

ON POURING OUT OF THE HOLY SPIRIT

Joel 2:28-32; Ac.2:16-18

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I. INTRODUCTION

1. God's Holy Spirit being poured out upon both men and women originated with the prophecy of Joel 2:28-32; that is, that the power of the Spirit would be poured out on them, or empower them miraculously.
2. In Joel 2:28-32 God through Joel prophesied:
 - a. That "it shall come to pass afterward (in the last days) I (God) will pour out my Spirit upon all flesh," V.28a.
 - b. "and your sons and your daughters shall prophesy," V.28b.
 - c. "your old men shall dream dreams, your young men shall see visions," V.28c.
 - d. "and also upon the servants and upon the handmaids in those days will I pour out my Spirit," V.29.
 - e. That this also would be the time when "it shall come to pass, whosoever shall call on the name of the Lord shall be delivered (or "saved" as quoted and applied by Peter in Ac.2:21):" V.32a.
 - f. That the place for the beginning of this two-fold promise would be "in mount Zion and Jerusalem shall be deliverance, as the Lord hath said," V.32b.
 - g. "and in the remnant whom the Lord shall call," V.32c. (That is, "the remnant of his people" (Israel, Isa.11:10,11; Rom.9:27; 9:6-11; 9:24,27).
3. Peter, in Ac.2:14-21, one of the apostles of Jesus Christ, who were under the authority of Christ to bind and loose on earth what had already been bound and loosed in heaven, and under the power of the Holy Spirit to receive, reveal and miraculously confirm "all truth," explained to the multitude assembled on this the 1st Pentecost after the resurrection of Jesus Christ, which was the birthday of the N.T. church, the church of Christ, that this was the time for the beginning of what God prophesied through Joel in Joel 2:28-32, by saying:
 - a. "But this is that which was spoken by the prophet Joel," V.16.

- b. “And it shall come to pass in the last days, saith God,” V.17a. Cf. Isa.2:2,3 as to when and what concerning the “last days.”
 - c. “I will pour out of (or from) my Spirit upon all flesh:” V.17b.
 - d. “and your sons and your daughters shall prophesy,” V.17c.
 - e. “and your young men shall see visions, and your old men shall dream dreams,” V.17d.
 - f. “and on my servants and on my handmaidens I will pour out in those days of my Spirit; and that shall prophesy,” V.18.
4. Obviously, both Joel 2 and Peter, in Ac.2:17,18, are referring to the same thing as to what, when, and on whom.
 - a. The pouring out of the power of the Holy Spirit upon believers.
 - b. God through Joel says it will happen when and where.
 - c. Peter by means of the Holy Spirit’s guidance says it is happening here on Pentecost as God said it would; that this is the time and the place: Jerusalem in the last days.
 5. Thus Peter convinced 3,000 believers in Ac.2 to expect to receive the fulfillment of God’s promise to pour out of his Spirit, or to fulfill his promise to begin empowering both men and women, both young and old, both his servants and his handmaidens, with the spiritual gifts mentioned.
 6. Why would they expect something other than this promise when after they are baptized believers they are told or promised, “and ye shall receive the gift of the Holy Spirit,” or the Holy Spirit’s gift promised in Joel 2:28, and which Peter quoted and applied to Pentecost as the time for the beginning of its fulfillment?

