

## INTRODUCTION

The most important question that anyone can ever ask is what must I do to be saved? That question is vital because a wrong answer to that question spells eternal destruction. Someone can have right beliefs in many other areas but if they fail to have the right belief when it comes to salvation then they are in danger of hell.

Therefore knowing how vitally important a correct answer is to this question is, Satan who is God's enemy has made great efforts to confuse the issue in people's minds today. However when the Spirit is at work with power then that is the sort of question we ought to expect for that is the question that Peter is asked at the conclusion of his sermon

### 1. THE RESPONSE TO THE PREACHING (vs. 37-40)

Peter's conclusion to the main body of his sermon was devastating. He charged his listeners with rejecting and executing their Messiah the very one God had made both Lord and Christ (v 36). When the crowd heard this (v 37) that is when they heard Peter's statement in verse 36 they were "cut to the heart." The word translated "cut" means to pierce or stab and thus it depicts something sudden and unexpected. Stunned by their inability to evade the charge that they were guilty of scandalous behaviour before God, they were overcome by grief and remorse. There was no doubt several reasons for their grief.

First as we have already stated they realised that they were guilty of executing their Messiah. The one for whom they had longed for, the one who they had hoped would fulfil all their personal and national expectations. Instead of welcoming him, they rejected him and handed him over to their bitter and hated enemies for execution.

Secondly they themselves had done this. It would have been hard enough for them to learn that their Messiah had been killed but now they have come to understand that they themselves had put him to death. They were guilty of killing their own Messiah even though unaware of it at the time, the fact that this was the case must have left the people laden with guilt.

For these Jews could not have imagined a greater sin than this one that they have now come to understand that they were guilty of.

A third reason for their distress was the fear of the Messiah's wrath, Peter had told them that this Jesus whom they had crucified is now alive (vs. 24, 31-32) and the Psalm that Peter quoted Psalm 110 in his sermon is a Psalm about defeating the Messiah's enemies. Therefore in their minds they must have been thinking "what greater enemies can you get than those who killed the Messiah?"

Finally they were devastated by the understanding that what they had done could not be undone. So overwhelmed with despair and guilt, they felt as if they had been stabbed so they asked this question "what shall we do?" (v. 37). That is the sort of question that every preacher loves to hear.

The people asked the question because they were urgently seeking a way to make right what they had done; they were desperate to avoid the wrath of the Messiah they had killed. They were under the conviction of sin just like that Philippian Jailer who asked a very similar question (Acts 16:30). These people had a deep sense of their own sin and guilt and a fear of God's wrath.

Was there any response that they could make that would deal with their sin and guilty conscience? Now my dear friends; conviction of sin is part of every genuine conversion experience. Without it people will not be saved because they will not see their need to be saved. But when God begins to

work by His Spirit and begins to reveal our sin to us and how offensive it is to Almighty God then we will do anything to get ease of conscience.

What we who are Christians need to pray for is for conviction of sin within our nation and among our families and friends. Therefore when we are presenting the gospel to people we must show them what sin is and how serious it is and we must gently and graciously show people that they are sinners and therefore they offend almighty God by their sin.

Sadly personal sin and its consequences are being left out of many so called gospel presentations today. People are being asked to come to Christ but are doing so without any sense of what sin is and how offensive it is to God and how God responds to it.

Therefore we have some that are making professions of faith but are not genuinely converted because they have never had a sense that they are sinners under the wrath of God in need of salvation. People need to be convicted of sin before they will see a need for the Saviour. Yet how is anyone going to be convicted without being told about sin and about God's wrath against sin and about the eternal consequences of sinning? No matter how morally upright you might consider yourself to be we are all guilty of committing wicked sins against God, sins like rebelling against Him.

Surely there is no greater sin than the fact that we refuse to submit to Jesus as both Lord and Christ. Every person ever born into our world is guilty of that gross sin. However we must be clear here. Conviction of sin is not something that any of us can cause, it must come from the Holy Spirit who works in the sinners' heart to convince and convict of sin.

There has been and still is in some evangelical circles the tendency to manipulate people using psychological methods to get them to respond to the gospel. But such pressure only creates false Christians and is dangerous as it leads people into thinking they are saved when in reality they have not come to experience true salvation.

