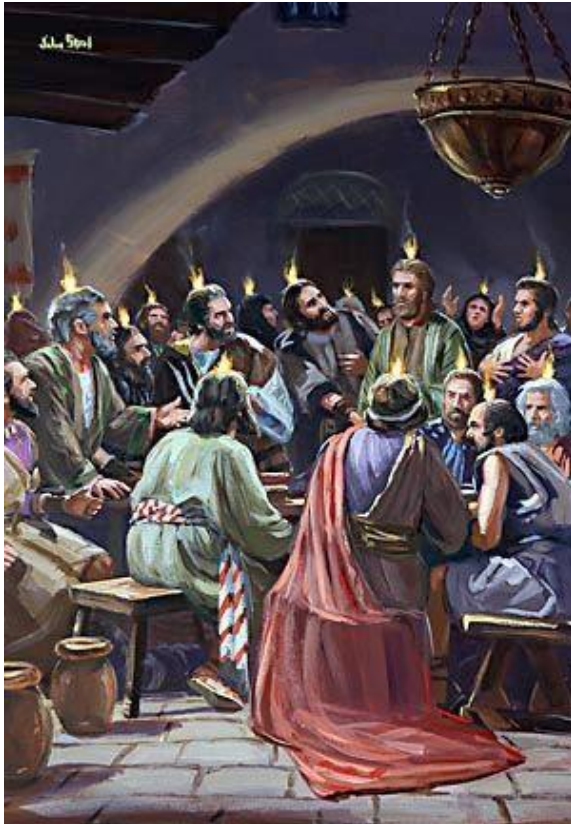


3—The Power on Pentecost

Acts 2:1-21

1. According to Acts 1:4, where had Jesus commanded His disciples to stay? Which of the apostles obeyed this command (Acts 1:26; 2:1, 5)?

2. Why is “Pentecost” so named (see Leviticus 23:15-16)? Why would this have been a good day for God’s chosen witnesses to proclaim the gospel in Jerusalem (see also Leviticus 23:21; Acts 2:1, 5)?



3. Describe the sequence of events which occurs leading up to the confusing situation stated in verse 6. What was the source, according to verse 4, of this unique occurrence?

4. What were some of the various nations represented in this diverse crowd (Acts 2:9-11)? What is it they were specifically hearing from the Galileans and why would this be a shock (2:6-11)?

5. How did some explain away and dismiss this amazing situation (Acts 2:13)? How does Peter answer this accusation (Acts 2:14-15)?

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6. Instead of the mockers' explanation, what does Peter claim this is a fulfillment of (Acts 2:16)?

7. Although verses 17-21 are written in the future tense, does this mean everything within this section is awaiting fulfillment (see v. 16).

8. In verse 17, Joel's prophecy states, "*And it shall come to pass in the last days...*" What, exactly, does the "*last days*" refer to in this passage?

9. Acts 2:19 says, "*I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke.*" Consider the following questions to determine if this was fulfilled...

- Where did Holy Spirit baptism originate from?
- Where did the signs occur as evidence of it?
- Was blood involved in the feasts surrounding Jerusalem?
- Of what material were the tongues of Acts 2:3?

10. Acts 2:20 says, "*The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord.*"

- In Matthew 24:29 similar language is used—is it literal or figurative (cp. Isaiah 13:10; 34:4-5; Ezekiel 32:7-8)?
- Also, does the "coming of the great and awesome day of the Lord" always have to refer to the judgment day—how is it used in the following passages?
 - Judgment on Egypt (Isaiah 19:1,4; cf. Ezek. 30:1-5, 18-19).
 - Judgment on Judah (Joel 2:1-2; Zeph. 1:14-16).
 - Judgment on Jerusalem in 586 B.C. (Jeremiah 4:11-13; Ezekiel 34:12-13).
 - Judgment on Israel and Judah (Micah 1:2-7).
 - Judgment on Jerusalem in A.D. 70 (Matthew 24:27, 30; 26:64; Mark 13:26; 14:62).

11. What statement forms the thesis for Peter's sermon (see Acts 2:21)?