

SERIES: Transition Time
SUBJECT: How Biblical Tongues Enable
READING: Act 2:5-12

Introduction:

The modern phenomenon of speaking in tongues is divisive and mysterious. It is sought and taught! The Biblical phenomenon of speaking in tongues is inclusive; and is a work of the Spirit of God in enabling the Word of God to be recognized and taught to those who do not yet believe. Act 2:5-12 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? (8) And how hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, 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, (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this?*

Notice this phrase; **Jews, devout men** indicating that those hearing the Apostles preach were all unbelieving Jews. It is also evident that those who had gathered from around the world heard *the wonderful works of God* being spoken in their native tongue. **This caused them to be amazed, and were in doubt, saying one to another, What meaneth this?**

The Biblical phenomenon of speaking in known tongues was a known act accompanied by other acts as Peter revealed.

Act 2:13-22 *Others mocking said, These men are full of new wine. (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: (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) 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: (19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: (21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (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:

Peter did not preach in tongues; he addressed his audience in the everyday Aramaic that they understood. The message was given by a Jew, to Jews, on a Jewish holy day, *about the resurrection of the Jewish Messiah whom their nation had crucified*. The Gentiles who were there were proselytes to the Jewish religion (Acts 2:10). Peter would not open the door of faith to the Gentiles until he visited Cornelius (Acts 10).

There are three explanations in Peter's sermon.

- 1. He explained what happened: *the Spirit had come* (vv. 14-21).
 - a. The joyful worship of the only believers present involved the 120 from the upper room and it was not the result of too much wine; it was the****

evidence of the arrival of God's Holy Spirit to dwell in His people.

- i. **Orthodox Jews did not eat or drink before 9 a.m. on the Sabbath or on a holy day, nor did they usually drink wine except with meals.**
- ii. **Peter did not say that Pentecost was the fulfillment of the prophecy of Joel 2:28-32, because the signs and wonders predicted had not occurred.**
- iii. **When you read Joel's prophecy in context, you see that it deals with the nation of Israel in the end times, in connection with "the Day of the Lord."**
- iv. However, Peter was led by the Spirit to see in the prophecy **an application to the church.**
- v. He said, **"This is that same Holy Spirit that Joel wrote about. He is here!"**
- vi. Such an announcement would seem incredible to the Jews, because they thought God's Spirit was given only to a few select people.
- vii. But here were 120 of their fellow Jews, men and women, enjoying the blessing of the same Holy Spirit that had empowered Moses, David, and the prophets.
- viii. It was indeed the dawning of a new age, the **"last days"** in which God would bring to

completion His plan of salvation for mankind.

- ix. Jesus had finished the great work of redemption and nothing more had to be done except to share the Good News with the world, beginning with the nation of Israel.
- x. **The invitation is, "*And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*" (Acts 2:21).**
- xi. **It is this invitation that we proclaim my beloved brothers and sisters!**

2. **He explained how it happened: **Jesus was alive** (vv. 22-35).**

- a. News travels fast in the East; and probably most of the adults in Jerusalem, residents and visitors, knew about the arrest, trial, and crucifixion of Jesus of Nazareth.
- b. They also had heard rumors of an "**official announcement**" that His followers had stolen the body of Jesus just to make people think that He had kept His word and been raised from the dead.
- c. **But Peter told them the truth, Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: This was no Kumbaya feel good message; it was the truth that the Jews were behind the Crucifixion of Christ!**

- d. Peter's message was a sound and truthful rebuke of the "Official Report!" Jesus of Nazareth had indeed been raised from the dead, His Disciples had not stolen the body "...**God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.**" Act 2:24
- e. The Resurrection proves that He is the Messiah! Peter gave them four proofs of the resurrection of Jesus Christ of Nazareth, and then he called on them to believe on Christ and be saved.
- i. His first proof was the person of Jesus Christ (vv. 22-24). *Peter's audience knew that Jesus was a real Person from the town of Nazareth and that He had performed many signs and miracles.*
1. It was clear that God's hand was on Him. They had heard Him speak and had watched His life.
 2. They had even seen Him raise the dead, yet they could find no fault in Him— In Act 26:26 speaking to Festus Paul said; **For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.**
- ii. Peter's second proof was the prophecy of David (vv. 25-31).

Act 2:25-31 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 sepulchre 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.

