

Acts 2:1-13

We will not discuss the nature of the baptism of the Spirit in other passages than Acts 1-2 now. We'll save that discussion for 2:38-39. Nor will we discuss cessationism.

What was the purpose of Pentecost?

How was Pentecost celebrated?

Why did God choose Pentecost as the time to send the Spirit?

Why were the disciples all in one place at Pentecost?

Why were there devout men from everywhere in Jerusalem (v5)?

Who were the "all" upon whom the Spirit came in v2 (the word "they" is not in the Greek)?

Is it significant that the sound was one of a wind?

Was there a rushing wind that day?

"Speaking in tongues" happens at least three times in Acts: here, 10:46, and 19:6. In my opinion it happens also in 8:14-19.

-Are tongues actual languages in Acts?

-Is the miracle here a speaking miracle or a hearing miracle (or both)?

-Did the disciples speak sounds without understanding them, or did they intend to speak specific truths that were heard in a different language?

-What is the purpose of tongue-speech?

Feel free to discuss tongue-speaking in general at this point.

What brought the crowd to the disciples?

If you were a devout Jew in Jerusalem at that time who knew little of Jesus, what would you think?

Was drunkenness a plausible explanation?

What do you think the disciples were saying in foreign languages?

Is it significant that over 12 different localities were mentioned?

How do we get the boldness that the apostles had in Acts 2?

What were the apostles doing when God did mighty things through them?

-How do we do the same?

-Do you get annoyed by people who pray 5 minutes a day and are wondering what God's will for their life is?

"Judeans" would hardly be "foreigners" in Jerusalem. Some have argued for another original text (e.g. Arminia [Tertullian] or India [Chrysostom]). Others argue for the "Davidic kingdom" sense of the word, from river to river - this would certainly include several nations not at that time part of Judea. I'm not so sure the reference isn't to the land of Judea ca. 33 AD...

v1: the word "pentecost", lit. "the fiftieth", is found only in the New Testament. It is found in Acts 2:1, 20:16, and 1 Cor 16:8. It is so named because it occurred 50 days after the Passover. The feast is spoken of in the OT, and is there called "the feast of weeks". In Ex 34:22 this "feast of weeks" is identified with "the firstfruits of the wheat harvest", which is spoken of here and in Ex 23:16 ("the feast of harvest") as one of the three feasts at which all Jewish males were to appear at Jerusalem. (Note that "the feast of firstfruits", spoken of in Lev 23:9f, is a different feast.) Num 28:26f specifies that this day (here called "the day of firstfruits") is to be counted as a Sabbath, and no work is to be done on it. This passage also has instructions on which offerings are to be sacrificed on that day, "to make atonement". On this day they were to make sure they were "without blemish". Lev 23 specifies that this feast was to occur 50 days after the Sabbath of the feast of unleavened bread. But there were three Sabbaths during this feast of Passover / Unleavened bread: the 14th of Nisan, the 21st of Nisan, and (for most years), the regular Sabbath in between, so there has been some dispute over which Sabbath to count from.

-Deut 16:9 says that seven weeks were to be counted from the time they began to put the sickle to the ground. And they first put the sickle to the ground in conjunction with presenting the firstfruit to God after the Sabbath of the passover (Lev 23:9-14) - but again, which Sabbath? I haven't had time to research it properly, but let me know what you find out.

-The feast is associated with thankfulness to God for the fruit of the land, and some have connected it to the seven fruits of Deut 8:8. Though some have connected this feast to Deut 26:1f, this passage is most likely describing something different.

v3: "divided" (NKJV) can also be translated "distributing" (NASB) - while the former fits better with the word used, the latter makes better sense to the reader in the context. A third option is to say that fire divided itself into tongues, as in the TNTC. Consider the following translations:

ASV: And there appeared unto them tongues parting asunder, like as of fire;

