

## THE LORD JESUS CHRIST'S CHURCH

### III. Peter's Use of The Keys to The Kingdom Displayed on

Pentecost Sunday, 6 Sivan (May 24), A.D. 33 Acts 2:38-47  
“<sup>38</sup>Then Peter expressed to<sup>[the face of]</sup> them<sup>[the ones who heard his sermon at Pentecost and asked what they should do]</sup>, Repent-at-once! and <sup>[aorist middle imperative]</sup> get-yourself-baptized-at-once, each-one<sup>+</sup> of-you & <sup>[formula use of ἐν]</sup> by-using-the-name-of Jesus Christ <sup>[cf. 3:19 foundational use of εἰς]</sup> on-the-basis-of forgiveness of-sins! And &you-shall-receive the gratuitous-gift of-The Holy Spirit. <sup>39</sup>For the promise is to-you& and <sup>[Is. 54:13; Joel 2:28]</sup> to-the children of-yours& and to-all the-ones at-a-distance<sup>[remote]</sup> as-many-as ever The Lord God of-ours shall-summon to<sup>[the face of]</sup> Himself. <sup>40</sup>And with-more other<sup>[different kind of]</sup> words he-was-earnstly-testifying and he was-entreating, saying, Be-saved <sup>[away]</sup> from this the devious /generation!  
<sup>41</sup>So on-the-one-hand the-ones<sup>+</sup>, who heartily-received his /word delightedly, were-baptized. And that /day about three-thousand souls were added to<sup>[to-the-face-of]</sup> them. <sup>42</sup>Then on-the-other-hand they-were steadfastly-persevering<sup>[remaining in constant readiness]</sup> in-the doctrine of-the apostles and in-The Fellowship and in-The Breaking of-The Bread-Loaf-into-pieces and in-the prayers. <sup>43</sup>Now fear came-to-pass on-every soul. And many wonders and miraculous-signs were coming-to-pass through the apostles. <sup>44</sup>Then all the-ones<sup>+</sup> committing-trust were together<sup>[lit.:at-the- same|place]</sup> and they-were-customarily-having entirely-all-things<sup>~</sup> common. <sup>45</sup>And they-were-customarily-selling-in export their<sup>[art. as prn.]</sup> properties<sup>[belongings]</sup> and their<sup>[art. as prn.]</sup> goods<sup>[substance]</sup>, and they-were-customarily-dividing-into-parts-and-distributing them to-all<sup>+</sup> inasmuch-as ever someone was-having need. <sup>46</sup>From-day-to-day they, both persevering<sup>[remaining in constant readiness]</sup> unanimously <sup>[loc. εν]</sup> in-the Temple and breaking-a-bread-loaf-into-pieces <sup>[distributive κατά]</sup> from-house-to-house, were-receiving-a-share of-nourishment <sup>[loc. εν]</sup> in-exceeding-gladness and in-simplicity of-heart, <sup>47</sup>while-repeatedly-praising The God and having grace with<sup>[to-the-face-of]</sup> the whole /body of /people<sup>[same race and language]</sup>. Then The Lord kept-adding to-The Church <sup>[distributive κατά]</sup> from day to day the-ones<sup>+</sup> being-saved” (Acts 2:38-47 APT).

#### Introduction:

When Peter had finished addressing the multitude of Jewish men individually, he noted their response of being convicted and deeply-pricked in-the heart, and greatly troubled, he answered their sincere question, “What shall-we-do?” (Acts 2:36 APT).

There are three parts to Peter's Response to the multitude's question and his use of The Keys to the Kingdom for us to note and apply to ourselves in this our day: I. The Salvation Remedy to Sin Prescribed by Peter; II. The Response of Three Thousand Souls to The Prescription for Salvation; and III. The Seven Results that Eventuated from Complete Compliance to that Prescription.

