

## Acts 2:1-21

### 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."

<sup>14</sup>But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. <sup>15</sup>Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. <sup>16</sup>No, this is what was spoken through the prophet Joel:

### 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.  
<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:  
<sup>15</sup> For these are not drunken, as ye suppose, seeing it is but the third hour of the day.  
<sup>16</sup> But this is that which was spoken by the prophet Joel;

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<sup>17</sup> ‘In the last days it will be, God declares,  
that I will pour out my Spirit upon all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams.  
<sup>18</sup> Even upon my slaves, both men and women,  
in those days I will pour out my Spirit;  
and they shall prophesy.  
<sup>19</sup> And I will show portents in the heaven above  
and signs on the earth below,  
blood, and fire, and smoky mist.  
<sup>20</sup> The sun shall be turned to darkness  
and the moon to blood,  
before the coming of the Lord’s great and glorious day.  
<sup>21</sup> Then everyone who calls on the name of the Lord shall be saved.”

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of  
my Spirit upon all flesh: and your sons and your daughters shall  
prophesy, and your young men shall see visions, and your old men shall  
dream dreams:  
<sup>18</sup> And on my servants and on my handmaidens I will pour out in those  
days of my Spirit; and they shall prophesy:  
<sup>19</sup> And I will shew wonders in heaven above, and signs in the earth  
beneath; blood, and fire, and vapor of smoke:  
<sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before  
the great and notable day of the Lord come:  
<sup>21</sup> And it shall come to pass, that whosoever shall call on the name of the  
Lord shall be saved.

*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.*

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.

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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. Recall the reasons for the festival of *Shavu’o* – 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?
6. 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.

7. Verses 14-15: What does Peter say in defense of those speaking in tongues? Why does he point out the time of day? In verse 12 there is a group of people who are amazed and perplexed by what they heard. In verse 13 there is a group who mock the apostles. Do you think this second group heard the same things as the first group? If they did hear the same things, why are they mocking? If they didn’t hear the same things, why not?
8. Verse 16-18: Consider the following:

From <http://www.vocabulary.com/articles/chooseyourwords/prophecy-prophecy/>

One letter separates *prophecy* from *prophecy*, and the close relationship is derived from a shared word history. *To prophecy* is to predict something or to utter something inspired by one's god. A *prophecy* is a prediction or an utterance from a prophet inspired by his god. Until 1700,

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the noun and the verb were spelled the same. The differentiated spelling may be disappearing already; Garner's Modern American Usage notes that using *prophesy* for *prophecy* is at stage 3 of language change: it's common even among educated speakers and writers.

How does Peter relate the events of the morning to the prophet Joel (see Joel 2:29-32a)? Do you think this is a 'spot on' application of the words of Joel, or do you think Peter is over-reaching?

9. Do you think Peter and the disciples considered this event to be the birthday of the Christian church? If so, why? If not, why not? If not, what might they have seen it as being?
10. What will God do in the last days? How is this different than what had happened historically in the relationship between God and the Jews? In the last days, what will the people do? How is Peter interpreting Joel's prophecy to apply it to the events taking place?
11. Verses 17-21: Consider breaking the verses into 3 sections:
  - a. Verses 17-18: Prophesying
  - b. Verses 19-20: Portents
  - c. Verse 21: Being saved

At the time Peter is speaking, what events (if any) have taken place, are taking place, will take place? What is Peter ultimately asking the people to do? What evidence in Joel's prophecy is he using to encourage the people to action?

12. Consider the church universal, and/or a particular denomination or sect, and/or your own church. How do the events in this passage relate to the modern church? How does the church encourage the prophecy of Joel? How does the church suppress it?
13. How do the events of this passage relate to you in your journey?