



## Pentecost

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**Pentecost has become such a Christian term over the centuries that many hardly recognize it as an ancient Jewish festival that continues to be celebrated until today in Jewish religious communities. In Judaism today it is known as the Festival of Weeks or [Shavuot](#). Various names for the celebration surface both inside the Bible and in Jewish literature as is reflected in this quote from "Shavuot" in the [Wikipedia online](#) encyclopedia:**

Shavuot has many aspects and as a consequence is called by several names in the Torah. These include Festival of Weeks (Hebrew: תועובשה גח, Hag ha-Shavuot, Exodus 34:22, Deuteronomy 16:10); Festival of Reaping (Hebrew: ריעקה גח, Hag ha-Katsir, Exodus 23:16), and Day of the First Fruits (Hebrew: מירוכבה מוי, Yom ha-Bikkurim, Numbers 28:26). The Mishnah and Talmud refer to Shavuot as Atzeret (Hebrew: תרצע, a solemn assembly), as it provides closure for the festival activities during and following the holiday of Passover. Since Shavuot occurs 50 days after Passover, Christians gave it the name Pentecost (πεντηκόστη, "fiftieth day"). As this always falls on a Monday, which in many countries is no longer a public holiday, the actual Christian commemoration of Pentecost often occurs on the seventh Sunday after Easter.

In the Land of Israel and among Reform and Karaite Jews, Shavuot is celebrated for one day. In the Jewish diaspora outside Israel, the holiday is celebrated for two days, on the sixth and seventh days of Sivan.



**The festival is a celebration both of the OT designation as a harvest festival and as it had come to be defined by Jesus' day as a celebration of the giving of the Law to Moses on Mt. Sinai. Modern Jews usually celebrate it in the [following manner](#):**

Shavuot is unlike other Jewish holidays in that it has no prescribed mitzvot (Torah commandments) other than the traditional festival observances of abstinence from work, special prayer services and holiday meals. However, it is characterized by many minhagim (customs) that have taken on the force of law

in traditional Jewish circles. A mnemonic for these customs is the letters of the Hebrew word acharit (תירחא, "last"). Since the Torah is called reishit (תישאר, "first"), the customs of Shavuot highlight the importance of custom for the continuation and preservation of Jewish religious observance. These customs, largely observed in Ashkenazic communities, are:

\* תומדקא – Akdamot, the reading of a liturgical poem during Shavuot morning synagogue services

\* בלח – Chalav (milk), the consumption of dairy products like milk and cheese

\* תור – Ruth, the reading of the Book of Ruth at morning services

\* קרי – Yerek, the decoration of homes and synagogues with greenery

\* הרות – Torah, engaging in all-night Torah study.

**But for Christians Pentecost means the beginning of the Christian movement that emerged out of the inner core of the Twelve and the larger group of 120 that is described in the first chapter of Acts. The dramatic coming of the Holy Spirit upon that group signals the launching of a religious movement that would eventually encompass a large portion of the world's population. Thus, it is sometimes labeled the 'birthday of the church.' Consequently, we as believers certainly need to be thoroughly informed about the details and then to celebrate this pivotal moment in Christian history.**



## I. Context

We will draw upon the previous background studies done in Acts for most of this material. I will only summarize that information here and refer you to these [hyperlinked studies](#) at Cranfordville for the details. New material will be added in order to supplement the previous research.

### a. Historical

**External History.** Acts is volume two of a two volume writing by Luke, the physician and traveling companion of the apostle Paul from the middle of the second missionary journey to Paul's death at the hands of the Roman Emperor Nero in the mid-60s in Rome. He joined the group of missionaries led by Paul and Silas when they crossed over from Troas to Macedonia in the early 50s. Luke was a slave trained as a doctor and was lent to Paul by a grateful convert in order to attend to ongoing health problems that Paul calls his 'thorn in the flesh.' But as a highly trained and articulate individual Luke began collecting information about Jesus and the Christian movement during these travels. After being forced to flee Rome in the mid-60s during the persecution of Christians, Luke returned to the northeastern Mediterranean region where he had joined the missionary group at the outset, and probably back to his slave master who owned him. In the early to middle 70s, under the patronage of wealthy Roman official and Christian convert, Theophilus, Luke put into written expression his theologically interpretive story of Jesus (the Gospel of Luke) and then his history of the beginnings of the Christian movement (the Book of Acts) that traced the spread of the movement from the spiritual center of Jerusalem in the early 30s to its arrival in the imperial capital of Rome in the early 60s. Whether Luke intended to produce a 'volume

three' that continued the story of the church is unknown, and unknowable.

**Internal History.** The time and place markers inside 2:1-36 are limited and are mostly found in the first section of vv. 1-4.

The central **time marker** is 'the day of Pentecost' (τὴν ἡμέραν τῆς πεντηκοστῆς; v. 1). Essentially, Pentecost comes 50 days after Passover. The precise calculation of that day follows one of [two patterns](#):

The date of Shavuot is directly linked to that of Passover. The Torah mandates the seven-week Counting of the Omer, beginning on the second day of Passover and immediately followed by Shavuot. This counting of days and weeks is understood to express anticipation and desire for the Giving of the Torah. On Passover, the Jewish people were freed from their enslavement to Pharaoh; on Shavuot they accepted the Torah and became a nation committed to serving God....

Since the Torah does not specify the actual day on which Shavuot falls, differing interpretations of this date have arisen both in traditional and non-traditional Jewish circles. These discussions center around two ways of looking at Shavuot: the day it actually occurs (i.e., the day the Torah was given on Mount Sinai), and the day it occurs in relation to the Counting of the Omer (being the 50th day



from the first day of the Counting).

For Luke, this precise day on the Jewish calendar was not important, however it was calculated by the Jewish authorities in the first Christian century. What was important to him was that on the day of Shavuot in traditional Judaism, the promise of the Heavenly Father that Jesus had given to the Twelve (Acts 1:4) was realized.

When Peter stands to speak to the larger crowd of people gathered together, he indicates that it was only nine o'clock in the morning at that moment: ὥρα τρίτη τῆς ἡμέρας., literally, 'the third hour of the day' (v. 15). The reference follows the standard Jewish division of the daylight hours between sun up and sun down into twelve segments. Thus the third hour is mid-morning with noon being the sixth hour of the day.

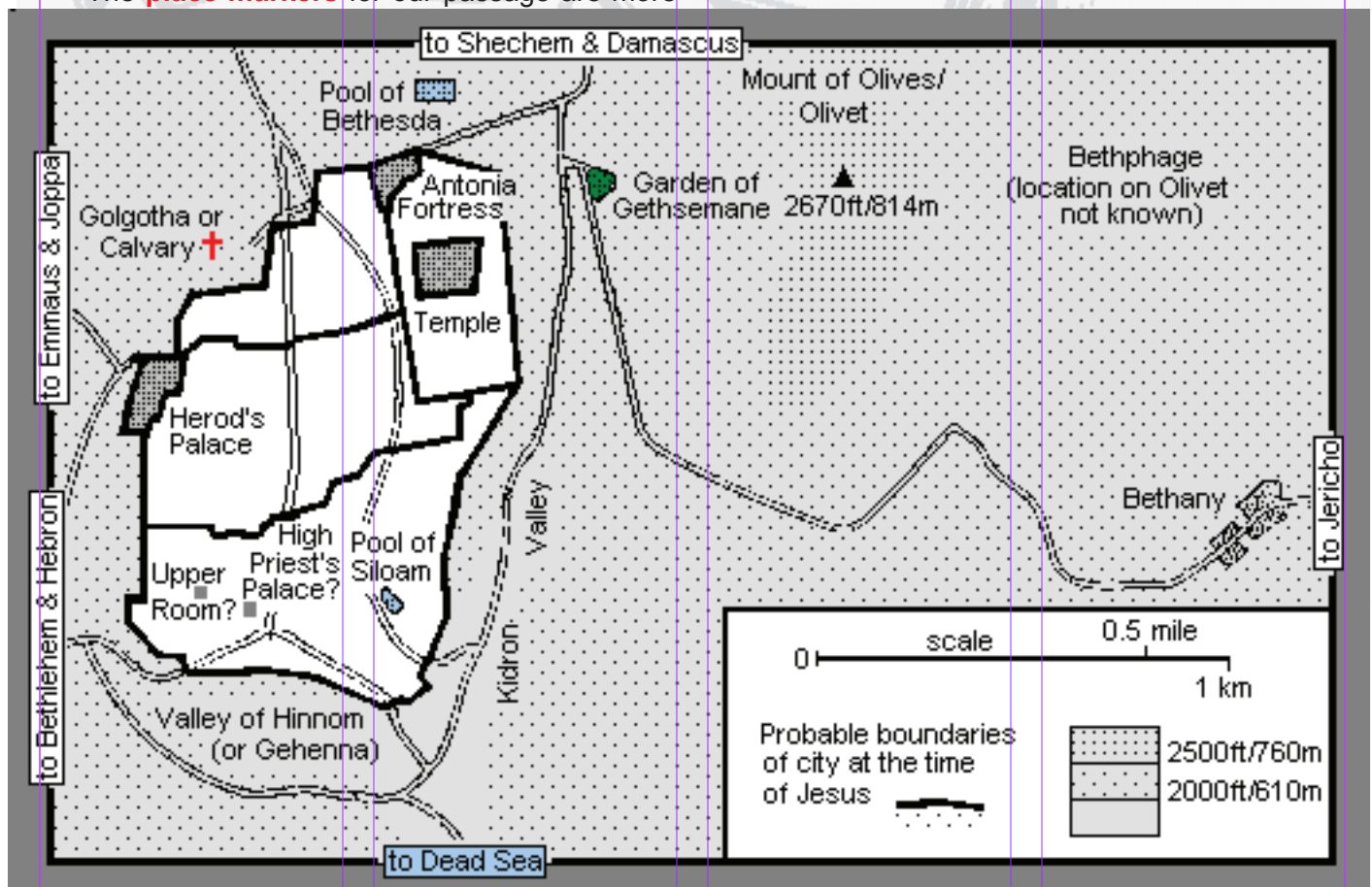
In Peter's speech, the time markers 'in the last day' / 'in those days' (ἐν ταῖς ἐσχάταις ἡμέραις / ἐν ταῖς ἡμέραις ἐκείναις; vv. 17, 18) surface. These come from the prophecy of Joel in the Old Testament and look forward to the coming of the Messiah and the age that He would establish for covenant Israel. Peter understands that eschatological age to have begun with the coming of Jesus.

