

BIBLE STUDY

**THE GOSPEL
PREACHED BY PETER
IN THE BOOK OF ACTS**

Direct Texts · Complementary Texts · Doctrinal Synthesis

Review foundation

Reina-Valera 1960 and Francisco Lacueva's Greek-Spanish Interlinear

Personalized for

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Purpose and Scope

This book gathers the passages in Acts in which Peter announces, explains, or defends the Gospel. It distinguishes direct texts—his sermons and explicit declarations—from complementary texts that reveal the Spirit’s power, confirming signs, missionary expansion, hope, promises, and the fruit of the message.

CENTRAL THESIS

Peter proclaims Jesus as the promised Christ, crucified and raised by God, and exalted as Lord and Savior. Forgiveness is offered in His name; the heart is cleansed by faith; Jews and Gentiles are saved by the same grace of the Lord Jesus.

Study Method

- Base text: the Reina-Valera 1960 for Spanish Scripture readings and references.
- Language support: Francisco Lacueva’s Greek-Spanish Interlinear, used to examine decisive Greek terms.
- Method: immediate context, the narrative progression of Acts, and comparison with complementary apostolic passages.
- This American English edition preserves the doctrinal argument of the original Spanish study while translating its explanatory prose.

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1. Introduction: One Gospel

Acts does not portray Peter as the founder of an independent saving message. It presents him as a witness chosen by Christ and empowered by the Holy Spirit. His preaching rests on public events: Jesus' ministry, death, bodily resurrection, and exaltation. From Pentecost to the Jerusalem Council, the center remains unchanged even when Peter addresses different audiences.

"The Gospel preached by Peter" therefore means the Gospel message proclaimed by Peter, not a second way of salvation. In Jerusalem he confronts Israel with its rejection of the Messiah; in Caesarea he tells Gentiles that everyone who believes receives forgiveness; and in Acts 15 he affirms that both groups are saved through the grace of the Lord Jesus.

The Apostolic Pattern

- God acted in history through Jesus Christ.
- Human beings delivered Him up and crucified Him.
- God raised Him from the dead, and the apostles are witnesses.
- God exalted Him as Lord, Christ, Prince, Savior, and Judge.
- Forgiveness and salvation are offered in His name.
- The required response is described as repenting, turning, and believing.
- The Holy Spirit confirms the inclusion of those who believe.

2. The Witness Prepared and Sent (Acts 1)

Before Peter preaches his first sermon, Luke establishes the mission. The risen Christ promises power when the Holy Spirit comes and defines the widening sphere of witness: Jerusalem, Judea, Samaria, and the ends of the earth (Acts 1:8). Peter then leads the disciples as they select a witness of the resurrection (1:15–22).

KEY COMPLEMENTARY TEXT

Acts 1:8 explains the Gospel's advance. It does not depend on Peter's natural courage but on the Holy Spirit's power to bear witness to Christ.

The replacement for Judas had to become a witness of the resurrection. This anticipates the repeated center of Peter's sermons: God raised Jesus, and the apostles testify to what God did. The Christian proclamation in Acts is not a vague belief in spiritual survival; it rests on God's act of raising Jesus from the dead.

3. Pentecost: Jesus, Lord and Christ (Acts 2)

Acts 2:14–41 is Peter’s first major evangelistic sermon. The outpouring of the Spirit raises questions, and Peter interprets the event through Joel before directing all attention to Jesus. The Spirit is presented as evidence that the crucified and risen Son has been exalted.

Flow of the Sermon

- The sign explained (2:14–21): the promised outpouring and the call to invoke the Lord.
- Jesus authenticated (2:22): mighty works, wonders, and signs known to the audience.
- The cross within God’s purpose (2:23): human responsibility and divine determination appear together.
- The resurrection proclaimed (2:24–32): death could not hold Him; Psalm 16 is fulfilled in the Messiah.
- Exaltation and the gift of the Spirit (2:33–35): Jesus pours out what the people see and hear.
- The Christological conclusion (2:36): God has made the crucified Jesus both Lord and Christ.
- The response (2:37–41): conviction, repentance, baptism, and the inclusion of those who receive the word.

What Does Acts 2:38 Mean?

