

## What Shall We \_\_\_\_? The Conclusion of the First Sermon of the Christian \_\_\_\_\_

- I. **The Conviction of the Spectators v.37**
- II. **The Clarification of Salvation v.v.38-40**
- III. **The Conversion of the Sinners v. 41**

“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?’” (Acts 2:37, NKJV). Despite its brevity, containing only \_\_\_\_\_ words in the English version and \_\_\_\_\_ in the original Greek, the passage addresses deep and important matters. The topics within this text hold great significance, with verse \_\_\_\_ continuing to spark debate and discussion over many years.

**I. The \_\_\_\_\_ of the Spectators v. 37** This verse and \_\_\_\_\_ other verses in Acts (Acts 5:33 and 7:54) vividly describe the impact of the Word of God on its hearers as it is preached. \_\_\_\_\_ things take place which we can detail here:

**A. Confrontation:** In **Acts 2:37, Acts 5:33, and Acts 7:54**, Luke uses the \_\_\_\_\_ aorist active participle meaning “they \_\_\_\_\_ in all three cases.

- In Acts 2:37, the Jews needed to be confronted with their rejection of the Messiah as a nation and their individual need for a Savior. They needed to be confronted with the \_\_\_\_\_ of their situation.

**B. \_\_\_\_\_:** “They were cut to the heart...” Acts 2:37; 5:33, and 7:54. “Cut to the heart” is a powerful picture of the \_\_\_\_\_ of the lost to the Gospel message. We find it translated the same way with \_\_\_\_\_ very different reactions in Acts.

- Acts 2:37 conveys a \_\_\_\_\_ and \_\_\_\_\_ impact. A "pierced heart" reflects Spirit-led conviction breaking through previous resistance. John 16:8-11, Acts 2:41
- Acts 7:54 describes \_\_\_\_\_ emotional upheaval, conceived as an emotional faculty being cut in half by a saw. It is the same word that is used in Acts 5:33: “When they heard this, they were furious and plotted to \_\_\_\_\_ them.” (Acts 5:33, NKJV) In one case, the Sanhedrin wanted to kill the Apostles because Peter said a very similar thing that he preached on the day of Pentecost. In the other, at the conclusion of Stephen’s preaching concerning the repeated rejection of the truth of God by the nation of Israel, the men who heard the message put Stephen to \_\_\_\_\_!
- The fundamental distinction of these two words lies in the \_\_\_\_\_ of the emotional response. In Acts 2:37, “cut to the heart” expresses acute emotional distress

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Mathew 26:28; 12:41; Acts 10:42-44; 16:26-31; Romans 3:28; Ephesians 2:8-9; Titus 3:5; I Corinthians 1:17; Matthew 17:17

involving both concern and \_\_\_\_\_. The crowd’s pierced hearts move them toward repentance and \_\_\_\_\_.

- By contrast, in both Acts 5:33 and 7:54, the Jewish leaders were infuriated or \_\_\_\_\_ when they heard Peter and Stephen speak. Rather than producing contrition, this emotional wounding generates resistance—the Sanhedrin’s rage \_\_\_\_\_ into opposition.
- In both cases, the effect is attributed to the \_\_\_\_\_ work of the Holy Spirit, yet the Spirit’s conviction meets radically different receptions—one receptive, one rebellious.

**C.** \_\_\_\_\_: Acts 2:37 They were “cut to the heart” with conviction, which created concern and prompted the question, “What shall we do?” In the first case, they were convicted of their \_\_\_\_\_ of Christ and realized that they had sinned. In the other two cases, the Word also created a concern in the hearers and led to the \_\_\_\_\_ of the Apostles in the first case and the \_\_\_\_\_ of Stephen in the other.

**II. The Clarification of** \_\_\_\_\_ v.v.38-40 Peter is dealing with both the \_\_\_\_\_ of his nation and the salvation of those who would \_\_\_\_\_ (change their minds) about Christ.

- **The Context:** A Covenantal Call to a Convicted Nation
  - The Audience Acts 2:5, 22, 36
  - The Issue: The national rejection and crucifixion of the Messiah
  - The Question: What shall we do? Acts 2:37
- **The Textual Puzzle in English** Acts 2:38 “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.” (Acts 2:38, NKJV)
- **The Greek Grammar Breakdown: Isolating the Verbs**

Repent	<i>metanoēsate</i>	Verb / <b>Plural</b>	Addressed to the whole crowd.
Be baptized	<i>baptisthētō</i>	Verb / <b>Singular</b>	Addressed to the individual.
For the forgiveness of sins	<i>eis aphesin hamartiōn</i>	Phrase / —	Grammatically attaches to the plural verb.
You will receive	<i>lēmψεsthe</i>	Verb / <b>Plural</b>	Addressed to the whole crowd.

