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Even before I attended seminary, I had set a high standard for the preaching of others. I expected the preacher to get to his text promptly. What I often experienced was that the Scripture text was read and then never mentioned again. I found that some preachers had a dominant theme to which they retreated every Sunday. No matter what the text, the old theme arose week after week. If he did not promptly get to the Scripture text, I would start reading the Scriptures for myself. His sermon is all about this text, as I hope to show in this message. Let us remember that this sermon was delivered by a divinely-energized Peter, who now boldly warns those who several weeks earlier had taken part in the crucifixion of the Lord Jesus. He warns them that the day of divine judgment is near, and yet he gives hope because there is still an opportunity for repentance, salvation, and divine blessing. Let us listen well to these words, bearing in mind that thousands came to faith through this sermon. The Setting Acts 1 began with the report that Jesus not only rose from the dead, but that He appeared to His disciples and others for a period of forty days, during which He taught them about the kingdom of God Acts 1: Jesus instructed His disciples not to leave Jerusalem until after they had been endued with power by the Holy Spirit, according to what John the Baptist had indicated in his preaching Acts 1: The disciples pressed Jesus regarding the exact timing of the restoration of the kingdom to Israel but Jesus refused to supply this information, insisting instead that they were to be empowered to be His witnesses, beginning in Jerusalem and spreading from there to all Judea, Samaria, and the remotest part of the earth Acts 1: After this, Jesus was taken up into heaven, and the disciples returned to Jerusalem where they spent much time together in prayer, waiting for the promised Spirit. It was during this time that Matthias was selected as the twelfth apostle Acts 1: The Day of Pentecost arrived when the small company of believers 3 were gathered together in one place. It was then that the Holy Spirit came upon them in a powerful and dramatic way. The accompanying sound from heaven attracted a large crowd, many of whom were devoutly religious. A large number of them had come from distant lands to reside in Jerusalem to be there when Messiah appeared? These Hellenistic Jews heard the mighty works of God proclaimed in their own native tongue. The sincere among this crowd wanted to know the meaning of what they heard, while others merely mocked, attributing what they heard to excessive drinking Acts 2: This lesson takes up as Peter stands to address this crowd, boldly proclaiming Jesus as both Lord and Christ. Pentecost and the Prophecy of Joel Acts 2: And so he cites Joel 2: Your sons and daughters will prophesy. Your elderly will have revelatory dreams; your young men will see prophetic visions. For on Mount Zion and in Jerusalem there will be those who survive, just as the Lord has promised; the remnant will be those whom the Lord will call Joel 2: In some ways, the Book of Joel was an ideal text for Peter to cite. It was a distinctly Jewish book, addressed to those Jews dwelling in Israel, and particularly those in Jerusalem. On the other hand, the Book of Joel might have appeared to some as shockingly inappropriate for this occasion. Pentecost was a festive and joyful celebration of the end of the barley harvest and the beginning of the wheat harvest. The first chapter of Joel describes a devastating sequence of plagues of locusts, which stripped the land of Israel of all its food crops. There was no harvest of barley or of wheat: So the priests, those who serve the Lord, are in mourning. The ground is in mourning because the grain has perished. The fresh wine has dried up; the olive oil languishes. For the harvest of the field has perished Joel 1: Wail, all you wine drinkers, over the sweet wine because it has been taken away from you. Wail, you who minister at the altar! Come, spend the night in sackcloth, you servants of my God, because no one brings grain offerings or drink offerings to the temple of your God anymore Joel 1: Since Peter chooses to cite from the middle of the Book of Joel, it would be wise to briefly look at the message of the entire book, in order to gain insight into the portion of Joel that Peter has chosen to quote. I believe that the book falls into three major sections: The Literal Locust Plague Joel 1: It is worth noting that the three sections I have suggested follow the chapter divisions of the Septuagint the Greek translation of the Old Testament – the version of the Old Testament frequently cited by the New Testament writers. As I understand verse 4, it

