

Foothills Christian Assembly Sermon April 17, 2022  
Acts 2: 14 – 41 “Peter’s Sermon at Pentecost” – Part 3

1 When the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs--we hear them speaking in our own tongues the wonderful works of God." 12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine."

But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 For these are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was spoken by the prophet Joel: 17 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. 19 I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. 20 The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the Lord. 21 And it shall come to pass That whoever calls on the name of the Lord Shall be saved.'

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- 23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25 For David says concerning Him: 'I foresaw the Lord always before my face, For He is at my right hand, that I may not be shaken. 26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. 27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption. 28 You have made known to me the ways of life; You will make me full of joy in Your presence.' 29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the

promise of the Holy Spirit, He poured out this which you now see and hear. 34 For David did not ascend into the heavens, but he says himself: 'The Lord said to my Lord, "Sit at My right hand, 35 Till I make Your enemies Your footstool." ' 36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

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. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." 40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." 41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. 43 Then fear came upon every soul, and many wonders and signs were done through the apostles. 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need. 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

I. Introduction Peter's Sermon at Pentecost Acts 2:14-41

- a. About today's text, Matthew Henry says, "We have seen the wonderful effect of the pouring out of the Spirit, in its influence upon the preachers of the gospel. Peter, in all his life, never spoke at the rate that he had done now, with such fulness, perspicuity, and power. We are now to see another blessed fruit of the pouring out of the Spirit in its influence upon the hearers of the gospel. From the first delivery of that divine message, it appeared that there was a divine power going along with it, and *it was mighty, through God, to do wonders*: thousands were immediately brought by it to the *obedience of faith*; it was *the rod of God's strength sent out of Zion*, Ps. 110:2, 3. We have here the first-fruits of that vast harvest of souls which by it were gathered in to Jesus Christ. Come and see, in these verses, the exalted Redeemer riding forth, in these chariots of salvation, *conquering and to conquer*, Rev. 6:2."<sup>1</sup>
- b. Acts 2:14-21 "Peter's Sermon at Pentecost – Part 1" – April 3rd
  - i. Setting v14,15
  - ii. Joel predicted this Pentecost Day v16
  - iii. In the Last Days v17a
  - iv. Pentecost AD 30: God pours out His Spirit on all flesh v17b – 18
  - v. AD30 – AD70: God shows heavenly wonders and earthly signs v19,20a
  - vi. AD70: The Great and Awesome Day of the Lord v20b

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<sup>1</sup> Matthew Henry, [\*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

- vii. Whoever calls on the Name of the Lord shall be saved v21
    - viii. Questions to know, love and obey God
  - c. Acts 2:22-36 “Peter’s Sermon at Pentecost - Part 2” – April 10th
    - i. Christ’s Life v22
    - ii. Christ’s Death v23
    - iii. Christ’s Resurrection v24-32
    - iv. Christ’s Exaltation v33-35
    - v. Jesus is Lord and Christ v36
    - vi. Questions to know, love and obey God
  - d. Acts 2:37-41 “Peter’s sermon at Pentecost – Part 3” - today
    - i. The Response of the People v37
    - ii. Repent and let every one of you be baptized v38a
    - iii. You shall receive the gift of the Spirit v38b
    - iv. The Promise is to whom? V39
    - v. Peter: “Be saved from this perverse generation” v40
    - vi. Baptisms and Souls added v41
    - vii. Questions to know, love and obey God
- II. The Response of the People v37
  - a. 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?"
  - b. Cut to the heart
    - i. When they heard Peter’s clear teaching about the life, death, resurrection, ascension, exaltation and current power of Jesus Christ, and their own guilt in crucifying their Lord and Christ, they were deeply convicted of their own sin, their own part in murdering Jesus. This internal experience is described as being “cut to the heart”. Conviction of their sin goes deep and is painful.
      1. Bock “The crowd is deeply impressed by Peter’s words. Indeed, they are cut to the heart ...This expression appears only here in the NT, and the same is true of the verb...The verb refers to a sharp pain or a stab, often associated with emotion (“cut to the heart” in RSV, ESV; “acutely distressed” in NET; “pierced to the heart” in NASB, HCSB; “convicted them deeply” in NLT; “pricked in their heart” in KJV). ...Luke’s remark about the heart shows the sincerity and depth of the audience’s response.”<sup>2</sup>
      2. Henry “It put them in pain: ...these were *pricked to the heart* with indignation at themselves for having been accessory to the death of Christ. Peter, charging it upon them, awakened their consciences, touched them to the quick, and the reflection they now made upon it was as *a sword in their bones*, it pierced them as they had pierced Christ. Note, Sinners, when their eyes are

