

FILLED TO THE BRIM

ACTS 2:1-4

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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Introduction

While Jesus was alive, His Apostles never truly believed Him. Oh, they heard His message, “Repent for the Kingdom of Heaven is at hand.” (Matthew 4:17) and believed it.

They believed every teaching and when the time came, they everything to follow him. We have recorded the calling of James, John, Peter, Andrew and Levi.

They even believed that He was the Son of God and the long expected Messiah.

Mark 8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

However, they never believed that He was going to leave them. They didn’t believe that Jesus was going to die at the hands of His own people. They didn’t believe that Jesus would be resurrected.

John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

No, they were looking for the fulfillment of the Messianic prophecies that the Messiah would come as the conquering King and rid their land of oppression and slavery. That was who the Messiah was to them.

When Jesus spoke of His death, they didn’t believe or want to accept it. John 16:7-10

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more;

The Comforter Will Come

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

What The Comforter Will Do

John 14:25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The Comforter Comes

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

And when the day of Pentecost - Pentecost (fiftieth) is an annual, one-day Feast for the Jews, taking place 7 weeks after the Passover. It is primarily the "Feast of Pentecost", although it has been called by other names, Feast of Weeks (Exodus 34:22; Deuteronomy 16:10), Feast of Harvest (Exodus 23:16), and the Day of Firstfruits (Numbers 28:26) throughout the Jewish history.

The feast has also been celebrated according to the giving of the Ten Commandments and thus bears the name *Matin Torah* or "giving of the Law." Some Rabbi's taught that it was exactly at this time that God gave the Law or as the Jews call it, the Torah to the people through Moses on Mount Sinai.

...*was fully come* – defines the following event happening on the day of Pentecost, Jerusalem would be filled with visitors and foreigners attending the feast. From the time of Jesus crucifixion around Passover and the Feast of Unleavened Bread, Jerusalem returned to its normal population and the city returned to its normalcy, waiting for the next great feast day, the Day of Firstfruits. On this day, the city's population would surge with the greatest possible number of Jews attending the feast.

...*they were all* – all would include the Apostles and the followers of Jesus Christ in Jerusalem for the Feast of Pentecost. The first chapter of Acts ends with the election of Matthias as an Apostle and the business of the twelve and other disciples doing the ministry of taking care of the widows and orphans of the believers.

...*with one accord in one place* – in one accord simply means that they were engaged in the ministry that Jesus had left for them to do...preaching, teaching and baptizing their converts to Christianity.

It is impossible to know for sure what "*in one place*" indicates, but most commentators believe that it is the upper room mentioned in the previous chapter (Acts 1:13). While others believe they were on the Temple or a local Synagogue.

The Power of the Holy Spirit

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Contrary to what many preach and teach today, this is not the introduction of the Apostles receiving the Holy Spirit. When Jesus first appeared to the disciples huddled together and hiding in a room, after His resurrection, "...*he breathed on them, and saith unto them, Receive ye the Holy Ghost.*" (John 20:22)

However, the evidence of the promise of the Spirit to be poured out on all flesh (Joel 2:28-32; Matthew 3:11) is given in these verses. The promise was that the Holy Spirit would be poured upon all men and women and deliverance will be given to all who "*call upon the name of the LORD.*"

This week in central Texas, we have had Severe Wind Advisories. The trash cans on trash day were blown all over the street. My neighbor's trash can was in his neighbor's yard and the lid was down the middle of the block.

Now I could not see the wind that was doing all this work, but I could see and hear its effect. The trees were bending because of the force of the wind. The trash cans were affected. Dust and dirt were being blown and you could hear the power of the wind on the inside the house.

These are the sights and sounds that Luke testifies concerning the fulfillment of Scripture. Suddenly, taking place in the "upper room" where the Apostles and disciples were assembled, the sounds of a mighty wind fill the whole house where they were staying. The origin of the mighty rushing wind was heaven. This was God's signature that the Holy Spirit is from heaven.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Following the sounds of a hurricane within their presence, the Apostles and then introduced to something that looked like a tongue on fire. It wasn't a true fire, as Luke picks his words very carefully, "like as of fire."

...*cloven tongues* – cloven is used many times in the KJV and has been translated as: divide, cut into pieces, to distribute. It appears to me that God is giving them a sign that they are each to carry the Gospel message, *cloven* - divide and distribute and proclaim it, *tongue*.

...*fire* – Luke says that the cloven tongues looked like they were on fire. Fire has been used to describe the presence of God, *Pillar of Fire* (Exodus 13:21, 22), as well as purifying an object, as in the sacrifices that were to be consumed on the altar by the fire that came before the LORD (Leviticus 9:24).

The LORD used a "live coal" to purge the sin and the speech of Isaiah (Isaiah 6:1-8). Fire also implies judgment, such as the "lake of fire."

Therefore, Luke's description of the event carries a symbolic gesture from God, the message they will preach is pure and sent from God. It also describes the purifying work of the Holy Spirit in the believer.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

There are many differences in some denominations today as to the meaning of being "Filled with the Holy Ghost." I do not wish to debate their positions today from this pulpit. I will only exegete this verse. There have been many times in my life where I felt "filled." Thanksgiving is a prime example. I look forward to that meal all year long. And within minutes of my wife saying, "Dinner is served", the meal is consumed and I am full.

Albert Barnes says:

To be filled with anything is a phrase denoting that all the faculties are pervaded by it, engaged in it, or under its influence. Acts 3:10, "Were filled with wonder and amazement;" Acts 5:17, "Filled with indignation;" Acts 13:45, "Filled with envy;" Acts 13:52, "Filled with joy, and with the Holy Ghost."

The Apostles had already received the Holy Ghost, now the proclamation for all to see and hear the continuing work of Jesus Christ through the Holy Ghost (the promised Comforter) has come for all and has been signified in a powerful filling within each of those believers.

...began to speak with other tongues, as the Spirit gave them utterance – I will not take time today to debate “speaking in tongues” as some wish to focus on, only that the truth of this passage be revealed.

The importance of them speaking in “tongues” is so those visiting Jerusalem from so many different lands, may hear what they have to say in their own language, or native tongue. What languages they spoke is found in the following verses, Acts 2:5-11.

For me the key is the last part of the fourth verse, “as the Spirit gave them utterance.” This was a message sent from God, through His servants so that all may hear and be delivered.

Conclusion

Before **Pentecost** the Holy Spirit’s work had been: (1) from without (“Spirit came upon”); (2) temporary; and (3) exceptional. After Pentecost the Spirit’s work is: (1) from within (He indwells—John 7:37–39; 14:17; 1 Cor. 6:19; 1 John 3:24; 4:13); (2) permanent (Rom. 8:9); and (3) normal, involving all (1 Cor. 12:12). Under the Old (Mosaic) Covenant God’s work with Israel had been external, but under the New Covenant it is internal (Ezek. 36:26, 27; Heb. 8:9, 10).¹

The Holy Spirit was promised by the OT and Jesus

The Holy Spirit has an exact mission in the life of the believer

The Holy Spirit gives power to the believer

¹ *King James Version study Bible* . (1997). (electronic ed., Ac 2:1). Nashville: Thomas Nelson.