Peter answers Israelites who have just been confronted with their rejection of the Messiah. The imperative *metanoēsate* means “repent”—change your mind and reverse your judgment concerning Jesus. Baptism in the name of Jesus Christ publicly identifies the hearer with the One the nation had rejected.

The verse must be read together with Acts 10:43–48 and 15:7–11. In Cornelius’s home, the hearers receive the Spirit while listening and believing, before water baptism. At the council, Peter says that God cleansed their hearts by faith and that salvation is by grace. Water is therefore not the price of eternal life; baptism is the believer’s obedient public confession.

Acts 2:39 extends the promise to those present, their children, and all who are far away—everyone the Lord calls. Acts will progressively display this widening horizon. The fruit appears in 2:42–47 through teaching, fellowship, breaking bread, prayers, generosity, and shared life.

4. The Author of Life and the Call to Turn (Acts 3)

The healing of the lame man is a sign that points beyond Peter to Jesus. Peter rejects the suggestion that apostolic power or piety produced the miracle. The God of the fathers glorified His Servant Jesus (3:12–13).

The sermon uses a solemn contrast: the people delivered up and denied the Holy and Righteous One, asked for a murderer, and killed the Author of life; God raised Him from the dead (3:13–15). Peter does not minimize guilt, yet he announces grace and the fulfillment of what the prophets foretold about the Christ's suffering.

Repentance and Turning

Acts 3:19 joins metanoēsate, “repent,” and epistrepsate, “turn.” The call is not merely to improve an inherited religion but to change one's mind and turn to God in relation to Jesus Christ. The promised result is the blotting out of sins and seasons of refreshing from the Lord's presence.

CENTER OF THE PASSAGE

Faith is not placed in Peter or in the miracle. Acts 3:16 attributes the man's restoration to Jesus' name and to faith associated with Him.

Peter connects Jesus with Moses, the prophets, and the covenant with Abraham. The promised blessing reaches the families of the earth and calls each hearer to turn from wickedness (3:22–26). The Gospel fulfills biblical hope and calls for a personal response.

5. Salvation in No One Else (Acts 4)

Filled with the Holy Spirit, Peter answers the rulers and elders. The healed man stands whole through the name of Jesus Christ of Nazareth, whom they crucified and God raised (4:8–10). Peter applies Psalm 118:22: the rejected stone has become the cornerstone.

Acts 4:12 states the Gospel's exclusivity. Salvation is found in no one else, and no other name under heaven has been given among mankind by which we must be saved. Christ is not an optional addition to religion; He is the only Savior.

Opposition cannot silence the witness. Peter and John say they cannot stop speaking about what they have seen and heard (4:19–20). The church then asks for boldness to speak while God confirms the name of Jesus (4:23–31).

6. Prince and Savior (Acts 5)

Acts 5:29–32 offers a concise summary: the apostles must obey God; the God of the fathers raised Jesus, whom men killed by hanging Him on a tree; God exalted Him at His right hand as Prince and Savior to grant repentance and forgiveness. The apostles and the Holy Spirit are witnesses.

The statement that Christ grants repentance displays divine initiative. Yet Peter also commands people to repent. There is no contradiction: God works through His Word and Spirit, and the hearer is summoned to respond to the true testimony concerning the Son.

Acts 5:40–42 displays the resulting perseverance. Even after being beaten, the apostles continue daily to teach and announce Jesus as the Christ. Faithfulness under suffering is a complementary mark of the preached Gospel.

7. The Heart Before the Gift of God (Acts 8)

The advance into Samaria fulfills Acts 1:8. Peter and John arrive after the Samaritans receive the word of God, underscoring the unity of the expanding church (8:14–17).

Simon attempts to buy spiritual authority. Peter replies that God's gift cannot be purchased and that Simon's heart is not right before God (8:18–23). He calls him to repent and pray. The episode establishes a vital boundary: Gospel realities are grace, not merchandise, status, or religious technique.

Acts 8:25 closes with missionary expansion. Peter and John testify, speak the word of the Lord, and evangelize Samaritan villages. The Gospel crosses old barriers without allowing God's gifts to be manipulated.

