

A MINISTRY FOR HUNGRY SAINTS

UNDER THE EXALTED CHRIST, THE GOSPEL BEGINS TO SPREAD

THE ACTS

† THE BOOK OF ACTS

OF THE APOSTLES

An overview of the Book of Acts, by Given O. Blakely

ACTS 5:31-32

"Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Lesson #5

COMMENTARY ON: 2:1-4

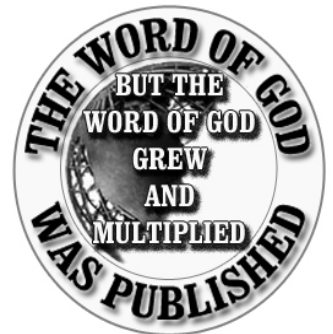
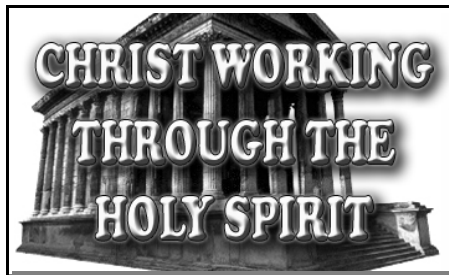
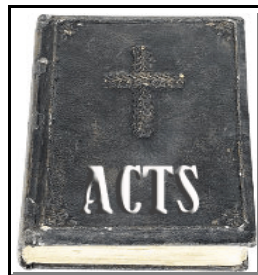
THE DAY OF PENTECOST FULLY COME

There had been many Pentecosts celebrated in Jerusalem – but never one like this one. The *"promise of the Father"* of which Jesus had spoken was fulfilled. The disciples were *"endued with power from on high,"* just as Jesus had said. The Holy Spirit came, sent forth by Jesus from the Father – and it was with extraordinary accompaniments the disciples had never before experienced. The nature of these accompaniments confirmed that something of significant proportions had taken place in heaven – something that allowed for the grace of God to be poured forth in unprecedented measures. Many of the things that happened were formerly associated with curses, but now they are the signs of blessing. All of this took place when the disciples *"were all with one accord in one place."* They were waiting as Jesus had instructed them, and now the blessing for which they were waiting begins to take place. It is a new day!

ACTS 17:26-27

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us."

" . . . and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)



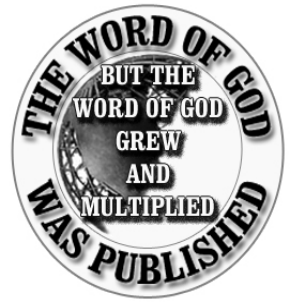
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The Book of Acts

Lesson Number 5



THE INSPIRED RECORD OF HOW THE EXALTED CHRIST, BY THE HOLY SPIRIT, WORKED THROUGH HIS APOSTLES AND HOLY MEN TO SPREAD THE WORD OF THE GOSPEL THROUGHOUT THE WHOLE WORLD.

TRANSLATION LEGEND: AMPLIFIED or AMP = Amplified Bible, (1965), ASV = American Standard Version (1901), BBE = Bible in Basic English (1949), DRA = Douay-Rheims (1899), ESV = English Standard Version (2001), IE = International English, ISV = International Standard Version (1967), JPS = Jewish Publication Society (1917), KJV = King James Version (1611), LIVING = Living Bible (1971), MONTGOMERY = Montgomery's New Testament (2001), MRD = Peshitta-James Murdock Translation (1852), NAB = New American Bible (2002), NASB = New American Standard Bible (1977), NAU = New American Standard Bible (1995), NIB = New International Bible, NIV = New International Version (1984), NJB = New Jerusalem Bible (1985), NKJV = New King James Version (1979), NLT = New Living Translation (1996), NRSV = New Revised Standard Version (1989), PHILLIPS = J B Phillips New Testament (1962), PNT = BISHOP'S New Testament (1595), RSV = Revised Standard Version (1952), TNK = JPS Tanakh (1985), Webster = The Webster Bible (1833), WEYMOUTH = Weymouth's New Testament (1903), WILLIAMS = William's New Testament (1937), TNK = JPS Tanakh (1985), TYNDALE = Tyndale's Bible (1526), WYCLIFFE = Wycliffe New Testament (1382), YLT = Young's Literal Translation (1862).

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon

----- Lexicon and Bible Translation Codes with Identification -----

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE DAY OF PENTECOST FULLY COME

“ 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.” (Acts 2:1-4)

INTRODUCTION

There had been many Pentecosts celebrated in Jerusalem – but never one like the one about to take place. The “promise of the Father” of which Jesus had spoken would be fulfilled. The disciples would “endued with power from on high,” just as Jesus had said. The Holy Spirit would come, sent forth by Jesus from the Father – and it would be with extraordinary accompaniments that the disciples had never before experienced. The nature of these accompaniments would confirm that

something of significant proportions had taken place in heaven – something that allowed for the grace of God to be poured forth in unprecedented measures.

Many of the things that would take place were formerly associated with curses, but now they would be the signs of blessing. All of this would take place while the disciples “were all with one accord in one place.” They would be waiting as Jesus had instructed them, and now the blessing for which they were

waiting would begin to take place. This would be a new day!

It is a principle of spiritual life that those who wait upon the Lord are in a most excellent position – in our text, a receiving position. A waiting people grow stronger, their spiritual senses being honed to a fine edge, and their spiritual stamina increasing, enabling them to endure. As it is written, “He giveth power to the faint; and to them that have no might he increaseth strength. Even the

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began– by Given O. Blakely

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youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa 40:29-31). This promise is being fulfilled in our text.

THE PRINCIPLE OF PROMISE

As we approach this text, it is important that we see, what I will call, the principle of promise. By this I mean that **being motivated by a promise is more powerful than be prompted by Law, or a commandment.** It is true that, from one point of view, Jesus had commanded His disciples to stay in Jerusalem, and not depart from it: *“tarry ye in the city of Jerusalem” (Luke 24:49).* Luke states that Jesus *“commanded them that they should not depart from Jerusalem” (Acts 1:4).* From one point of view, that should be enough, for *“the commandment of the LORD is pure, enlightening the eyes” (Psa 19:8).* No follower of Christ would object to having a word than this.

However, the Lord adds certain promises to this commandment, thereby adding more incentive to the believers. In this, the nature of the New Covenant is marvelously confirmed. How they must have pondered those precious promises!

- ⇨ *“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” (John 14:26).***
- ⇨ *“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: and ye also shall bear witness, because ye have been with Me from the beginning” (John 15:26-27).

- ⇨ *“Howbeit when He, the Spirit of truth, is come, **He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come” (John 16:13).***
- ⇨ *“He shall glorify Me: **for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you” (John 16:14-15).***
- ⇨ *“And in that day ye shall ask Me nothing. Verily, verily, I say unto you, **Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full” (John 16:24).***
- ⇨ *“And, behold, **I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be***

that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

The promises are addressed to faith, and faith has the ability to reach forward and take hold of them. Thus, faith moved these disciples to remain in Jerusalem, address immediate Kingdom concerns, and wait expectantly for the fulfillment of the promises delivered to them.

THE RELEVANCE OF THIS

There has not been unanimity among professed believers concerning the events that took place on the day of Pentecost. Some have viewed the involvement in the fulfillment of the promise as confined to the twelve apostles. Others have taken the position that the events of the day of Pentecost were intended to be duplicated throughout the remaining history of the church. There is, however, another view of these things that is, in my judgment, more in harmony with revealed Divine objectives.

What we have in the book of Acts is the beginning of a new era – *“the day of salvation” and “the accepted time” (2 Cor 6:2).* It is the time of the promised

BY FAITH WAITING FOR THE

THE
COMMAND
TO TARRY



THE
PROMISE

PROMISE OF THE FATHER

endued with power from on high” (Luke 24:49).

- ⇨ *“ . . . wait for the promise of the Father, which, saith he, ye have heard of Me . . . **ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:4-5).***
- ⇨ *“But ye shall receive power, after*

“new covenant” in which men would be changed by the Spirit of God (2 Cor 3:18). This would be accomplished BY beholding the “glory of God in the face of Jesus Christ” – the glorified Christ (2 Cor 4:6). A marvelous accord with the Law of God would be wrought by it being written in their hearts of the people, and “put” into their minds (Heb 8:10; 10:16). This would lead to them thinking like God.

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began– by Given O. Blakely

All of the promises of a Messiah and the covenant He would implement were applicable to this period of time – “the day of salvation,” when men would actually be “reconciled to God” (Rom 5:10), be “justified from all things” (Acts 13:39), and become “a new creation”^{NKJV} in Christ Jesus (2 Cor 5:17).

None of these promises focused on any individual other than Jesus Christ.

None of these promises were presented as being applicable to a certain group of people within the body of the ones made “accepted in the Beloved” (Eph 1:6).

of thee, of thy brethren, like unto me; unto Him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him” (Deu 18:15,18-19)

⇨ THE PEOPLE WOULD BE WILLING. “Thy people shall be willing in the day of thy power, in

and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My spirit” (Joel 2:28-29).

⇨ MADE NEW. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezek 36:26).

When declaring redemption and its glorious benefits, holy men declared the prophets had spoken of these things.

⇨ “Yea, and **all the prophets** from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days” (Acts 3:24).

⇨ “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those **which the prophets and Moses did say should come”** (Acts 26:22).

⇨ “To Him give **all the prophets** witness, that through His name whosoever believeth in Him shall receive remission of sins” (Acts 10:43).

⇨ “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And **to this agree the words of the prophets**: as it is written” (Acts 15:15).

⇨ “And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, **both out of the law of Moses, and out of the prophets**, from morning till evening” (Acts 28:23).

MAKING A POINT

If, as some allege, the book of Acts concerns only a record of the apostles, it will have no power, and will even contradict the prophecies of the coming Savior and the New Covenant over which

None of these promises focused on any individual other than Jesus Christ. None of these promises were presented as being applicable to a certain group of people within the body of the ones made “accepted in the Beloved”

When doctrines are contrived that represent the experiences of the second chapter of Acts as particularly and exclusively those of the twelve apostles, a fundamental error in reasoning has taken place. Unless the text clearly is limited to “the twelve,” there is no form of spiritual reasoning that can justify men creating such limitations. After the commencement of the day of Pentecost, there was a point at which “the twelve” became the focus of attention (2:14). Until that time, no such limitation is affirmed. Because we are dealing with the fulfillment of ancient prophecies, it will be well to mention some of them, confirming what I have just said. I will limit myself to the texts that speak of the affectation of the people themselves during the promised “day of salvation.” The texts referring to a solitary Savior, or Messiah, are evident, and do not require substantiation at this time. The following texts pertain to the people who will be blessed by the Messiah – the people who will enjoy the benefits of the New Covenant.

⇨ THE PEOPLE WOULD ALL HEarken TO THE MESSIAH. “The LORD thy God will raise up unto thee a Prophet from the midst

the beauties of holiness from the womb of the morning: thou hast the dew of thy youth” (Psa 110:3).

⇨ JOY AND GLADNESS OBTAINED. “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa 35:10).

⇨ AGREEMENT. “Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion” (Isa 52:8).

⇨ THE KNOWLEDGE OF GOD. “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jer 31:34).

⇨ HOLY INVOLVEMENT. “And it shall come to pass afterward, that I will pour out My spirit upon all flesh;

He would mediate.

After Acts 1:13, only Peter, James, and John are ever mentioned in the book. James is only mentioned twice, and neither reference has anything at all to do with what he did (12:17). Most of the time John is mentioned, he is said to have been with Peter (3:1,3,4,11; 4:13,19; 8:14). Other significant people in the book of Acts include Stephen (6:5,8,9; 7:59; 8:2; 11:19; 22:20), Philip (6:5; 8:5-6, 12-13, 26, 29-31, 34-35; 37-40; 21:8), Barnabas (4:36; 9:27; 11:22,25,30; 12:25; 13:1-2,7,43,46,50; 14:12,14,20; 15:2,12,22, 25,35-37,39), and Silas (15:22,27,32,34, 40; 16:19,25,29; 17:4,10, 14,15; 18:5).

Add to this the general references to **all** believers. (2:1,2,4,44,45; 4:32). There are also numerous references to

“the disciples” (6:1,2,7; 9:1,19,25,26,38; 11:26,29; 13:52; 14:20,22,28; 15:10; 18:23, 27; 19:9,30; 20:1,7; 21:16).

New Covenant life does not center in the Apostles, nor are they the subjects of the Prophets. They themselves were ministers of the New Covenant (2 Cor 3:6), declaring and expounding its benefits to the people. While there is no question about them occupying a unique position in the body of Christ (1 Cor 12:28), and possessing unique insights into the purpose of God (Eph 3:5), **they themselves are not the heart of the New Covenant, nor are they the subjects of the book of Acts.**

There is no sound basis for imagining that being endowed with power from on high pertained only to the

apostles, or that the *“promise of the Father”* was for them alone. If we are going to benefit from the remarkable record before us, it must be seen as a revelation of the New Covenant itself, and not a mere display of extraordinary power or ability. The day of Pentecost that follows is noted for a proclamation of the exalted Lord Jesus, not the unique experience of His apostles. It chronicles the discretionary activity the enthroned Savior, not the heightened capabilities of His disciples.

Nothing will be done on this day that does not shine the spotlight of attention upon the risen Christ. Nothing will take place that is not immediately associated with the salvation of God **as foretold by the holy prophets.** The accent will not be on the apostles.

PENTECOST FULLY COME

“^{2:1a} And when the day of Pentecost was fully come . . .”

In order to appreciate the text, one must have some understanding of the prefigurements God instituted under the Law. These prefigurements, or foreshadowings, were included in, what is called, the ceremonial Law. That is, these were not the laws that were written upon the tables of stone, which were *“the words of the covenant”* (Ex 34:28). They were not a moral code, as ordinarily conceived, but one of ceremony or disciplined routine. It was within the framework of these God-ordained ceremonies that certain conduct was imposed upon Israel. This imposition was required for at least two reasons. **First**, because Israel did not have a circumcised heart. For this reason they were fundamentally rebellious and wayward (Deut 9:24). This condition necessitated particularization concerning their conduct. **Second**, these ceremonies contained types and shadows of the redemption that would be realized in Christ Jesus. They provided a means through which the people could become acquainted with such things as atonement, redemption, sacrifice, offering to God, and other related matters.