#### I. The Salvation Remedy to Sin Prescribed by Peter (Acts 2:37-40,42);

As we embark upon Peter's response to the Jewish pilgrim men, we must keep in mind that Peter is coming from first being a disciple to John the Baptizer and then to become a disciple of The Lord Jesus Christ and from the emphasis on belonging to The Kingdom of Heaven and restored Israel on Earth in Matthew's Gospel to The Kingdom of The God and the new birth in John's Gospel. After John The Baptizer's imprisonment (Mt. 11:2) followed by Jesus being rejected by Israel the Pharisees took council to utterly destroy Him in Sivan (June) A.D. 31 (Mt. 12:14-21). It was then that Jesus defamed the cities, in which He

performed most of His miraculous powers came to pass but was rejected, in Elul (September) A.D. 31 (Mt. 11:20-24). However, John had emphasized what Jesus taught **Neekóhdaymohs** (Nicodemus) concerning The Kingdom of The God in relation to The New Birth and being born again by The Spirit (Jn. 3:4-8), which relates to The New Testament and The Church under grace, while the Kingdom of Heaven relates to the Old Covenant under Law which has been postponed until the return of The Lord Jesus Christ to Earth. In early years of The Church (A.D. 33-51) recorded in Acts, there was a transition of understanding of the the full significance of the relationship in being bondslaves to The Law and the old Master of Sin, Satan, disobedience, and unrighteousness in exchange for the full significance of the new relationship in being bondslaves to The New Master, The Lord Jesus Christ. This new relationship in Grace unites the respondents in union with God The Father and The Holy Spirit, Obedience, and Righteousness under The New Testament or Covenant with The Church, .

Although the apostle Peter used the keys that unlocked and opened the door to the Kingdom of The God and discipleship. The Lord Jesus Christ used the apostle Paul to clarify the extent and fuller means and meaning of the Great Salvation, Eternal Life, union with The Godhead, bondslavery, liberty, and the operation of The Church and Her leadership. Therefore what Peter prescribed on Pentecost was instruction to reverent Jewish pilgrims as newly-born spiritual infants, whereas Paul and John gave instruction for growth and maturation in the life in union with Christ Jesus our Lord. It is also necessary to understand that the Jews were very familiar with and practiced the meaning of baptism which the Apostle Paul explained to The Gentiles in The Romans later in A.D. 57-58. Therefore when Peter responded to the Jewish male pilgrims, he was giving them information early in the spectrum of The Progressive Revelation of The God concerning The Church that The Lord Jesus Christ is building.

We shall consider in the order of necessity (and not as Peter presented) the six necessities for one to fulfill in order to remedy this dreadful serious sinful condition in which every humans is born and thus appropriate this Wonderful Salvation provided by The Lord Jesus Christ and enter the Kingdom of The God: A. Repent-at-once!; B. Confess to The God that you are a sinner, Ask for The God's mercy, and Receive Forgiveness of your Sins; C. Get yourself Baptized by Using the Name of Jesus Christ; D. Receive The Gratuitous Gift of The Holy Spirit; E. Be Saved away from This Devious Generation; F. Steadfastly Persevere in the Doctrine of The Apostles and in The Fellowship and in The Breaking of The Bread-Loaf into pieces and in the Prayers. It would be well if we still followed this prescription with new converts today.

A. Firstly, Repent-at-once! (v. 38b).

The Greek verb translated 'Repent-at-once!' is *Μετανοήσατε* (mehtahnóh-áysahteh), second person plural aorist imperative of command, which calls for immediate action and means 'you& are to change your mind so as to both completely change direction (180 degrees) and your behavior at once!' Therefore 'to repent' is to stop sinning at once and stop going away from The God and His Christ, The Lord Jesus and start going away from Satan and your old sinful ways and whole heartedly after The God and His Christ, The Lord Jesus and listen to the still small voice of The Holy Spirit!

B. Secondly, Confess to The God that you are a sinner, ask for The God's Mercy and Receive Forgiveness of your Sins (v. 38d).

