

PASSOVER

FAST

PENTECOST

LESSON 7



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Continuing the
Spiritual Journey

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Live Life Filled With God -- Acts 2:4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

In the Bible, we are commanded to be filled with the spirit.

What does that commandment look like in our daily lives?

Paul makes it clear, that in order to walk into the full capacity of what God has for us as believers, we need the empowerment of the Holy Spirit.

As the power of God was fully displayed on the twelve apostles, there was a response to the faithful and by the faultfinders:

- **Acts 2:11-13** Cretans and Arabs--***we hear them speaking in our own tongues*** the wonderful works of God." ¹²So they were all **amazed and perplexed**, saying to one another, "Whatever could this mean?" ¹³ **Others mocking** said, "**They are full of new wine.**"

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- ❑ The wine was not new, as rendered in the common version; for *gleukos* wine (sweet) was not intoxicating
- ❑ But it was old wine which had through the process of fermentation is exhilarative

Peter's explanation for the behavior that was being witnessed was '*These people are not drunk like you think they are, for it is only nine o'clock in the morning. This is the fulfillment of what was prophesied through the prophet Joel.*

After all that has been said of this defense against the charge of drunkenness, it must be admitted that it is not conclusive; for men might be drunk, as they often were and are, at any hour of either day or night.

Still, the fact that men are not *often* found drunk so early in the day, rendered the defense sufficiently plausible to ward off the present effect of the charge of imbibing.

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Although he had spoken in a language that might not be known to many in the crowd, he now is speaking in such a way as only a sober man could speak.

The Bible does have warnings concerning the effects of drinking:

- **Lev. 10:8-10 (To the Priesthood)** Then the LORD spoke to Aaron, saying: ⁹"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations, ¹⁰ that you may distinguish between holy and unholy, and between unclean and clean
- **Prov. 20:1** Wine *is* a mocker, Strong drink *is* a brawler, And whoever is led astray by it is not wise.
- **Prov. 21:31-33** And don't be drunk with wine but be known as one who enjoys the company of the lovers of God, ³²for drunkenness brings the sting of a serpent, like the fangs of a viper spreading poison into your soul.³³It will make you hallucinate, mumble, and speak words that are perverse. (TPT)

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- **Prov. 23:19-21** Hear, my son, and be wise; And guide your heart in the way. ²⁰ Do not mix with winebibbers, *Or* with gluttonous eaters of meat; ²¹ For the drunkard and the glutton will come to poverty, And drowsiness will clothe *a man* with rags.
- **Prov. 31:4-7** *It is* not for kings, O Lemuel, *It is* not for kings to drink wine, Nor for princes intoxicating drink; ⁵ Lest they drink and forget the law, And pervert the justice of all the afflicted. ⁶ Give strong drink to him who is perishing, and wine to those who are bitter of heart. ⁷ Let him drink and forget his poverty and remember his misery no more.

Paul, the author of Ephesians, was The book of Ephesians was formerly an opposer of early Christians, until his personal encounter with Jesus on the road of Damascus (Acts 9).

- Paul was blinded by the encounter and he prayed and fasted in Damascus for three days.

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- As Paul was praying, God gave Ananais a vision about meeting Paul for prayer over his eyes.
- After a moment of trepidation, Ananais obeys God and meets Paul in Damascus
 - **Acts 9:7** “And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”
- Three days after Paul met Jesus, he was **filled with the Holy Spirit**.
- This is important to understand because Paul, when writing to the Ephesian church, knew what it was like to live **a life unfilled with the Spirit**.
- Because of this knowledge, he was able to boldly proclaim that those who believe in Jesus should be **full of the Holy Spirit**; for there was no life apart from the Holy Spirit.

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There is a strong definitive statement found in **Eph. 5:18-19** “And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart..”

