SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES




DEEP DIVE

# Acts

## *Chapter Two, Verses 1–47*

*The Spirit Poured Out — wind and fire on the feast of Pentecost, a crowd from every nation, Peter's first sermon, and three thousand saved*

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Fifty days after Passover the Spirit comes on the waiting disciples with wind, fire and other tongues; Peter explains it from Joel, preaches Jesus as Lord and Christ, calls a guilty city to repent, and a new community devotes itself to the apostles' teaching, fellowship, the breaking of bread and prayer. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

**Acts 2:1–47**

*wind · tongues · Joel · Lord and Christ · fellowship*

THE METHOD

**Verse by Verse**

*Color-coded by teacher*

WHAT'S INSIDE

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*Six movements from the sound from heaven to the Lord adding day by day*


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*"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." — Acts 2:36*

SECTION I · THE PASSAGE

# Acts 2:1–47

*The Spirit Poured Out — the promise of the Father comes, Peter preaches Christ crucified, risen and exalted, and the church is born*

## † How to Read This Study

This study walks Acts 2 in 6 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

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

KEY VERSE · ACTS 2:38

"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."

## † Before the Passage

Acts 1 ended with about 120 believers praying in Jerusalem and the Twelve made whole. Jesus had told them to wait "for what the Father had promised" (1:4), and on the feast of Pentecost the promise came. Pentecost ("fiftieth") was the Feast of Weeks, counted fifty days from Passover (Leviticus 23:15–16) — a harvest feast when the firstfruits of the wheat were offered. Sproul lists its names: the Feast of Weeks, of Harvests, of Firstfruits. Henry notes why the timing mattered: the feast had filled Jerusalem with pilgrims, and "the Jewish feasts served to toll the bell for gospel services."

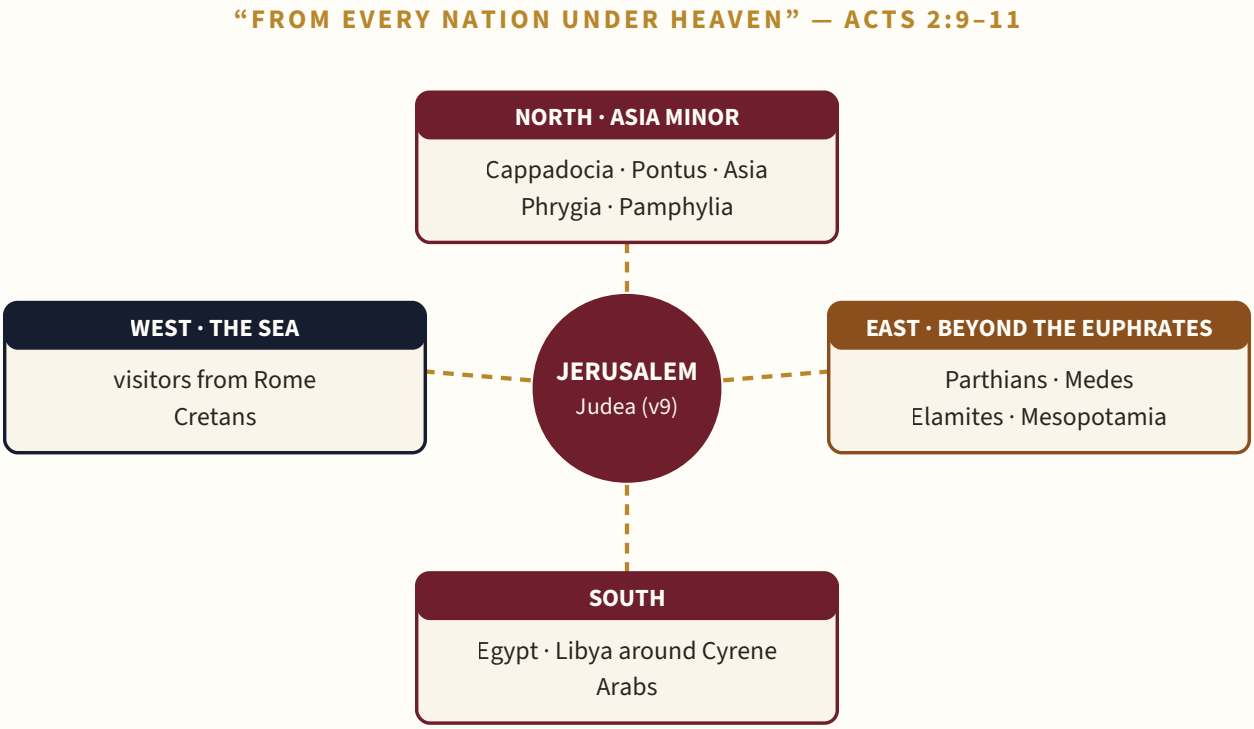
Jewish tradition later linked Pentecost with the giving of the Law at Sinai, where "the LORD descended upon it in fire" (Exodus 19:18). Sproul reads the wind and fire as a theophany — "a visible manifestation of the invisible God" — like the burning bush and Sinai. Readers of Genesis also hear Babel behind verses 5–11:

there “the LORD confused the language of the whole earth” (Genesis 11:9); here the Spirit makes one message heard in many languages.

The crowd came from the whole Jewish world: “devout men from every nation under heaven” (v. 5) — Jews and proselytes from Parthia and Persia in the east, Asia Minor in the north, Egypt and Libya in the south, Rome in the west (vv. 9–11). Many would go home. That is how the gospel reached Rome and Alexandria before any apostle did.

This chapter raises three questions Christians still discuss: what the tongues were and whether the gift continues; what Peter meant by “this is what was spoken of through the prophet Joel” (v. 16); and how baptism relates to forgiveness (v. 38). This study lets the teachers speak, says where they differ, and reads Joel from a futurist frame that expects a future for national Israel.

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.*

I
MOVEMENT

ACTS 2:1–4

# Wind, Fire, and Other Tongues

*The day of Pentecost, a sound from heaven, and the promise of the Father poured out*

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.

ACTS 2:1–4

"You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD."

LEVITICUS 23:16

## πνοή

PNOĒ · "WIND, BREATH" · G4157

Luke does not use the ordinary word for wind here but *pnoē*, "breath," found only here and in Acts 17:25, where God "gives to all people life and breath." It is a cousin of *pneuma*, "Spirit." Sproul and Guzik both note that the Hebrew *ruach* and the Greek *pneuma* mean wind, breath and spirit. The God who breathed into Adam (Genesis 2:7) and over the dry bones (Ezekiel 37:9–10) breathes on His waiting church.

## ἑτέραις γλώσσαις

HETERAIS GLŌSSAIS · "OTHER TONGUES" · G2087, G1100

*Glōssa* means the tongue in the mouth and then a language; Luke uses it for the "tongues as of fire" (v. 3) and the "other tongues" (v. 4). *Heteros* is "other, different" — languages other than their own. Verses 6 and 8 interpret it with *dialektos*, "language." The speaking was "as the Spirit was giving them utterance," *apophthengomai* (G669), a word for weighty, clear speech that Luke uses again of Peter's sermon (v. 14, "declared") and of Paul before Festus (26:25).

**DAVID GUZIK** · Enduring Word

Guzik stresses that the Spirit came suddenly and on God's terms: "The gift of the Holy Spirit comes as He wills, often not according to our expectation." The wind was a sound, not a gale — "It was real, though it could not be touched; it came by the ears." Wind and fire were passing signs; the real gift was being filled with the Spirit, and he notes that "The gift of the Holy Spirit can come upon not only individuals, but also upon groups." He warns against demanding the same wind or fire today.

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's "Pentecost" (16 November 2003) explains the feast — Weeks, Harvest, Firstfruits — and notes there was no warm-up: "There is no build up." The wind was "no ordinary wind. This was the wind of God, a theophany, a visible manifestation of the invisible God." Fire speaks of light and of ardor: "God wants people whose hearts are on fire," for "He does not want lukewarm Christians." He calls Pentecost a watershed like Passover and the cross; its effects continue, so "That wind and fire is as much for us today as it was for those gathered in the upper room." He leaves the tongues for a later sermon.

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon's "The Pentecostal Wind and Fire" (No. 1619, 18 September 1881) reads the wind as the Spirit's life-giving breath — "The breath of the nostrils of the man of God is the Spirit of God" — and its force: "Nothing can be more potent than the wind when it is thoroughly roused." "Fire, again, is a frequent symbol of Deity," purifying and kindling zeal. The filling came first and the speech followed, and he applies it to his own church: "The first thing we want as a church is to be filled with the Holy Ghost." "We do not require new preachers, but we need a new anointing of the Spirit."