The **place markers** for our passage are more

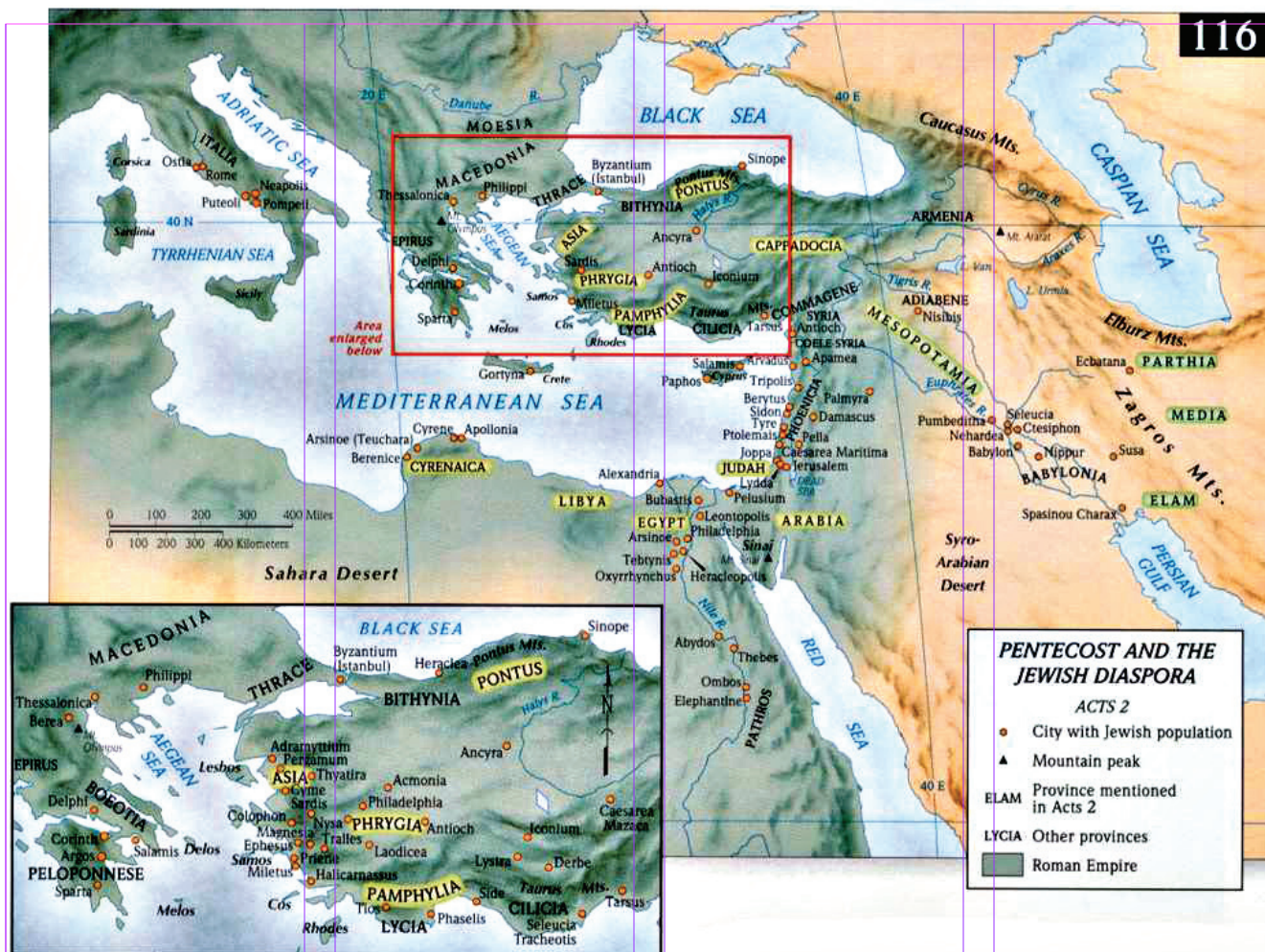
limited and less definable. The initial, defining marker is in verse one: "in one place" (ἐπὶ τὸ αὐτό). It is followed by the more precise ID, "the entire house where they were sitting" (ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι; v. 2). Where was this? In Jerusalem for certain. But where in Jerusalem? John Polhill (*Acts, New American Commentary*, Logos Systems) offers helpful insight into this:

They were all together "in one place" (*epi to auto*). The next verse specifies that it was a "house" in which they were sitting. But where was the house? Was it a room in the temple? That would certainly explain how a large crowd could have been so quickly attracted to the scene. Luke, however, usually referred to the temple by the normal designation *hieron*, never by the word "house"; and there was really no room in the temple where a gathering of laypeople could "sit." The most likely place for the gathering is the upper room where they had been praying. Perhaps it was near the temple, where large crowds would assemble on a feast day.

Thus, we can't determine exactly where this event took place, apart from a location inside the city of Jerusalem. Given the fact that on the three major







festivals of Judaism during that time period including Pentecost, the population of Jerusalem would swell from around 60,000 to up to three million people it's no issue in understanding how a large crowd of curious on-lookers could quickly gather no matter where it was in the city. The distance from the temple would have been largely irrelevant.

In identifying the Jewish pilgrims who were in Jerusalem to celebrate Shavuot, Luke says that they came "from every nation under heaven" (ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν; v. 5). Then 15 different geographical regions with distinctive languages are listed in vv. 9-11.

Luke's term Ἦσαν ...κατοικοῦντες translated as 'living' can imply either that these were Jewish pilgrims from all over the Roman Empire who had traveled to Jerusalem to reside there for a period of a few weeks in order to celebrate not only Pentecost, but probably the earlier Passover feast. Or, it may indicate Diaspora Jews who had moved to Jerusalem either in retirement or for business purposes in order to be near the temple and to await the coming of the Messiah, traditionally understood to be going

to happen in Jerusalem. The more popular view is the former, but the evidence of the Greek text favors the latter view.

Peter in his initial indication of listening audience in v. 14b refers to his audience as "Men of Judea and all who live in Jerusalem" (ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες). Thus he focuses on those in the city of Jerusalem and its province of Judea in southern Palestine. In the two subsequent references to his audience (vv. 22 and 29), he simply addresses them as "fellow Israelites" (Ἄνδρες Ἰσραηλῖται; Ἄνδρες ἀδελφοί), with an ethnic rather than geographical designation. The focus here is based more on Peter's intention of accusing the Jews in Jerusalem of killing Jesus, than anything else (cf. v. 36).

Thus the **Internal History** issues help us understand fairly precisely when the day of Pentecost occurred: approximately 50 days after the Jewish festival of Passover. Also, we can know fairly precisely where it took place: In Jerusalem, most likely beginning in the "upper room" where the group had been meeting (cf. 1:13).



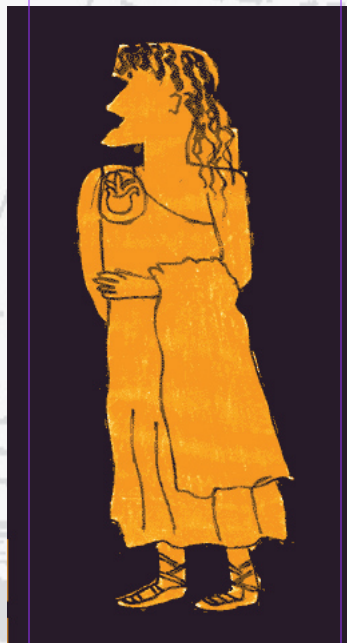
## b. Literary

**Genre.** For a detailed discussion of the broad genre issues of Acts as ancient history, see the study “Waiting” on [Acts 1:12-26](#). Our passage falls in the sub-genre category of episodic narrative. That is, Luke here depicts an event that took place at a given point in time.