CEV: Then they saw what looked like fiery tongues moving in all directions

HCSB: And tongues, like flames of fire that were divided, appeared to them

LEB: And divided tongues like fire appeared to them

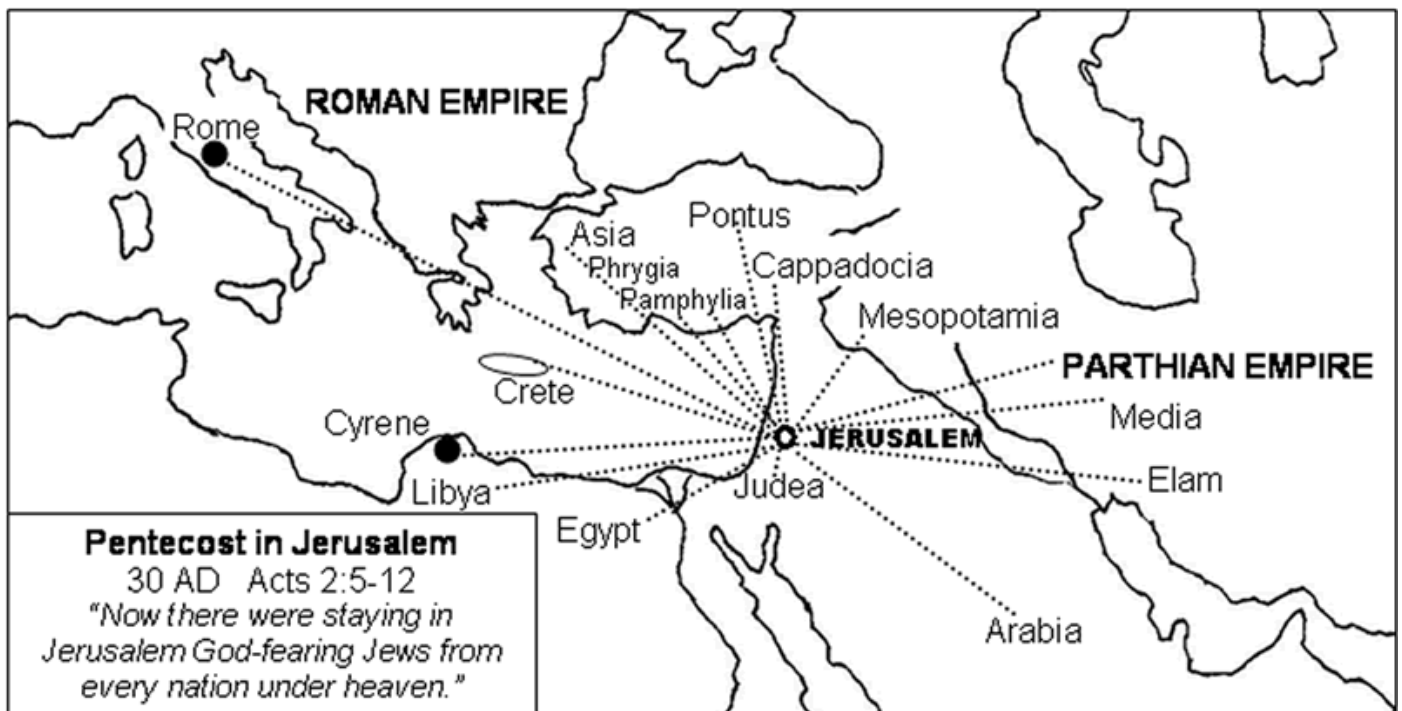
NIV: They saw what seemed to be tongues of fire that separated

v3, 4: the word "tongue" is always used of speaking in tongues in Acts, except in 2:26. In Luke it is used only of the physical tongue (1:64, 16:24). The word itself usually refers either to the organ, speaking (1Jn 3:18), or a language (Rev 5:9).

Tongues in Acts: In my opinion, Acts 8:14-19 shows evidence of speaking in tongues. In Acts receiving the Spirit is associated with speaking in tongues as evidence. Thus speaking in tongues becomes an outer manifestation of an inward reality (note, though, that the absence of this evidence in Acts is in no way evidence of absence; this evidence is only given in instances where particular assurance of a group having received the Spirit is required; note that many, MANY people in Acts are saved not only without the mention of speaking in tongues, but where the text also strongly indicates that there was no speaking in tongues (cf. e.g. the conversion of Paul). Thus tongues were first given to the apostles, then to Samaritans (if I'm right about Acts 8), then to Gentiles, then to John's apostles. This makes sense of how obvious it was to everyone, including the evil Simon, that they had received the Spirit - thus there must have been an obvious, immediate, external change. Since this change is elsewhere in Acts associated with speaking in tongues, it makes sense to assume that the Samaritans in Acts 8 also spoke in tongues.

