self-assessment, your biggest issue becomes God's standard. Everybody has a difference.

Everybody has the same standard of salvation, but everybody has a different standard as it relates to their own life. Why? Because everybody has a sin nature that's different from everybody else. You know, what we try to do when we evangelize, we try to remove all the barriers.

So it's real easy. And we wonder why we have so many tears in a week. Now, I want to add a couple of footnotes and we're going to pray and be done.

The spirit of God is given in water baptism. Don't connect that with the water, but with the repentance. Secondly, I do think it's important that baptism should follow salvation immediately.

And I feel that on many occasions, this should be the same day as a public declaration. Some people have been Christians for a long time and never followed baptism and that's not publicly declared the union with Jesus Christ. I think this is wrong.

And I think if there are those who of you have not yet been baptized, since you believe you need to be, we've talked about that. And thirdly, let me add this. The word gift at the end of verse 38 is Doria, which means a free gift, unmerited for nothing with no cause and no condition.

And that's exactly how you got the Holy Spirit. You didn't earn him. You can't earn him.

You can't pray for him. You can't go get him. You can't whip him up, stir him up or bring him up.

He came down at the moment of your salvation. And you say, well, maybe that's only for the Jews. Baptism.

No, because in Acts 10, Cornelius was baptized. He was a Gentile. Later on, Paul says, I baptized Cryptus and Gaius.

So we believe that this is something even for us today to declare our union with Jesus Christ. Now, let me make another point about this. You do not have to be baptized to be saved.

The thief on the cross wasn't baptized, but he says today you'll be with me in paradise. If you're an invalid and can't get out of bed and can't go to England, baptism does not save you. Baptism is just an outwardly thing that you do to put the ribbon on what you've done.

That's all. But it's not a requirement. Now, notice in verse 39, and this carries on from there, for the promise that is of the Spirit as a response to salvation in Christ, it's unto you.

That's them standing right there that day and to your children and to all that are far off. Who do you think the far off were? We've talked about this. They were the Gentiles.

In Ephesians 2, 11 through 13, we talked about this. So this is a promise not only for Israel, but for the Gentiles. Even as many as the Lord of God shall call.

Now, there's the sovereign side of salvation. But then you go back to verse 21 and it says, and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved. There's the human side.

So you have both sides of the divine paradox right there. You've got the promise, which is the sovereign side. And then you got the call, which is the human side.

So Peter's appeal is direct. He fires right away at them and says, the Spirit will be yours. You will experience the fullness of the coming of the Messianic days.

And only if you break all the cards of Judaism and turn and identify yourself with Jesus Christ and you, who really mean it, will be willing to do this. Be publicly baptized. That the word might know that you are naming the name of Jesus Christ.

Peter asked so much to them. Now look at verse 40. And with many other words did he testify and exhort.

I told you he couldn't have preached just two and a half minutes. He went on and on and on on many words. He testified, exhorted them, saying, and here it is.

Save yourself. It is a passive imperative. Be saved from the crooked generation.

You can't save yourself. Be saved from this crooked generation. Jesus called that generation faithless and perverse and evil.

And in 70 AD, God swept down on the generation and wiped it out. Yes, he did. That was the 17th generation of Romans took over the Jerusalem and tore the temple down.

Not one stone on top of another. 1,100,000 Jews were killed in the siege of Titus in 70 AD. And here Peter says, save yourselves in the sense that you yield yourself to the salvation provided freely for you in Christ.

Jesus of Nazareth is your saver. What do you do? You repent and you make sure your repentance is honest and legitimate. You'd be willing to name his name in front of your own people.

Peter hit hard. I hope friends in just a moment, I want to say this. I hope the friends here learn a principle about evangelism.

Major on sin and judgment and give the whole truth, full repentance. Nobody builds a tower intelligently who doesn't first sit down and count the cost. And I don't think we give people enough stuff to count.

That's the reason why I'm telling you the truth. Let a man know exactly what he's doing when it comes to Jesus Christ from the beginning to the end. So the introduction, the theme and the appeal is what we've just gone over.

Now watch the results and we'll be done. This is so good. So brother, if there's any results, it'll be a miracle.

If they don't just stone him, you know, I mean, can you preach like this, all that hellfire and damnation and get away with it? Well, that's how many of the preachers did, even in the start of this nation. And they've got away from it now. Somebody was introducing to me another individual the other day.

And she, this individual, I said, she, she was a woman. And she said, uh, she says, your, your watchmanship teachings are, are mainly from a position of hellfire and damnation. I said, well, you got to speak the truth.

If I'm going to do this, that's what I'm going to do. And I had a little chance to share with her a little bit further. And, um, number one, I'm not ashamed at all at what I, what I teach you guys.

You just need to know that comes straight from the Holy spirit through my heart, through this, through this voice box to you. So I'm not ashamed at all. And I would much rather preach what I preach.

I don't like that term either because I'm not trying to preach. I'm trying to teach. I'd much rather teach judgment.

And you might say, well, you couldn't expect any results. Could you? And I mean, you could just go out there and just do whatever you want to do. You've got to be glib and cool and clever.

And subtle. And you've got to say, you know, you have tried pot. You've done everything.

You have tried Jesus. Jesus is a groovy high man. I mean, you've got to be sort of cool about this deal.

You've got a lot of results. I call them spiritual abortions. That's what we'll get.

And, and get, and we'll get superficially and what is born of us then is dead. So I'm going to give you the truth guys. And it's up to you to determine what you believe.

And then hopefully to the teaching in your own study, you'll believe the truth. So Peter had a good response. How many were there? A half million people.

They had in verse 41, that they gladly received this word were baptized same day. They were added to them. 3,000 souls.

You see 3,000 souls, boy, one sermon and 3,000 converts. And then another one, the next day it's 20,000. And just because it grows and grows and grows, grows.

So the church is born. And what I like about it, it was a real church. It was visible.

And it was, it was this, that the saying that was visible was invisible, was invisible. In other words, all those that were in it were really in it. If your evangelism is right, you'll save a lot of tears for the church.

Don't be involved in spiritual abortions or bringing tears into the church. Make sure evangelism is clear. The church was born.

Peter preached as the spirit gave him a function. The results, fantastic. 3,000, 20,000, and it grew day after day after day.

So let's pray. Father, I thank you again for this morning. Thank you again for opening your word and sharing your word through us.

Father, may we each have the ability to not only taste what you're saying, but grasp it, grab an understanding, look at it intently, ask you about revelation, create the wisdom in our hearts and minds that grows into true sanctification. Father, we ask that you continue to move us in the direction of your will. May we understand exactly who we are, who and what you are, and how our salvation applies to this overall purpose and the plan that you have provided to us.

May we always understand that everything about our life was already in the mind of yourself before the foundation of the world. That means it was even there before we were even created in a physical life form. Everything is known.

Nothing is new. There's no secrets. Therefore, we just should come out of our closet and do what you command us to do in asking through repentance, effort, forgiveness.

Father, we ask all these things in my name.