was actually a sequence of locust attacks, the end result of which was that Israel was left a barren wasteland, that was finally consumed with fire Joel 1: This devastation was greater than any Israel had experienced up to this point in time: Has anything like this ever happened in your whole life or in the lifetime of your ancestors? Such a plague should not come as a great surprise. We should remember that one of the judgments God brought upon Egypt was a locust plague: The morning came, and the east wind had brought up the locusts! It was very severe; there had been no locusts like them before, nor will there be such ever again. Nothing green remained on the trees or on anything that grew in the fields throughout all the land of Egypt Exodus Therefore, the plague of locusts was an indication of great sin on the part of Israel, and thus also of divine indignation on the part of God. How awful that day will be! For the day of the Lord 7 is near; 8 it will come as destruction from the Divine Destroyer Joel 1: Joel therefore calls upon the nation, and particularly its leaders, to repent and to plead for mercy. Come, spend the night in sackcloth, you servants of my God, because no one brings grain offerings or drink offerings to the temple of your God anymore. Gather the elders and all the inhabitants of the land to the temple of the Lord your God, and cry out to the Lord Joel 1: Chapter 2 Joel 2: I see this kind of double reference frequently in biblical prophecy. Thus David can speak of his own sufferings, and yet be describing the sufferings of Messiah as well Psalm Perhaps the double reference is most apparent in Isaiah 14 and Ezekiel 28, where human kings are rebuked, yet they are described in Satan-like terms. Let me illustrate from Ezekiel Every precious stone was your covering, the ruby, topaz, and diamond, the beryl, onyx, and jasper, the sapphire, turquoise, and emerald; your settings and engravings were made of gold. On the day you were created they were prepared. I threw you down to the ground; I placed you before kings, that they might see you. So I brought out fire from within you; it consumed you, and I turned you to ashes on the earth before the eyes of all who saw you. Instead, Satan is described. The point of this is that the king of Tyre manifests the same character flaws that characterize Satan himself. Or, to put it differently, Satan is behind many of the evils that take place at the hands of heathen kings. The same kind of things seems to be taking place in the Book of Joel. On the one hand, Joel continues the imagery of the literal locust plague of chapter one, but the plague in chapter two is worse than the plague Israel experienced in chapter one. In chapter one, the plague was the worst the Jews had yet seen Joel 1: It will be a day of dreadful darkness, a day of foreboding storm-clouds, like blackness spread over the mountains. It is a huge and powerful armyâ€” there has never been anything like it ever before, and there will not be anything like it for many generations to come! The earth quakes before them; the sky reverberates. The sun and the moon grow dark; the stars refuse to shine Joel 2: I will put an end to the pride of the insolent, I will bring down the arrogance of tyrants. In Joel 2, Israel is once again called to repentance, with the hope of finding mercy and compassion: Tear your hearts, not just your garments! Be glad because of what the Lord your God has done! For he has given to you the early rains as vindication. He has sent to you the rainsâ€” both the early and the late rains as formerly. My people will never again be put to shame. I am the Lord your God; there is no other. My people will never again be put to shame Joel 2: The third section begins with the text that Peter cited at the beginning of his sermon at Pentecost. It is a three-part promise. Third, is the assurance that all those who call upon the name of the Lord for salvation will be saved Joel 2: From this background, let us seek to learn how Peter uses Joel 2: Peter said it in a very few words: They, along with the Gentiles who participated in the execution of Jesus, were responsible for His death. Throughout his earthly ministry Jesus claimed to be acting on behalf of His Father in Heaven: It was this claim which prompted such a strong reaction from those who opposed Jesus: The Jews persisted in demanding signs from Jesus, to justify His claims, and Jesus declared that His resurrection would be the ultimate and final sign: Peter therefore declares that God the Father was intimately involved in the ministry of the Lord Jesus. While human hands were sinfully involved in the death of Jesus, His death was the sovereign plan and purpose of God from eternity past: This man, who was handed over by the predetermined plan and foreknowledge of God, you executed by nailing him to a cross at the hands of Gentiles Acts 2: The ministry of Jesus the Nazarene was attested by God the Father to be of divine origin.

Restoring the Message of Pentecost, with Bro. B. H. Clendennen has 2, members. This group is for those who grew up under and/or just enjoy the.

