

Therefore, the question that baffles the mind is; if the audience said "they heard them speak the wonderful works of God in their native language" and Paul taught that tongues is unintelligent to the human mind, unless it is interpreted, then, what exactly did the audience hear in Acts 2?
Thus, let us firstly examine who the audience was:

The Audience

A careful study of Luke's narrative helps to explain this;

Acts 2:1

And when the day of Pentecost was fully come, they were all with one accord in one place.

Luke narrated earlier in Acts 1, the specific people that gathered in one accord in the text above;

Acts 1:12-15, Verses 14-15

Luke stated that those who continued in one accord in Acts 2, were not only Apostles of Jesus but also other disciples numbering about One Hundred and Twenty.

That said;

The word "Pentecost" was translated from the Greek word "pentecoste"; which implies fifty (50).

This had been an Old Testament practice and (was not novel to the Acts 2 narrative)

Leviticus 23:15-16

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Deuteronomy 16:9

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

It was not a gathering for every culture in the world but (solely) for Jews. So, Jews, including those in diaspora came for that purpose. For instance, Luke in the same book recorded how Paul (a Jew by natural lineage) determined to travel from Ephesus to Jerusalem for the purpose of the day or feast of Pentecost:

Acts 20:16

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul himself recorded a similar scenario in his first letter to the Church at Corinth.

1 Corinthians 16:8

But I will tarry at Ephesus until Pentecost.

Thus, it was a Jewish feast that brought Jews from different nations to Jerusalem. This was what Luke stated in Acts 2:

Hence the nations listed from verse 9-11 was to further explain where these men (Jews diaspora) came to Jerusalem from, in order to celebrate the feast of Pentecost.

Acts 2:9-10

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judae, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Vs 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Observe closely Verse 10b, **Jews and proselytes.**

To be continued....



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**WHAT
HAPPENED
IN ACTS 2?**

Part one

The books of Acts is a narrative which gives either an eyewitness account of events (occurring after Jesus rose from the dead) and/or reliable information received from a witness of the events. Invariably, it was to serve as a narrative to what the epistle teach, as most of the letters (of the epistle) were written at the same time the events of the book of Acts occurred.

The book of Acts was authored by Luke, one of the writers of the synoptic gospels (the book of Luke)

Acts 1:1-2

The former treatise have I made, Theophilus, of all that Jesus began both to do and teach.

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Luke wrote the Book of Acts to Theophilus to tell of events after Jesus rose from the dead, having written earlier to him (in the book of Luke) the events of Jesus life on earth before his death.

Luke 1:1-4

Forasmuch as many have taken: in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

It was based on these that we ascertained the Book of Acts as a historical, journalistic account, hence Luke provides his reader with names, places whilst describing the events. This also would show that the book of Acts would be more journalistic than revelatory or doctrinal just as the Four Gospels are, and the writer's (Luke) use of language, presentation of the events that occurred at that time would be in the form of an eye witness account.

That said; The Book of Acts is a record of the events and fulfillment of promises and prophecies as an eye-witness account and NOT an explanation of the events themselves. This must guide us as we study what happened in Acts 2.

A prevalent (wrong) notion that has hindered many believers from being effective with the use of tongues has been the result of the misinterpretation of the events in Acts 2.

It has been wrongly thought that when believers speak with Tongues; it is someone's (human)somewhere or someplace in the world.

However, let's examine the account of Acts 2 if this is so;

Acts 2:1-4

In the preceding chapter (Acts 1), Jesus has spoken of the fulfilment of the promise of the father (verse 4) and referred to it as the baptism with the Holy Ghost (Verse 5) and subsequently, he taught on the spirit upon (verse 8) similar to Luke's emphasis in Luke 24:49. Acts 1:8, and Now, Acts 2:2-3.

Earlier on, Jesus had explained the events of his resurrection- his glory which was spoken in the old testament prophecies (Luke 24:25-27).

