

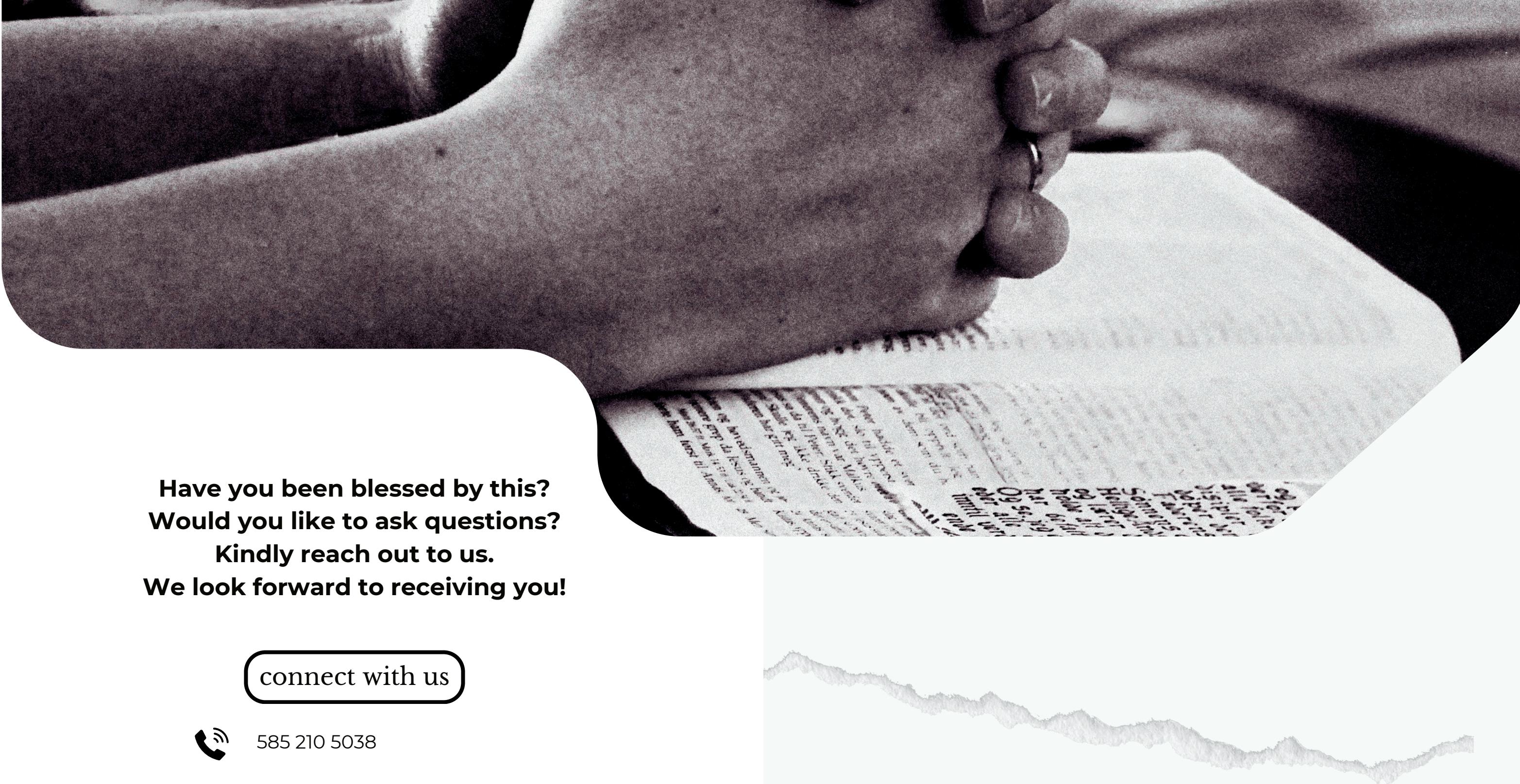
And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

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Recall that Paul explained this clearly in his first letter to the Church in Corinth. Hence, the "prophesying" in Acts 19:6 was certainly via tongues and interpretation of tongues.

Fundamentally, it is vital to note from the three (3) events examined above: (Acts 2, Acts 10 and Acts 19) that those who spoke in tongues and prophesied did this in a gathering.



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WHAT HAPPENED IN ACTS 2?

