

- A Study in Acts -

**Supplement #2**

**Chapter Two – Coming of Power and the First Gospel Sermon**

**ACTS 2:5-15:**

In our last lesson, the Apostles of Jesus Christ received that which was promised to them from the Lord (**Luke 24:49; Acts 1:4-5**); the Holy Spirit. The Spirit of God began immediately to testify on behalf of Jesus as the Christ with the demonstration of power, as these men began to speak in other languages, “**as the Spirit gave them utterance**” (demonstrating that it was languages they could not know without the Spirit's guidance).

It is in this lesson that we will see the reaction to this miraculous work!

**Text #1:**

**Acts 2:5-8** “**And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born?”**”

**Devout Men from Every Nation:** The recognition of “**devout men**” is a determination that these men were here for the purpose of worship (the presentation of themselves to God). Pentecost was one of the three feasts that the children of Israel were expected to keep together. **Deuteronomy 16:16** “**Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread (Passover), at the Feast of Weeks (Pentecost), and at the Feast of Tabernacles (Atonement); and they shall not appear before the LORD empty-handed.”**

The Passover and Feast of Unleavened bread was in the spring of the year (the first month of the Jewish sacred year – **Leviticus 23:5**) and Pentecost was fifty days later. The feast of Atonement or Tabernacles was in the fall of the year (the seventh month of the Jewish sacred year; 10 th day for Atonement, and 15 th day for the Feast of Tabernacles – **Leviticus 23:27, 34**).

This also indicates that although the Jews were scattered all over the known world, they assembled regularly to present themselves to God, as commanded. This eliminates the notion that there were lost tribes, as some claim! James also recognizes, as he writes to Christians converted out of the Jewish faith, all twelve tribes are in existence at that time – **James 1:1**.

**When This Sound Occurred:** The sound that brought the attention of the multitudes was the sound of the “**rushing mighty wind**”. This once again establishes that they were in the temple complex when this occurred, in order for the multitudes to be brought to them. This occurrence also brought them an audience.

**Astonished, Amazed, and Marveled:** Here are some superlatives used by those who were brought together by the sound of the wind, only to find these men speaking to them in their native tongue.

**Galileans:** Universally, these were known as outlandish people, unacquainted with other nations and languages, thus we can understand the amazement that they could address the crowd in refined languages of other people.

There is never given, as an explanation, how it is that they knew the Apostles to be Galileans. This may also explain the understanding of their outlander status, by a possible outward appearance. We can definitely know from the statements concerning the Lord being of Nazareth, that not much was thought of Galileans in terms of education and authority (**John 1:46**).

**Hear, Each in Our Own Language:** This is given to establish that it was not gibberish (Unintelligible or nonsensical talk or writing). They spoke in a clear and concise way, as for each to hear and understand.

**Text #2:**

**Acts 2:9-13** “Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.” 12 So they were all amazed and perplexed, saying to one another, “Whatever could this mean?” 13 Others mocking said, “They are full of new wine.””

The first nations mentioned are from eastern countries in respect to Palestine. Next are given to the hometown folks all the way up into Asia Minor. Then Luke drops down to the southwestern countries going into Africa; then all the way up to Rome in the north west; and then the isle of Crete and those of the far south. This was literally every compass point to which the Jews were dwelling in the known world.

**In Our Tongues:** It was highly probable that all the Jews here this day, spoke the universal language of Judea (Aramaic – brought back after the Babylonian captivity), and most probably spoke Greek; however, they would also speak the native dialect of the nation to which they have been born and lived presently. There are twelve dialects mentioned here by the nations represented, and maybe more; however, by their reaction we can clearly see this to be a miraculous event.

It should also be recognized that not only did they understand the words of the Apostles, but there was also a unified message from them all; “**The wonderful works of God**”.

**Mockers:** Those that mocked the Apostles either did not understand more than one of the languages represented here; or were specifically irreverent to mock that which amazed others (probably based on a bias against Galileans, as we have already mentioned).

We also witnessed this demonstrated against the Lord in Nazareth as He began to teach in the synagogue there (**Mark 6:1-3**). Mockery is often used against the truth with more success than sober argument. It is something that we as Christians are to refrain from, note:

**1 Peter 3:8-9** “Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.”

To blaspheme is to speak evil or mock God, whereas, to revile is to speak evil or mock men.

**Text #3:**

**Acts 2:14-15** “But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 For these are not drunk, as you suppose, since it is *only* the third hour of the day.”

**Peter:** Luke is now going to record the words of Peter, as he stands up with the eleven. It would be fool hardy to think that Peter is the only one speaking. They all received the Spirit of God for the purpose of testifying starting in Jerusalem (1:8). Peter is standing with the eleven, not apart from them or superior to them; and at the end, the Jews will ask in unison, “**men and brethren, what shall we do?**” (Vs. 37) We also know that part of the testimony of the Spirit to the resurrection and ascension of the Lord was that He had poured out that which all the Jews were now seeing and hearing (Vs. 33); showing that the miracle of language was still being demonstrated.

Luke will record the words of Peter for our understanding and that of Theophilus; however, we should appreciate the unity of the words spoken on this day, especially since they will have a universal effect.

We should also appreciate that Apostles number is complete, and that Matthias is number with them, working with them, and received the same measure of the Spirit of God.

**Not Drunk:** Just as the charge did not make them drunk, or the first part of Peter's words completely prove that they were not intoxicated; instead, Peter simply uses a common logical understanding; it is too early to be drunk!

The fact that this day began at sunup (the start of the second shift of the day – the day being fully come, 2:1); that it is only the third hour of the day (about 9 AM for us), is the common point Peter is making.

Peter and the Apostles will use this opening to explain to those who were now listening, because of the events that led up to this, something far different and greater than a few intoxicated men!