Intro: It is truly a mark of inspiration to see how the Bible foresees any religious error that has ever arisen. Yet, in this short section, Acts 2:22-47, it is amazing how much religious error of our day is repudiated.

I. FOREORDINATION—PREDESTINATION OF THE INDIVIDUAL.
   A. The doctrine stated.
      1. Before the foundation of the world, before one was ever born into the world, God predestined that individual person to be saved or be lost.
      2. Passages used incorrectly:
         a. Rom. 8:29-30 “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. 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.”
         b. Eph. 1:4-5 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”
         c. 1 Pet. 1:2 “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”
      3. One cannot do anything to change his destiny.
         a. If he is predestined to be lost, he can believe in God, Christ, the Holy Spirit, live good morally, be honest, etc., yet he cannot change his situation. He will go to hell.
         b. If one is born to be saved, he cannot be lost even if he has no faith in God, in Christ, in the Holy Spirit, lives immoral, mistreats his wife and children, etc., yet he will go to heaven.
      4. More than one religious group teaches this doctrine.
   B. Acts 2:40 “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”
      1. “Save yourselves”
      2. Each responsible person has the opportunity to become obedient to Christ and be saved eternally.
         a. Deu. 30:19 “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:”
         b. Jos. 24:15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”
         c. 1 Kin. 18:21 “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.”
      3. The doctrine of predestination/foreordination of the individual is false.
II. **That the Sinner Is Saved When He Prays For Pardon.**

A. **The doctrine stated.**
   1. That one who is lost, alienated from God is to pray for salvation.
   2. That God, on the basis of that prayer for pardon, will forgive his sins.

B. **Acts 2:38** “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
   1. This is after Peter convicts them of sin.
   2. Peter tells them to repent and be baptized; not to pray for pardon.
   3. What Christ told them to say:
      a. Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
      b. Luke 24:46-47 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
   4. There is not an instance in God’s word when an alien sinner is asked to pray for pardon. In fact notice:
      a. Isa. 59:1-2 “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”
      b. 1 Pet. 3:12 “For the eyes of the Lord are open over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”
      c. John 9:31 “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”

III. **The Direct Operation of the Holy Spirit on the Heart For Conviction and Conversion to Christ.**

A. **The doctrine stated.**
   1. The Holy Spirit must come directly upon the person.
   2. He must move the person to accept the Gospel.
   3. The person cannot accept Christ without the Holy Spirit’s aid.

B. **Acts 2:**
   1. Acts 2:22 “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:”
   2. About the crucifixion, he says:
      a. Acts 2:23 “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”
      b. Acts 2:36 “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
   3. Their reaction is found in Acts 2:37 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”
4. Why were they pricked in their hearts?
a. Was it because:
   (1) The Holy Spirit made a direct impact on their heart?
   (2) They had a vision, or a dream?
   (3) Had the Lord appeared to them personally?
   (4) No!
b. It was when they heard this.
   (1) When they heard what?
   (2) The Gospel Peter had preached to them.
   (3) Eph. 6:17 “And take the helmet of salvation, and the sword of the Spirit, which is the word of God;”
   (4) 1 Cor. 1:21 “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”
   (5) Rom. 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

IV. SALVATION BY FAITH ONLY
   A. The doctrine stated.
      1. All one must do to be saved is believe.
      2. Salvation comes at the point of faith without any further acts of obedience.
   B. Acts 2:37-38 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
      1. After Peter told them that they had crucified the Son of God, they evidently believed it.
      2. They believe that He was God’s Son, otherwise they would not have been pricked in their heart.
      3. There was something more than just believing; Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
      4. Jas. 2:24 “Ye see then how that by works a man is justified, and not by faith only.”

V. THAT WATER BAPTISM HAS NOTHING TO DO WITH THE REMISSION OF PAST AND ALIEN SINS
   A. The doctrine stated:
      1. Their contention is that when one comes to a certain mental attitude about Christ, his sins are forgiven at that point without any further acts of obedience.
      2. They contend that one may be a Christian, a follower of Christ, saved and ready for heaven without submitting to baptism.
B. Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

1. Repentance is for the remission of sins.
   a. Few would argue with this conclusion.
      (1) Luke 13:3, 5 “I tell you, Nay: but, except ye repent, ye shall all likewise perish.… ‘I tell you, Nay: but, except ye repent, ye shall all likewise perish.”
      (2) Luke 24:46-47 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ‘And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
      (3) Acts 17:30-31 “And the times of this ignorance God winked at; but now commandeth all men every where to repent: ‘Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”
   b. Whatever repentance is for baptism is for.

2. Baptism is for the remission of sins.
   a. If repentance is for the remission of sins then baptism is for the remission of sins.
      (1) And is a conjunction, connecting these two words: repentance and baptism.
      (2) Thus repentance and baptism are both for the remission of sins.
   b. Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. ‘He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
   c. Acts 22:16 “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
   d. 1 Pet. 3:21 “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

VI. THAT ONE IS BAPTIZED BECAUSE OF THE REMISSION OF SINS, NOT IN ORDER TO HAVE THE REMISSION OF SINS.

A. The doctrine stated.
   1. This is used to help support the doctrine of salvation by faith only.
   2. In Acts 2:38 for means “because of.”

B. Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

1. For.
   a. The usual meaning of the word is in order to have.
   b. What would cause us to change the usual meaning.

2. Mat. 26:28 “For this is my blood of the new testament, which is shed for many for the remission of sins.”
   a. Illustrations to show the absurdity:
      (1) A cotton farmer is out plowing dead cotton stalks, the harvest is already in.
         (a) He is asked, “Why are you plowing dead cotton stalks?”
         (b) He replies, “Because the harvest is already in.”
(2) A woman is washing clean clothes.
   (a) One asks, “Why are you washing clean clothes?”
   (b) She says, “Because they are already clean.”

(3) These answers are absurd and no reasonable person would accept them as valid.
   b. One is baptized not because his sins have been forgiven, but in order to have his sins forgiven.

VII. One Should Join the Church of One’s Choice.

A. The doctrine stated.
   1. That one “church” is as good as another.
   2. That a person joins whichever he wishes.

B. Acts 2:41, 47 “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.... “Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

   1. There is only one church; the Lord’s.
      a. Mat. 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”
      b. Eph. 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;”

   2. When one is obedient (repents, and is baptized) the Lord adds us to that one church.
   3. No one joins Christ’s church.

VIII. That Religious Division Is Acceptable to God.

A. The doctrine stated.
   1. That since people believe differently there needs to be many religions to choose from.
   2. Thus, religious division is needed and helpful.

B. Acts 2:46 “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,”

   1. They continued daily with one accord means they were united and there were no divisions.
   2. “Singleness of heart” is unity not division.
   3. We are to have unity.
      a. There is only one church.
         (1) Mat. 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”
         (2) Eph. 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;”
         (3) Eph. 1:22-23 “And hath put all things under his feet, and gave him to be the head over all things to the church, 23Which is his body, the fulness of him that filleth all in all.”
      b. John 17:20-21 “Neither pray I for these alone, but for them also which shall believe on me through their word; 21That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

   4. Division is condemned: 1 Cor. 1:10-13 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be
perfectly joined together in the same mind and in the same judgment. 

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

IX. THE LIMITED ATONEMENT

A. The doctrine stated.
1. This doctrine is based upon the Calvinistic doctrine of foreordination or predestination of the individual.
2. Since God is only going to save those whom He has predestined to salvation, Christ died only for those.
3. It would have been useless, foolish, and vain for Christ to die for those who were predestined to damnation.
4. Thus, the atonement is limited to those predestined to salvation.

B. Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
1. “every one of you”
2. Gospel is to be preached to all
   a. Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
   b. Luke 24:46-47 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
3. It is for all.
   a. 1 Tim. 2:4-6 “Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”
   b. Tit. 2:11 “For the grace of God that bringeth salvation hath appeared to all men,”
   c. Heb. 2:9 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”
   d. 1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

X. MODERNISM

A. The doctrine stated.
1. That Jesus was a mere man.
2. That He is one who lived a good life and is thus worthy of being followed and emulated, but he was just a man.
3. Thus, they deny the miraculous, but especially the resurrection.

B. Acts 2:22, 24, 27, 30-32 “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:… Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it…. Because thou wilt not leave my soul in hell, neither wilt thou
suffer thine Holy One to see corruption…. 30Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32This Jesus hath God raised up, whereof we all are witnesses.”

1. The resurrection is an established fact.
   a. By the witnesses
      (1) Acts 2:32 “This Jesus hath God raised up, whereof we all are witnesses.”
      (2) 1 Cor. 15:5-8 “And that he was seen of Cephas, then of the twelve: 6After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7After that, he was seen of James; then of all the apostles. 8And last of all he was seen of me also, as of one born out of due time.”
   b. By the empty tomb

2. The resurrection establishes the fact of any miracle.

3. Even the people of Jesus day did not deny the miracles that He performed.
   a. They tried to attribute them to the devil:
      (1) Mat. 9:33-34 “And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34But the Pharisees said, He casteth out devils through the prince of the devils.”
      (2) Mat. 12:23-24 “And all the people were amazed, and said, Is not this the son of David? 24But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.”
   b. John 3:2 “The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

XI. Premillennialism

A. The doctrine stated.
   1. That Christ is not king now.
   2. That He is king in prospect or that He will be king after He comes again.

B. Acts 2:30, 33-36 “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;… 35Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 36For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 37Until I make thy foes thy footstool. 38Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
   1. Shows that Christ is sitting on David's throne; Acts 2:30 “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;”
      a. “his throne” is David’s.
      b. This is the fulfillment of the Old Testament prophecies.
   2. Shows that Christ is sitting on God’s throne; Acts 2:33-36 “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35Until I make thy foes thy
footstool. 36Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

3. David’s throne and God’s throne are one and the same.
   a. 1 Kin. 2:12 “Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.”
   b. 1 Chr. 29:23 “Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.”

4. Christ is king now.
   a. Luke 1:32-33 “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”
   b. Rev. 3:21 “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”
   c. He was given authority, rule, power, and dominion.
      (1) Mat. 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”
      (2) Eph. 1:21-22 “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22And hath put all things under his feet, and gave him to be the head over all things to the church,”
      (3) Phi. 2:9-10 “Wherefore God also hath highly exalted him, and given him a name which is above every name: 10That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;”
      (4) Col. 2:10 “And ye are complete in him, which is the head of all principality and power.”
   d. Christ is:
      (1) Rev. 1:5 “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince [ἄρχων—literally means ruler, chief, lord] of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”
      (2) Rev. 17:14; 19:16 “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful…. 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

Conclusion: What a marvelous sermon and chapter. The Bible anticipates and refutes so much error to try and keep us within the Truth.