

Foothills Christian Assembly Sermon March 6, 2022

Acts 2: 1 – 13 “They Spoke with Other Tongues, as the Spirit Gave Them Utterance”

1 When the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 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?" 13 Others mocking said, "They are full of new wine."

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. 16 But this is what was spoken by the prophet Joel: 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 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.'

I. Introduction

a. Proclamation of the Spirit v4 (from last week)

- i. “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”
- ii. The very first fruit of the Presence of the filling of the Holy Spirit of God was for the believers to speak according to how the Spirit gave them utterance. They spoke the Word of God. Note this first. The indwelling of the Holy Spirit leads to opening of the mouth and speaking of God’s Word.
- iii. Next, note they were made able, suddenly, miraculously, to speak in other languages, that is languages they had never learned. This is a great miracle that works to reverse the curse of Babel, making the Gospel of the Kingdom rapidly accessible to all the world, accelerating the work of the Kingdom.

- iv. This miraculous event was also foretold, and it serves as a great encouragement to the faithful, and a great warning of judgement to the enemies of the Gospel.
 - b. Genesis 11:1-9 “1 Now the whole earth had one language and one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. 3 Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. 4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." 5 But the Lord came down to see the city and the tower which the sons of men had built. 6 And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. 7 Come, let Us go down and there confuse their language, that they may not understand one another's speech." 8 So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. 9 Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.”
 - i. About the Greek word in the Septuagint for “language”
 - c. Today’s sermon: “They Spoke with Other Tongues, as the Spirit Gave Them Utterance”
 - i. They began to speak with other tongues, v4
 - ii. As the Spirit gave them utterance, v4
 - iii. Jews from every nation under heaven, v5
 - iv. Confused multitude: heard them speak in his own language, v6
 - v. Marveling multi-national multitude testifies, v7-11
 - vi. Two different responses, v12,13
 - vii. Questions to know, love and obey God
- II. They began to speak with other tongues, v4
 - a. “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”
 - b. “All filled...and began to speak...”:
 - i. Acts 1:13-15 “And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. 14 These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers. 15 And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty)”
 - c. “Tongues”

- i. γλῶσσα (glossa) - the language or dialect used by a particular people distinct from that of other nations. (the tongue, a member of the body, an organ of speech)
- ii. The meaning of this Greek word is “human languages”
- iii. And, the Lord chose to make the visible fire on each head into the shape of a single tongue, divided.
 - 1. Even the fiery symbol on each head pointed to the ability to speak more than one language. The cloven tongue points to the ability to speak in multiple tongues.
 - 2. Yet, it was only one tongue on each head, pointing to the one message from God that was to be distributed into every single language.
 - 3. Henry “These tongues were cloven, to signify that God would hereby divide unto all nations the knowledge of his grace, as he is said to have divided to them by his providence the light of the heavenly bodies, Deu. 4:19. The tongues were divided, and yet they still continued all of one accord; for there may be a sincere unity of affections where yet there is a diversity of expression. ...the dividing of tongues at Babel was the casting off of the heathen; for when they had lost the language in which alone God was spoken of and preached, they utterly lost the knowledge of God and religion, and fell into idolatry. But now, after above two thousand years, God, by another dividing of tongues, restores the knowledge of himself to the nations.”¹
- iv. And this single message from heaven, began then to flame across the entire world, in every language.
- d. “Other tongues”
 - i. The 120 were each one speaking in a language other than their original language.
- e. Suddenly, miraculously, as the first evidence of being filled with the Holy Spirit, this church in Jerusalem began to speak in multiple other languages. How did they decide what to say?
- III. As the Spirit gave them utterance, v4
 - a. “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”
 - b. “As the Spirit gave them utterance”
 - i. The disciples are each speaking in another language, and the Holy Spirit gave them the words they were speaking in the other tongue.
 - c. “Utterance”
 - i. “to speak out, speak forth, pronounce”

¹ Matthew Henry, [*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2066.