Of particular note was the requirement to observe three annual feasts. These were special occasions that were to be attended by all of the males of the congregation. Thus it was written,

year” (Exodus 34:23-24). The three occasions involved feasts, which are also specified. *“Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose:*

THREE ANNUAL FEASTS		
PASSOVER	PENTECOST	TABERNACLES
<i>“Feast of Unleavened Bread”</i>	<i>“Feast of Harvest” “Feast of Weeks”</i>	<i>“Feast of Ingathering”</i>
SEVEN DAYS Exodus 34:18	ONE DAY LEVITICUS 23:9-21	SEVEN DAYS Leviticus 23:39
EXODUS 23:14-17; DEUTERONOMY 16:16		
<i>“Three times in a year shall all thy males appear before the LORD thy God in the place He shall choose . . . and they shall not appear before the Lord empty” -- Deuteronomy 16:16</i>		

“Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the

in¹ the feast of unleavened bread, and in² the feast of weeks, and in³ the feast of tabernacles: and they shall not appear before the LORD empty” (Deut 16:16).

THE PASSOVER. *“The feast of unleavened bread”* was identified with

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the "Passover," and was instituted the night Israel was delivered from Egyptian bondage. On the night it was said, "And ye shall observe the feast of unleavened bread; for in this selfsame day have I

was the second annual feast, during which the firstfruits were reaped (Ex 23:16). It is also referred to as "the feast of weeks," because of the manner in which the time of its observance was

revealed at that time, as well as the sureness of the harvest.

- ⇨ Third, there will be a final harvest in which the thorough field will be reaped, and the grain gathered into the everlasting garner.

See, it is all revealed in those three annual feasts of Israel. In them is encapsulated the whole of the salvation that is in Christ Jesus, and will be carried out to the finest detail.

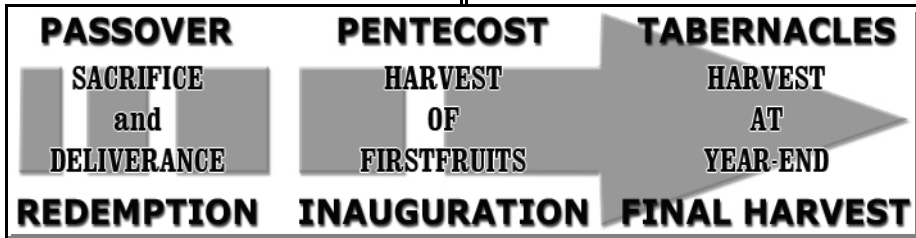
THE DAY OF PENTECOST

"And when the day of Pentecost . . ." Other Versions read, "And when the fiftieth days was come,"^{TNT} "Seven weeks had gone by since Jesus' death and resurrection,"^{LIVING} "On the day of the harvest festival,"^{WEYMOUTH} and "the actual day of Pentecost."^{PHILLIPS}

Under the Law, the day of Pentecost was never identified by that name. "Pentecost" is used exclusively in the New Covenant writings, and pertains to the way in which the day was calculated. The word "pentecost" means "the fiftieth day." It is a transliteration of the Greek word, with each letter being converted to an English letter, rather than the word itself being translated. The Greek word is *πεντηκοστής* (pen-tay-kos-tay). It is mentioned in this text. It is also mentioned in Acts 20:16: "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem **the day of Pentecost**" (Acts 20:16). It is mentioned again in First Corinthians 16:8: "But I will tarry at Ephesus until **Pentecost**" (1 Cor 16:8).

There are three ways in which this day is referenced under the Law.

- ⇨ **The Festival of Weeks** (Exodus 34:22; Deuteronomy 16:10, 16; 2 Chronicles 8:13) – because it was celebrated seven complete weeks, or fifty days, after the Passover (Leviticus 23:15, 16).
- ⇨ **The Festival of the Harvest** (Exodus 23:16), because was a reaping of the grains that were sown during the final harvest of ingathering.



brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever" (Exodus 12:17). It was codified under the Law, and was the first of the three annual feasts to be observed (Ex 23:15). The feast lasted seven days, and was held in commemoration of Israel's deliverance from Egypt: "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt" (Ex 34:18; Lev 23:6). This feast was tied to the Passover, which occurred on the fourteenth day of the month, with the feast of unleavened bread beginning on the fifteenth day (Lev 23:5-6; 2 Chron 35:17). This association is clearly made by Ezekiel the prophet: "In the first month, in the fourteenth day of the month, ye shall have the passover, a **feast of seven days: unleavened bread shall be eaten**" (Ezek 45:21).

When Jesus dwelt among men, He observed the Passover feast, and it was associated with "the feast of unleavened bread." As it is written, "Now **the first day of the feast of unleavened bread** the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat **the passover**?" (Matt 26:17). Mark 14:1 refers to "the feast of the passover, and of unleavened bread." Mark 14:12 reminds us, "the first day of unleavened bread, when they killed the passover." Luke 22:1 reads, "Now the feast of unleavened bread drew nigh, **which is called the Passover**" (Luke 22:1). This should be sufficient to establish the fact.

THE FEAST OF HARVEST. This

calculated (Ex 34:22; Deut 16:10, 16; 2 Chron 8:13). I will comment on this day more extensively after this introduction.

THE FEAST OF TABERNACLES. This is the third feast, and primarily referred to as "the feast of tabernacles" (Lev 23:34; Deut 16:13, 16; John 7:2). It is also referred to as "the feast of ingathering" (Ex 23:16; 34:22). Nehemiah referred to it as the time during which Israel dwelt in "booths" made of branches (Neh 8:14-17; Lev 23:40-43). It also lasted seven days (Lev 23:39), and took place at "the end of the year," when all of the crops were gathered in from the fields (Ex 23:16).

Thus, in these three feasts we have a marvelous depiction of the salvation of God.

- ⇨ First, there is a sacrifice and deliverance. Just as surely as Israel had a passover lamb, so Christ is "our Passover," having been "sacrificed for us" (1 Cor 5:7). Just as Israel was delivered from a prolonged bondage over which they had no power, so we have been delivered from this present evil world (Gal 1:4), saved from our sins (Matt 1:21), and rescued from the prince of the power of the air (Eph 2:2).
- ⇨ Second, just as there was a celebration of the harvest of firstfruits – a pledge of the full harvest to come – so in Christ there has been an initial reaping of genuine fruits. This took place on the day of Pentecost, during which both the nature and the effectiveness of the sacrifice for sin was confirmed. The caliber of the spiritual grain was

⇨ **The Day of Firstfruits** (Numbers 28:26), because the first loaves made from the new grain were then offered on the altar (Leviticus 23:17).

The time of the day of Pentecost was precisely calculated. It came after the Passover, which was a feast of seven days. Measuring from *“the seventh sabbath”* of that feast, Israel was to count

joy. Free will offerings were also to be made to the Lord: *“And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee”* (Deut 16:10). There was to be a liberal spirit at this time, with special consideration

confirmed that seed that was sown would grow and produce a harvest. He declared that what was first reaped was to be especially offered to the Lord. There was an affirmation that this day belonged to everyone, including even menservants and maidservants. It was a time when being a servant brought with it no inhibition.



fifty days forward. *“Even unto the morrow after the seventh sabbath shall ye number fifty days . . .”* (Lev 23:16). Stated another way, they were to count seven sabbaths forward – a period of forty-nine days. *“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete”* (Lev 23:15). On the next day – the fiftieth day – the *“feast of weeks,”* or the day of *“Pentecost,”* was observed.

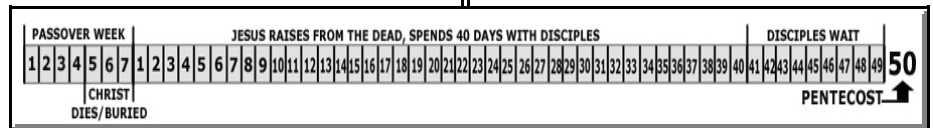
The all important feature of this day was the presentation of two loaves of leavened, salted bread unto the Lord. The size of each loaf was specified: *“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD”* (Lev 23:17). These were to be accompanied by the burnt offerings of *“seven lambs without blemish of the first year, and one young bullock, and two rams.”* One *“kid of the goats”* was also offered *“for a sin offering,”* and *“two lambs of the first year for a sacrifice of peace offerings”* (Lev 23:18-19). The priest was then to wave these offerings before the Lord *“with the two lambs.”*

This was to be a festival of good cheer because of the harvest, and a day of

being given to the strangers, the fatherless, and widows. *“And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place His name there”* (Deut 16:11).

The day of Pentecost, then, was marked by the following.

- ⇨ It was between the time of Divine deliverance and the final harvest.



- ⇨ It was a time when the firstfruits of the latter seed was offered to the Lord.

- ⇨ All of the people enjoyed the day, including sons, daughters, manservants, maidservants, the Levites, strangers, the fatherless, and the widows – *“all flesh,”* so to speak.

- ⇨ It was a day attended by great joy.

By instituting this day, the Lord

Thus, the following sequence of events have taken place.

- ⇨ Jesus had died been buried, and remained in the tomb for three days and three nights.
- ⇨ Jesus has raised from the dead.
- ⇨ Jesus has appeared to His disciples, spending forty days with them, speaking about things pertaining to the Kingdom of God.
- ⇨ Jesus has ascended back into heaven.
- ⇨ The disciples have joined together in prayers and supplications.
- ⇨ Peter has revealed that the bishopric vacated by Judas must be filled.
- ⇨ The qualifications for the replacement have been specified.
- ⇨ Two qualified individuals were identified.
- ⇨ Prayer is was made to God, asking

that He reveal His choice.

- ⇨ Lots were cast, and the lot fell on Matthias.
- ⇨ Matthias is numbered with the eleven.

The stage is now set for the fulfillment of the promise.

Let no one imagine that in this day of salvation the will of God is being done independently of human

involvement. This is a day when God has called the redeemed to participate in what He is doing. We will find that this is a consistent pattern throughout the book of Acts. We will find the frequent involvement of angels. However, the primary work of the Lord will be carried by those whom He recognizes as being identified with His only begotten Son.

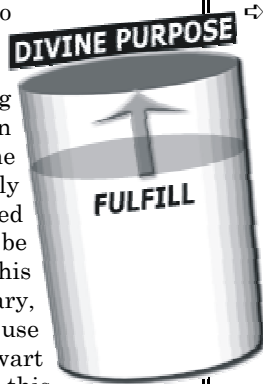
FULLY COME

“... was fully come...”

The words “fully come,” while omitted from several versions ^(NASB, NIV, NRSV, RSV, ASV, BBE, GENEVA, NAS, NAU, NLT, PNT, TNT, IE, ISV), are integral to the text. Several versions reflect the true idea of the text. “Was now come,” ^{ASV} “was now accomplishing,” ^{DARBY} “were accomplished,” ^{DOUAY} and “was fulfilled.” ^{NAB} The Greek word translated “fully come” is συμπληροῦσθαι (soom-play-rous-thai). Its lexical meaning is, “to fill completely, to complete entirely, be fulfilled of time,” ^{THAYER} and “figuratively of a span of time in God’s planning, be fulfilled, come to an end.” ^{FRIBERG}

This is language that speaks of Divine purpose and government. The will of God is inserted into time, surrounded by all manner of challenging circumstances, and an adversary as well. Time itself, which ordinarily erodes everything placed within its confines will be powerless against this purpose. The adversary, the devil himself, will use all of his subtlety to thwart the fulfillment of this purpose. Principalities and powers will attempt to frustrate it as well.

The particular day is not merely a day on the calendar of men. This is a day on the calendar of heaven – a day on which “the promise of the Father” will be sent by Jesus into the adversarial and decaying realm. It is the day Jesus had in mind when He said to His disciples, “ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5). Will the enthroned Savior be able to fulfill what has been determined for this day? Will the purpose that has been set in motion be brought to its determined culmination?



Certain Things Had to Happen

There are certain things that had to happen before this day could be fulfilled. Many of them will be worked out “in the presence” of Christ’s enemies. They will be carried forward by the Man from heaven who has humbled Himself, coming in “the likeness of sinful flesh” (Rom 8:3), and wrapped in “weakness” and servitude (Phil 2:7). Some of the work must be accomplished while the Man from heaven is in a weakened state (2 Cor 13:4).

What had to take place before this day could “fully come?” In a grand display of Sovereignty, all of the requirements were fulfilled, thoroughly and in a timely manner. Here are some of them.

- ⇨ **A VIRGIN CONCEIVES.** A virgin had to conceive a bring forth a Son (Isa 7:14; Matt 1:22-23).
- ⇨ **CALLED OUT OF EGYPT.** The Holy Child must have been called out of Egypt (Hos 11:1; Matt 2:15).
- ⇨ **SLAUGHTER OF INNOCENTS.** There must be a slaughter of the innocents, causing the mothers to weep for their children (Jer 31:15; Matt 2:17-18).
- ⇨ **RAISED IN NAZARETH.** The Redeemer had to be raised in Nazareth (Matt 2:23).
- ⇨ **THE WAY PREPARED.** One had to come to prepare the way for the coming of Jesus (Isa 40:3; Matt 3:3).
- ⇨ **LIGHT IN GALILEE.** A Light had to rise in the Galilean area (Isa 9:1-2; Matt 4:12-16).
- ⇨ **KNOWLEDGEABLE REDEEMER.** The proposed Redeemer had to know to choose the good and refuse the evil (Isa 7:15; Heb 1:9).
- ⇨ **HEALING.** His earthly ministry must include the healing of the sick (Isa 53:4; Matt 8:17).
- ⇨ **PARABLES.** The Messiah must have spoken to the multitudes in parables (Psa 78:2; Matt 13:35).