True conviction of sin is Spirit lead and the Spirit works in conjunction with the word of God. We are told that God's word is living and active and can reach parts that no man can reach (Hebrews 4:12). When God's word is preached or proclaimed and the Spirit of God takes that word and penetrates into the hearts of men and women then sinners get convicted and turn to Jesus Christ. That is what happened here at Pentecost, the Holy Spirit had brought these people to the point of desperation through Peter's simple yet powerful preaching.

Peter now provides them with an answer to their question. He tells them to repent and be baptised (v 38). The word "repent" is a rich New Testament term. It speaks of a change of purpose, of turning from sin to God. Once again it is an essential component of genuine conversion. John the Baptist and Jesus himself called upon people to repent and it is an important aspect of the apostles preaching through this book of Acts (3:19; 5:31; 11:18).

Now although it seems that Peter's hearers feared the judgement of God true repentance involves much more than fear of consequences. True repentance is not just concerned about sin's consequences but actually is concerned about sin itself. True and genuine repentance involves hating sin for what it is, an affront against a holy God. Knowing that sin is evil and that God hates sin motivates the truly repentant person to flee and forsake sin. Therefore repentance involves a forsaking of sin and a turning to Jesus Christ. It's moving from being committed to sin to being committed to Jesus Christ.

Now it is difficult for us to grasp the magnitude of the change facing Peter's hearers. They were part of a unique community, with a rich cultural and religious history. Despite long years of Roman

rule they were fiercely nationalistic. The nation had rejected Jesus as a blasphemer and executed him. Now Peter calls on them to turn their back on all that and embrace Jesus as their Messiah.

By calling on each of them to be baptised in the name of Jesus Christ (v 38) Peter does not allow for secret disciples. Baptism would mark a public break with Judaism and identify them with Jesus Christ. Such a clear public step would help to weed out any professions of faith that were not genuine.

For in their culture it was something costly to be baptised, they are publicly declaring their alliance to Jesus Christ the one that the Jews rejected and despised. Just think of the hostility that would follow such a public statement. If you were not genuine in your commitment to Jesus Christ then would you be willing to go through the waters of baptism and identify with Jesus as a result? This is unlikely; unless of course there was a genuine conviction of sin and a genuine repentance of heart and commitment to Jesus Christ. Do you see what Peter is doing here? He is making it hard for them to accept Christ as Saviour.

He is spelling out to them the cost involved they would have to publicly identify with the One that the Jewish nation rejected and crucified. We live in a day when believing is made easy. People are told to ask Jesus into their hearts and there is no mention of sin or repentance and of the need to be baptised as a public confession of your faith.

In small churches the temptation is to make it easy for people to turn to Jesus Christ after all it will boost our numbers but in truth it will be disastrous for the church, for it leads to false professions and therefore it ultimately leads to unbelievers within the church. Of course we want new members in our church we want our church to grow but we want it to be as a result of a genuine work of the Holy Spirit.

We want to see true conviction of sin; true repentance and that will always lead to a public declaration of faith in Jesus Christ through baptism. If you are not a Christian then let me make it clear to you, that to be a Christian means that you must repent of your sin. That means turning from all sin it involves hating sin and then turning in commitment to Jesus Christ. If you have done that then you must be baptised not for salvation but in obedience to our Lord.

Baptism declares to the world that you have changed sides and that you are now committed to Jesus Christ rather than sin. If you have repented and believed in Jesus Christ but you have never been baptised then speak to the Elders about the matter.

There is no such thing as an un-baptised Christian in the New Testament to remain un-baptised is disobedience to the Lord and it at least throws some question marks over your profession of faith. After all why would someone who is genuinely converted not want to obey the Lord and go through the waters of baptism?

The meaning of Peter's statement that baptism is "for the forgiveness of sins" has caused some dispute throughout church history. Those who teach baptismal regeneration that is the false teaching that baptism is necessary for and means of salvation see this verse as their proof text. But that view ignores the immediate context of the passage. As I have already said baptism would have been a dramatic step for Peter's hearers. By publicly identifying themselves as followers of Jesus they risked becoming outcasts within their society.

Peter calls upon them to prove the genuineness of their repentance by submitting to public baptism. Jesus did something similar to the rich young ruler by asking him to part with his wealth in order to show the genuineness of his repentance. Yet no one argues that we must give our wealth away in order to be saved.

While it is true that the preposition “eis” (for) can mean “for the purpose of” it can also mean “because of” or “on the occasion of.” It is clear from the context that the latter meaning is what is meant here, they were to be baptised because of the forgiveness that they have received. So the order in the New Testament is clear. Repentance, which involves commitment to Jesus Christ, is necessary for the forgiveness of our sins.

Baptism then follows that forgiveness. Baptism is a public sign or symbol of what has taken place on the inside. It is an important step of obedience for all believers and it should closely follow conversion. In fact in the New Testament it is hard to separate conversion and baptism, for baptism followed immediately after conversion.

But the result of repentance was forgiveness of sins. What a joy it is to every believer to know that all our sins have completely been forgiven never to be brought up again against us. Those years that we spent in rebellion against God those years even as Christians that we spent in the wilderness, those sins that we have committed today are all forgiven because of Christ and God will never point the finger at us because of them.

But not only does repentance bring forgiveness of sins but also the gift of the Holy Spirit (v 38). The word translated “gift” refers to that which is free and unmerited. Contrary to much contemporary teaching Peter attaches no condition on receiving the Holy Spirit except repentance but that is not even a condition because without the help of the Spirit no one would repent (Acts 11:18).

This marvellous gift of the Holy Spirit was not merely for those who heard Peter on that day of Pentecost but the promise of the Holy Spirit was for them and their children (nation of Israel) and those who are far off (Gentiles) would also receive Him. The requirement for receiving the Spirit is for all whom the Lord will call to himself (v 39). Now this closing statement of verse 39 gives us the balance that is so necessary when thinking about the bible. This statement describes for us the sovereign work of God in salvation.

It is those whom the Lord calls to salvation that are saved yet we are also told that everyone who calls upon the name of the Lord shall be saved (v 21). Both those statements are true. If you call upon the Lord today for salvation then you will be saved. That is what you must do. However if you do that it is because the Lord himself has called you to salvation.

A true biblical understanding of salvation will keep this healthy balance between God’s sovereignty and man’s responsibility.

So the people are left in no doubt how they must respond to God’s message through Peter preaching. Peter keeps on pleading with them to be saved (v 40) and that is what every preacher should do who cares for souls. Of course we can never save anyone or cause one person to be concerned for their soul but we must plead with sinners to be saved and leave them in no doubt of the consequences if they refuse to repent and be baptised.

## 2. THE RESULT OF PETER’S PREACHING (v 41)

Now even though Peter had made it clear that there is a cost involved in becoming a believer in Jesus Christ, 3000 people turned to Christ that day. Many churches and evangelists today would be appalled that Peter made the cost of repenting and coming to Christ so high. Some churches and Evangelists like to make it as easy as possible for sinners.

How could Peter demand baptism and risk turning these people into social outcasts? Such people would predict that the impact of Peter’s sermon would be minimal upon the people. But how wrong

such people would be because here is an example of what happens when the gospel is faithfully preached and the cost is highlighted and the Spirit of God works.

The reason why the gospel is compromised and watered down is that we have lost confidence in the work of the Holy Spirit to use gospel preaching to save sinners. We feel that because so few get saved today that we have to make it easier for people to turn to Christ. But what we end up with is a group of people who have made a false profession and who are not willing to pay the cost of following Jesus Christ. Let us not lose confidence in the work of the Holy Spirit. Yes we must do what we can to present Christ to people. We must highlight the cost of being a Christian but ultimately God must save sinners and He will save sinners. He saves all "whom the Lord our God will call" (v. 39).

Salvation is His work, it is our task to preach and proclaim the gospel and then it is our task to plead with sinners but only God saves.

Notice as we close that they knew exactly how many were saved. That suggests that they kept records of those who became Christians. But those records were not just of those who professed faith because being saved means that they were added to the church. They gained 3000 church members that day.

Now you see the Christianity that we find in our own society and even among evangelicals is so far away from the genuine thing. In the New Testament every believer joined a church they became members and entered into the life of the church. There was no such thing as a Christian who was not a member in a church. It seems clear that lists were kept of those who were members in the church that is how Luke is able to tell us that there were 3000 added to the church. Not 3000 saved but 3000 added to the church. It is unbiblical and wrong to be a Christian and not be a committed member of a local church. To float about from one church to another without any sense of belonging or accountable is wrong.

The order is very clear it is those who accept the message. By implication they repent of their sins because that is what it means to accept the gospel message. Then such ones are baptised and then they are added to the church. There is no member of a church who should be un-baptised and there is no Christian who should not be a member of a church.

