

THE ACTS OF THE APOSTLES:
A History of the Early Church in Transition
Gulf Coast Baptist Church
Bible Institute

I. Chapter 2 - A.D. 33

A. v. 1: Pentecost (Feast of the Harvest) - 10 days after the Ascension

1. Jewish religious feast (Feast of the Harvest)

- a) celebrated the harvest
- b) The Law required all Jewish males to celebrate this feast at the Temple in Jerusalem (also Passover and Tabernacles)

2. Significance: Jerusalem would have been inundated with Jewish pilgrims from all over the Mediterranean world

B. v. 2-13: The Coming of the Holy Spirit

1. Supernatural manifestations of the Spirit's coming

- a) Appearance of cloven tongues similar to fire over the 120 disciples
- b) Filling of the Spirit

(1) Two different types of Spirit-filling found in the New Testament

(a) *Pimplēmi* - "a filling that completely or fully pervades"

(b) "Properly, fill to the maximum (full extent); This root (plē-) expresses totality, and implies full quantity ('up to the max')" - HELPS Word-studies

i) No conditions are necessary to be filled in this fashion

ii) This word indicates control - individuals were doing and saying exactly what God wanted

iii) Other occurrences in the Gospels and Acts:

(1) Lu. 1:15 - an angel told Zacharias that his son, John the Baptist, would be "*great in the sight of the Lord*" and "*he shall be filled with the Holy Ghost, even from his mother's womb.*" (Enabling John to be the unique forerunner to the Christ)

(2) Lu. 1:41 - "...*when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:*" and prophesied concerning Mary's child, Jesus (Elisabeth filled so that she could prophesy - she could not have known on her own; spoke words God wanted)

(3) Lu. 1:67 - "*Zacharias was filled with the Holy Ghost, and prophesied*" about Christ (see Elisabeth above)

(4) Acts 4:8 - "*Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel*" (The formerly frightened disciple was emboldened to preach Christ in front of thousands) -

(5) Acts 4:31 - "*And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*" (The filling provided the disciples with boldness to preach)

- (6) Acts 9:17 - Ananias puts his hands on Paul for sight and was filled with the Holy Ghost (this filling emboldened Paul to “straightway” preach Christ)
- (7) Acts 13:9 - Paul was filled with the Holy Ghost and cursed Elymas (mature son of Satan) with blindness (Paul’s filling enabled him to miraculously blind one subverting the Gospel)
- (8) There are no more uses of this term after Acts 13:9

iv) Conclusion:

- (1) This filling is not Spirit baptism. The baptism of the Spirit is a one-time event that occurs at the moment of salvation whereby the Spirit immerses each believer into the the Body of Christ (1 Cor. 12:13)
 - (2) This type of filling was a sovereign act of God by which He completely filled an individual to do a work for him. This is similar to the Old Testament filling of the Holy Spirit where individuals were supernaturally enabled to carry out a particular task (metal work, defeating enemies, King, etc.)
 - (3) This type of filling was for the purpose of accomplishing a specific work of God and validating the individuals’ message from God
 - (4) The fact that there are no more uses of this word “fill” beyond Acts 13:9 speaks to the transitional nature of the Book of Acts. In the earliest stages of the Church, God spread and validated the new message by “filling” certain individuals with the Holy Spirit
 - (5) ***This is different than Paul’s command to the believer in Ephesians 5:18 to “*be filled with the Spirit*”
- (c) *Plarao* - “a filling that makes up a lack or a deficiency”
- i) Often used in referring to the fulfillment of prophecy in the sense that that which was lacking in regards to the prophecy has been fulfilled - Ma. 1:22; 2:15, 17
 - ii) Conditions are necessary to experience this type of filling
 - iii) Occurrences:
 - (1) Jo. 16:24 - “*Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*” (Asking in the character of the Son would result in answered requests and making up for a lack of joy)
 - (2) Ro. 15:13 - “*Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*” (God makes up a deficiency as the saved one believes; God’s power operates by faith)
 - (3) Ro. 15:14 - “*And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another*” (that which had been lacking in an experiential knowledge had been filled up so that they are able to admonish or exhort one another)
 - (4) Phil. 1:9-11 - “*Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*”

- (5) Phil. 4:19 - “*But my God shall supply all your need according to his riches in glory by Christ Jesus*” (there is a need or lack that God can fill in one’s position in Christ)
- (6) Col. 1:9 - “*For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.*” (Paul is praying that they might be filled with a full experiential knowledge of God’s will so that nothing is lacking)
- (7) Eph. 5:18 - “*And be not drunk with wine, wherein is excess; but be filled with the Spirit;*”
- (a) Stop being drunk which is “not saved”
 - (b) Paul is giving a strong encouragement to be filled - Imperative mood (this makes the believe responsible for being filled)
 - (c) This encouragement to be filled is to be continuously repeated - Present Tense
 - (d) The believer is to allow the Spirit to fill him - Passive Voice
 - (e) The believer is not being filled with more of the Spirit but better to be understood that the Spirit fills the believer with something
 - (f) The Spirit fills the believer with certain attitudes that make it possible to praise, be thankful, submit to one another, love one another, have an appreciation for what God is accomplishing, etc.
 - (g) Although *pimplemi* and *plarao* are similar words, *plarao* does not indicate control by the Spirit as the believer is then encouraged to submit in the realms of marriage, child-training, and work relationship - if the believer was under the control of the Spirit there would be no need to provide instruction for what they ought to be doing
 - (h) The grammar indicates that the Spirit is filling the individual with the following inner-attitudes: Speaking (about God’s character), Singing and Psalming (enjoying God’s person and provisions), and Thanking (an attitude of gratitude in and for all things)
 - (i) The grammar also indicates the Spirit will fill the individual with an attitude of submissiveness towards other believers
 - (j) The believer is not lacking in the Spirit but in the attitudes that are necessary to carryout God’s desires for our relationships with one another: Husband-wife, Parent-child, Master-slave, etc.
 - (k) The Spirit fills one with the attitudes necessary unity within the Body of Christ and to love as God loves - these attitudes are not natural for us (a deficiency)
 - (l) Spiritual attacks (Flesh, Satan, World System) are attempts to distract the believer in Christ from being Spirit-filled

- (m) It is better understood that allowing oneself to be filled by the Spirit with the proper attitudes that make submission, love, and obedience to one another possible
 - (d) A lack of understanding about the two different words translated “filled” and the transitional nature of the Book of Acts has resulted in confusion and some of the excesses of the Charismatic movement
 - (e) The believer today is to focus on this “filling” and not the Spirit filling of the early part of Acts
- c) Speaking in tongues
- (1) What was it?: Actual languages or ecstatic utterances?
 - (2) What was the purpose of tongues?: A sign (judgment)
 - (a) *See* handouts from Middletown Bible Church
 - (3) Speaking in tongues resulted in the ethnically mixed crowd’s amazement
 - (4) Their amazement caused them to ask, “*What meaneth this?*”