- *And do not get drunk with wine* is a warning repeated from **Luke 21:34-35**
 - "But take heed to yourselves, lest your hearts be **weighed down** with **carousing, drunkenness**, and cares of this life, and that Day come on you unexpectedly.
 - **Weighed down (barynō-burdened)** is translated as “**overcharged**” in the KJV
 - ❖ Literally, *he made heavy*, as is the ease with those who have eaten and drunken too much.
 - **Carousing (kraipalē- headache; seizure of pain)** translated “**surfeiting**” in KJV
 - ❖ Indulgences in the pleasures of the table; so as to oppress the body
 - ❖ This word does not include *intoxication*, merely indulgence in food and drink

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- **Drunkenness (methē- intoxicated)** translated “**surfeiting**” Intemperance in drinking.
 - ❖ The ancients were not acquainted with the alcoholic poisoning that we chiefly use on which to become drunk – i.e., they had no distilled spirits.
 - ❖ They became intoxicated on wine, and strong drink mixed with dates & honey
 - ❖ All nations have contrived some way to bring in folly, and disease, and poverty, and death, by drunkenness;
- **Cares of this life (merimna biōtikos)** – relating to the present existence
 - ☐ The warning was against being *secure* and *satisfied* with this life and the good things which it furnishes.
 - ☐ Jesus cautioned for believers not to suffer themselves to be drawn into the fashions of the world; nor to be conformed to its customs or partake of its feasts and revelry
 - ☐ And from this we may learn from the *lives* of professing Christians—there is need of admonishing the disciples of Jesus that one day they would come into judgment

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- ❑ How many, alas! who bear the Christian name, have forgotten this caution of the Savior, and live as if their lives were secure
- ❑ Christians should know they will die, and that their portion is not in this life

Paul personal experience raised the idea that one can “feel the fill,” caused by being filled with the Holy Spirit. Because of this, life apart from it seemed to be debauchery.

- At the time of his writing, Paul was correcting an error in the Ephesian church.
- At the present moment, they believed that the better feeling was to be filled with wine than the Spirit.
- Correctly, Paul saw this an opportunity to bring God’s people into a deeper understanding of the Holy Spirit.
- In the same way a person can tangibly feel when they are drunk, they can feel with they are filled with the Spirit.

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This is what was evidenced when the Day of Pentecost had fully come and the apostles were endued (sinking into a garment; invest with clothing) with power from on high (Luke 24:49)

The twelve disciples were filled with the Holy Spirit, fulfilling the invitation to receive the Holy Spirit, given by Jesus some fifty days earlier (John 14:26).

- In receiving Holy Spirit, they were visibly “feeling the fill” so much that bystanders believed that they were all drunk with wine.
- As Christians, we do not have to settle for mere head knowledge alone in our faith.
- We can actually “feel the fill” of the Holy Spirit, similarly as a person can feel the “buzz” of being drunk, a Christian can feel the “fill” of being filled with the Holy Spirit.
- Since we can “feel the fill” of the Holy Spirit, a good question is, “what does it feel like?”

To understand this properly, we need to look into the meaning behind the word behind the word fill.

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- The Greek word for the word “filled” that Paul used in Eph 5:18 was plēroō (play-ro-o) which means to make replete; furnish; verify; to accomplish
- In the passive voice, God is to be inferred as the one who fills richly (Phil 1:11; Col 1:9).
- He gives knowledge and joy (Acts 13:52) with such fullness that they stamp the whole life and conduct, and claim the whole being, of the recipients.
- Along similar lines there is a filling with **wisdom** in Luke 2:40, with **comfort** in II Cor 7:4. and with the **Spirit** in Eph 5:18 (in contrast to wine).
- To be filled means for one to reach its full capacity and be controlled by the filling

In essence, what Paul commanded the Ephesian church (and by extensions what He is telling us) is that we all need the Holy Spirit to reach our full capacity in God.

This capacity is something that we can tangibly feel when it comes upon us and helps dissuade all other emptiness that commands our attention.

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This capacity was so important to God that He gave Ananias a vision so that Paul could be filled with it three days after his conversion.

Paul could not have accomplished what he did through his missionary journeys without the fullness of the Spirit.

Likewise, without being filled with the Holy Spirit, we will never accomplish our God-given purposes on this earth.

The result of a Spirit filled life is one producing and reproducing its fruits in our lives to the benefit of others – Gal 5:22-23 “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

What really did happen after Pentecost?

Now filled with the Holy Spirit, the disciples boldly disbanded and began to proclaim the kingdom of God to the surrounding regions.

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- The lives of people affected by their witness became revolutionary.
- Each day, those formerly lost were radically being impacted by the power of the gospel.

☐ **Acts 2:47** *“And the Lord was adding to their number day by day those who were being saved.”*

☐ **Acts 4:17** *“And all the more believers in the Lord, multitudes of men and women, were constantly added to their number..”*

☐ **Acts 6:7** *“The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.”*

☐ **Acts 9:31** *“So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.”*

☐ **Acts 11:21** *“And the hand of the Lord was with them, and a large number who believed turned to the Lord.”*

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☐ **Acts 16:5** *“So the churches were being strengthened in the faith, and were increasing in number daily.”*

50 days after Pesach, through one direct encounter with the Holy Spirit, the entire world would be changed forever; for what happened after Pentecost, like a fire underneath every believer who trusted in the Man who hung between two criminals.