When John The Baptizer proclaimed The Gospel of The Kingdom of Heaven, he required repentance for the forgiveness of sins before baptizing them. These Jewish men understood that requirement. John baptized those, who had repented and demonstrated their seriousness about repentance, in the desert of Judea in the waters of Jordan (Mk. 1:5). Then on Pentecost, Peter called for repentance followed by baptism after repentance and reception of forgiveness of sins. He combined these factors in the one sentence. But the order has not changed. Peter's audience understood that. These Jewish pilgrims did not need all the details. In addition they demonstrated to Peter that they are ready to do what is required when they publicly asked the disciples, What should we do?

C. Thirdly, Get yourself Baptized by Using the Name of Jesus Christ (v. 38c)

“<sup>[[aorist middle imperative]]</sup>get-yourself-baptized-at-once, each-one<sup>+</sup> of-you& <sup>[[formula use of ἐπι]]</sup>by-using-the-name-of Jesus Christ [cf. 3:19 foundational use of ἐπι]on-the-basis-of forgiveness of-sins!” (v.38c APT).

Baptism is an outward sign of an inward action that represents the death of the old way on life and the beginning of the new life in union with The Christ. In Galatians, Paul indicated that just as circumcision is the sign of being a debtor and indicated personal commitment to do the whole Law, The Old Covenant, so baptism is the sign of being indebted to The Lord Jesus Christ and indicates personal commitment of the one baptized to persistently do all that The New Covenant or Testament commands (Gal. 5:3,4). Those who observe baptism are looking for the complete change to take place in the life of the baptized person. This is difficult to discern in the lives of pre-teen children and seldom taught or expected from pre-teenagers if and when baptized.

When Paul came across the disciples of **Ahpohlōs** at **Ehfēhseeohs** (Ephesus) in late spring of A.D. 54, He asked them, “Did you receive The Holy Spirit when you committed trust?” They responded saying that they did not even hear that The Holy Spirit is existing. Then Paul explained to them the significance of John's repentance-baptism and instructed them to commit trust unto The Christ. When they heard this, they were baptized the second time. But this time on the basis of the name of The Lord Jesus Christ. Therefore any baptism prior to total commitment to The Lord Jesus Christ resulting in regeneration by The Holy Spirit is not valid and does not assure Eternal life and Salvation from sins and requires a second and proper baptism. From this it is concluded that there are many premature baptisms falsely providing unfounded hope.

D. Fourthly, Receive The Gratuitous Gift of The Holy Spirit (v. 38e).

“And &you-shall-receive the gratuitous-gift of-The Holy Spirit” (v. 38e).

The Greek noun translated ‘gratuitous-gift’ is **δωρεάν** (dōrehán) meaning “a totally free gift without merit nor benefit to the giver.”

E. Fifthly, “Be Saved away from This Devious Generation” (v. 40b).

The Greek adjective **σκολιός**(skohleeós) meaning ‘devious’ aptly describes the generation of unregenerated people both of those living in the first century through until our present generation. They have deviated from the Truth and the way of righteousness that leads to Eternal Life and Heaven and instead they pursue the way that ends in Eternal Damnation in The Lake of Fire.

F. Sixthly, Steadfastly Persevere in the Doctrine of The Apostles and in The Fellowship and in The Breaking of The Bread-Loaf into pieces

and in the Prayers (v. 42).

“<sup>42</sup>Then on-the-other-hand they-were steadfastly-persevering[re-  
maining in constant readiness] in-the doctrine of-the apostles and in-The  
Fellowship” (v. 42 APT).

Peter did not have to tell these new-born Jewish pilgrim-babes in Christ to do this. They did it motivated by The Holy Spirit’s prompting, yet just thirty-two years later in winter of A.D. 65-66, he had to write to the new-born Jewish pilgrims, dispersed through out the provinces of Asia Minor (now Turkey) to “constantly yearn for the unadulterated Wordly milk (The Truth of The God’s Word pertaining to this new life in union with The Lord Jesus Christ).” Why is it that the young converts of today must be urged to do this? Is The Church remiss in discipling the newborn ones in Christ and failing to personally guide them into developing such a craving for The God’s Word that they must regularly meet together with fellow disciple-saints to grow to maturity and propagate the Truth to the lost? And in addition to persevere in weekly worship involving The Lord’s Supper on Lord’s Day and again in midweek for prayer and Bible Study?