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The grammatical flow can be simplified as follows:

- **Repent (plural) → for the forgiveness of sins**
- **Be baptized (singular) → individual identification with Christ (parenthetical)**
- **You (plural) will receive → the gift of the Holy Spirit**

### Two Interpretations, Two Different Gospels

Baptismal Regeneration	Free Grace
<ul style="list-style-type: none"><li>• Baptism is a strict requirement for salvation.</li><li>• The Greek word <i>eis</i> means "in order to obtain" forgiveness.</li><li>• The Holy Spirit is received after the water ritual.</li></ul>	<ul style="list-style-type: none"><li>• Salvation is by grace through faith alone.</li><li>• The Greek word <i>eis</i> means "because of" forgiveness already received.</li><li>• Baptism is an act of obedience following salvation.</li></ul>

### Investigating the Preposition "EIS" ΕΙΣ

- **Directional Use – Into/toward, Classic Greek use** Luke 5:4 "Launch out \_\_\_\_\_ the deep and let down your nets for a catch." Unlikely as they are not being baptized into repentance.
- **Purpose Use – In order to obtain, Matthew 26:28** "For this is My blood of the new covenant, which is shed for many \_\_\_\_\_ the remission of sins." Clearly, Jesus shed His blood for the \_\_\_\_\_ of remitting or forgiving sin. If baptism can remit sin, then it was a \_\_\_\_\_----- for Jesus to die on the cross.
- **Causal Use – Because of/on the basis of Matthew 12:41** "The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at (eis " \_\_\_\_\_" of) the preaching of Jonah; and indeed a greater than Jonah is here."

Forgiveness rests upon (epi) the name of Jesus; baptism is the public response because of (eis) that forgiveness.

How does the \_\_\_\_\_ use of "eis" match with the \_\_\_\_\_ of Scripture?

- Acts 10:42-44 – Cornelius hears the Gospel, Cornelius believes, the Holy Spirit falls on them (salvation confirmed), Peter orders them to be baptized.

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- Acts 16:26-31 Question: What must I do? Answer: Believe on the Lord Jesus Christ
- Romans 3:28 Justified by faith (not baptism)
- Ephesians 2:8-9 Saved by grace through faith
- Titus 3:5 Not by works of righteousness (including baptism)
- I Corinthians 1:17 Paul declares Christ did not send him to baptize but to preach the Gospel

### Be saved from this Perverse Generation

- The Greek term “skolios,” meaning “\_\_\_\_\_” or “crooked,” describes something corrupt and untoward. The word denotes something “distorted” or “\_\_\_\_\_,” capturing both moral deviation and spiritual misdirection.
- The significance of Peter’s language lies in its \_\_\_\_\_. The generation wasn’t passively wrong—it actively twisted God’s standards, corrupted \_\_\_\_\_, and led people astray.
- Those who responded weren’t simply changing their minds; they were extracting themselves from a \_\_\_\_\_ worldview and aligning themselves with divine \_\_\_\_\_. The three thousand who heeded his call became living evidence that redemption from perversity was possible through faith in the risen Christ. But many of the Jewish leadership and their children would die in the judgment in \_\_\_\_ AD.

**III. The \_\_\_\_\_ of the Sinners** v.31 The narrative ends with "about \_\_\_\_\_ thousand souls" joining the new community. This number is not an exaggeration or a "preacher’s count"; it is a verified \_\_\_\_\_ of those who were truly born again. The text establishes a strict chronological and theological order:

- \_\_\_\_\_: They "gladly received his word" (internal faith).
- \_\_\_\_\_: They were subsequently "baptized" (external sign).

These three thousand people did more than just \_\_\_\_\_ a group; they experienced a fundamental change in their communal identity, facing potential social and religious exclusion from the “skolios” generation as they \_\_\_\_\_ themselves with the Lord Jesus Christ.

In summary, Acts 2:37–41 demonstrates that biblical conversion is \_\_\_\_\_ in the "piercing" work of conviction and a change of \_\_\_\_\_ (repentance) that results in the forgiveness of \_\_\_\_\_, while baptism functions as the individual \_\_\_\_\_ of \_\_\_\_\_ identification with the resurrected Savior.

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