8. Cornelius: Forgiveness for Everyone Who Believes (Acts 10–11)

Cornelius's conversion is decisive for understanding the universal reach of Peter's message. God prepares both the centurion and the apostle. Peter learns not to call any person common or unclean and enters a Gentile home (10:1–33).

The Caesarea Sermon

- God shows no partiality (10:34–35).
- Peter summarizes Jesus' ministry, anointed with the Holy Spirit and power (10:36–38).
- The apostles witnessed His works and His death on the tree (10:39).
- God raised Him on the third day and made Him visible to chosen witnesses (10:40–41).

THE GOSPEL PREACHED BY PETER IN ACTS

- Christ commanded them to preach that He is Judge of the living and the dead (10:42).
- All the prophets testify that everyone who believes in Him receives forgiveness through His name (10:43).

The Doctrinal Sequence

While Peter is still speaking, the Holy Spirit falls on the hearers. Jewish believers are amazed that the gift is poured out on Gentiles. Only afterward does Peter command water baptism (10:44–48). The sequence is clear: hearing the message, believing in Christ, receiving forgiveness and the Spirit, and then being baptized.

DECISIVE OBSERVATION

Cornelius was not saved by piety, almsgiving, or respect for Israel. He still needed to hear words through which he would be saved (Acts 11:14). Saving faith is directed to Jesus Christ and receives forgiveness in His name.

In Acts 11:4–17 Peter retells the event in order and remembers Christ's promise concerning the Holy Spirit. The church glorifies God because He has also granted Gentiles repentance that leads to life (11:18). Divine initiative, repentance, and life belong together.

9. Salvation by Grace and Cleansing by Faith (Acts 15)

The controversy begins when some teach that Gentiles must be circumcised according to Moses in order to be saved. Peter interprets the Cornelius event apostolically and rejects the addition of the Mosaic yoke as a condition of acceptance.

Peter's Affirmations

- God chose that Gentiles should hear the word of the Gospel from Peter and believe (15:7).
- God, who knows the heart, testified to them by giving them the Holy Spirit (15:8).
- God made no distinction between Jews and Gentiles (15:9).
- He cleansed their hearts by faith (15:9).
- Imposing the legal yoke as a saving requirement would test God (15:10).
- Jews and Gentiles are saved in the same way: through the grace of the Lord Jesus (15:11).

Acts 15 gives the mature doctrinal formulation of Peter's Gospel. Circumcision, the Mosaic system, and ethnic identity do not complete Christ's work. Grace is the basis, the Lord Jesus is the Savior, and faith is the means through which God cleanses the heart.

THE GOSPEL PREACHED BY PETER IN ACTS

Rejecting law as a justifying condition does not encourage an unholy life. The council gives pastoral guidance regarding idolatrous practices and fellowship. Those instructions follow acceptance by grace; they are not the price a Gentile pays to be received by God.

10. Peter and Paul: The Unity of the Gospel

Peter served especially among the circumcised, and Paul especially among the Gentiles (Gal. 2:7–9). This describes fields of service, not incompatible methods of salvation. Peter opened the Gospel door to Gentiles; Paul regularly began his ministry in local synagogues.

Aspect	Peter	Paul
Center	Jesus Christ	Jesus Christ
Death	Acts 2:23; 3:15; 5:30; 10:39	1 Cor. 15:3; Rom. 5:8
Resurrection	Acts 2:24,32; 3:15; 10:40	1 Cor. 15:4; Rom. 4:24–25
Response	Acts 10:43; 15:9	Acts 13:38–39; Rom. 3:22
Basis	Grace of the Lord Jesus, Acts 15:11	Grace through faith, Eph. 2:8–9
Result	Forgiveness, Spirit, cleansed heart	Justification, life, Spirit

Differences in vocabulary and setting do not destroy unity. Peter calls Israel to recognize the rejected Messiah; Paul explains justification and union with Christ at greater length. Both exclude self-salvation and proclaim the sufficiency of God’s work in Christ.

CONCLUSION

There is not one works-based Gospel for Israel and another grace-based Gospel for Gentiles. Acts 15:11 explicitly states that “we,” the Jews, are saved by the grace of the Lord Jesus in the same manner as “they,” the Gentiles.