Part two

Proselytes are strangers (non-Jews) who learnt the Jewish language in the process of conversion and in the bid to nationalize. These were men that converted to Jewish national.

This implies that what Luke recorded in Acts 2 was not the fact that these men heard the one hundred and twenty disciples speak in different languages. Rather, the names of nations listed were a reference to the different place of residence of Jews in diaspora who came back to Jerusalem to celebrate the Jewish festival - Pentecost. This was why when Peter and the eleven addressed them, they referred to them as follows:

- "...Ye men of Judea..."

Acts 2:14

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words;

- "Ye men of Israel"

Acts 2:22

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know

- "Men and brethren"

Acts 2:29

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Recall that the word "brethren" was translated from the Greek word "adelphos"; which implies from the same womb or parentage or lineage. In this context, their lineage is Jewish — thus they were all Jews. This was why Peter quoted copiously from the Holy Scriptures (Jewish scriptures) and mentioned specific prophets Joel; David) which they were familiar with in his sermon.

Acts 2:16, 25-31

16 But this is that which was spoken by the prophet Joel
25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
29 Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulcher is with us unto this day.
30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
Also, when Peter was through with his sermon, his audience also responded by asking him a specific question.

Acts 2:37-41

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? And he also responded
38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Notice that Luke did not record that there was an interpreter present to interpret the several languages that these men spoke to the Apostles and vice versa. Thus, both the Apostles and the audience had a common lineage (Jewish) and they spoke a common native language (Jewish).

Therefore, this explains clearly what the audience said in verse 6, 8 and 11;

Acts 2:6, 8, 11

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

8 And how hear we every man in our own tongue, wherein we were born?

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The statements in our own language.." tongues, wherein we were born..." and "..in our own tongue.." were made with reference to their native language which is Jewish.

An intelligent question in this regard is;
"How come they were able to pick out what they said in Verse 11 in intelligent speech and term it "Wonderful works of God"?

Recall from Paul's explanation in 1st Corinthians 14;

I Corinthians 14:2

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

Clearly seen, if what was spoken and heard was tongues (only), then the hearer cannot understand. Clear was uttered. However, Paul explained further that the way "tongues" is understood to the human mind is if the speaker interprets his tongues (and this equals prophecy).

1 Corinthians 14:5

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:13-17

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

This explains why Peter in his response to the audience' reservations quoted and explained from Joel's prophecy;

Joel 2:28-29

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your Sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days.

Acts 2:16-18

But this is that which was spoken by the prophet Joel;
17 And it shall come to pass in the last days, saith God, I will pour out of 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 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy;

By quoting from Joel's prophecy which was about prophesying in response to the audiences questions in Acts 2:12, it implies that what happened was not that they spoke with tongues alone, but that they prophesied, that is, they spoke with tongues and spoke the interpretation of the tongues.

From Paul's explanation in 1 Corinthians 14:5 , the how of prophecy is tongues and interpretation.

Thus, it suffices to say that on the day of Pentecost (as recorded by Luke in Acts 2), the one hundred and twenty disciples (Acts 1:15) spoke in tongues; including MARY THE MOTHER OF JESUS (Acts 1:14) and they also interpreted their tongues, Which was evidenced by the response of audience in Verse 11.

...we do hear them speak in our tongues the wonderful works of God".

Hence, what the audience heard in Acts 2 was "tongues" and "interpretation of tongues" ("...the wonderful works of God...") which equals prophecy. The audience could not have understood the tongues they initially heard (verse 4). It was until the tongues was interpreted that they hear them works of God speak the wonderful works of God (in their Jewish language).

Further to this, in **Acts 10:46**

For they heard them speak with tongues, and magnify God. Then answered Peter;

Recall Peter's explanation in Chapter 11 of the events at Cornelius house;

Acts 11:15-17

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Hence, the events in Acts 10 are similar to that of Acts 2.

That said, The statement "and magnify God" (Acts 10:46) is the interpretation of the tongues that was spoken by Cornelius and his household. For Luke to have reported that they magnified God, he could not have referred to the tongues spoken, rather, to words spoken in human language.

Thus, the household of Cornelius spoke with tongues and then interpreted their tongues. The interpretation was understood by Peter and the Jews that accompanied him as "magnifying God".

Acts 19:6

Also recall that, in Acts 19, Luke expressly stated that they spoke in tongues and prophesied.