

May Teaching Theme: The Book of Ruth/Pentecost

讲员 Speaker: Haining Zhu

题目 Topic: "Submit to Holy Spirit and Love One Another."

经文 Scripture: Act 2:1-4, 1 John 4:1-4

Monthly Theme: This month, we will begin transitioning from Easter Season (Resurrection Season) to the time of Pentecost on the Church calendar (May 23rd this year). Two weeks ago was the final Sunday of Easter/Resurrection season, often called "Ascension Sunday," to remember the Ascension of Jesus. Pastor Tian examined Acts 1:1-11 last week. This week we celebrated the important Jewish and Christian holiday of Pentecost. Pentecost in the Hebrew Bible is called the "Feast of Weeks," where Israelites from all over would come to Jerusalem to offer their first fruits to the Lord. When people from all over were in Jerusalem during this holiday time, God sent the Holy Spirit as prophesied in Joel 2 on "all people."

五月 May: 五旬節季節 Pentecost Season

May 2nd – 路得記 4: 扭轉乾坤的君王寶血 Ruth 4: Reversal, Restoration, Resurrection

May 9th – 突破障礙的聖靈 The Spirit Breaking Barriers [萬國教會 Church of All People] (使徒行傳 Acts 10)

May 16th – 上主升天 Ascension of the Lord (使徒行傳 Acts 1:1-11, 詩篇 Psalm 47)

May 23rd – 五旬節 Pentecost (利未記 Leviticus 23:15-21, 使徒行傳 Acts 2) (五旬節 Pentecost)

May 30th – 重生 Born Again (約翰福音 John 3:1-21)

Resources: [Acts 1-7 Pentecost](#) (Bible Project) [6:21]

Discussion Questions (Pastor William R. Horne & Haining Zhu)

- (1) Read Joel 2:28-32 together. What observations do you make, and what stands out to you? How would you summarize the passage?
- (2) Read Acts 2:1-13 together. What observations do you make, and what stands out to you? How would you summarize the passage? (Note that Peter quotes our Joel passage in his sermon following this event [v.16-21])
- (3) What vision of the church is painted in both Joel 2 and Acts 2? What are some ways we can begin to live as a church modeled by this vision?
- (4) A crucial part of Joel 2 (and throughout the Bible) is the idea of the "Day of the LORD." Re-read Joel 2:30-31. What do you think of when you read these verses? Do you think these verses fit with the context or not?
- (5) What is your experience with Holy Spirit? Do you have the experience of being filled by Holy Spirit? Do you have experience of Holy Spirit being with you and leading you? Did you follow the Holy Spirit in the experience you are sharing? 你有被圣灵充满的经历吗? 你有圣灵引导你的经历吗? 在你分享的经历中, 你有顺服跟从圣灵吗?
- (6) Share your thoughts on 1 John 4:1-4. Reflect on different spirits of the antichrist that you can tell. Share your thoughts on why socialism and communism get popular in the young generation in the US. 约翰一书四章1-4节里所说的敌基督的灵你有什么认识? 你对社会主义与共产主义在美国的年轻人中流行有什么看法?

- (7) Share one story that you are loved by others in LCCC. Share one story that you love others in LCCC. Share one story that you love a neighbor or a stranger. 分享一个教会里弟兄姐妹们爱你的见证。分享一个你爱弟兄姐妹们的见证。分享一个你爱邻舍爱陌生人的见证。

Important Notes (Pastor William R. Horne):

Notes on Q1: “In the new age, all of God’s people will have all they need of God’s Spirit. The old era was characterized by the Spirit’s selective, limited influence on some individuals: certain prophets, kings, etc. But through Joel, the people are hearing of a new way of living, in which everybody can have the Spirit” (Stuart, D.)

- The words “prophesy, dreams, and visions” all are ideas of “revelation.” This new age of the Spirit will come with a greater revelation of who God is and what God is about. (Idea of “personal relationship with God” could apply to this idea).
- **V29:** “Even slaves will partake, on a par with the free, in the blessing of the Spirit’s outpouring, no societal restrictions being able to limit the power of God to give himself to his people” (Stuart, D.) [Note: some translations use the word servants, but I (Pastor Will) and many scholars, believe slaves is a better translation for us to understand the social dynamics at play in the statement]
- **V32:** To “call on the name of the LORD” includes the ideas of giving exclusive allegiance to Yahweh (the LORD) and public acknowledgment of one’s faith in potentially hostile environments.
- “In the new age, salvation will not only be available to all who turn in faith to the true God, but there will be no distinction of spirituality on the basis of age, gender, or social status. God’s spirit will be available to both young and old, to both male and female, and to both slave and free. For Christians, the significance of this expectation should be clear. Those who live in the age of the Spirit cannot expect God to restrict any ministry of the Spirit from anyone simply because he or she is old or young, male or female, or of high or low standing socially. Where churches attempt to do this, they risk missing the fullness of God’s blessing.” (Stuart, D.) - Key Application

Notes on Q2: In the Acts 2 Pentecost event, we get a taste of the fulfillment of Joel 2, which will be fully experienced in King Jesus returns, that we (the Church) are now called to live in light of (again, the way we live the should ‘give people a taste of Heaven on Earth.’)

