

Acts Week 6

The Holy Spirit in Action

God has been very intentional not to exclude anyone ever born from the invitation and offer of salvation. One of the first verses that comes to mind for me is the woman at the well. Jesus went into an area Jews made sure not to go into, they would go miles out of the way to not cross through Samaria. Jesus walked right in and addressed a woman who had a sketchy past and was now living with a man she was not married to. Customs at the time would forbid a woman to be seen alone with a man, but Jesus was about to share with her the news many had been expecting, the Messiah had come. He trampled over the rules and customs breaking boundaries and allegiances to reach the world. The Holy Spirit is doing the same here in Acts through the disciples. Let us not overlook verse five, Devout men from where? Every nation under heaven, God wants all to come to repentance.

How is it in a nation that claims to have been a Christian people for so long can become a nation of political parties with vast differences, congregations who carry disdain for others, sometimes even within the same congregation, entire churches that point fingers of despise toward outsiders, condoning homosexual pastors and far more, searching for ways to be more inclusive, WHY? God is not that way, we have gone from loving others as He loves us to ridiculing one another within the church as our world spins out of social and moral control. How does the church express its love by being tolerant and accepting those things which lead to a person's eternal damnation? We have a requirement to address brothers and sisters within the body of Christ who stray, but what of the outside world when the attack is constantly on the church. Our churches today are filled with evil, filled with those who are not of the flock but come to destroy.

Unfortunately the church in America has become as the outside world and yet those in charge have turned a silent ear and closed eyes to it. It is a cancer that has crept in and we need to rid the body of this infection. People are lost, they're looking for something that might fill the void in their lives, hopefully drugs may be coming to an end with this younger generation. The church can no longer remain silent, God took a people from pagan origins, walked with them, instructed them and punished them not to destroy them but to love them. Why do we struggle with this?

When do we, as a people of God address the world? We are not to judge with an attitude to condemnation, but to not address all that is taking place around us and continues to creep, no, not creep but surge into the church, we need to address it. God opens doors for us to look for who, sinners, people not yet believers, "I have not come for the well but for the broken."

The day of Pentecost.

Three thousand will be saved, one hundred and twenty will bring them the word, and an average of twenty-five per disciple. We know that it is the work of the Holy Spirit behind the power of the hundred and twenty, but it will be exceptional men who the Holy Spirit utilizes as the medium to share the word. Not only are they the medium but there is another part of the plan that will add to the astonishment of the entire event. We looked at the speaking of tongues last week, the confusion and misuses of such throughout the church today. Luke is not yet done explaining so let's continue.

There are not only a few different languages being translated here but possibly up to fifteen different languages. **Verses 8 once again, “And how is it that we hear, each in our own language in which we were born?”** Does the verse say the Holy Spirit gave the gift of translation to the listeners or that the Spirit filled the one hundred and twenty with the ability to speak in other tongues, verse 4? We need to summarize our previous verses. Who was in the room? The hundred and twenty, Who did the Spirit fill? The hundred and twenty. Who then received the gift of tongues? The hundred and twenty. Luke is very intentional in his record and for good reason. When the bible teaches us of those God is working through He is very pointed as to who receives the gift, these will be those He has chosen. When He sends the power out it never misses its intended target nor does it ricochet and go to someone else. The power for you and I today is given to witness to others is from the Spirit just as we are reading here, we will see this as Luke continues.

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

We find fifteen different languages amongst others who are Jews and from other regions. Who does Luke inform us the tongues landed upon? The one hundred and twenty. There is commentary that addresses the possibility that the people were given the ability to hear in their language, that it was not this gifting of the tongues, but this would cause a conflict of who the gifting and purpose of the tongues was given. There are two ways one could misunderstand this in our verse, because everyone **heard them speak in his own language**. The two words use “heard” and “speak” might have been confusing for the reason the placement in the order of words in the Greek is intentional in regard to importance.ⁱ The order of words as we see them here would make “heard” more important than “speak” normally except for the teaching of the order we received in the previous verses and as we finish our current verse, **speaking in our own tongues the wonderful works of God**. The emphasis here is the disciples through the works of God were able to translate.