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry sees God's timing in the feast: "Thus now, as before at the passover, the Jewish feasts served to toll the bell for gospel services and entertainments." The divided tongues of fire signified the gospel going to many nations, and yet the church was not divided: "The tongues were divided, and yet they still continued all of one accord." What they said was the Spirit's, not their own preparing: "They spoke not from any previous thought or meditation."

II
MOVEMENT

ACTS 2:5–13

## Every Man in His Own Language

*Devout Jews from every nation hear the mighty deeds of God — and some mock*

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."*

ACTS 2:5–13

> *"Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth."*
>
> GENESIS 11:9

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<br>Cessationist: a sign that has ceased<br>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.*

## διάλεκτος

DIALEKTOS · "LANGUAGE" · G1258

A spoken language or dialect — our word "dialect." All six New Testament uses are in Acts: Hakeldama named "in their own language" (1:19), the hearers here (2:6, 8), and Paul speaking "in the Hebrew dialect" (21:40; 22:2; 26:14). Luke's word settles what the hearers experienced: they heard real languages they recognized as their own. Whether the miracle lay in the speaking, the hearing, or both, the crowd was hearing "the mighty deeds of God" (v. 11).

**γλεῦκος**
GLEUKOS · "SWEET WINE" · G1098

New, sweet wine — the only New Testament use (v. 13). The mockers meant it as a sneer: these men are drunk on cheap new wine. Sproul insists the wine of that day was real and intoxicating, and Peter does not argue about the wine; he points to the clock: "it is only the third hour of the day" (v. 15), about nine in the morning.

**DAVID GUZIK** · Enduring Word

Guzik is clear that "These were languages that they were never taught," and that the crowd overheard worship rather than a sermon: "The disciples declared the praises of God, thanking Him with all their might in unknown tongues." He allows that some may have spoken a language no one present knew — "They may have praised God in a language completely unknown, yet completely human" — and he argues "we should regard the gift of Acts 2 and the gift of tongues in 1 Corinthians as the same." On whether the gift continues he lays out both views and says only, "There is no controversy that God, at least at one time, gave the church the gift of tongues."

**R.C. SPROUL** · Ligonier · St. Andrew's

In "Peter's Sermon – Part 1" (23 November 2003) Sproul puts the miracle in plain terms: "God, through the Holy Spirit, enabled the Apostles to speak in languages in which they were unskilled." Foreigners understood; the unbelieving locals did not — "They heard noise" — and so they reached for the easiest explanation, drunkenness. He takes the charge seriously: the wine was real, though "It was not even the most powerful wine of the day."

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon draws a lesson for preachers from the tongues: God's gift was speech people could understand. "The Spirit of God speaks so that his words may be understood." He has no patience with high, obscure talk in the pulpit — "The Holy Ghost calls us not to this mode of speech" — and he finds warmth in every line the Spirit gave: "The Holy Spirit has never written a cold period throughout the whole Bible."

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry dwells on the surprise of the hearers: "They observe that the speakers are all Galileans, that know no other than their mother tongue." He sees God honoring the nations: "Their respective languages were not only unknown at Jerusalem, but probably despised and undervalued," and yet God spoke in them. The mockers explained it away — "they have drunk too much this festival-time" — the usual answer of men who will not own the Spirit's work.

III
MOVEMENT

ACTS 2:14–21

## This Is What Was Spoken Through Joel

*Peter stands with the eleven: not drunk, but the last days and the Spirit on all mankind*

*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.'*

ACTS 2:14–21

*"And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls."*

JOEL 2:32

*"But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!""*

NUMBERS 11:29

## ἐσχάταις ἡμέραις

ESCHATAIS HĒMERAIS · "LAST DAYS" · G2078, G2250

Joel's Hebrew and the Greek Old Testament read "after this" (Joel 2:28); Peter, by the Spirit, says "in the last days." The New Testament treats the time since Christ's first coming as the last days (Hebrews 1:2; 1 John 2:18), and it still looks ahead to "the great and glorious day of the Lord" (v. 20) as a coming day. Peter quotes Joel all the way through verse 21 — including the darkened sun and blood-red moon — though Pentecost had wind and fire, not those signs. That is why careful readers ask how much of Joel happened that morning.