## II. The Response of Three Thousand Souls to The Prescription for Salvation (Acts 2:41,47);

“<sup>41</sup>So on-the-one-hand the-ones<sup>+</sup>, who heartily-received his /word delightedly, were-baptized.And that /day about three-thousand souls were added to[<sup>to-the-face-of</sup>] them. . . . <sup>46</sup>From-day-to-day they, both persevering[re-  
maining in constant readiness] unanimously [<sup>loc. ev</sup>]in-the Temple and breaking-a-bread-loaf-into-pieces [<sup>distributive</sup> ~~κατά~~]from-house-to-house, were-receivng-a-share-of-nourishment-together [<sup>loc. ev</sup>]in-exceeding-gladness and in-simplicity-of-heart, <sup>47</sup>while-repeatedly-praising The God and having grace with[<sup>to-the-face-of</sup>] the whole /body of /people[<sup>same race and language</sup>]” (Acts 2:41,47 APT).

Three Thousand Souls among the multitude of pilgrims responded to Peter’s prescription for Salvation. They obtained Salvation. But that was not enough. Today many cry out for Salvation. Some in churches, some in Evangelistic meetings, and some in homes. Some even get themselves baptized. But how many go on in discipleship, and mature out of the babes on spiritual infancy stage, unto educable children and then to spiritual young adulthood (1 John 2:13,24,18 APT).

Yes! for those who were saved and baptized on Pentecost it was not enough, because it is clear that they meant business with The Father and His Son, the Lord Jesus Christ. They unanimously persevered in discipleship from house to house and then in the Temple in the **weekly-cycle** of meetings of The Whole Church. Every week they met together in worship, participating together in the Lord’s Supper of Remembrance of His death, in public instruction in doctrine on the Lord’s Day providing nourishment together both physically and spiritually. Then through midweek they met for Bible study and prayer meeting, and fellowshiped after each gathering.

## III. The Seven Results that Eventuated from Complete Compliance to that Prescription (Acts 2:43-47).

There were seven beneficial outcomes of Peter’s first sermon on Pentecost Sunday: A. Fear Seized Every Soul; B. Many Wonders and Miraculous Signs Occurred through The Apostles; C. The Union of Three Thousand with The Disciples into One Body; D. Sharing All things in Common; E. Properties and Goods Were Sold and Distributed to the Benefit of All; F. Distribution of Proceeds to All Receiving Nourishment in gladness and Simplicity; and G. The Lord Kept Adding the ones Being Saved to The Church Daily.

A. Fear Seized Every Soul (Acts 2:42a).

“<sup>43</sup>Now fear came-to-pass on-every soul” (v. 42Aa APT).

What a testimony to The God’s power to move human hearts, both regenerate and unregenerate to recognize His Hand, His power, and ability to influence ‘every soul’ to fear Him and refrain the wicked if He so desires. All people, both reverent and irreverent Jews as well as reverent and irreverent Gentiles, were fearful, though for a short time, and were refrained from interfering with the growth of The Church. But where there was interference, there was growth of The Church nevertheless.

B. Many Wonders and Miraculous Signs Occurred through The Apostles (Acts 2:43b).

“ . . . many wonders and miraculous-signs were coming-to-pass through the apostles” (v. 43b).

The apostles were prepared for The Holy Spirit’s appearance, not because they earnestly pleaded in asking The God to fulfill His promise, but because they prayerfully waited in obedience until He came, according to The Lord Jesus Christ’s confirmation of The Promise (Acts 1:5. It is hard for humans to wait for The God’s timing to accomplish His Determined Will. But those who do so are never disappointed.

C. The Union of Three Thousand with The Disciples into One Body (v. 44a).

“<sup>44</sup>Then all the-ones+ committing-trust were together[lit.: at-the- same place]” (v. 44a APT).

