

## Acts 2:1-13

### New Revised Standard Version

<sup>1</sup>When the day of Pentecost had come, they were all together in one place. <sup>2</sup>And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. <sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages [glossais = tongue, language], as the Spirit gave them ability.

<sup>5</sup>Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup>And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language [glossais = tongue, language] of each. <sup>7</sup>Amazed and astonished, they asked, “Are not all these who are speaking Galileans? <sup>8</sup>And how is it that we hear, each of us, in our own native language [dialekto = dialect, vernacular]?” <sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages [glossais = tongue, language] we hear them speaking about God’s deeds of power.” <sup>12</sup>All were amazed and perplexed, saying to one another, “What does this mean?” <sup>13</sup>But others sneered and said, “They are filled with new wine.”

### King James Version

<sup>1</sup> And when the day of Pentecost was fully come, they were all with one accord in one place.  
<sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.  
<sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.  
<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues [glossais = tongue, language], as the Spirit gave them utterance.  
<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.  
<sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language [glossais = tongue, language].  
<sup>7</sup> And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?  
<sup>8</sup> And how hear we every man in our own tongue [dialekto = dialect, vernacular], wherein we were born?  
<sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,  
<sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,  
<sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues [glossais = tongue, language] the wonderful works of God.  
<sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this?  
<sup>13</sup> Others mocking said, These men are full of new wine.

*In considering the passage, try not to bring your current understandings, interpretations, and/or opinions regarding glossolalia, speaking in tongues, Pentecostalism, or the charismatic church movement into your observations and interpretations of the passage. Try to let the passage speak for itself first, before bringing your own preconceptions to play in applying the passage to your spiritual journey.*

## Acts 2:1-13

1. Verses 1-4: When did these events take place? What was “the day of Pentecost” to the Jews? Consider the following:

From <http://www.patheos.com/blogs/markdroberts/series/what-is-pentecost-why-does-it-matter/>

“Pentecost” is a transliteration of the Greek *pentekostos* (fifty) and comes from the phrase *pentekoste hemera* (fiftieth day) which Christians borrowed from Greek-speaking Jews who used the phrase to refer to a Jewish holiday known as the Festival of Weeks, or, more simply, Weeks (*Shavuot* in Hebrew). This name comes from Leviticus 23:16, which instructs people to count seven weeks or “fifty days” from the end of Passover to the beginning of the next holiday.

From <http://www.jewfaq.org/holidayc.htm>

*Shavu'ot*, the Festival of Weeks, is the second of the three major festivals. Agriculturally, it commemorates the time when the first fruits were harvested and brought to the Temple. Historically, it celebrates the giving of the Torah at Mount Sinai. It is noteworthy that the holiday is called the time of the *giving* of the Torah, rather than the time of the *receiving* of the Torah. The sages point out that we are constantly in the process of receiving the Torah, that we receive it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this holiday significant.

From <http://www.jesus.org/early-church-history/pentecost/where-did-pentecost-come-from.html>

Pentecost was a pilgrim festival. According to Jewish Law, adult Jewish men would come from wherever they were living to Jerusalem to personally attend this celebration. Also, Pentecost was also a holiday. No work was to be done, school was out, and shops were closed. It was party time. Finally, there were prescribed celebrations, sacrifices and offerings for the day of Pentecost. For the Apostles, Pentecost was a great and grand harvest celebration. The streets of Jerusalem were clogged with thousands of pilgrims from every point of the compass to celebrate the goodness of God and the bringing in of the wheat harvest.

2. Verses 1-4: Where did the events in these first verses take place? Who were the participants? Why were they gathered together?
3. Verses 1-4: What happened? What did they hear? What did they see? What “filled” them? What were they able to do?
4. Verses 5-11: Why did the crowd gather? Who were the people in the crowd? What did they hear? Why does the writer list the places of origin for the people in the crowd? Why is this listing important from a Jewish perspective? Why is it important from a Christian perspective?
5. Verses 12-13: What was the crowd’s reaction? Why does the writer say they are filled with “new wine” instead of simply saying “wine”? Consider the following:

From <http://brownbible.com/index.php/Biblical-Considerations/the-new-wine-of-acts-213.html>

When we consider the meaning of the term “new wine,” we must note that the term was being used in a derisive way. It was part of the insult. The mockers were not just accusing the apostles of being drunk. They were accusing them of being drunk with “new wine.” “New wine” is translated from a Greek word that indicates sweet and/or fresh wine. Biblical days were no different than modern times in that aged wine was better than new wine. Saying these men are full of low quality wine was more of a crass insult than if they had just said the men had too much to drink; and the purpose of the mockers was to insult the apostles.

### **Acts 2:1-13**

6. Recall the reasons for the festival of *Shavu'ot* – what does it commemorate in the history of the life of the Jewish people? Why would God choose this day to pour out the gift of the Holy Spirit on the believers? Why do many Christians mark the day of Pentecost as the birthday of the Christian church?
7. Is there an event in your spiritual journey where you can identify a marked turning point, a moment of conversion, a “birthday” of yourself into the Body of Christ? Is it even necessary to have such an identifying event? Why or why not? What are the dangers of having such an identifying event?