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<sup>2</sup> Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 140–141.

opened, cannot but be *pricked to the heart* for sin, cannot but experience an inward uneasiness; this is having the *heart rent* (Joel 2:13), *a broken and contrite heart*, Ps. 51:17. Those that are truly sorry for their sins, and ashamed of them, and afraid of the consequences of them, are *pricked to the heart*. A prick in the heart is mortal, and under those commotions (says Paul) I died, Rom. 7:9. “All my good opinion of myself and confidence in myself failed me.”<sup>3</sup>

3. 2 Corinthians 7:8-11 “For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. 9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. 10 For godly sorrow produces repentance [leading] to salvation, not to be regretted; but the sorrow of the world produces death. 11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, [what] clearing [of yourselves], [what] indignation, [what] fear, [what] vehement desire, [what] zeal, [what] vindication! In all [things] you proved yourselves to be clear in this matter.”
  - a. This painful internal piercing brought to the heart by the Holy Spirit accompanying truth always leads to repentance.
- ii. When “they” heard this
  1. The response is not just a few people here and there. The response is the response of the assembled people together. While there may have been some who were not convicted of their sin, the impression of an observer would have been to see the crowd repenting together. God’s Spirit was working on this crowd. Unlike the evil crowds that cried for Christ’s crucifixion, this crowd was under the power of God’s Holy Spirit.
  2. Bock “Luke’s remark about the heart shows the sincerity and depth of the audience’s response. “Heart” is a distributive singular; each heart is in view”<sup>4</sup>
- c. Men and brethren, What shall we do?
  - i. Men and brethren – Their softened hearts show up on their tongues. “Brethren” – the crowd refers respectfully and lovingly to the apostles

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<sup>3</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

<sup>4</sup> Darrell L. Bock, [\*Acts\*](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 141.

and disciples as brothers. The crowd seeks counsel from those who brought the message of conviction.

1. Henry “They call them *men* and *brethren*, as Peter had called them (v. 29): it is a style of friendship and love, rather than a title of honor: “You are men, look upon us with humanity; you are brethren, look upon us with brotherly love.” Note, Ministers are spiritual physicians; they should be advised with by those whose consciences are wounded; and it is good for people to be free and familiar with those ministers, as men and their brethren, who deal for their souls as for their own.”<sup>5</sup>
  - ii. What shall we do? The heart cut by God’s Word and Spirit opens the mind to consider sin rightly and leads to the urgent awareness that something must change now. The convicted know something new must be done now. The convicted tremble under the weight of their own burden of sin and long for help. Delay is intolerable for the soul under the terror of God’s judgment.
    1. Henry “[1.] They speak as men... that did not know what to do; in a perfect surprise: “*Is that Jesus* whom we have crucified both *Lord and Christ*? Then what will become of us who crucified him? We are all undone!” Note, No way of being happy but by seeing ourselves miserable. When we find ourselves in danger of being lost forever, there is hope of our being [saved] forever, and not till then. [2.] They speak as men... that were resolved to do anything they should be directed to immediately; they are not for taking time to consider, nor for adjourning the prosecution of their convictions to a more convenient season, but desire now to be told what they must do to escape the misery they were liable to. Note, Those that are convinced of sin would gladly know the way to peace and pardon, Acts 9:6; 16:30.”<sup>6</sup>
- III. Repent and let every one of you be baptized v38a
- a. 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;
  - b. Peter hears the plea from the people. They are looking to him for the way out of their predicament. He has given them the summary of his sermon in v36 (“God has made this Jesus, whom you crucified, both Lord and Christ”), and now he gives them the application they request.
    - i. Note that Peter waited on the Holy Spirit to work in the hearts of his hearers. Evangelism preaches truth and then rests upon the inner work of God, not upon human powers of persuasion.

