SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Acts 2

The Spirit Poured Out — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

On the feast of firstfruits God pours out His Spirit, the gospel is heard in the languages of the nations, and Peter preaches the crucified Jesus as risen, exalted, Lord and Christ. Guilty men are pierced to the heart, turn, are forgiven and baptized, and a glad new family devotes itself to the Word, to one another, to the Lord's table and to prayer.

00 The Text

ACTS 2 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 When the day of Pentecost had come, they were all together in one place.

2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.

3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.

6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language.

7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?

8 "And how is it that we each hear them in our own language to which we were born?

9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

11 Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God."

12 And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

13 But others were mocking and saying, "They are full of sweet wine."

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

15 "For these men are not drunk, as you suppose, for it is only the third hour of the day;

16 but this is what was spoken of through the prophet Joel:

17 ‘AND IT SHALL BE IN THE LAST DAYS,’ God says,
‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;

18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy.

19 ‘AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.

20 ‘THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

21 ‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’

22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—

23 this Man, delivered over by the predetermined plan and foreknowledge of God,
you nailed to a cross by the hands of godless men and put Him to death.

24 “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

25 “For David says of Him, ‘I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.

26 ‘THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;

27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES,
NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

28 ‘YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.’

29 “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.

30 “And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE,

31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.

32 “This Jesus God raised up again, to which we are all witnesses.

33 “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

34 “For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND,

35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.”’

36 “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?”

38 Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and
you will receive the gift of the Holy Spirit.

39 “For
the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”

40 And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this perverse generation!”

41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.

42 They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.

43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

44 And all those who had believed were together and had all things in common;

45 and they began selling their property and possessions and were sharing them with all, as anyone might have need.

46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Marked in the text

- **v1** "When the day of Pentecost had come" — Time / place / contrast
- **v2** "a noise like a violent rushing wind" — God — His character & actions
- **v3** "tongues as of fire" — God — His character & actions
- **v4** "they were all filled with the Holy Spirit" — Promise / blessing
- **v6** "each one of them was hearing them speak in his own language" — Time / place / contrast
- **v11** "the mighty deeds of God" — God — His character & actions
- **v12** "What does this mean?" — Time / place / contrast
- **v13** "They are full of sweet wine" — Sin / warning
- **v16** "this is what was spoken of through the prophet Joel" — God — His character & actions
- **v17** "IN THE LAST DAYS" — Time / place / contrast
- **v17** "I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND" — Promise / blessing
- **v20** "BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME" — Time / place / contrast
- **v21** "EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED" — Promise / blessing
- **v23** "delivered over by the predetermined plan and foreknowledge of God" — God — His character & actions
- **v23** "you nailed to a cross by the hands of godless men" — Sin / warning
- **v24** "But God raised Him up again" — God — His character & actions
- **v24** "it was impossible for Him to be held in its power" — God — His character & actions
- **v27** "NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY" — Promise / blessing
- **v32** "to which we are all witnesses" — Command / instruction
- **v33** "having been exalted to the right hand of God" — God — His character & actions
- **v36** "God has made Him both Lord and Christ" — God — His character & actions
- **v36** "this Jesus whom you crucified" — Sin / warning
- **v37** "they were pierced to the heart" — Sin / warning
- **v37** "what shall we do?" — Command / instruction
- **v38** "Repent, and each of you be baptized in the name of Jesus Christ" — Command / instruction
- **v38** "for the forgiveness of your sins" — Promise / blessing
- **v38** "you will receive the gift of the Holy Spirit" — Promise / blessing
- **v39** "the promise is for you and your children and for all who are far off" — Promise / blessing
- **v40** "Be saved from this perverse generation!" — Command / instruction
- **v41** "about three thousand souls" — Time / place / contrast
- **v42** "continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" — Command / instruction
- **v44** "had all things in common" — Time / place / contrast
- **v47** "the Lord was adding to their number day by day those who were being saved" — God — His character & actions
- **v4** "Holy Spirit" — Key repeated word (every occurrence)
- **v4** "Spirit" — Key repeated word (every occurrence)
- **v3** "tongues" — Key repeated word (every occurrence)
- **v6** "language" — Key repeated word (every occurrence)