- ⇨ **FREE FROM SIN.** The Savior had to have lived free from sin, so that when He was offered it was not for His own sin (Dan 9:26).
- ⇨ **TRIUMPHAL ENTRY.** The Savior must have ridden triumphantly into Jerusalem, sitting upon a young colt, with the people praising Him (Zech 9:9; Matt 21:4-9).
- ⇨ **DISCIPLES SCATTERED.** When arrested, His disciples had to be scattered (Zech 13:7; Matt 26:56).
- ⇨ **BETRAYAL.** The Redeemer must be betrayed by one identified with Him (Psa 41:9; 55:12-15; Matt 26:47-48; John 17:12; Acts 1:16).
- ⇨ **THIRTY PIECES OF SILVER.** Jesus had to be betrayed for thirty pieces of silver (Zech 11:12-13; Matt 27:9).
- ⇨ **WITHOUT CAUSE.** When the Savior was crucified, with men there could be no just cause for His death (Psa 35:19; John 15:25).
- ⇨ **CASTING LOTS.** When crucified, the men had to cast lots for Jesus’ garments (Psa 22:18; Matt 27:35).
- ⇨ **I THIRST.** When He died, Jesus had to have cried out “I thirst” (Psa 22:15; 69:21; John 19:28).
- ⇨ **NUMBERED WITH TRANSGRESSORS.** When He died, Jesus had to be identified, or numbered, with transgressions (Isa 53:12; Mk 15:27-28).
- ⇨ **NO BONE BROKEN.** When the Savior died, no bone of His body could be broken (Psa 34:20; John 19:36).
- ⇨ **VALIDATE NEW COVENANT.** The death of the Christ must validate the New Covenant, thus bringing an end to the Old Covenant (Heb 9:16-17).
- ⇨ **SIN REMOVED.** The sin of the world had to be taken away (John 1:29), put away (Heb 9:26), and judged in a Man (Rom 8:3).
- ⇨ **MADE TO BE SIN.** A Man had to be “made sin for us” – to become sin incarnate (2 Cor 5:13).

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began— by Given O. Blakely

A Ministry for Hungry Saints, Series on the Book of Acts, Lesson #5, Meeting #340

- ⇒ **MADE A CURSE.** A Man had to become a curse for us (Gal 3:13).
- ⇒ **SIN CONDEMNED.** What the Law could not do must be done: sin had to be condemned *“in the flesh”* (Rom 8:3).
- ⇒ **BURIED WITH THE RICH.** When buried, the Savior had to have been buried with the rich (Isa 53:9; Matt 27:60).
- ⇒ **RISE ON THIRD DAY.** The Savior had to rise from the dead on the third day (Hos 6:2; Lk 9:22; Acts 10:40; 1 Cor 15:4).
- ⇒ **ETERNAL REDEMPTION.** Eternal redemption had to be obtained (Heb 9:12).
- ⇒ **GOD SATISFIED.** God had to be *“satisfied”* regarding the offering made for sin (Isa 53:11).
- ⇒ **PURGING.** The heavenly realms had to be purged, or readied for reception of men (Heb 9:23).
- ⇒ **SATAN BRUISED.** Satan’s Head had to be bruised (Gen 3:15; Heb 2:14).
- ⇒ **POWERS SPOILED.** Principalities and powers had to be *“spoiled,”* or plundered (Col 2:15).
- ⇒ **HANDWRITING BLOTTED OUT.** The handwriting of ordinances that was against us had to be blotted out (Col 2:14).
- ⇒ **ALL POWER GIVEN.** A Man had to be invested with all power in heaven and earth, in order to bring men to glory (Dan 7:13-14; Matt 28:18; 1 Pet 3:22).
- ⇒ **ABOUNDING GRACE.** The grace of God had to be able to abound *“by one Man, Jesus Christ”* (Rom 5:15).
- ⇒ **ONE MAN BARES SIN.** The sins of the world had to be effectively laid upon one man, thereby enabling justification (Rom 5:16).
- ⇒ **FREE GIFT FOR ALL.** The *“free gift”* must be able to come upon all men upon the basis of the righteousness of one Man, Jesus Christ, and be accomplished justly (Rom 5:18).

- ⇒ **ONE ACT OF OBEDIENCE.** There must be one act of obedience whereby many can *“be made righteous”* (Rom 5:19).
- ⇒ **A JUST GOD.** God must be *“just”* in the justifying of men (Rom 3:26).
- ⇒ **LIFE TAKEN UP.** The Son must take up His own life again, rising from the dead (John 10:17-18).
- ⇒ **JESUS RECEIVED IN HEAVEN.** Jesus must be received back into heaven, and the Kingdom given to Him (Dan 7:13-14).
- ⇒ **CHRIST GLORIFIED.** Christ must have been exalted and *“glorified,”* in order that He might send forth the Spirit (Acts 2:33; 3:13).
- ⇒ **INTERCESSOR IN HEAVEN.** An Intercessor had to be in place in heaven, to save to the uttermost those who come to God through Him (Isa 53:12; Heb 7:25).
- ⇒ **MEDIATOR IN PLACE.** A Mediator had to be established in order to apply the covenant to the people (Heb 8:6; 12:24).
- ⇒ **WORD FROM JERUSALEM.** Everything

righteousness (Rom 10:4).

This is by no means a complete listing of the considerations. Here, however, are forty-seven things that had to be fulfilled BEFORE the day of Pentecost could *“fully come.”* **If a single one of them, or any other requirement, had not taken place, the events that follow could not possibly have occurred.** The day could not *“fully come”* until all of these things were accomplished. They were all essential in order for salvation to be declared to all men.

The Divine will had to have been satisfactorily accomplished in three realms. There could be no flaw in what was done.

- ⇒ **HEAVEN.** There could be no discontent in heaven concerning what the Son had accomplished. In God’s assessment, sin must have been satisfactorily put away, Satan destroyed, the Law as a means to righteousness terminated, and the Savior exalted to the place of absolute preeminence.
- ⇒ **EARTH.** On earth an effective ministry must have been accomplished in the midst of

If these works had not taken place at the foundational level, as they did BEFORE Pentecost, nothing could have been worked together for eternal good at the individual level.

- must be ready for the word of the Lord to go out from Jerusalem (Mic 4:2; Zech 14:8; Lk 24:49)
- ⇒ **BISHOPRIC FILLED.** The bishopric vacated by Judas must be filled by a qualified individual (Psa 109:8; Acts 1:20,25,26).
- ⇒ **WORLD RECONCILED.** The reconciliation of the world had to have been wrought (2 Cor 5:18-20).
- ⇒ **LAW ENDED AS MEANS.** The Law must have been ended as a means to

darkness, an efficacious death achieved, a confirmed resurrection accomplished, and a visible ascension into heaven completed.

- ⇒ **SATAN’S DOMAIN.** In the world of darkness, Satan had to have been destroyed, principalities and powers spoiled, and the basis for condemning accusation removed.

Here is a marvelous example of God working *“all things”* *“together”* *“for good to them that love God, to them who are the called according to his purpose”*

NIV (Rom 8:28). If these works had not taken place at the foundational level, as they did BEFORE Pentecost, nothing could have been worked together for eternal good at the individual level.

A SANCTIFYING VIEW

Having been myself exposed to a suffocating legalistic approach to the book of Acts, I can testify to the refreshment that is ministered by the “fully come” view. **This is the view that sees the events taking place on the day of Pentecost as having a firm and unmoveable foundation.** A considerable

It is only as this book is seen against the backdrop of Divine accomplishment that it will minister grace to the hearers. We will find the book of Acts is the chronicling of the effects of an exalted Savior. On this day He started a work that is continuing to this day.

amount of Divine activity preceded this day, when “the day of Pentecost was fully come!” It is only as this book is seen against the backdrop of Divine accomplishment that it will minister grace to the hearers. We will find the book of Acts is the chronicling of the effects of an exalted Savior. On this day He started a work that is continuing to this day. God be praised that when the day arrived, everything was ready!

THE FIRST DAY OF THE WEEK

As I have already indicated, the day of Pentecost occurred on the first day of the week – fifty days after the “seventh sabbath” of the Passover week (Lev 23:16). Throughout history certain have questioned the superiority of the first day of the week, choosing to honor the seventh day – the Sabbath – as the primary day for believers. Those of us who prefer the first day of the week have good reason for doing so. Consider the following.

- ⇒ Jesus rose from the dead on the first day of the week: “Now when Jesus was **risen early the first day of the week**. . . .” (Mark 16:9).
- ⇒ Jesus appeared to Mary Magdalene

on the first day of the week: “Now when Jesus was risen early the first day of the week, **He appeared first to Mary Magdalene**, out of whom he had cast seven devils” (Mark 16:9).

- ⇒ Jesus appeared on the first day of the week to the women who came to the tomb: “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And as they went to tell His disciples, behold, **Jesus met them**, saying, All hail. And they

came and held Him by the feet, and worshipped Him” (Mat 28:1,9).

- ⇒ Jesus appeared to Cleopas and his companion on the first of the week: “Now upon the first day of the week And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs And it came to pass, that, while they communed together and reasoned, **Jesus himself drew near, and went with them**” (Luke 24:1,13,15).
- ⇒ Jesus appeared to the eleven and those who were with them on the first day of the week: “Then the same day at evening, **being the first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, **came Jesus and stood in the midst**, and saith unto them, Peace be unto you” (John 20:19; Lk 24:33-36).
- ⇒ One week later, again on the first day of the week, Jesus appeared to His disciples again: “And **after eight days again His disciples were within, and Thomas with them: then came Jesus**, the doors being shut, and

stood in the midst, and said, Peace be unto you” (John 20:26).

- ⇒ Pentecost was on the first day of the week, fifty days after the last Sabbath of the Passover week: (Lev 23:16).
- ⇒ The disciples at Troaz gathered on the first day of the week to break bread: “And upon **the first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight” (Acts 20:7).
- ⇒ The brethren at Corinth were noted for gathering on the first day of the week: “Upon **the first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (1 Cor 16:2).
- ⇒ This is no doubt the day on which John was “in the Spirit” when on the isle of Patmos: “I was in the Spirit **on the Lord’s day**, and heard behind me a great voice, as of a trumpet” (Rev 1:10). Those who say John’s reference to “the Lord’s day” referred to the day Lord appeared to Him overlook that He was in the Spirit on that day BEFORE Jesus spoke to Him. This is not a strange view, but has been generally accepted throughout the ages. It is obvious that, to John, the day was a distinguished day, else there would be no significance to saying “the Lord’s day.”

The resurrection of Christ on the first day of the week gave it a special significance – as well as two of His appearances to His disciples on that day. It is therefore fitting that believers honor Him on the first day of the week. It is superior to the Sabbath day because of the events taking place on it. It also is more in harmony with the New Covenant, which is a covenant of beginnings and first things. Under the Law, rest from labor was the emphasis. Under the New Covenant, newness of life is the point.

The sabbath day of the Law is, in a firstfruits sense, fulfilled in Christ

Jesus. As it is written, *“For we which have believed do enter into rest . . .”* (Heb 4:3). A point is made of the fact that Israel never did enter into God’s intended rest. That is, keeping the seventh day holy was really only a token of the rest to which the Lord referred. Here is how the Spirit states the case: *“For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience”*^{NKJV} (Heb 4:11).

If it is countered that the Spirit is not speaking with the seventh-day-Sabbath in mind, then I draw attention to the fact that He was, in fact, speaking with that very day in mind. Thus, the fourth chapter of Hebrews begins, *“For we which have believed do enter into rest, as he said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts”* (Heb 4:4-7).

The *“first day of the week”* was never intended to replace the Sabbath day of the Ten Commandments. It is a day sanctified by the resurrection of Christ, not the rest of God following the creation. It is a day that marks the beginning of a new thing. The Sabbath day is initially fulfilled when we enter God’s rest by ceasing from our own works in order to justification. It is at that point that we *“enter into rest”* (Heb 4:3, 10). We are also to continue to *“labor to enter into that rest”* (Heb 4:11).

The Sabbath will be ultimately realized when we enter the glory, finally passing beyond the domain of tiring labor and the struggle to attain. It is then that

we will experience the fulfilling of this word, *“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them”* (Rev 14:13).

While there is certainly nothing wrong with honoring the Sabbath day in remembrance of the creation, there is nothing particularly commendable about it either – at least not in view of the glorification of Jesus and the institution of the New Covenant. It is far beneath the noble activity of remembering a risen and exalted Christ through whom we obtain salvation, to place an accent upon the observance of the Sabbath day as specified under the Old Covenant.

Jesus never affirmed that He came to bind the Sabbath day upon men, or remotely suggest that it should be kept by those who are following Him. In fact, during Christ’s ministry, some of the

days” (Matt 12:12). With the confidence of the Lord of glory He declared, *“The Sabbath was made for man, and not man for the Sabbath”* (Mk 2:27). By this, Jesus meant that the Sabbath was an inferior institution, being made for man, who was a higher creation. It was made on account of man, and not man on account of the Sabbath. It was further made as a day of rest from toil (Ex 20:9-10; 31:15; Deut 5:13-14).

Even though Paul was sent to the Gentile world, where, with the exception of being among the Jews, there was no extensive knowledge concerning the Sabbath day, he never provided a single word of instruction concerning keeping the Sabbath day – not so much as a syllable. In all of his epistles there is one solitary reference to *“sabbaths.”* That word is not an admonition to keep the Sabbath day, but a warning for believers not to allow any person to judge them regarding sabbaths. *“Let no man*

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most fierce opposition He encountered pertained to what He did on the Sabbath day (Matt 12:2; Mk 2:24; 3:2; Lk 6:2; 13:14; 14:1-3; John 5:16). Although He kept the Sabbath day, regularly attending the synagogue (Lk 4:16), it must be remembered that the Sabbath day commandment did not say to assemble on that day, nor did Moses ever institute the synagogue. Jesus did affirm, *“For the Son of man is Lord even of the Sabbath day”* (Matt 12:8). He reminded His critics that *“the priests in the temple profane the Sabbath, and are blameless”* (Matt 12:5). He also said a sheep that had fallen into a pit could be lifted out of it on the Sabbath (Matt 12:11), and that it was *“lawful to do well on the Sabbath*

therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ” (Col 2:16-17). Other versions read, *“or a Sabbath day.”*^{NASB/NIV} This admonition must be taken seriously by every child of God.