11. Essential Greek Terms

euangelizomai / euangelion — proclaim good news / Gospel

Acts 5:42; 8:25; 15:7. The good news whose content is Jesus Christ.

metanoeō — repent

Acts 2:38; 3:19; 8:22. A change of mind that produces a new orientation toward God and Christ.

epistrephō — turn

Acts 3:19; 9:35. A real turning to the Lord that complements repentance.

pisteuō / pistis — believe / faith

Acts 10:43; 15:7,9. Trust directed to Christ; the means by which God cleanses the heart.

aphesis — forgiveness, remission

Acts 2:38; 5:31; 10:43. Release from sins granted in Christ's name.

sōtēria / sōthēnai — salvation / to be saved

Acts 4:12; 11:14; 15:11. God's rescue given exclusively through the Lord Jesus.

charis — grace

Acts 15:11. God's favor as the basis of salvation, contrary to merit or a legal yoke.

martys — witness

Acts 1:8,22; 2:32; 3:15; 5:32. One who testifies to the resurrection and to what was seen and heard.

kyrios / christos — Lord / Christ

Acts 2:36. Titles confessing Jesus' authority and messianic identity.

A word's meaning must not be isolated from its sentence and narrative setting. The repentance of Acts 2 must be read with the believing of Acts 10 and the grace of Acts 15. Interlinear study helps readers observe the Greek forms, but doctrine arises from the whole passage in relation to the rest of Scripture.

12. Direct and Complementary Text Catalog

A. Direct Texts

Acts 2:14-41 — Pentecost

Jesus authenticated, crucified, raised, and exalted as Lord and Christ; repentance, baptism, and the gift of the Spirit.

Acts 3:12-26 — Solomon's Portico

The Servant, Holy and Righteous One, and Author of life; faith in His name; repentance, turning, forgiveness, and refreshing.

Acts 4:8-12 — Before the Council

Jesus crucified and raised; the rejected stone; salvation exclusively in His name.

Acts 5:29-32 — Apostolic Defense

Jesus raised and exalted as Prince and Savior; repentance, forgiveness, and Spirit-empowered witness.

Acts 8:18-24 — Simon Rebuked

God's gift cannot be bought; repentance is required where the heart is not right.

Acts 10:34-48 — Cornelius's Home

Jesus' ministry, death, resurrection, and judgeship; everyone who believes receives forgiveness and the Spirit.

Acts 11:4-18 — Report to Jerusalem

Gentiles receive the same gift; God grants them repentance that leads to life.

Acts 15:7-11 — Jerusalem Council

Gentiles hear and believe; hearts are cleansed by faith; all are saved through the Lord Jesus' grace.

B. Complementary Texts

Acts 1:8,15-22

The Spirit's power, worldwide witness, and a witness of the resurrection.

Acts 2:1-13,42-47

The Spirit's outpouring and the life of those who received the word.

Acts 3:1-11; 4:13-31

The healed man, courageous testimony, prayer, and renewed boldness.

Acts 5:12–16,40–42

Confirming signs and daily perseverance in proclaiming Christ.

Acts 8:14–17,25

The Samaritan mission and evangelization of Samaritan villages.

Acts 9:32–43

Aeneas and Tabitha: signs through which many turn to the Lord and believe.

Acts 10:1–33

God's providential preparation of Peter and Cornelius.

Acts 12:1–19

Peter's deliverance and the continuation of witness under persecution.

Acts 15:1–6,12–21

The circumcision debate and confirmation that Gentiles are not placed under the Mosaic yoke for salvation.

C. Confirmations Beyond Acts

Mark 1:14–15

Jesus joins the Gospel with the call to repent and believe.

Luke 24:46–49

The Christ would suffer and rise; repentance and forgiveness would be proclaimed to all nations.

John 20:30–31

The written signs lead readers to believe that Jesus is the Christ and to have life in His name.

1 Corinthians 15:1–4

Paul summarizes Christ's death for sins, burial, and resurrection according to the Scriptures.

Galatians 2:7–9

Different apostolic fields within one grace and fellowship.

1 Peter 1:3–5,18–21

Peter again joins living hope, resurrection, redemption through Christ's blood, and faith in God.

