

Acts 2

Part 3

Reaction Of Multitude To Miracle

Acts 2:5-13

2:5 Now there were Jews living (dwelling, staying, visiting) in Jerusalem, devout [God-fearing, religious] men, from every nation under heaven.

- “katoikeo” [kah toi **keh** oh] means to “dwell, live, stay” and can have the idea of “visit.”
- This chapter will reveal that “devout” does not mean they were saved, but it appears to have that meaning in Acts 8:2 where it speaks of “some devout men” burying Stephen.

1. "every nation" is not literal, but is explained and defined in 2:9-11.
2. Luke is describing the known Roman world - not literally the whole world.

2:6 And when this sound occurred, the multitude came together, and were bewildered [confounded], because they were each one hearing them [the apostles] speak in his own [particular] language (or dialect).

1. “This sound” came “from heaven.” (Acts 2:2).
2. "speak" shows this was a miracle of speaking. (Acts 2:4, 7, 11).

ACT 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.

ACT 2:7 And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

ACT 2:11 Cretans and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God. "

- a. These verses set forth this was a miracle of speaking - not a miracle of hearing.
 - b. Each of the apostles likely spoke in one or more language.
 - c. The people were amazed to hear a sermon from a person who had not studied or learned their language by exposure to it.
 - d. They were hearing their language spoken by one or more of the apostles.
3. All the apostles were speaking in languages. (Acts 2:4).
 4. These tongues were not unintelligent babblings or the utterances of some unknown tongue.
 - a. The apostles did not speak in angelic tongues [languages] as the words “we hear them in our own tongues” clearly reveal.
 - b. These were actual languages or dialects unknown to the speaker, but given to the speaker by the Holy Spirit.

c. There were about 15 languages represented by those gathered on Pentecost.

2:7 And they [Jews and proselytes] were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

1. The apostles were Galileans. (Acts 1:11).

a. Galileans primarily spoke Aramaic and Greek.

b. The deceased Judas was not a Galilean.

(1) "Iscariot" means "man of Kerioth."

(2) He was an inhabitant of "Kerioth" - a city of Moab. See Jere. 48:34, 41.

c. There is no evidence the 120 mentioned in Acts 1:15 were "all" Galileans or they were speaking in tongues on Pentecost.

d. Jesus had many faithful followers in Judea as well as Galilee.

2. The apostles were speaking in languages they had not studied and did not know.

3. They were not babbling or speaking some mysterious or angelic utterances.

4. They were speaking in the various languages of those present on the day of Pentecost, and there is no way of knowing all of the 120 lived.

2:8 "And how is it that we each hear them [the apostles] in own language (or dialect) to which we were born?"

1. The word "dialektos" [dee **ah** lehk tahs] translated "language" is the language peculiar to any people. See Acts 1:19; 21:40; 22:2; 26:14.

2. It is not the same word "glossa" [**glohs** sah] found in Acts 2:4, but there these words seems to be used as synonyms in this chapter.

Note:

1. On Pentecost the languages the apostles were speaking were not being translated because the apostles were speaking the languages the multitude understood.

2. The tongues [languages] spoke at Corinth required translators because the languages spoken were not known to the listeners. (1 Cor. 14:10-19, 23).

1 Cor 14:10 There are, perhaps, a great many kinds of languages in the world, and no {kind} is without meaning.

1 Cor 14:11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

1 Cor 14:12 So also you, since you are zealous of spiritual {gifts,} seek to abound for the edification of the church.

1 Cor 14:13 Therefore let one who speaks in a tongue pray that he may interpret.

1 Cor 14:14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

1 Cor 14:15 What is {the outcome} then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

1 Cor 14:16 Otherwise if you bless in the spirit {only,} how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

1 Cor 14:17 For you are giving thanks well enough, but the other person is not edified.

1 Cor 14:18 I thank God, I speak in tongues more than you all;

1 Cor 14:19 however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

1 Cor 14:23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?

15 Countries and Provinces Named

- Luke lists 15 nations of the civilized world in his day, but for some unknown reason omits Greece, Macedonia and Cyrus.
- The Jews in Christ's day were scattered over the whole Roman world.
- This scattering was called the diaspora (dee ah spah **rah**, dispersion). See Jn. 7:35; Jas. 1:1; 1 Pet. 1:1.
- These regions, verses 9-11, stretched from Babylon and Persia to North Africa and Rome.

2:9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia [west coast province of Asia Minor],

2:10. Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes [Gentiles who had been circumcised and converted to Judaism]

2:11 Cretans and Arabs-we hear them [the apostles] in our own tongues [languages] speaking [telling] of the mighty deeds of God."

