

Acts 2:37–38

Spirit-Given Hearing with New Hearts and Repentant Hands

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Main idea: Meek-hearted hearing, active repentance, and passive baptism are duties, but also gifts—granted to us upon Jesus’s authority, in Jesus’s power, by Jesus’s Spirit.

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?”

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.

Introduction: Things were different now—both with Peter and with the hearers.

1. Hear by the help of the Spirit, v37.

- a. “when they heard this, they were cut to the heart.” Pierced to the core. God spare us from being wrongly affected (cf. 7:54) or (worse?) unaffected altogether.
- b. “men and brethren”—responding in kind to v29. See Christ rightly, one great proof of which is to see His people rightly
- c. “what shall we do.” Responding not with demands upon Christ, but to know what Christ demands of us.

2. Hear with “the hand,” not just the heart, v38–39. The answer is not “nothing.” Rather, it’s “receive the impossible.”

- a. Active command: repent! But of what? (cf. Joel 2:12 and the display of Himself in 2:13, cf. Jn 1:14–18)
 - i. Of any particular sins that have brought your sinfulness to light. For these, it was specifically their rejection of Christ. But there were other specific sins (cf. Luk 3:8–14; Ac 2:44–45; Ac 4:32–35)
 - ii. Of every sin now that you have seen your sinfulness. (cf. Luk 3:3)
- b. Passive command: be baptized! Something done to you on earth; a sign and seal that repentance and forgiveness and salvation come by what Christ does to you from heaven (cf. Ac 11:18; Php 2:12–13).
 - i. “Every one of you”—offered to every sinner.
 - ii. “[upon] the Name of Jesus Christ”—upon His invitation, given in His authority, subsidized by His power. Upon the King’s Name, they may receive the mark. Upon the King’s Name, their enmity is cancelled, and they receive the King’s gift of remission of sins. Upon the King’s Name, they receive the King’s gift of His Holy Spirit—the same Spirit Who gives faith and repentance.
 - iii. “for the remission of sins”—this offer to be His subjects proves the cancellation of being His enemies
 - iv. “you shall receive the gift of the Holy Spirit”—hope is not in what they may bring to the King as tribute, but what He lavishes upon each of His subjects: a promise that the Spirit Who alone can make spiritually alive will come and be with them and dwell in them (cf. Jn 14:17–18, 23–26)

Conclusion: The Lord give you meek hearts and repentant hands by His Spirit!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Act 2 versus 37 through 41. These are God's words. 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 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 for the promises to you and to your children, and to all who are afar off. As many as the Lord, our God will call. And with many other words, he testified and exhorted them saying be saved from this perverse generation, Then those who gladly received his word, We're baptized, and that day about 3,000 souls.

We're added to them So far. The reading of God's inspired and inerrant word. We rejoice that it is this word that he uses unto the salvation of our souls. Please be seated.

Things were different. Now, The coming of the Holy Spirit had made a great difference. We've already seen that difference in Peter before you remember, had his golden moment as it were when the Lord and not man had given to him to know and say you are the Christ, the Son of God, but his golden moment quickly became his Satan moment, when the Lord Jesus told him told, then that he had to go up to Jerusalem and suffer many things, and die.

And on the third day, rise again. And Peter. You remember had responded. God forbid may have never be and the Lord had had to say to Peter, get the behind me. Satan for you, have in mind. Not the thing that you have in mind, the things of men, not the things of God, but not Peter has just preached a sermon rejoicing in the death and resurrection of Jesus Christ.

Even preaching that this death was just as God had always planned it to be. And so we see a great change in Peter, having preached sermon from Joel, chapter 2 as highlighted and filled out by Psalm 16 and Psalm 110 that the Lord of Joel chapter 2, who would pour out his spirit is Jesus and the Lord of Joel chapter 2 upon whose name.

Anyone who calls will be saved, is Jesus. And so he is concluded as we As we heard at the end of the

previous sermon in Acts chapter 2, Therefore let all the house of Israel, know, assuredly that God has made this Jesus. Whom you crucified both Lord and Christ.

