

22. The fifth cycle results in the “destruction of the nation due to maximum rejection of biblical principles (Leviticus 26:27–39).”
23. As a result, these children of past Diasporas had been educated in the languages of the nations in which their ancestors had settled.
24. The mission of these first evangelists was to move down into the streets of Jerusalem and preach details about the resurrected Messiah to their foreign brethren who did not understand Hebrew or Aramaic, and many were probably not conversant in Latin or Greek.
25. In order to communicate the details of Jesus’ fulfillment of the Old Testament prophecies, they needed the ability to speak in their native languages. Thus the roster of 15 nations noted in verses 9–11.

Acts 2:6 - And when this sound occurred [the advent of the Holy Spirit was audible serving as an alarm clock to get the visitors and townspeople awake], the crowd came together [out into the streets], and were bewildered [συγχέω (*sunchéō*): startled] because each one of them was hearing them speak in his own language.

v. 7 - They were amazed [ἐξίστημι (*exístēmi*): “to be out of one’s mind”[†]] and astonished [θαυμάζω (*thaumázō*)], saying, “Why, are not all these who are speaking Galileans?”

v. 8 - “And how is it that we each hear them in our own language to which we were born?”

26. Those whose language was among the 15 noted in verses 9–12 were amazed and astonished that those who were Galileans and therefore considered uneducated, were speaking fluently in their native languages.
27. The Galileans spoke a dialect of Aramaic which is discussed in this excerpt:

[†] English synonyms include astound, stun, shock, stupefy, open-mouthed, aghast, dumbfounded, flabbergasted, bewildered.

Aramaic Language. The name is given to a form of Semitic speech, most nearly related to Hebrew and Phoenician, but exhibiting marked peculiarities, and subsisting in different dialects. Its original home may have been in Mesopotamia, but it became the principal tongue throughout extensive regions. After the return from the Captivity, it displaced Hebrew as the spoken language of the Jews in Palestine.²

28. The citizens of Galilee were considered to be lower class and whose Aramaic dialect identified those who were from the area. They were not considered to be highly educated people. This prompted visiting observers to be astounded at their ability to speak in so many varied languages.
29. This led to several discussions about what these phenomena mean:
- Acts 2:12 -** And they all continued in amazement and great perplexity, saying to one another, “What does this mean?”
- v. 13 -** But others were mocking and saying, “They are full of sweet wine.”
- v. 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.”
30. Some were confused while others assumed all one-hundred and twenty were drunk. Peter immediately realizes that the messages being conveyed were wrongly interpreted.
31. To reorient the masses, Peter raises his voice in order to gain their attention. He then gives them an example from the Old Testament in order to explain what they were hearing and then explains the message the evangelists were attempting to communicate.
- Acts 2:15 -** “These men are not drunk, as you suppose, for it is only the third hour of the day [9 A.M.];

² J. E. H. Thompson, “Aramaic Language,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:222.

Acts 2:16 - but this is what was spoken of through the prophet Joel (Joel 2:28–32):

v. 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;

v. 18 - even on My bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy.

v. 19 - ‘And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke.

v. 20 - ‘The sun will be turned into darkness and the moon into blood, before the great and glorious day of the Lord shall come.

v. 21 - ‘And it shall be that everyone who calls on the name of the Lord will be saved.’ (NASB)

32. Pere is giving two explanations for what these Jews have just witnessed. First he appeals to their common sense.
33. Based on what one observes or concludes from facts presented, a person is able to reach a sound conclusion. In verse 15, Peter appeals to their common sense by noting that it is nine o’clock in the morning. All 120 of these people are not drunk.
34. He then turns to the Tanakh to give them an illustration of a similar episode that is prophesied in the Book of Joel which Peter begins to quote.
35. Verse 16 begins with the alternative conjunction **ἀλλά** (**allá**):

It serves to mark transition. Also in the beginning of a clause which asserts the contrary of what precedes (Acts 2:16).³

³ Spiros Zodhiates, gen. ed., “ἀλλά,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 123.

36. A better reading is, “This is the same kind of thing that.” Thus, the passage in Joel, which is very familiar to all those assembled, is going to serve as an example of what just occurred in the streets of Jerusalem.
37. Why is Joel’s prophecy the same kind of thing, but not the fulfillment of it? Because if you know what time it is, then Joel’s prophecy could not possibly fulfill any event that takes place in the Church Age.