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<sup>5</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

<sup>6</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

c. Repent

i. To turn away from sin and to turn instead toward God. The Jews must confess their sin of participating in Christ's murder. They must confess their sin of following false teaching from apostate church leaders. They must turn away from that false system and instead turn to Christ and follow His Word, His Way.

1. Bock "Peter states that the proper response to his message is to repent. The exhortation is expressed as an ... imperative. Repentance indicates a turning in direction .... In this context, it means to make a conscious turn toward God and God's actions through Jesus. This verb appears five times in Acts (2:38; 3:19; 8:22; 17:30; 26:20). It is one of Luke's favorite terms to describe how one should respond to the offer of forgiveness, and he often connects it to forgiveness (Acts 2:38; 3:19; 5:31; 8:22; 26:18, 20; Luke 3:3; 24:47). ... Peter's declaration here is obedient to Jesus's commission and call in Luke 24. Peter is telling his audience to change direction from the attitudes that led them to crucify Jesus, and look to God through Jesus for forgiveness. In some texts in the NT, this act is said to be also part of the gift of God (Acts 5:31; 11:18; 2 Tim. 2:25). ...Repentance and faith are two sides of the same coin.... Repentance stresses the starting point of the need for forgiveness whereas faith is the resulting trust and understanding that this forgiveness comes from God, the one turned to for the gift (Acts 20:21)."<sup>7</sup>

d. Let every one of you be baptized in the name of Jesus Christ

i. The immediate first step of obedience to turn away from the apostate Jewish leaders is to embrace the sign of the New Covenant, water baptism, and to receive water baptism in the Name of Jesus Christ. This will be a public way of identifying with Jesus Christ and separating from the lost Jewish leaders of that perverse generation.

1. Henry "*Be baptized every one of you in the name of Jesus Christ; that is, "firmly believe the doctrine of Christ, and submit to his grace and government; and make an open solemn profession of this, and come under an engagement to abide by it, by submitting to the ordinance of baptism; be proselyted to Christ and to his holy religion, and renounce your infidelity."*<sup>8</sup>

ii. "Every one of you"

1. While prior near context points to "men and brethren" as the target of this phrase, subsequent near context suggests this

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<sup>7</sup> Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 141–142.

<sup>8</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 2070.

phrase is broader than “men and brethren”: “the promise is to you and to your children.” So, Peter is calling for every type of person present to be baptized.

2. Henry “This is pressed upon each particular person: *Every one of you*. “Even those of you that have been the greatest sinners, if they repent and believe, are welcome to be baptized; and those who think they have been the greatest saints have yet need to repent, and believe, and be baptized. There is grace enough in Christ for every one of you, be you ever so many, and grace suited to the case of every one. Israel of old were baptized unto Moses in the camp, the whole body of the Israelites together, when they passed *through the cloud* and *the sea* (1 Co. 10:1, 2), for the covenant of peculiarity was national; but now *every one of you* distinctly must be *baptized in the name of the Lord Jesus*, and transact for himself in this great affair.”<sup>9</sup>

e. For the remission of sins

- i. No longer are they to rely upon the old covenant dispensation for the forgiveness of sins. These Jews are now to look to Christ’s death upon the cross for atonement and forgiveness. The Lamb of God has come. The temple sacrifices are now unnecessary. The first promised attendant gift of repentance and baptism in the name of Christ: remission of sins.