Look here again at **verse 2:7; Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans?”** The focus here is that Galileans were thought of as unlearned people, but to the astonishment of the crowd they realized they were translating that everyone there could understand in their own language. This may seem confusing when you think of it being done in a crowd, but I have been in crowds where many are speaking Spanish but I can distinctly hear one who speaks English.

John Stot, in “The Message of Acts” writes of this, “Luke writes his own descriptive narrative, he puts the matter beyond dispute: they began to speak in other tongues as the Spirit enabled them,” Glossolaliaⁱⁱ was indeed a phenomenon of hearing, but only because it was first a phenomenon of speech.ⁱⁱⁱ Since Glossolalia addresses utterances that are not always understood we need to first understand the meaning of tongues. Most of us have heard it defined as utterances indicating that it is not a language we can understand but this is a misunderstanding. Tongues, glōssa, gloce-sah'; as

used here in verse 2:11 means, the language or dialect used by a particular people distinct from that of other nations.

Last week when we looked back to the cutting in half animals sacrificed to God and the fire passing between them this not only represents a covenant but God also used fire to purify.^{iv} These tongues would indicate the pure word of God and the speaking in other languages supports that it was truly the work and enabling of the Holy Spirit, for not only was it spoken but in a manner the speakers were understood by all.

Why is it so important to discern the meaning of tongues? For the very reason it has been so widely abused, as one saying another is not saved for the reason they do not speak in tongues. Let's look here now at how Paul addresses the usage of tongues in **1 Corinthians 14:9-15**. Paul is here addressing one's individual prayer language as opposed to speaking in public.

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. 10 There are, it may be, so many kinds of languages in the world, and none of them is without significance. 11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. 12 Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.

13 Therefore let him who speaks in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. 15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Remember, Luke first addresses the speaking.

1 Corinthians 14:19, Yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Acts 2:13; Others mocking said, "They are full of new wine."

Who would these be that were so out of touch with what was happening? We find there are three thousand people who appear to be excited about hearing. So who are they, our first clue is the use of the word "mocking", they obviously were not to be counted amongst those who understood what was taking place. What is the reason driving the mocking, I would say this is a

harden resentment in opposition to the truth being spoken, this mocking is of evil. **Luke 18:32; "For He will be delivered to the Gentiles and will be mocked and insulted and spit upon."** You can feel the despise for Jesus as it is spoken and exercised on the day of His persecution and again in our social media of today. But what does the bible tell us about mocking? **Galatians 6:7; Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.** I believe I would be very careful as to how I might talk about our Lord and the Scripture. Those who are mocking are in serious danger of judgment.

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

I have often wondered about the way Peter phrases his response, They are not drunk because it is only the third hour of the day. Kind of makes it sound like it's normal to be drunk after that. I don't think that is the meaning but it makes me wonder why that last little bit is in there.

However, in this crowd the mockers were few, but in our society today they are given the camera and the microphones and those who oppose the righteousness of our Lord seek to shame those who believe. We are taught today that intolerance is unacceptable, that we need to accept and approve of all that God calls detestable, but are not these very people showing intolerance to what believers believe? They mock us, they make fun of Mike Pence and his wife's faith. I believe it was on the View that they mocked Karen Pence for saying she talks to God. I, myself do talk to God and He talks to me and I feel sorry for all who fail to have this relationship. God has a lot of good ideas and He knows us better than we know ourselves.

Why would they not be drunk so early in the morning? Wiersbe addresses the custom of early morning prayer and public worship. This would not be a time to stand in front of others and not worship God the Father in full honor and respect. He writes, Orthodox Jews did not eat or drink before nine a.m.

Ellicott's Commentary for English Readers

“Seeing it is but the third hour of the day.—The appeal is made to the common standard of right feeling. Drunkenness belonged to the night (1Thessalonians 5:7). It was a mark of extremist baseness for men to “rise up early in the morning that they may follow strong drink” (Isaiah 5:11; comp. also Ecclesiastes 10:16). “Were the disciples likely to be drunk at 9 a. m., and that on the morning of the Day of Pentecost, after a night spent in devotion, and when all decent Jews were fasting?”