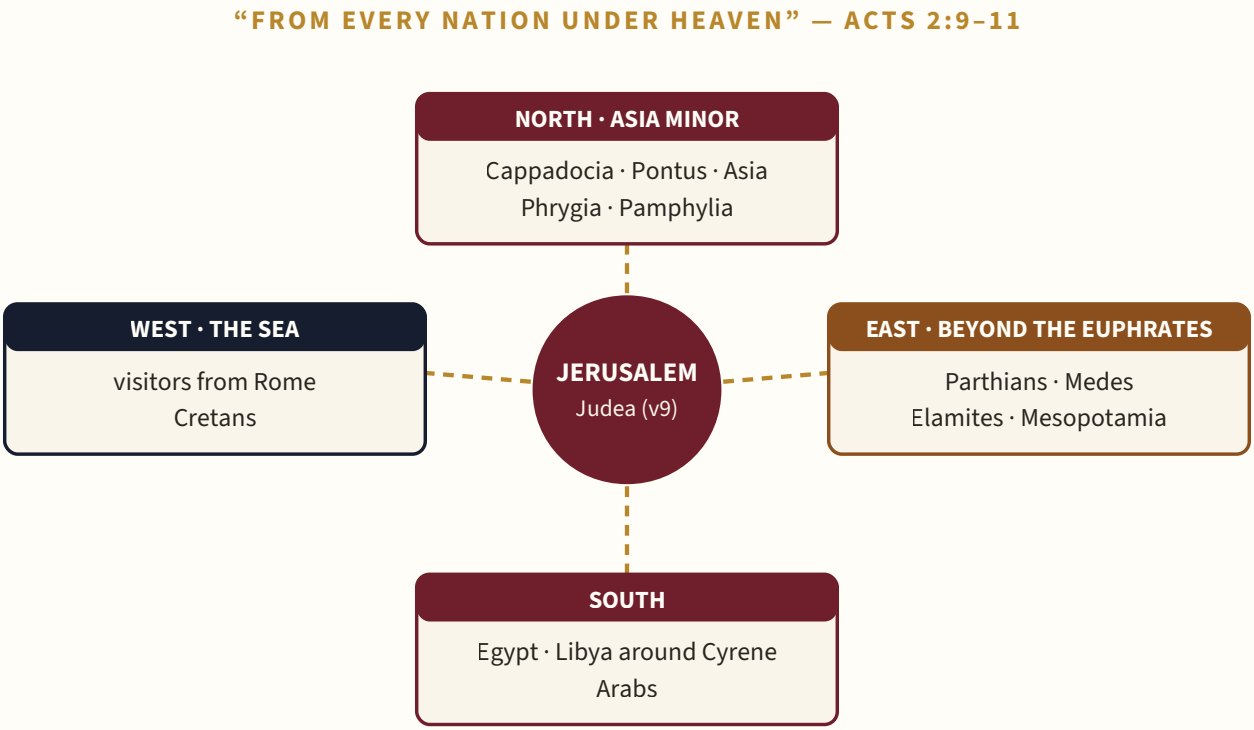
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · ACTS 2:4

"And ☆ they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance."

FIGURE · EVERY NATION UNDER HEAVEN



"we hear them in our own tongues speaking of the mighty deeds of God" (v11) · schematic, not to scale

The pilgrims of verses 9–11 came from all four directions of the Jewish world; many carried the gospel home.

Setting. Jerusalem, on the day of Pentecost, fifty days after Passover (v1). The 120 are together in one place (v1); the Spirit comes with a sound like wind, tongues as of fire, and other tongues (vv2–4). Devout Jews from every nation gather and hear their own languages (vv5–12); some mock (v13). Peter preaches at the third hour of the day (vv14–36), the crowd is pierced (v37), about three thousand are baptized (v41), and the new church gathers in the temple and from house to house (vv42–47).

Structure:

- vv1–4 — **the Spirit comes:** the day of Pentecost; all together (v1); a noise like a violent rushing wind filling the house (v2); tongues as of fire on each one (v3); all filled with the Holy Spirit, speaking with other tongues (v4).