1. Henry “It shall be for *the remission of sins*. Repent of your sin, and it shall not be your ruin; be baptized into the faith of Christ, and in truth you shall be justified, which you could never be by the law of Moses. Aim at this, and depend upon Christ for it, and this you shall have. As the cup in the Lord’s supper is the New Testament in the blood of Christ for the remission of sins, so baptism is in the name of Christ for the remission of sins. Be washed, and you shall be washed.”<sup>10</sup>

IV. You shall receive the gift of the Spirit v38b

a. and you shall receive the gift of the Holy Spirit.

b. The gift of the Holy Spirit

- i. These men of Israel had observed the outpouring of the Holy Spirit, and now they understand this is the work of Jesus, Who is both Lord and Christ. And they understand they murdered him. Could even they be the recipients of this Holy Spirit poured out from Christ? Or perhaps they may be only able to escape His wrath, but not be included in the full enjoyment of all the blessings that attend with salvation? No, Peter wants them to know how far Christ’s grace extends.

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<sup>9</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

<sup>10</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

- ii. Bock “The second key element in the gospel is the gift (*δωρεάν, dōrean*) that is the Spirit, already bestowed on those who have followed Jesus but now available as the sign of the new era to anyone who turns to embrace the call of God made through Jesus. In Acts 2:17 this is called the outpouring of the Spirit without discrimination. The Spirit falls on those who call on the name of the Lord for deliverance.... At the core of the gospel is the offer of the gift of the Spirit and what the Spirit provides to the one who believes. ...All four references to a gift in Acts are to the giving of the Holy Spirit to those who respond to the preaching of the church (2:38; 8:20; 10:45; 11:17). In the Spirit is the enablement for new life and for sharing the new message, as Acts 2 itself has shown. The varying way in which the Spirit is distributed, especially on occasions without baptism (Acts 10:44; also Luke 24:47; Acts 3:19; 26:18 [forgiveness mentioned without baptism]), indicates how Spirit baptism signifies primarily the Spirit’s washing and consequent presence, rather than representing an emphasis on tongues speaking as a required evidence of salvation or a “second” gift of salvation. In other words, one is baptized in the Spirit so that new life can come and flow forth from cleansing.”<sup>11</sup>
- iii. Henry “Note, All that receive the remission of sins *receive the gift of the Holy Ghost*. All that are justified are sanctified.”<sup>12</sup>

V. The Promise is to whom? V39

- a. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."
- b. The Promise
  - i. Peter refers to the Holy Spirit as The Promise again like he did in v33 “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”
  - ii. But, because the Holy Spirit unites us with Christ and all the blessings of salvation (forgiveness, cleansing, power, peace, fruit of the Spirit, etc), we can say The Promise also points to salvation in all its fullness.
- c. To you and to your children
  - i. The promise of salvation is to the men and to their households. So, baptism comes as the sign of the new covenant to Christian households.
  - ii. Henry “Your children shall still have, as they have had, an interest in the covenant, and a title to the external seal of it. Come over to Christ, to receive those inestimable benefits; for the promise of the remission of sins, and the gift of the Holy Ghost, is *to you and to your children*,” v. 39.

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<sup>11</sup> Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 144.

<sup>12</sup> Matthew Henry, [Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume](#) (Peabody: Hendrickson, 1994), 2070.