It cannot be coincidence that the day of Pentecost occurred on the first day of the week – the day Jesus rose from the dead! It appears clear to me that the Feast of Pentecost, of the *“Feast of weeks,”* was ordained in expectation of the arrival of the day of Pentecost in Jerusalem, following Christ’s exaltation. On that day salvation was implemented.

WITH ONE ACCORD IN ONE PLACE

“^{1b} . . . **they were all with one accord in one place.**” Other versions read, “they were all together in one place,”^{NASB} “while they were all assembled together,”^{MRD} “they were all in one place together,”^{NAB} “they had all met together,”^{NJB} “the believers were meeting together in one place,”^{NLT} “they were all with one accord together in one place,”^{VLT} “as the believers met together that day,”^{LIVING} “they had all met in one place,”^{WEYMOUTH} “they were all meeting in one mind,”^{WILLIAMS} “they were all together in the same place,”^{MONTGOMERY} and “they were all assembled together in one place.”^{AMPLIFIED}

THEY WERE ALL

“^{1b} . . . they were all . . .” It may seem to be bordering on insanity to ask “Who are the ALL?” Who is it that was “gathered together?” A number of people affirm it was “the twelve,” and that these first few verses are all about them. This conjecture assumes that the final words of the first chapter shift the emphasis to the twelve apostles: “and he (Matthias) was numbered with the eleven apostles” (1:26) – as though after everyone cast

and Cleopas and his companion (Lk 24:33). Those people, and several others, including the mother of Jesus and His four brothers, had assembled in an upper room, waiting in prayer and supplication for “the promise of the Father” (Acts 1:14). Whether it was the original number or not, those who continued “waiting” numbered one hundred and twenty at the time Peter stood up and delivered an inspired word about filling the “bishopric” vacated by Judas (Acts 1:15).

Precisely what kind of reasoning leads one to believe that when the day of Pentecost fully came, only the twelve remained? Are we to believe, for example, that “the seventy” who were empowered and sent out by Jesus were excluded from this number, as well as from the promise? Why would not the glorious unity of mind and soul that they were enjoying extend into the day of Pentecost? When did the “one accord” cease? Although they are not the final word on the matter, conservative commentators agree among themselves that the “all” of our text refers to the

hundred and twenty of 1:14.

- ⇒ It is in harmony with the Gospel record (Luke 24).
- ⇒ It reflects a better flow of the record from the first chapter.
- ⇒ It serves to accent the magnificent unity that characterized the disciples following Christ’s ascension.
- ⇒ There is no record of “the twelve” isolating themselves from the other disciples after Jesus ascended into heaven.
- ⇒ There is no record of a cessation of the waiting of the other disciples between the ascension of Christ and the day of Pentecost.
- ⇒ There is no record of “the twelve” tarrying in Jerusalem while the others ceased doing so.
- ⇒ It violates no promise of Jesus, no Scriptural account, or any apostolic exposition of Scripture to see the “all” as applying to the previously mentioned one hundred and twenty.
- ⇒ It is difficult to believe that the day of Pentecost was not honored by all of the waiting disciples, or that “the twelve” did so in isolation from the others.

WITH ONE ACCORD

“ . . . with one accord . . .” A considerable number of the translations neuter the power of the text. They accent the visible gathering, without equally confirming the harmonious aspect of the gathering – i.g. “assembled together,”^{MRD} “meeting together,”^{NLT} and “met together.”^{LIVING} This is another one of those cases involving a difference in manuscripts. One set of manuscripts employ the Greek word ὁμοθυμαδόν (hom-oth-oo-mad-on), which has a lexical meaning of “with one mind, by common consent, together, unanimously.”^{THAYER} The other set of manuscripts only use the Greek expression πάντες ὁμοῦ (pan-tez om-ou), which has the lexical meaning of, “all, or everyone together.”^{THAYER} This latter meaning

This would mean that only the twelve continued tarrying in Jerusalem, obeying the word of the Lord: “tarry ye in the city of Jerusalem, until ye be endued with power from on high.” That word was spoken to “the eleven . . . AND them that were with them,” included the women, Mary Magdalene.

their lots, they all went to their own abode following the outcome of the casting of lots.

This would mean that only the twelve continued tarrying in Jerusalem, obeying the word of the Lord: “tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Lk 24:49). That word was spoken to “the eleven . . . AND them that were with them,” included the women, Mary Magdalene,

hundred and twenty. These include Albert Barnes, Adam Clarke, Pulpit Commentary, Matthew Henry, John Wesley, Biblical Illustrator, John Gill, John Calvin, Joseph Benson, Matthew Poole, and others. In fact, you will be hard pressed to find a reputable commentator who affirms this passage to be limited to the twelve apostles, or to present a sound case for such a notion.

I present the following reasons for concluding that “they all” include the

is synonymous with the former if “together” is perceived as meaning more than a mere bodily presence – an emphasis that is not ascribed to gatherings of believers. We have already been exposed to the people of this text in the previous chapter “*These all continued with one accord*” (1:14). It is inconceivable that the Spirit would now mention the same group with only their bodily presence in mind.

These were people who had been going to the temple together (Lk 24:53), meeting together (Acts 1:13), praying together (Acts 1:14), listening together (Acts 1:15-22), together choosing men who were qualified to fill Judas’ place (Acts 1:23), praying together for God to reveal the man He had chosen (Acts 1:24-25), casting their lots together (Acts 1:26), and together confirming the choice of Matthias (Acts 1:26).

The whole nature of the text demands that these people be perfectly joined together in the same mind and in the same judgment. No view of this text must be taken that would remotely suggest anything else, for that would disrupt the intended flow of the text.

Being of “one accord” is one thing. For everyone – “all” – to be of “one accord” is something else. In reference to believers, this phrase is mentioned no less than seven times in Acts (1:14; 2:1,46; 4:24; 5:12; 8:6; 15:25). In all of these instances, it refers to the single-mindedness of the disciples. There were no divisions among them.

It ought to be noted that this is the kind of environment in which the promised blessing of the Lord will be realized. The Psalmist, having the Spirit of God, saw this with remarkable clarity for the times. “Behold, how good and how pleasant it is for brethren to **dwelt together in unity!** It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for **there the LORD commanded the blessing, even life for evermore**” (Psa 133:1-3).

It is no wonder that the church is

frequently admonished concerning this matter.

- ⇨ “**Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits**” (Rom 12:16).
- ⇨ “*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing**, and that there be no divisions among you; but that ye be **perfectly joined together in the same mind and in the same judgment***” (1 Cor 1:10).
- ⇨ “*Finally, brethren, farewell. Be perfect, be of good comfort, **be of one mind**, live in peace; and the God of love and peace shall be with you*” (2 Cor 13:11).
- ⇨ “*Endeavoring to keep **the unity of the Spirit in the bond of peace***” (Eph 4:3).
- ⇨ “*Only let your conversation be as it becometh the gospel of Christ: that*

courteous” (1 Pet 3:8).

Where this unity and single-mindedness is lacking, the ground of the heart and mind become hard and fallow. This is not simply an honorable goal, it is a revelation of real accord with the Lord. Where this accord does not exist someone is at enmity with God.

Christ Himself is not divided. In addressing the matter of divisions in Corinth Paul wrote, “*Is Christ divided?*” (1 Cor 1:13). What is the answer to that question, and who is there who does not know it? **And, if Christ is not divided, He surely will not minister His life to those who are divided.** For Him to do so would be to “*deny Himself*” – and He cannot do that (2 Tim 2:13).

In spite of this rather obvious reality, there are multitudes of casual church members who expect to receive the blessing of the Lord, even though they are at fundamental variance with His people. Let it be clear that this cannot be.

Where this unity and single-mindedness is lacking, the ground of the heart and mind become hard and fallow. This is not simply an honorable goal, it is a revelation of real accord with the Lord. Where this accord does not exist someone is at enmity with God.

*whether I come and see you, or else be absent, I may hear of your affairs, that ye **stand fast in one spirit, with one mind** striving together for the faith of the gospel*” (Phil 1:27).

- ⇨ “*Fulfil ye my joy, that ye **be likeminded**, having the **same love**, being of **one accord**, of **one mind***” (Phil 2:2).
- ⇨ “*Nevertheless, whereto we have already attained, let us walk by the same rule, let us **mind the same thing***” (Phil 3:16).
- ⇨ “*Finally, be ye all of **one mind**, having compassion one of another, love as brethren, be pitiful, be*

When prophesying of the day of salvation, the Spirit moved Isaiah to write, “*Thy watchmen shall lift up the voice; with the voice together shall they sing: for **they shall see eye to eye**, when the LORD shall bring again Zion*” (Isa 52:8). It is not coincidence, therefore, that the brethren in the second chapter of Acts were gathered together “*in one accord.*”

The Lord works toward this aim – that His children may be of “one accord.” Therefore Paul wrote, “*Now the God of patience and consolation grant you to **be likeminded one toward another according to Christ Jesus: that ye may with one***

I know that it all sounds a bit ridiculous. That is because it is! It is ridiculous for those who wear the name of Jesus to seek to find ways to maintain division, or to meet separately, or not to be together in one accord. It is nonsensical to think that a people who are fundamentally divided would be used by God to represent His Son, who is not divided.

mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Rom 15:5-6).

The modern church does not make enough of this. Spiritual Babylon presents a variety of approaches to Christianity that allows the individual to maintain fundamental views that are at variance with those of other believers. It allows for differing views concerning things that God has revealed – like justification, holiness, the return of Christ, the Lord’s table, and what men must do be saved. If this environment had been in place on the day of Pentecost,

the blessing would have come! **Further, where it is found now, the blessing still does not come.** It allows for differing views of God, Christ, and the Holy Spirit, as well as the present focus of Jesus.

IN ONE PLACE

“. . . *in one place.*” Whatever one may think about gathering together, that is the kind of setting in which the New Covenant was inaugurated, and the Gospel was first preached with power and understanding. If the disciples who were gathered together when the day of Pentecost was “*fully come*” were suddenly transported to our day and time, one can

only imagine what would have happened. For one thing, they would not have met so early. Even when they did come together someone would have suggested having cell groups – perhaps twelve, with an apostle leading each one. They surely would not have remained together for so long, and a lot of people would not be participating.

I know that it all sounds a bit ridiculous. **That is because it is!** It is ridiculous for those who wear the name of Jesus to seek to find ways to maintain division, or to meet separately, or not to be together in one accord. **It is nonsensical to think that a people who are fundamentally divided would be used by God to represent His Son, who is not divided.**

In the record to which we are now being exposed, the real God is working among His real children, and the real Jesus is ministering among them. The real will of God is being worked out, and all of it is according to God’s eternal purpose and the word of His prophets..

A SOUND FROM HEAVEN

“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.”

Ten days earlier, Jesus had told these disciples, “*ye shall be baptized with the Holy Spirit not many days from now*”^{NKJV} He did not give them any indication of how this would happen, or if there would be some remarkable phenomenon that would attend that baptism. Further, the prophecies about the pouring forth of the Spirit provided no details about any impersonal accompanying phenomenon.

⇒ “*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and my blessing upon thine offspring*” (Isa 44:3).

⇒ “*And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your*

daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit” (Joel 2:28-29).

⇒ “***And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn***” (Zech 12:10).

Jesus had spoken more specifically of what they were about to experience. He referred to these, and other, things when He said, “*wait for the promise of the Father, which, saith He, ye have heard of Me*” (Acts 1:4). He had spoken specifically to them about this.

⇒ “***And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you***” (John 14:16-17).

⇒ “***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***” (John 14:26).

⇒ “***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; and ye also shall bear witness, because ye have been with Me from the beginning***” (John 15:26-27).

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began– by Given O. Blakely

⇨ “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. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment” (John 16:7-8).

⇨ “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you” (John 16:14).

SUDDENLY

“And suddenly . . .” All versions read the same. While they were waiting, there was a sudden intrusion. While they were tarrying something unnatural took place. It was as though something was being imposed upon them. Both time and space had to yield, for this was something superior to nature – something miraculous. The word “suddenly” means “unexpectedly, unawares,” FRIBERG “at once, immediately,” LOUW-NIDA and “of a sudden.” LIDDELL-SCOTT. This is something over which men have no power, either to purpose it or initiate it. It cannot be stopped by men or Satan. In this case, it involves heavenly beings invading, as it were, the domain of time and space. Such intrusions frequently occur in God’s dealings with men.

⇨ A SUDDEN PREPARATION. “And Hezekiah rejoiced, and all the people, that God had prepared the people: for **the thing was done suddenly**” (2 Chron 29:36).

⇨ SUDDEN SHAME. “Let all mine enemies be ashamed and sore vexed: let them return and **be ashamed suddenly**” (Psa 6:10).

⇨ SUDDEN PUNISHMENT. “But God shall shoot at them with an arrow; **suddenly shall they be wounded**” (Psa 64:7).

⇨ SUDDEN CALAMITY. “Therefore shall his calamity come **suddenly; suddenly shall he be broken** without remedy”

(Prov 6:15).

⇨ SUDDEN DESTRUCTION. “He, that being often reprov’d hardeneth his neck, shall **suddenly be destroyed**, and that without remedy” (Prov 29:1).

⇨ SUDDEN FULFILLMENT. “I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; **I did them suddenly**, and they came to pass” (Isa 48:3).

⇨ GOD’S MESSENGER APPEARS SUDDENLY. “Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, **shall suddenly come to His temple**, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts” (Mal 3:1).

⇨ SUDDENLY, A HEAVENLY HOST. “And

or at midnight, or at the cockcrowing, or in the morning: **Lest coming suddenly He find you sleeping**” (Mark 13:35-36).

All of this may appear to have little or nothing to do with our text, being nothing more than an academic study. But this is not at all the case. This is describing the manner of the Kingdom, and its superiority to this world and everything in it. **Heaven is not subject to the laws of this world, and often does not act in accordance with them.**

With God, things that appear impossible can happen suddenly. A despot like Herod can be suddenly struck down (Acts 12:23). Sennacherib’s impressive army can be suddenly destroyed (2 Kgs 19:35). The soul can be suddenly illuminated, so that the things of God can be understood (2 Pet 1:19). Joseph can be suddenly exalted to the throne (Gen 41:39-40). Job’s affliction can

The saints of God must learn to live with THE SUDDEN FACTOR in mind. Conditions that are the result of long periods of time can be suddenly corrected, and what was taken restored. This is all involved in the phrase, “For with God nothing shall be impossible.” In fact, in this very chapter several remarkable things will happen suddenly.

suddenly there was with the angel a multitude of the heavenly host praising God . . .” (Luke 2:13).