II. DISCUSSION

A. THE EXPRESSIONS “POURING OUT OF THE SPIRIT” AND “FALLING OF THE HOLY SPIRIT,” OR THEIR EQUIVALENTS CONSIDERED.

1. They are found in several passages of Scripture.

2. They are also greatly misunderstood, misinterpreted, and, therefore, misapplied.

B. THEREFORE, DEFINITIONS OF TERMS, BIBLICAL USE AND APPLICATION OF THE EXPRESSION IN CONTEXT IS A MUST.

1. “Pour” is found in Ac.2:17,18; Ac.2:33 (in the org. Gr.); Ac.10:45; Tit.3:6.
 - a. Ac.2:17, “And it shall come to pass in the last days, saith God, I will ***pour out of*** (or from) my Spirit upon all flesh: and your sons and your daughters shall prophesy...”
 - b. Ac.2:18, “And on my servants and on my handmaidens I will ***pour out*** in those days ***of*** (or from) my Spirit; and they shall prophesy:”
 - c. Ac.10:45,46, “...because that on the Gentiles also was ***poured out*** the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God...”
 - d. In Ac.2:33 the KJV translates it “***shed forth*** this,” but it’s from the same org. Gr. term as in Ac.2:17,18.
 - e. “Pour” is from the original Gr. word **EKCHEO**, pronounced, ek-kheh-o. Thayer, 201, “to pour out”
 - f. In Ac.2:17a God says, “I will pour out of (or from) my Spirit upon all flesh: ***and*** your sons and your daughters shall prophesy...”
 - (1) Note that the word “**and**” following “upon all flesh” is preceded by a colon which serves to introduce “an explanatory clause or expression.”
 - (2) It was, therefore, the opinion of the translators that this begins an explanation of the expression “all flesh,” “your sons and your daughters shall prophesy.”
 - (a) The same pattern is followed in Vv.17b,18.
 - (3) This, of course, only came through the laying on of the hands of the apostles (Ac.8:14-19).
 - g. Both the language used and the result accomplished as the context reveals teach that the Holy Spirit is the source of the gifts, that which is poured out or fourth, and that the Holy Spirit himself is not the gift.

- h. The Holy Spirit did not then and does not now enter or indwell the physical body of any man. If he did, that one would be deity – both human and divine!
 - i. “Pour out of my Spirit upon all flesh” must be a figurative use of the term because it is absurd to have a literal pouring of a person of whom the Holy Spirit is recognized to be.
2. The words “fall” and “fell” or “fallen”, are found in Ac.8:16; 10:44; 11:15, and are all from the same original Gr. term.
- a. Ac.8:16, “(For as yet, he [the Holy Spirit] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)”
 - (1) How was it that the falling of the Holy Spirit upon them took place?
 - (2) Vv.14-19. Conferred on or imparted to them by the laying on the hands of the apostles.
 - (3) As is evident, it was not the Holy Spirit himself they received but the gift of the Holy Spirit, the Holy Spirit’s gift, or the power bestowed upon them by the Holy Spirit, which Simon witnessed – which he “saw.” V.18. Cf. Ac.19:5,6.
 - (4) It was the power imparted to them by the Holy Spirit that “was fallen upon them.”
 - (5) Thayer, 241, EPITIPTO – ep-ee-pip-to, “to fall upon; to rush or press upon;” that to “fall upon mentally or spiritually.
 - b. Ac.10:44, “While Peter yet spake these words, the Holy Spirit fell on all them which heard the word.”
 - (1) The word “fell” in Ac.10:44 is from the same orig. Gr. term as the word “fallen” in Ac.8:16, and has the same meaning and significance.
 - (2) Yet its connection with Vv.45,46 makes it even plainer that it is was the gift or the power of the Holy Spirit that fell upon them or was bestowed on them by the Holy Spirit, not the Holy Spirit himself.
 - c. In reality the org. Gr. terms in Ac.8:19 and Ac.10:44 are a close and direct relative to the org. Gr. term “pour” in Ac.2:17,18; 10:45,46, and have the same use and meaning in context with reference to the work of the

Holy Spirit in baptized believers, with the exception of Cornelius, which was for a different and special specified purpose and fell on him before he was a baptized believer.