1. We do not know if there was a different language (or dialect) for each country and province.
2. The apostles were "speaking of the mighty deeds of God" that no doubt included the gospel.
3. We do not know exactly what they were preaching, but we can be sure they were preaching about Christ.
4. They most likely included the resurrection and ascension of Christ in their preaching.

Response of Multitude

2:12 And they [the multitudes] continued in amazement and great perplexity, saying to one another, "What does this mean?"

- "perplexity is from "diaporeo" [dee ah pah **reh** oh] meaning "to be entirely at loss, to be in perplexity.
 - This word occurs 8 times in the New Testament in 4 verses. (Lk. 9:7; Acts 2:12; 5:24; 10:17).
1. They had never witnessed anything like what they were hearing on Pentecost, and were at a loss to explain it.
 2. They did not know what all of this meant or where it was leading.

3. Their understanding of God's plan of redemption was very limited at best.
4. Misconceptions about the Messiah and His kingdom abounded among the Jews and their leaders.

2:13 But others were mocking [ridiculing, making fun] and saying, "They [the apostles] are full of sweet (or new) wine."

1. They did not understand some or most of the languages spoken, and erroneously concluded the apostles were intoxicated.
2. It is not likely the apostles were all speaking at same time when the people assembled. (Acts 2:6).
 - a. This would create confusion among all. (1 Cor. 14:27,28).

1 Cor 14:27 If anyone speaks in a tongue, {it should be} by two or at the most three, and {each} in turn, and one must interpret;

1 Cor 14:28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God

- 1) There were to be no more than 2 or 3 tongues speaks in the assembly.
- 2) They were to take turns.
- 3) They were not to speak at all if a translator was not present.
- b. Even the apostles speaking one or two at a time would seem like babbling to anyone not understanding the language or languages spoken.
3. "sweet" (or new) denotes a sweet wine.
 - a. It was intoxicating, but was not fully aged.
 - b. "Sweet" is from "gleukos" [**glyoo** kahs] meaning "sweet."
 - c. This word occurs only here in the New Testament.
4. It is clear the apostles were under the influence of the Holy Spirit - not new wine. (Acts 2:4, 7).

Peter's Explanation Of Tongues

2:14-21

- This is the first recorded gospel sermon, not the first sermon. The apostles had earlier spoken "the mighty deeds of God". (Acts 2:11).
- Their preaching in the various languages had led to confusion because the languages they did not understand would appear to be babbling. (Acts 2:12, 13).
- Peter now addresses the multitude. He is fulfilling the affirmation that he was given the keys of the kingdom. (Matt. 16:19).
- He would later use the keys at the home of Cornelius. (Acts 10).

2:14 But Peter, taking his stand with the eleven [apostles], raised his voice and declared to them: "Men of Judea, and all you who live [or visiting] in Jerusalem, let this be known [clearly explained] to you, and give heed to my words.

- “Taking his stand” does not necessarily mean he had been in a sitting position, but he stood facing the multitude.
 - Raising his voice would be quite necessary for the thousands gathered to be able to hear him.
 - He would proceed to deliver his sermon in one language on Pentecost.
 - His sermon was likely in Aramaic - the common language of the Jews.
1. "live" is used in sense of living and visiting. Again the word “katoikeo” [kah toi **keh** oh] is used.
 2. "There were staying in Jerusalem devout Jews from every nation under heaven" (Acts 2:5).
 - a. It is unlikely Peter would only address those living in Jerusalem and Judea, and not those who were visiting there.
 - b. All had heard the apostles speak in languages and had been bewildered that "they were each one hearing them speak in his own language.

2:15 "For these men [the apostles] are not drunk, as you suppose, for it is only the third hour [9 a.m.] of the day;

1. Devout Jews spent the hours before any major feast in prayer and vigilance.
2. The apostles had done the same prior to Pentecost. (Acts 1:12-14).
3. The accusation was absurd for that reason.
4. It was absurd to think that the 12 apostles would be intoxicated at that early hour or at any hour.
5. According to Josephus a devout Jew would eat or drink prior to noon on the Sabbath or on festive days.
6. Peter points them to the real cause of all that they had heard and seen.