The family stated that they needed to know the Bible better. The family had no church experience or religious background. The husband and wife had difficulty even finding some of the books of the New Testament. It was a Monday evening around 7: I showed up at the house with my bible and some source material. The husband and wife were not strong readers, but seemed to understand most of the verses we looked at. The couple expressed the desire to keep the study simple as they did not know much about God and the Bible. I did this to the best of my ability. The first verse we looked at was Romans 5: I explained to them that the tern sinned is not an Aorist tense in the Greek language. In fact I showed them in my Greek New Testament. Then I asked them if they were sinners, which they admitted that they were. In fact the husband said he was a huge sinner. The wife did not go that far, but did admit she did a lot of things wrong in life. Since they seemed to have good hearts, I went to Acts 2: I wanted them to understand first that the Methodists were wrong, even though they were not Methodist by proving that baptism was immersion. I showed them my Greek New Testament again to prove my point. They agreed it was a burial from reading Romans 6 too. Then I wanted to prove the Baptists wrong by defending the argument that the wording in the Greek language in Acts 2: As the Baptist say that repentance is in the second person plural and baptism is in the third person plural which means to the Baptist that repentance and Baptist are not connected. I gave them a lesson in the endings for masculine, feminine, and neuter in the Greek language. That you could interpret these phrases as plural neuter or see them as different in a different person in the Greek. This seemed to agree. But after this the people seem to tune me out. They stopped listening to my words and they said they were tired and needed to end the study. I was disappointed that the people did not accept the simple Gospel. Hopefully by this point, you noticed or hoped to believe that this is a fictional story. This study never took place. I never walked into a home to confuse people to way. But I wanted to illustration a power point about Pentecost. Pentecost is power because of the message that was preached. The message was simple and straightforward. It was "Jesus is the Son of God. He is the son of God. On the day of Pentecost, Peter does not preach theory, speculation, or philosophy, but he preaches Christ and Him crucified. Peter records the Jesus story for the people. The power of Pentecost is found by the preaching of Christ. This sermon can tell us a lot about restoring the passion and power of the early church. To restore the power of Pentecost in the 21st century, we need to follow the example of Pentecost. Luke gives the sermon by Peter. Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Chapter 3 : Reliving Pentecost: The Christ Story Sermon by Matthew Morine, Acts - calendrierdelascience.com