3. In fact all of these verses from Ac.2:17 through Ac.10:44 refer to the miraculous operations of the Holy Spirit, and in them we have examples of the N.T. use of a figure of speech known as Metonymy.
 - a. In each case, the metonymy of the cause.
 - b. That is, passages where the CAUSE (the Holy Spirit) is put for the EFFECT (the power to prophesy, or speak in tongues, or to work miracles).
4. Metonymy defined:
 - a. “A figure (of speech) by which one word is put for another on account of some actual relation between the things signified.”
 - b. Or, the “use of one word for another that it signifies, as the effect for the cause, the cause for the effect, the sign for the thing signified, the container for the thing contained, etc. (a man keeps a good table, instead of good food). –Web. New Collegiate Dict., Second Edition, 1960, p.530. (or, “my door is always open to you, instead of you are always welcome.)
 - c. Or, “...using the name of one thing for another thing because the two are frequently associated together or because the one may suggest the other.” B. Berkley Micklesen, *Interpreting the Bible*, pp.185-186.
 - d. All figures of speech used in the N.T., of which there are many, are founded upon some resemblance or relation which different objects bear to one another. The figure of speech called Metonymy is from the Greek meta, denoting change, and onoma, a name.
 - (1) Thus change and substitution of one name for another give language a force and impressiveness not otherwise attainable.

- (2) Thus Job is represented as saying, “My wound (“arrow” lit. translation) is incurable” (Job 34:6; where by arrow is evidently meant a wound cause by an arrow. Cf. Job 6:4.

C. FINALLY, TO TIT. 3:5,6.

1. Vv.5b,6a: “but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us (poured out on us, Berry’s Lit. Translation) abundantly through Jesus Christ our Savior...”
2. The phrase “shed on” is from the org. Gr. EKCHEO, pronounced, ek-kheh-o, meaning “to pour out” – Thayer, 201, the same as in Ac.2; Ac.10.
3. Commentary on Tit.3:5-7:
 - a. “V.5b, “by (through) the washing (“a bathing, bath”) [Thayer, 382] of regeneration (prop. a new birth, reproduction, renewal, re-creation, Thayer, 474) [same word in Mt.19:28. The only washing relating to Christianity is baptism, Jno.3:1-12; Ac.22:16; Eph.5:26,27; Heb.10:22] (This is an obvious reference to bapt. Cf. Mk.16:15,16; Ac.2:38) And renewing (“a renewal, renovation, complete change for the better, Thayer, 38) of the Holy Spirit (by and through the word, Jno.16:7-13; Ac.2:1-41; Rom.12:1,2; 2Cor.4:16; Col.3:10).
 - b. V.6: Which he poured out (metaph. i.q., to bestow or distribute largely, Thayer, 201) upon us richly (abundantly, Thayer, 519) through (dia) Jesus Christ our Savior.
 - c. V.7, that being justified (make, to render righteous, Thayer, 150) by his grace, we might be made heirs according to the hope of eternal life.”
4. Though Tit.3:5-7 speaks of the Holy Spirit being poured out in connection with God saving obedient believers, it was for a different purpose than that of Ac.2:17,18 and Ac.8:16.
 - a. In other words the Christian, the saved person by the grace of God, has obeyed the teaching of the Holy Spirit, is thereby saved, and with a view to eternal life (note

Ch.1:1,2), not by works (meritorious works) of righteousness which we have done.

- b. This text tells us:
 - (1) That God saves us by his mercy.
 - (2) How he does it by his mercy.
 - (3) How he does not do it by his mercy.
 - (4) That this is justification by his grace.
 - (5) That it is shed (poured out) on us abundantly through Jesus Christ our Savior.
 - (6) That by it we are made heirs according to eternal life.
- c. In Tit.3:5-7, this is what is “shed on us” or “poured out on us” by the “renewing of the Holy Spirit.”

III. CONCLUSION

1. The pouring out of the Holy Spirit (more literal – pouring from or out of my Spirit) is always miraculous.
2. It was not the Holy Spirit himself that was poured out in Ac.21:17,18,33; Ac.10:45, but the miraculous power of the Holy Spirit that was poured forth or poured out, which is obvious by that which those so effected were enabled to do as a result. Cf. Ac.10:45; 19:5,6; Mk.16:17,18.
3. The two expressions are generic references to the coming of the miraculous power of the Holy Spirit upon people.
4. In some instances directly from God. In others, by the laying on-of-the-hands of the apostles.
5. In Tit.3:4-7 it was God’s mercy resulting I their salvation that was poured out upon them by the means expressed therein.