## ἐκχεῶ

EKCHEŌ · "I WILL POUR FORTH" · G1632

To pour out, as liquid from a vessel — not a sprinkle but a downpour. The word comes three times in the chapter: twice in the Joel quotation (vv. 17, 18) and once in Peter's explanation, "He has poured forth this which you both see and hear" (v. 33). The same promise of pouring out the Spirit stands in Zechariah 12:10 for "the house of David and … the inhabitants of Jerusalem" when they look on Him whom they pierced.

**DAVID GUZIK** · Enduring Word

Guzik reads Joel with a near and a final fulfillment. He quotes Pierson: "Joel's words furnish the explanation of this first Pentecost," without exhausting them. The "last days," he says, "are the times of the Messiah, encompassing both His humble coming and His return in glory." He reminds us of Joel's own setting — "Joel mostly prophesied about judgment that was coming to ancient Israel" — and notes that "Peter also used this passage from Joel to an evangelistic purpose," ending on "everyone who calls on the name of the Lord." He does not pin the cosmic signs to Pentecost.

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's Part 1 calls Peter's sermon "fundamentally expository" and Christ-centered — "Christ is at the center of the preaching of the Apostles" — and bold without being mindless: "he did not leave his brain in the parking lot." He links Joel to Moses' wish that all the LORD's people were prophets (Numbers 11:29). What once rested on a few leaders now rests on all: "The Holy Ghost has been poured out, not on seventy, not on 140, not just on men," and "God has poured out His Spirit upon all of us who are His." "The Father sends, the Son accomplishes, and the Spirit applies the work of Christ."

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry hears Peter saying Joel has come true: "This is that effusion of the Spirit upon all flesh which should come." He reads the blood, fire and smoke historically, as the warnings before Jerusalem's fall in AD 70, recalling from Josephus that "there was a fiery comet that hung over the city for a year." For Henry the great and notable day is the destruction of the nation that rejected Christ — and "The destruction of the Jews was the deliverance of the Christians, who were hated and persecuted by them." This study reads those signs differently (see the Interpretation).

IV
MOVEMENT

ACTS 2:22–36

## Both Lord and Christ

*Jesus the Nazarene — attested, crucified, raised, exalted — and the two psalms of David*

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."*

ACTS 2:22–36

> *"For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay."*
>
> PSALM 16:10

> *"The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet.""*
>
> PSALM 110:1

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.*

## ὡρισμένῃ βουλῇ

HŌRISMENĒ BOULĒ · "PREDETERMINED PLAN" · G3724, G1012

*Horizō* means to mark out a boundary (our "horizon"), then to appoint or fix; *boulē* is a considered purpose or counsel. The cross was not an accident God adjusted to; it was His fixed counsel and foreknowledge. Yet in the same sentence Peter says "you nailed to a cross by the hands of godless men." Sproul: "when God brings His will to pass, He works in, through, and by the real decisions of real people." Both halves of verse 23 are true, and Peter preached both.

## κύριος

KYRIOS · "LORD" · G2962

The Greek Old Testament uses *kyrios* for the divine name, the LORD. Peter has just quoted Joel — "everyone who calls on the name of the LORD" (v. 21) — and Psalm 110, "THE LORD SAID TO MY LORD" (v. 34). Then he lands: "God has made Him both Lord and Christ" (v. 36). The Lord on whom men must call is Jesus. Guzik: Psalm 110 shows the Messiah is divine.

**DAVID GUZIK** · Enduring Word

Guzik admires Peter's nerve: "Peter did not flinch at saying, "You crucified this Man who God sent."" The cross was God's plan and the crowd's guilt at once. Death could not keep Jesus — "It was not possible that Jesus should remain a victim of the sin and hatred of man; He would certainly triumph over it" — and the resurrection vindicates Him as sinless, Lord and Christ. He reads Psalm 110 as proof the Messiah is more than a son of David, and he sums up the heart of it: "This is the gospel message; that Jesus took our punishment for sin on the cross."