I hope this brings a better understanding as to the importance of what Peter was doing when he rebuked the mockers. The inspiration of the Holy Spirit regarding the writings of the Scripture all has purpose, God does not mince words.

Verse 16, “But this is what was spoken by the prophet Joel:

Let us look here first at the table of what Joel said verses what Peter said.

Joel 2:28

**“And it shall come to pass afterward
That I will pour out My Spirit on all flesh; Your
sons and your daughters shall prophesy, Your
old men shall dream dreams, Your young men
shall see visions.**

Peter 2:17

**‘And it shall come to pass in the last days,
says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall
prophesy,
Your young men shall see visions,
Your old men shall dream dream**

We talk a lot about being in the last days, and with Jesus promising His return will come quickly we, and all others, have had good reason to think so. However, look here how Peter addresses the time we are still in today, Joel says afterward, but afterward of what? The Spirit has come to convict the world of sin, but since His ascension and His return has not come quickly as many believe this has caused some confusion. There are a few sections of study we can use to help us better understand this.

Mathew 24:6, Mark 13:7; **“And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. Many of the troubles and approval of the sin we currently see align themselves with the beatitudes, it is not difficult to understand where we are as corruption runs rapidly in our world.**

Revelation 22:20; He who testifies to these things says, **“Surely I am coming quickly.”** Amen. Even so, come, Lord Jesus! We read this and fail to understand it in its proper content. Let us compare it to 1 Thessalonians 5:2; For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 2 Peter 3:10; But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Luke 12:39-40; **“But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”**

The proper understanding of quickly as used here is sudden without announcement, not in a short amount of time as in months or years. We are to be prepared at all times for the reason we know not the day or the hour. Do you see that you are a part of this (house) the church in the body of Christ, Therefore guard the door with your utmost attention to the word, learn it, know it, and reply on it.

Peter’s Sermon

**7 ‘And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,**

Your old men shall dream dreams.

18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

**19 I will show wonders in heaven above
And signs in the earth beneath:**

Blood and fire and vapor of smoke.

**20 The sun shall be turned into darkness,
And the moon into blood,**

Before the coming of the great and awesome day of the LORD. 21 And it shall come to pass That whoever calls on the name of the LORD Shall be saved.'

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— 23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25 For David says concerning Him:

**'I foresaw the LORD always before my face,
For He is at my right hand, that I may not be shaken.**

**26 Therefore my heart rejoiced, and my tongue was glad;
Moreover my flesh also will rest in hope.**

**27 For You will not leave my soul in Hades,
Nor will You allow Your Holy One to see corruption.**

**28 You have made known to me the ways of life;
You will make me full of joy in Your presence.'**

29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

34 "For David did not ascend into the heavens, but he says himself:

'The LORD said to my Lord,

"Sit at My right hand,

35 Till I make Your enemies Your footstool."

36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?”