The Word of God commands believers to be filled with the Holy Spirit (see Ephesians 5:18), and we can understand why.

- When believers are filled with the Holy Spirit the whole world is affected by the glory of God.

In order that we may discriminate accurately concerning the effects of this phenomenon, we must observe that the only effects thus far produced upon the multitude, are **perplexity and amazement** among the greater part, and **merriment** among the few.

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It was impossible that any of them, without an explanation, could understand the phenomenon; and without being understood, it could have no *moral* or *religious* impact

It was natural, that some of the audience, to whom most of the languages spoken at first sounded like mere *gibberish*, and who possessed too trivial a disposition to inquire further into the matter.

This being true, it is evident that all the moral power which it is to be exerted upon the multitude, must reach their minds and hearts *through* the *words* of powerful explanation in which the explanation is given. To this explanation our attention is now directed.

And after explaining the drunkenness absurdity, Peter continues Acts 2:
¹⁶“*But this is that which was spoken through the prophet Joel;* ¹⁷*And it shall come to pass in the last days, says God, I will pour out from my Spirit upon*

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- *all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: ¹⁸ And on my men-servants and on my maid-servants, in those days, I will pour out from my Spirit, and they shall prophesy.”*

This prophecy of Joel depicts that the immediate effects of the outpouring of the Spirit, so far as the recipients are concerning, are **mental**, and **not moral** effects.

The prophecy contemplates, not a miraculous elevation of the moral nature, but an inspiration of the mind, by which prophesy, and prophetic dreams and visions would be experienced.

If the appearance of the Holy Spirit was to operate an exertion of divine power, it is certainly most unaccountable, that neither by the prophet foretelling the event nor by Luke describing it, would there be a difference.

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Contrarily, the only effects foretold by the prophet are **dreams, visions, and prophecy**, and the one described by Luke consists in **speaking in unknown tongues**.

It would appear that the power of the Holy Spirit took immediate effect upon the **intellectual faculties**, leaving the moral inspiration to the ideas revealed by inspired lips to the hearts of men.

What begs to be discussed is the matter of whether it is “baptized with the Holy Spirit (Ghost) or “baptized in the Holy Spirit (Ghost)

- This is the 5th time “baptize with the Holy Spirit” occurs (Mt. 3:11, Mk. 1:8, Lk. 3:16, Jn 1:33)
- There are many places in the NT EN is translated as in (*in wilderness; in Jordan; in the womb*)
- As with the “water” baptism, likewise with the “Spirit” baptism, they are the **ELEMENTS** of baptism and not the **AGENTS** of baptism

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- What confuses the conversation is Peter's similitude from the prophecy of Joel which spoke of the "pouring [effusion] of the Spirit"

This may be better understood in looking at the *effect of the pouring* rather than the pouring itself

- Jesus words "Ye shall be baptized" expresses an effect upon the subjects for the apostles were not and could not be *poured*.
- The effect was to *depend* upon the coming or pouring; for Jesus explains the promise, "You shall receive power when the Holy Spirit *comes upon* you."

We further note, that there was no literal pouring in the case; for the Holy Spirit is not a liquid, that it might be literally poured; thus the term *pour is* metaphorical

Therefore, we can proceed to consider the propriety of styling the effect in question an immersion; for when Jesus said, "John baptized in water, but you shall be baptized in the Holy Spirit," His words suggested an analogy between John's baptism and that of the Spirit.

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But the disciples could not have mistaken this analogy as to suppose that their *bodies* were to be subjects of the Spirit baptism, for this is forbidden by the very nature of the case.

Rather, they would naturally expect that their *spirits* would be the subjects of the baptism in the Spirit, as their *bodies* had been of the baptism in water.

The event corresponded to this expectation; for they were “*filled* with the Holy Spirit;” i.e., He pervaded and possessed all their mental powers, so that, as Jesus had promised, it was not they that spoke, but the Spirit of their Father that spoke in them.

Their spirits were as *literally* and completely *immersed* in the Holy Spirit, as their bodies had been in the waters of Jordan.

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“Study in the Beatitudes”

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