- ii. Another evidence these disciples were speaking aloud in a new language. The words that exited their mouths were words enunciated with their tongues in order to create audible words from their newly, miraculously acquired language.
 - d. Henry “A very proper, needful, and serviceable miracle. The language the disciples spoke was Syriac, a dialect of the Hebrew; so that it was necessary that they should be endued with the gift, for the understanding both of the original Hebrew of the Old Testament, in which it was written, and of the original Greek of the New Testament, in which it was to be written. But this was not all; they were commissioned to *preach the gospel to every creature, to disciple all nations*. But here is an insuperable difficulty at the threshold. How shall they master the several languages so as to speak intelligibly to all nations? It will be the work of a man’s life to learn their languages. And therefore, to prove that Christ could give authority to preach to the nations, he gives ability to preach to them in their own language. And it should seem that this was the accomplishment of that promise which Christ made to his disciples (Jn. 14:12), *Greater works than these shall you do*. For this may well be reckoned, all things considered, a greater work than the miraculous cures Christ wrought. Christ himself did not speak with other tongues, nor did he enable his disciples to do so while he was with them: but it was the first effect of the *pouring out of the Spirit* upon them. ... [is it] probable that if the conversion of infidels to Christianity were now sincerely and vigorously attempted, by men of honest minds, God would extraordinarily countenance such an attempt with all fitting assistance, as he did the first publication of the gospel.”²
- IV. Jews from every nation under heaven, v5
 - a. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
 - b. “Every nation under heaven”
 - i. The entire known world is represented at this event.
 - 1. Poole “whither the Jews had been dispersed in the two or three greater or other lesser dispersions.”³
 - ii. The Jews had been dispersed to all the known places of the earth at that time, and the devout Jews made the long pilgrimage to Jerusalem for the major feasts. They were “dwelling” there for an extended period in order to participate in Pentecost.
- V. Confused multitude: heard them speak in his own language, v6
 - a. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.
 - b. “This sound”

² Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2067.

³ Matthew Poole, [*Annotations upon the Holy Bible*](#), vol. 3 (New York: Robert Carter and Brothers, 1853), 387.

- i. Bock “The sound, probably a reference to the tongues in light of the next few verses (not the wind of v. 2), draws a crowd⁴
 - c. “Confused”
 - i. to pour together, commingle; to disturb the mind of one, to stir up to tumult or outbreak; to confound or bewilder
 - ii. Their minds are disturbed, stirred up, confounded, bewildered as they see and hear this astonishing event. They don’t have the mind-keys necessary to unlock the mystery they are witnessing.
 - d. “Heard them speak in his own language”
 - i. They are confused for a very simple reason. The disciples are delivering a message to these visiting Jews in their own native tongues.
 - ii. Note, there is no miracle here for the listeners. It is no miracle to recognize your own language when you hear it.
- VI. Marveling multi-national multitude testifies, v7-11
 - a. “Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 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.”
 - b. Confusion turns to amazement and marveling
 - i. Amazed
 - 1. to amaze, to astonish, throw into wonderment; to be amazed, astounded
 - ii. Marveled
 - 1. to wonder, wonder at, marvel; to be wondered at, to be had in admiration
 - c. “And how is it that we hear, each in our own language in which we were born?”
 - i. So, they peer into the heart of the mystery with this question. God uses the marvelous miracle to increase the curiosity of these devout Jews. Their desire to listen to the disciples is greatly increased via this miracle. In fact, it is their debating over the cause of this miracle that opens the door for Peter to stand and deliver his famous sermon starting in verse 14.
 - ii. Again, it is clearly stated that these Jews are hearing their native language, in fact in their familiar dialects. And, they are noticing that all the other foreign Jews present are also hearing the message in their own native language.
 - iii. Bock “The message comes, surprisingly, in their own dialects, with each nation-group hearing its particular language or idiom. Added in this verse

⁴ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 100.

is the phrase ἐν ᾗ ἐγεννήθημεν (*en hē egennēthēmen*, in which we were born) to underscore that the native language is meant. God is using for each group the most familiar linguistic means possible to make sure the message reaches to the audience in a form they can appreciate. Thus the miracle underscores the divine initiative in making possible the mission God has commissioned. In a real sense, God is bringing the message of the gospel home to those who hear it.”⁵

- d. The nations listed v9-11
 - i. Bock “This list appears to highlight the key communities where Jews of the Diaspora congregated and suggests the gospel’s universal scope”⁶
 - ii. Parthians, Medes, Elamites, Those dwelling in Mesopotamia
 - 1. Bock “The first line lists the communities located to the east in Mesopotamia and beyond. Parthia is the farthest east (for Jews there, see 1 Macc. 15:15–24, which lists kings and the countries where Jews lived, including Arsaces [v. 22], king of Parthia; the location today is in modern Iran), then Media, an area west of the Caspian and south of the Zagros Mountains. Elam is the ancient plain of Khuzistan and is bordered by the Karkheh River, which joins the Tigris north of the Persian Gulf. Mesopotamia covers the Tigris and Euphrates Valley and is where the Parthian and Roman empires met.”⁷
 - iii. Judea and Cappadocia
 - 1. Bock “The second part of the list covers larger Judea and Cappadocia to the north.”⁸
 - iv. Pontus and Asia
 - 1. Bock “The third line looks even farther north, to Pontus on the edge of modern Asia Minor (Turkey) and beyond to Asia, which here is probably western Asia Minor. The middle portion of Acts (chaps. 13–20) will involve this area.”⁹
 - v. Phrygia and Pamphylia

⁵ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 102.