1 Peter 2:4–10,24

The rejected stone is chosen by God; Christ bore sins and forms a people to proclaim His excellencies.

2 Peter 1:16–19

Apostolic proclamation rests on eyewitness testimony and the prophetic word, not myths.

13. Doctrinal Synthesis and Application

Truths the Gospel Requires Us to Preserve

- Jesus Christ is the center—not Peter or the signs.
- The cross reveals both human responsibility and God's redemptive purpose.
- The resurrection is a historical event proclaimed by witnesses.
- The rejected Jesus was exalted as Lord, Christ, Prince, Savior, and Judge.
- Salvation is found exclusively in His name.
- Forgiveness is offered to everyone who believes.
- Repentance is a real change toward God and Jesus Christ.
- God cleanses the heart by faith and gives the Holy Spirit.
- Jew and Gentile salvation rests on the same grace.
- Baptism, fellowship, and obedience are responses and fruits, not substitutes for Christ.

A Personal Invitation

The reader is not merely invited to admire Peter's courage or repeat a formula. Every hearer is confronted with Jesus Christ. The One whom human beings crucified was raised and exalted by God. Forgiveness is found in His name, and there is no other Savior. To repent and believe is to abandon confidence in oneself, acknowledge the truth about Christ, and rest in the sufficiency of His work.

CERTAINTY OF THE MESSAGE

The Gospel preached by Peter announces a work accomplished by God in Jesus Christ. Its call moves from Jerusalem to Samaria and Caesarea: turn to the Lord and believe. Its apostolic conclusion is final—God cleanses by faith, and all are saved through the grace of the Lord Jesus.

References

- The Holy Bible, Reina-Valera 1960, United Bible Societies.

THE GOSPEL PREACHED BY PETER IN ACTS

- Francisco Lacueva, Greek-Spanish Interlinear New Testament, Editorial CLIE.
- Primary study passages: Acts 2:14–41; 3:12–26; 4:8–12; 5:29–32; 8:18–24; 10:34–48; 11:4–18; and 15:7–11.

Editorial note: brief biblical phrases are used for study. Readers should consult each complete passage in the editions identified above and examine every conclusion in light of Holy Scripture.

Appendix: Teaching Infographic

BIBLE STUDY · ACTS 1-15

THE GOSPEL PREACHED BY PETER

Jesus crucified, raised, and exalted · Forgiveness in His name · Salvation by grace

1 · JESUS IS THE CHRIST

Acts 2:22-36

Promised, authenticated by God, and exalted as Lord.

2 · HE DIED AND ROSE

Acts 2:23-32 · 3:15 · 10:39-41

The cross and resurrection stand at the center of the witness.

3 · THE ONLY SAVIOR

Acts 4:10-12 · 5:30-31

No other name has been given to mankind for salvation.

4 · EVERYONE WHO BELIEVES

Acts 10:43-48

Receives forgiveness and the Spirit, then confesses faith in baptism.

5 · GRACE AND FAITH

Acts 15:7-11

God cleanses the heart by faith; Jews and Gentiles are saved by grace.

RESPONSE TO THE GOSPEL

REPENT · TURN TO THE LORD · BELIEVE IN JESUS CHRIST

Acts 2:38 · 3:19 · 10:43 · 11:18 · 15:9-11

ONE SAVIOR · ONE GRACE · ONE FAITH

Personalized for Ruperto Bravo Benavente (R.B.B.)

Reviewed with the Reina-Valera 1960 and Francisco Lacueva's Greek-Spanish Interlinear

Compiler's Biographical Note



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Senior project developer and process-engineering specialist with more than forty years of experience structuring the technical and financial foundations of industrial, agrifood, and critical-infrastructure complexes. He specializes in modernizing investment models and implementing advanced technologies—including extrusion, cryogenics, and HIMSS 7—with an emphasis on economic feasibility under international standards associated with the International Chamber of Commerce (ICC).

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In this work he serves as initiator, compiler, and coordinator of the editorial presentation. The doctrinal content rests on the biblical references identified in the text and should be examined in light of Holy Scripture.

EDITORIAL NOTE

Only professional background relevant to a public publication has been included. Sensitive personal data, identity documents, addresses, and other private information have been omitted.