

In the Last Days . . .

Introduction

The Text

A. You remember: It's the Day of Pentecost, the Spirit of God has been poured out, the disciples are speaking in tongues, praising God for his mighty works in the languages of the nations, and some in the crowd that had gathered around, taking in the spectacle began asking the question: "What does this mean?" (v. 12), but other began to mock: "They must be drunk" (v. 13).

1. And now here's just the beginning of the Apostle Peter's response . . .

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵ For these people are not drunk, as you suppose, since it is only the third hour of the day (i.e. 9:00am). ¹⁶ But this is what was uttered through the prophet Joel: ¹⁷ "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; ¹⁸ even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. ¹⁹ And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; ²⁰ the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. ²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved." (Acts 2:14–21)

The Words of Joel

A. To help his Jewish audience begin to make sense of all that they've been witnessing to this point, to help answer their initial question there—"What does this mean?" (v. 12)—Peter directs them straightaway to the words of the prophet Joel from the OT.

1. [Act 2:17-21](#) of our text are taken directly from [Joel 2:28-32](#).

B. And as we try to understand what Peter is doing here and what it means for us, I'm going to attempt to answer three questions: (1) What Is Happening?; (2) When Is It Happening?; and (3) How Should We Respond?

(1) What Is Happening?

A. Peter's citation from Joel gives us a clear sense, I think, of what is actually happening on the day of Pentecost. And I want to consider these verses here broken into three parts . . .

Part #1: “I Will Pour Out My Spirit”

- A. First, notice that God says through the prophet: “I will pour out my Spirit . . .” As a way of emphasizing this central point, God actually says it twice: once at the start in v. 17 and again in v. 18. “I will pour out my Spirit . . .”
- B. The word translated “pour out” here is utilized to highlight the generosity, the abundance, the liberality of all this.
1. God is not holding back. He’s not metering it out. There’s no governor on the flow. He’s not lightly sprinkling it from above. It’s not a trickle or even a steady stream.
 2. He’s pouring the Spirit out upon us.
 - a. It’s a monsoon of grace that’s now dumping overhead. The clouds had been growing off on the horizon through the OT, the winds of God’s plan and promise slowly brought them towards us, and now on the day of Pentecost—in view of what Jesus accomplished with his life, death, resurrection, and ascension—they’ve been cracked open and sheets of mercy are streaming forth.
 - i. Having grown up in the desert of Arizona, I’ve been in monsoons before. And let me just tell you, you step out in one of those, there’s not an inch of your body that won’t soon be drenched in the downpour.
- C. Scholars aren’t certain when Joel was written, nor what in particular he was prophesying about. It’s tough to discern.
1. But the gist of his book is easy enough. Joel, like all the other prophets really, was looking beyond a time of judgement for sin to a time of restoration and fullness by grace.
 - a. So the book of Joel opens with this imagery of locusts—whether literal or figurative it’s hard to say—coming in and decimating the land of God’s people, leaving them with nothing. Such is God’s righteous judgment for our rebellion and rejection of him.
 - b. But though he could, and perhaps should even, be done with us, he’s not. So the prophet looks beyond the judgment to this time of renewal and he says in Joel 2:25: “I will restore to you the years that the swarming locust has eaten . . .” Not because you deserve it. But because I am merciful.
 - i. What will this look like? How will he do it? Well, he goes on just a few verses later to tell us, again: “I will pour out my Spirit” (v. 28).
- D. Do you feel like your life is ravaged this morning, like your heart is brittle and barren? Do you feel like the locusts have devoured every last bit of fruit in the field and on the vine?
1. “I will pour out my Spirit,” says the Lord. “I will restore to you the years that the swarming locust has eaten . . .”