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Gabriel] Whatever the cheap veneer of so-called culture, and however cold and insensitive our hearts may appear to be toward God, there is always underneath in every human soul a longing and a thirsting and a hungering after the Almighty. I one time read of an evangelist who was invited to fill the pulpit of an aristocratic, formal, cold, liturgical congregation. And being warm-hearted and Spirit-filled, he concluded his message with an invitation. And when he did so, down the aisle came a ragged, dirty, filthy, street woman. And when she came forward, the paid quartet in the choir, back of the preacher, stood up and left. They walked out the back door of the choir. The preacher thought that he had offended that elite congregation. But instead, the quartet came back and around and put their arms around that dirty street woman with many tears and welcomed her back into the kingdom of God. And the preacher learned afterward that she, that dirty woman, had once been a member and sang in the quartet, had fallen into sin and into disease and into poverty. Under the power of the Holy Spirit, she had answered the appeal of the pastor and was there at the front, coming back into the arms of our Savior. Down in the human heart, [crushed by the tempter,] Feelings lie buried but grace can restore; Touched by a [human hand], warmed by kindness, Cords that are broken will vibrate once more. There are no problems in national life or human life that cannot be solved by a great outpouring of the Holy Spirit of God. All of the things we face in the dissolution of the life of our people "drugs and crime and violence and AIDS and disease" all of them are solved and are made to disappear in a great outpouring of the Spirit of the Lord. I have read many times of the tremendous revival in Wales under Evan Roberts. And in those days and in those years, the jails were empty "not one in a jail! And the whole creation in which those people lived was filled with the love and the presence of the Lord God. The need of our land is for revival, A freshet of grace from above, Repentance toward God and forgiveness, More trusting in God and His love. The need of the church is for revival, A blessing from above, Fullness of Spirit and witnessing, More trusting in Christ and His love. This passage in the second chapter of the Book of Acts introduces us to a new dispensation, a new era, a new age "the church age in which we live [Acts 2: It was foretold by the prophets; for example, Joel in Joel 2: And he lived eight hundred years before Christ. It was a marvelous gift of the ascended Lord in His intercessions in heaven. It was here, it was there, it was now, it was then. Sometimes upon matter; the Book begins: Sometimes the Spirit of God would fall upon David [1 Samuel After Pentecost the Spirit of God was poured out without measure [John 3: The breath became a mighty wind. The rill became a great torrent. And the energizing presence of God became incarnate in human personality. And Pentecost is a pattern, a model to be reproduced again and again and again. A fact in science is a verifiable condition under the same conditions, the same results. So it is a fact in the experience of the people of God; given the same conditions the same results will obtain. Pentecost will fall upon a people again and again and again. I one time read of a mission in Africa, and the Spirit of the Lord died in the hearts of the missionaries and of the converts. And even the tribal chief stood up and said, "When I worshiped my heathen gods, I was happy. But now having become a Christian, I am miserable and I renounce my Christian faith. The missionaries in despair, in hurt, began to cry aloud unto the Lord. And the same thing as at Pentecost happened: The Spirit of God was poured out upon the tribe. Even the tribal chief was preaching once again. And in their language they had a saying, "Joy is killing us. In one of the meetings I held in one of the great cities of America, the meetings were wooden. And on Saturday night the congregation spontaneously met in intercession, in appeal, in prayer, in asking God with fervent soul and heart. And the next morning, Sunday morning, you would have thought you were in Jerusalem when Simon Peter delivered his message at Pentecost! It is repeated again and again and again. In the twentieth chapter of the Book of John, our Lord said to His apostles as He breathed upon them, He said, "Labete," lambano is to receive, is to take; labete is the imperative form of it; labete, "Take the Holy Spirit" [John God has poured out His presence upon us without measure. And it is just for us to receive Him, to open our hearts to Him, to give the issue of our lives to Him.

And God answers powerfully and dynamically, gloriously from heaven. Pentecost is repeated again and again and again and again – in the second chapter of this Book of Acts, Pentecost [Acts 2: And it continues through the centuries. There is no generation but that somewhere there is an outpouring of the Spirit of God. There may be darkness and doubt and death in one place, but in the same time there will be light and the glory and the presence of God in another place. There is no exception to it in the history of the Christian age! For example, when the church at Jerusalem became deadened by legalism, the Spirit of God was poured out upon the church at Antioch and at Ephesus. And when the churches in Thessalonica and Philippi waned in their love for the Lord, the church at Milan was alive with the presence of Jesus. When the churches of Carthage and of Alexandria became bogged down in theological minutiae, the churches of Gaul were aflame with the power of Christ. When that pontifical court at Avignon became corrupt, the churches in Germany became aflame with the presence of God. When Mohammed destroyed the churches of South Africa and Syria and the Levant, the scholars of Iona were going forth converting our forefathers, winning the Angles and the Saxons to the Lord Jesus. When the churches of France were darkened in superstition, at that same time the stars of the Reformation were rising in Switzerland, in Germany, and in England. And when the fields of Italy became worthless stubble, a great revival was taking place in Bohemia under John Huss and under our great Baptist preacher Hubmaier. There is no time, there is no era, there is no age but that somewhere there is a mighty outpouring of the Spirit of the Lord God. And I can remember those old pioneer preachers as a little boy. There is no time but there is a great outpouring of the Spirit of the Lord God. And in this present moment when liberalism and doubt, denying the Word of God, has emptied the churches of the western world, look around you today, here in the First Baptist Church of Dallas: Truett for forty-seven years, and now under my ministry, fill this sanctuary at an 8: The presence and the power of God! There is Pentecost always. It is a pattern to be duplicated, to be repeated, to be modeled again and again and again. The heart of it lies in the preacher. It lies in the ambassador from heaven, in the emissary from the courts of the Lord. Oh, what a – what a tradition in which the preacher stands: O Lord, what a tradition! Where did you start your first sermon? When did you have your first funeral? And when did you have your first wedding? And how was your first church? I started with a dog. I was about eight years old, and we had a little cocker spaniel that we called Span. And some dastardly guy poisoned our little dog. He disappeared and we searched all over the prairie and found him in the corner of a big pastureland – dead, poisoned. Well, there was a cattle thing, shelter, in the corner. So we found the springs of a cot and put old Span on those springs and dug a grave for him, and under that cattle shed, why, we brought him and laid him down. And the mourners, my little friends, they sat on buckets and on cans and there they were, and I stood on the other side of old Span and preached my first sermon – eight years of age. And it had two parts. That was the first point. And the second point was: Oh, life can be interesting! Preacher walking down the streets, you know, with his head down, thinking about his sermon, and he stumbled into a little bunch of a half a dozen youngsters on the sidewalk, gathered around a dog. And the preacher looked at them and said, "What are you youngsters doing here? You ought to be going to church. And the one that wins gets the dog for a prize. I never told a lie in my life! I tell you it was a struggle for me. For every minute I preach, I wish I could preach an hour or a day. My dog loves to eat paper and he ate up the rest of my sermon. I want to buy one for my preacher in my church. And I think of this own pulpit here in which the inimitable George W. Truett stood behind this very desk for forty seven years preaching the gospel of the Son of God.