So let me challenge you. Are you a Christian? Have you accepted the gospel message through repentance? If so are you baptised? If so are you a member of a local Bible believing church? If you are not a Christian then let me plead with you to repent and be baptised and receive God's salvation and join a church. If you are saved but not baptised then let me ask you why not. You are disobeying God.

If you are baptised why are you not a member of a church. That is the biblical pattern and let me say this is not an option that you can choose not to take up. To remain un-baptised if you are a Christian and to remain outside membership of a bible believing church is disobedience. It is not a matter of you exercising your free choice, it is disobedience.

That is why in our church anyone who professes to be a Christian but is not baptised and does not belong to a true church cannot take the Lord's Supper. The Lord's Supper is not a place for disobedient Christians.

We live in an age when Christians seem to think that they can pick and choose when it comes to Christianity. They attend one church for a while get tired of it and attend another one etc. But such behaviour is wrong and needs to be challenged on the basis of the word of God.

Therefore let us all take to heart God's word. Are you convicted of your sin? Then ask God to enable you to repent and turn to Jesus Christ for salvation. Are you saved? Then be baptised! Are you baptised, then join the church.

May God help us to obey His word?

Amen

## INTRODUCTION

What happens when 3000 people are converted in a single day? What happens when the Holy Spirit is at work? The answer is found in this little section that we are looking at today. The converts devote themselves to certain things. We have here a brief cameo of life in the very early church, what was it like to belong to that church?

Well it was a church committed to spiritual duties, it displayed spiritual attitudes and it made a great impact in its community. We will only have the time today to look at the spiritual duties of the early church.

### 1. COMMITTED TO SPIRITUAL DISCIPLINES (v 42)

The life of this church was defined by the devotion of its members to spiritual duties and the key to any successful church is to have its membership committed to the same things that this early church was committed to.

**a) It Was a Saved Church** - The 3000 who confessed faith in Jesus Christ and were baptised (v 41) are the same ones who devote themselves to these spiritual duties. They expressed their faith through their devotion to certain things, the duties that are mentioned here. They were people who wanted to listen to teaching, and share fellowship with others and break bread with their fellow Christians and pray with other Christians because they were saved.

Now it should go without saying therefore that a true church that is committed to fulfilling its spiritual duties will be composed of people who have been saved by the grace of God and are baptised on profession of their faith.

Now I shouldn't have to say that but in the world in which we live we need to say it again and again even in Evangelical churches like our own we need to be reminded of this very simple but important truth. This is because sadly many churches today are made up of unsaved people, religious people, often good people but people who have never been converted and therefore are self focused rather than God focused.

Such churches are not churches at all according to the Scriptures. What this means for us is that there could be people here who come every week and you might even think that you belong to this church, you might even call it your church but in truth you do not belong to this church. We are glad to see you and are glad that you have come to hear God's word but in reality you do not belong to us because you cannot until you are saved, until you are converted and consequently baptised on profession of your faith and in membership with us.

It could be that you are saved but in reality you do not belong to us as a local church. You might belong to God's universal church but you do not belong to this local expression of God's universal because this passage shows that to truly belong to a church means being baptised and being devoted to fulfilling spiritual duties.

That in reality means being in membership with us for membership involves certain commitments from you and from the church. Coming occasionally or even regularly without being committed to this church means that you do not belong to us. O you might be saved but you do not belong to a local group of believing people until you are prepared to be committed to fulfilling your spiritual duties in a local church.

We also need to remember from this passage that although it is good to welcome unbelieving people into our building and services in reality such people will not and should not feel at home with us because they do not belong to us, because they are outside of Christ. I know some churches seem to go to great lengths to make unbelievers feel at home, they want them to feel comfortable while in church. They do not want them to feel out of it in any way.

But surely unbelieving people should feel out of it, they are out of it, they are unbelievers and there is nothing wrong with them feeling uncomfortable. That is how they should feel because God's church is a saved church. Do you feel out of it in the church, do you feel at the edge of everything that goes on? Could it be that you feel like that because you are not yet saved, you have never been converted?

Then turn to Jesus Christ and be saved.

Express that confession of faith through baptism and then join this local church through being a member with us.

