

# Abounding Grace Christian Church

## The Acts of the Holy Spirit through the Church – Part 10

### I. Exposition of Chapter Two - (Continued).

#### A. Peter's sermon on the day of Pentecost (Verses 14-40).

1. Verse 37 – “Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and brethren, what shall we do?’”

a. “...when they heard...” – We should never underestimate the power of the Gospel preached. Paul said in **Romans 10:17** – “So then faith comes by hearing, and hearing by the word of God.”

b. “...they were cut to the heart...” – The word “cut” is; “(an idiom, literally ‘to pierce the heart’) to experience acute emotional distress, implying both concern and regret—‘to be greatly troubled, to be acutely distressed.’”<sup>1</sup> Another scholar describes the meaning as; “to prick with a sharp point”; “...the sharp, painful emotion, the sting produced by Peter’s words.”<sup>2</sup> (cf. John 16:7-11; also Acts 5:33; 7:54 – Same message, different response. The word “cut” KJV, in these two verses are a different Greek word meaning “enraged”.)

“Now, having heard this, they were stung to the heart with poignant sorrow. And they said to Peter and the rest of the apostles, What shall we do, men, brothers?”<sup>3</sup>

c. “...Men and brethren, what shall we do?” – “...brethren” is referring to the fact that they were Jewish “brethren.” Peter’s message began as a result of a question, “Whatever could this mean?” (verse 12) which led them to being convicted of their sin and then ended with another question, “...what shall we do?” This opened the door for Peter to proclaim the solution to their sin – the Gospel.

2. Verse 38 – “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.’”

a. The word “repent” is referred to as “the first word of the Gospel”<sup>4</sup>. The word means; “to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness”<sup>5</sup>

1) Repentance was not a new concept. It was required by God in the Old Testament (cf. **I Kings 8:47-48; Joel 2:12-13**), John the Baptist preached it (cf. **Matthew 3:2; Mark 1:4; Luke 3:3, 8**), and Jesus proclaimed it (cf. **Matthew 4:17; Mark 1:15; 2:17; Luke 5:32; 13:3, 5; 15:7; 17:3**).

2) Repentance is NOT just an emotional response, though there may be emotion. It’s also not just being sorry for what you have done but true godly sorrow will lead to repentance (cf. **II Corinthians 7:8-12**).

3) Why is Repentance so Important?

a) God commands Repentance. “Truly these times of ignorance, God overlooked, but now commands all men everywhere to repent.” **Acts 17:30**.

b) Repentance is the first of the six foundational doctrines of Christ. **Hebrews 6:1-2**. Without a proper foundation, you can’t build a strong building.

c) Christians are also commanded to repent if they’ve sinned. **Revelation 2:1-7**.

d) Repentance frees people from the power of Satan and causes them to tap into the power of God. **Acts 26:18**.

“Without exception, throughout the entire New Testament, repentance is the first response to the gospel that God demands. Nothing else can come before it, and nothing else can take its place. True repentance must always precede true faith. Without such repentance, faith alone is a mere empty profession. This is one main reason why the experience of so many Christians today is so unstable and insecure. They are seeking to build without the first of the great foundational doctrines.”<sup>6</sup>

<sup>1</sup>Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 318.

<sup>2</sup>Marvin R. Vincent, *Word Studies in the New Testament: Vol. III, The Epistles of Paul* (McLean, Virginia: MacDonald Publishing Co.), 455.

<sup>3</sup>Kenneth S. Wuest, *The New Testament: An Expanded Translation* (Grand Rapids, MI: Eerdmans, 1961), Ac 2:37–41.

<sup>4</sup>Origin uncertain. Possibly from a book entitled; “*Repentance: The First Word of the Gospel*” by Richard Owen Roberts.

<sup>5</sup>Louw and Nida, 509.