⇨ JESUS APPEARS TO SAUL. “And as he journeyed, he came near Damascus: and **suddenly there shined round about him a light from heaven**” (Acts 9:3).

⇨ A SUDDEN EARTHQUAKE. “And **suddenly there was a great earthquake**, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed” (Acts 16:26).

⇨ CHRIST’S SUDDEN COMING. “Watch ye therefore: for ye know not when the master of the house cometh, at even,

suddenly end (Job 42:10). Prayers can be suddenly answered (Acts 4:31). Gross sinners can be suddenly convicted (Acts 2:37; Acts 16:30). Hearts can be suddenly opened (Acts 16:14).

The saints of God must learn to live with **THE SUDDEN FACTOR** in mind. Conditions that are the result of long periods of time can be suddenly corrected, and what was taken restored (Joel 2:25). This is all involved in the phrase, “For with God nothing shall be impossible” (Luke 1:37). In fact, in this very chapter several remarkable things will happen suddenly.

Child of God, do not despair as you travail in prayer for matters of deep concern. In may be that in a moment everything will change, and you will

become the head, and no longer be the tail (Deut 28:13). In fact, there is a day on God's calendar of purpose when a climactic change will take place. ***"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"*** (1 Cor 15:52). You have *"received a kingdom"* (Heb 12:26) that is noted for causing sudden intrusions and changes.

A SOUND FROM HEAVEN

" . . . there came a sound from

If you are enslaved to ordinary things, and are offended by the extraordinary, you will not long remain with Jesus. Now, as the disciples are waiting for the promise of the Father, and ready to keep the feast Pentecost, the sound of a rushing mighty wind from heaven is heard. Those familiar with Scripture know that before the day of Pentecost, mighty winds were associated with fear, disruption, and destruction. Such a sound was not ordinarily a comforting one, or a promise of good things to come. The day the Law was

- ⇒ God has provided a *"hiding place from the wind"* Isa 32:2).
- ⇒ The wicked are carried away with God's wind (Isa 41:16; 57:13).
- ⇒ God scatters His enemies with His wind (Jer 13:24; 18:17).
- ⇒ There is such a thing as a *"destroying wind"* (Jer 51:1).
- ⇒ There is a *"stormy wind"* that destroys (Ezek 13:11,13).
- ⇒ A mighty wind threatened the lives of Christ's disciples (Matt 14:24; Mk 4:37; 6:48; Lk 8:23).
- ⇒ A *"boisterous"* wind frightened Peter (Matt 14:30).
- ⇒ A *"tempetuous wind"* destroyed the ship on which Paul was sailing (Acts 27:14,40-42).

If you are enslaved to ordinary things, and are offended by the extraordinary, you will not long remain with Jesus.

heaven as of a rushing mighty wind . . . " Other versions read, *"there came from heaven a noise like a violent, rushing wind,"*^{NASB} *"a sound like the blowing of a violent wind came from heaven,"* NIV *"from heaven there came a sound like the rush of a violent wind,"*^{NRSV} *"a sound like the rushing of a violent wind,"*^{BBE} *"a sound out of heaven as of a violent impetuous blowing,"*^{DARBY} *"a sound from heaven, as of a rushing and mighty wind,"*^{GENEVA} *"there was a sound from heaven, as of a violent wind,"*^{MRD} *"there came from the sky a noise like a strong driving wind,"*^{NAB} *"there came from heaven a noise like a violent, rushing wind,"*^{NAS} *"there was a sound from heaven like the roaring of a mighty windstorm in the skies above them,"*^{NLT} *"there came a sound from heaven, as it had been the coming of a mighty wind,"*^{TNT} *"out of heaven a sound as a bearing violent breath,"*^{YLT} *"a noise from the sky. It sounded like a strong wind blowing,"*^{IE} *"there came from the sky a sound as of a strong rushing blast of wind,"*^{WEYMOUTH} *"a sound like the roaring of a mighty windstorm from heaven,"*^{ISV} *"there came from heaven a sound like a terrific blast of wind,"*^{WILLIAMS} *"from the sky a sound like the onrush of a mighty wind,"*^{MONTGOMERY} and *"a sound from heaven like the rushing of a violent tempest blast."*^{AMPLIFIED}

given is a case in point. That was a time when the people were kept at a distance, both by Divine mandate, and because of fear. Scripture contrasts that time with what we experience in the New Covenant. *"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest [whirlwind*^{NASB}*]"* (Heb 12:18). The various associations made with God's "wind" are arresting to consider. Historically, they do not offer much room for hope.

- ⇒ An East wind brought in locusts upon Egypt (Ex 10:13).
- ⇒ When the Lord passed by Elijah, a great and strong wind rent the mountains and broke the rocks (1 Kgs 19:11).
- ⇒ A great wind smote the house in which Job's children were feasting, and killed them all (Job 1:19).
- ⇒ The ships of Tarshish were broken with an East wind (Psa 48:7).
- ⇒ A stormy wind causes grievous disruption (Psa 107:25; 148:8).
- ⇒ God's *"mighty wind"* is associated with destruction (Isa 11:15).

How will this sound influence this gathering of disciples? Will it be destructive? Will it bring fear? Sounds to which people are not accustomed are not ordinarily the source of comfort. In fact, men have been noted to be frightened at sounds – particularly those associated with the living God (Gen 3:10; Psa 77:17; Jer 50:22; 51:54).

IT FILLED ALL THE HOUSE

" . . . and it filled all the house where they were sitting." Other versions read, *"and it filled the whole house where they were sitting,"*^{NKJV} *"and it filled the entire house where they were sitting,"* *"and all the house where they were was full of it,"*^{BBE} *"and it filled the entire house in which they were,"*^{NAB} *"and it filled the house where they were meeting,"*^{NLT} *"and it filled the whole house in which they were sitting."*^{AMPLIFIED}

This was not a sound that filled all of Jerusalem, nor was it a sound like some of those that went throughout the land of Egypt (Ex 10:13,19). This was a focused sound *"from heaven"* that *"filled all the house where they were sitting."* It was the prelude to a new era during which the Lord would be the center of all activity.

There is some resemblance between the filling of this house and the dedication of the Tabernacle and Temple.

The tabernacle dedication. *“Then a cloud covered the tent of the congregation, and **the glory of the LORD filled the tabernacle.** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle”*(Ex 40:35).

The dedication of the Temple. *“And it came to pass, when the priests were come out of the holy place, that **the cloud filled the house of the LORD,** so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD”*(1 Kgs 8:10-11). *“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For He is good: for His mercy endureth for ever: that then **the house was filled with a cloud,** even the*

At the dedication of both the tabernacle and the temple, when they were filled, no man could enter. Here, however, it was the place where they were sitting that was filled! The people were not excluded from the place where extended revelation was given!

house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God”(2 Chron 5:14).

Here, There Is A Difference

At the dedication of both the tabernacle and the temple, when they were filled, no man could enter. **Here, however, it was the place where they were sitting that was filled!** The people were not excluded from the place where extended revelation was given! When the tabernacle was filled, even Moses could not enter into it (Ex 40:35). *When the Temple was filled, the priests “could not stand to minister”* in the Temple (2 Chron 5:14). However, on the day of

Pentecost, when the house was “filled,” the people remained. No one had to leave.

Something Had Happened

It is obvious that something had happened in the heavenly realms that enabled Divine influence to be among men without major disruption. A reconciliation had, in fact, taken place, so that what was before noted for destroying and causing fear upon the earth was now endured with peace and tranquility. When the sound of a rushing mighty wind from heaven falls upon the ears of men, and they do not run in fear, an accord between heaven and earth is being exhibited that was never before known. We are witnessing as gracious act.

CLOVEN TONGUES OF FIRE

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

Not only is something supernatural heard, there is also a supernatural sight. Something is brought within the range of human vision that could not possibly have been produced by men. **The external phenomenon that accompanied the coming of the Spirit was as extraordinary as the coming of the Spirit Himself.**

THERE APPEARED

“And there appeared unto them . . .” Other versions read, *“They saw what seemed to be,”* ^{NIV} *“appeared among them,”* ^{NRSV} *“And they saw,”* ^{BBE} *“Then, what looked like . . . appeared,”* ^{NLT} *“They saw something which looked like,”* ^{IE} and *“Before their eyes appeared.”* ^{PHILLIPS}

When something or someone from heaven comes to earth, it has to “appear,” or be accommodating to the awareness of men. Heaven is of a differing order, consisting of a kingdom that “cannot be shaken,” and will “remain” after heaven and earth have passed away (Heb 12:27). When something or someone from the eternal realm comes into a temporal domain, some provision must be made for men to be aware of it. **There are no natural capacities that can perceive things from heaven!** God, however, can so clothe invisible realities that they can be seen. Thus, when God descended upon Mount Sinai, it was “in fire” (Ex 19:18). When He descended to show Himself to Moses, it was “in the cloud” (Ex 34:5). When the Holy Spirit descended upon Jesus, He did so “in a bodily shape like a dove” (Lk 3:22; Matt 3:16; Mk 1:10; John 1:32). In these cases, the fire, cloud, and dove were not the point. **They were a**

visible sign of realities that could not be perceived by flesh and blood.

Thus, on the day of Pentecost, when “the promise of the Father” took place, certain signs were given in order to alert the disciples.

What was seen did not “appear” over the city of Jerusalem, like the accompanying signs of God’s presence appeared on Mount Sinai. This appearance was intended for those who were being “endued with power from on high.” It was not something designated for the general populous of the city.

CLOVEN TONGUES LIKE AS OF FIRE

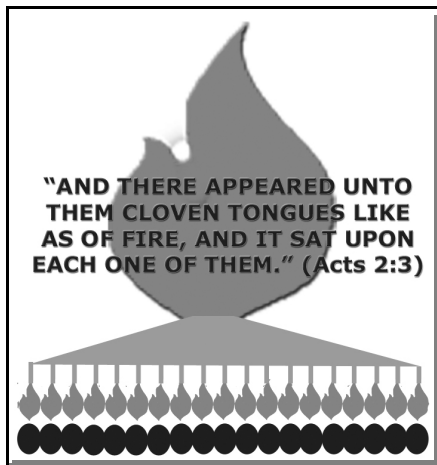
“ . . . cloven tongues like as of fire . . .” Other versions read, *“divided tongues, as of fire,”* ^{NKJV} *“tongues as of fire distributed themselves,”* ^{NASB} *“tongues of*

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began— by Given O. Blakely

fire that separated,"^{NIV} "tongues as of fire, distributed,"^{RSV} "tongues parting asunder, as of fire,"^{ASV} "tongues like flames of fire,"^{BBE} "tongues, which were divided like a flame,"^{MRD} "flames of fire separating,"^{IE} "tongues of what looked like fire distributing themselves over the assembly,"^{WEYMOUTH} "tongues resembling fire, which were separated and distributed,"^{AMPLIFIED} and "tongues like flames which separated off."^{PHILLIPS}

With the sound of a rushing mighty wind in their ears, their eyes were arrested with what appeared to be fire. Within the mass of fire, a division took place, and separate tongues shot out like arrows aimed at specific targets.

The word "cloven" means divided, cut in pieces – "to cleave asunder . . . to distribute among themselves,"^{THAYER} "separated off, to be dispersed, divide up among,"^{FRIEBERG} "to distribute objects to a series of persons, to distribute, to give to each in turn,"^{LOUW-NIDA} "to divide or part among themselves,"^{LIDDELL-SCOTT}



There was purpose and deliberation revealed in sight. **From a single fiery source, specific measures of the fire were being formed for distribution.** It must have appeared like the breaking up of a single flame. Yet, this dividing was not random, nor was it like an explosion that results in disintegration. This was a magnificently orderly distribution of the fire.

To say that this was a very unusual phenomenon would surely be an understatement. God had, indeed, been associated with fire. The Psalmist wrote, "A fire goeth before Him, and burneth up

His enemies round about" (Psa 97:3). And again, "Our God shall come, and shall not keep silence: **a fire shall devour before Him, and it shall be very tempestuous round about Him**" (Psa 50:3). In the tabernacle service, when the law of the burnt offering was instituted, a sacrifice was placed upon the altar. It is written of that time, "And there came a fire out from before the LORD, and **consumed upon the altar the burnt offering and the fat**" (Lev 9:24).

Solemnly Israel was told, "For the LORD thy God is **a consuming fire, even a jealous God**" (Deut 4:24). That word is also delivered to the church: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: **For our God is a consuming fire**" (Heb 12:28-29). That is, He is a jealous God, and fire depicts the burning and destructive nature of that jealousy.

How often this was overtly demonstrated in Divine history.

⇨ When Sodom and Gomorrah was destroyed, it was by means of a fire that came out from the Lord. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and **fire from the LORD out of heaven**" (Gen 19:24).

⇨ When Nadab and Abihu offered strange fire to the Lord, refusing to take fire from off the altar, as the Lord commanded, "**there went out fire from the LORD, and devoured them, and they died before the LORD**" (Lev 10:2).

⇨ Once, when Israel was complaining and murmuring before the Lord, it is written, "And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled: and **the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp**" (Num 11:1).

⇨ When Korah and his cohorts rebelled against Moses, demanding that they be given honor equal to him, the earth opened up and swallowed

them. But that was not the end of the matter, lest the rebellion spread further, "And **there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense**" (Num 16:35).

⇨ On one occasion, Ahaziah, king of Samaria, sent some men to get the prophet Elijah. Of that incident it is written, "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And **there came down fire from heaven, and consumed him and his fifty.** Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. **And the fire of God came down from heaven, and consumed him and his fifty.** And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. **Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.** And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king" (2 Kgs 1:9-15).

⇨ During the trial of Job, a servant reported to him the destruction of his sheep. "While he was yet speaking, there came also another, and said, **The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them: and I only am escaped alone to tell thee**" (Job 1:16).