But additionally, a large chunk of the passage (vv. 14-36) reflects another literary sub-form, that of [Missionsrede](#),<sup>1</sup> i.e., [missionary speech](#). Speeches, mostly by Peter and Paul, comprise over 50% of the content of the twenty-eight chapters of Acts. Peter’s speech here is the first of six such Missionary Speeches (Acts 2:1-47; 3:11-26; 10:23b-48; 13:13-52; 17:16-34; 20:13-38). The other category of speech material is that of a Defense Speech; e.g., 4:1-22; 6:8-8:1a; 21:27-22:29; 22:30-23:10; 24:1-23; 25:13-26:32 in Acts. The difference in content and orientation between these two basic types of oral discourse material is relatively simple. Both types are addressed to ‘outsiders,’ that is, non-Christians, and present the gospel message about Christ. The difference is that the Missionary Speech is targeting an audience of non-Christians with the goal of persuading them to accept Christ as Savior and Lord. On the other hand, the Defense Speech is defending the Gospel and gospel based actions by Christian leaders to a hostile audience, usually Jewish religious leaders and / or Roman government authorities. The different objectives of these two speech types govern different approaches to presenting the Gospel. Also, other factors will shape the way the Gospel is presented as well.

Peter’s speech on the Day of Pentecost is intended to present the gospel message to the non-Christian Jewish residents of Jerusalem with the

<sup>1</sup>Die Pfingstpredigt des Petrus interpretiert das Geschehen zunächst im Licht der heiligen Schrift (Joel 3,1-5). Die sich anschließende Missionspredigt folgt einem Schema, das Lukas auch in den folgenden Reden des Petrus verwendet: Jesus ist von den Juden gekreuzigt worden, Gott aber hat ihn auferweckt – Schriftbeweis – Bußruf (2,1-42).



accusation that they are responsible for killing Jesus. But, also that God overrode their evil intentions by raising Jesus from the dead. All this comes as fulfillment of the prophecy of Joel about the Messiah, and that the supernatural phenomena of the tongues of fire and the speaking / hearing in multiple languages at the same time had its roots in the promises of God through the Old Testament prophets.

**Literary Context.** The literary setting for Acts 2:1-36 has several layers. John Polhill (NAC, Logos Systems) explains one of these quite helpfully:

Acts 2 forms a unity around the gift of the Spirit at Pentecost. It falls into three main parts: (1) the miracle at Pentecost (vv. 1-13), (2) Peter’s sermon and its tremendous results (vv. 14-41), and (3) a picture of the life held in common by the greatly enlarged community of believers in Jerusalem (vv. 42-47). The first segment falls into two main parts: (a) the coming of the gift of the Spirit on the band of believers (2:1-4) and (b) the manifestation of this gift to the Jewish crowd (2:5-13).

Our passage picks up the first two of the four basic sections in Acts 2: **1) 2:1-13, miracle; 2) 2:14-36, speech;** 3) 2:37-41, response; 4) 2:42-27, summary of living. The next study after this one will tap into the remaining two segments, the initial response of the audience to Peter’s speech (vv. 37-41) and then the summary narrative of the emerging life of the church (vv. 42-47) growing out of Pentecost.

C.K. Barrett (*International Critical Commentary*, new series, vol. 1, Logos Systems) offers this helpful perspective on Lukan intention for our passage in relation to the entire document:

Luke appears to have two purposes in mind in this narrative. The first, as indicated above, is to demonstrate the fulfilment of Jesus’ promise: his followers will receive supernatural power. The second amplifies the first. The church from the beginning, though at the beginning located only in Jerusalem, is in principle a universal society in which universal communication is possible.

Thus, this text becomes very important to anyone desiring to understand the concept of ‘beginnings’ for Christianity. “In my beginning is my end,” says the poet T.S. Eliot.<sup>2</sup>

<sup>2</sup>As quoted by William Willimon, *Acts of the Apostles, Interpretation Commentary*, Logos Systems.

## II. Message

**Literary Structure.** For a detailed analysis of the rhetorical structure of the Greek text of the passage, see the [Block](#) and [Semantic](#) diagrams, along with the [Summary of the Rhetorical Structure](#) in the larger internet version of this study. These verses fall into two foundational sections: 1) episodic narrative describing the events of Pentecost, vv. 1-13, and 2) Peter's missionary speech explaining the religious significance of this event, vv. 14-36.

The first pericope of vv. 1-13 naturally sub-divides into two sections. First, the event (vv. 1-4), and then the confusion over the meaning of the event (vv. 5-13). Also, Peter's speech (vv. 14-36) will fall into three sub-units, as reflected in the direct address headers: first, vv. 14b-21; next, vv. 22-28, and finally, vv. 29-36.

Our study of the passage will be organized around this structural understanding.

### a. Pentecost happens, vv. 1-4

#### Greek NT

1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. 2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὥσεὶ πυρὸς καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθεγγεσθαι αὐτοῖς.

#### NASB

1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

#### NRSV

1 When the day of Pentecost had come, they were all together in one place. 2 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. 3 Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

#### NLT

1 On the day of Pentecost all the believers were meeting together in one place. 2 Suddenly, there was a sound from heaven like the roaring of a mighty windstorm, and it filled the house where they were sitting. 3 Then, what looked like flames or tongues of fire appeared and settled on each of them. 4 And everyone present was filled with the Holy Spirit and began speaking in other languages, as the Holy Spirit gave them this ability.

#### Notes:

How did Pentecost happen? What took place? These are basic questions that verses 1-4 address. Verse one stands as a topic sentence setting up the scene, and can be diagrammed out as follows:

*when the day of Pentecost had come*  
**they all were**  
*together*  
*in one place*

The core affirmation of being is modified first by the Greek infinitive time marker, ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, translated as "*when the day of Pentecost had come.*" The problem with the translation is that the Greek verb συμπληρόω doesn't mean

'arrival.' Instead, it denotes something being filled up in connection to something else. Subsequently, different English translations will express the idea differently in an effort to get at this richer expression than just arrival. Very likely, in Luke's mind, this day was filling up / completing the promise of the Father made by Jesus in 1:4 and described in 1:8 as the receiving of power at the coming of the Holy Spirit.

They were all together. That is the group of 120 (cf. 1:15) that included the Eleven, the women, Mary the mother of Jesus and his brothers (cf. 1:14). They were in one place. The Greek idiom ἐπὶ τὸ αὐτό (in one place) is repeated from 1:15, where it refers to the upper room where they were staying (cf. 1:13).

Next follows the depiction of the coming of the



Holy Spirit upon the members of the group. The depiction flows in three sets of couplet / paired statements:

1 a sound took place  
2 it filled the entire house

3 tongues of fire were seen  
4 they rested upon each person

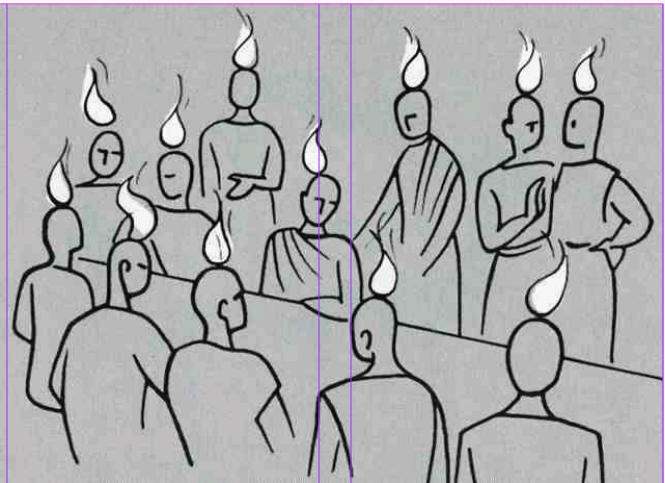
5 all were filled with the Holy Spirit  
6 they began speaking in different languages

**1 a sound took place:** ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας. The sound (1) came out of Heaven (ἐκ τοῦ οὐρανοῦ) rather than somewhere else in the city or outside the house. That is, it was a spiritual event, rather than a naturally produced noise. Luke's use of ἐγένετο to mark its occurrence underscores this aspect. (2) The sound was comparable to "the rush of a violent wind" (ὥσπερ φερομένης πνοῆς βιαίας). That is, it was a loud "whoosh"! The adjective βιαίας, translated as 'violent,' has suggested the sound like that of a tornado to a few commentators. (3) The sound occurred "suddenly" (ἄφνω). That is, no warning preceded it so that the group could have anticipated something about to happen. No weather conditions existed in Jerusalem at that moment that could have produced this kind of sound. Its origin lay beyond the forces of nature. Polhill's observation (NAC, Logos Systems) is insightful:

Wind phenomena often accompany an appearance by God in the Old Testament (cf. 1 Kgs 19:11; Isa 66:15).<sup>373</sup> In Greek *pneuma* has the double connotation of both wind and Spirit, and that connection is to be seen here. As in Ezekiel the wind, the breath of Yahweh, is God's Spirit, which brings life in the vision of the dry bones (Ezek 37:9-14).

**2 it filled the entire house:** ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Most likely this was the "upper room" referenced in 1:13. The sound saturated the entire house, underscoring that although primarily an audible noise it was more than a "stereo effect." It was the presence of God. The group was sitting rather than standing when this took place. Sitting here suggests a pattern of worship similar to Jewish synagogue style, rather than in the temple where the attendees stood throughout the worship sessions.

