thinking Jesus an impostor, and scorning  
Him as ore crucified, to being baptized in  
His name, and looking to Him for remission   
of sins, and the gift of the Spirit.—  
The miserable absurdity of rendering this  
word by *‘do penance*,’—so the Rheims  
(Roman-Catholic) Version,—or understanding   
it as referring to a *course of external  
rites*, is well exposed by this passage—in  
which the *internal change of heart and  
purpose* is insisted on, to be testified by  
admission into the nnmber of Christ’s  
followers.   
  
**be baptized every one of  
you**] Here, on the day of Pentecost, we  
have the first mention and administration  
of CHRISTIAN BAPTISM. Before, there  
had been the *baptism of repentance* for  
the remission of sins, by John, Luke iii. 3;  
but now we have the important addition,  
**in** (or, **on**) **the name of Jesus Christ**,—**in  
the Name**—i.e. *on the confession* of that  
which the Name implies, and *into the   
benefits and blessings* which the Name implies.—  
The Apostles and first believers were *not thus  
baptized*, because, ch. i. 5, they had received  
the BAPTISM BY THE HOLY GHOST, the *thing  
signified*, which superseded that by water,  
the *outward and visible sign*.—The *result*  
of the baptism to which he here exhorts  
them, preceded by repentance and accompanied   
by faith in the forgiveness of sins  
in Christ, would be, the *receiving the gift  
of the Holy Spirit*.   
  
**39.**] **your  
children**, viz. as included in the prophecy  
cited ver. 17, **your little ones**: not, as in  
ch. xiii, 32, ‘*your descendants*,’ which  
would be understood by any Jew to be  
*necessarily implied*. Thus we have a providential   
recognition of Infant Baptism, at  
the very founding of the Christian Church.  
  
  
**to all that are afar off**] i.e. **to the  
Gentiles**; see Eph. ii. 13. There is no  
difficulty whatever in this interpretation.  
The Apostles *always expected* the conversion   
of the Gentiles, as did every pious  
Jew who believed in the Scriptures. It  
was their conversion *as Gentiles*, which  
yet to be revealed to Peter. It is surprising   
to see Commentators finding a  
difficulty where all is so plain. The very  
expression, **as many as the Lord our God  
shall call**, shews in what sense Peter understood   
**those afar off**; not *all*, but as  
many as the Lord our God shall summon.  
to *approach to Him*,—*bring near*,—which,  
*in his present understanding of the words*,  
must import—*by becoming one of the  
chosen people, and conforming to their  
legal observances*.   
  
**40.**] The words  
cited appear to be the concluding and  
inclusive summary of Peter’s many exhortations,   
not only their general sense: just  
as if ver. 36 had been given as the representative   
of his whole speech above.  
  
The Apostle’s command is improperly rendered   
in A. V. *‘save yourselves*’ it is  
strictly passive,—**be saved**, —‘let: us save  
you’—‘let God by us save you.’ In saying  
**this crooked generation**, St. Peter alludes  
to Deut. xxxii. 5.   
  
**41.**] This *first  
baptism of regeneration* is important on  
many accounts in the history of the   
Christian Church. It presents us with two  
remarkable features: (1) It was conferred,  
*on the profession of repentance, and faith  
in Jesus as the Christ*. There was *no  
instruction in doctrine* as yet. The infancy   
of the Church in this respect corresponded   
to the infancy of the individual  
mind; the simplicity of faith came first,—  
the ripeness of knowledge followed. Neander   
well observes that, among such a multitude,   
admitted by a confession which allowed   
of so wide an interpretation, were  
probably many persons who brought into  
the church the seeds of that Judaizing  
form of Christianity which afterwards  
proved so hostile to the true faith; while  
others, more deeply touched by the Holy  
Spirit, followed humbly the unfolding of  
that teaching by which He perfected the  
apostolic age in the doctrine of Christ.