2:16 but this is what was spoken of through the prophet Joel:

- Joel was the son of Pethuel, and second of the twelve minor prophets (Joel 1:1).
- Nothing is known of his life, and all that can be inferred with any certainty from his writings is that he lived in Judah and probably prophesied in Jerusalem.
- The date of his ministry is also a disputed point; some make him contemporary with Amos and Isaiah during the reign of Uzziah, about 770 B.C., others (Keil, {Com.}) assign him to the first thirty years of Jehoash. **Unger Bible Dictionary**

Joel - 8th Century Prophet

Joel 2:28-32

2:17 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all Mankind (lit. all

flesh); And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

1. Joel had looked forward to the time "afterward" that Peter paraphrased to mean "in the last days."
2. "old men" comes from the plural form of the Greek "presbuteros" [pres **boo** the rahs] that is often rendered elders in an official sense, but here used in the literal sense of "old men."
3. "your sons and daughters shall prophesy" - This is a reference to inspired teaching.
 - a. Later we find women prophesying. (Acts 21:8,9; 1 Cor. 11:5).
 - b. There is no record of any woman prophesying on Pentecost or in the early years of the church.
4. "Visions" and "dreams"
 - a. Peter (Acts 10:9ff).
 - b. Paul (Acts 22:17ff).
5. "last days" refers to Messianic times. (Heb. 1:1; 1 Pet. 1:20), not the end of the world.
6. "all flesh" is referring to both Jews and Gentiles, not every human being.
 - a. Every human being or every Christian has not received a miraculous outpouring of the Holy Spirit.
 - b. Peter did not understand the full import of this statement that included Samaritans and Gentiles.
 - c. Peter did not understand the full import of the words "for all who are far off" in Acts 2:39 based on Acts 10.

Acts 2:39 "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."

- d. He finally comprehended his statement at the home of Cornelius. See Acts 10:34,35,43.

Acts 10:34 Opening his mouth, Peter said: "I most certainly understand {now} that God is not one to show partiality, Acts 10:35 but in every nation the man who fears Him and does what is right is welcome to Him.

Acts 10:43 "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

2:18 Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy [give inspired utterances].

1. This did not occur on Pentecost, but Pentecost marked the beginning of the fulfillment of Joel's prophecy.
2. The apostles were the only ones who received the baptism of the Holy Spirit on Pentecost.
3. It is not until Acts 6 and then Acts 8 that we read of anyone else performing miracles.

Signs

2:19 'And I will grant wonders in the sky above, And signs of the earth beneath, Blood, and fire, and vapor of smoke.

2:20 'The sun shall be turned into darkness, And the moon into blood, Before the great and glorious day of the Lord shall come.

1. "glorious" comes from the Greek "epiphanes" [eh pee fah **nace**] and means "splendid, glorious, remarkable."
2. The language of Acts 2:19-20 may be describing physical or spiritual upheaval common in apocalyptic writings.
 - a. This kind of language was used to describe the fall of Babylon (Isa. 13:1,10).

Is 13:1 "The oracle concerning Babylon which Isaiah the son of Amoz saw"

Is 13:10 For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.

- b. Peter does not apply this to the eclipse at the crucifixion. (Mk. 15:33; Lk. 23:44,45).

Mark 15:33 When the sixth hour came, darkness fell over the whole land until the ninth hour.

Luke 23:44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour,

Luke 23:45 because the sun was obscured; and the veil of the temple was torn in two.

- c. It is a symbolic description of the spiritual upheaval brought about among the Jews first and later the Gentiles by the gospel.

1) God's people did not physically destroy these nations with a military force bearing arms.

2) They were destroyed by the spreading of the gospel.

3) God's word changes the hearts of men.

3. "glorious day"

- a. "Glorious day" could refer to the end of Jewish age and beginning of the Messiah's reign

- b. It could mean the day of God's salvation to all who call on the name of the Lord in obedience to His Son.

- c. It does not refer to the destruction of Jerusalem or to the judgment day. Neither of these interpretations fit the context.

- d. It does not refer to a single day, but to the Christian age.

2:21 'And it shall be [during last days], that everyone who calls on the name of the Lord shall be saved.'

1. See Romans 10:13-17

ROM 10:13 for "Whoever will call upon the name of the Lord will be saved."

ROM 10:14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him

whom they have not heard? And how shall they hear without a preacher?

ROM 10:15 And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"

ROM 10:16 However, they did not all heed the glad tidings; for Isaiah says, "Lord, who has believed our report?"

ROM 10:17 So faith comes from hearing, and hearing by the word of Christ.

Sending	Preaching	Hearing	Believing	Calling
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2. Every act of obedience after faith is calling on the Lord. (Acts 22:16; Matt. 7:21-23; Lk. 6:46).

- a. Calling upon the Lord is not mere mental assent.
- b. It is letting faith lead us to accept the Lord and His teachings.

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