**3 tongues of fire were seen:** ὥφθησαν αὐτοῖς



διαμεριζόμεναι γλῶσσαι ὥσεί πυρὸς. The core verb ὥφθησαν underscores the visibility of the tongues. They were not hidden, nor were they an inner 'experience.' Everyone present was able to clearly see these 'tongues.' What were they? Luke describes the phenomena as "Divided tongues, as of fire,..." (διαμεριζόμεναι γλῶσσαι ὥσεί πυρὸς). The descent that created the noise was that of fire in the shape of human tongues. As it came down, it split itself into multiple pieces so that a fiery tongue came down upon each individual in the group. The symbol of fire representing the presence and activity of God is widely set forth through the Old Testament. Jesus had promised that the disciple would be "clothed with power from on high" (Lk. 24:49). John the Baptist had predicted that Jesus would "baptise you with the Holy Spirit and fire" (Lk. 3:16). Now that promise is being realized.

**4 they rested upon each person:** ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν. The fire split into separate pieces and came to rest upon each person in the room, that is, the 120 including both men and women. The language underscores the uniformity of the experience. Nothing special was given to the Twelve. The men weren't privileged beyond the women.

**5 all were filled with the Holy Spirit:** ἐπλήσθησαν πάντες πνεύματος ἁγίου. With the descent of the fiery tongues came the filling of each individual with the Holy Spirit. Just as the sound had filled (ἐπλήρωσεν) the entire house, now the Holy Spirit filled (ἐπλήσθησαν) each individual. The difference in the two verbs is that the Holy Spirit totally saturated each individual; πίμπλημι is more intensive than πληρώω. Polhill (NAC, Logos Systems) provides helpful summation of the concept of the filling of the Holy Spirit in the New Testament:

From this point on in Acts, the gift of the Spirit became a normative concomitant of becoming a

<sup>373</sup> Schneider, *Apostelgeschichte* 1:248.

Christian believer (2:38). The expression of this differs; in 9:17 Saul is said to have been “filled” with the Spirit, as here. Sometimes this experience is described as a “baptism” in the Spirit (1:5; 11:16). In other instances the word “poured out” is used (2:17f.; 10:45) or “came upon” (8:16; 10:44; 11:15) or simply “receive” (2:38; 10:47). All these instances refer to new converts and point to the Spirit’s coming in various ways, not always signified by tongues, as a permanent gift to every believer. This should be distinguished from other references to “filling,” where the Spirit comes upon one who is already a believer in a time of special inspiration and testimony to the faith (cf. 4:8, 31; 7:55; 13:9).

Something unique and one time is present in this initial experience. But it laid the foundation for the role of the Holy Spirit in the life of every Christian. Paul details this role more clearly and detailedly than anyone else in [Gal. 5:16-26](#).

#### **6 they began speaking in different languages:**

ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Luke says that with the filling of the Holy Spirit came the ability to speak in differing languages (ἑτέραις γλώσσαις). This was not a uniform “language of Heaven.” Rather it was instantaneous fluency in speaking foreign languages -- something every missionary dreams of happening and thus saving them the two or more years of intensive foreign language study. This ability was totally dependent upon the Spirit’s giving them the ability to make their thoughts known understandably in the different languages: καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

**What does this have to do with us today? For**

#### **b. Pentecost not understood, vv. 5-13**

Greek NT	NASB	NRSV	NLT
<p>5 Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6 γενομένης δὲ τῆς φωνῆς ταύτης συνήλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες</p>	<p>5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were</p>	<p>5 Now there were devout Jews from every nation under heaven living in Jerusalem. 6 And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. 7 Amazed and astonished, they asked,</p>	<p>5 At that time there were devout Jews from every nation living in Jerusalem. 6 When they heard the loud noise, everyone came running, and they were bewildered to hear their own languages being spoken by the believers. 7 They were completely amazed. “How can this</p>

one thing, Pentecost means the launching of the Christian movement under the empowerment of God through the Holy Spirit. The experience described in vv. 1-4 marks the beginning of that phenomena. Luke will underscore throughout the remainder of the Acts narrative the essential role of the Holy Spirit in the life of the church. It is critical for the church’s day to day existence, and for its fulfilling the mission to be witnesses to all (cf. 1:8-9). That spiritual reality continues undiminished to this very day. Without the empowerment of God modern Christianity becomes an empty institutional shell void of life and the ability to get God’s work done in our world.

But the coming of the Holy Spirit in this dramatic manner was a one time only event. The baptism with the Holy Spirit and with fire that had been predicted (Lk. 3:16) was realized on the Day of Pentecost and was not repeated. Once the Holy Spirit had come in power on the Christian movement, He has remained present, and doesn’t need to “come again.” Were there later manifestations of His presence? Luke will describe some, such as Acts 4:31. But in the first century Christian thought world these were not “comings” of the Spirit. They were instances where the presence of the Holy Spirit took on dramatic, noticeable impact. And normally these events took place in connection to pivotal events in the life of the early church.

What should be our stance toward the Spirit today? We must realize our utter dependency upon His empowerment in order to serve Christ. As with Paul, we should then “walk under the Spirit’s leadership” continuously (cf. Gal. 5:16). This applies both to us as individual believers and also to us as a community of believers.



οὐχ ἰδοὺ ἅπαντες οὗτοί  
εἰσιν οἱ λαλοῦντες  
Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς  
ἀκούομεν ἕκαστος τῇ  
ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ  
ἐγεννήθημεν; 9 Πάρθοι  
καὶ Μηδοὶ καὶ Ἑλαμίται  
καὶ οἱ κατοικοῦντες τὴν  
Μεσοποταμίαν, Ἰουδαίαν  
τε καὶ Καππαδοκίαν,  
Πόντον καὶ τὴν Ἀσίαν, 10  
Φρυγίαν τε καὶ Παμφυλίαν,  
Αἴγυπτον καὶ τὰ μέρη τῆς  
Λιβύης τῆς κατὰ Κυρήνην,  
καὶ οἱ ἐπιδημοῦντες  
Ῥωμαῖοι, 11 Ἰουδαῖοί τε  
καὶ προσήλυτοι, Κρήτες  
καὶ Ἀραβες, ἀκούομεν  
λαλούντων αὐτῶν ταῖς  
ἡμετέραις γλώσσαις τὰ  
μεγαλεῖα τοῦ θεοῦ. 12  
ἔξισταντο δὲ πάντες καὶ  
διηπόρουν, ἄλλος πρὸς  
ἄλλον λέγοντες· τί θέλει  
τοῦτο εἶναι; 13 ἕτεροι δὲ  
διαχλευάζοντες ἔλεγον ὅτι  
γλεύκους μεμεστωμένοι  
εἰσίν.

amazed and stonished,  
saying, “Why, are not all  
these who are speaking  
Galileans? 8 “And  
how is it that we each  
hear them in our own  
language to which we  
were born? 9 “Parthians  
and Medes and  
Elamites, and residents  
of Mesopotamia, Judea  
and Cappadocia, Pontus  
and Asia, 10 Phrygia  
and Pamphylia, Egypt  
and the districts of Libya  
around Cyrene, and  
visitors from Rome, both  
Jews and proselytes, 11  
Cretans and Arabs—we  
hear them in our own  
tongues speaking of the  
mighty deeds of God.”  
12 And they all continued  
in amazement and great  
perplexity, saying to one  
another, “What does this  
mean?” 13 But others  
were mocking and  
saying, “They are full of  
sweet wine.”

“Are not all these who  
are speaking Galileans?  
8 And how is it that we  
hear, each of us, in our  
own native language?  
9 Parthians, Medes,  
Elamites, and residents  
of Mesopotamia, Judea  
and Cappadocia, Pontus  
and Asia, 10 Phrygia  
and Pamphylia, Egypt  
and the parts of Libya  
belonging to Cyrene, and  
visitors from Rome, both  
Jews and proselytes, 11  
Cretans and Arabs—in  
our own languages we  
hear them speaking  
about God’s deeds of  
power.” 12 All were  
amazed and perplexed,  
saying to one another,  
“What does this mean?”  
13 But others sneered  
and said, “They are filled  
with new wine.”

be?” they exclaimed.  
“These people are all  
from Galilee, 8 and yet  
we hear them speaking  
in our own native  
languages! 9 Here we  
are—Parthians, Medes,  
Elamites, people from  
Mesopotamia, Judea,  
Cappadocia, Pontus,  
the province of Asia,  
10 Phrygia, Pamphylia,  
Egypt, and the areas of  
Libya around Cyrene,  
visitors from Rome  
11 (both Jews and  
converts to Judaism),  
Cretans, and Arabs.  
And we all hear these  
people speaking in our  
own languages about  
the wonderful things  
God has done!” 12 They  
stood there amazed  
and perplexed. “What  
can this mean?” they  
asked each other. 13  
But others in the crowd  
ridiculed them, saying,  
“They’re just drunk,  
that’s all!”