Chapter 4 : Restoring the Message of Pentecost | Pentecostal Theology

"The mind of the Church must be renewed, transformed. She must, "Let this mind be in you, which was also in Christ Jesus." The mind is the seat of ability; therefore if we are to have the power of Christ, we must have His mind.

Remember what was going on back at Mount Sinai. The people heard God thunder the Ten Commandments, and it overloaded their stress limits. So God took Moses up to the mountain and started talking to him, without scaring the people to death. But after awhile, all the people saw was the mountain with smoke and fire, but no Moses. Afterward they sat down to eat and drink and got up to indulge in revelry. He sees it all. Skipping to verse They were inscribed on both sides, front and back. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor. Right at the foot of Mount Sinai , right after hearing the voice of God thundering that they were not to make images and bow down to other gods, 3, of them had to lose their lives because of their disobedience. But to help offset that tremendous loss, 3, people were baptized on the first New Testament Pentecost, in Acts chapter 2! The Spirit came on Pentecost with the sound of wind and the visual manifestation of fire. This, however, was going to be the giving of the Spirit. The disciples in the upper room ran outside and encountered Jewish pilgrims who had come to Jerusalem for the Feast of Weeks. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. Because he is at my right hand, I will not be shaken. God has made this Jesus, whom you crucified, both Lord and Christ. Peter quotes from two different psalms of David. In verses he quotes from Psalm I will not pour out their libations of blood or take up their names on my lips. Now comes the part Peter quoted: Peter is quoting David as saying, in Psalm Peter even said so. He was talking about how Jesus had been resurrected from the dead. If you were to read the psalm, you might think David was talking about himself: Judaism taught many things that were not biblical. One of those things was the immortality of the soul. Was David still in the grave? Or had he gone to heaven? I believe there was an idea among at least some of the Jews that, since this is listed as a psalm of David, they thought David was making both of these statements about himself—both that he would not be abandoned to the grave, and that the Holy One and the Jews would probably think this refers to King David himself would not see corruption. But in Acts chapter 2, Peter counters this idea by saying: Peter then goes on to set the record straight. He says that Jesus had also been dead and buried, but there was a difference this time. Jesus was raised from the dead, and Peter and all the others were witnesses to it! And the Jews standing there listening had heard the stories. This was the big news item of the day! They had heard the stories that this Yeshua guy, the prophet and miracle worker, had come to life again. They might even have gone to the tomb and looked at the big stone rolled away. They may have gone inside and looked at the very spot where they laid the body. In my wild imagination, I can see a big tourist trade building up. Guided tours on the hour and half-hour. These Jews had heard all about his life and death, and His resurrection. They might even have talked to two or three people who had seen him alive after His resurrection. Now Peter and the others were telling them what they had seen, plus whatever else the Spirit told them to say. David, a prophet and a righteous king, did not ascend to heaven. And not only that, but He was exalted, and now sits at the right hand of God. The right hand position is that of trusted advisor, confidant, counselor, and even co-ruler. Continuing in Acts 2: Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth. Well, that sure sounds like it could mean King David. But Peter is saying that it was Jesus who was exalted to heaven, not King David. The Jews who heard this knew what that meant. I tend to think it made the hair on the back of their necks stand up! And you will receive the gift of the Holy Spirit. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. A few thousand years later, we are grafted into the body, to follow in the footsteps of those who have gone before, those who endured tremendous hardships, persecutions, martyrdom, being chased from country to country, hounded, tortured, watching their property seized and their families slain, all for the sake of the gospel, and the hope that was set before them. Whatever we might go