38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

i Word Order and Emphasis in Greek

- 1) Due to the linear nature of the Greek language, in general, words at the beginning of a sentence/clause have more prominence than words at the end.
- 2) Emphasis in Greek is oftentimes shown by words occurring out of their customary order in relation to other words in the sentence.
- 3) The normal order of words in Greek is not well understood yet. It has generally been taught that for a sentence on the whole, the normal order would be “verb - subject - object/complement”. However, it has been shown that when a subject of the verb is explicitly stated, it oftentimes comes first in the sentence. Thus a more accurate order may instead be “subject - verb - object/complement”
- 4) Emphatic Word Order
 - a) Splitting of Syntactical Units
 - i) E.g. John 7:38b “potamoiV ejk th" koiliva" aujtou' rJeuvsousin u{dato" zw'nto".” “from within him shall flow rivers of living water.”
 - ii) 2Cor.7:1 “tauvta"ou\ne[conte"taV"ejpaggeliva",” “Having therefore these promises,”
 - iii) 3 John 4 “meizotevran touvtwn oujk e[cw caravn,” “Greater joy have I none than this,”
 - b) “Nominative Absolutes” placed at beginning of clause, without regard to the syntax focuses on the subject.
 - i) E.g. Rev. 3:12 “oJ nikw'n poihevsw aujtoVn stu'lon” “He that overcometh, I will make him a pillar
 - c) Extra Words or Repeated Words
 - i) E.g. 1 Cor. 1:24 “CristoVn qeou' duvnamin kaiV qeou' sofivan:” “Christ the power of God, and the wisdom of God.”
 - d) Direct Object or Predicate Nominatives/Adjectives preceding subject and/or verb.
 - i) E.g. Heb. 4:12 “Zw'n gaVr oJ lovgo" tou' qeou' kaiV ejnerghV” “For the word of God is living, and active,”
 - ii) John 19:18 “o{pou aujtoVnejstauvrwsan,kaiVmet·aujtou'a[llou"duvo” “where they crucified him, and with him two others,”
 - e) Genitive nouns/pronouns preceding the noun they modify
 - i) E.g. Matt. 27:54 “jAlhqw" qeou' uiJoV" h\n ou|to".” “Truly this was the Son of God.”
 - ii) 1Cor.2:7 “ajllaVlalou'men qeou'sofivanejnmusthrivw/,” “but we speak God's wisdom in a mystery,”
 - iii) See 1 Cor. 1:24 above.
 - f) Prepositional Phrases or Indirect Object preceding the verb.
 - i) E.g. John 1:46 “jEk NazareVt duvnataiv ti ajgaqoVn ei\nai;” “Can any good thing come out of Nazareth?”
- 5) Intrinsically Emphatic Word Classes (see “Black” pg. 183)

- a) Adverbs (alhqw", euqu")
- b) Emphatic Personal Pronouns
- c) Emphatic Possessive Adjectives
- d) Nominative Personal Pronouns (egw, hmei")
 - i) E.g. John 10:11 "jEgVv eijmi oJ poimhVn oJ kalov": "I am the good shepherd:"
- e) Intensive Pronouns (auto")
 - i) E.g. Matt. 1:21 "aujtoV" gaVr swvsei toVn laoVn aujtoV' ajpoV tw'n aJmartiw'n aujtw'n. "for it is he that shall save his people from their sins."
- f) Intensive Adverbs (nuni, ouci)
 - i) E.g. Eph. 2:13 "nuniV deV ejn Cristw jlhsou' uJmei" oi{ pote o[nte" makraVn ejgenhvqhte ejgguV" ejn tw'/ ai{mati tou' Cristou'." "But now in Christ Jesus you that once were far off are made near in the blood of Christ."
- g) Double Negatives (ou mh)
 - i) Mark 14:31 "ouj mhv se ajparnhvsomai." "I will not deny you."

By Corey Keating. www.ntgreek.org Version 1.0, Taken largely from D.A.Black, "Learn to Read NT Greek"

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It is a practice of speaking in tongues. by means of utter words and sounds. <https://www.howtopronounce.com/glossolalia>

iii John R. W. Stot, The Message of Acts, Intervarsity Press, P.O. Box 1400, Downers Grove, IL, 60515, Page 47.

iv What the Bible says about Covenant, Symbolized by Divided Carcasses (From Forerunner Commentary)

Genesis 15:10

Genesis 15:10 and 17 show us a small portion of the ancient practice of making serious covenants. Those making the covenant prepared a sacrifice by dividing animals or fowl in two, then both parties passed between the divided carcasses. This symbolized the seriousness of their intentions in that the divided carcasses represented what would happen to them if they did not keep their oath! They placed their lives at risk. The carcasses were then burned, symbolizing their acceptance.

The smoking oven and burning torch symbolize God. In many instances in the Bible, God represents Himself through the image of fire (i.e., the burning bush and the pillar of fire). The sacrifice in Genesis 15 is interesting in that only God passes between the divided carcasses because, in reality, this is an oath of only one party, God, to keep His promise. In this specific case, Abraham has agreed to nothing, but God has bound Himself with utmost seriousness to meet the requirements of His promise in full. This promise will be fulfilled only because of God's character and grace.

The 14th thus signifies the ratification of the promise by sacrifice, and the 15th, what it accomplishes by providing visible evidence of God's faithfulness (e.g., the Israelites go free).

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