So, there's a great difference in Peter, But praise God. The Holy Spirit has also made a great difference in his hearers often when the Lord has helped us in the preaching of the word and you are much encouraged and you come and you won't me to know how encouraged you have been.

That the word was, by God's mercy to us and power among us, faithfully proclaimed. You receive response that I also have been encouraged because the faithful hearing of the word, or the believing hearing of the Word is a second. And in some ways, more rare gift because there are times when the Lord will give the Word to be faithfully proclaimed and it will be heard with resistance and stubbornness or perhaps even worse, dullness and no effect at all.

Well, these who are now responding to the sermon, the concluding section of which has accused them of executing Jesus, with an evil hand, and, and has finished on the note, God has made this Jesus. Whom you crucified both Lord and Christ. These people who seven weeks ago, cried out.

We have no king but Caesar, and who thought it blasphemy? That Jesus would identify himself with the God of the Old Testament whom he called his father, and with whom he claimed to be one from before Abraham was Now. They are not saying we have no king but Caesar now, they are not considering it blasphemy and rejecting Christ's claim to be Yahweh, to be the Lord of heaven and earth they come.

And they ask, what shall we do? Things were different now And we find out at the end of the passage, why the things are different now. And that is God is saving souls That day about 3,000 souls, were added to them verse 41 and then to borrow from the passage that we hope by, God's help to hear preach next week, verse 47, the Lord added to the church daily, those who were being saved.

So their question, what shall we do? Is our question, We want to know what we should do. How should we respond to this news? That Jesus is both Lord, very God, a very God from all eternity. The Creator of heaven and earth. The one who would pull out his Spirit.

The one upon who's name. If we call, we may be saved, How are we were to respond to that in such a way that we will discover that the Lord is adding us? And has added us to those who are being saved. And so we find in our passage this morning.

That there are at least these three different parts of their responding as the spirit has made a difference in them that they would be saved. And first is we need to hear by the help of the Spirit. We need to hear by the help of this spirit And we're just using the language here or heard picking up from verse 37.

Now, when they heard this and the word, this isn't there. Now when they heard they were cut to the heart and so forth. There's something in the manner in which they heard the help of the Spirit making a difference just in the hearing itself and the focus on the heart, there really, in verse 37.

But then there are also to repent. They Peter says to them, he answers the question, repent. And let every one of you be baptized and so forth. And so in the second place, we'll we'll be hearing this morning. That we are to hear as it were with the hand and not just the heart that this cutting to the heart that the spirit works in them so that they would hear in a right way here, in a saving way, as part of God's saving them, it produces a difference in the living.

Not just in the listening. And so we've we've said here with the hand not just with the heart And then as he gives the, the primary response in verses 38 through 39, with these two commands. But first to repent and second to be baptized, He goes on. It says, in verse 40, with many other words, He testified and exhorted them as children who have memorized Westminster shorter.

I think it's number three, the scriptures principally, teach what man is to believe concerning God. And so the apostle testified and what duty God requires a man. And so the apostle exhorted them that we are to keep on hearing that. There is not just this one moment of repentance unto life and saving faith, which come together as we'll, the will consider from verses 38 through 39.

But there is there is much more to hear. And so he continues speaking to them even beyond the instruction for this initial moment and they gladly receive his word and so forth. And so those are the the three ways. We'll organize our consideration of the passage this morning that we're to hear by the help of the Spirit that we were to hear with the hand.

Not just the heart that there are is a response that must be made and that we are to keep on hearing that. There are many other things that we must hear into, which we must respond First. Then we must hear by the help of the Spirit. Now when they heard this, they were cut to the heart.

Now it might have been helpful in our translation. If it said pierced to the heart, the same language is used here in our translation in Acts 2, verse 37, as in Act, 7 verse 54. But the verb in the original is not the same. The verb here is pierced to the heart as with an arrow stabbed to the core the word as it were found.

Its mark, they heard, you have crucified Jesus. They heard, Jesus is not just the Christ, but even the Lord Himself, and the word pierced them to the core and they said, that's true of me. I am guilty of this sin.

