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## Acts 2 commentary piper

When the Holy Ghost came to the Apostles and other believers on Pentecost, those who heard these languages speak were puzzled and asked: What does that mean? (2:12). The question persists in our day. Many argue that pentecost's meaning is that we should have the same experience as the disciples, namely that we must seek the baptism of the Holy Ghost and speak in the language. You must have had other Christians who ask you, like me, have you received the baptism of the Holy Ghost? If you haven't spoken languages, they are eager to help you have this experience for yourself. We all have to respond to the Bible, given the context, what is the meaning of Pentecost? Acts 2 must be interpreted in the light of Acts 1:4-8, in which the resurrected Lord Jesus commanded the disciples in Jerusalem to await the promise of the Father, the Holy Ghost. Jesus explained that they will be baptized with the Holy Ghost not many days later (1:5), and they will receive the power to be witnesses of Christ in Jerusalem and throughout Judea and Samaria, as well as even in the most remote part of the earth (1:8). Just as Jesus' ministry depended on the Holy Ghost, who descended on Him at his baptism, the disciples' ministry depended on whether they would receive the Holy Ghost and depend on His power. Although they had experienced the power of the spirit before (John 20:22), now he had to live them permanently (John 7:37-39; 14:17). Thus, Acts 2 must be interpreted as a special historical event, which means a new period in God's relations with His people. Pentecost signals the dawn of the age of the Holy Ghost. And the fullness of the Spirit of the people of God is to give them the opportunity to testify to all nations. Thus, Pentecost means that God supplies His church with the power of his Spirit, that He shall be glorified among the nations. Pentecost is a mission, and the purpose of the mission is that the earth is filled with the knowledge of the glory of the Lord, for the waters cover the sea (Hab. 2:14). If we understand this great historical event correctly, our hearts will be amazed to see some of every tribe and language and nation worship before the Lord Jesus Christ. Note four things: 1. God's plan to be glorified among nations was to form a church. To understand this event, we must understand Jewish Pentecost. It was no coincidence that God poured out His Spirit to the disciples that day. Each year there were three great Jewish feasts: Passover (spring), celebrating Israel's liberation from Egypt, immediately followed by a feast of unleavened bread; Pentecost, also called a weekly party, took place 50 days (seven weeks) after the event; and, Gazebo (autumn). Pentecost was the initial catch where the Jews were to offer the Lord the first fruits of new fruit. Among other rituals, they had to wave two loaves of bread from wheat bread made from longlines (Ex. 23:15-21) before the Lord. This image came from the fulfillment of the pouring of the Holy Ghost on the day of Pentecost. Until then, the people of the Lord consisted of Israel, along with some pagan protic. Not everyone in Israel believed, but it was through this people that God worked through his treaty promises to form a nation for himself. But now the Lord formed the body of Christ, a church made up of Jews and Gentiles on an equal footing. Paul calls the addition of gentiles to the church a mystery, which means that it had not been revealed before (Ephes 3:4-7), even though it was characterized in this Jewish feast with two loaves. That these two loaves consisted of outstanding bread pictures, that although we are redeemed in Christ, we are still sinners who must learn to get along with those who are very different in the flesh than we do. You will remember that the Lord had told Peter that He would build his church, and the gates of hell would not win against it (St. 16:18). Thus, a church based on an apostle We must remember that our purpose as the Church of the Lord is not to focus on ourselves and our happiness. Our goal is to spread God's knowledge to all nations, starting here in our own Jerusalem. When we lose our external focus, whose over-purpose is God's glory, we have lost our cause of existence. 