- ⇨ Commenting on the history of Israel the Psalmist wrote, ***"The fire consumed their young men; and their maidens were not given to marriage"*** (Psa 78:63).
- ⇨ When God descended on Mount Sinai, it was anything but comforting. ***"And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"*** (Ex 19:18).
- ⇨ When God judged Egypt, one of the plagues was a hail that came from heaven, mingled with fire. ***"So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation"*** (Ex 9:24).
- ⇨ Even in the most favorable sense, the fire of God was associated with the consumption of an acceptable sacrifice (Lev 9:24; 1 Kgs 18:38; 1 Chron 21:26; 2 Chron 7:1).

Apart from the consumption of sacrifices offered to God, no person acquainted with the Lord ever associated a fire from heaven with blessing! When the fire of God, or fire from heaven, was perceived, it was connected with consumption. In the case of an acceptable sacrifice, that denoted acceptance. In every other case, fire meant rejection and judgment.

There is a single exception to this rule, and it ought to be noted here. When leading Israel from Egypt to Canaan, the Lord employed a *"pillar of fire"* by night. The purpose of that pillar was to provide illumination. ***"And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night"*** (Ex 13:21).

Although it is not depicted as a fire coming from heaven, Moses once saw a bush that burned with fire, but was not consumed. This was when God called him to deliver Israel from Egypt (Ex 3:2).

How will this phenomenon be regarded by this band of disciples? There

certainly was no Scriptural account of such a happening before. Jesus had not told them they would see fire dividing itself and being distributing among them.

It is obvious from what follows that something has taken place in the heavenly realms – something that has impacted upon God's dealings with men. This fire will not consume, but will rather bring great advantages to men. Instead of fear, men will become bold. They will become strong, not weak.

IT SAT UPON EACH ONE OF THEM

"... and it sat upon each of them."

Other versions read, ***"and one sat upon each of them,"*** ^{NKJV} ***"and they rested on each one of them,"*** ^{NASB} ***"and came to rest on each of them,"*** ^{NIV} ***"and a tongue rested on each of them,"*** ^{NRSV} ***"coming to rest upon every one of them,"*** ^{BBE} ***"and came to rest on the head of each of them,"*** ^{NJB} ***"and settled on their heads,"*** ^{LIVING} ***"staying over each one of them,"*** ^{IE} ***"and on the head of each person a tongue alighted,"*** ^{WEYMOUTH} ***"resting on their heads, one to each of them,"*** ^{WILLIAMS} ***"and which settled on each one of them,"*** ^{AMPLIFIED} and ***"and settled above the head of each one of them."*** ^{PHILLIPS}

This was a fire directed from heaven – a single source divided into several parts, with each part settling upon each of the people present. This is the body of people described in the first verse as being *"with one accord in one place."* As I have already said, nothing in the text suggests this was only the twelve apostles. That would have indicated that they had separated from the rest of the hundred and twenty – a supposition that cannot be supported. Indeed, there is no valid cause to even pursue such a line of reasoning.

Later in this chapter, the attention will be focused on the twelve, with Peter being the chief speaker. However, at this time, the whole group is involved. They had all heard Jesus' word. They had all waited as He had commanded, tarrying in Jerusalem. They had all continued with one accord in the Temple, and in prayer and supplication in the upper room. They had all participated in the choosing of Matthias. What possible justification is for excluding these people from the

fulfillment of *"the promise of the Father?"*

The Forming of the Body of Christ

Whether or not this was the initial forming of the body of Christ, it certainly provides us with a very vivid picture of the manner of that formation. In this case, tongue-like flames of fire from a single source have settled upon each of the disciples' heads. This, we will find, portrayed a particular endowment given to each one of them.



In the apostolic doctrine, this very truth is delineated with great care, confirming that special enablements are given to every member of the body of Christ. What is declared doctrinally is seen in the experience of this text. Further, by reviewing the doctrine itself, the text will be disassociated from much of the tradition that has been wrapped around it. ***If we can associate the text with the revealed purpose of God, and see it as a beginning, rather than an end of itself, we will be much profited.*** If, on the other hand, we choose view it only as a unique epoch, much of its significance will be missed.

The Doctrine

Because of their ordained diversity, believers are referred to as *"the body of Christ."* They have one spirit, like one eternal flame, and yet He rests in a unique way upon each believer, like a tongue of fire.

Amidst some corrective teaching concerning spiritual gifts, Paul clarified

the Source, nature, and intent of spiritual gifts. He also affirmed that certain spiritual enablements were given to every member of the body of Christ, and that no member could stand on his own, or was not a part of the body itself. The following is a brief synopsis of First Corinthians 12:4-18.

⇨ **THERE ARE A VARIETY OF GIFTS, BUT THEY ALL COME FROM THE SAME SPIRIT.** *“Now there are diversities of gifts, but the same Spirit”* (1 Cor 12:4). Just as the fire divided into different, yet harmonious, tongues of fire, so there are a variety of spiritual gifts that work together for the common good.

⇨ **THERE ARE DIFFERENT KINDS OF SERVICE, OR MINISTRY, BUT THEY ALL SERVE THE SAME LORD, WHO HAS A SINGLE PURPOSE.** *“And there are differences of administrations, but the same Lord”* (1 Cor 12:5). Spiritual gifts are allocated with a strict interest in the will of the Lord. Just as the dividing tongues of flame in our text were designed to carry out the will of God, serving His interests, so it is with all spiritual enduements.

⇨ **THE VARIOUS GIFTS WORK IN DIFFERING WAYS, YET IT IS THE SAME GOD WHO WORKS THEM ALL.** *“And there are diversities of operations, but it is the same God which worketh all in all”* (1 Cor 12:6). Because *“God is one”* (Deut 6:4; Mk 12:29; Gal 3:20), there is no work of His that is at variance or in competition with another one of His works.

⇨ **EACH PARTICULAR MANIFESTATION OF THE SPIRIT IS GIVEN FOR THE PROFIT OF ALL, AND IS NOT INTENDED FOR THE RECEIVER ALONE.** *“But the manifestation of the Spirit is given to every man to profit withal”* (1 Cor 12:7). Spiritual profit comes by means of edification, which is the essential outcome of every spiritual gift.

⇨ **FOR CORINTH, THE WIDE VARIETY OF GIFTS INCLUDED SPEAKING, EXTRAORDINARY FAITH, HEALING, MIRACLES, PROPHECY, DISCERNMENT, AND SPEAKING OR INTERPRETING OTHER LANGUAGES.**

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues” (1 Cor 12:8-10). This is not intended to be a standard listing of spiritual gifts, and must not be so regarded. It differs from the listings provided in Romans 12:6-8, and Ephesians 4:11. These various lists are intended to reflect those the gifts were prevalent in the individual churches.

⇨ **ALL OF THE GIFTS ARE THE WORK OF THE SPIRIT, WHO DISTRIBUTES THEM AS HE WILLS, OR DETERMINES.** *“But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will”* (1 Cor 12:11). Just as surely as the people of our text had no power over the tongues of flame that were being distributed, so no member of the body of Christ has power over the

come from a single source and serve a single purpose.

⇨ **BY THE HOLY SPIRIT, WE ARE BAPTIZED INTO ONE BODY, INDEPENDENT OF CULTURAL CONCERNS OR FLESHLY DISTINCTIONS.** *“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit”* (1 Cor 12:13). **Distinctions in the body of Christ are not after the manner of the flesh. Nor are spiritual abilities distributed in accordance with fleshly distinctions.** It is our baptism into the body of Christ that qualifies us for these gifts, and in Him there is *“neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”* (Gal 3:28). Those who depict the distribution of spiritual gifts as being upon the basis of flesh-and-blood differentiations could not possibly be more wrong.

⇨ **THE BODY IS NOT ONE MEMBER, NOR IS THERE A SINGLE STANDARD FOR THE MINISTRY OF EACH ONE. THERE**

Distinctions in the body of Christ are not after the manner of the flesh. Nor are spiritual abilities distributed in accordance with fleshly distinctions. It is our baptism into the body of Christ that qualifies us for these gifts, and in Him there is “neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”

distribution of spiritual gifts.

⇨ **JUST AS THE BODY IS A UNIT, MADE UP OF MANY DIFFERENT PARTS, SO ALSO IS CHRIST.** *“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ”* (1 Cor 12:12). The variety of functions within the body of Christ requires the appropriate distribution of Divine enablements. These must

ARE MANY MEMBERS BECAUSE THERE ARE MANY FUNCTIONS. *“For the body is not one member, but many”* (1 Cor 12:14). There is no member of the body of Jesus Christ that has no need of the other members. If the body is the means through which Jesus works (Eph 1:23), then no one can affirm they have no need of the other members without saying they have no need of the Head of the body Himself.

⇨ **THERE ARE NO INCIDENTAL MEMBERS, NOR CAN ANY IMAGINE THAT BECAUSE THEY CANNOT DO THIS OR THAT, THEY ARE NOT PART OF THE BODY.** *“If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?”* (1 Cor 12:15-17). No part of the body is unnecessary, so as to be considered shamefully inferior.

⇨ **GOD HAS ARRANGED THE BODY PRECISELY AS HE HAS DESIRED – IN STRICT ACCORD WITH HIS OWN PURPOSE.** *“But now hath God set the members every one of them in the body, as it hath pleased him”* (1 Cor 12:18). God does not consult with men when it comes to executing His will. As it is written, *“Who hath directed the Spirit of the LORD, or being His counselor hath taught Him?”* (Isa 40:13). No one can outline the manner in which it would be best for God to work. Nor, indeed, is it the prerogative of the members of the body to determine what role they should play in the body of Christ. It is quite true that one can, for example, *“desire the office of a bishop”* (1 Tim 3:1). Let such a person know, however, that such aspirations have certain boundaries (1 Tim 3:1-7). Far better to learn to function within the parameters of Divine appointment, and in harmony with Divine objectives (Acts 20:28).

IN OUR TEXT

The principle of spiritual gifts is being lived out in our text. The flame of fire is a manifestation of the Holy Spirit, whom Jesus said He would send from the Father. **In strict comportment with His administrative role in the Kingdom, the Spirit begins to divide to the various members of the body appropriate aptitudes.** This is depicted by the tongues of fire resting upon each one of them.

Again let me point out that there is no reason to limit this to the Apostles. They are, indeed, placed *“first”* in the body (1 Cor 12:28), and they will eventually assume the leadership on this grand day – the first Pentecost following Christ’s ascension into heaven.

But for the time of our text, **all of the disciples are involved.** In fact, Peter will later draw attention to their involvement, confirming that this was done in order to fulfill the prophecy of Joel. Furthermore, Joel did not prophecy of God pouring forth His Spirit upon apostles, but rather upon *“all flesh.”*

SOMETHING TO BE SEEN

When someone or something from heaven is found upon the earth there is generally, if not always, some kind of disruption. **This is because the eternal confronts the temporal, the unseen invades the area of the seen, and incorruption is found amidst corruption.**

⇨ This was confirmed at Mount Sinai, where the Living God was revealed. The entire mountain was engulfed in smoke and fire, and quaked greatly (Ex 19:18; Psa 68:8; Heb 12:26).

⇨ When the Lord passed by Elijah, there was a great wind that split rocks, a mighty earthquake, and a devouring fire (1 Kgs 19:11-12).

⇨ When Jesus was born, and angels announced the event to shepherds, the glory of the Lord shone all about them – at night (Luke 2:13).

⇨ After Christ rose from the dead, an angel descended from heaven, and there was a great earthquake (Matt 28:1).

⇨ The Revelation describes an angel coming down from heaven, and the earth being *“lightened with his glory”* (Rev 18:13).

⇨ When the Son of God entered into the world, it produced a revelation of the hearts of men. Simeon told Mary that *“the thoughts of many hearts”* would be “revealed” (Lk 2:35).

The point I am making is that heavenly beings cannot come into the zone of earth without it being affected. Some kind of change will take place. In the text before us, a significant change will be wrought within the disciples. They will not be the same.

It is no wonder that is said of all who are in Christ Jesus: *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”* (2 Cor 5:17). That change continues, until we will, according to Divine purpose, be conformed to Christ’s image – something God has *“predestinated”* (Rom 8:29).

THEY WERE ALL FILLED WITH THE HOLY SPIRIT

“^{4a} And they were all filled with the Holy Ghost . . .”

The text continues, referring to what was occurring in all those who were *“with one accord in one place”* (2:1). What is being described is the fulfillment of Christ’s promise to His disciples.

⇨ *“And, behold, I send the promise of*

my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

⇨ *“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”* (Acts 1:5).

⇨ *“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”* (Acts 1:8).

THEY WERE ALL

“And they were all . . .” Other

versions read, *"All of them,"*^{NIV} and *"And everyone present."*^{NLT}

There can be no doubt about this. Whatever took place here involved *"all"*—**everyone** that was there. The Greek word translated *"all"* is πάντες (pan-tes). Its lexical meaning is, "quite all, the whole, all together,"^{THAYER} "everybody, all, everything, the whole, all the people,"^{FRIBERG} and "the totality of any object, mass."^{LOUW-NIDA}

These are the same people that Luke has been referencing

- ⇨ Those who continued with one accord *"in prayer and supplication"*(1:14).
- ⇨ The disciples, who numbered about

and twenty, and not the twelve" (Homily 4).

- ⇨ Augustine (354-430) also states that "the hundred and twenty all received the Holy Spirit."^{PULPIT COMM}
- ⇨ Johann Meyer (1737-1795) also taught this.^{PULPIT COMM}
- ⇨ Christopher Wordsworth (1774-1846) also espoused this position.^{PULPIT COMM}
- ⇨ Alford said of this passage, "Not the hundred and twenty only, but all believers in Christ then congregated in Jerusalem."

It seems to me that it is a most irrational view to assume that the day of Pentecost as described by Luke commenced with only the twelve apostles. That would require that the twelve be isolated from the other disciples, without a single word that suggests such a thing. It would also diminish the significance of the disciples being together with one accord and in one place.

"an hundred and twenty"(1:15).

- ⇨ Those who were *"with one accord in one place"*(2:1).
- ⇨ All those who were *"sitting"* in the house when it was filled with the sound of a rushing mighty wind (2:2).
- ⇨ Those on whom *"tongues like as of fire"* sat (2:3).

