

1

Peter seizes the opportunity to explain the signs the people of Jerusalem are witnessing. How does this point to our own need to “be ready to give an answer” (1 Peter 3:14)? Have you ever had the opportunity to share the gospel with others because they were noticing God at work? What helped you in that moment?

2

We could outline Peter’s speech or sermon in three parts—this portion covers the exposition of an Old Testament prophecy. In verses 22 through 36, Peter moves to the gospel, declaring Christ and showing that he was the fulfillment of Old Testament scripture. Then in verses 38 to 40, he calls his listeners to repent and be baptized. Given his audience, why might Peter have begun with Old Testament scripture?

3

How important is it for us to know the whole story of scripture and be able to connect the Old Testament with Jesus when we are sharing the gospel?

4

In referencing Joel 2:28, Peter does not say, as Joel did, “it shall come to pass afterwards,” but rather, “in the last days.” What does this change indicate about how Peter understood the significance of Pentecost? Where does he see this moment on the timeline of redemptive history?

5

This work of the Holy Spirit, in which men speak human languages they had never learned, is called xenoglossia (see other occasions in Acts 10:45-46, 19:6). Paul also writes about speaking in tongues (glossolalia) in 1 Corinthians 12-14, naming it among the gifts of Holy Spirit (1 Cor. 12:8-10) and indicating that the language spoken was directed to God not men (1 Cor. 14:2), and was not understood unless someone with the gift of interpretation was present (1 Cor. 14:13). What are some similarities and differences between Luke's account of speaking in tongues and Paul's account?

6

There is some division among Christians of different denominations over speaking in tongues—whether Luke and Paul's accounts are actually different in nature or the same thing, whether speaking in tongues is a necessary sign of regeneration, and whether the gift of tongues is still present in the church or ceased with the apostolic age. How should we approach these kinds of differences with fellow believers who take a different stance than we do?

7

Not everyone will follow Christ, and so not everyone will receive the Holy Spirit. In what sense, then, will the Spirit be poured out on "all flesh"? Is it significant that both "young" and "old" are mentioned, along with "male" and "female" (v.17)?

8

What is the best way to understand the "wonders" and "signs" (v. 19) mentioned in this passage? Are these events that have already happened (when the Spirit was poured out) or will happen in the future (before the day of Lord (v.20))? Are we meant to take them literally or is this figurative language? How does this imagery help us to understand the main point of the passage?

