

22. When speaking to Gentiles, the approach is to command the target to, "Believe on the Lord Jesus." On the other hand, when speaking to Jews whose dominant culture is based on Judaism, then the concept of changing one's mind is required.
23. Also the idea of repentance does not carry an emotional response. Repenting is a change of thought. Emotion is directed toward thought, it does not legitimately initiate it. The thought is based on a response to information that causes the *kardía* to be put under conviction.
24. If emotion is involved here, it would be associated with their ambivalence about what to do, thus the question, "Brethren, what shall we do?"
25. Peter's response begins with the verb μετανοέω which is in the aorist tense with an active voice and an imperative mood. The volitional act of changing their minds is to be produced by those posing the question and done so with a sense of urgency.
26. The verb is in the second person plural: "Everybody." But it is followed by the command, "and be baptized," the aorist passive imperative of the verb βαπτίζω (*baptízō*).
27. This is a third person singular and the passive voice indicates that each individual is to receive the action of being baptized. Therefore, *baptízō* makes reference to water.
28. Due to the formalities implicit to the Levitical rituals, water is used outside the Tabernacle and the temple to purify the High Priest as he enters the Holy Place and/or the Holy of Holies.
29. The water is emblematic of cleansing from sin. When a person is baptized, the principles to be understood are identification with the sacrifice and resurrection by the perfect Person of Messiah.

30. The third person singular of “baptized” is in contrast to the second person plural of “repent.” The command to repent is directed to everyone who asked the question, “What shall we do?” while the command to be baptized is what follows for those who did believe.
31. This means the verb *repent* and the verb *baptize* are two entirely separate things and that one follows the other.
32. In the grammar of the Greek language this is described as a “syntactical break”: two things are entirely separate and one follows the other.
33. In the text, an expanded translation reads, “All of you repent and each one of you be baptized.” The collective act of Jews changing their minds to believe in Jesus as Messiah and the singular act of each individual then being immersed in the ritual of water baptism are two separate responses.
34. In a syntactical break, the second verb baptism is not a part of the requirement to be saved, but is a command which follows after the first imperative is fulfilled by faith alone in Christ alone.
35. The principle that emerges is that you are not to be baptized until after you have been saved. *Μετανοέω* refers to the change of thinking related to salvation while *baptízō* refers to the ritual that demonstrates the mechanics of salvation through the work of Christ.
36. On the cross, Jesus was judged for the sins of the world. Sin is the violation of divine mandates which is a part of the barrier that separates mankind from God.
37. At the same time, Jesus did not die on the cross for human good and evil. He rejected these things yet they remain as challenges to individual volition in the playing out of the Angelic Conflict.
38. Human good and evil are systematically removed from the *kardía* of the individual through spiritual growth so that they are replaced by divine good and integrity.

39. Under the Mosaic Law, Jews were prompted to produce acts of human good. Under this new dispensation, they have the enabling power of the Holy Spirit to produce divine good from an inventory of truth acquired in the soul.
- Romans 8:5** - Those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. (NASB)
40. Baptism should be a ritual that reflects the person's understanding of the following principles:
- (1) By immersion, believers are identified with Christ in His spiritual death, physical death, and burial and therefore dead to human good. Filled with the Holy Spirit they no longer had to perform it.
 - (2) By emersion, believers are identified with Christ in His session at the right hand of the Father, assurance they could not lose their salvation.
 - (3) They understood they now had the power to perform divine good while awaiting the resurrection.
41. What follows next in the verse is the phrase "in the name of Jesus Christ for the forgiveness of your sins."
42. The Lord certifies that faith alone in Him results in salvation while the ritual of baptism demonstrates the principle of a new spiritual species functional in the Church Age.
43. Having been saved, each individual receives the gift of the Holy Spirit. The word "gift" is the singular noun **δωρεά (dōreá)** and does not refer to the spiritual gifts associated with the Holy Spirit.
44. It is important to reiterate the biblical meanings of the words "repent" and "forgiveness" in Acts 2:38.
45. "Repent" is the translation of **μετανοέω (metanoēō)**. The prefix *meta-* denotes a change of condition or disposition while the verb *noeō* means "to perceive, to apprehend, or to gain insight."