**R.C. SPROUL** · Ligonier · St. Andrew's

In Part 2 (30 November 2003) Sproul begins with the miracles as God's public proof — "So often, we miss the central, vital significance of the miracles performed by Jesus." On verse 23, with Joseph in Genesis 50: "when God brings His will to pass, He works in, through, and by the real decisions of real people." Judas meant only money; God meant redemption. David died and was buried, so Psalm 16 must speak of the Messiah, the Son on David's throne. Pentecost is Christ's act: "God took the Spirit that was upon Christ and gave it to the whole body of believers, to the whole church." Part 3 adds that His lordship is a present fact: "He rules you whether you want Him to rule you or not."

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon's "Pricked in Their Heart" (1 September 1889, on 2:36–37) dwells on the exalted Christ Peter preached — His present joy, majesty and power, and His coming as Judge. He is careful with the words of verse 36: "He was Lord, as God, always; but as God-and-man, he is now Lord and Christ." He admires Peter's manner and matter alike: "Peter was gentle in his manner, but forceful in his matter," and he names the two sins the sermon exposed — rejecting Christ outright, and putting Him off.

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry sees God's hand on both ends of the cross: "The same that delivered him to death delivers him from death." Psalm 16 and Psalm 110 speak of Christ, not David, and the exaltation explains the morning's events, "for the Holy Ghost was to be given when Jesus was glorified, and not before" (John 7:39). The resurrection was only the first step: "Christ rose from the grave to rise higher."

V
MOVEMENT

ACTS 2:37–41

## What Shall We Do?

*Pierced to the heart — repent, be baptized, receive the gift — and three thousand souls*

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.*
>
> ACTS 2:37–41

## κατανύσσομαι

KATANYSSOMAI · “PIERCED” · G2660

To be stabbed through, pricked sharply — used only here in the New Testament. The word Peter preached went in like a blade: the Man they crucified was the Lord. Spurgeon: “It was aimed, not at the head, but at the heart.” Notice that the crowd was convicted not by the tongues but by the sermon (Guzik). Conviction is the Spirit using the Word.

## μετανοέω

METANOEŌ · “REPENT” · G3340

To change one’s mind — about God, about sin, about Jesus — so that the life turns too. Henry: “change your mind, change your way.” Peter’s command is plural (all of you repent) and then singular (“each of you be baptized”). The promised result is *aphesis* (G859), “forgiveness, release,” the word for letting a debt go, and *dōrea* (G1431), the Spirit as a free “gift.”

**DAVID GUZIK** · Enduring Word

Guzik notes what moved the crowd: “It wasn’t until the gospel was preached that conviction from the Holy Spirit came.” Repentance is a real turn, and not an outdated one: “The old-fashioned grace of repentance is not to be dispensed with; there must be sorrow for sin.” On verse 38 he is careful: baptism expresses trust in Jesus, and “While baptism with water was the expected symbol for conversion, it was not an indispensable criterion for salvation.”

**R.C. SPROUL** · Ligonier · St. Andrew’s

Sproul’s Part 3 (7 December 2003) describes the crowd as ordinary — “The people at Pentecost were just like everybody else in the world” — and guilty: “Peter was speaking to a group of people who were guilty.” He distinguishes false guilt from real guilt — “There is such a thing as real guilt, and it takes place when we disobey the law of God” — and says good deeds cannot pay it: “we are debtors who cannot pay our debts.” “The only thing I know of as an authentic treatment for real guilt is real forgiveness.”

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon on verse 37: Peter’s sermon “was aimed, not at the head, but at the heart,” and it worked because of the Spirit, not the speaker — “Yet my trust is not in the Word itself, but in the quickening Spirit who works by it.” The hearers grieved over the Lord they had wronged: “If repentance be grief, they grieved at their hearts.” He warns, “Woe to the man when his heart is turned to stone!” and points to the only cure: “Remission of sins comes to you through Jesus, whom you slew, whom the Father has raised up.”

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry presses Peter's first word: "Repent, repent; change your mind, change your way; admit an afterthought." Baptism is the sign of the cleansing Christ gives — "Be washed, and you shall be washed" — and the promise reaches to their children and to those far off. Verse 40 is a call to come out: "To separate ourselves from wicked people is the only way to save ourselves from them."

VI
MOVEMENT

ACTS 2:42–47

## Devoted to the Apostles' Teaching

*Teaching, fellowship, bread and prayer — awe, generosity, gladness, and the Lord adding daily*

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.*

ACTS 2:42–47

### κοινωνία

KOINŌNIA · "FELLOWSHIP" · G2842

Sharing, partnership, having something in common — from *koinos*, "common" (G2839), the word in verse 44 ("all things in common"). Acts 2:42 is the only time Luke uses *koinōnia*; Paul uses it for the Lord's Supper (1 Corinthians 10:16) and for giving to the poor (2 Corinthians 8:4). Fellowship in the New Testament is not just coffee after church; it is a shared life in Christ that reaches the wallet.

