

"Peter's Sermon"

Part 7

Acts 2

Introduction: Last week in our study of Acts we were looking at Acts 2:38 where Peter called upon his listeners to repent and be baptized for the remission of sins.

Notice Acts 2:38

In our study last week we looked at how many misunderstand this verse to mean that salvation is a requirement for salvation. But that is NOT what Peter is saying here. Peter is calling on his listeners to repent for the remission of sins and to be baptized in the name of Jesus Christ. For someone to teach that baptism is a requirement for salvation is to contradict many other Scriptures.

1 Corinthians 1:14-17

¹⁴ *I thank God that I baptized none of you, but Crispus and Gaius;*

¹⁵ *Lest any should say that I had baptized in mine own name.*

¹⁶ *And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.*

¹⁷ *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

If baptism was a requirement, then Paul would have certainly been sent to baptize. The Bible makes it very clear that we are saved by grace through faith. That is faith in the finished work of our Lord upon the cross.

Ephesians 2:8-9

⁸ *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

⁹ *Not of works, lest any man should boast.*

John 3:16, 18, 36

¹⁶ *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

³⁶ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

I. The Remedy

Part 2

➤ Baptism.

Before we move on too far in this verse, we need to look at a few more thoughts on baptism. There are two extremes with baptism that often arise. One is what we already looked at and that is that some teach that it is a requirement for salvation. The other extreme is that some do not see it as being something that is all that important. Baptism is very important for it is the very first step of obedience for the believer. This is something that every believer should want to do. They should desire to be baptized in public to demonstrate they belong to Jesus Christ. To say, "I am His and He is mine!" It is interesting to point out that the Bible never mentions any believers who were not baptized. A believer that was not baptized was not even heard of.

Mark 16:16

¹⁶ *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

There are only two groups listed here. Those who believed and were baptized and those who did not believe. There is not thought of a group who were saved but refused to be baptized.

What does baptism do? Baptism is publicly identifying with Jesus Christ. When we are baptized, we go backward in the water which is identifying with the death and burial of Jesus Christ. Then we come up from the water which is to identify with the resurrection of Jesus Christ. Therefore, our baptism is to identify with the death, burial and resurrection of Jesus Christ. Baptism is an outward act that pictures an inward reality.

When Peter calls on his listeners to be baptized, he is not only calling on them to be obedient but also to give proof they were saved. We do not understand in our day what it was like in the early church. To identify with Jesus Christ in those days was to put yourself in a dangerous position. The followers of Jesus Christ were hated. So when Peter called on them to be baptized, he was calling on them to also show that they were truly

saved. For them to step up and identify with Jesus Christ in that day was proof their faith was real.

➤ **Repentance.**

The next word we need to consider is the word "repent". You do not hear this word much in sermons today, but it is necessary for salvation. The word "REPENT" means to have a change of mind or to change directions. Repentance and faith go together, and they cannot be separated. When a person hears the Gospel and they come under the conviction of the Holy Spirit they have two options. They can suppress the convictions and continue on the path of destruction which they are on, or they can stop, repent, and believe the Gospel. When the second option is chosen, they will have a change of mind about their sin, about Jesus and about the direction which they are going. They will realize they are on a path that is leading them to hell and when they repent, they are turning from that present path to a path which leads to eternal life. When a person repents, they have a change of mind about their sin because they have now come to hate their sin because they realize it is offensive to God. You see, a man will not love the Saviour until he first hates his sin. Therefore, when a person repents, they change their mind concerning sin and the Savior. The New Testament calls for all men to repent.

Acts 3:19

¹⁹ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 17:30

³⁰ And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Luke 5:31-32

³¹ And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

³² I came not to call the righteous, but sinners to repentance.

2 Peter 3:9

⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Notice the words of H. A. Ironside:

"Literally [repentance] means 'a change of mind.' It actually implies a complete reversal of one's inward attitude. To repent is to change one's attitude toward self, toward sin, toward God, toward Christ....So to face these tremendous facts is to change one's mind completely, so that the pleasure-lover sees and confesses the folly of his empty life; the self-indulgent learns to hate the passions that express the corruption of his nature; the self-righteous sees himself a condemned sinner in the eyes of a holy God; the man who has been hiding from God seeks to find a hiding place in Him; the Christ-rejector realizes and owns his need of a Redeemer, and so believes unto life and salvation"

II. God's Grace

Notice Acts 2:39

Here in this verse we see several points. new see the universality of the Gospel. The Gospel was not just for an elect few but for Jews and Gentiles alike. This verse tells us to "all that are afar off."

Luke 2:9-11

⁹ *And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

¹⁰ *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

¹¹ *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

The Gospel is universal in that it is for all who will accept it. But it is also personal. Which means that each individual person has to make the choice to accept it.

We see God's grace to Peter's listeners. These were the very same people we read of in Matthew.

Matthew 27:22-25

²² *Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.*

²³ *And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.*

²⁴ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

²⁵ Then answered all the people, and said, His blood be on us, and on our children.

Now, here in Acts 2:39 Peter tells them that the promise is to "you and your children." What was the promise? That whosoever would call upon the name of the Lord and repent would be saved.

Notice Acts 2:21

Those who call upon the Lord shall be saved.

Notice Acts 2:39 again.

I want to look at the phrase at the end of the verse.

"even as many as the Lord our God shall call"

This phrase has caused many people to struggle and some to even teach limited atonement which means they teach that Jesus only died for the elect. They teach that God has not called everyone to salvation but only those whom He has chosen. First of all let me show you a problem with this teaching.

2 Peter 3:9

⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

God is NOT WILLING THAT ANY SHOULD PERISH. So if God only chose a certain few and if Jesus only died for the elect, then we would have to conclude that God interfered with His own will and there was never an opportunity for His will to be fulfilled. Let us consider two callings on man that will help us.

1. General calling.

There is a general call to salvation for all of mankind. God has made Himself known to man and he has made man's sin known to each individual person.

Romans 1:19-20

¹⁹ *Because that which may be known of God is manifest in them; for God hath shewed it unto them.*

²⁰ *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

Romans 2:14-15

¹⁴ *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

¹⁵ *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

God has revealed Himself through creation and He has put in man the ability to recognize his sin so that he can repent and come to Jesus. This is the general call.

2. The Effectual call

This is the call that comes to those who answer the general call. This call involves God's wonderful work in the heart of the believer.

a. We are called out of darkness and into the light.

1 Peter 2:9

⁹ *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*

b. We are called into fellowship with our Lord.

1 Corinthians 1:9

⁹ *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

c. We are called for the purpose of being conformed to the image of Jesus Christ.

Romans 8:28-29

²⁸ *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

²⁹ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Conclusion:

Because we have answered the general call, we can be sure that God will continue His work in us.

Romans 8:30-31

³⁰ Moreover whom he did predestinate, **them he also called: and whom he called**, them he also justified: and whom he justified, them he also glorified.

³¹ What shall we then say to these things? If God be for us, who can be against us?