⁶ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 103.

⁷ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

⁸ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

⁹ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

1. Bock "The fourth line moves west from Cappadocia to the central and southern edge of Asia Minor, to Phrygia and Pamphylia. The third and fourth lines cover what is today modern Turkey."¹⁰
- vi. Egypt and The parts of Libya adjoining Cyrene
 1. Bock "The fifth line goes farther west and south across the Great Sea (Mediterranean) to Egypt (Philo, *Flaccus* 8 §55 notes that Alexandria was full of Jews in two of its five wards; also 7 §§45–46). Next comes Libya as far west as Cyrene (for Jews there, 1 Macc. 15:23; 2 Macc. 2:23; Barrett 1994: 123)."¹¹
- vii. Rome, Cretans, and Arabs
 1. Bock "The last line comes back north to Rome, mentioning that both Jews and Gentile proselytes have come to Jerusalem from there and referring to Crete and the Arabians, probably meaning Nabatea, making almost a full circle as the list is completed. That Rome is in the last grouping is important, for it is where Acts will end"¹²
- e. "We hear them speaking in our own tongues" v11
 - i. The Lord via Luke uses repetition to emphasize to the reader exactly what happened that day, and what was the great outcome.
 - ii. Note how this verse brings it all together.
 1. We hear them speak: the Jewish visitors hear the disciples speaking. The words they are hearing are words that are coming out of the mouths of the disciples, enunciated by the disciples' tongues, spoken forth from the disciples' lungs, coming forth from the disciples' minds according to the Holy Spirit's leading.
- f. "The wonderful works of God"
 - i. Here is the message of the Kingdom of God summarized for us. It is one message in many languages. It is heaven's message, bringing God's Kingdom to earth, bringing God's will to be done on earth as it is in heaven.
 - ii. "Wonderful works"
 1. magnificent, excellent, splendid, wonderful
 - iii. What are these wonderful works of God?
 1. Luke 24:44-48 "Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their

¹⁰ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

¹¹ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

¹² Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 104.

understanding, that they might comprehend the Scriptures. 46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. 48 And you are witnesses of these things."

VII. Two different responses, v12,13

- a. 12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine."
- b. All amazed and perplexed
 - i. Amazed: repetition from v7. Persistent amazement.
 1. to astonish, throw into wonderment; astounded
 - ii. Perplexed: to be entirely at loss, to be in perplexity
 - iii. They have a blend of amazement, perplexity and wonder
 - iv. This leads them to ask a very reasonable question
 1. "Whatever could this mean?"
 2. Henry "They wonder at it, and look upon it as an astonishing thing (v. 12): *They were all amazed*, they were in an *ecstasy*, so the word is; and they were in doubt what the meaning of it was, and whether it was to introduce the kingdom of the Messiah, which they were big with the expectation of; they asked themselves and one another ...*What is the tendency of this?* Surely it is to dignify, and so to distinguish, these men as messengers from heaven; and therefore, like Moses at the bush, they will *turn aside, and see this great sight.*"¹³
- c. Others mocked the disciples
 - i. "They are full of new wine"
 - ii. This is a very unreasonable conclusion, yet possible since many of the local Jews would not have understood the disciples. Luke shows us the beginning of the varied responses to the miracles and message of God's Kingdom.
 - iii. Bock "Others in the crowd make an effort to explain, mocking the claims, even though this explanation will turn out to be completely wrong. Luke often has opposing views and reactions to such proclamation...The Acts 2 narrative notes that these remarks are given in a mocking tone (...*"sneered"* in HCSB; *"jeered"* in NET). This is the only use of this term in the NT, nor is it present in the LXX. The nonprefixed form of the verb appears only in the NT in Acts 17:32, for mocking at Paul's preaching of resurrection in Athens. This group is clear that it does not believe the divine claims. So these scoffers render their judgment that the disciples are filled with sweet, only partially fermented wine...In their skeptical

¹³ Matthew Henry, [*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 2067.

view, only the disciples' less-than-sober condition can explain the unusual behavior"¹⁴

VIII. Questions to know, love and obey God

¹⁴ Darrell L. Bock, [Acts](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 105.