2. The scope of God's plan is all nations. As I studied this part of the apostles' thel, I wondered at first why Luke would pass through this long, somewhat tedious list of nations (2:9-11). He starts east of Israel and surrounds the land. Although most of the men mentioned were Jews (some were pagan proselytes), they represent the nations that the Lord wants to reach. The key to the list is 5. They were devout men, which means God-feared, as is evident from the fact that they had made this pilgrimage to Jerusalem for this feast. But they did not yet know that their Messiah had come and been sacrificed. Peter will soon explain this in his sermon. This list of nations reminds us of the list of nations in Genesis 10 that led to the building of the tower of Babel. God understood these proud men by confusing their languages. Here, by His grace, God turned this confusion of languages into a marvel of speech, resulting in a great blessing. The gift of speaking with languages was a special miracle to demonstrate God's goal of bringing the gospel to all nations. This allowed in all these places when these men returned to their homes. But since then, missionaries (even Pentecostal missionaries!) have to work hard to learn foreign languages in places where they go. Later, acts (14:11-14), even Paul and Barnabas did not understand the Lykaon dialect. They could only preach to people in Greek, which almost everyone understood. But the thing is, God's plan is no longer bottled with the Jews. His good news is for all nations. As John proclaims revelation 5:9, Jesus bought God's larch men from every tribe and language and people. We cannot rest until all nations have heard the good news about Christ. But how can we fulfill God's plan? 3. His Holy Ghost is the power necessary to fulfill God's plan. The Holy Ghost is not just a force. He is the third man of the Trinity, God is in every way. We know that He is a personal being in that He can be mourned (Ephes 4:30); You can't mourn impersonal force. Jesus calls him a paraclete or comforter. The word means: One called together to help. We know that He is God, that He performs acts, such as creation, which can only be done by God. Peter accuses Anania of lying to the Holy Ghost in Acts 5:3, adding: You have not lied to people, but to God (5:5). Before Pentecost, the Holy Ghost restored people and gave them the right to serve God. But He did not permanently cease all believers (Ps. 51:11; Luke 11:13). In the upper room, Jesus had told the disciples that He would send the Holy Ghost with them forever. He added: Tinge Him because He will stay with you and be in you (John 14:16-17). Thus, on Pentecost Day, disciples were baptized with the Holy Ghost in the fulfilling of Jesus' promise (Acts 1:5). Through the Apostles, the Holy Ghost was poured on to the Samaritans through the Apostles so that both they and the Apostles would understand that they were now members of the same body of Christ. The same happened to the Gentiles in Acts 10 and John's baptism in Ephesus (Acts 19). These transition outpourings of the Holy Ghost follow Acts 1:8. When the transition is complete, all who believe in Christ will receive the Holy Ghost at the moment of salvation (Gal. 3:2-5). Paul says: You are not in the flesh, but in the Spirit, when the Spirit of God is truly inside you. But if no one has the Spirit of Christ, he does not belong to him (Romans 8:9). We need to be careful to distinguish between a number of terms that are often confused. Jesus said in Acts 1:5 that the apostles would be baptized by the Holy Ghost, which took place on Pentecost. Baptism means fully identifying with the spirit and first receiving the Spirit. Paul says to the Corinthians: For one Spirit all were baptized into one body, be they Jews or Greeks, be they slaves or free, and we were all made to drink from the same Spirit (1 Corinthians 12:13). If the baptism of the Spirit were a special experience for the spiritual elite, Paul would not have said this to the Corinthians who were not noticed because of their spiritual maturity! The New Testament does not command believers to be baptized with the Holy Ghost, for it is not the experience we seek, but the action of God that we perform to a believer in the moment of salvation. We are, however, commanded to fulfill the Spirit, which means that we are controlled by the Spirit (Ephes 5:18). Not only was the Spirit baptized on Pentecost day. They were also all filled with the Holy Ghost (Acts 2:4). Although the baptism of the Spirit is a one-off event, the execution of the Spirit happens repeatedly (see Acts 4:8, 31; 6:5; 7:55; 9:17; 13:9). To be fulfilled by the Spirit, we must empty ourselves by confessing all known sins and dying for ourselves. We must surrender fully to the Lord and depend on Him step by step (Walking in the Spirit. -5. j. 16). Spiritual fulfillment is also called (in a parallel paragraph), letting the word of Christ stop abundantly inside you (Col. 3:16; see Ephes 5:18 and context). Thus, the performance of the Spirit cannot be separated from the Word of God in your heart at home. The results of continuous daily walking are the fruit of the Spirit (5:22-23), manifested in our lives and relationships (Ephes 5:19-6:9; The Colonel fully directs to the Lord and depends on Him step by step (Walking in the Spirit. -5. jk). Spiritual fulfillment is also called (in a parallel paragraph), letting the word of Christ stop abundantly inside