### Notes:

This scene 2 of the episodic narrative focuses upon the impact of the coming of the Spirit upon individuals beyond the group of 120 disciples. The popular perception from verse six is that the noise created by the coming of the Spirit was heard by people outside the house in the adjacent street and that the crowd gathered in the street outside the house. But Luke provides no indication of a shift of location for this scene from inside the upper room where the first scene in vv. 1-4 took place. The two verbs *συνῆλθεν* and *συνεχύθη* simply indicate that the crowd gathered together in bewilderment so that Peter could speak to the group. Modern perspectives on privacy inside a private home push the understanding one direction: the crowd was outside the house in the street. But ancient social patterns knew nothing of modern norms of privacy inside a private home. With very large, multi-room homes strangers would have complete freedom to move

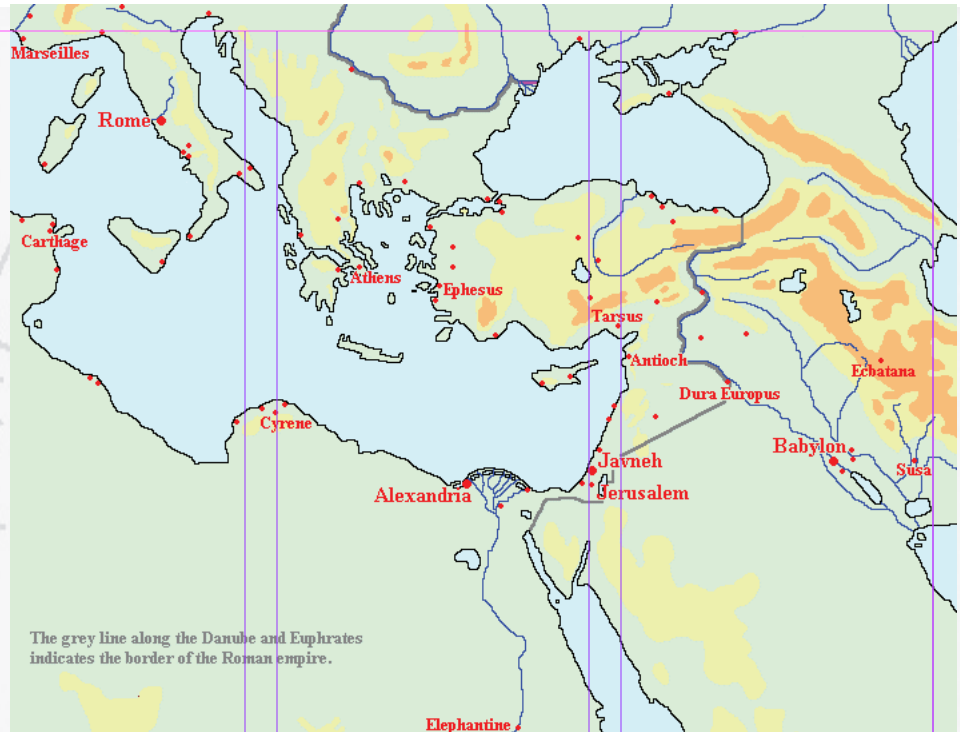
around inside private homes at will during the day-light hours. Several of Jesus’ parables presuppose this since non-invited guests often were present at evening banquets. The mentioning of the various geographical regions for the worshipping Jews present in Jerusalem doesn’t necessarily require a large number of individuals initially gathering together. To be sure, some 3,000 individuals will come to faith at the conclusion of Peter’s sermon according to 2:41. But Luke’s careful wording of that number doesn’t imply that all these were a part of the initial crowd that gathered together out of curiosity from hearing a strange sound inside a private home. Thus, we cannot say with certainty whether Peter will speak to this crowd of outsiders after going out to the street or whether they came inside the home to this upstairs room to see what was taking place. The wording of the Greek text seems to favor the latter understanding.

The thought flow in vv. 5-13 moves from a 'topic sentence' introduction in verse five to detailing a confused understanding about what was happening to this group of Christians meeting together.

**Topic Sentence:** "Now there were devout Jews from every nation under heaven living in Jerusalem" (Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.). The issue of whether these were Diaspora Jewish pilgrims staying in Jerusalem for Passover and Pentecost or whether these were Diaspora Jews who had moved to Jerusalem to live out the remainder of their lives -- this question was addressed above in the **Internal History: Place Markers** discussion beginning on [page 3](#). Although the Jewish pilgrim view is more popular traditionally, the wording of the Greek text favors the permanent resident perspective. Although huge numbers of Jews lived outside Palestine by the first Christian century,<sup>4</sup> many Jews approaching the end of their life and also for business purposes migrated back to Jerusalem in order to be near the temple and additionally to await the expected Messiah who was to make his appearance from the Mt. of Olives just east of Jerusalem. By chapter six of Acts the long-standing tensions created by the Hellenistic oriented Jews with the Hebraistic traditionalist oriented Jews will surface inside the growing Christian community at Jerusalem.

Luke takes pains to underscore that these were "devote Jews" (ἄνδρες εὐλαβεῖς). Although a few commentators try to see this as an indication of Gentile God-fearers that Luke refers to elsewhere in Acts, no legitimate basis for this view rests in the wording of the text. Additionally, the Gentile mission of Christianity doesn't begin until chapter 10 in Acts. These were Diaspora Jews who were very religious and committed to their Jewish spiritual heritage. That's the major reason they were living in Jerusalem to begin with, rather than where they had been born and raised. To be sure, Luke does indicate the presence of proselytes in verse 10 as a part of this group.

<sup>4</sup>See "Pre-Roman Diaspora" in "Diaspora Jews" article in [Wikipedia Online Encyclopedia](#).



A proselyte Jew was a Gentile who had converted fully to Judaism through circumcision and a ritual ceremonial pledge to obey the Torah of God. He differed from the "God fearer" like Cornelius in chapter 10 who was interested in Judaism and attended the synagogue sabbath services and possibly attempted to live by the Torah, but had not made the decision of formal entrance into Judaism through circumcision and ceremonial commitment to obey the Torah. The listing of some fifteen geographical regions in vv. 9-11a covers most of the major areas of Diaspora Judaism at the beginning of the Christian era.

Their inability to make sense out of what was happening with the disciples of Jesus is highlighted in several ways in these verses.

First in verse 6b, the crowd "was bewildered, because each one heard them speaking in the native language of each" (συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν). Then in vv. 7-8, "amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language?'" (ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;). Next in v. 11b, "in our own languages we hear them speaking about God's deeds of power." (ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ). Finally in vv. 12-13, "All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.'" (ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον



λέγοντες τί θέλει τοῦτο εἶναι; 13 ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι γλεύκους μεμεστῶμένοι εἰσίν.). With staccato rapidity Luke highlights the utter inability of these very religiously oriented Jews to make sense of what they first heard and now were being caught up in as the disciples were praising God probably still in Aramaic but these Aramaic words of praise were turning into the natural sounds of over a dozen different languages as the sounds entered into the ears of these bystanders. The Galilean Aramaic accent of the disciples was prominent enough to be detected by these listeners, but it was filtered out when the disciples' words were heard, as a native speaker would speak in each of these represented languages.

Thus the crowd of pious Jews were perplexed and astonished at what they were hearing. They were sufficiently sensitive to recognize that something miraculous was taking place, at least most of them were. Some in the crowd tried to laugh it off as a bunch of drunk Galilean Jews talking. This confusion will provide Peter the opportunity to address this group with the correct interpretation of what was happening; cf. vv. 14-36.

**What do these verses say to us today?** For one thing, they raise the question as to whether anything interesting is happening in our church that would arouse curiosity and interest by outsiders. God's presence in the group of disciples created a stir and religious oriented non-disciples wanted to discover what was going on. The challenge to modern day churches is to allow God to work in such a way inside the congregation that non-Christians will see something attractive and compelling. This phenomena of "tongues" or speaking in foreign languages was a limited event that only happened two other times in the early church: Acts 10:46 where Gentiles who, responding to Peter's preaching of the gospel at Cornelius' home, spoke in tongues. Then, Acts 19:6 where Paul laid hands on the Ephesian believers and the Spirit's coming was accompanied by tongues and prophecy. But God has unlimited ways of demonstrating His presence and power inside his church. The key is our obedience to Him and willingness to allow Him to use us as a witness.

These verses raise the issue of the so-called

glossolalia or tongues-speaking in contemporary Christian practice. Unquestionably, the "tongues" experience in Acts 2 was an issue of being heard in the foreign language native to the listener, although the speaker was using a Galilean dialect of Aramaic. Thus clearly understood ideas were being transmitted from one human language to another in a miraculous manner. What is not as clear is whether this was the same phenomena in the two subsequent instances of 'tongues speaking' in 10:47 and 19:6. The brevity of the two references limits our ability to know the precise nature of these experiences. But Luke's use of the same basic terms to reference the experiences as in Acts 2 would suggest that he intends his readers to understand these instances in a manner similar to the one in Acts 2. With both instances being focused on Gentiles while Acts 2 is focused on Jews, this paralleling of God's outpouring on Jews and Gentiles alike is consistent with Luke's theological agenda for Acts. Especially is this true with the linking of both Peter and Paul to the common experience.

This pushes the experience of 'tongues speaking' in Acts into a very different category than the one that Paul addresses at Corinth in 1 Corinthians 14. There the 'tongues' experience had its background in the nearby mystery religions and centered on the worshipper's assumed ability to communicate with deity in a non-human language that was not understandable to anyone else. Thus, Paul's demand on the Corinthian practitioners was that such practice must employ the use of another person able to "interpret" this non-human language into understandable human language, namely Greek at that time. If such a person were not present, then 'tongues speaking' must not take place in church worship. He severely de-values the importance of such practices to a church bent on turning to the weird and outlandish as their way of doing Christianity.