- **V3:** “tongues of fire” a physical symbol of God’s presence, as we saw in the temple/tabernacle in the Old Testament. “Other tongues” could also just be simply translated as “other languages.” In this case, the “other languages” are actual known languages of the many people visiting Jerusalem during the Pentecost Festival (Feast of Weeks).
- The thesis statement for Acts is found in 1:8 **“But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”** This reality has begun here in Acts 2, where Jews “from every nation under heaven” are hearing the Good News about King Jesus. We see this emphasized again in the listing of nations in 2:8-11.

Notes on Q3:

First, we see God breaking social-cultural barriers in the overcoming of the language barrier. We know (probably better than most) that to speak a language is in many ways to speak a people - meaning there is a deeper level of intimacy and relationship when the same language is spoken. This new level of intimacy and belonging is God's vision of what the Church should be/is called to be/can be/will be. **The church is a multi-ethnic community of belonging.**

Second, we see, particularly in Joel, the overcoming of social hierarchies. God's salvation, the Spirit, and belonging are available to both young and old, to both male and female, and to both slave and free. **The church is a place of radical equality.**

Third, there is a reality here that the people of God are empowered by the Holy Spirit, who equips them to be on mission in both their social actions and proclamation of the Gospel. **The church (the people of God) must rely upon the Holy Spirit for guidance and empowerment.** This reliance means that the church must be willing to wait patiently in prayer and boldly act when called to do so.

Notes on Q4: In our society and context, we often read "Day of the LORD" passages negatively, but for most of Israel's history, these were positive passages and a day to look forward to. The Day of the Lord, in the Scriptures, is an event when God brings judgment on oppressors to relieve the oppressed. The most well-known story in the Bible that paints this idea is the Exodus story, where God's judgment on Egypt rescues Israel from oppression. Israel celebrated Passover every year to remember this deliverance. Thus, the "Day of the LORD" was something to celebrate for Israel until Israel began to resemble their former oppressors. When Israel started to act like oppressors, the prophet proclaimed the "Day of the LORD" upon them as well. **When we read these passages as modern Christian, they should BOTH cause us to lament and rejoice** (weird, right?). We should lament that there is evil in the world that must be judged (and we can so easily be complicit with it - that's sin) and rejoice that one day God will judge evil once and for all - ridding evil and its effects from His good creation. As the Bible Project guys put it, the "Day of the LORD is an invitation to resist the culture of Babylon." (the ways of the corrupt nations of the world.)

- Video: [Day of the Lord](#) [6 mins] **If there is time, the Bible Project Video on the Day of the Lord is too good not to watch.**

Notes on Q6: John in 1 John 3:24 points to the work of the Holy Spirit as evidence that someone remains "in God." Here in 1 John 4, John feels it necessary to address the issue of "discerning spirits," as not everything is from God or of God. This logical move suggests that one of the issues within John's original readers was professing Christians who claim to have the Spirit yet speak and act in ways that are not of God. There were professing Christians teaching falsehoods and appealing to the authority of the Holy Spirit. In the tradition of Johannine interpretation, the emphasis on "the flesh" has led scholars to understand the nature of that dispute as involving a form of Gnosticism (those who say the "spiritual is good, but the physical is bad"). Another option is Docetism, which claimed that Jesus Christ only appeared to be human. More recently, scholars have rightly moved away from explicitly identifying the nature of the dispute (and indeed, a few question whether there was a dispute at all). (Jobes, K. H.)

Concerning “communism & socialism,” as I have said before, *entrusting ourselves to or putting our hope in any human economic or political system is a path to idolatry and disappointment.* The Bible uses “Babylon” as a typology of all oppressive nations throughout time and history. The nations become like “Babylon” when they exalt their power and economic security as a false god and then demand allegiance. In Daniel’s day, this was Babylon. In Jesus and John’s day, the symbol of Babylon was used for the Roman Empire, and so it goes for any nation that follows in a similar pattern. You can see the typology of Babylon could easily be applied to many nations today, including both the United States and China on many levels. The pattern is that humans and their nations become “Babylon” when they don’t acknowledge God as King and his Kingdom as ultimate. The nations become Babylon when they refuse to act by righteousness and justice. The promise is that God will one day confront the nations and rescue his world, establishing his Kingdom in full - our longing for true home fulfilled. The nations and their rulers will call for us to give our allegiance to them, but we must resist giving our allegiance to the true King - King Jesus alone.