through as followers of the almighty God, whatever the persecutions or hardships “ we need to keep it in perspective. A lot of people have suffered tremendously to give us this Book, and this faith. This faith is very important to us. We can read about the heroes of the Bible in Hebrews chapter 11. By his faith he condemned the world and became heir of the righteousness that comes by faith. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. Therefore God is not ashamed to be called their God, for he has prepared a city for them. I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, 33 who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, 34 quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. Others were tortured and refused to be released, so that they might gain a better resurrection. They went about in sheepskins and goatskins, destitute, persecuted and mistreated “ 38 the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground. What is the author talking about? Why, the very hope of Christians, and the event pictured by the Day of Pentecost: Continuing into chapter 12. How do you like that oyo do yoy sports analogy? Fix your eyes on the distant target as you run your race! Whatever hinders you, whatever entangles you around your feet, slows you down, gets in your way, takes you off course “ get rid of it! Run your race with perseverance, keeping your eyes fixed on the target, which is Jesus! If you have your eyes on anything else, you are running in the wrong direction! We each have our own race to run, over our own race course, dodging different obstacles to stay in the race, but we are all running toward the same Jesus! He endured horrible things because of the joy that was set before him, and as a result he is seated at the right hand of the throne of God. Do you want to keep your eyes fixed on Jesus?

Chapter 5 : Sermons: Pentecost 13 - End

Restoring the message of Pentecost is a must! Have any of you heard of The School of Christ by B.H. Clendennon? He started the school in Russia in and is now in over countries and even reaching s of prisons.