We can learn something of value here. In order to attract folks to Christ, we must avoid the crazy sensationalist stuff. Instead, we must surrender ourselves to God's leadership and allow Him to draw folks to Himself through our witness. That will make for genuine spiritual experience and for a stable, growing congregation. We must not create confusion; rather, we must be able to explain God.

### c. Pentecost explained, vv. 14-36

Greek NT	NASB	NRSV	NLT
14 Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά	14 But Peter, taking his stand with the eleven, raised his	14 But Peter, standing with the eleven, raised his voice	14 Then Peter stepped forward with the eleven other apostles

ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς· ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθούσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· 17 καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· 18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἔλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν

voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. 15 “For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel: 17 ‘And it shall be in the last days,’ God says, ‘That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; 18 Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. 19 ‘And I will grant wonders in the sky above And signs on the earth below, Blood, and fire, and vapor of smoke. 20 ‘The sun will be turned into darkness And the moon into blood, Before the great and glorious day of the Lord shall come. 21 ‘And it shall be that everyone who calls on the name of the Lord will be saved.’

22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know — 23

and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. 15 Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. 16 No, this is what was spoken through the prophet Joel: 17 ‘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. 18 Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. 19 And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. 20 The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. 21 Then everyone who calls on the name of the Lord shall be saved.’

22 “You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— 23 this man, handed over to you according to

and shouted to the crowd, “Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this. 15 These people are not drunk, as some of you are assuming. Nine o'clock in the morning is much too early for that. 16 No, what you see was predicted long ago by the prophet Joel: 17 ‘In the last days,’ God says, ‘I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams. 18 In those days I will pour out my Spirit even on my servants — men and women alike — and they will prophesy. 19 And I will cause wonders in the heavens above and signs on the earth below — blood and fire and clouds of smoke. 20 The sun will become dark, and the moon will turn blood red before that great and glorious day of the Lord arrives. 21 But everyone who calls on the name of the Lord will be saved.’

22 “People of Israel, listen! God publicly endorsed Jesus the Nazarene by doing powerful miracles, wonders, and signs through him, as you well know. 23 But God knew what would happen, and his prearranged plan was carried out when Jesus was betrayed.



καθὼς αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, 24 ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαυὶδ γὰρ λέγει εἰς αὐτόν· προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ, 31 προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν

this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 "For David says of Him, 'I saw the Lord always in my presence; For He is at my right hand, so that I will not be shaken. 26 'Therefore my heart was glad and my tongue exulted; Moreover my flesh also will live in hope; 27 Because You will not abandon my soul to Hades, Nor allow Your Holy One to undergo decay. 28 'You have made known to me the ways of life; You will make me full of gladness with Your presence.'

29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 "And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, 31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. 32 "This Jesus God raised up again, to which

the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. 24 But God raised him up, having freed him from death, because it was impossible for him to be held in its power. 25 For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. 27 For you will not abandon my soul to Hades, or let your Holy One experience corruption. 28 You have made known to me the ways of life; you will make me full of gladness with your presence.'

29 "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. 30 Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. 31 Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.' 32 This Jesus God raised up, and of that all of us are witnesses. 33

With the help of lawless Gentiles, you nailed him to a cross and killed him. 24 But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip. 25 King David said this about him: 'I see that the Lord is always with me. I will not be shaken, for he is right beside me. 26 No wonder my heart is glad, and my tongue shouts his praises! My body rests in hope. 27 For you will not leave my soul among the dead or allow your Holy One to rot in the grave. 28 You have shown me the way of life, and you will fill me with the joy of your presence.'

29 "Dear brothers, think about this! You can be sure that the patriarch David wasn't referring to himself, for he died and was buried, and his tomb is still here among us. 30 But he was a prophet, and he knew God had promised with an oath that one of David's own descendants could sit on his throne. 31 David was looking into the future and speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave. 32 "God raised Jesus from the dead, and we are all witnesses of this. 33 Now he is exalted to the place of highest honor in heaven, at God's right

μάρτυρες· 33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

we are all witnesses. 33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 34 "For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, 35 Until I make Your enemies a footstool for Your feet." ' 36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."

Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. 34 For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand, 35 until I make your enemies your footstool." ' 36 Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."

hand. And the Father, as he had promised, gave him the Holy Spirit to pour out upon us, just as you see and hear today. 34 For David himself never ascended into heaven, yet he said, 'The Lord said to my Lord, "Sit in the place of honor at my right hand 35 until I humble your enemies, making them a footstool under your feet." ' 36 "So let everyone in Israel know for certain that God has made this Jesus, whom you crucified, to be both Lord and Messiah!"

#### Notes:

This very lengthy section contains the narrative introduction to Peter's speech (v. 14a) and then the summation of his speech (vv. 14b-36).

Peter stood up with the other eleven apostles backing him and addressed the crowd of curious people that had gathered. Thus the scene is painted with the Twelve standing up facing the crowd while the remainder of the 120 believers are still seated. In order to be heard clearly, he **"raised his voice and addressed them"** (ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς).

Luke then gives us a summation of what Peter said to this group of outsiders. The speech is broken into three parts: vv. 14b-21; vv. 22-28; and vv. 29-36.

**Vv. 14b-21, scriptural basis for this phenomena.** What these people were observing and hearing was not the speech of drunk Galileans. It was too early in the morning for anyone to be drinking wine! The drinking of wine was normal and universal at meal time at noon and in the evening, but not at other times. This event happened before either.

Rather, Peter saw in the coming of the Holy Spirit the fulfilment of the prophetic words of Joel in [Joel 2:28-32](#), which he quotes and modifies from the Greek LXX text (found in Joel 3:1-5 in the Hebrew text). The [LXX text](#) is followed closely with but few

modifications. The OT prophecy envisions a time when God will "pour out His Spirit" upon His covenant people Israel. Peter saw in the events of that morning of Pentecost the realization of this prophecy. Thus the significance of what these people had observed and heard was far deeper than mere human actions. God was at work keeping His ancient promise to send His Spirit to His people.

**Vv. 22-28, Jesus Christ, crucified and raised, the central point of the sermon.** Peter moves from explaining the morning's events to the main goal: presenting Jesus to the crowd. God validated Jesus to his Jewish countrymen through **"deeds of power, wonders and signs that God did through him among you..."** (δυνάμει καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν). Most of the crowd could testify to this in as much as they had witnessed some of these miracles themselves, according to Peter. In God's plan Jesus was handed over to the leaders of these people, and while they were acting outside the Law of God these leaders executed Jesus. But God overrode their evil intentions by raising Jesus from the dead. The grave couldn't hold the Son of God, just as David had indicated. Peter here uses [Psalm 16:8-11](#) in application to Jesus.

**Vv. 29-36, Jesus Christ, raised and now exalted to the right hand of the Father.** The central



focus remains on Jesus but shifts emphasis to his exaltation to Heaven. David, as great as he was, died and these very folks could visit his tomb. But as a “prophet” David understood that God would put one of his descendants on his throne. This made the resurrection of Jesus necessary according to words about David words in [Psalm 132:11](#), [2 Samuel 7:12-13](#), and [Psalm 16:10](#), as Peter interprets them. These OT texts promise David a continuation of his throne through his descendants. Peter sees this promise culminated in the resurrected Jesus.

In verses 32-36, Peter begins moving toward his call for repentance by these listeners. Out of this death, resurrection, and exaltation of Jesus has come the pouring out of the Holy Spirit this morning, Peter declares to the crowd. This is reinforced by an appeal to [Psalm 110:1](#).

The climax of the sermon comes at the very end: “Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified” (ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε). Peter puts the burden on his

audience by accusing them -- through their leaders -- of having killed God’s Messiah.

In Paul Harvey’s famous words, we’ll have to wait until next week for “the rest of the story.” There we’ll see how they responded to this sermon.

**What can we learn from Peter’s speech that applies to us today?** Most importantly, we can see how the early church was shaping the message of the Gospel to outsider audiences. Peter anchored

the events of that morning to the salvational mission of Jesus Christ. He did this through linking Old Testament messianic scriptures to both the event and to Christ. Key to this linking is the concept of God pouring out His Spirit in the last days. The words by David and God’s promises to David provided the scriptural basis for defining the mission of Christ in death, resurrection and exaltation, as well as his ministry actions. For Peter speaking to a Jewish audience, the authoritative words of scripture provided the proper foundation for grasping Jesus and what God was doing on this particular Pentecost celebration. Our Protestant heritage of *sola scriptura* (scripture alone as the foundation of faith and practice) finds confirmation here. Our historical identity as Baptists

being “a people of the Book” also receives validation. We then face the demand of keeping everything we do and believe grounded in scriptural principle.

Our witness to an outside world must center on Jesus. Our message is not about us and our achievements for the gospel. Rather, it must be the gospel itself, explained clearly and grounded in biblical principle.

Our presentation of that mes-

sage should never shy away from pressing folks to choose Jesus as their Savior and Lord. Peter’s message steadfastly moved from explaining the nature of things to a subtle but certain call for his audience to repent of their actions and turn to Christ. Even the slight shift in the three direct addresses of his audience (vv. 14b, 22, 29) signals this transition. We must never back away from encouraging non-Christians to turn to Christ. Peter can teach us a lot here.