you (Col. 3:16; see Ephes 5:18 and context). Thus, the performance of the Spirit cannot be separated from the Word of God in your heart at home. The results of continuous daily walking are the fruit of the Spirit (5:22-23), manifested in our lives and relationships (Ephes 5:19-6:9; Col. 3:16-4:1). The initial outpouring of spirit on Thursday was celebrated with three symbolic phenomena. First, there was the sound of violent rushing winds that filled the house. Then there was the visible sign of the languages of the fire resting on each person. In the end, it was miraculous to speak foreign languages that no one had ever learned before. The sound of a violent rush was mostly an invisible image of force. As you know, the wind you can't see is exerting incredible force in a tornado or a hurricane. In this case, the disciples heard the noise, but there were no signs that they felt it was blowing. It was more of a wonderful sound coming out of the sky. The noise was loud enough that he gathered in the crowd to find out what was going on (1:06). Hebrew and Greek words for wind and spirit Same. Ezekiel 37 commanded the prophet to predict the winds to breathe in the valley of dry bones. When he did, it came to them in the breath of life. God explains that He puts His Spirit in his people, and they come to life (Ezek. 37:9-14). John 3. He explained: The wind blows when it wants, and you hear its voice, but you do not know where it comes from and where it goes; so are all who are born of the Spirit (3:8). The Holy Ghost, like the wind, is a mighty power, but we do not see Him. We can only see His influence. One of His most powerful consequences is when He gives spiritual life to those who had died in their bodies. Another phenomenon was the appearance of the fire tongues of every room person. Throughout the Bible, fire symbolizes the holy presence of God. Moses saw a bush in the wilderness that burned and did not consume. God himself was a bush. Later, Israel's wilderness was led and defended by a pillar of fire. John the Baptist foretold that Jesus would baptize the Holy Ghost and fire. Jesus said that He had come to lay fire on the earth (Luke 12:49). The last place of judgment is a lake that burns with fire forever and ever. Hebrews 12:29 says that our God is a

consuming fire. The fire brings both warmth and light. The heat of the fire consumes the dross, purifying those who come into contact with it, or destroying those without gold. The advent also captures the zeal that should celebrate believers, who must be hot, not lukewarm, in their devotion to Christ (Revelation 3:15-16). Light photographs the enlightenment God brings to those who are in spiritual darkness. On Pentecost Day, a fire broke out in the form of languages to symbolize the holy power of God through the proclamation of His Word, burning into people in a way that cleanses them. As Paul later said, the gospel is the power of God to salvation to all who believe (Romans 1:16). This gospel must be orally proclaimed so that the power should come through. Through the history of the Church, the Sovereign Spirit has moved from invisible to the wind, where He wants to bring a revival. It always begins with the church, purifying the people of God, igniting their cold hearts with a new passion for knowing God and burning down the dross of a polluted world in them. Through them, the gospel is proclaimed and the Spirit gives a new life to the dead sinners in Christ. Through His mighty Holy Ghost, God does what no humanely did to revive. He brings lasting change by restoring and purifying the sinners of the dead, so that He is glorified when the people acknowledge His mighty works. Such a revival is clearly a sovereign act of God, not the result of human efforts or planning. We should pray that it would kindly send such a revival to our land! Before we leave the subject of the power of the Holy Ghost, let me briefly address the question: Should we try to speak languages? Some argue that the sign of baptism with the Spirit speaks in languages and that if you have not done so, you have no important spiritual experience. This is a controversial issue; if you do not agree with me, please try to cancel your emotions and reason with me in the Scriptures. As I said, there is no commandment to seek the baptism of the Holy Ghost, even though we are commanded to fulfill the Spirit. The main proof of spiritual fulfillment is the fruit of the Spirit, which is divine nature (Gal. 5:16-23; 1:9-12). Firstly, we must be clear that the true gift of languages is the ability to speak a foreign language that you have not learned. It is neither in the law nor in 1 Corinthians, to speak of ecstatic utterance, which is a nice term. The Acts of the Apostles spoke the language of the disciples, which the disciples spoke, but which the disciples had never learned. 