### κλάσις

KLASIS · "BREAKING" · G2800

"The breaking of bread" (v. 42) uses a noun found only here and in Luke 24:35, where the two from Emmaus recognized the risen Jesus "in the breaking of the bread." Verse 46 adds that they broke bread "from house to house" and ate their meals with gladness. Sproul takes the shared meals to include the Lord's Supper.

**DAVID GUZIK** · Enduring Word

Guzik calls verse 42 "God's prescription for church growth": the apostles' teaching, fellowship, the breaking of bread and prayer. "The church is meant to worship God and learn His Word together." On "all things in common" he is direct: "We shouldn't regard this as an early experiment in communism." The sharing was voluntary and met a real need when thousands of new believers stayed in Jerusalem, and it shows God's power: "Jesus became much more important to them than their possessions."

**R.C. SPROUL** · Ligonier · St. Andrew's

Sproul's "Life in the Early Church" (14 December 2003) credits the three thousand to God, not to technique, and puts doctrine first: "There is no such thing as a Spirit-filled Christian who neglects the study of the Word of God." "Where is Apostolic doctrine today? It is in Scripture." He rejects reading verses 44–45 as communism — "Nowhere does the New Testament require that everybody have their goods in common" — for "Christians are not required to give up all their private property, but they are required to be generous." "They gave because they wanted to give."

**C.H. SPURGEON** · Metropolitan Tabernacle

Spurgeon's Pentecost sermon traces the fruit of the Spirit's coming through the end of the chapter: deep conviction, repentance and faith, baptism, believers who stood fast, generous giving and glad worship. Such a church is what he prays for: "Oh that such fire might first sit upon the disciples, and then fall on all around!" and "Come on us even now, O rushing mighty wind and tongue of fire, for the world hath great need."

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry describes a praying, praising, loving church. "Worshipping God is to be our daily work, and, where there is opportunity, the oftener it is done publicly the better." Among them was "not only no discord nor strife, but a great deal of holy love," and joy overflowed: "Those that have received the gift of the Holy Ghost will be much in praise."

VII
THEME

CROSS-REFERENCES

## The Passage in the Whole Bible

*From Babel and Sinai to the day Israel looks on Him whom they pierced*

> *"Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth."*
>
> GENESIS 11:9

> *"It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions."*
>
> JOEL 2:28

> *"I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."*
>
> EZEKIEL 36:27

> *"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."*
>
> ZECHARIAH 12:10

> *"But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified."*
>
> JOHN 7:39

> *"and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.""*
>
> ROMANS 11:26

> *"for the gifts and the calling of God are irrevocable."*
>
> ROMANS 11:29

**DAVID GUZIK** · Enduring Word

Guzik reads the "last days" as "the times of the Messiah, encompassing both His humble coming and His return in glory" — a frame that leaves room for Joel's final fulfillment.

**MATTHEW HENRY** · Commentary on the Whole Bible

Henry connects the outpouring to Jesus' glorification: "for the Holy Ghost was to be given when Jesus was glorified, and not before."

SECTION II · STUDY HELPS

# At a Glance

*Four voices, one chapter*

Four teachers on the birthday of the church. All four agree the tongues were real languages and that the sermon, not the sign, brought conviction. They differ on Joel — Henry reads the signs as Jerusalem's fall in AD 70, Guzik spreads the last days across both comings — and they speak differently about baptism and the continuing gifts. This study reads Joel futurist: Pentecost is the firstfruits, and Israel's full outpouring is still ahead.