The Lord God had drawn together at least three thousand Jewish male pilgrims to the Pentecost Festival to hear the Gospel and respond to The Holy Spirit to unite them to the 120 disciples to make One Body which was became known as The Lord Jesus Christ’s Church, many members one body (Rom. 12:4,5; 1 Cor. 12:18-20,25). They were united into union with The Lord Jesus Christ, just as The Lord Jesus prayed (Jn. 17:11,20-23). This concept of union in Christ is identified by the use of *ἐν* (ehn) with the name of The Lord Jesus Christ in the dative of person case and is persistently mentioned throughout the Epistles of Paul and Peter again and again many times over.

D. Sharing All things in Common (v. 44b).

“they-were-customarily-having entirely-all-things common” (v. 44a APT).

The disciple-saints in the Early Church considered all that they possessed to belong to The Lord Jesus Christ their Lord and Master and they were His bondslaves, Therefore they were stewards of all that they possessed and all that He brought and put into their hands to further His cause and to be used as He saw fit through the leadership of the apostles. This was done until the late Summer (Elul or August), A.D. 33, when the task of disbursement began to eat into the time that the apostles needed for prayer and for attending to The service of spreading The God’s Word. At the same time the Greek-speaking disciple-saints murmured against the Hebrew-speaking disciple-saints about their widows being disregarded in the day to day domestic service (Acts 6:1-4) .

E. Properties and Goods Were Sold and Distributed to the Benefit of All (v. 44b).

“<sup>45</sup>. . . they-were-customarily-selling-in export their properties[belongings] and their goods[substance]” (v. 45b APT).

It became the custom of the Early Church in Jerusalem for all the disciple-saints were selling their belongings to those living a distance away ('in-export'). The Greek verb recorded here is **ἐπίπρασκον** (epipraskon), customary imperfect active of **πῖπράσκω** (pipraskō) which means 'to bring from a distance to sell.'

F. Distribution of Proceeds to All, who Received Nourishment in Gladness and Simplicity (v. 46b).

“they . . . were-receivng-a-share of-nourishment in-accompanying-circumstances-with exceeding-gladness and in-simplicity of-heart” (v. 46b APT).

The Greek verb **μετελαμβάνον** (metehlambanon), is the compound imperfect active verb which is made up of the prefixed preposition **μετά** (metá) meaning “in company with,” “in association with,” or “along with” and the verb **λαμβάνω** (lahmbáhnō) meaning “to receive.” In combination this verb means “to receive a share.” Thus the Greek verb **μετελαμβάνον** (mehteh-lámbahnon) means ‘were-receivng-a-share.’

The Greek feminine partitive genitive noun **τροφή** (trohfay) means “of-nourishment.” It is used in two ways: when it is used literally it means “physical nourishment,” but when used metaphorically it refers to “spiritual nourishment.” Sometimes it is intended to be taken both ways physical and spiritual nourishment as in this context (Acts 2:46b). The disciple-saints were growing in body and in The Holy Spirit in union with The Father and The Son.

And seventhly:

G. The Lord Kept Adding the ones Being Saved to The Church Daily (v. 47).

“they . . . were, 47. . . repeatedly-praising The God and having grace with<sup>[to-the-face-of]</sup> the whole [body of] people<sup>[same race and language]</sup>. Then The Lord kept-adding to-The Church <sup>[distributive κατά]</sup>from day to day the-ones+ being-saved” (v. 47 APT).

In additional to these six beneficial outcomes, the ongoing benefit was two-fold. All the disciple-saints were repeatedly praising The God, **and** were experiencing grace before the face of the whole body of Israeli people. This continued for c. six months until persecution broke out against the whole Church in mid Autumn because The Church did not fulfill what The Lord Jesus commanded the disciples to do. That is to journey out into all the world to proclaim the Gospel. Instead they remained in Jerusalem. At first just the apostles and then The Church leaders were persecuted. Then The Lord sent persecution against The whole Church which remained in Jerusalem and scattered the disciple-saints, except the apostles (Acts 8:2), so that they were thrust out to obey the third and fourth commandments of The Lord Jesus Christ to His Church through His disciples.