This *"all"* is the hundred and twenty who have been the *"group"* of reference since 1:15. It adds no weight to the matter to cite what other men have said on the subject. Notwithstanding, I thought it well to confirm that this has never been a strange view among professed believers.

- ⇨ Chrysostom (347-404 A.D.) affirmed this text referred to "the hundred

- ⇨ George Lange (1740-1806) said the same. Lange added, "Not only the apostles, but all the disciples, were filled with the Holy Ghost. There is a universal priesthood of all believers, and the Holy Ghost is the anointing."^{ADAM CLARK}

- ⇨ Albert Barnes says, "Probably not only the apostles, but also the hundred and twenty mentioned in Acts 1:15."^{BARNES NOTES}

- ⇨ Adam Clarke says, "It is probable that the ALL here mentioned means the hundred and twenty spoken of in Acts 1:15, who were all together at the election of Matthias."^{CLARKE'S COMM}

There are many others, but this will suffice to confirm that this is not a strange position among those acquainted with Scripture.

I have come from a background that took another position – namely, that *"the twelve"* were the only ones involved in Acts 2:1-4. The basis for this position is stated by one of the venerable leaders of the movement with which I was identified – J.W. McGarvey. Here is what he said. "It is important to determine who are the parties declared by Luke to be "all with one accord in one place;" for upon this depends the question whether the whole hundred and twenty disciples, or only the twelve apostles, were filled with the Holy Spirit. The words are almost uniformly referred, by commentators, to the hundred and twenty. Any who will read the first four verses of this chapter, noticing the connection of the pronoun "they," which occurs in each of them, will see, at a glance, that it has, throughout, the same antecedent, and, therefore, all the parties said in the first verse to be together in one place, are said in the fourth to be filled with the Holy Spirit, and to speak in other tongues. The question, then, Who were filled with the Holy Spirit? depends upon the reference of the pronoun in the statement, "They were all together in one place." Those who suppose that the whole hundred and twenty are referred to, have to go back to the fifteenth verse of the preceding chapter to find the antecedent. But, if we obliterate the unfortunate separation between the first and second chapters, and take the last verse of the former into its connection with the latter we will find the true and obvious antecedent much nearer at hand. It would read thus: "The lot fell upon Matthias, and he was numbered together with the eleven apostles. And when the day of Pentecost was fully come, they were all with one accord in one place." It is indisputable that the antecedent to they is the term apostles; and it is merely the division of the text into chapters, severing the close grammatical connection of the words, which has hid this most obvious fact from commentators and readers. The apostles alone, therefore, are said to have been filled with the Holy Spirit. This conclusion is not only evident from the context, but it is required by the very terms of the promise concerning the Holy Spirit. It was to the apostles alone, on the night of the betrayal, that Jesus had promised the miraculous aid of the Spirit, and to them alone he had said, on the day of ascension, "You shall be immersed in the Holy Spirit." It involves both a perversion of the text, and a misconception of the design of the event, to suppose that the immersion in the Holy Spirit was shared by the whole hundred and twenty. It was the apostles, then, and they alone, who were assembled together."^{A COMMENTARY ON THE ACTS OF THE APOSTLES, 1863}

It seems to me that it is a most irrational view to assume that the day of Pentecost as described by Luke commenced with only the twelve

apostles. That would require that the twelve be isolated from the other disciples, without a single word that suggests such a thing. It would also diminish the significance of the disciples being together with one accord and in one place. Does that suggest that the accord described in Acts 1:14 was suddenly disrupted? The whole position requires too many assumptions, and none of them add any weight to the text, or tend to give God more glory. It disrupts the concept of Christ's body, and of the priesthood of all believers (1 Pet 2:5,9; Rev 1:6).

It is not my purpose to spend an inordinate amount of time on this matter. It would prove to be too distracting, and would take away from the text. As we proceed through this chapter, however, I will further show how utterly erroneous this view is, and how it even contradicts the text of Scripture that Peter pointedly declared was being fulfilled by what is not taking place.

FILLED WITH THE HOLY SPIRIT

“... filled with the Holy Ghost...” Other versions read, “filled with the Holy Spirit,”^{NKJV} “full of the Holy Spirit,”^{BBE} and “filled (diffused throughout their souls).”^{AMPLIFIED}

It is important to note that the sound of a rushing mighty wind and the appearance of cloven tongues of fire, were not the Holy Spirit Himself. **They were rather arresting evidences of His presence.** Jesus referred to this kind of thing when He said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8).

The Holy Spirit had come from heaven to earth, and the sound and appearance confronting the disciples were evidences of His presence.

To this point, the phenomenon now being described has been referred to in differing ways.

- ⇨ “The promise of the Father” (Acts 1:4).
- ⇨ Being “endued with power from on

high” (Lk 24:49).

- ⇨ Being “baptized with the Holy Spirit” (Acts 1:5).
- ⇨ Now, this experience is referred to as being “filled with the Spirit” (Acts 2:4).

If, as some allege, being baptized with the Holy Spirit was a unique apostolic experience, then “the promise of the Father” is also limited to them. Being “endued with power” is also confined to them. Being “filled with the Spirit” is also for the apostles alone. It would require that the prophets wrote specifically of the apostles when they referred to God pouring forth His Spirit (Isa 44:3; Joel 2:28-29). Such a notion is too absurd for us to waste any more time upon it.

What Does It Mean to be Filled?

Some of the lexical definitions of “filled” include, “to be full . . . what wholly takes possession of the mind is said to fill it”^{THAYER}, “fill with . . . of intellectual and spiritual processes being filled with, experience completely,”^{FRIBERG} “to cause something to be completely full, to fill completely,”^{LOUW-NIDA} “to fill full of a thing.”^{LIDDELL-SCOTT}

This filling relates primarily to the mind, not the body, for although the body is “the temple of the Holy Spirit” (1 Cor 6:19), **He is never depicted as filling the body.** As will be confirmed in the following phrase, the mind and the ability to express it were being controlled by the Holy Spirit. The people themselves became wholly devoted to the cause of the Lord, and “the flesh” lost all of its intrusive powers.

These were not the first people “filled with the Spirit,” although this would prove to be a unique filling. Others include the following.

- ⇨ John the Baptist: “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also **be filled with the Holy Spirit, even from his mother's womb**”^{NKJV} (Luke 1:15).
- ⇨ Elizabeth, the mother of John the Baptist: “And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and **Elizabeth was filled with**

the Holy Spirit”^{NKJV} (Luke 1:41).

- ⇨ Zecharias, the father of John the Baptist: “Now his father **Zacharias was filled with the Holy Spirit, and prophesied, saying**”^{NKJV} (Luke 1:67).
- ⇨ Peter, when testifying before the Jewish council: “Then **Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel**”^{NKJV} (Acts 4:8).
- ⇨ Following the release of Peter from prison and a powerful prayer, the whole church was filled with the Spirit: “And when they had prayed, the place where they were assembled together was shaken; and **they were all filled with the Holy Spirit, and they spoke the word of God with boldness**”^{NKJV} (Acts 4:31).
- ⇨ Ananias was sent to Saul of Tarsus that, among other things, he might be filled with the Holy Spirit: “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**”^{NKJV} (Acts 9:17).
- ⇨ Barnabas is said to have been “full” of the Holy Spirit: “For he was a good man, **full of the Holy Spirit and of faith. And a great many people were added to the Lord**” (Acts 11:24).

Prior to John the Baptist, being filled with the Spirit specifically related



When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began— by Given O. Blakely

to obtaining wisdom, knowledge, and understanding for a particular God-appointed task (Ex 28:3; 31:3; 35:31; Deut 34:9). The Spirit is also said to have “*come upon*” certain people to speak a word, or perform a mission (Num 24:2; Judges 6:34; 1 Sam 10:10; 11:6; 19:20,23; 1 Chron 12:18; 2 Chron 15:1; 24:20).

This filling” is a condition in which the Holy Spirit controls the whole person – spirit, soul, and body. Within, the intellect, emotion, and will are under the control of the Spirit. The thought processes are illuminated. The emotion is devoted wholly to the Lord. The will is sanctified so that it becomes one with the will of the Lord. The expressive abilities are marshaled and managed by the Holy Spirit – all within the context of

that they themselves understood.

The Filling Was Not For Pentecost Alone

The apostolic doctrine confirms that being “*filled with the Spirit*” was not intended to be the inaugural experience of the church. It was the beginning of a covenant that would involve interpersonal and unprecedented relations between Deity and redeemed humanity. The New Covenant is one in which the justified ones are “*joined to the Lord,*” becoming “*one spirit*” with Him (1 Cor 6:17). It is one in which God pledges to walk in the people and dwell in them (2 Cor 6:16). The revealed objective is for the church to be “*filled with all the fulness of God*” (Eph 3:19). **In this covenant Christ lives in the individual to**

remembrance, whatsoever I have said unto you” (John 14:26).

In some ways, the filling on the day of Pentecost was unique. However, that uniqueness related to the commencement of a covenant that would continue. **The Spirit would continue to be noted for managing the intellectual and expressive powers of men – which is what it means to be “*filled with the Spirit.*”**

In confirmation of this, Paul wrote of a certain mind-set – one that was **controlled** by the Spirit. He spoke of being “*spiritually minded.*” “*For to be carnally minded is death; but to be spiritually minded is life and peace*” (Rom 8:6). Other versions read, “*the mind set on the Spirit,*”^{NASB} “*to set the mind on the Spirit.*”^{NRSV} And, how is it that the mind of a man can be set on, and brought into harmony with, the Holy Spirit of God? Is this accomplished by an act of the will? Is it the result of a sanctified procedure of some kind? Is it the conclusion of a lengthy process? This is nothing less than the accomplishment of the Spirit Himself. Thus other versions translate the expression, “*the mind controlled by the Spirit,*”^{NIV/NIB} “*if the Holy Spirit controls your mind.*”^{NLT}

This filling” is a condition in which the Holy Spirit controls the whole person – spirit, soul, and body. Within, the intellect, emotion, and will are under the control of the Spirit. The thought processes are illuminated. The emotion is devoted wholly to the Lord. The will is sanctified so that it becomes one with the will of the Lord. The expressive abilities are marshaled and managed by the Holy Spirit – all within the context of willingness and perception.

willingness and perception.

The people are not turned into robots. They are not carried away into a subconscious state where their cognitive powers lie dormant. They do not go into convulsions, or indulge themselves in irrational babble. They will not break out in laughter, or utter inhuman and unintelligible sounds. These are all things that some professing Christians associate with being filled with the Spirit. But this is NOT what Jesus promised His disciples. **He said their experience would turn them into “*witnesses*” – Christ’s own witnesses** (Acts 1:8).

They would not be mindless tools, but “*witnesses.*” They would declare something they understood, and testify to something they had personally seen. Their witness would be a rational one

such an extent that they live no longer for themselves (Gal 2:20). This is according to the revealed purpose of God (2 Cor 5:15).

In view of these marvelous realities, all believers are admonished “*BE filled with the Spirit*” (Eph 5:18). In writing of the same thing to the Colossians, Paul referred to letting “*the word of Christ dwell in you richly*” (Col 3:16). That is exactly what happened on the day of Pentecost – the word of Christ would dwell richly within those filled with the Spirit. **Jesus said this is what was going to happen. “*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*”** (John 15:26). And again, “*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*

How is it that such a phenomenon is possible? Does the Holy Spirit overpower the individual and take control of his mind? **This cannot be, for the Spirit can be quenched or grieved by us** (Eph 4:30; 1 Thess 5:19). The Holy Spirit can be *resisted*, confirming that He does not invade the individual (Acts 7:51). The Holy Spirit can be “*vexed*” (Isa 63:10), and can cease to “*strive*” with men (Gen 6:3). Those who have once been joined to the Lord can live “*after the flesh,*” and die – even though they had been made alive (Rom 8:13).

Thrust from you any notion that the Holy Spirit will ignore a person’s fleshly propensities, paying no heed to the lack of purity and commitment to God, and take over the way a person thinks. Such a thought borders on blasphemy and belies the very reason for the salvation of God. **It was because God could NOT dwell within a defiled people that necessitated salvation in the first place.** Sin had to be taken away, the

conscience cleansed, and the heart purified before there could be any profitable involvement of God with man. He will not receive a person who is not separate, or touches the *“unclean thing”* – much less dwell within them (2 Cor 6:17).

This is why separation is required in this day of *better things*. *“If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work”* (2 Tim 2:21).

The Ministration of the Spirit

Integral to this passage is the fact that the Holy Spirit is the Administrator of the New Covenant. When teaching concerning the New Covenant, Paul referred to it as *“the ministration of the Spirit”* (2 Cor 3:8). Other versions read *“the ministry of the Spirit,”* ^{NKJV} *“the dispensation of the Spirit,”* ^{RSV} *“the operation of the Spirit.”* ^{BBE}

- ⇨ Under the Kingship of Jesus, the Holy Spirit is the one to dispenses and manages all spiritual gifts (1 Cor 12:4-11).
- ⇨ He is the one who changes believers from one stage of glory to another (2 Cor 3:18).
- ⇨ When we are born again, we are

It is inconceivable that being filled with the Holy Spirit is disassociated from these indispensable ministries, or that being filled with the Spirit is confined to a certain segment of the body of Christ. What occurs in our text is unique in the sense of being a beginning. However, the filling itself is not unique.

“born of the Spirit” (John 3:6,8).

- ⇨ He causes us to *“abound in hope”* (Rom 15:13).
- ⇨ The essential characteristics of the Kingdom (righteous, peace, and joy), are ministered by the Spirit (Rom 14:17).
- ⇨ He leads believers in the mortification of the deeds of the body (Rom 8:13-14).
- ⇨ From within, the Spirit makes intercession for us according to the will of God (Rom 8:26-27).
- ⇨ The Spirit bears witness with our spirit, confirming that we are the children of God (Rom 8:16).
- ⇨ The Spirit is sent into our hearts, and cries out within us of our

relation with the living God (Gal 4:6).

- ⇨ We are washed, sanctified, and justified by the Holy Spirit (1 Cor 6:11).