- vv5–13 — **the crowd:** devout men from every nation (v5); each hears his own language (vv6–8); the list of nations (vv9–11); "the mighty deeds of God" (v11); "What does this mean?" (v12); "They are full of sweet wine" (v13).
- vv14–21 — **Peter and Joel:** Peter stands with the eleven (v14); not drunk — the third hour (v15); "this is what was spoken of through the prophet Joel" (v16); the Spirit on all mankind in the last days (vv17–18); wonders, signs, the darkened sun and bloody moon before the day of the Lord (vv19–20); everyone who calls on the name of the Lord will be saved (v21).
- vv22–36 — **the sermon on Jesus:** attested by God with miracles (v22); delivered by God's plan, crucified by you (v23); raised — death could not hold Him (v24); Psalm 16 (vv25–28); David died and was buried; the oath and the throne (vv29–31); "This Jesus God raised up" — we are witnesses (v32); exalted, He poured forth the Spirit (v33); Psalm 110 (vv34–35); "both Lord and Christ — this Jesus whom you crucified" (v36).
- vv37–41 — **the response:** pierced to the heart — "what shall we do?" (v37); repent, be baptized, forgiveness, the gift of the Holy Spirit (v38); the promise for you, your children and the far off (v39); "Be saved from this perverse generation!" (v40); about three thousand souls added (v41).
- vv42–47 — **the first church:** teaching, fellowship, bread, prayer (v42); awe, wonders and signs (v43); all things in common, sharing with any in need (vv44–45); temple and homes, gladness and sincerity (v46); praising God, favor with all, the Lord adding day by day (v47).

Repeated words, with counts:

- "all" ×13 — vv1, 4, 7, 12, 14, 17, 32, 36, 39, 44 (×2), 45, 47.
- "God" ×12 — vv11, 17, 22 (×2), 23, 24, 30, 32, 33, 36, 39, 47.
- "day / days" ×11 — vv1, 15, 17, 18, 20, 29, 41, 46 (×2), 47 (×2).
- "Lord" ×8 — vv20, 21, 25, 34 (×2), 36, 39, 47.
- "Spirit" ×6 — vv4 (×2), 17, 18, 33, 38.
- "wonders / signs" ×6 — vv19 (×2), 22 (×2), 43 (×2).
- "amazed / astonished / bewildered / perplexity" ×5 — vv6, 7 (×2), 12 (×2).
- "hear / heard / hearing" ×5 — vv6, 8, 11, 33, 37.
- "tongues" ×3 — vv3, 4, 11; "language" ×2 — vv6, 8.
- "Jesus" ×4 — vv22, 32, 36, 38; "Christ" ×3 — vv31, 36, 38.
- "together" ×4 — vv1, 6, 44, 46; "house" ×4 — vv2, 36, 46 (×2).
- "prophesy / prophet" ×4 — vv16, 17, 18, 30.
- "David" ×3 — vv25, 29, 34; "right hand" ×3 — vv25, 33, 34.
- "pour forth / poured forth" ×3 — vv17, 18, 33.
- "saved" ×3 — vv21, 40, 47.
- "raised up" ×2 — vv24, 32; "Hades" ×2 and "decay" ×2 — vv27, 31.
- "promise" ×2 — vv33, 39; "baptized" ×2 — vv38, 41; "added / adding" ×2 — vv41, 47; "bread" ×2 — vv42, 46.

Contrasts: Amazement ⟷ mocking (vv12–13). Drunk on sweet wine ⟷ filled with the Spirit (vv4, 13, 15). The predetermined plan of God ⟷ the hands of godless men (v23). You put Him to death ⟷ God raised Him up (vv23–24). David died and was buried ⟷ His Holy One did not undergo decay (vv27, 29–31). David did not ascend

⟷ Jesus exalted to the right hand (vv33–34). This Jesus whom you crucified ⟷ both Lord and Christ (v36). This perverse generation ⟷ those who were being saved (vv40, 47).

Shape of the chapter: an event (1–13), an explanation (14–36), a response (37–41) and a result (42–47). The sermon itself moves from Scripture to Jesus — attested, crucified, raised, exalted — and ends on one sentence: Lord and Christ.

Chapter theme (my words): The exalted Jesus pours out the promised Spirit; the gospel of the crucified and risen Lord pierces guilty hearts; and the forgiven become a devoted, generous, glad church that the Lord grows day by day.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · ACTS 2:36

"Therefore let all the house of Israel know for certain that ⚠ God has made Him both Lord and Christ—⚠ this Jesus whom you crucified."

FIGURE · JOEL AND THE TONGUES

"THIS IS WHAT WAS SPOKEN" — THREE READINGS OF JOEL IN ACTS 2

FULFILLED THEN *Henry*	ALREADY · NOT YET *Guzik*	FUTURIST *this study*
Joel fulfilled in the apostolic age; the blood, fire and smoke point to Jerusalem's fall (AD 70).	"Last days" run from Christ's first coming to His return; Pentecost is the first fulfillment.	Pentecost is a firstfruits preview; the sun and moon signs and Israel's outpouring come at the Day of the LORD.