You have correctly told me. What I am and it pierced it struck at the center of their being and the word about who it was against whom they have sinned against against whom they had said, let his blood to be upon us and upon our children.

As as they had chanted crucify him crucify him, They realized who it was against whom, they had been sinning this piercing to the heart. Now, not everyone who is, who is affected by the preaching of the Word and understands, what is being said, that you are a guilty sinner, a rebel against the Lord.

God who made you for whose glory, you exist and upon whom you entirely depend that. You are a rebel against him and you are worthy not of his mercy or his favor or his blessing. You are worthy only of His wrath in yourself. There is nothing as it were redeemable in.

You You must be redeemed by something entirely outside of you, Jesus Christ, and His righteousness. There's there's no raw material to work with that. Apart from Christ, you are spiritually, dead, and all wicked, and deserving only of hell. And you must be given a life that comes entirely outside of you.

And you can only be justified by a righteousness that comes entirely from Jesus. And not at all from you that even your believing is not righteous in itself. But receives a righteousness. That is someone else's. And then the truth about who Jesus is that he is the one who created all things from nothing.

Here's the one who ever, since then has upheld all things by the Word of his power that he is the living. God, and that he became a creature, added humanity to himself. So that he might live righteously and die, atoningly and rise victoriously. There are many who hear such things.

And they understand what is being said. And they are offended and they reject it. That's the cut to the heart that we find in chapter 7 and verse 54, where Stephen preaches, a much longer sermon primarily also from the Old Testament as Peter has preached here and has accused them of the same thing.

But they are cut and they are angry. It's like coming at a predator, whether human or animal, and not having something of a high enough caliber, and all you do is make them angry. Well, There are some who hear the word like that. They do not receive the cut to the heart or the piercing to the heart.

They are cut and they are mad. And as we consider, then the difference that the spirit made here, we want the spirit to do the same to us. That we would not sit unaffected by the preaching of the Word of God, the opening up of the of the genuine truth about ourselves and the genuine truth about God and the genuine truth about the Lord Jesus Christ.

And recent generations, there has been less and less of this kind of preaching with many of the churches with which we are familiar. And the reason has been that there has not been spiritual life in the churches And so the Word of God would be opened and it would be opened perhaps not clearly.

Perhaps not fully There would not be the demand that the hearer consider and respond. And there was not much of an effect, just having a man stand and read out of an old book and, and do the work to explain as as well as possible. What those words mean That didn't do it for them and as they tried to figure out, how do you get someone for whom the Word of God is not affecting them.

How do you get them to come back again? And again and again and keep participating? Well, they decided to have less and less, and less of this word of God in the worship and more of those things that those who are not yet spiritually, alive, not even being convicted of sin that they would come back for.

But we need God, the Holy Spirit to be working in our church. And every one of us need God the Holy Spirit to be working in our hearts. So one of the things that you can do is you can ask God the Holy Spirit and you can ask God the Father for He is the promise of the Father and you can ask God the Son because it is Jesus who sends the promise of the Father.

As we've heard all of these things in recent weeks, You can ask him to give you His Spirit. So that you would not either sit there in the pews unaffected as the words and the pages of scripture are opened up to you or even worse. Sit there with a resistant heart offended or scoffing or mocking, What a difference.

The Holy Spirit made even in these people on this day who had been mocking. And you remember the sermon began. These men are not drunk as you suppose, Man of Judea and all who dwell in Jerusalem, let this be known to you and heed my words for these are not drunk as you suppose versus 14 through 15.

And so, some are asking, what does this mean? Others are mocking Peter, specifically, addresses, the mockers. And look at the difference from beginning before the sermon. Until after the sermon. We need the Holy Spirit to pierce our hearts with his Word. We need to the Holy Spirit to produce in us.

The effect that he is produced in others. There's something wonderful even in the address here, 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 Now? How did they learn to respond that way?