It is inconceivable that being filled with the Holy Spirit is disassociated from these indispensable ministries, or that being filled with the Spirit is confined to a certain segment of the body of Christ. What occurs in our text is unique in the sense of being a beginning. However, the filling itself is not unique. That is a covenantal experience that is adapted to the various roles found within the body of Christ.

The remainder of the book of acts will confirm that being *“filled with the Holy Spirit”* was not an experience uniquely for the apostles, nor was it something that was intended to occur only on Pentecost.

THE SPIRIT GIVES THEM UTTERANCE

^{4a} . . . **and began to speak with other tongues, as the Spirit gave them utterance.**

Because being filled with the Spirit is associated with Divine purpose and human aptitude, something unique will take place at this time. **The Holy Spirit does not come as a Spectator or heavenly Monitor.** He is not sent from heaven to assist men to fulfill their own personally conceived ambitions. He is the Spirit of God, sent from the Father because of the request of the Son. He comes on the Father’s business, and because of man’s involvement with His

Christ. However He works within these people, it will be in strict concert with God’s eternal purpose and the heavenly agenda. This will not be about men having a unique experience, but about men being involved in the *“good, and acceptable, and perfect will of God”* (Rom 12:2). The disciples have been waiting to be endowed with power, and now we will see what the power will do.

BEGAN TO SPEAK WITH OTHER TONGUES

“. . . and began to speak with other tongues . . .” Other versions read, *“and began to speak in other tongues*

(languages),” ^{NIV} *“began to speak in other languages,”* ^{NRSV} *“and were talking in different languages,”* ^{BBE} *“and they began to speak in divers tongues,”* ^{DOUAY} *“and began to speak in divers languages,”* ^{MRD} *“began to speak different languages,”* ^{NJB} *“and began speaking in languages they didn’t know,”* ^{LIVING} *“and began to speak in foreign languages,”* ^{WEYMOUTH} and *“and began to speak in other (different, foreign) languages (tongues).”* ^{AMPLIFIED}

The word *“tongues”* has been greatly corrupted in our day – so much so, that men hardly have any intelligent notion about what it means.

When the Day of Pentecost was fully come, the “promise of Father” was realized and a new day began– by Given O. Blakely

Unfortunately, it has been associated with something unintelligible – something that is not understood, yet yields remarkable benefit and blessing. **Before espousing such folly, men must first establish that a personality made in the image of God can be profited by something unintelligible, or that salvation, in any sense, is divorced from understanding, discernment, and perception.**

The word “*tongues*” comes from the Greek word γλώσσα (gloce-sa-is). The word accents the tongue, or what is

the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue” (Ezra 4:7).

- ⇨ There was a special Hebrew language. “*Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches*” (John 5:2).
- ⇨ On the day of Pentecost, a message was understood in different

occurrence – a body of people speaking different languages, or “*with other tongues.*” You may recall that when such a thing had previously occurred, it was a judgment from God, and aborted the building of the tower of Babel. At that time “*the whole earth was of one language*” (Gen 11:1). Upon noting that the people were conspiring to make themselves a name by building a tower, “*the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do*” (Gen 11:6).

These were a people who were perfectly united, as evidenced by them speaking “*one language.*” Such a condition guaranteed that they would accomplish their diabolical will. The Lord, therefore, judged them by confounding their language. “*Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city*” (Gen 11:7-8).

On the day of Pentecost, however, their speech was not “*confounded,*” even though they were speaking different languages. **Instead of the work coming to an end, it was actually launched within the context of Divine blessing.**

Something must have happened in heaven to enable a blessing to come from speaking different languages. Surely some effective work had been done in heaven for the Spirit to enable a body of people to speak different languages, yet remain “*in one accord.*”

AS THE SPIRIT GAVE THEM UTTERANCE

“*. . . as the Spirit gave them utterance.*” Other versions read, “*as the Spirit was giving them utterance.*”^{NASB} “*as the Spirit enabled them.*”^{NIV} “*as the Spirit gave them the ability.*”^{NRSV} “*as the Spirit gave them power.*”^{BBE} “*as the Spirit gave them to speak forth.*”^{DARBY} “*according as the Holy Ghost gave them to speak.*”^{DOUAY} “*as the Spirit enabled them to proclaim.*”^{NAB} “*as the Spirit was giving them to declare.*”^{YLT} “*for the Holy Spirit gave them this ability.*”^{LIVING} “*the Spirit was giving them the power to do*

These people were not uttering unintelligible sounds. They were delivering a message – and the entire reason for a message is that something is intended to be understood. A message that is not understood is no message at all. A word that is unintelligent is no word at all, for the sole purpose of a word is to communicate something understandable.

spoken, and refers to “the language used by a particular people in distinction from that of other nations,”^{THAYER} and “language, utterance.”^{UBS}

Various Scriptures refer to “*tongues*” in the sense of a specific language.

- ⇨ When nations were formed, they were according to language: “*By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*” (Gen 10:5).
- ⇨ God told Israel their disobedience would bring their captivity by a nation whose language they did not understand. “*The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand*” (Deut 28:49).
- ⇨ There was a Syrian language. “*And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and*

languages. “*Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God*” (Acts 2:11).

- ⇨ Men are considered in groups according to their language. “*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands*” (Rev 7:9).

The phrase “*other tongues*” refers to languages other than the native language of the individual. On the day of Pentecost, these were new “*new tongues,*” referring to languages that were not acquired by natural processes, but were obtained supernaturally. Jesus said this would happen. “*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues*” (Mk 16:17).

An Extraordinary Occurrence

This was a most extraordinary

this."^{IE} "according as the Spirit gave them words to utter,"^{WEYMOUTH} "as the Spirit gave them to utter Divine things,"^{WILLIAMS} "as the Spirit kept giving them clear and loud expression [in each tongue in appropriate words],"^{AMPLIFIED} and "as the Spirit gave them power to proclaim His message."^{PHILLIPS}

These people were not uttering unintelligible sounds. They were delivering a message – and the entire reason for a message is that something is intended to be understood. A message that is not understood is no message at all. A word that is unintelligent is no word at all, for the sole purpose of a word is to communicate something understandable. Those who take the position that *speaking in tongues* refers to saying something that cannot be understood do not have a sound basis for their opinion. In Scripture, when we read the words "unknown tongue," it **always** refers to an expression unknown by the hearer, **not the speaker**. The only place the expression is used is the fourteenth chapter of First Corinthians (14:2,4,13,14,19,27). The subject of that chapter is "spiritual gifts" (14:1). **Further, the sole purpose for spiritual gifts is the edification of the body**, for "the manifestation of the Spirit is given to each one **for the profit of all**" (1 Cor 12:7). Paul further establishes that no person can be profited, or edified by what he does not understand. That is why unknown tongues, or languages, are to be interpreted to the hearers. If no one can do this, all are prohibited from speaking in a language that is not known by the people. "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor 14:28).

When something that is not understood is declared, it makes for confusion, not edification. Paul reasons on the matter in this way. "Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who

will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me"^{NIV} (1 Cor 14:6-11).

Within this context, Paul refers to an "unknown tongue" six times.

- ⇨ "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (1 Cor 14:2). The language is not unknown to himself, but to the hearers. The fact that he does not speak to men does not mean he himself does not understand, for that would not be "speaking." Speaking "mysteries" does not mean the person himself does not know what he is saying, but that what he says is mysterious to the hearers – for that is the whole subject of this passage: conduct in the assembly.
- ⇨ "He that speaketh in an unknown

may interpret" (1 Cor 14:13). The speaker is not to pray that he himself will be able to understand what he says, for no spiritual gift is for personal profit. His prayer is that he can make what he says understandable to his hearers.

- ⇨ "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (1 Cor 14:14). Paul does not say he does, in fact, pray in a language he does not understand. He rather speaks in this manner to confirm the absurdity of thinking there is profit in something that cannot be understood. Therefore he relates his own resolve: "What is it then? I will pray with the spirit, **and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also**" (1 Cor 14:15). Here the words "and" and "also" indicate that speaking and understanding are joined together, not separated.
- ⇨ "Yet in the church I had rather speak five words **with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue**" (1 Cor 14:19). The ratio of five to ten thousand confirms

Edification cannot be accomplished where the message is delivered in a language that is not known by the people. The fact that the speaker edified himself confirms that he knows what he said, but the people do not.

tongue edifieth himself; but he that prophesieth edifieth the church" (1 Cor 14:4). Edification cannot be accomplished where the message is delivered in a language that is not known by the people. **The fact that the speaker edified himself confirms that he knows what he said, but the people do not.**

- ⇨ "Wherefore let him that speaketh in an unknown tongue pray that he

the foolishness of thinking you can profit the people of God by saying something – anything – that is not in a language they speak.

- ⇨ "If any man speak in an unknown tongue, **let it be by two, or at the most by three, and that by course; and let one interpret**" (1 Cor 14:27). Even when men are delivering a message in a foreign language, **with an interpreter**, no more than two or three are to speak in an assembly,

and they are to speak one at a time with a single interpreter. That is because any lack of clarity in the speaking makes for confusion.

Two Doctrinal Examples

Paul sites two practical examples of the uncomeliness of speaking in a language that is not known.

⇨ **IN MOSES AND THE PROPHETS.**

Paul cites examples from the writings of Moses and the prophets, confirming that hearing something in an unknown language is anything but a blessing. *“In the law it is*

with stammering lips and another tongue will He speak to this people” (Isa 28:11). Jeremiah spoke of this in an even more pointed way. *“They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour*

blessing, but of judgment and cursing.

⇨ **A HYPOTHETICAL EXAMPLE.**

Paul also provides a hypothetical example to confirm the foolishness of speaking to the saints in a language they do not know. *“If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth”* (1 Cor 14:23-25). There is a vast difference between saying the speakers are “mad,” or out of their mind, ^{NIV} and being convicted, falling on the face, worshiping God, and reporting that God is in the assembly. **And what is the difference? It is that the message was understood.**

There is a vast difference between saying the speakers are “mad,” or out of their mind, ^{NIV} and being convicted, falling on the face, worshiping God, and reporting that God is in the assembly. And what is the difference? It is that the message was understood.

written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe” (1 Cor 14:21-22). This passage is taken from the books of Deuteronomy and Isaiah. First, Moses related the curses God would bring upon Israel if they did not hearken to the voice of the Lord. Among a significant number of curses was this one: *“The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand”* (Deut 28:49). Isaiah prophesied of judgment against Israel for their waywardness. *“For*

them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say” (Jer 5:12-15). What did all of this mean? Simply this. God had spoken to Israel, and they had refused to listen to Him. Instead, they had thrust His word from them. Therefore, God would bring a people against them whose language they would not understand. **When this happened, they would know that had been judged by the Lord, and were under His curse.** That is why Paul adds, *“Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe”* (1 Cor 14:22). This was not a sign of

As The Spirit Gave Them Utterance

Although it should not be necessary to say so, when the Holy Spirit gave these people “utterance,” or the ability to speak, He did not violate the guidelines He Himself moved Paul to write. We may fully expect for every word that is spoken to be understood, and for there to be an association of what is spoken with the Lord, His purpose, and what He had foretold of the day of salvation.

This text is an example of the Holy Spirit taking over and dominating the tongue – a member that no man can tame (James 3:8). But it can be tamed by the Spirit, and employed for noble purposes! He did this with a people who had been waiting for “*the promise of the Father.*” This was a people noted for their “*prayer and supplication.*”

CONCLUSION

In every aspect, “*the day of salvation*” is ordered and orchestrated by the Lord, its Author. That day, along with all of the other works of the Lord, was “*finished from the foundation of then world*” (Heb 4:3). All men were born and

placed in strict accord with Divine purpose, to give them the advantage in seeking the Lord (Acts 17:26-27). The giving of the Law came at the right time, and fulfilled is preparatory ministry (John 1:17; Rom 3:19-20). John the Baptist, the prophet appointed to prepare the way for the Lord and make the people ready, was born at the right time, and his ministry fulfilled at the right time (Lk 1:68-79). Jesus Himself came into the world in "the fulness of the time" (Gal 4:4). He was baptized and commenced His ministry at the right time (Matt 3:13-16; Lk 4:18-21). The death of Christ was

accomplished at the appropriate time, in the right way, and in strict accord with Divine determination (Mk 14:41; John 12:23; 17:1; Acts 2:33; 4:27-28; Rom 8:32; 2 Cor 5:21). In due time, and in fulfillment of the Prophets, Jesus was raised from the dead, ascended into heaven, and was given the Kingdom, the government being laid upon His shoulder (Psa 68:18; Isa 9:6-7; Dan 7:13-14; 9:26). It should not surprise us that the day of Pentecost was "fully come," and that the purpose of God was carried out in the most precise way. This was an act of Divine government!

No person has seen the day of Pentecost correctly until it is seen within the context of God's "eternal purpose." This was a day when the door of faith swung open, and the way to glory was exposed to men for the first time. **The accomplishments that took place on this day will confirm that it was a display of Divine government – the kind of government that is in place to this very day.** We are witnessing the inauguration of the New Covenant by the glorified Christ. This day the destruction of the devil and the reconciliation of the world to God will be confirmed.

Our next Hungry Saints Meeting will be held on Friday, 7/7/2006. In this session, we continue our current series of lessons on the book of Acts. The sixth lesson will cover verses five through thirteen of the second chapter: "THE NEWS OF THE EVENTS, AND THE REACTION OF THE PEOPLE." The news of the extraordinary phenomenon that took place early on the day of Pentecost, together with the message being delivered, spreads rapidly, and the people come together to hear and observe. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

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COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

Refreshing Waters Website: <http://wotruth.com/renewal.htm>

**REFRESHING WATERS RENEWAL, AUGUST 1-3, 2006
FIRST CHRISTIAN CHURCH, CROWN POINT, INDIANA
Theme: "PROPHECIES OF CHRIST"**

Note: Due to the distance traveled from the above Renewal, the first Hungry Saints Meeting for August, originally scheduled for 8/4/2006, will be moved to the following week: 8/11/2006. This will mean we will have our Friday meetings for two consecutive weeks, 8/11/2006 and 8/18/2006. Please make this notation on your schedule.