- E. You know, this is just conjecture, and I've never read another commentator making this same connection (maybe they have, but if they have I don't know of it), but when I was reading about these locusts and things, my mind flittered forward to the diet of John the Baptist.
1. You remember that curious little detail we're given of him, that "his food was locusts and wild honey" (Matt. 3:4). Locusts? Why tell us that? The Bible doesn't waste a word. Why give us this?
 - a. Just to say that he's a crazy man out in the wild? Perhaps. Or maybe to accentuate that he's poor, this would have been the diet of a poorer man. Locusts are actually still eaten in the Middle East to this day. Why bring attention to this?
 - b. Do a quick word study on locusts in the Scriptures and you see: they show up a lot, and in almost every instance they are agents of God's judgment (think of the plagues in Egypt for example [Exod. 10]). And what do they do? They devour. They eat. That's the curse. They eat and you don't.
 - i. And then, just when the new covenant era is about to dawn, with John the Baptist, straddling the line between the old and new, forerunner to the Christ, what's his diet? Locusts. He devours the very things that used to devour us.
- F. Implication: Jesus and the new age of the Spirit is coming. The time beyond exile and judgement, the time of restoration and salvation, is here! "I will pour out my Spirit . . ."

Part #2: "On All Flesh"

- A. Where does God say he will pour out his Spirit? Did you notice? "I will pour out my Spirit on all flesh . . ." (v. 17). "[O]n all flesh"—that's the second part I want to consider with you for a moment.
- B. If the pouring out was meant to highlight God's generosity and liberality, here now we are meant to see something of the ubiquity or universality of it all.
1. His Spirit isn't just poured out on a few lucky folks who make the cut.
 2. It's poured out on all flesh. Everyone everywhere.
- C. In the OT, this was not the case. There were structures set up to highlight God's holiness and man's sinfulness and the fact that, while God wants us near, we don't deserve to come near, and it's a dangerous thing to approach him.
1. So the temple had all these boundaries built into it.
 - a. If you were a Gentile you could only come this far.
 - b. If you were a woman, you could only come this far.
 - c. If you were a man, you could only come this far.
 - d. If you were a priest, you could only come this far.

- e. If you were the high priest you could come into the most holy place, but only once a year and after great care and preparation with sacrifices and washings (and fear and trembling!) and all this.
 - i. But you see, there were a few who could have access to God and his Spirit in this way. Prophets, priests, kings, they get the lion's share.
 - ii. Everyone else? Better luck next time.
- D. But on the day of Pentecost, the Spirit is breaking out as it were. Barriers are being breached. Boundaries are being crossed.
- 1. You remember, as Jesus hung on that cross, cried out one last time and yielded up his spirit, we're told that "the curtain of the temple was torn in two, from top to bottom" (Matt. 27:51). What does that mean?
 - a. Through Jesus we can all come into God's presence, sure?
 - b. But even more, it would seem to me that it's as if God's presence is now coming out after me!
 - i. His Spirit is now able to be poured out on "all flesh."
- E. When we keep reading Peter's citation of Joel, this all becomes abundantly plain.
- 1. The Spirit is now being poured out upon both genders—"your sons and your daughters" (v. 17); all ages—"your young men . . . and your old men" (v. 17); all classes—"even on my male servants and female servants in those days I will pour out my Spirit" (v. 18).
 - a. There is no distinction!
- F. This is getting at what I've said over and over again here: the ground is level at the foot of the cross.
- 1. Do you feel too filthy, too broken, too jacked up to be here?
 - a. The ground is level at the foot of the cross. His Spirit is poured out on "all flesh." You're no less worthy of it than another.
 - 2. Do you feel a little smug, taking confidence in your church attendance and your Bible knowledge and your upright standards and all this?
 - a. The ground is level at the foot of the cross. His Spirit is poured out on "all flesh." You're no more worthy of it than another.
- G. That's the meaning of grace. As I said last week, that's what the gospel does, it lowers us and lifts us at the same time.
- 1. Some of us, in our arrogance need to be lowered.
 - 2. Others of us in our despair need to be lifted.

- a. The gospel does both. The ground is level at the foot of the cross. “I will pour out my Spirit on all flesh . . .”

Part #3: Prophecy, Visions, Dreams?!