Greek NT	NASB	NRSV	NLT
<p>1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. 2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι 3 καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὥσεί πυρὸς καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.</p> <p>5 Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6 γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; 9 Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, 11 Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ</p>	<p>1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.</p> <p>5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? 8 "And how is it that we each hear them in our own language to which we were born? 9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11</p>	<p>1 When the day of Pentecost had come, they were all together in one place. 2 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. 3 Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.</p> <p>5 Now there were devout Jews from every nation under heaven living in Jerusalem. 6 And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. 7 Amazed and astonished, they asked, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us, in our own native language? 9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." 12 All were</p>	<p>1 On the day of Pentecost all the believers were meeting together in one place. 2 Suddenly, there was a sound from heaven like the roaring of a mighty windstorm, and it filled the house where they were sitting. 3 Then, what looked like flames or tongues of fire appeared and settled on each of them. 4 And everyone present was filled with the Holy Spirit and began speaking in other languages, as the Holy Spirit gave them this ability.</p> <p>5 At that time there were devout Jews from every nation living in Jerusalem. 6 When they heard the loud noise, everyone came running, and they were bewildered to hear their own languages being spoken by the believers. 7 They were completely amazed. "How can this be?" they exclaimed. "These people are all from Galilee, 8 and yet we hear them speaking in our own native languages! 9 Here we are—Parthians, Medes, Elamites, people from Mesopotamia, Judea, Cappadocia, Pontus, the province of Asia, 10 Phrygia, Pamphylia, Egypt, and the areas of Libya around Cyrene, visitors from Rome 11 (both Jews and converts to Judaism), Cretans, and Arabs. And we all hear these</p>



μεγαλεῖα τοῦ θεοῦ. 12 ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· τί θέλει τοῦτο εἶναι; 13 ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν.

14 Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· 17 καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· 18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους

Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” 12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 13 But others were mocking and saying, “They are full of sweet wine.”

14 But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. 15 “For these men are not drunk, as you suppose, for it is only the third hour of the day; 16 but this is what was spoken of through the prophet Joel: 17 ‘And it shall be in the last days,’ God says, ‘That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; 18 Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. 19 ‘And I will grant wonders in the sky above And signs on the earth below, Blood, and fire, and vapor of smoke. 20 ‘The sun will be turned into darkness And the moon into blood, Before the great and glorious day

amazed and perplexed, saying to one another, “What does this mean?” 13 But others sneered and said, “They are filled with new wine.”

14 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. 15 Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. 16 No, this is what was spoken through the prophet Joel: 17 ‘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. 18 Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. 19 And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. 20 The sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. 21 Then everyone who calls on the name of the Lord shall be saved.’

22 “You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God

people speaking in our own languages about the wonderful things God has done!” 12 They stood there amazed and perplexed. “What can this mean?” they asked each other. 13 But others in the crowd ridiculed them, saying, “They’re just drunk, that’s all!”

14 Then Peter stepped forward with the eleven other apostles and shouted to the crowd, “Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this. 15 These people are not drunk, as some of you are assuming. Nine o’clock in the morning is much too early for that. 16 No, what you see was predicted long ago by the prophet Joel: 17 ‘In the last days,’ God says, ‘I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams. 18 In those days I will pour out my Spirit even on my servants — men and women alike — and they will prophesy. 19 And I will cause wonders in the heavens above and signs on the earth below — blood and fire and clouds of smoke. 20 The sun will become dark, and the moon will turn blood red before that great and glorious day of the Lord arrives.

τούτους Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, 24 ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὥδινας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαυὶδ γὰρ λέγει εἰς αὐτόν προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο ἠυφράνθη ἡ καρδιά μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

29 Ἄνδρες ἀδελφοί, ἔξονεῖπεν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφῆτης οὖν ὑπάρχων καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, 31 προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν

of the Lord shall come. 21 'And it shall be that everyone who calls on the name of the Lord will be saved.'

22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know — 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 "For David says of Him, 'I saw the Lord always in my presence; For He is at my right hand, so that I will not be shaken. 26 'Therefore my heart was glad and my tongue exulted; Moreover my flesh also will live in hope; 27 Because You will not abandon my soul to Hades, Nor allow Your Holy One to undergo decay. 28 'You have made known to me the ways of life; You will make me full of gladness with Your presence.'

29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with

with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— 23 this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. 24 But God raised him up, having freed him from death, because it was impossible for him to be held in its power. 25 For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. 27 For you will not abandon my soul to Hades, or let your Holy One experience corruption. 28 You have made known to me the ways of life; you will make me full of gladness with your presence.'

29 "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. 30 Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. 31 Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to

21 But everyone who calls on the name of the Lord will be saved.'

22 "People of Israel, listen! God publicly endorsed Jesus the Nazarene by doing powerful miracles, wonders, and signs through him, as you well know. 23 But God knew what would happen, and his prearranged plan was carried out when Jesus was betrayed. With the help of lawless Gentiles, you nailed him to a cross and killed him. 24 But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip. 25 King David said this about him: 'I see that the Lord is always with me. I will not be shaken, for he is right beside me. 26 No wonder my heart is glad, and my tongue shouts his praises! My body rests in hope. 27 For you will not leave my soul among the dead or allow your Holy One to rot in the grave. 28 You have shown me the way of life, and you will fill me with the joy of your presence.'

29 "Dear brothers, think about this! You can be sure that the patriarch David wasn't referring to himself, for he died and was buried, and his tomb is still here among us. 30 But he was a prophet, and he knew God had promised with an oath that one of David's own descendants could sit on



διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

us to this day. 30 “And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, 31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. 32 “This Jesus God raised up again, to which we are all witnesses. 33 “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 34 “For it was not David who ascended into heaven, but he himself says: ‘The Lord said to my Lord, “Sit at My right hand, 35 Until I make Your enemies a footstool for Your feet.” ’ 36 “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

Hades, nor did his flesh experience corruption.’ 32 This Jesus God raised up, and of that all of us are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. 34 For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, “Sit at my right hand, 35 until I make your enemies your footstool.” ’ 36 Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

his throne. 31 David was looking into the future and speaking of the Messiah’s resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave. 32 “God raised Jesus from the dead, and we are all witnesses of this. 33 Now he is exalted to the place of highest honor in heaven, at God’s right hand. And the Father, as he had promised, gave him the Holy Spirit to pour out upon us, just as you see and hear today. 34 For David himself never ascended into heaven, yet he said, ‘The Lord said to my Lord, “Sit in the place of honor at my right hand 35 until I humble your enemies, making them a footstool under your feet.” ’ 36 “So let everyone in Israel know for certain that God has made this Jesus, whom you crucified, to be both Lord and Messiah!”

# Greek NT Diagram

1	Καὶ					
A	ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς					
	ἦσαν πάντες					
	ὁμοῦ					
	ἐπὶ τὸ αὐτό.					
2	καὶ					
B	ἐγένετο... ἦχος					
	ἄφνω					
	ἐκ τοῦ οὐρανοῦ					
	ὥσπερ φερομένης πνοῆς βιαίας					
C	καὶ					
	ἐπλήρωσεν ὅλον τὸν οἶκον					
	οἳ ἦσαν καθήμενοι					
3	καὶ					
D	ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι					
	ὥσεί πυρὸς					
E	καὶ					
	ἐκάθισεν					
	ἐφ' ἓνα ἕκαστον αὐτῶν,					
4	καὶ					
F	ἐπλήσθησαν πάντες					
	πνεύματος ἁγίου					
G	καὶ					
	ἤρξαντο					
	λαλεῖν					
	ἐτέραις γλώσσαις					
	καθὼς τὸ πνεῦμα ἐδίδου					
	ἀποφθέγγεσθαι αὐτοῖς.					
5	δὲ					
	εἰς Ἱερουσαλὴμ					
H	κατοικοῦντες					
	ἦσαν... Ἰουδαῖοι,					
	ἄνδρες					
	εὐλαβεῖς					
	ἀπὸ παντὸς ἔθνους					
	τῶν ὑπὸ τὸν οὐρανόν.					
6	δὲ					
	γενομένης τῆς φωνῆς ταύτης					
I	συνῆλθεν τὸ πλῆθος					
J	καὶ					
	συνεχύθη,					
	ὅτι ἤκουον εἰς ἕκαστος					
	τῇ ἰδίᾳ διαλέκτῳ					
	λαλούντων αὐτῶν.					
7	δὲ					
K	ἐξίσταντο					
	καὶ					



L	ἔθαύμαζον λέγοντες·	οὐχ ἰδὸν ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;	
1			
2			
		Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, τε Ἰουδαίαν καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, τε Φρυγίαν καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,	
3		ἀκούομεν λαλούντων αὐτῶν... τὰ μεγαλεῖα τοῦ θεοῦ. ταῖς ἡμετέραις γλώσσαις	
	δὲ ἐξίσταντο πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες·	τί θέλει τοῦτο εἶναι;	
4		δὲ διαχλευάζοντες ἄλλοι... ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν.	
	δὲ Σταθεῖς σὺν τοῖς ἑνδεκά ὁ Πέτρος... ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ		