<sup>6</sup>Derek Prince, *Foundation Series: Vol. I* (Chichester, England: Sovereign World Ltd., 1986), 109.

b. **“...and let every one of you be baptized in the name of Jesus Christ for the remissions of sins...”**

1) **“Baptism”** here is referring to water baptism. The word means; **‘to dip repeatedly, to immerse, to submerge.’**<sup>7</sup>

**“Repentance seems to be a spiritual key and baptism is an outward expression of this spiritual change. The New Testament knew nothing of unbaptized believers! To the early church baptism was *the* public profession of faith. It is the occasion for the public confession of faith in Christ, not the mechanism for salvation!”**<sup>8</sup>

**“Water baptism is an outward testimony of an inward work of grace begun in our life as believers. It symbolizes washing or cleansing (Acts 22:16). This is only a symbol as, in fact, we are washed clean by the blood of Jesus (Revelation 1:5) and we are cleansed by the word of God (John 15:3).”**<sup>9</sup>

2) **“...in the name of Jesus Christ...”** – When stating **“in the name of”** it could be stated **“by the authority of”**. Dr. Stanley Horton states:

**“The repentant ones can then declare their change of heart and mind by being baptized ‘in the name’ (Gk. *epi to onomati*, ‘upon the name’) of Jesus Christ, that is, upon the authority of Jesus, for ‘the name’ here means the authority...The authority of Jesus points to His own command given in Matthew 28:19. Thus, the actual baptizing was done ‘into the Name’ (Gk. *eis to onoma*, meaning ‘into the worship and service’) of the Father, the Son, and the Holy Spirit.”**<sup>10</sup>

3) **“...for the remission of sins...”** – Some have taken this to mean that water baptism is what literally washes away our sins. We know from other Scriptures, e.g. **Revelation 1:5**, that it’s the blood of Jesus and faith in Him that washes away our sins.

a) Many scholars explain that the word **“for”** is a preposition that can indicate causality or as a result of something. Dr. Ron Rhodes gives a very clear illustration as to how it can be used as a result of something: **“An example of using ‘for’ in a resultant sense is the sentence, ‘I’m taking an aspirin for my headache.’ Obviously this means I am taking an aspirin as a result of my headache.”**<sup>11</sup>

b) This shows that the Greek indicates that we are **“baptized, as a result of the remission of sins”** not FOR the remission of sins.

4) **“...and you shall receive the gift of the Holy Spirit.”** – This pointed them, and us back to the event recorded in **2:1-4**. This entire sermon was in response to the people wondering what this phenomenon was about. Peter preaches the Gospel to the multitude and states if they repent, and are baptized (a way of expressing their faith in the Lord Jesus Christ), that they would receive the **“gift of the Holy Spirit”**. (**Note: In Acts 10:44-48, we see that water baptism is not required to receive the “gift of the Holy Spirit” but what it represents [repentance and faith] is required.**)

3. **Verse 39 – “For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”**

a. **“For the promise...”** – The context of this verse shows that Peter, by the Holy Spirit, is pointing us back to Jesus’ expression of the baptism with the Holy Spirit (cf. **Acts 1:4-5**) and to Peter’s previous reference given in his message (cf. **Acts 2:33**).

b. Peter states clearly that this **“promise of the Father”**, this **“Holy Spirit upon”**, this **“promise of the Holy Spirit** and this **“gift of the Holy Spirit, is for:**

1) **“you”** – **Those whom Peter was directly addressing.**

2) **“...and to your children... - The next generations.**

3) **“...and to all who are afar off...”** – This would include all people who would obey the call of salvation by repenting and believing throughout the entire church age.

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<sup>7</sup>Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (Grand Rapids, MI: Baker Book House., 1977)

<sup>8</sup>Robert James Utley, *Luke the Historian: The Book of Acts*, vol. Volume 3B, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 2003), 42.

<sup>9</sup>Norman Robertson, *Walking in Victory* (Matthews, NC: NRM Publications, 1996), 89.

<sup>10</sup>Stanley M. Horton, *Acts: A Logion Press Commentary* (Springfield, MO: Gospel Publishing House, 2001), 79.

<sup>11</sup>Ron Rhodes, *The Challenge of the Cults and New Religions*, (Grand Rapids, MI: Zondervan Publishing, 2001), 273.