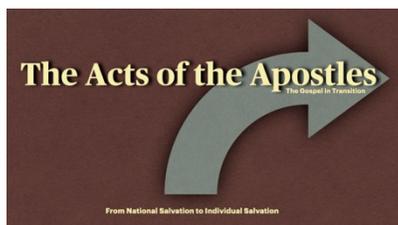


Acts 2:1-13 | Session 6 | The Day of Pentecost and the Holy Spirit



In chapter one we saw the resurrected Christ seen of his followers for forty days, speaking of the things pertaining to the kingdom of God. Before ascending to heaven, he gave instructions for the disciples to remain in Jerusalem until they received the promise of the Father. The apostles obeyed and as they waited for the promise, selected a replacement for Judas the betrayer. As we move into chapter 2 there are 12 apostles again who are ready to obey the 'great commission' from Jesus.

Acts 2:1-13 | Pentecost and the Holy Spirit

Verse 1—

And when the day of Pentecost was fully come. Pentecost (or the Feast of Weeks) refers to (*pente*) fiftieth day or seven weeks from the first day of the week after Passover (Leviticus 23:15-16). The day was **fully come** after seven sabbaths had passed. Hence, the **day of Pentecost**. Jesus ascended after forty days, now the apostles have been waiting ten days for the *promise of the Father* (1:4). **They were all with one accord in one place.** Notice the pronouns. Do the pronouns **they** and **all** refer to the 120 in 1:15, or only the 12 in 1:26? It may not make a difference, but we should strive to find out who the Scripture is referring to. Whoever they were, they were still together, waiting, just as Jesus had commanded them (1:4). **One accord.** They had one passion; they were in unison.

Verse 2—

And suddenly there came a sound from heaven. The word **heaven** here is translated *sky* or *air* in some passages. **Like a mighty rushing wind.** This was something other than normal wind. It came from above. **It filled the house.** Not the *upper room*.

Verse 3—

This *wind* was more than sound, it took the form of **cloven tongues like as of fire**. It was not **fire** but **like as fire**, most likely no heat, but what looked like flames and these flames **sat upon each of them**. Artists always show flames above the apostle's heads, but the text says these **cloven tongues, sat upon them**, perhaps completely covering them.

Verse 4—

And they were all filled with the Holy Ghost. What it actually means to be *filled with the Holy Ghost* is not clear. Many things are made up to what it means, but it is difficult to fully understand it. It definitely has to do with the *pouring out of God's Spirit* which was prophesied (and now fulfilled, see 2:16,17) in the book of Joel. One of the results of this filling was they **began to speak with other tongues**. **Other** is the Greek word *heteros*. It translates *another*. **Tongues** here is the Greek, *glossa*, which has to do with the organ in our mouth, the actual tongue. The apostles were speaking with *another tongue* other than their mother tongue (*mother tongue is a phrase often used*). This ability was given to them **as the Spirit gave them utterance**. They did not ask for this experience. It was all the Spirit's work.

Verse 5—

Dwelling at Jerusalem Jews. In the city of Jerusalem were Jews who had moved to that city from other nations. The word **dwelling** is different from the word *sojourner*. These were Jews who inhabited Jerusalem. They lived there. They were **devout men, out of every nation**. That is, these were Jews who came back to Jerusalem because they had an expectation of the Messiah returning,



according to Daniel's prophecy (see Daniel 9:24ff). In the gospel of Luke, Simeon was in Jerusalem who was *devout, waiting for the consolation of Israel* (Luke 2:25).

Verse 6—

Was noised abroad, not abroad like *across the ocean*, but like a rumor that spreads. As the apostle spoke in *another tongue* the news spread throughout the city and **the multitude came together, and were confounded...heard them speak in his own language.**

Verse 7—

Are not all these which speak Galilaeans? Galilaeans had a particular dialect which identified them as being from the region of Galilee (Mark 14:70). Most Galilaeans were regarded with contempt by those living in Jerusalem (John 1:46; 7:52). These men living in Jerusalem were shocked by what they were hearing from these country bumpkins.

Verse 8—

And how hear we every man in our own tongue, wherein we were born? The word translated as **tongue** here is a different Greek word. It is the word *dialektos*. We get our word dialect, which is a form of language peculiar to a specific region or social group, not necessarily an accent, but the way words are pronounced. Clearly, what is happening is not some heavenly or spiritual language, but actual languages are being spoken with the correct dialect.

Verse 9-11—

The nations represented are listed. Along with those men who lived in the city were **strangers of Rome...and proselytes.** Foreigners or people passing through. **Proselytes**, pagan Gentiles who converted to the rules and regulations of Judaism (Mt. 23:15). All these people heard the apostles speaking to them in their own language—they heard **the wonderful works of God**, perhaps referring to the virgin birth, the death of Christ and his resurrection/ascension.

Verse 12—

Amazed, and were in doubt. They were astonished and were perplexed how this could be happening, not only the language, but what they were hearing about the *wonderful works of God*.

Verse 13—

Others mocking. Amazement, doubt, mocking. These are typical responses. Later in Acts we see it clearly as Paul teaches in the city of Athens (Acts 17:32-34). **These men are full of new wine** (Greek: *gleukos*). I don't think we have to figure out what is meant by **new wine**. The idea is clear, they thought the apostles were drunk, as we will see next time.