R	ἀπεφθέγγετο αὐτοῖς·			
		ἄνδρες Ἰουδαῖοι		
		καὶ		
5		οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,		
		τοῦτο ὑμῖν γνωστὸν ἔστω		
6		καὶ		
15		ἐνωτίσασθε τὰ ῥήματά μου.		
		γὰρ		
		ὥς ὑμεῖς ὑπολαμβάνετε		
7		οὐ...οὗτοι μεθύουσιν,		
		γὰρ		
8		ἔστιν ὥρα τρίτη τῆς ἡμέρας,		
16		ἀλλὰ		
9		τοῦτό ἐστιν τὸ εἰρημένον		
17		διὰ τοῦ προφήτου Ἰωήλ·		
		καὶ		
a		ἔσται		
		ἐν ταῖς ἐσχάταις ἡμέραις,		
b		λέγει ὁ θεός,		
		ἐκχεῶ		
		ἀπὸ τοῦ πνεύματός μου		
		ἐπὶ πᾶσαν σάρκα,		
		καὶ		
c		προφητεύσουσιν οἱ υἱοὶ ὑμῶν		
		καὶ		
d		αἱ θυγατέρες ὑμῶν		
		καὶ		
e		οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται		
		καὶ		
f		οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·		
18		καὶ		
		γε		
		ἐπὶ τοὺς δούλους μου		
		καὶ		
		ἐπὶ τὰς δούλας μου		
		ἐν ταῖς ἡμέραις ἐκείναις		
g		ἐκχεῶ		
		ἀπὸ τοῦ πνεύματός μου,		
		καὶ		
h		προφητεύσουσιν.		
19		καὶ		
i		δώσω τέρατα		
		ἐν τῷ οὐρανῷ ἄνω		
		καὶ		
j		----- σημεῖα		
		ἐπὶ τῆς γῆς κάτω,		
		αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.		
k	20	ὁ ἥλιος μεταστραφήσεται		
		εἰς σκότος		
		καὶ		



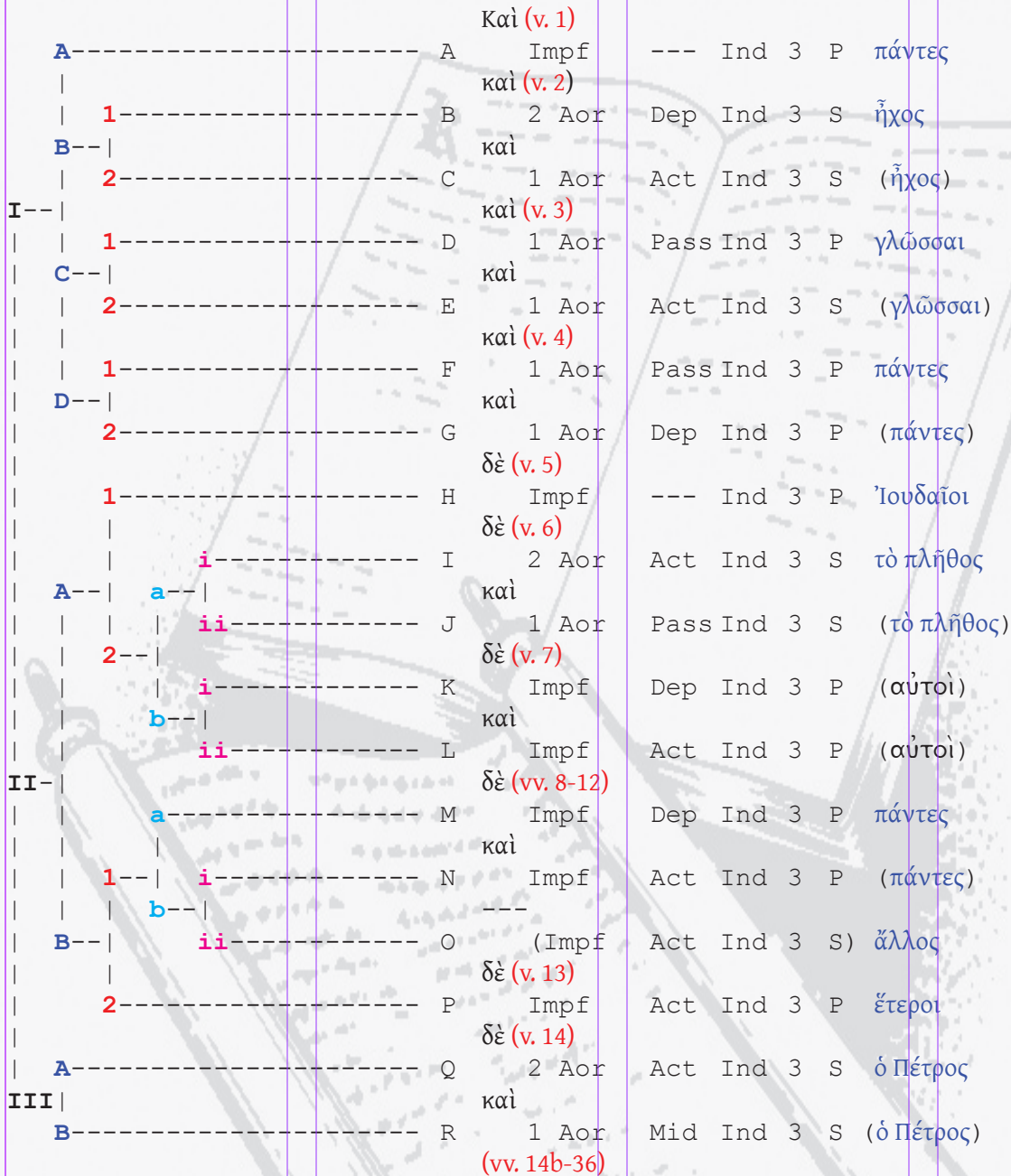
l		ή σελήνη -----			
		εἰς αἷμα,			
		πρὶν ἐλθεῖν ἡμέραν κυρίου			
		τὴν μεγάλην καὶ ἐπιφανῇ.			
21		καὶ			
m		ἔσται πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται.			
	22	Ἄνδρες Ἰσραηλῖται,			
10		ἀκούσατε τοὺς λόγους τούτους·			
		Ἰησοῦν τὸν Ναζωραῖον,			
		ἄνδρα ἀποδεδειγμένον			
		ἀπὸ τοῦ θεοῦ			
		εἰς ὑμᾶς			
		δυνάμεσι καὶ τέρασι καὶ σημείοις			
		οἷς ἐποίησεν... ὁ θεὸς			
		δι' αὐτοῦ...			
		ἐν μέσῳ ὑμῶν			
		καθὼς αὐτοὶ οἶδατε,			
23		τούτον			
		τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ			
		ἔκδοτον			
		διὰ χειρὸς ἀνόμων			
		προσπήξαντες			
11		ἀνείλατε,			
24		ὃν ὁ θεὸς ἀνέστησεν			
		λύσας τὰς ὠδῖνας τοῦ θανάτου,			
		καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν			
		ὑπ' αὐτοῦ.			
25		γὰρ			
12		Δαυὶδ λέγει			
n		εἰς αὐτόν·			
		προορώμην τὸν κύριον			
		ἐνώπιόν μου			
		διὰ παντός,			
		ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.			
26		διὰ τοῦτο			
o		ἠὺφράνθη ἡ καρδίᾳ μου			
		καὶ			
p		ἠγαλλιάσατο ἡ γλῶσσά μου,			
		δὲ			
q		ἡ σὰρξ μου κατασκηνώσει			
		ἐπ' ἐλπίδι,			
27		ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου			
		εἰς ἄδην			
		οὐδὲ			
		δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.			

r s	28	ἐγνώρισάς μοι ὁδὸς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.	
13	29	Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ  ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.	
	30	οὖν προφήτης ὑπάρχων καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς  ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ,	
14	31	προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ  ὅτι οὔτε ἐγκατελείφθη εἰς ᾄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.	
15	32	τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες·	
	33	οὖν τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς, τε τὴν ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός,	
16		ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.	
17	34	γὰρ οὐ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς,	



18	δε			
t	λέγει αὐτός·	εἶπεν [ὁ] κύριος τῷ κυρίῳ μου·		
35		ἐως ἂν θῶ τοὺς ἐχθρούς σου	κάθου ἐκ δεξιῶν μου,	
36		ὑποπόδιον τῶν ποδῶν σου.		
19	οὖν			
	ἀσφαλῶς			
	γινωσκέτω πᾶς οἶκος Ἰσραὴλ	ὅτι καὶ κύριον αὐτὸν		
		καὶ χριστὸν ἐποίησεν ὁ θεός,		
		τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.		

## Semantic Diagram



### Summary of Rhetorical Structure

The narrative core statements revolve around a threefold structure. First, statements A-G (vv. 1-4) describe the divine descent of the Holy Spirit on the community of believers during the Jewish festival of Pentecost. Second, statements H-P (vv. 5-13) depict the confusion and bewilderment over what was happening by both the community of believers and those who come to the gathering to see what was taking place. Various interpretations begin to arise in an effort to explain it. Third, statements Q and R describe Peter getting up before the larger gathering of people and delivering the most important speech of his life to that point by interpreting the spiritual significance of this unusual event.

Statements Q and R especially (v. 14a) form the narrative introduction into the speech contained in vv. 14b-36. The speech itself (diagram #s 5-19) divides into three sub-units of material which are introduced by the vocative case headers, ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, (v. 14b); Ἄνδρες Ἰσραηλῖται (v. 22); and Ἄνδρες ἀδελφοί, (v. 19).