It was very express (Isa. 44:3): *I will pour my Spirit upon thy seed*. And (Isa. 59:21), *My Spirit and my word shall not depart from thy seed, and thy seed's seed*. When God took Abraham into covenant, he said, *I will be a God to thee, and to thy seed* (Gen. 17:7); and, accordingly, every Israelite had his son circumcised at eight days old. Now it is proper for an Israelite, when he is by baptism to come into a new dispensation of this covenant, to ask, "What must be done with my children? Must they be thrown out, or taken in with me?" "Taken in" (says Peter) "by all means; for the promise, that great promise of God's being to you a God, is as much to you and to your children now as ever it was."<sup>13</sup>

- d. And to all who are afar off
  - i. The Gospel is no longer limited to the Jews, but will extend to the entire world.
  - ii. Henry "Though the promise is still extended to your children as it has been, yet it is not, as it has been, confined to you and them, but the benefit of it is *designed for all that are afar off*;" we may add, *and their children*, for the blessing of Abraham comes upon the Gentiles, through Jesus Christ, Gal. 3:14. The promise had long pertained to the Israelites (Rom. 9:4); but now it is sent to *those that are afar off*, the remotest nations of the Gentiles, and *every one* of them too, *all that are afar off*."<sup>14</sup>
- e. As many as the Lord our God will call
  - i. But, not all who hear the Gospel will be saved. Not all will be washed by the Holy Spirit and granted the remission of sin. Only those whom "the Lord our God will call" shall come to repentance, faith and baptism by the Holy Spirit. So, Peter is instructing those men, even at that moment, that their conviction and repentance are a gift from God.
    - 1. Henry "To this general the following limitation must refer, *even as many of them*, as many particular persons in each nation, *as the Lord our God shall call* effectually into the fellowship of Jesus Christ. Note, God can make his call to reach those that are ever so far off, and none come but those whom he calls."<sup>15</sup>

- VI. Peter: "Be saved from this perverse generation" v40
  - a. 40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."
  - b. Peter continues with his preaching, now moving into the ethical outcome of being born again from above. Discipleship always includes going on from evangelism to instruction in God's righteousness.

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<sup>13</sup> Matthew Henry, [\*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

<sup>14</sup> Matthew Henry, [\*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070.

<sup>15</sup> Matthew Henry, [\*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2070–2071.

- i. Henry “Those that repent of their sins, and give up themselves to Jesus Christ, must evidence their sincerity by breaking off all intimate society with wicked people. *Depart from me, ye evil doers*, is the language of one that determines to keep *the commandments of his God*, Ps. 119:115. ...which denotes avoiding them with dread and holy fear, as we would save ourselves from an enemy that seeks to destroy us, or from a house infected with the plague.”<sup>16</sup>
- ii. Bock “The warning about the fate of this generation alludes back to the mention of the day of the Lord and the judgment that comes at the end. The forgiveness that Peter’s hearers would obtain by turning to Jesus will also deliver them from this judgment; this shows the spiritual dimensions of the Messiah’s work. The reference to a “twisted generation” ...appears only here in the NT and alludes to a generation that is ethically crooked, spiritually off the path to God, and thus subject to judgment. With an ethical force, it refers to “social and ethical misconduct which is rooted in ungodliness and unbelief” ... Peter urges his audience to experience salvation and deliverance from the coming judgment.”<sup>17</sup>

VII. Baptisms and Souls added v41

- a. 41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.
- b. Note the immediate outcome of God’s work. When God moves, the church grows.
  - i. Henry “Hereby there were added to the disciples to the number of about *three thousand souls that same day*. All those that had received the Holy Ghost had their tongues at work to preach, and their hands at work to baptize; for it was time to be busy, when such a harvest was to be gathered in. The conversion of these three thousand with these words was a *greater work* than the feeding of four or five thousand with a few loaves. Now Israel began to multiply after the death of our Joseph. They are said to be *three thousand souls* (which word is generally used for persons when women and children are included with men... which intimates that those that were here baptized were not so many men, but so many heads of families as, with their children and servants baptized, might make up *three thousand souls*. These were *added to them*. Note, Those who are joined to Christ are added to the disciples of Christ, and join with them. When we take God for our God, we must take his people to be our people.”<sup>18</sup>

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<sup>16</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2071.

<sup>17</sup> Darrell L. Bock, [\*Acts\*](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 146.

<sup>18</sup> Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 2071.