Futurist anchors: Joel 2:32 ("on Mount Zion and in Jerusalem"), Joel 3:1, Zechariah 12:10, Romans 11:26.

THE TONGUES OF ACTS 2 — WHERE TEACHERS AGREE AND DIFFER

AGREED: REAL LANGUAGES, UNDERSTOOD BY THE HEARERS

"each one of them was hearing them speak in his own language" (v6; vv8, 11) — Guzik, Sproul, Henry

DOES THE GIFT CONTINUE?	IS PENTECOST REPEATED?	IS IT FOR EVERY BELIEVER?
Continuationist: a gift still given Cessationist: a sign that has ceased Guzik presents both views	Sproul: its effects continue, the event is not repeated — the Spirit for every believer	Not every believer prays in tongues (Guzik); every believer has the Spirit (2:38; Sproul)

Hold these with charity: the text settles what happened; Christians differ on what is normal now.

The top row sets the three main readings of Peter's use of Joel side by side; the bottom rows show what our teachers agree on about the tongues and where Christians differ.

Why Pentecost? Because it was the feast of firstfruits (Lev 23:16), and Jerusalem was full. Henry: "the Jewish feasts served to toll the bell for gospel services." Fifty days after the Lamb was slain, God gathered the first sheaf of His harvest from every nation.

What were the wind and fire? Signs of God's presence, not the gift itself. Sproul: "This was the wind of God, a theophany, a visible manifestation of the invisible God." Guzik: "It was real, though it could not be touched; it came by the ears." Spurgeon: "Fire, again, is a frequent symbol of Deity." The gift was the filling (v4).

What were the tongues — and do they continue? On what happened, our teachers agree: real human languages the speakers had never learned, understood by the hearers (vv6, 8, 11). Guzik: "languages that they were never taught." Sproul: "languages in which they were unskilled." Henry: Galileans "that know no other than their mother tongue." Guzik adds that some may have praised God in a language no one present knew, and he treats Acts 2 and 1 Corinthians 12–14 as the same gift. On whether the gift continues, faithful Christians differ: continuationists (Guzik lays this view out as "a gift still given by God today") and cessationists, who see tongues as a sign for the apostolic age. Pentecostals also teach tongues as the first evidence of Spirit baptism; Guzik notes that "The ability to pray in an unknown tongue is not a gift given to every believer." Sproul's line helps me: Pentecost's effects continue, but the event is not repeated — every believer receives the Spirit (2:38). I will not make tongues a test of fellowship either way.

What did Peter mean by "this is what was spoken of through the prophet Joel"? Three readings, honestly stated:

- *Fulfilled then.* Henry: "This is that effusion of the Spirit upon all flesh which should come," and the blood, fire and smoke were the warnings before Jerusalem fell in AD 70 ("there was a fiery comet that hung over the city for a year").
- *Already and not yet.* Guzik: the last days "are the times of the Messiah, encompassing both His humble coming and His return in glory"; Joel's words "furnish the explanation of this first Pentecost" without being used up.
- *Futurist.* This is where I stand. Pentecost is the same kind of outpouring Joel promised and a true beginning of it — Peter can say "this is that" — but it is the firstfruits, not the full harvest. The sun did not go dark and the moon did not turn to blood that morning; those signs belong to "the great and glorious day of the Lord" (v20; Joel 2:31; Rev 6:12). And Joel's promise in context is to Israel: "on Mount Zion and in Jerusalem There will be those who escape" (Joel 2:32), when God restores "the fortunes of Judah and Jerusalem" (Joel 3:1). Zechariah sees the Spirit poured out on "the house of David" when they look on Him whom they pierced (Zech 12:10), and Paul says "all Israel will be saved" (Rom 11:26), because "the gifts and the calling of God are irrevocable" (Rom 11:29). Peter himself told Israel to repent "in order that times of refreshing may come from the presence of the Lord" and that God "may send Jesus, the Christ appointed for you" (3:19–20). Pentecost is the down payment; the rest is still coming.

How can the cross be God's plan and their sin? Verse 23 says both. Sproul: "when God brings His will to pass, He works in, through, and by the real decisions of real people." Henry: "The same that delivered him to death delivers him from death." God's sovereignty never makes a sinner innocent.