| THE MOVEMENT | GUZIK · the text | SPROUL · the doctrine | SPURGEON · the heart | HENRY · the counsel |
|---|---|---|---|---|
| **I · The Spirit comes** | Comes as He wills; real but heard, not touched; on groups too. | A theophany; hearts on fire; as much for us today. | Breath and fire; we need a new anointing, not new preachers. | The feast tolled the bell; divided tongues, one accord. |
| **II · The crowd** | Real languages never taught; Acts 2 and 1 Cor the same gift. | Languages they were unskilled in; the locals heard noise. | The Spirit speaks to be understood; never a cold line. | Despised languages honored; mockers blame the wine. |
| **III · Peter and Joel** | Near and final fulfillment; last days span both comings. | Expository and Christ-centered; the Spirit on all who are His. | — (no Spurgeon sermon on these verses sourced here) | Signs fulfilled before AD 70 — the comet over the city. |
| **IV · Lord and Christ** | Peter did not flinch; death could not hold Him. | God works through real decisions; the Spirit from Christ to the church. | Lord as God always; as God-and-man, now Lord and Christ. | He that delivered Him to death delivers Him from death. |
| **V · The response** | Conviction came by the gospel; baptism not indispensable. | Real guilt needs real forgiveness; debtors who cannot pay. | Aimed at the heart; trust the Spirit, not the Word alone. | Repent, repent; be washed; separate from the wicked. |
| **VI · The first church** | God's prescription for growth; not communism. | No Spirit-filled Christian neglects the Word; generous, not forced. | Fire on the disciples, then on all around. | Daily worship; holy love; much in praise. |

ACTS 2:1–47 · A COMPARATIVE READING

## † Key Insights to Carry

- **Pentecost was a harvest feast.** The Feast of Weeks offered the firstfruits of the wheat (Lev 23:16). On that day God gathered three thousand souls — the firstfruits of a harvest from every nation. THE TEXT
- **Breath, not just wind.** *Pnoē* (v2), only here and Acts 17:25, is "breath." Sproul: "This was the wind of God, a theophany." The God who breathed into Adam breathed on His church. THE GREEK
- **The tongues were languages.** "Each one of them was hearing them speak in his own language" (v6). Guzik: "languages that they were never taught." Sproul: "languages in which they were unskilled." Where Christians differ is whether the gift continues — Guzik lays out both views. THE TEXT
- **Babel reversed.** At Babel "the LORD confused the language of the whole earth" (Gen 11:9); at Pentecost one message — "the mighty deeds of God" — is heard in many languages. THE TEXT
- **Joel began, but did not finish.** Peter quoted the darkened sun and blood moon, which did not happen that morning. Guzik: Joel's words "furnish the explanation of this first Pentecost." Henry places the signs in AD 70; a futurist reading waits for the Day of the LORD and Israel's outpouring (Joel 2:32; Zech 12:10). GUZIK

- **God's plan and man's guilt.** "Predetermined plan" and "you nailed to a cross" sit in one verse (v23). Sproul: God "works in, through, and by the real decisions of real people." SPROUL
- **The Lord of Joel is Jesus.** *Kyrios* links "calls on the name of the LORD" (v21) to "both Lord and Christ" (v36). Spurgeon: "as God-and-man, he is now Lord and Christ." SPURGEON
- **The sermon, not the sign, pierced them.** Guzik: "It wasn't until the gospel was preached that conviction from the Holy Spirit came." *Katanyssomai*, only here, is a stab to the heart. THE GREEK
- **Real guilt needs real forgiveness.** Sproul: "The only thing I know of as an authentic treatment for real guilt is real forgiveness." Peter offers *aphesis* — debts released — through the One they crucified. SPROUL
- **Four devotions, freely given.** Teaching, fellowship, bread, prayer (v42). Sproul: "There is no such thing as a Spirit-filled Christian who neglects the study of the Word of God," and the sharing was generous, not forced: "They gave because they wanted to give." SPROUL

## † Questions for the Table

**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?**

The gift comes as He wills (Guzik).

2:1–4; Luke 11:13

**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?**

What does this mean? (v12)

2:12–13

**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?**

Poured out on all of us who are His (Sproul).

2:17–18; 1 Cor 12:7

**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?**

Real guilt needs real forgiveness (Sproul).

2:23, 36–38

**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?**

Change your mind, change your way (Henry).

2:37–41

**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?**

God's prescription for church growth (Guzik).

2:42–47

*Acts 2 is what happens when the promise of the Father comes on people who have waited and prayed: God breathes, the gospel is heard in every language, a fisherman preaches Christ crucified and risen, and three thousand guilty people are forgiven. The church that results is simple — Word, fellowship, bread, prayer — and glad. The same promise "is for you and your children and for all who are far off."*

*Teaching the Word. Watching the Times. — Smith For Christ*

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