Related Media 1 Now when the day of Pentecost had come, they were all together in one place. And yet what we read should not come as a complete surprise. We might compare the Pentecost event to having a birthday. You know that your birthday is coming, and that someone who loves you has a present for you. You know it is something good, and that it is coming soon. He will baptize you with the Holy Spirit and fire. And while he was praying, the heavens opened, 22 and the Holy Spirit descended on him in bodily form like a dove. There are a couple of things that we should note from this text. The first is that John contrasts his baptism with that of Jesus. John baptized with water, but Jesus would baptize with the Spirit and with fire. Jesus will reinforce these words, affirming what John has said. By inference, it is clear that the baptism of Jesus is vastly superior to that of John, just as Jesus is vastly superior to John. On the one hand, Jesus identified Himself with John, his baptism, and his message. After all, John was the prophet who designated Jesus as the promised Messiah. On the other hand, Jesus was identifying Himself with us, mankind, and our need for a Savior. The Spirit identified with Jesus by appearing as a dove who descended upon Him and remained upon Him Matthew 3: It was after His baptism that Jesus faced Satan in the wilderness and then commenced His ministry, with great power: For now, let us observe that our Lord Jesus taught His disciples to pray for the gift of the Holy Spirit, with the assurance that their prayers would be answered: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. Does this not explain the connection between Acts 1: But stay in the city until you have been clothed with power from on high. After His resurrection, Jesus appears to His disciples. He explains His death and resurrection as the good news of the gospel, for by trusting in Him men can obtain the forgiveness of sins. He tells His disciples that their mission is to be witnesses to His resurrection and to the good news of the gospel. They are to take the gospel to all nations, beginning in Jerusalem. Jesus also tells His disciples to wait in Jerusalem until they are clothed with power from on high, which occurs at Pentecost. Finally, we are told that the disciples joyfully returned to Jerusalem after His ascension, and there they spent much time in the temple courts, praising God. We have now come to the Book of Acts and to the words which we considered in our previous lesson. Notice that Jesus once again reiterates the instruction not to leave Jerusalem until they have received what the Father promised, and what He had spoken about. Setting the Scene for Pentecost Acts 2: Acts 1 serves as an introduction to the Book of Acts, as well as an introduction to Pentecost. Notice first of all, how brief his description is. He is informing the reader that it is not an event that has been brought about by the apostles and the other believers, but that Pentecost is the sovereign activity of God. There are, however, several observations worthy of note in this one short verse. First, the Spirit came upon these saints on the Day of Pentecost, the celebration that came some 50 days after the celebration of Passover. Thus, there must be a connection between the Old Testament Feast of Pentecost and the coming of the Spirit at Pentecost. I will take this matter up later. When the Day of Pentecost had fully come, they were all with one accord in one place Acts 2: And when the day of Pentecost was fully come, they were all with one accord in one place Acts 2: A marginal note at Acts 2: But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law Galatians 4: But when the appropriate time had come, God sent out his Son, born of a woman, born under the law Galatians 4: But when the time had fully come, God sent his Son, born of a woman, born under law Galatians 4: Luke is surely seeking to tell us that the Feast of Pentecost was to find its fulfillment in time, and in the coming of the Holy Spirit during Pentecost at this exact time. Third, the setting Luke describes is very basic. They did not bring God down by their actions; God came down upon them unexpectedly. As we will see throughout the Book of Acts, God is sovereign. He sovereignly bestows His Spirit on whom He wills: All of them were filled with the Holy Spirit, and they began to speak in other languages as the Spirit enabled them Acts 2: Later on, Paul also emphasizes the fact that spiritual gifts are sovereignly bestowed: It is one and the same Spirit, distributing as he decides to each person, who produces all these things 1 Corinthians Both of these are found in verse 2. Suddenly a sound

like a violent wind blowing came from heaven and filled the entire house where they were sitting Acts 2: Perhaps it was because one usually sits when he is inactive or at rest. If they were sitting, the inference may be that they were not doing anything to induce the Spirit to come. I would first like to point out the brevity of this account. There is no emphasis on the sensational, no lengthy or embellished description of the unusual phenomenon. Nothing is said about how those on whom the Spirit descended felt. The emphasis will fall on those who witnessed this event, and on the occasion it brought for the proclamation of the gospel. Put differently, the spectacular events were not primarily for the benefit of the believers, but for the edification of those who witnessed this miraculous moment. What should you do then, brothers and sisters? When you come together, each one has a song, has a lesson, has a revelation, has a tongue, has an interpretation. Let all these things be done for the strengthening of the church 1 Corinthians What is done in the gathering of the church should be for the glory of God 1 Corinthians In addition to the brevity of this account, take note of its uniqueness. Nothing like this has ever happened before. Only here is there a large gathering of devout Jews from various parts of the world. Only here do those looking on hear the praises of God in their own mother tongue. An auditory and a visual manifestation accompany the filling of the Spirit. In both cases, Luke is clear to indicate that it is not a literal wind or a literal fire. It is a very loud sound that is something like a violent wind. It is something like tongues made of fire. But it is neither wind nor fire, literally, so far as the account informs us. The Gulf Coast of the United States recently experienced two major hurricanes. The news media coverage included the attempt of some to describe the sound and the sights of these disastrous storms. There was no way to adequately describe them. Someone might liken the howling winds to the sound of a freight train, but this cannot do justice to the actual event. Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water Genesis 1: Look, I am about to infuse breath into you and you will live. Then you will know that I am the Lord. There was a sound when I prophesiedâ€”a rattling, and the bones came together, bone to bone. Come from the four winds, O breath, and breathe on these corpses so that they may live. Look, I am opening your graves and will raise you from your graves, my people. I will bring you to the land of Israel. It would seem, therefore, that the sound like a violent wind signaled the descent of the Spirit in a mighty way. Luke is careful to inform us that the sound like a mighty rushing wind came from heaven. So, too, the words of the Father came from heaven. We see it when Moses encounters the burning bush in Exodus 3. We see it again with the fire at Mount Sinai in Exodus We see it in the pillar of fire that accompanied the Israelites Exodus From the account of the destruction of Sodom and Gomorrah Genesis As I was studying this text, a passage in James 3 came to mind, which might be related: If someone does not stumble in what he says, he is a perfect individual, able to control the entire body as well. Think how small a flame sets a huge forest ablaze. The tongue represents the world of wrongdoing among the parts of our bodies. It pollutes the entire body and sets fire to the course of human existenceâ€”and is set on fire by hell. The human tongue is a reflection of what is in our hearts: How are you able to say anything good, since you are evil? For the mouth speaks from what fills the heart.