**b) It Was a Teachable Church** - Once these new believers had trusted Christ and obeyed Him in baptism they wanted to come together and learn from Christ by discovering what Christ's apostles taught. They needed to know what the apostles whose teaching was the foundation on which the church is built actually said and taught. Now a commitment to the apostles teaching is foundational to the growth and spiritual health of every church. Once the teaching of God's word is neglected either by the leaders or members of a church then the church is in serious danger. Right throughout the New Testament the priority for every believer and the priority of every church is to hear God's word and to follow it.

Now the early church could actually hear what the apostles taught for themselves whereas we have it recorded for us in the bible but our commitment to it must be the same as the early church who devoted themselves to it. They wanted to learn and they wanted to know how they were to live as individual Christians in their families and in their places of work and in their society.

They wanted to learn how to function as a church. Remember church was new to them, what were they to do? What duties must they carry out? What are they to be devoted to and how are they to function as a church? What leaders should they choose? What should they believe and how should they behave when they are together, as a church and what ought they to be doing together?

Surely all these and many more questions were on their minds and the only way they would know the answers to these questions was to be devoted to the apostles teaching. We likewise get all our answers to the questions that we have from God word and in the same way we, as a church must be devoted to the apostles teaching.

This means in practise that the preaching of God's word must be high on our list of priorities both as a church and as individuals. Preaching must be at the centre of all we do here in the church and each one of us who are members in this church must be committed to and devoted to the preaching of God's word.

That will be reflected in our attendance at the meetings where God's word is preached but it will also be reflected in our attitude when God's word is being taught. We will come with a teachable spirit with an eagerness to learn and mature in our faith through the teaching and preaching of God's word.

Now there can be a danger for those of us who have been Christians for a few years and have heard God's word consistently taught to become complacent about the teaching of God's word. We can become so complacent that we no longer have a teachable spirit or a right attitude and therefore we get very little from God's word either when we read it personally or when we hear it

taught or preached. We must all be careful to guard our heart attitudes when it comes to God's word for the early church was a teachable church.

Do you remember when you first became a Christian and the enthusiasm that you showed for the bible? You couldn't get enough of it. You read it daily, you attended whatever meeting you could where the word of God was preached and you were so excited about it. But now years later your personal bible reading no longer excites you in fact if we were honest it is duty rather than a delight.

You no longer greet the preaching of God's word with enthusiasm but with indifference so that it no longer bothers you if you miss a meeting where preaching is taking place. You remember the days when you looked forward to Sunday's to hear God's word but now you come to church out of other people's expectations rather than your own.

The result is that you get nothing from the preaching or from your own private devotions and you cease to even expect to get anything from it. Your teachable spirit has gone and has been replaced with cynicism. So let us all be careful with our attitude and let us all be committed to the apostles teaching but let us examine our own attitudes so that we have a teachable spirit and an expectant heart.

**c) It Was A Fellowshiping Church** - Fellowship means sharing with each other in order to stimulate one another to holiness and faithfulness. Fellowship involves having something in common and true fellowship is only possible between Christians because it involves and stems from having fellowship with God through Jesus Christ.

The basic meaning of the word is "partnership" or "sharing" and it is a communal word, you cannot fellowship with oneself. Now fellowship occurs when Christians meet together because we share with one another, by meeting together. We are displaying our partnership with one another we belong together. Once again we see that the Christian life cannot be and is not meant to be lived in isolation.

We need fellowship but for fellowship to happen we must be committed to it. The only thing that stops it taking place is our withdrawal from the church or Christian people. When that happens then it is normally the result of sin because as we see here when the Spirit is at work in people's lives then the result is a commitment to fellowship. Sin obviously hinders the work of the Spirit so if we find ourselves being less interested in meeting with God's people then we ought to look for sin in our lives.

Fellowship in the New Testament involved sharing one's life with your fellow Christians, which from time to time meant sharing one's possessions (v 44). Now we will deal with this verse next time but for now I want us to consider the thought that fellowship involves sharing our lives with others. We in Britain are not always good at this. We are reserved by nature and often like our own company and like to keep things private.

Now of course there are things that will remain private and should be private but we also need to learn to share our lives with one another. That means seeing each other on days other than Sundays and it means allowing people to see us on our good days and our bad days.

It involves having open homes so that people can call and share fellowship over a cup of tea and it involves being willing to meet the needs of our fellow Christians from our own resources. We need to get away from the thought that fellowship only takes place in church on a Sunday. It does take place then but it can take anywhere and at anytime when two Christians meet together and share their lives with one another. Of course real fellowship leaves us open for others will see us as we really are.