- A. Now, there’s a third part to bring out in this text and it deals with the effect of this outpouring. We see it there at the close of v. 17 in particular: “I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams”
- B. Now, there’s obviously a lot I could say about this, but I’ll have hold myself back a bit, lest we derail. Still, I’m assuming you’re wondering: What is all this? Prophecy? Visions? Dreams? What is the meaning of it? How should I make sense of it? Am I supposed to be doing this?

- 1. To help, I’d like to bring out three aspects that I think are in play here . . .

Aspect #1: The Evidential Aspect

- A. First there’s an evidential aspect to it. What I mean is: the outpouring of the Spirit is, in some sense, an intangible, invisible thing. You can’t see it when it’s happening.

- 1. So how do you know? Well, one way is people who are filled with the Spirit, they start to prophesy and things.

- a. In other words: here is tangible evidence of an intangible reality, a manifestation in the physical world of something that’s occurring fundamentally in the spiritual domain.

- B. This idea is not new, it’s actually rooted in the OT.

- 1. So when Moses couldn’t bear the people of Israel any longer and he begged God for help, the Lord says: “Okay, I’ll take some of the Spirit that I’ve put on you and I’ll put it on seventy other elders of the people as well.” But how would you know if and when he did it and who truly has the Spirit and all this?

- a. Well, in Num. 11:25 tells us that “as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.”

- i. Did you catch that? It was a momentary thing, but it was evidence nevertheless, that the Spirit had been put on them in some sense.

- 2. The same thing happens to with Israel’s first King Saul in 1 Sam. 10:10.

- a. It was a sign given from God to him that God had anointed him as king (cf. vv. 1, 6). He would be able to see it. Others would be able to see it. It was evidential.

- C. And so it was on the day of Pentecost. At such an important point in God’s plan of redemption, he wanted to give external evidence that others could see and come to believe.

1. Any man can claim to have God's Spirit. But if he starts prophesying, and the words are true and good, well that gives evidence of such a claim.

Aspect #2: The Revelational Aspect

- A. But there's more. Now we come to what I'd call the revelational aspect. These prophecies, visions, dreams, they're getting at the fact that with the outpouring of the Spirit, our eyes are being opened to something.
 1. It's revelatory. Curtains are being pulled back. Veils are being removed. Scales are falling from our eyes. We see things that to this point we hadn't.
 - a. In particular, the Spirit helps us get the gospel—he opens up our eyes to who Jesus is and what he's truly accomplished. I think that's what's happening here.
- B. Remember, we're told what these disciples were saying in various tongues. Peter here draws a line between what they're doing in [Acts 2](#) and what Joel is talking about with prophecies and visions and dreams. But when we look at it, what are they actually doing?
 1. As the crowds say in [Acts 2:11](#): “[W]e hear them telling in our own tongues the mighty works of God.”
 - a. They're not necessarily making predictions about the future and whatever else we typically think of as prophecy.
 - b. They are talking about what God has accomplished in Jesus at the cross. They get it. The mystery of God's redemptive plan has at long last been unveiled. What was once hidden from view is now being revealed to them by the Holy Spirit.
- C. It's as if a revelatory explosion has been detonated in Jesus Christ and his outpouring of the Holy Spirit here. They get the heart of God, they get the plan of God, they get the grace of God in ways they hadn't to this point.
 1. This is what Paul is getting at in [1 Cor. 2](#) when he writes: “⁹ [A]s it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”—¹⁰ these things God has revealed to us through the Spirit. . . . ¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. ¹⁴ The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. . . . ¹⁶ But we have the mind of Christ” (vv. 9-10, 12-14, 16). We get the gospel because we have his Spirit!
 - a. So we're not necessarily talking so much about predictions of the future and things like this here in [Acts 2](#).
 - b. We're talking about seeing through the surface of things and getting to the heart of God and what he's really doing in Jesus.

2. This is perhaps what the angel means when he says to John in [Rev. 19:10](#): “the testimony of Jesus is the spirit of prophecy.”
 - a. The whole point of the prophetic is to reveal the truth about Jesus and what he’s accomplished for us at the cross. When the Spirit is poured out, your eyes are opened. Your heart comes alive to it. That’s the point!

