

# *The Life of the Apostle Peter*

## Study # 26

### The Souls at Pentecost

#### Part I: The Reaction to Pentecost

(Acts 2:37-41)

#### INTRODUCTION:

- The SPIRIT at Pentecost (Acts 2:1-13)
- The SERMON at Pentecost (Acts 2:14-36)
- The SOULS at Pentecost (Acts 2:37-47)

#### I. The Conviction (37)

- A. The Basis of Conviction (Heb. 4:12)
- B. The Blessing of Conviction

#### II. The Challenge (38-39)

##### A. The Commands (38)

- 1. The Inward Response
  - a. Sorrow
  - b. Separation
  - c. Savior
- 2. The Outward Response
- 3. The Divine Response
  - a. The Spirit Seals (Eph. 1:13)
  - b. The Spirit Secures (Eph. 1:14)
  - c. The Spirit Teaches (Jn. 14:26; 1 Cor. 2:9-10)
  - d. The Spirit Intercedes (Romans 8:26-27)
  - e. The Spirit Empowers (Acts 1:8, Acts 2)

##### B. The Call (39)

- 1. The General Call
- 2. The Divine Call  
(2 Thes. 2:13-14; Rom. 8:30; 1 Thes. 2:12; 1 Pet. 5:10)

##### C. The Conclusion (40; Philip. 2:15)

- 1. Isaiah's Example (Is. 58:1)
- 2. Jesus' Example (Lk. 13:1-5)
- 3. The Example of the Writer of Hebrews (10:28-31)

#### III. The Conversions (41)

#### ΑΩ

**Acts 2:38** The key to understanding this verse (Acts 2:38) is to know what the word "for" means. The Greek word, like the English word, can mean either: 1) "for the purpose of" 2) or "as a result of." An example of the first instance would be when we say, "She went to the store for some milk," meaning for the purpose of getting milk. An example of the second instance would be when we say, "He was sentenced for assault." We certainly do not mean he was sent to prison for the purpose of committing an assault, but because he already had done so. The meaning of Acts 2:38, which harmonizes with the totality of Bible teaching on forgiveness, is: "Repent [and your sins will be forgiven], and be baptized for [as a result of] the remission of sins." Cf., Luke 11:32, where the word "at" is used to translate this same word. (LKW)

#### Salvation and Baptism

**Baptism.** This comes after—not before—repentance. It does not save but is only a testimony to others that one is taking their stand with Jesus Christ. It is public confession of receiving Jesus Christ as one's personal Savior. While we do not necessarily oppose the public invitation, we do believe that the best and most Scriptural invitation is not to come forward and fill out a decision card, but rather to meet the preacher in the baptistry. In Peter's day, you manifested your decision to receive Christ as Savior by being baptized, not by coming down the aisle and filling out a decision card. We have, unfortunately, put the emphasis on the aisle and the card today. That is a poor substitute for baptism. True, many who come down the church aisle eventually are baptized. But it is baptism, not coming down an aisle and filling out a decision card, that is the way by which we are to indicate our decision to follow Christ.

If we understood this fact about baptism, we would not get confused when Scripture sometimes seems to make baptism essential for salvation. What Scripture is saying is that your claim of following Christ as Savior is worthless until you have publicly been baptized. Hence, if you are not baptized and do not pursue baptism, it is a strong indication that you are not saved. That is why baptism is so closely associated with salvation in some Scripture passages. It does not save and has nothing to do with making you saved—but it says plenty about whether you are saved or not; so much so that we can say if you do not pursue baptism, you probably are not saved. (John Butler)