

## Acts 2:1-13 THEY SPAKE IN OTHER TONGUES

Our paragraph for today's study (2:1-13) records the first occurrence in the N.T. of "speaking in tongues". This context helps define precisely what tongues were throughout the N.T. (mentioned in only 5 places), so it is important that we understand the details.

### EXPOSITIONAL NOTES

#### I. v. 1 The Setting: Time and Place

- A. Time: the Day of Pentecost, the Jewish Feast day that came exactly 50 days after the offering of the barley sheaf during Passover holidays. In the O.T., it is called "The Feast of Weeks" (Exodus 34:22a), "The Feast of First-Fruits" (Numbers 28:26), and "The Feast of Wave Loafs" (Leviticus 23:15ff).
- B. Place: "they were all in one place" (v. 1); "it filled the house where they sat" (v. 2). Most likely, they were in the upper room (1:13), their regular meeting place, which was very near the Temple precincts.

#### II. v. 2-4 The Phenomena: they speak in foreign languages

- A. v. 2, A "**sound**" came from heaven, an ηχος / hechos, a "noise" like a violent, rushing wind.
- B. v. 3, "**there appeared to them tongues like fire.**" Both fire and wind are emblematic of the Spirit's power and presence like Moses at the burning bush and Jesus' use of the word PNEUMA to Nicodemus "the wind bloweth where it listeth, etc.", John 3:8.
- C. v. 4a, "**and they were filled with the Holy Spirit**" – "were filled" is Aorist Passive Indicative of πιμπλημι / pimblemi, a verb used 8 times by Luke in conjunction with the Holy Spirit (see my special read-out on this).
- D. v. 4b, "**and (they) began to speak other tongues**"

v.4 – "**other tongues**" = heterais glossais, that is, languages other than their native tongues as the context proves.

v.6 – "**every man heard...in his own language**" = dialekto

v.8 – “hear we every man in our tongue” = dialekto

v. 11 – “we do hear them speak in our tongues” = glossais

DEFINITION: Tongues is the amazing and miraculous enablement of the Apostles (and others) by the Holy Spirit to speak foreign languages not previously known to them.

### III. v. 5-13, The Response of the Multitudes

- A. v. 5-6, the “**multitude**” were mainly devout Jews and proselytes from the Mediterranean environs who were visiting Jerusalem for the Feast of Weeks. Over 3000 heard Peter’s message (2:41)
- B. v. 7-8, they marvel that Galileans could speak their languages.
- C. Roll-call of the 15 nations (and languages) represented:
1. Parthians, Medes, Elamites, Mesopotamians: territories north and east of Judea around the Fertile Crescent as far as Persia.
  2. Judea – land of Palestine.
  3. Cappadocia, Pontus, Asia, Phrygia, Pamphylia: provinces of Asia Minor (modern Turkey).
  4. Egypt, Libya, Cyrene – regions of North Africa.
  5. Rome – capitol of the Roman Empire (home of at least 7 synagogues).
  6. Cretans – from Isle of Crete.
  7. Arabians – same as Saudia Arabia today.
- D. v. 12-13, Some kept being amazed; others mocked.

**CONCLUSION:** after Peter speaks, 3000 of these get saved, baptized and eventually return home: in one felt swoop, the Mediterranean Area was potentially indoctrinated with evangelical Christianity. From these converts, the church at Rome most likely got its start.

Tongues, communication via languages, was essential to this for faith comes by hearing a message. Tongues at Pentecost were not ecstatic speech, not emotional gibberish, not prayer languages, not meaningless utterances, not angelic language. They were simply foreign languages understood by the unsaved listeners.