Well, verse 29 in the middle of his sermon. Peter had started another point as it were of his sermon, saying, man, and brethren. Let me speak freely to you and they seize upon that. The the apostle is speaking to them filled with the Holy Spirit out of interest in their souls and they are wanting the, the work of the Spirit and their responding in kind, They are hoping as it were to have the the Lord work in them.

They want to know what they shall do. Not only, are they coming to see Christ? Rightly, they don't hear dispute that Jesus is the Lord, and that Jesus is the Christ, but they receive that as a fact, and they want to know how to respond. But seeing Christ, rightly means seeing his people rightly, and they come now and they call Peter and the other apostles men and brethren.

One of the things that you want the the Lord to do in your heart, as you hear his word proclaimed, is not only that he would stir up your heart to the Lord Jesus to recognize that God himself, who made you has become a man for you that he might die live and die in your place, but that he might also become yours.

That you would be joined to him. So that you would have. Even as we heard in the class this morning, he who sanctifies the one who makes holy that is the Lord Jesus. And those who are sanctified, those who are made, holy that is those for whom. The Lord, Jesus died.

That we would be one that he came for you. And so you want to, you want the spirit to produce in you and an acknowledgment and a response to the Lord Jesus to change your mind about him, But you can't have your mind changed about Jesus. Without also having your mind changed about Jesus's people about those for whom he died and those whom he is saving, they become as they are the eternal special objects of his love.

They come to be the special objects of your love. You don't you realize that you now have a one another with whom you don't just love your neighbor as yourself but you love one. Another as Christ has loved you, what the Apostle, John calls, the new commandment. And also the commandment that we have had from the beginning talking about the church in first John and what is first John first John is a letter that is written so that you may know that you believe and that believing you have eternal life and in that letter two of the great evidences that you believe so that you may be assured and know that you believe are.

You believe the truth about Jesus. You believe that he's the eternal Son who came from the Father that he is God and man and you love the brethren and that if you don't love the brethren then you may say true things about Jesus but you don't really believe that Jesus is He says He is and you haven't really come to Him to be cleansed to be forgiven of your sins and cleansed from all unrighteousness.

Those two things go together and you can see in the work of the Spirit here, even as they respond to Peter, in verse 37, with the words that Peter had used to address them, in verse 29 that the Spirit is doing both of these changes working both of these changes in these men and women and children, as we'll be as will be hearing, Lord, helping us by the time we are done today.

And that's one of the great differences that is made this love for the brethren. So hearing by the help of the Spirit pierced to the heart by who we are, what we have done pierced to the heart by the truth, about who Jesus is pierced to the heart changing, our minds, not just about Jesus, but also about those who are Christ's And then pierced to the heart in a way that responds.

They said what shall we do? This is very different than many of the responses that the Lord Jesus received. When there were those who wanted Jesus to do particular things, They heard the truth about Jesus and they said, well, what sign do you give Moses gave our fathers manna in the wilderness and wanting from him, the various signs and so forth.

Even when they come, and they want to make Him King wanting from him, that he would be the one who saves them, not unlike when Israel came and they already had God as gang. You remember what's what the Lord told Samuel, it's not you that they're rejecting. It's me.

And I said, we want a king who will save us from all our enemies, just like all the other nations do. And so up until this point, the primary response to to Jesus has been, what will he do for us? So that we would believe in him. Incidentally, there are many who have responses to well, I won't believe in Jesus Christ unless, and there's something in their life.

Maybe, you know, of a sincere affection for for a child, or a sibling, or a parent who has some illness or some injury, unless he heals the one that I love, right. I refuse to believe in Jesus because the world is so full of wickedness and they completely ignore their, in their own heart, that is full of wickedness or demanding from Christ particular evidence.

I refuse to believe in Jesus unless someone can explain to me how and some supposedly scientific point but it doesn't come from the observation of God's world. But rather an interpretation of those observations that refuses, the idea of God to begin with and demanding that he explained himself. No, When the Holy Spirit gives the right hearing of the word, there's not just a piercing to the heart and that you recognize that you have been told the truth about yourself and that you have been told the truth about Jesus changing your mind about Christ and changing your mind about Christ's people.

There is also the recognition that if he is God. And if he is King, if he is Lord, and if he is Christ than he is the one who sets the terms, no longer. What will you do that? I might believe in you. But what must I do? Since I am wanting who you say I am Lord and since you are who you say that you are And so this is the different kind of hearing.

Do you hear the word this way? Do you come? And when you read the Bible in your private worship, or when you're opening it for your family, or when your husband, or father is opening it for you, Do you receive that? You are being told the truth about yourself that you're being told the truth about Jesus and is your

response.

What then shall I do now? How shall I think differently about Christ? How shall I house shall I live? How shall I respond to this passage? So the spirit helps them to hear. As those who as James chapter 1 puts, it receive with meekness the Word. We want the word to be the implanted word.

We know that from Jesus's parables, right? We don't want the words to be the word that bounces off the surface. We don't want the word to be the word, that can't can't get any roots down that the roots go, you know, a mile wide and an inch deep so that anything can pull us up.

We don't want the word to have stiff competition as our hearts are ruled either by pleasures of this world or anxieties of this world which will choke that word out. We want it to be the implanted word so that it will be able to save our souls James chapter 1, Well, in order to have the word be like that to us.

He says receive with meekness sit under the word, have it as your authority. How here? By the help of the Spirit, He is the one who has it were breaks up the hard ground in our hearts. Now the answer is not do nothing. That is the answer. If the question is much more specific by, what works of mine?

Shall I be justified none at all? Do nothing But you notice this is a question that we've heard before when the rich young ruler comes to the Lord Jesus Christ. He says, what shall I do to be saved. And we've all, Yeah, Red Romans, and been down the Romans Road.

We've hopefully been schooled and justification by grace alone, through faith alone. And we want to tell the rich young ruler. You can't do anything to be saved. Only what Jesus has done can save you and the Lord instead gives him words that are meant to pierce, and they pierce to an extent, don't they?

Because Jesus tells him, basically, you need a perfect righteousness, much more perfect than the one that you think you've had. Since since you were a little boy, You've done good. If anybody is saved, then I'll be saved. I look around in the world in the world is full of people who sure seem a lot worse than I do.

And since there's a God and since he's supposedly saving people, I must be. Okay. And just want to come and make sure that I've I've checked all the boxes and you remember what Jesus told him, sell all that you have and give to the poor and follow me and you'll have treasures in heaven because Jesus is the heavenliness of heaven.

He offers him himself instead of those things that he clings to. What shall I do to be saved? Well you need Christ and Christ alone. Now only by what Jesus have done has done. Are you made right with God? But having Jesus includes more, Then just faith. Faith is the way that you are connected to Jesus.

It's only through faith that he is candid as yours that his righteousness is counted as yours that his sacrifices counted as yours. But again, when the similar question comes in this passage men in breath, are in. What shall we do? Peter gives them two commands, repent, and be baptized receive as it were the impossible.

Repentance is impossible. But Christ had told them in. Luke 24, that repentance and remission of sins, must be preached in his name. To all the nations that repentance that is impossible for you. And if you have tried to repent apart from the grace of the Lord, Jesus Christ, you found that it's true.

You couldn't change your heart anymore than the leopard could change its spots. But now upon Jesus's name and upon Jesus's authority, and because Jesus is sitting on the throne and because Jesus is bored out his Spirit. You can repent by what Jesus has done. Repent is an active command.

The second command is and let every one of you be baptized repent from what of what were they to repent? Well, most of all they were to repent of having killed Christ of having rejected him and of having been complicit and guilty in his crucifixion. Repent of the, the sin that is before you.

Now, about a year ago, we had a theology conference and Dr. Davis came and and he preached several passages in the prophets and one of the passages that he preached was in Joel chapter 2, where the prophet commands for them to repent to tear their to tear their hearts and not just their garments to have a genuine repentance.