Chapter 6 : B.H. Clendennen (Author of Restoring the Message of Pentecost)

Restoring The Message of Pentecost: B.H. Clendennen The call to Restore the Message of Pentecost came to B.H. Clendennen in when he was first planting a church in Beaumont Texas. In those days the Pentecostal Movement was experiencing the great Healing Revival in America and across the world.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. He whispered a word to me that has stuck with me ever since, "I will restore Pentecost. Then a "Yes" rose up from my heart and out of my mouth as I came into agreement with what the Holy Spirit had said. Yes, there will be a full restoration of Pentecost. The Church, the body of the Messiah, shall be restored to the power and expression of her apostolic birthmark. A fresh empowering of the church has begun and shall build into a great crescendo of powerful displays of healing, signs and wonders. But He will be the one who will accomplish this sudden work! He will restore Pentecost! I realized that all three of these things were deeply intertwined. What was the Lord saying? In the last decade, some parts of the body of Christ have experienced new measures of the New Wine flowing freely. Many for a few years now have taught and experienced the Catching of the Fire of God. Is it time to speed up the process? Is it time for the wind to blow on the sacrifice and to cause this contagious fire to spread quickly? No more smoke and mirrors shows - it is time for the real fire of God to fall! I believe we are reaching such a boiling point where things are going to speed up "suddenly". We are on the verge of the "suddenlies" that are in the Bible happening again. Healings are going to spontaneously break out during worship gatherings. Whether you come from a historic liturgical, evangelical, or nondenominational Christian label, all branches of the church world wide celebrate the birthing of the church on Pentecost Sunday. Pray for the following this month: Believe the Lord for a stirring up of the gifts of God within each one of us. We ask for a fresh Baptism of the Holy Spirit upon every family member and every congregation. We call forth with holy hunger for the authentic fire of God to burn in our hearts. Bring the cleansing fire, Lord. Restore the fire in our hearts for lost souls! Then cause the wind of the Holy One to blow across the sacrifices our burned flesh and let fire of Your love spread quickly with conviction, power and urgency. Turn up the heat of Your presence in our lives, families, congregations and cities for Jesus Christ sake. Restore Pentecost to us once again! Blessings to each of you this Pentecost Season! It includes a 21 Day Prayer Guide written by teenagers that is tremendous. The book is raw, powerful and call for sacrificial warriors to arise for the Battle of the Ages - The spirit of Elijah versus the spirit of Jezebel. Buy it for yourself or for your youth! Exodus Cry traces this new Exodus to its biblical roots and offers a prophetic look ahead to its thrilling climax! Exodus Cry will direct you into the purposes of God for Israel and the Jewish people. Read it and act! Their sacrifices, passion, and fire still inspire us today. These pages highlight the lives of nine such women Today women still face the same choices, issues, and dilemmas. Each day brings an opportunity to impact the lives around you As you read about these women and the choices they made, may you too be inspired to heed the call to courage and step up to the front lines of faith, hope, and love. I give a hearty AMEN to her ministry and the teachings found in this book.

Chapter 7 : "I WILL RESTORE PENTECOST" -and- "A RESTORATION OF THREE THINGS"

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Chapter 8 : Restoring the message of Pentecost (edition) | Open Library

Restoring the message of Pentecost by B. H. Clendennen, , Voice of Victory Temple edition, in English.

Chapter 9 : Peter Restored | Christian Reformed Church

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