Marshall writes about the areas of Acts 2:9-11

Still continuing his omnibus version of what the various members of the crowd are likely to have said, Luke now gives us a list of the nationalities represented. It begins with three countries to the east of the Roman Empire in the area known as Persia or Iran, and then (with a change of construction) moves westward to Mesopotamia, modern Iraq, and Judea. Next come various provinces and areas in Asia Minor, (modern Turkey), and then Egypt and the area immediately westwards, followed by Rome. Then we have a general statement applicable to all the peoples in mind: there was a considerable Jewish population in each of these areas, and the presence [Vol 5: Acts, p. 76] of Jews often led to the conversion of Gentiles to become proselytes. Finally, and somewhat surprisingly, the list includes people from Crete and Arabia. It is an odd list, and nobody has been able to explain satisfactorily why it includes the particular selection of countries that it does, and why they come in this strange order.¹³ It certainly was not invented by Luke himself. It must suffice to observe that the list is clearly meant to be an indication that people from all over the known world were present, and perhaps that they would return to their own countries as witnesses to what was happening.



The following table is written by past Daniel. Though he had a lot of good points, I wouldn't agree with him on everything.

<p>1Co 14:1 Pursue love, and desire spiritual gifts, but especially that you may prophesy.</p>	<p>Pursue: the Greek word is in the second person plural. The command is to the church as a whole, not to each individual. Paul has stated throughout ch12, esp. in v29, all spiritual gifts aint for all people. Thus not everyone can prophesy. This verse is essentially saying that the church as a whole should seek prophesies.</p> <p>A prophet. Macarthur states that a prophet, literally one who "speaks before", can either be someone with a direct revelation from God, or someone repeating a previously given revelation, as most preachers do. He may be wrong.</p>
<p>1Co 14:2 For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.</p>	<p>"Tongue" (in the singular) here refers to the false gift. Speaking to God here is more likely speaking to god. This verse contrasts speaking gibberish to some deity (though one may believe one is worshipping God) with prophecies in the next verse. Gibberish is unintelligible, not understandable. In a Bible which so frequently and emphatically states the virtue of understanding and knowledge, this does not put tongues in a positive light. "spirit" in this verse could also be translated "breath" or "wind". "Mysteries" are closely associated with mystery religions. He who speaks in tongues does not communicate to men, but to deities, for no one understands them; with their breath they utter mysteries.</p>
<p>1Co 14:3 But he who prophesies speaks edification and exhortation and comfort to men.</p>	<p>Prophesies are, in contrast, intelligible and beneficial.</p>
<p>1Co 14:4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.</p>	<p>He who speaks gibberish does so for selfish reasons, for his gibberish cannot benefit others. Pentacostals promise personal benefit from speaking in tongues. 10:24 says that each person should seek another's well-being. Besides, "edifying" is not necessarily a good thing; the same word is used in 8:10 about those with a weak conscience who see people eating meat.</p>
<p>1Co 14:5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.</p>	<p>Speaking in tongues, that is, excercising the true gift of tongues, is good. But prophesy is better because the church can be benefited by it. Nevertheless, if a tongue can be interpreted in the church, it may be of some benefit.</p>
<p>1Co 14:6 But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?</p>	<p>How would you like it if I came to you speaking with the true gift of tongues in a language you don't understand?</p>
<p>1Co 14:7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?</p>	
<p>1Co 14:8 For if the trumpet makes an uncertain sound, who will prepare for battle?</p>	<p>Even the army trumpet, probably the loudest instrument they had at that time, was useless unless its notes were intelligible.</p>
<p>1Co 14:9 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.</p>	<p>This is a general principle. Unless someone understands what is being said, the speech is useless.</p>
<p>1Co 14:10 There are, it may be, so many kinds of languages in the world, and none of them is without significance.</p>	
<p>1Co 14:11 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.</p>	<p>If you stood up and started speaking Old English in church, you would help no one anymore than I was able to help that weird French guy on the tram whose question I didn't even understand. Maybe he was drunk on the fumes from his cheeses.</p>
<p>1Co 14:12 Even so you, since you are</p>	<p>For the edification of the church. Paul said it in v5 and he says it again.</p>

zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.	The edification of the church is what's important.
1Co 14:13 Therefore let him who speaks in a tongue pray that he may interpret.	
1Co 14:14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.	Again, "spirit" could as well, probably better, be translated "breath" here. Notice again the singular of "tongue". Paul is arguing his case against speaking what he does not understand
1Co 14:15 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.	Speaking what no one understands, then, is useless. When I pray, my prayer will be more than my breath, but will have meaning.
1Co 14:16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?	Saying "Amen" ("true", "let it be", etc.) was very important in the culture back then. But how can you attest to something you don't know what means?
1Co 14:17 For you indeed give thanks well, but the other is not edified.	Though your intention may be to praise God, which is the best of intentions, no one around you will be able to share in your thanksgiving unless they understand what you are saying.
1Co 14:18 I thank my God I speak with tongues more than you all;	Paul, as he demonstrated in Acts, had the true gift of tongues.
1Co 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.	But in a church, where the whole idea is to edify others, 5 words which can be understood are better than myriads of words which can't.
1Co 14:20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.	This is probably a comment on the Corinthian culture from which the false tongues were spawned.
1Co 14:21 In the law it is written: "WITH MEN OF OTHER TONGUES AND OTHER LIPS I WILL SPEAK TO THIS PEOPLE; AND YET, FOR ALL THAT, THEY WILL NOT HEAR ME," says the Lord.	Having explained the low priority of even the true gift of tongues, Paul goes on to talk about the purpose of the true gift.
1Co 14:22 Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.	The purpose of tongues is as a sign to unbelievers. Is 28:11-12 (quoted in the previous verse), Deut 28:49, and Jer 5:15 all associate Israel's downfall with the speaking of different languages. Paul, quoting Isaiah, explains that the spiritual gift of tongues was actually intended as a sign. And, as ascertained by examining the passage quoted from, a sign to Jews that their destruction was near. Tongues, then, were a temporary sign to unbelieving Jews that their destruction was near in order that they might repent. In 70 AD the temple was destroyed, and, as I understand it, the spiritual gift of tongues was no longer needed.
1Co 14:23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?	Been there, done that. And they were out of their minds.
1Co 14:24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.	If, on the other hand, the unbeliever understands what is being said, they can be convicted and convinced by the gospel message.
1Co 14:25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.	What is a better proof of God being in the church: lots of people shouting gibberish at the same time, or people telling you things about your life which no one but you and God know?
1Co 14:26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.	Having explained the purpose of tongues, Paul goes on to deal with the proper practice.

1Co 14:27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.	During a single church meeting no more than three people should speak in tongues.
1Co 14:28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.	And only when there is someone to interpret. Based on this and previous verses, tongues should only be practiced: 1) Before 70 AD 2) If there is an unbelieving Jew present 3) If there is someone to interpret the language of the tongue 4) By at most three people each meeting
1Co 14:29 Let two or three prophets speak, and let the others judge.	Let the other prophets judge when one prophet prophesies. This may, if MarArthur is right, be speaking not only of directly-from-God prophesies, but also regular preaching as a type of prophecy.
1Co 14:30 But if anything is revealed to another who sits by, let the first keep silent.	This verse would take a long time to explain, but has nothing to do with tongues, so I won't
1Co 14:31 For you can all prophesy one by one, that all may learn and all may be encouraged.	
1Co 14:32 And the spirits of the prophets are subject to the prophets.	
1Co 14:33 For God is not the author of confusion but of peace, as in all the churches of the saints.	God's character should be reflected by our church meetings. Order! The rest of the verses have little to do with tongues, so I won't comment on them. I think I sent you something on the woman part a few months ago, though..
1Co 14:34 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.	
1Co 14:35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.	
1Co 14:36 Or did the word of God come originally from you? Or was it you only that it reached?	
1Co 14:37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.	
1Co 14:38 But if anyone is ignorant, let him be ignorant.	
1Co 14:39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.	Do not forbid tongues. When they are applicable. Which they are not today.
1Co 14:40 Let all things be done decently and in order.	