But as that particular sermon was titled and this is as has been something that those who have studied the book of Joel debate much and right. Much about what if we're not told what to repent of, It's one of the problems for dating. The book of Joel God doesn't give them something specific to repent.

Just to return to the Lord, because Joel 2:13 of who the Lord is. Now, that's that helpful and important for us because it's Joel chapter two, the end of that chapter from which the Apostle had just preached. And he says, Joel 2, verse 12, through 13 says, now therefore, says, you always turn to me with all your heart with fasting with weeping and with morning.

So rent your heart and not your garments return to Yahweh. Your God for. He is gracious and merciful slow to anger and of great kindness and he relents from doing harm. Do you see what God is? Like? Joel had said, Turn to Him from all of your sin and any of your sin Because of what he is.

Like, and he uses the character of God being gracious and merciful and kind and forgiving to Allure us to

turn to the Lord. And so we are to turn to the Lord. And this is this is the same thing that the Lord has done as as we've heard a couple of times already this week and we heard a couple of weeks ago, The main point of the sermon was who Jesus is that he is Lord and Christ but when we know Jesus says Lord we see especially His gracious character.

You remember in Exodus 34 after Moses had asked the Lord to, to show him, his glory and Godhead, Moses, and the cleft of the rock and the Lord declared his own name. Yahweh, Yahweh of God. Merciful is full of steadfast, love and faithfulness. Merciful and compassionate and the same thing has been the primary revelation or the focus in God's revelation of himself.

In Jesus, John chapter 1 and verse 14, the word became flesh and dwelt among us and we beheld. His glory, the glory, as of the only begotten of the Father, full of grace and truth of his fullness, we have all received grace for grace for the law was given through Moses but grace and truth came through.

Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father? He has declared him. And so there is a general repentance to which we are tempted to which we are invited by the gracious and kind. And merciful character of our God that he offers forgiveness.

The apostle says the same thing in Romans chapter 2 that the kindness and patience of God towards us is meant to lead us to repentance. Isn't this a God? Who is worthy of turning from any sin and every sin to turn to him. And so we are to turn as it were not as it were.

We are to turn from those particular sins that have brought our sinfulness to light. Those sins that are very specific to us in. In this particular case, it would have been of their rejection of Jesus Christ. But every one of us has those particular sins that either belong to our role in life, our station, God's providence, to us or those sins that that we find ourselves more prone to in our character.

You remember, John had preached, the same thing. His was a baptism of repentance in which he proclaimed repent the Christ's baptism. Or the baptism that Peter proclaims here is a baptism of forgiveness of remission. Repent and be baptized. He says, and we'll, we'll get to that. Lord willing in a moment.

But Jesus's cousin, John had said this about repenting Therefore bear fruits, worthy of repentance or in keeping with repentance, Do not begin to say to yourselves. We have Abraham as our Father for. I say to you that God is able to raise up children to Abraham from these stones verse 10, the people ask him saying, what shall we do?

Then Now, remember Peter started out as a disciple of John, the baptizer Jesus's cousin. He's heard this before. And yet he doesn't say Repent. And be baptized for repentance. He says, repent and be baptized for the remission of sins Still. He does say repent. So he's answers and says to them, he who has two tunics.

Let him give to him. Who has none. He who has food, let him do likewise and you can you can hear the counter as well. He who has none Do not envy. The one who has two And so forth. The tax collectors also came to be baptized and said to him teacher, what shall we do?

He said to them, collect no more than what is appointed for you. Likewise the soldiers asked him saying, what shall we do? So he said to them, do not intimidate anyone or accuse falsely be content with your wages. So you are a child in a home with a mom or a dad or both and the Lord comes and he says repent.

Well, repent of what Well in large measure. Repent of dishonoring. Your mom and dad or you are someone who has many things, and the Lord comes, and he says, repent, repent of what repent of thinking that those things exist for your, for you to glorify yourself and enjoy yourself forever.

Those things that you have exist for you to glorify God and to enjoy him forever. There's nothing wrong with enjoying what He's given you but whom is it that you are ultimately enjoying in the enjoyment or you have few things. In fact, you've been a thief up until this point and the scripture comes and says, let the thief no longer steal.

But let him work hard with his hands. Why? So that he may have something to give to others and their time of need doesn't just move to self-sufficiently. It turns to seeing everything you have as belonging to the Lord or you're a wife. Repent of what repent of grumbling under, what may be a providentially heavy burden of having an ungodly husband who doesn't listen to the Word, which is a miserable and terrifying thing.

First Peter 3 Proceeded by the example of Christ's conduct under crucifixion. And what she doesn't fear. In first, Peter 3 is called something terrifying. You were a husband and what are you to repent of? You're repent of thinking that your wife's worthiness is what you are responding to in loving her and giving yourself up for her.

And you think well she's not holding up her end of the bargain and you feel you feel somewhat justified or at least like you're not so bad for not sacrificing yourself for her and creating heading leading the the household of love husbands wife submit to your husbands husband's, love your wives as we heard from this pulpit last week, If the, if the counterpart isn't to submit isn't the counterpart to submitting is leading.

But the command of the leadership is loving. And so the loving and the home is to be established and led by the husband and you can't say, well she's not very lovable was Christ's church lovable and yet. That's

exactly the example that he gives. And so you don't hear repent and say well I can think of everything else that everyone else needs to repent of that comes home to you.

And that of which you are most guilty That which Pierces the heart is, the most tender, you have an injury in the doctor comes. You don't invite him to poke everywhere else except the injury. He has to poke the place that it hurts because that's where you need the treatment.

That's where we need to repent and often. It's when we have to repent of some great sin that we start to realize how riddled we are of such a great many sins and he calls us to repent of all of them. Not just the one Henry has a wonderful illustration of that.

There are those who have so many little debts and then they come into some financial disaster and the one great debt bankrupts them and suddenly, they realize, they can't pay any of them at all Repentance. Is similar. The Lord may bring you to that repentance by conviction, over some great sin.

But you realize that all of your sins are against the same God and have guilt before his same justice. And so we are to repent of them. All This is an active, an act of command something that we are to do. The second one is a passive command. You can't be baptized unless somebody baptizes you There is not self-baptism in the scriptures anymore than there is the self-giving of the Holy Spirit or the self-giving of the repentance that has just been commanded or the self-giving of membership in Christ's church, which is what baptism?

Does it, it marks you off. As one who belongs to him, who has been proselyted. This is what this was what they understood about. Baptism. Is you would receive this washing or this baptism when you became part of a group and especially a follower of a particular person. But it is something that they could not do to themselves, you can see it in the form of the verb itself.

Let every one of you be baptized and Jesus has given it to you as something that must be done to you on earth because you are dependent for your repentance, your dependent for your forgiveness upon Jesus. Doing something to you from heaven. It's not something that you can do to yourself.

This helps us get out of what many of us have been told that baptism. Is your testimony or baptism? Isn't your testimony? It's not your anything. It's something that is done to you and praise God. It is the testimony of the Lord, Jesus Christ. Now He wonderfully says, Let every one of you.

Let every one of you be baptized probably being pierced to the heart. Every one in that crowd was fairly certain that he needed to repentance and forgiveness more than any of the other ones. There. This is what we come. Come to how we come to see ourselves as the apostle himself, would, would later see himself as the chief of sinners, and you remember the hatred of Christ, the refusal to recognize him as the living God.

And you realize not only that great sin, but as you reflect upon yourself as a sinner, all of your other sins sins, come to mind. Hey, Peter doesn't leave any single one of them out. There is no one who heard that sermon to whom repentance and baptism was not offered Every.

One of you may be baptized every one of you. He said may become today. A member of Christ's church, a follower of Jesus Christ. As Joel had said, everyone who calls upon the name of Yahweh, the name, which he has just finished. Peter is just finished. Preaching is Jesus would be saved.

And this is because repentance itself is a gift Acts 11 verse 18 after the episode with Peter at Cornelius's house. The church. Rejoices why? Because repentance has been repentance unto life has been granted even to the Gentiles. Even to the nations. It's a gift. That's a gift baptism, is something that has done to you because salvation is a gift.

It's a gift that is that is authorized by Jesus Christ, who has all authority in heaven. And on earth Sometimes people will say well, into which name are you to be baptized? This is into the name of Jesus, or is it into the name of Father Son and Holy Spirit?

Well actually the preposition here is not the same as preposition in Matthew 28. There it is. Baptism into the name singular of the Father of the Son, and the Holy Spirit here. The preposition means upon the name or in accord with or because of the name alongside even the name of Jesus Christ.

It is on his authority, which is exactly what he said. In Matthew 28. Isn't it All authority in heaven and on earth has been given unto me And it's Jesus in His authority. Who is subsidizing who is providing both the the guarantee and the strength for the making of disciples.

And so he says repent and let everyone of you be baptized and we might better translate it and order to understand the connection between the two. Upon the name of Jesus Christ, he has all authority. This is upon his invitation, This is subsidized by his power, by the king's name.

They may receive the mark of the king's people By the king's name. Their enmity is canceled. Their sins are remitted. They are no longer counted as enemies of the state, but rather subjects upon the king's name. They may know that they receive the king's gift Everyone who is brought into the kingdom, just as Romans 8 says that everyone who is a child of God has the Spirit of God.

Well everyone who is a member of Christ's Christ's invisible, eternal. Church has the Holy Spirit and

everyone who is a member of his visible church and receives the outward sign. And seal of being a member of his church is given the sign. And seal of the Holy Spirit. Now, the water doesn't give you the spirit, Jesus gives you the Spirit.

There's a man who pours water on you on earth, but it's Jesus, who pours His Spirit from heaven and the pouring on earth teaches you to look to him, who baptizes from heaven. This is what John the baptizer had said, I baptized you with water. There's one coming. Who will baptize you with the Holy Spirit?

This is what Jesus himself had reminded them of John. Baptized you with water, but not many days from now. You will receive the Holy Spirit. And now what Jesus has cousin had said before his ministry and what Jesus had said in the days, leading up to the pouring out of the Spirit.

Peter says to those who have cried out, what shall we do, Repent. And be baptized be baptized with water and yet as they trust in the name of Jesus Christ for the repentance as they look to Jesus and His name as the authority for their baptism. They receive from Jesus.

The Spirit who corresponds to the water. We'll see that much more explicitly in chapter 10 and chapter 11. But they are to be baptized upon the name of Jesus Christ. You can't save yourself. But there is a risen and ascended and enthroned King and he gives a seal of his salvation.

And when you turn from your sin to him and you looked to him, you are to receive his mark. It is a sin not to get baptized, It is a command of King Jesus. It is the sign of King Jesus. You may conscientiously object to many things that earthly states require of their subjects and citizens.

They often require to radical things that are opposed to Christ. The pinch of incense, the repetition of the formula Caesar is Lord for instance and we have things like that in our nation or at least we're heading that way. But you may not really be a conscientious objector to baptism.

No, you are commanded to be baptized. It is the king's mark on the king's people.

Well, You shall receive the gift of the. Holy Spirit is great news because it gives them hope and because of how long we have taken, we're going to. We're going to have to break here for this week. We're up to remission of sins. Middle of verse 38 and you shall receive the gift of the Holy Spirit and he gives them hope for themselves.

And he gives them hope for their children. He gives them hope for the nation's and God, helping us will come and hear about that. Hope on the next Lord's Day. Let's pray.

Our Father in heaven. We thank you for your word. We thank you. Lord. Jesus. That you give your spirit to attend your word. We need His ministry, just to give us the ability to hear. Well, We thank you for the promise that He will not only remind us and give light to our minds and be with us.

But even the promise that he will be in us, We look to you. We look to you O God. To do the Almighty and spiritual work. Lest we come and have just spoken words into the air, or heard as an exercise and something that we can do, when what we need is for you to work by your spirit.

And so Grant that he would do that work. We ask upon the name of our Lord Jesus Christ. Amen.