



Jagbir Singh <s.jagbir@gmail.com>

ESCHATOLOGY: The founding fornicators of the Church have always insisted that the brief glossolalia of Acts 2:4, probably lasting a few

1 message

Jagbir Singh <s.jagbir@gmail.com>
To: Jagbir Singh <s.jagbir@gmail.com>

Sat, Nov 14, 2020 at 4:14 PM

The founding fornicators of the Church have always insisted that the brief glossolalia of Acts 2:4, probably lasting a few minutes at best, completes the message of Jesus. What the %#\$@ happened at Pentecost? (November 14, 2020)

Acts [edit]

The events of Acts Chapter 2 are set against the backdrop of the celebration of Pentecost in Jerusalem. There are several major features to the Pentecost narrative presented in the second chapter of the [Acts of the Apostles](#). The author begins by noting that the disciples of Jesus "were all together in one place" on the "day of Pentecost" (ημέρα της Πεντηκοστής).^[22] The verb used in Acts 2:1 to indicate the arrival of the day of Pentecost carries a connotation of fulfillment.^{[21][23][24]}

There is a "mighty rushing wind" (wind is a common symbol for the Holy Spirit)^{[24][25]} and "tongues as of fire" appear.^[26] The gathered disciples were "filled with the Holy Spirit, and began to speak in other tongues as the Spirit gave them utterance".^[27] Some scholars have interpreted the passage as a reference to the multitude of languages spoken by the gathered disciples,^[28] while others have taken the reference to "tongues" (γλώσσαι) to signify [ecstatic](#) speech.^{[19][29]} In Christian tradition, this event represents fulfillment of the promise that Christ will [baptize](#) his followers with the Holy Spirit.^{[21][30]} (Out of the four New Testament gospels, the distinction between baptism by water and the baptism by Christ with "Holy Spirit and fire" is only found in [Matthew](#) and [Luke](#).)^{[31][32]}

The narrative in Acts evokes the symbolism of Jesus' baptism in the [Jordan River](#), and the start of his ministry, by explicitly connecting the earlier prophecy of [John the Baptist](#) to the baptism of the disciples with the Holy Spirit on the day of Pentecost.^{[17][33]} The timing of the narrative during the law giving festival of Pentecost symbolizes both continuity with the giving of the law, but also the central role of the Holy Spirit (understood as an aspect of Jesus Christ) for the early Church. The central role of Christ in Christian faith signified a fundamental theological separation from the traditional Jewish faith, which was grounded in the Torah and Mosaic Law.^[17]

Peter's sermon in [Acts 2:14–36](#) stresses the [resurrection](#) and [exaltation](#).^[7] In his sermon, Peter quotes [Joel 2:28–32](#) and [Psalm 16](#) to indicate that first Pentecost marks the start of the [Messianic Age](#). About one hundred and twenty followers of Christ (Acts 1:15) were present, including the Twelve Apostles ([Matthias](#) was [Judas'](#) replacement) (Acts 1:13, 26), Jesus' mother Mary, other female disciples and his brothers (Acts 1:14).^[34] While those on whom the Spirit had descended were speaking in many languages, the [Apostle Peter](#) stood up with



Pentecost by [Julius Schnorr von Carolsfeld](#)



This 1472 [map of Jerusalem](#) notes the place of the Pentecost, "Ubi

the [eleven](#) and proclaimed to the crowd that this event was the fulfillment of the prophecy.^[35] In [Acts 2:17](#), it reads: "'And in the last days,' God says, 'I will pour out my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams.'" He also mentions ([Acts 2:15](#)) that it was the third hour of the day (about 9:00 am). [Acts 2:41](#) then reports: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."^[36] Critical scholars believe some features of the narrative are theological constructions. Scholars believe that even if the Pentecost narrative is not literally true, it does signify an important event in the history of the early Church which enabled the rapid spread of Christianity. Within a few decades important congregations had been established in all major cities of the Roman Empire.^[7]

apostoli acceperunt spiritum sanctum",
at the location of the [Cenacle](#).

Biblical commentator [Richard C. H. Lenski](#) has noted that the use of the term "Pentecost" in Acts is a reference to the Jewish festival. He writes that a well-defined, distinct Christian celebration did not exist until later years, when Christians kept the name of "Pentecost" but began to calculate the date of the feast based on Easter rather than Passover.^[21]

Peter stated that this event was the beginning of a continual outpouring that would be available to all believers from that point on, Jews and Gentiles alike.^[37]