Aspect #3: The Relational Aspect

- A. But then, finally, and perhaps most importantly, there’s a relational aspect to all of this. And this can’t be missed.
 1. The point of all these people suddenly experiencing prophetic insights, having visions, dreaming dreams, is not to show that they just received a spiritual power-up, or to give us cool magic tricks to captivate crowds, or anything like this.
 2. It’s to showcase the incredible truth that now through Jesus, anyone, man woman, young old, lower class upper class, anyone can know God in a deep and personal way.
- B. It’s a sign that in Jesus, the New Covenant era has been inaugurated: “³¹ Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah . . . ³³ I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31, 33–34).
 1. “[T]hey shall all know me, from the least of them to the greatest . . .” (v. 34). That’s what’s happening here.
 - a. This revelation and insight isn’t just given to a few who should then mediate to the others.
 - b. It’s given to them all. Because they all have the Spirit.
- C. And you know if you’re a Christian, in some sense, all of this given to you as well.
 1. So Paul writes: “Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another” (1 Th. 4:9).
 2. And John writes: “But the anointing that you received from him abides in you, and you have no need that anyone should teach you” (1 John 2:27).
 - a. This is not to say you don’t need the apostolic teaching or the oversight of elders and pastors and things like this. The Bible clearly establishes, commends, and even requires those things.
 - b. But it is to say: if you have the Spirit of Christ, you know God. You know him. Because of Jesus. Because of the outpouring of the Holy Spirit. Isn’t that amazing?!

(2) When Is It Happening?

“In the Last Days”

- A. With this question, I intend to bring out one simple yet stunning observation from Peter’s quoting of Joel here.
1. If you go back and actually look at [Joel 2](#) and compare Peter’s citation to the original, by and large it’s substantially the same at almost every point.
 2. There is, however, one change—at first it may seem so slight you might breeze right over it—but it’s massively significant. And it’s right there at the start.
 - a. The text in Joel begins [“And it shall come to pass afterward, that I will pour out my Spirit on all flesh . . .”](#) (Joel 2:28).
 - b. But Peter begins it this way: [“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh . . .”](#) (Acts 2:17).
- B. [“\[I\]t shall come to pass afterward”](#) becomes [“\[I\]n the last days it shall be”](#) One little change with staggering implications.
1. With this slight alteration Peter is showing his interpretive cards as it were. He’s making plain that Jesus’ accomplishment at Calvary which has now culminated in the outpouring of the Spirit has initiated the end times. We are living in the last days.
- C. He’s tapping into a massive theme woven throughout the Scriptures. You push on these words [“last days”](#) and a whole avalanche of texts come tumbling out . . .

Anticipated by the OT

- A. In the OT, all the prophets, as I’ve said, looked beyond the time of exile and judgment on Israel to the time of restoration and renewal, the time of the Messiah, the time of the outpouring of the Holy Spirit.
1. And this time was referred as the [“last”](#) or the [“latter days”](#) (cf. [Deut. 4:30-31](#); [Isa. 2:2-4](#); [Jer. 23:20](#); [Dan. 2:27-28](#); [10:14](#); [Hos. 3:5](#); [Mic. 4:1-7](#)).
- B. I can’t read all of these texts to you, but I did at least want to read one: [Isa. 2:2-4](#): [“²It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, ³and many peoples shall come, and say: ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.’ For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”](#)
1. Is this not what has begun there in Jerusalem on the day of Pentecost? The gospel is first preached in the many languages of the nations, and soon three thousand bend a knee to

Jesus, and they come together as one people, living with a compelling unity and sense of interpersonal shalom. And it just spreads out from there.

C. You see, in Jesus the latter days, the last days, the end of the age has come.

Affirmed by the NT

A. Such a thing has not only been anticipated by the entirety of the OT, it's affirmed and reaffirmed again and again by the entirety of the NT:

1. So Paul in [1 Cor. 10:11](#) says that we are those "on whom the end of the ages has come."
2. And the author of Hebrews in [Heb. 1:1-2](#): "¹Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son . . ."
3. And Peter in [1 Pet. 1:20](#): "[Christ] was foreknown before the foundation of the world but was made manifest in the last times for [your sake] . . ."
4. And John in [1 John 2:18](#): "Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour."

B. I could just keep going, but you get the idea.

1. As one commentator puts it: "It is the unanimous conviction of the New Testament authors that Jesus inaugurated the last days or Messianic age, and that the final proof of this was the outpouring of the Spirit, since this was the Old Testament promise of promises for the end-time (Stott).
2. And so yet another commentator concludes: "The last days are not just in the distant future but were inaugurated at Pentecost . . . and will continue until Christ's return" (ESVSB).

C. Have you ever thought about this?

1. So many try to figure out the end-times, like it were code you have to crack. And you're reading the newspaper headlines and trying to line that up with the book of Revelation or Daniel or something and you're wondering: Are we in the last days?
2. Well, listen, you don't need the detective skills of Sherlock Holmes to figure this one out. Every NT author tells you. This is it. And it all turns on Jesus.
 - a. So Peter stands, lifts up his voice, and quotes from [Joel 2](#), with a twist: "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh . . ." ([Acts 2:17](#)).
 - i. The last days are here. And they are steadily marching towards the last day, what Joel calls "the day of the Lord . . ., the great and magnificent day" ([Acts 2:20](#))—when Christ will at last return to judge the living and the dead and to save to the uttermost those who have settled their faith upon him.

(3) How Should We Respond?

The Fourth Quarter

- A. When you think you have all the time in the world for something, there's a tendency to get apathetic, lazy, unfocused isn't there?
1. This happens sometimes in sports. We'll wait until the fourth quarter and then we'll really turn it on. I used to be like this with tennis. I was notorious for going three sets with guys I frankly should have just beaten quickly in two. But I'd be bored, I'd struggle to focus, until it was crunch time. Then the adrenaline rush kicks in and I'm ready to play.
 2. Some of us are this way with homework at school or projects at work. When it's months out it's out of mind. But when it's due in a couple days, you're cramming, right?
- B. Well, listen, Peter stands up and says we are living in the last days.
1. And whether they go on for another millennia or not, that's not the point.
 2. The point is, our time is short. So far as the redemptive plan of God is concerned, this is the fourth quarter. This is the third set. The project is due tomorrow.
 - a. As Paul says in [1 Cor. 7](#): “²⁹ [T]he appointed time has grown very short. . . . ³¹ [T]he present form of this world is passing away” (vv. 29, 31).
- C. So how are you going to respond? How are you going to live in light of this reality?
1. Don't just fumble around with idols and comforts and all this as if you're going to be here forever, as if this life and the stuff of this world is what matters most. Come on! How should we respond?

Three Suggestions

- A. I've got three quick suggestions taken from our in and around our text in [Acts 2](#) . . .

Suggestion #1: Genuinely Inquire

- A. With this I'm thinking of any here who are not yet a follower of Christ. I'm just saying genuinely seek it out.
1. If the Bible is saying we're in the last days and stuff is going to get real, and things are happening with this man from Nazareth, check it out. Look at the evidence. Don't just shrug it off and go on your way. Don't bury your head in the sand and act like it's all just a joke and Christians are just a bunch of loons. There are good reasons Christians believe what they believe.
 - a. I wrote that little booklet on the Next Steps Table in the back titled Consider Jesus to give you some of these reasons. Come find me afterwards, I'd love to talk about all this.
- B. Now, I get this from [Acts 2:12-13](#) which I referenced back at the beginning of this sermon. The crowd responds to what they see happening with the outpouring of the Spirit and the tongues and things.

1. And one group discards it, mocks it all without genuinely considering it: “They are filled with new wine” (v. 13). Nothing to see here. Just a bunch of drunks.
2. But the other group, they want to learn, they want to know, they’re open, and they ask: “What does this mean?” (v. 12).
 - a. You want to be in that camp. Genuinely inquire. God can handle your questions. You may not come to the same conclusions, but give it a chance. Your life, your eternity hangs on what you make of Jesus. Don’t put it off, don’t shrug it off.

Suggestion #2: Call on His Name

- A. So let’s say you do see something in Jesus. Let’s say you do want the Holy Spirit to be poured out on you. You do want the forgiveness of sins and salvation and new life. You want to know God. You recognize that these are the last days, that your time is short. What do you do?
 1. Well, this is what Peter gives us at the end of his quotation from Joel, Acts 2:21: “And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.” So what do you do? Call upon the name of the Lord.
- B. Listen, do you want to be saved from the wrath of God you deserve in view of your sin? Do you want the day of Jesus’ return, the day of the Lord, the day of judgement to go well for you?
 1. Here’s the only prerequisite: Can you open up your mouth and call upon Jesus’ name? “Help me Jesus, forgive me, wash me, change me!” Can you call upon his name? If you can do that, you will be saved.
- C. You say what about morals, what about cleaning myself up? I thought that was a part of Christian teaching and all this. Yes, of course it is.
 1. But we get it backwards so often.
 - a. We don’t get clean and then come to Jesus, we come to Jesus and then we get clean.
 - b. We don’t obey so that we’ll be accepted. We are accepted and that makes us want to obey.
 - i. As I’ve said before: Christianity isn’t about falling in line, it’s about falling in love. Our heart is melted by the affection, by the compassion, by the love of our Savior for us. And, as a result, we come to love him and others.
 - (1) “We love because he first loved us” (1 John 4:19). John is jealous to make the order in this matter abundantly plain. First his love then mine. First grace and then growth.
- D. So I don’t care how filthy you are. I don’t care what you were doing last night and with whom. I don’t care how little Scripture you know, how bad your background is, how broken your family, or any of this stuff.

1. Will you call up on the name of the Lord this morning?
2. Can you fall to your face with an empty hand extended in his direction?
 - a. If you can then you will be saved. Full stop.

Suggestion #3: Live Like the Church in Acts 2:42-47

A. This now is for those of you who would call yourselves Christians, followers of Jesus. You've called on his name, you've come into the church. How should you respond to all this?

1. Well, you should try to live like the church in [Acts 2:42-47](#).
 - a. These are people who get it. They heard Peter's message loud and clear. We're living in the last days. God is ready to save us and others. He's pouring out his Spirit, moving from Jerusalem to the ends of the earth with the good news of his grace.

B. So how are they living? All I can really do is quickly read it and I just want you to consider how this does or doesn't overlap with your own life.

1. “⁴² [And they devoted themselves to the apostles' teaching](#) [Are you in God's word, are you clinging to his gospel and promise with all you have; or is it just something in the margins?]
2. [and the fellowship, to the breaking of bread and the prayers](#) [Are you living life in community with other Christians, committed to the church, or do you engage when convenient and go it alone most of the time?].
3. ⁴³ [And awe came upon every soul, and many wonders and signs were being done through the apostles.](#) ⁴⁴ [And all who believed were together and had all things in common.](#) ⁴⁵ [And they were selling their possessions and belongings and distributing the proceeds to all, as any had need](#) [Are you generous with your things, giving and open-handed; or is your hope in your stuff and you're busy trying to accumulate more for yourself?].
4. ⁴⁶ [And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts,](#) ⁴⁷ [praising God and having favor with all the people](#) [Do you order your schedule around God and his purposes; or around yours—you make space for God if and when you have time?].
5. [And the Lord added to their number day by day those who were being saved](#) [Are you living with a view to the mission of God and the multiplication of disciples; or is it all about you?]" ([Acts 2:42–47](#)).

C. I know those are heavy questions. I know there's a lot to consider. Obviously, we'll tackle those verses in more detail when we get there. But there's something to go home and reflect on.

1. And, as we do, may Christ, in mercy, pour out his Spirit upon us afresh and help us to live this last days lifestyle out together for his glory and the good of our city and world!