Why do Psalm 16 and 110 prove Jesus is the Christ? David "died and was buried" (v29); his body decayed. So the Holy One who would not "undergo decay" is David's descendant on David's throne — the risen Jesus (vv30–31). And David did not ascend, yet he heard the LORD say to "my Lord," "Sit at My right hand" (vv34–35). Henry: "Christ rose from the grave to rise higher." Spurgeon: "He was Lord, as God, always; but as God-and-man, he is now Lord and Christ." The throne of David is promised to Jesus; I believe He will sit on it in Jerusalem when He returns (Luke 1:32–33; Matt 19:28).

What does Acts 2:38 teach about baptism? Christians read "be baptized … for the forgiveness of your sins" differently: some see baptism as the means of forgiveness; most evangelicals see it as the commanded response of faith that pictures forgiveness already received through repentance and faith (compare 3:19; 10:43–48, where the Spirit comes before baptism). Guzik: "While baptism with water was the expected symbol for conversion, it was not an indispensable criterion for salvation." Henry: "Be washed, and you shall be washed." Reformed teachers who baptize infants also hear covenant language in "for you and your children" (v39); Baptists read "as many as the Lord our God will call" as limiting it to those who believe. All agree: repent, believe, and do not despise baptism.

Was the sharing of verses 44–45 communism? No. Guzik: "We shouldn't regard this as an early experiment in communism." Sproul: "Nowhere does the New Testament require that everybody have their goods in common" — they "gave because they wanted to give" (compare 5:4).

Word study (Greek):

- **Pentecost — *pentēkostē* (G4005):** "fiftieth," the Feast of Weeks.
- **wind — *pnoē* (G4157):** breath; only 2:2 and 17:25.
- **tongues — *glōssa* (G1100):** tongue, language; **other — *heteros* (G2087):** different.
- **utterance — *apophthengomai* (G669):** clear, weighty speech; 2:4, 14; 26:25.
- **language — *dialektos* (G1258):** a spoken language; six uses, all in Acts.
- **last days — *eschatai hēmerai* (G2078, G2250):** Peter's inspired reading of Joel's "after this."
- **pour forth — *ekcheō* (G1632):** 2:17, 18, 33; Zech 12:10.
- **predetermined plan — *horizō* (G3724) + *boulē* (G1012):** God's fixed counsel (v23).
- **Lord — *kyrios* (G2962):** the LORD of Joel and Psalm 110 is Jesus (vv21, 34, 36).
- **pierced — *katanyssomai* (G2660):** stabbed through; only 2:37.
- **repent — *metanoeō* (G3340):** change of mind that turns the life.
- **forgiveness — *aphesis* (G859):** release, a debt cancelled; **gift — *dōrea* (G1431).**
- **devoting themselves — *proskartereō* (G4342):** 1:14; 2:42, 46.
- **fellowship — *koinōnia* (G2842):** shared life; **common — *koinos* (G2839).**
- **breaking — *klasis* (G2800):** only 2:42 and Luke 24:35.

Key insights to carry (from the Deep Dive):

1. **Pentecost was a harvest feast** — three thousand firstfruits.
2. **Breath, not just wind** — *pnoē*; a theophany (Sproul).
3. **The tongues were languages** — agreed; whether the gift continues is debated.
4. **Babel reversed** — one message heard in many languages.
5. **Joel began, but did not finish** — the cosmic signs and Israel's outpouring are still ahead.
6. **God's plan and man's guilt** — both true in v23 (Sproul).
7. **The Lord of Joel is Jesus** — *kyrios*, Lord and Christ (Spurgeon).
8. **The sermon, not the sign, pierced them** (Guzik).
9. **Real guilt needs real forgiveness** (Sproul).
10. **Four devotions, freely given** — Word, fellowship, bread, prayer; generous, not forced.

Cross-references: Gen 2:7; 11:1–9; Exod 19:16–18; Lev 23:15–21; Num 11:29; 2 Sam 7:12–16; Ps 16:8–11; 110:1; Isa 2:2–3; Ezek 36:26–27; 37:9–14; Joel 2:28–3:1; Zech 12:10; Luke 1:32–33; 24:35, 49; John 7:39; 16:7; Acts 1:4–8; 3:19–21; 10:44–48; Rom 11:25–29; 1 Cor 12:13; 14:1–25; Rev 6:12.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · ACTS 2:42