We are then called in the meantime to live as “exiles” in this world who refuse to entrust ourselves to political systems and leaders while simultaneously working within them to seek the welfare of our neighbor, as the prophet Jeremiah says. The “Way of the Exile” seeks the cities good but is willing to call out the injustice and violence of the nations. Remember, our allegiance is to the Kingdom of God, and our political-social actions must be motivated and shaped by loving our neighbor.

Sermon Summary (Elder Yin):

05/23/2021 朱海宁长老

Scripture Reading:

使徒行传 2 : 1-4 (Acts 2:1-4)

- 1 五旬节到了，门徒都聚集在一处。
- 2 忽然，从天上有响声下来，好像一阵大风吹过，充满了他们所坐的屋子；
- 3 又有舌头如火焰显现出来，分开落在他们各人头上。
- 4 他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来。

约翰一书 4: 1-4 (1 John 4:1-4)

- 1 亲爱的弟兄啊，一切的灵，你们不可都信，总要试验那些灵是出于神的不是，因为世上有许多假先知已经出来了。
- 2 凡灵认耶稣基督是成了肉身来的，就是出于神的，从此你们可以认出神的灵来。
- 3 凡灵不认耶稣，就不是出于神，这是那敌基督者的灵。你们从前听见他要来，现在已经在世上了。
- 4 小子们哪，你们是属神的，并且胜了他们；因为那在你们里面的，比那在世界上的更大。

Outline of the sermon

1. 五旬节圣灵降临的前前后后 ;徒2 : 1—4

- A. 门徒聚集在一处
- B. 圣灵降临的样式，风，火焰，方言
- C. 圣灵充满的结果，得救的人数，圣灵降临得力。

2. 旧约时代的五旬节

A. 逾越节

"要留到本月十四日, 在黄昏的时候, 以色列 全会众把羊羔宰了。各家要取点血, 涂在吃羊羔的房屋左右门楣上和门楣上。当夜要吃羊羔的肉; 用火烤了, 与无酵饼和苦菜同吃。不可吃生的, 断不可吃水煮的, 要带着头、腿、五脏, 用火烤了吃。不可剩下一点留到早晨; 若留到早晨, 要用火烧了。你们吃羊羔当腰间束带, 脚上穿手中拿杖, 赶紧地吃; 这是耶和华的逾越节。"

出埃及记 12:6-11

B. 五旬节 : 五旬节在逾越节后50天, 目的是献上感恩的祭。

"「你们要从安息日的次日, 献禾捆为摇祭的那日算起, 要满了七个安息日。到第七个安息日的次日, 共计五十, 又要将新素祭献给耶和华。要从你们的住处取出细面 伊法 十分之二, 加酵, 烤成两个摇祭的饼, 当作初熟物献给耶和华。又要将一岁、没有残疾的羊羔七只、公牛犊一只、公绵羊两只, 和饼一同奉上。这些与同献的素祭和奠祭要作为燔祭献给耶和华, 就是作馨香的火祭献给耶和华。你们要献一只公山羊为赎罪祭, 两只一岁的公绵羊羔为平安祭。祭司要把这些和初熟麦子做的饼一同作摇祭, 在耶和华面前摇一摇; 这是献与耶和华圣物归给祭司的。当这日, 你们要宣告圣会; 什么劳碌的工都不可做。这在你们一切的住处作为世代永远的定例。"

利未记 23:15-21

3. 如何跟从和顺服圣灵

A. 区别圣灵和敌基督的灵

共产党宣言, 幽灵。无神论者, 敌基督。带来灾难给全人类, 乌克兰大饥荒, 六分之一死亡。2021是否还是同调查研究2019, 下一代75%选支持社会主义, 共产主义的理想在美国。支持共产主义的信念就是敌基督的,

B. 服从圣灵带领, 活出神的爱, 朱长老三个见证

-分享我经历的神的爱与圣灵的带领 去亚列桑纳大学任教。

-分享我经历的莱城华人基督教会的爱, 2002年搬来莱城, 享受弟兄姐妹的帮助

-分享一个在圣灵引导下爱陌生人的经历, 对房客付不起房租的照顾

4. 结语: "谁能使我们与基督的爱隔绝呢? 难道是患难吗? 是困苦吗? 是逼迫吗? 是饥饿吗? 是赤身露体吗? 是危险吗? 是刀剑吗?"

罗马书 8:35