Thus, we will find the account of Acts 2: 2-4 in the prophecies of prophets of the Old Testament; Ezekiel 1:4 and also

Exodus 19:16-18

And it cloud upon oh to third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud and all the people that was in the camp.

17 And Moses brought forth the people disperse camp to meet with God; and they stood at the nether part of the mount.

18 And unto that was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

In the above texts, the words, 'light' and 'fire' spoken of in the Old Testament was to signify God's presence.

Hence in Acts 2:3-4 notice the use of figures of speech in verse 2 and verse 3 such as: 'a sound from heaven as of a rushing mighty wind'.

'there appeared unto them cloven tongues like as of fire, and it sat upon each of them'

Recall that the word "appeared" was translated from the Greek word 'horao'; which implies to perceive, to know something in your mind or to experience. Hence, it means to perceive by experience. In other words, this was not to imply that all those present in Acts 2 saw tongues in the room, rather Luke describes the experience they had. Also '**Cloven tongues as of fire and it sat upon'**

The term 'sat upon' implies 'to be present in a place'. It is not a literal sitting upon but a figurative description of their experience. There was no fire but 'cloven tongues like as of fire.'

The word "cloven" was translated from the Greek word "diamerizo"; which implies to divide or refers to distributions. It was used in;

Acts 2:45

And sold their possessions and goods, and parted them to all men, as every man had need.

In other words, Acts 2:3 implies that they all experienced distributions of the tongues. Invariably, very one spoke with tongues and this was explained in the next verse (Vs 4).

Acts 2:4

And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance.

Hence, Verse 2-3 describes their experience of being filled with the spirit as speaking with tongues.

In Acts 2:4, Luke described "tongues" as utterance.

The word "gave" was translated from the Greek word 'didomi' which is from the root word 'doron'.

It means to offer unconditionally/unconditional supply.

In other words, in Acts 2, the Spirit received within the believer gave an unconditional supply of utterance. Whatever Luke was referring to had to be free, that is, what is received / given without qualification.

Also, the word "utterance" was translated from the Greek word "apophtheggomai"; which implies a particular kind of speaking. It's the opposite word for everyday speaking. It actually implies an elevated discussion between the believer and the Father.

Furthermore, from Verse 6 to 15, Luke also recorded the response of those present, to what they heard.

Acts 2:6-13

From Luke's report, it is evident that:

- The men who were present were confused, because they heard them speak in their own tongue; the wonderful works of God. Yet, they were amazed, and were in doubt saying to one another, what meanest this?

Acts 2:25

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

The phrase "speak forth" is the same word "apophtheggomai".

Thus, it is used for intelligent or elevated discussion.

This implies that, whatever Luke was referring to isn't normal or human language.

Now, it is important to note that the disciples of Jesus were not dumb, yet Luke recorded they were given an unconditional kind of speaking.

In other words, what precedes tongues / prophecy is an unconditional ability to speak forth. What happened in Acts 2 is not an event as much as it was an unconditional supply of the ability to speak with tongues.

Tongues is unintelligent to the human mind.

1 Corinthians 14:14-15

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.

Tongues is unintelligent to the human mind.

1 Corinthians 14:14-15

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.

It has also been established that the only way the human mind can know; understand what was uttered in tongues is via the interpretation of tongues (which equals prophecy). Since tongues is not learnt (like we learn earthly/human languages), then it is impossible for the human mind to interpret tongues by putting together alphabets created, taught and learnt by humans in schools with his brain.

Note that Luke was also clear in Acts 2:4;
... they began to speak in tongues as the Spirit gave them utterance.

Thus, the utterance was by the Spirit!

Mark 16:17

they shall speak with new tongues;

Recall that the word "new" was translated from the Greek word "kairos"; which implies prior to this time; this language had never been heard or spoken. This implies that, none of the disciple (One hundred and twenty) present in Acts 2:4 learnt or was taught what to say, prior to the speaking. Thus it means the speaking (in tongues) in Acts 2:4 was supernatural in nature.

Hence, Luke expressly stated that they were filled with the Holy Spirit

Acts 2:4

And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.