Our weaknesses will be exposed but real fellowship also takes place in the atmosphere of love therefore to open up our lives to others and to have our weaknesses and sins exposed will actually help us to deal with our weaknesses and failures. Real fellowship will lead us to praising God for our brothers and sisters who help us to overcome our weaknesses. But the key is love.

Many Christians are afraid of sharing their lives with other Christians because they have been hurt from by fellow Christians in the past because they have opened themselves up to people who did not show genuine love to them.

**d) It Was an Obedient Church (v 42)** - The fellowship of this early church was symbolised by their obedience to their duty to break bread together. It seems clear here that Luke the writer is referring to what we call the Lord's Supper rather than some common meal that the church shared together. It is true that the Lord's Supper in the early church was part of a common meal but I think the commitment that the church had was to the Lord's Supper rather than eating together although they could not do the one without the other.

Now celebrating the Lord's Supper is not optional for Christians it is commanded by the Lord and it is a real expression of our fellowship together. For when we meet around the table of the Lord we come together on common ground, we come again to the foot of the cross and acknowledge that we are all sinners saved by grace as a result of the work of Christ on the cross.

We are all displaying our unity and oneness in Christ and therefore the Lord's Supper does involve us being committed to it and it calls upon us to examine ourselves and to purge any sin that might hinder our relationship with the Lord and with other Christians.

It is always sad when there are professing believers who do not partake in the Lord's Supper. By that I mean Christians who never partake in it. There are professing Christians like that in Britain. They claim to love Christ, they are found every week in church but they never partake of the Lord's Supper. It tends to be those same people who have never been baptised either. I don't understand professing believers who think like that for the bible is clear that when one turns to Christ such people will be baptised, they will join a church and partake in the life of the church, especially in the church meal of the Lord's Supper.

**e) It Was A Praying Church (v 42)** - Now this early church was eagerly and persistently engaged in the duty of prayer. They knew how vital this duty was for it is through prayer that the sovereign God works. Now sadly prayer is much neglected in the church of Jesus Christ today. Some Christians will go to hear preaching but those same Christians will not go to prayer meetings.

I do not really understand this, but it is true that in most churches the prayer meeting is the worst attended meeting of the church. Perhaps the way prayer meetings were run in the past has put many Christians off coming but in reality a church that is Spirit filled and devoted to the Lord will be devoted to praying together.

Perhaps one of the reasons for the ineffectiveness of the Church in Britain today is down to the prayerlessness of the church, which at the end of the day is simple disobedience to the Lord who commanded us to pray at all times.

Now in the past I would have gone on in my sermon to bemoan the state of our prayer meetings but I am not going to do that because there has been a vast improvement in the attendance and participation of our prayer meetings. Our Sunday morning one would certainly benefit from others making the effort but in general things are better with the prayer life of this church than they have been for many a year.

But let me warn each one of us that it is so easy to slip up in this area especially as the winter approaches. The temptation will be great to sit at home on a Wednesday night in front of a fire rather than having to make a real effort to come along to the prayer meeting. We will be able to justify our actions. We are tired or busy at work or don't feel so well etc.

But please let me encourage each one of us not to give into those temptations but to continue to be devoted to the prayer life of this church. For those who still do not come along to any of our prayer meetings then let me encourage you to do so for you are missed you know. Perhaps you never been before or it's been some years since you last attended a prayer meeting. Well let me encourage you to come, get into the habit of it and you will be blessed in your soul by the spirit of prayer and the genuine concern and fellowship that is expressed. It might mean that you will have to reorganise your life a little or that you have to make an extra sacrifice but it will be worth it.

Now before we bring this sermon to an end let me just say a word about all of these spiritual duties. You cannot separate these duties you cannot be devoted to one and not another. To be devoted means being devoted to them all, for they are all related to one another.

So to be devoted to the apostles teaching will mean being present at the meetings of the church where we are being taught God's word and that will involve being devoted to fellowship, the Lord's Supper and prayer. We cannot pick and choose which one of these we will be devoted to, as if we can be devoted to the Sunday services but not the midweek prayer meeting. To be devoted means be devoted to all these spiritual duties.

Therefore let us renew our devotion to these spiritual disciplines so that we will find ourselves eager to listen to the apostles teaching, eager to experience real fellowship and committed to the Lord's Supper and to praying with our fellow believers in Christ

Amen