"They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

FIGURE · PETER'S FIRST SERMON

PETER'S FIRST SERMON · ACTS 2:14–41

1 · SCRIPTURE vv14–21	2 · ATTESTED v22	3 · CRUCIFIED v23
"this is what was spoken" — Joel	miracles, wonders and signs by God	God's plan — and your guilt
4 · RAISED vv24–32	**5 · EXALTED vv33–35**	**6 · LORD & CHRIST v36**
death could not hold Him — Psalm 16	right hand; the Spirit poured — Psalm 110	"this Jesus whom you crucified"

THE RESPONSE · vv37–41

pierced to the heart → "what shall we do?" → repent, be baptized → about three thousand souls

Follow the six boxes in order: Peter starts with Scripture and ends with a crucified Man who is Lord and Christ — and then the crowd asks what to do.

Command to obey — repent, and keep devoted. Peter's answer to "what shall we do?" was not complicated: repent, be baptized, receive the gift. And the people who did it kept going — "continually devoting themselves" to the Word, to each other, to the Lord's table and to prayer (v42). Recovery taught me that the first step matters and the daily steps keep you alive. This week I will be in the Word every day, at the table with my brothers, and on my knees.

Sin to confess — "this Jesus whom you crucified." Peter did not soften it, and I won't either. My sin put Jesus on that cross as surely as theirs did. Sproul is right that there is real guilt, and that only real forgiveness answers it. I confess my sin by name, not in general, and I take the forgiveness Peter offered — *aphesis*, the debt released.

Promise to trust — "the promise is for you and your children and for all who are far off." Many of the men I serve feel "far off" — from God, from their kids, from their own past. Peter's promise reaches them. And it reaches our children. I will pray by name for the far-off ones in my family this week.

Example to follow — Peter. Fifty-some days earlier he denied Jesus to a servant girl. Now, filled with the Spirit, he stands up before thousands and says "you crucified" Him. The Spirit did not make Peter someone else; He made Peter bold. Sproul: he "did not leave his brain in the parking lot." I can be honest and clear about Jesus with the men around me.

Warning to heed — mockery and the easy explanation. "They are full of sweet wine." When God is moving, the easy thing is to explain it away. I want to be among those asking, "What does this mean?"

A word on the hard questions. I believe the tongues of Acts 2 were real languages; I won't divide from brothers who differ on whether the gift continues. I believe Joel's prophecy began at Pentecost and will be finished when the Lord pours out His Spirit on Israel at the Day of the LORD. Either way, the question for me is the crowd's: "Brethren, what shall we do?"

Questions for the table (from the Deep Dive):

1. The disciples did nothing to produce Pentecost except obey and pray. Where am I trying to manufacture spiritual power instead of asking for it? (2:1–4; Luke 11:13) *The gift comes as He wills (Guzik).*
2. Some heard the mighty deeds of God; others said, "They are full of sweet wine." When God is at work around me, am I more likely to wonder or to mock? (2:12–13) *What does this mean? (v12)*
3. Peter says the Spirit is poured out on sons and daughters, young and old, servants men and women. What gift or service am I holding back because I think I am not the kind of person God uses? (2:17–18; 1 Cor 12:7) *Poured out on all of us who are His (Sproul).*
4. Peter told the crowd plainly, "you crucified" Him — and then offered forgiveness. Have I ever let the full weight of my sin and the full offer of grace land on me at the same time? (2:23, 36–38) *Real guilt needs real forgiveness (Sproul).*
5. "What shall we do?" Peter answered: repent, be baptized, receive the gift. Which of those steps have I taken, and which am I still putting off? (2:37–41) *Change your mind, change your way (Henry).*
6. Which of the four devotions of verse 42 — teaching, fellowship, the breaking of bread, prayer — is weakest in my life, and what one change would strengthen it? (2:42–47) *God's prescription for church growth (Guzik).*

Worship. The exalted Christ, seated at the right hand of God, has poured out the promise of the Father. The Holy One did not see decay. The Lord on whose name we call is Jesus, both Lord and Christ — and the Lord who adds to His church day by day those who are being saved.

Prayer. Lord Jesus, You were crucified by my sin and raised by Your Father, and You have poured out Your Spirit. Pierce my heart with the truth, and then heal it with Your forgiveness. Make me bold like Peter, honest about my sin and clear about You. Keep me devoted to Your Word, to my brothers, to Your table and to prayer. Reach the far-off ones in my family. And hasten the day when You pour out Your Spirit on the house of David and all Israel looks on You and is saved. Amen.

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