1. The Corinthians needed interpretation of languages because there were no native languages. But you can not interpret syllables; you can only interpret the language that has a fixed, objective meaning behind the sounds that are uttered. This criterion alone overrides 99 percent of what is called language speech in our day. Secondly, we never have orders or are encouraged to seek the gift of languages. Rather, the Holy Ghost sovereignly distributes gifts as He wants (1 Corinthians 12:11). When Paul says that earnest desire for greater gifts (1 Corinthians 12:31), he speaks of the church body, not to individuals. He means that the church should seek gifts that build the body, not those such as the languages that can legitimise a person. In the early days, the church was also given a wonderful gift to confirm the witness of the apostles, but they disappeared as time went on. The author of the Hebrews wrote about the second generation of Jewish Christians. He tells them how the Apostles confirmed the Word of the Lord through various Miracles and gifts of the Holy Ghost according to His own will (Heb. 2:3-4). If these gifts were in the churches at the time he was writing, he would not have had to call them a thing of the past. Their purpose was to confirm the apostolic message. After that goal was accomplished, they left the scene. Finally, as I hope you can see from the context of acts 2 of the Apostles, the pentecost meaning was not that believers had an ecstatic experience to educate them. Pentecost meant that God gave the Holy Ghost to His church to testify of nations for His glory. 4. The purpose of God's plan is to be glorified among the peoples. These of all these nations, the disciples heard the talk of the mighty works of God (2:11). Peter will soon preach the gospel, which will lead to conversion of 3,000 souls. But the purpose of the gospel is the glory of God. As John Piper has said: The reason missions exist is because worship is not. In Revelation 5, John has a vision of nations worshipping God's throne. That should be our vision, too. Please note that not everyone responded positively, even though it was an A-class miracle. Even miracles don't convince the taunters who don't want to give their lives to the Sovereign God. The Book of Acts is a record not only of abilities of conversion, but also of fierce opposition to preaching the gospel. We should wait for the same answer. But we know that our God triumphs, that every knee one day worships Jesus Christ as the Lord, honoring the Father of God (Phil. 2:9-11). Conclusion Last Sunday, Maria and I listened to a powerful sermon by John Piper, which she gave to 50,000 college students. He started with two elderly women who had given their retirement years to go to Cameroon for the gospel. They were killed when their brakes fell out and their car fell over a cliff. He asked: Was it a tragedy? He said, No, it wasn't a tragedy. Let me tell you about the tragedy. He was referring to Reader's Digest article about how many Americans are taking early retirement so they can continue to enjoy their joy. One couple had bought a yacht and spent their time sailing off the coast of Florida, collecting clams. Piper said: This is a tragedy! Can you imagine this couple standing before God on trial and saying, Here is our collection of seashells, Lord? The purpose of Holy Pentecost was to equip His church with the mighty power of the Holy Ghost, so that we may be His witnesses to all nations, resulting in His eternal glory. I want you to ask yourself these questions if you think of this goal: (1) \* Do I focus on the glory of God in all things? Did I even think about it when I went through my week? Did it determine how I resisted temptation or how I spoke to others? (2) \* Is it my passion for nations to glorify God through the gospel? If my heart is not on the missions of the world, it is not in harmony with god's heart. (3) \* Is my daily life deliberately dependent on the Holy Ghost? Would I have missed Him if He had backed away from me last week? Can I rely on Him for the purity of life and power to obey God? 4. \*Is my daily desire to witness Christ to those who are lost and perish? The power of the Spirit is not given solely to make me happy. It is given to make me holy, so that my life and my words bring glory to God as I testify of His saving grace. It should be pentecost meaning for you and me. Discussion Questions No missionary requires a special invitation from God? How can a believer be filled with spirit? Give bible support. How can a believer develop a passion for the glory of God? Is it wrong to try to speak languages? Give bible support. Copyright, Steven J. Cole, 2000, All Rights Reserved. Unless stated otherwise, all scripture citrates are from the New American Standard Bible, Updated Edition © Lockman Foundation

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