

## **Acts 2.1-36: The Coming of the Spirit and the Gift of Tongues**

I. The manifestation of the Spirit's coming in the gift of tongues, 1-4

II. The effect of the gift of tongues on the multitudes of Jerusalem, 5-13

### **III. Peter's explanation of the gift of tongues, 14-36**

He gives a tightly reasoned *ad hoc* sermon centering on Jesus. What you witness is not drunken display but fulfillment of God's promise of the gift of the Holy Spirit by the resurrected Christ (Messiah).

#### **A. It is what God promised through the prophet Joel, 14-21**

1) About the pouring out of the Spirit and His gift of prophesy, 14-18

2) About salvation from judgment to all who call on the name of the Lord, 19-21

**Note on the gift of tongues:** 1) dominant is the gift of speaking in many languages, so, the witness of the apostles begins by which the new Israel will be gathered from the nations. Therefore, tongue speaking in Acts 1 is symbolic of what is to come in the building of the church by Jesus. 2) Tongue speaking is also the giving of revelation from God to give the church a foundation. It serves as a temporary template or wooden form for a stone arch; once the arch is in place, the template falls away: the arch is the foundation of the church with Christ as chief cornerstone. Tongues (and the gift of prophesy) no longer have a function once the product of tongues, ultimately NT Scripture, is set in place.

#### **B. It is what God the Father promised to Jesus, 22-36**

Central is the covenant relation of the Father and Son: **32 Jesus...received from the Father the promise of the Holy Spirit.** Therefore, Jesus poured out the Spirit He received as a reward of His redemptive death and resurrection. Peter makes two observations.

1) God raised the man you crucified; the crucifixion was in accord with His plan: **22 ...Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst... 23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death.**

2) It was not possible for death to hold Him because of what David says: **"I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. 27 For you will not abandon my soul to Hades, or let your Holy One see corruption. 28 You have made known to me the paths of life; you will make me full of gladness with your presence."** These words do not apply to David who died and remains buried: **29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.** Therefore, David spoke of the resurrection of Jesus: **30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. 32 This Jesus God raised up, and of that we all are witnesses.**

#### **Conclusion 1**

**33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.**

#### **Conclusion 2**

Because of the promise of sitting at God's right hand (which David did not do) be assured God made Jesus both Lord and Christ, the very one you crucified. **34 For David did not ascend into the heavens, but he himself says, "'The Lord said to my Lord, Sit at my right hand, 35 until I make your enemies your footstool.' 36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."**

#### **Summary**

Thus, Acts 1.5 (and other similar passages in the Gospels) was fulfilled on the day of Pentecost: **for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."**

Dominant is the gift of speaking in the many languages, so, the witness of the apostles begins by which the new (international) Israel will be built. The exaltation of Jesus to Sabbath Kingship is the historical-redemptive act that explains Pentecost.