What is the lesson in this for The Church today? Must we, disciple-saints of The Church, receive discipline as The Early Church did before we will obey? Or shall we willingly obey all His commands in order to avoid discipline?

At this point we shall suspend our study until next time, when we will consider Peter’s instructions and the following outcome.

**Conclusion:**

Today we considered the results to the first sermon preached after The Holy Spirit descended upon the disciples of The Newly-born Church which The Lord Jesus Christ began building as He promised His disciples (Mt. 16:18). First we noted the six necessities for one to fulfill in order to

remedy this dreadful serious sinful condition in which every human is born and thus appropriate this Wonderful Salvation provided by The Lord Jesus Christ and enter the Kingdom of The God: A. Repent-at-once!; B. Confess to The God that you are a sinner, Ask for The God's mercy, and Receive Forgiveness of your Sins; C. Get yourself Baptized by Using the Name of Jesus Christ; D. Receive The Gratuitous Gift of The Holy Spirit; E. Be Saved away from This Devious Generation; F. Steadfastly Persevere in the Doctrine of The Apostles and in The Fellowship and in The Breaking of The Bread-Loaf into pieces and in the Prayers. It would be well if we still followed this prescription with new converts today.

Then we noted **The Response of Three Thousand Souls to The Prescription for Salvation**. They obtained Salvation and were baptized. But although many today consider that much enough, These newborn infants in Christ thought differently because it is clear that they meant business with The Father and His Son, the Lord Jesus Christ. They unanimously persevered in discipleship from house to house and then in the Temple in the **weekly-cycle** of meetings of The Whole Church. Every week they met together in worship, participating together in The Lord's Supper of Remembrance of His death, in public instruction in doctrine on The Lord's Day providing nourishment together both physically and spiritually. Then through midweek they met for Bible study and prayer meeting, and in fellowship after each gathering.

Then we observed **Seven Results that Eventuated from Complete Compliance to that Prescription**.

There were seven beneficial outcomes of Peter's first sermon on Pentecost Sunday: A. Fear Seized Every Soul; B. Many Wonders and Miraculous Signs Occurred through The Apostles; C. The Union of Three Thousand with The Disciples into One Body; D. Sharing All things in Common; E. Properties and Goods Were Sold and Distributed to the Benefit of All; F. Distribution of Proceeds to All Receiving Nourishment in gladness and Simplicity; and G. The Lord Kept Adding the ones Being Saved to The Church Daily.

Although the huge number of disciple-saints that responded to The Proclamation of Gospel and proved the reality of their commitment by uniting with The Church visibility and faithfully meeting, discipling and growing spiritually as was evidenced in the days of The Early Church are not as visibly seen today, nevertheless The God through His Holy Spirit is working in the world today. The members of The Modern Church by and large do not seem to be carrying on the same intensity, devotedness, faithfulness, and earnestness in completely obeying all The Lord Jesus Christ's Commandments and New Testament teachings as the disciple saints of The Early Church did. But such decline was warned by The Lord Jesus Christ Himself (Lk. 18:8 APT) when He told his disciples of the decline of The Faith on the Earth when He comes again.

Therefore it behooves each one of us and all our acquaintances and loved ones to ask ourselves, How do I personally respond to This Truth concerning The Lord Jesus Christ and His complete Gospel and not the abridged version? Have I made Him both Lord **and** Master of my life so that I gladly serve Him as His bondsman? If not, why not? Are we so influenced by Satan and all his comprising versions of false Truth that we do not insist on The full Truth, The whole Truth, and nothing but the Truth in all Its fullness?

#### **Application:**

What shall you do to be sure that The Lord Jesus Christ, The Resurrected-Ascended Christ is personal Lord and Master of your life so

that you and I are His faithful maturing disciple?

Dr. Fred Wittman

**For next week:** Read and meditate upon: **Healing the Lame on Solomon's  
Porch** (Acts 3:1-11).