- iii. **He quoted Psalm 16:8-11, verses that obviously could not apply to David who was already dead and buried.**

Psalm 16:8-11 (KJV)

⁸ I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

⁹ Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

¹⁰ For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

¹¹ Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

- iv. **Being a prophet of God, David wrote about the Messiah, that His soul would not remain in hades (the realm of the dead) or His body in the grave where it would decay.**

- f. **The third proof was the witness of the believers (v. 33). After His resurrection, Jesus did not appear to the world at large, but to His own followers whom He had commissioned to give witness to others that He was alive (Acts 1:3, 22).**
- i. But were these people dependable witnesses? Can we trust them? **We certainly can!**
 - ii. Prior to Christ's resurrection, the disciples did not even believe that He would be raised from the dead; and they themselves had to be convinced.
 - iii. **They had nothing to gain by preaching a lie**, because their message aroused official opposition and even led to the imprisonment and death of some of the believers.
 - iv. A few fanatics might be willing to believe and promote a lie for a time, but when thousands believe a message, and when that message is backed up by miracles, you cannot easily dismiss it.
 - v. **These witnesses were trustworthy.**
- g. **Peter's fourth proof of the resurrection of Christ was the presence of the Holy Spirit (vv. 33-35).**

Acts 2:33-35 (KJV)

³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

³⁴ For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

³⁵ Until I make thy foes thy footstool.

- i. **Follow his logic.** If the Holy Spirit is in the world, then God must have sent Him.
- ii. **Joel promised that one day the Spirit would come,** and Jesus Himself had promised to send the gift of the Holy Spirit to His people.
- iii. **But if Jesus is dead,** He cannot send the Spirit; therefore, He must be alive.
- iv. Furthermore, He could not send the Spirit unless He had returned to heaven to the Father (John 16:7); so, Jesus has ascended to heaven!
- v. To back up this statement, Peter quoted Psalm 110:1, a verse that certainly could not be applied to David (note Matt. 22:41-46).

Psalm 110:1; The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

1. **Peter's conclusion was both a declaration and an accusation:**
 - a. **Jesus is your Messiah, but you crucified Him!**
(see Acts 2:23)
 - b. **Peter did not present the cross as the place where the Sinless Substitute died for the world, (although this was to the world the place of Christ's substitutionary death) To Israel it was where they killed their own Messiah!**
 - c. **They committed the greatest crime in history!**
Was there any hope?

2. Yes, for Peter gave another explanation that was good news to their hearts. **He explained why it happened: to save sinners (vv. 36-41).**

Act 2:36-41 *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (37) 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?** (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.*

- a. **The Holy Spirit took Peter's message and used it to convict the hearts of the listeners.**
- b. After all, if they were guilty of crucifying their Messiah, what might God do to them! **Note that they addressed their question to the other Apostles as well as to Peter, *Men and brethren, what shall we do?*** for all twelve were involved in the witness that day, and Peter was only first among equals.
- c. Peter told them how to be saved: they had to repent of their sins and believe on Jesus Christ. They would give proof of the sincerity of their repentance and faith by being baptized in the name of Jesus Christ, thus identifying themselves publicly with their Messiah and Saviour.

- d. It is unfortunate that some church movements the most prominent seem to be the Carbellites (who call themselves the “The Churches of Christ” made popular by [Thomas Campbell](#).)
- i. Misinterpret the translation of Acts 2:38 in the King James Version saying That 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.**
 1. Where they translate **for the remission of sins**, to mean **that people must be baptized in order to be saved**, because this is not what the Bible teaches.
 2. The Greek word eis (which is translated "for" in the phrase "for the remission of sins") can mean "on account of or "on the basis of."
 - ii. In Matthew 3:11 John the Baptist baptized on the basis that people had repented. **Acts 2:38 should not be used to teach salvation by baptism.**
 1. **If baptism is essential for** salvation, it seems strange that Peter said nothing about baptism in his other sermons.
 2. In fact, the people in the home of Cornelius received the Holy Spirit before they were baptized! (Acts 10:44-48)

3. Since believers are commanded to be baptized, it is important that we have a clean conscience by obeying (1 Peter 3:21), but we must not think that baptism is a part of salvation.
4. Acts of obedience are truly works commanded of people once they are saved.
5. Making any of those acts a part of ones salvation violates and negates the clear teaching of these two passages;

Ephesians 2:8-9 (KJV)

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

⁹ Not of works, lest any man should boast.

1Pe 3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: