

Chapter 1 : The fire of Pentecost

My name is Fr. James Northrop and I am a Roman Catholic priest serving within the Archdiocese of Seattle. I was ordained on June 7, by the late Archbishop Thomas J. Murphy.

Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and filleth all things, Treasury of all good and giver of life, Come and dwell within us; Cleanse us from all unrighteousness, And of thy goodness, save our souls. First, grant us the gift of understanding, By which your precepts may enlighten our minds. Second, grant us counsel, by which we may follow in your footsteps on the path of righteousness. Fourth, grant us knowledge, by which we can distinguish good from evil. Fifth, grant us piety, by which we may acquire compassionate hearts. Sixth, grant us fear, by which we may draw back from evil and submit to what is good. Seventh, grant us wisdom, that we may taste fully the life-giving sweetness of your love. Fill me with thy love, Absorb me into thy love, Compass me with thy love, That I may see all things in the light of thy love, Receive all things as tokens of thy love, Speak of all things in words breathing of thy love, Win through thy love others to thy love, Be kindled day by day with a new glow of thy love, Until I be fitted to enter into thine everlasting love, To adore thy love and love to adore thee, My God and my all. Even so, come Lord Jesu! And in our souls take up Thy rest; Come with Thy grace and heavenly aid, to fill the hearts which Thou hast made. To Thee we cry, O highest gift of God most high! O font of life! O fire of love! And sweet anointing from above. Who dost the tongue with power endow. Kindle our senses from above, And make our hearts overflow with love; With patience firm and virtue high The weakness of our flesh supply. Far from us drive the foe we dread, And grant us Thy true peace instead; So shall we not, with Thee for guide, Turn from the path of life aside. Latin Hymn 9th century Prayer of St. I adore Thee with profoundest homage: I bless Thee a thousand times and with the Seraphim who stand before Thy throne, I also say: I hope in Thy goodness that Thou wilt deign to save and sanctify my soul. I love Thee, O Divine Love, with all my affections above all the things of this world, because Thou art Infinite Goodness, alone worthy of all love. And since in my ingratitude and blindness to Thy holy inspirations, I have so often offended Thee by my sins, with tears in my eyes I beg Thy pardon a thousand times, and am more sorry for having offended Thee, the Sovereign Good, than for any other evil. I offer Thee this most cold heart of mine, and I pray Thee to pierce it with a ray of Thy light, and with a spark of Thy fire, which shall melt the hard ice of my iniquities. Thou who didst fill the soul of the most holy Mary with immense graces, and didst inflame the hearts of the Apostles with holy zeal, inflame, I beseech Thee, my heart also with Thy love. Thou art the Divine Spirit: Thou art the Dove: Thou art the gentle Breeze: Thou art the Tongue: Thou art the Cloud: And lastly, Thou art the Giver of all heavenly gifts: May our darkness be dispelled by your light, And our troubles calmed by your peace; May all evils be redeemed by your love, All pain transformed through the suffering of Christ, And all dying glorified by his risen life. In my busy world, bless my silent moments. In the stillness of my heart, may I find peace within myself, peace with others, and peace with you Amen.

Chapter 2 : The Day of Pentecost - Part 1 - Abounding Grace Radio

"Renew your Church with signs and wonders as by a New Pentecost" -St. John XXIII.

When a child is born, the family rejoices. A birthday is something to be remembered in a special way each year. The Day of Pentecost, the 50th day after Easter is a birthday, too, the birthday of the Christian church. What a memorable day that was! The disciples and a small group of other believers had gathered in a room in Jerusalem. There they heard the rushing, mighty wind, saw the tongues of fire, and received the gift of languages. These were the outward signs that the Holy Spirit had come as Jesus had promised. On that unforgettable day persons were baptized and added to the church. From that beginning, the gospel of Jesus has been carried to all parts of the world. A gift so wondrous as the Holy Spirit is difficult for us to imagine. God has given us His Holy Spirit as a gift of grace. Versions of this hymn were sung throughout Scandinavia prior to the Reformation. The earliest manuscript dates to about 1500 and is in the library of the University of Uppsala, and the first Protestant hymnal to include it was *Den danske Psalmebog* in 1524. In 1801, as part of the commemoration of the thousandth anniversary of Christianity being brought to Denmark, Nikolai Grundtvig recast the hymn. Lutheran hymnals of the late 19th century and early 20th century in North America name Grundtvig as the hymn writer. God, shine for us now in this dark place; Your name on our hearts emblazon. For Christ bore our sins, and not his own, When he on the cross was hanging; And then he arose and moved the stone, That we, unto him belonging, Might join with angelic hosts to raise Our voices in endless singing. The fourth verse is the only one to mention Pentecost and the Holy Spirit explicitly. God came to us then at Pentecost, His Spirit new life revealing, That we might no more from Him be lost, All darkness for us dispelling. His flame will the mark of sin efface And bring to us all His healing. Who fully could praise the Light of Life, who light to our souls is bringing? His Church He has kept these thousand years, and hungering souls did nourish.

Chapter 3 : The Feast Of Pentecost – Grace thru faith

The grace of Pentecost, then, produced a renewal in community, what we might speak of as Christian community. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people.

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 : Prayers for the Season of Pentecost in Year A - Let All Creation Praise

The Grace of Pentecost is really the Holy Spirit, who is supposed to indwell us, if we allow Him, and comfort and guide us throughout our lifetime. This past Wednesday was a holiday. The Jews call it Shavuot.

Since First Fruits was the first day after the Sabbath that follows Passover, it was always observed on a Sunday. Shavuot, being seven weeks later, was always on a Sunday, too, and celebrated the beginning of the summer harvest. They did this because Shavuot was one of the three feasts all Jews were required to observe Exodus From that time on, the countdown began from the first day of the Feast of Unleavened Bread, the day the Israelites left Egypt. So now Shavuot can come any day of the week and takes place on the 6th day of the Hebrew month called Sivan, which is the traditional day Moses received the Law from the Lord. Making this change placed the giving of the Law at Mt. Sinai exactly seven weeks after the Exodus from Egypt and preserved the Feast of Weeks in Jewish life. Christians call this day by its Greek name, Pentecost. Christians now start counting on the day we call Easter Sunday, which is officially the first Sunday after the first full moon that follows the Spring Equinox. We count Easter Sunday as day one, so Pentecost is always 49 days after Easter and always comes on a Sunday. By counting Easter Sunday on both ends of the span, we can arrive at 50 days Pentecost and still keep the celebration on the 7th Sunday after Easter. Sinai and the nation of Israel was born Exodus Christians celebrate it as the day the Holy Spirit came upon the Disciples in Jerusalem and the Church was born. Some scholars see the historical and prophetic fulfillment of Pentecost in these two events. Acts 2 describes that day for us. On Pentecost, the followers of Jesus were all gathered together in one place when a sound like the blowing of a violent wind filled the house where they were staying and what seemed like tongues of fire separated and came to rest on each of them. They were filled with the Holy Spirit and began to speak in other languages as He enabled them. Just before He ascended into heaven Jesus told them to expect this Acts 1: Since Pentecost was one of the feasts where attendance in Jerusalem was required, there were God-fearing Jews from many other countries in Jerusalem, swelling its normal population substantially. The sound of the wind had alerted those who were nearby and as they came closer to see what it was, each one of these pilgrims was amazed to hear the disciples, who were all Galilean, speaking in his own language. Peter got their attention and explained what was going on. If you agree with my view that the parables of Matthew 13 describe the Kingdom of Heaven on Earth and that the parable of the yeast Matt. In the Bible leaven, or yeast, is a model of sin because it causes the dough to begin spoiling. Other Jewish Pentecost ceremonies also reveal a subtle hint of the coming Church. In synagogues, the Book of Ruth is read on Pentecost. Shortly thereafter her husband passed away leaving her penniless and alone in a foreign country. After the famine had ended, she returned to Bethlehem accompanied by Ruth, a gentile woman who had sworn never to leave her. Both these events were accomplished according to the Law. For Naomi it was the law of redemption Lev The modeling here is dramatic, with Naomi in the role of Israel, destitute and alone, Ruth as the Church, the gentile bride, Boaz as the Messiah, and the story itself as a prediction of the relationship that would involve all three of them. In the process of redeeming Israel, the Messiah takes a gentile bride. The identification of the Church with Pentecost began in the prophecies of Ruth. His great-grandson David became the King of Israel. Rahab and Ruth are both listed in the genealogy of the Lord Jesus Matt. By tradition, Enoch, one of the patriarchs from Genesis 5, was born on the day later to be known as Pentecost. Pre-Trib scholars see this event as one of several Old Testament hints that the Church will disappear from Earth before the Great Tribulation. These same traditions also hold that Enoch was taken on his birthday. Will the Church be raptured on our birthday, too? Soon And Very Soon No matter what day it happens to be, one day soon now, all who are in Christ, having heard and believed the Word of Truth, the Gospel of our salvation thereby receiving the seal of the promised Holy Spirit will suddenly disappear from the face of the Earth along with all children and others who are intellectually incapable of making informed choices about their eternal destiny. Among us will be all the faithful dead of the Church Age, reunited with perfected bodies and restored to eternal physical life. Together we will begin the most incredible journey of exploration and realization ever dreamed of, and it will last forever. Neither we, nor the unbelieving world, will have received any advance

warning of the timing for this event; it will have come totally by surprise. Maybe it will happen on Pentecost, maybe not. We will only express in unimaginable joy our gratitude for being there. For it is by grace you have been saved through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast. No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love Him — but God has revealed it to us by His Spirit 1 Cor. You can almost hear the footsteps of the Messiah.

The Christian feast day of Pentecost is seven weeks after Easter Sunday: that is to say, the fiftieth day after Easter inclusive of Easter Sunday. It commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles.

Save Pentecost is an important period of transition in which Jesus Christ, who had been present in the flesh would now be present by His Spirit. In Acts 1, Jesus told the disciples to wait for the promise of the Father 1: They spent the days between His resurrection and Pentecost in continual praise Luke Last week we looked at their replacing Judas 1: Acts 2 breaks down into three units. First, Luke describes the event of Pentecost , followed by an explanation of Pentecost , and finally we see the effects of Pentecost upon the church This morning we will focus on the first unit. At Pentecost the disciples of Christ received the necessary empowering and enabling to carry out their commission. Although it was not the establishing of the Church as the covenant people of God, it was the inauguration of a new era in which the Holy Spirit would take on a more extensive and intensive role. Before we read this passage let us look to the Lord in prayer for his help in understanding it. As a reformed presbyterian, passages like this can be challenging. Sure, there are plenty of claims about miraculous activity, but all of them pale in comparison to the events described in Scripture. That Pentecost occurs on an Old Testament feast day points us backwards and forwards in redemptive history. Pentecost is the final act of the saving ministry of Jesus before his return. Pentecost is an important period of transition in which Jesus Christ, who had been present in the flesh would now be present by His Spirit. This is a once-for-all transition, and that should give anyone pause who wants to make what occurred at Pentecost the normative experience for the Church. Pentecost marks a transition from redemption accomplished by the Son to redemption applied by the Spirit. We begin to run into confusion when we place the emphasis upon the phenomena that accompanied this transition. We will talk about those signs and wonders this morning, but let us not lose sight of the big picture as we zoom in on some of its particulars. The primary purpose of Pentecost is to show how the disciples were enabled by the Spirit to carry out the mission of God. We can break this scene down into two parts: First, we will look at The Event of Pentecost In other words, the coming of the Holy Spirit which will lead to the conversion of 3, people is a taste of the greater harvest to come. Luke provides a description of three observable phenomena: First, there was a sound like a mighty rushing wind. You might think of the storm that Moses entered to receive the law on Mt. But, from the very beginning Gen. We also see the breath that is breathed upon the dry bones Ezek. The wind symbolizes that a new creation is occurring. The breath of God has been felt. Moses was called by God from a burning bush Exod. The pillar of fire that led the Israelites in the wilderness Exod. Again, as Moses was receiving the tables of the law on Mt. But under the new covenant, the fire that once rested upon the tabernacle now rests upon the heads of everyone present. In addition, fire is representative of judgment. John the Baptist foretold of Jesus baptizing with the Holy Spirit and fire. On the other hand, the fire of future judgment will come upon all who do not receive the Spirit. In fact, as we will see in the next point, through the speaking of tongues the nations are blessed. But that in itself points to the curse that has fallen upon the unbelieving Jews. As we see redemptive history carried out, we must be careful not to divorce the event of Pentecost from its Redemptive Historical purpose. Some aspects of Pentecostalism have erred precisely at this point. It is abundantly obvious that what took place on Pentecost was significantly different than the contemporary Pentecostal movement. The third phenomenon, tongues of other languages, is elaborated in verses The Response to Pentecost The tongues at Pentecost were the ability to speak a foreign language. They are not speaking gibberish, but languages different than their own. Table of Nations resulting from the confusion of the Tower of Babel. In Acts, the whole world is represented through descendants of Shem, Ham, and Japheth. The Holy Spirit brings unity. So Pentecost is in some ways a temporary reversal of the curse of Babel. At Babel the earth proudly tried to reach for heaven. At Pentecost Heaven graciously reached down to earth. The result was a new humanity from alienated humans. This raises the question: Is the tongue-speaking at Pentecost the same as the tongue-speaking in Corinth? In Acts the tongues-speaking is directed to the public, whereas in Corinth it is

directed to God. In Acts the tongues-speaking is referred to as languages, whereas in Corinth it is considered to be unintelligible. However, I believe all of these can be reconciled. None of the differences necessarily exclude the other. It is compelling that while the language is the same in both passages, it is only defined in Acts. It would seem to be more reasonable to interpret the unexplained in Corinth in light of the explained in Acts. Ultimately, I agree with Derek Thomas who writes: Is it meant to be the indispensable sign of Spirit baptism? No matter how such Pentecost-like phenomena are interpreted today, the fact remains: The apostolic commission was an unrepeatable and foundational ministry that served to establish the New Testament covenant community Eph. The supernatural signs performed by the apostles served to testify to this unique and divine commission. Thus the signs that accompanied the apostles in their unrepeatable foundational ministry were also themselves unrepeatable, temporary, and time-specific to the apostolic age. The first group responds to the miracle of Pentecost with amazement and awe v. The second group responds to Pentecost with mocking and accusations of drunkenness v. At the very least we can say that tongues are not self-authenticating. The reaction of the people does affirm the miracle and Peter will supply the explanation shortly. We have barriers and inhibitions which serve to preserve our personal agendas. Are we willing to endure the mockery of a culture that has rejected God? Are we willing to speak the gospel truth to a culture that has grown numb to its own wickedness? If we want to take part in the fulfillment of the Great Commission, our hearts must be filled with the glory and power of God, and our vision must involve extending His glory and power beyond ourselves. In a culture where offending people is the greatest evil, and offense is taken over the slightest rebuke, speaking the truth is becoming more and more courageous. We have to remove the barriers and inhibitions which serve to preserve our personal agendas. Sin is much stronger than our will power. Misplaced affections need to be replaced by the far greater power of the affection of the Gospel. When that becomes our single passion, we can be sure that the Holy Spirit is active in our lives. What difference would it make in your life if you acknowledged your ongoing need of the Holy Spirit? Would you become a bold witness for the truth in the face of a culture that laughs and mocks your faith? Conclusion Pentecost represents an important stage in the new covenant era. We witness the presence of Godâ€™ which is always accompanied by a display of His glory and power. The glory of God is heard, seen, and spoken in this passage. It is not just understood, but experienced. In the wind, the disciples literally feel the breath of God. The visible pillars of fire represent the immanent presence of God, no longer localized and temporaryâ€™ but everywhere and always available. The tongues of foreign languages reveals the heart of God that reaches out to the nations, and represents the enabling of his disciples to carry out His mission. By describing the event of Pentecost and the response of the onlookers, Luke is not expecting his readers to think they can experience the same thing. He is well aware of the once-for-all nature of Pentecost. Rather, Luke is calling his readers to be confident in the power of God to enable his disciples, and to expect responses ranging from radical transformation to stubborn opposition. We should trust that the Spirit will supply us with everything we need to do His will. We should not shrink back from real or perceived opposition. Pentecost teaches us that the Spirit is not timid, nor does He produce bashful disciples. So let us ask Him to increase our confidence in Him, that we might carry out His mission for His glory.

Chapter 6 : "œ Day Full of Grace": A Scandinavian Hymn for Pentecost | Steadfast Lutherans

Prayers for Pentecost. Helper of my infirmity, to keep me in Your grace that I may never sin against You. Give me grace, O Holy Spirit, Spirit of the Father and.

The Grace of Pentecost What happened to the human race on the Day of Pentecost and what does it mean for us today? It is, in other words, the day referred to in John 7: Pentecost was instituted in the Old Testament. In fact, it is only a Christian or new covenant feast because the new covenant is built upon the old and fulfills what is in the old, including its feasts. Most of us can look through the whole Old Testament in the Bible we normally use and not find any references to Pentecost. That is one of the reasons why we are surprised at the idea that Pentecost is an old covenant feast. But it is mentioned somewhat often in the Old Testament under the name of the Feast of Weeks. Pentecost was a harvest feast, the feast in which the first sheaf of the wheat harvest was offered to the Lord in thanksgiving for the harvest, acknowledging him as the giver of the harvest. At the time of Jesus and the apostles, however, it also seems to have been understood as the feast that celebrated the giving of the Law on Mount Sinai, which occurred about fifty days after the Exodus. That means that we can read about the first Day of Pentecost in Exodus 19 and In doing that, we learn a great deal about the new covenant Day of Pentecost. It is important that the original Day of Pentecost occurred right after the Exodus. Mount Sinai, therefore, was a natural temple. The people of Israel were encamped before the place where the Lord was especially present. On the Day of Pentecost at Sinai, then, God established a relationship with a people, the people of Israel. That relationship was covenantal and corporate, a committed relationship with a body of people. It involved how they lived their ongoing daily life. This, then, is what God was about when he redeemed his people. Redemption is not an end in itself, but it is for a purpose. God redeems people so that they might come to him and live as his people. This was the purpose of the redemption that occurred at the Passover and in the Exodus. This, as we shall see, is the purpose of the redemption that occurs in the new covenant as well. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. While the first disciples were together, something striking happened to them. It had some notable similarities to what had happened on Sinai. There was a sound like a mighty wind, a strong blowing sound. There was also, even more important, fire, the sign of Gods presence when he appeared in the burning bush and in the pillar of fire. As we have seen, fire is a symbol for God. It is powerful enough to destroy. For those things ready to receive it, however, it can purify or refine. It can heat something up, giving a knife, for instance, the ability to burn or a pot the capacity to cook. It can unite things when, for instance, it bakes bread or fuses two pieces of metal together. Just as God descended in fire on Sinai to manifest himself to his people, so he descended on Mount Zion. At Sinai he stood before them so that he might speak to them externally. On Mount Zion, however, the fire parted into separate flames, everyone will make it through that time of trial, because not everyone will have experienced the outpouring of the Holy Spirit and so be prepared. They showed that Jesus was not just a condemned insurrectionist or blasphemer but the Lord and Christ. Only the Lord and Christ would be in the kind of relationship with the Father that meant he could pour out the Holy Spirit. Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do? For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him. More precisely, it was the resurrection and ascension of the Lord, which put him in a position to pour out the Holy Spirit. The fulfillment of the Promise, then, came through the resurrection and ascension of Christ, events human beings could not see but which produced results in our world human beings could and still can see. It was those results that impressed the crowd. They desired to turn to the Lord. Peter then explained to them how they could do that. They needed to repent and be baptized, not with the baptism of John but in the name of Jesus Christ. As a result of that they too would receive the gift of the Holy Spirit. That gift was available not just to the original disciples but to everyone whom the Lord calls to himself. The Result So those who received his word were baptized, and there

were added that day about three thousand souls. And fear came upon every soul; and many wonders and signs were done through the apostles. They were added to a community, the body of believers in Christ, the Christian people, the first Christian church. A description of this community follows in Acts 2: A very similar description can be found in Acts 4: The prayers is probably the regular daily and weekly prayers celebrated by the old covenant people, a pattern of prayer that was continued by believers in Christ. The grace of Pentecost, then, produced a renewal in worship of the Lord God. The result was powerful witness, something that produced the fear of the Lord in others. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. The early Christians did not scatter, filled with the Spirit and directed by him to go out into the entire world. They came together and formed a community that was more united than human beings had been since the Tower of Babel or, more likely, since the Fall itself. Even though, as is clear from the description of the first Christians in the early chapters of Acts, they all did not live in one building or on one plot of ground, they came together regularly and shared their lives in various ways. The grace of Pentecost, then, produced a renewal in community, what we might speak of as Christian community. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. They were visible enough to those around them, and their spiritual commitment was obvious enough, that their life had an impact on others. No doubt there was individual evangelism, but the account in Acts 2 emphasizes that it was their life together that impacted others. The grace of Pentecost, then, produced effective evangelism. The New Covenant blessing Pentecost occurred because the Lord had a purpose in redeeming us. The Holy Spirit was poured out not just so that our sins could be forgiven, although they needed to be forgiven for us to receive the outpouring. As Paul put it in 2 Corinthians 3: The law should be written inside of them and should change the way they live. As a result, others should be able to "know and read" their lives and come to know the truth of the gospel. This article is adapted from his book Charismatic Spirituality:

Chapter 7 : The Grace of Pentecost

This is the grace that was poured out on the day of Pentecost, when, with the coming of the Holy Spirit, the disciples were changed from individuals with selfish ambition and petty jealousies, to a Christian community of deep love and agreement.

This past Wednesday was a holiday. The Jews call it Shavuot. Today is also a Christian holiday. It celebrates the giving of the Holy Spirit to all believers. Why do we celebrate a religious holiday? Because God tells us to do so? Yes, but that really only applies to the Jews. So why do we do it? To make us better Christians? Then why do we celebrate so many holidays in church? Unfortunately, the answer all too often is because of tradition. The real answer should be to remember what God did for us, and thereby praise Him for what He did. And if we praise and worship Him in spirit and truth, and live the peaceful life Jesus taught us to live, then and only then will we move closer to God. This should really be the only reason to celebrate a holiday. Now, in order for us to begin our spiritual journey into remembrance, we must prepare our hearts and minds by removing any worries, concerns, or doubts we may have. Father, help each of us here today to be open to your message; remove anything within us that is hindering us. Anoint us with a special infilling of your Holy Spirit, and let it be your words that are spoken and heard. So where do we start on our spiritual journey? The best place is where God started it. Back in the days of Abraham, there was no Law. We are told about this relationship in Genesis All Abraham did was believe and have faith, and God considered it better than any work he could do. This was years before the Law. And do you know something? It is we who have changed. During the time that the Israelites were in Egypt, they picked up many of the worldly traits of the Egyptians. They, for the most part, lost their faith in the Lord. God had to become more formal with them. And have not our own privileges been taken away when we have done something wrong? So God calls Moses to the top of the mountain and gives him His commandments. And even through these 40 days of testing, the people could not wait, and turned from God. In Exodus, chapter 32, we read the account of these events: The Law was nevertheless in effect, and the Law brings death. Hold this last thought as we move forward in our journey. The Jews celebrate this holiday, the fourth of the seven feasts, by presenting their "first fruits" to the Lord. As part of this service, the priest waves two loaves of leavened bread. In the Old Testament, leaven speaks of sin. And this is the only celebration that uses leavened bread. The priest waves the one loaf from side to side to ward off the evil wind, and the other loaf he waves or heaves up and down to ward off the evil dew. If the leaven in the bread represents sin, then is this saying that sin, or evil, can ward off evil? May it never be! And this is not what it is saying. See, the bread represents a type of us, all puffed up and fluffy in our own self-esteem. Yes, and full of sin; all of us. But there is also something else very special about this leavened bread, and all leavened bread, for that matter. It is full of tiny air holes. The word for spirit in the Bible can also mean wind or breath, both of which describe air in motion, either good or evil. And if we are truly open to the Lord, we will be full of the Holy Spirit, and He will ward off the evil in the world around us. This brings us full circle to the true meaning of Pentecost. This Power is the Holy Spirit. All we have to do is be willing to accept Him into our lives. We see Peter in Acts, chapter 2: And here at Pentecost this same Peter is anointed and filled with the power of the Holy Spirit. And with the power of the Holy Spirit, are saved. With the conviction of the Law, died. How did this happen? Peter repented of his sins. He believed in the Lord. For once he submitted himself totally to the will of God, God was able to use him. And what about the ? This can best be answered by reading Acts 2: Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do? And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation! So then, those who had received his word were baptized; and there were added that day about three thousand souls. NASB These are the ones who truly repented and turned away from their worldly ways with all its violence, just as Peter turned away from fishing. And what about us? All God wants is our total submission to Him. We have to do what the did. And when we submit to Him, He will set us

free; free from the powers of sin and death; free from all the pressures we put upon ourselves; free to truly rest in Him. His burden is light. The work we do in Him after salvation is a joy. That which we do without Him is usually just work. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. NASB Jesus is right here with us now. He has His hands outstretched for you, personally. Yes, outstretched on the cross for each one of us. He died for every one of us while we were yet sinners. All we have to do is accept that completed work. And He rose from the dead to prove it. He also has His hand outstretched toward each of us. All we have to do is accept it. Accept His free gift. His hand is right there. It is His body that was presented for us. It is His blood that was shed for us to cover all our sins: Partake of it in remembrance of Him. There is no longer any need, if there ever was, for the blood sacrifice of innocent animals to cover our sins. Jesus Christ laid down His life for us, to cover our sins, once for all time.

Chapter 8 : Pentecost - Wikipedia

What is Pentecost? Pentecost, also called Whitsunday, celebrates the founding of the Church of Christ, when the Holy Spirit came upon the Apostles, as recorded in The Acts of the Apostles.

The Church Year Pentecost: When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit. This moment has traditionally been called the birthday of the Church. In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. Often on this day the icon of the Holy Trinity—particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church. On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end in Greek eschaton means the end. I will pour out my Spirit upon all flesh. Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. Pentecost has happened to us. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world.

Chapter 9 : Pentecost Prayers and Prayers to the Holy Spirit

Pentecost was one of the three festivals which obliged all Jews to be present in Jerusalem. Jews from distant lands, and Jewish converts from paganism too, attended these feasts.

What god is great as our God? You are God, Who alone works wonders. You have revealed Your power among the people. And I said, "Now I have begun to see. I remembered the deeds of the Lord, for I will recall Your wonders of old. Entering the Sanctuary the Deacon says: Again, on bended knees, let us pray to the Lord. As the faithful kneel, the Priest, also kneeling at the Royal Doors and facing the people, reads the first Prayers aloud. Lord, pure and undefiled, existing before all eternity, invisible, incomprehensible, unsearchable, unchanging, surpassed by none, not to be calculated, long-suffering, the only immortal One, You abide in the unapproachable light. You created heaven and earth, and all the creatures that inhabit them, supplying all their needs even before they ask. At first You taught in words, but then showed us by deeds, when in enduring the saving Passion You gave to us Your humble, sinful and unworthy servants an example of how to offer our prayers in the bending of our heads and knees for our own transgressions and for the failings of the people. All-merciful and loving Lord, hear us whenever we call upon You, but especially on this day of Pentecost, on which, after our Lord Jesus Christ had ascended into the heavens, to be seated at Your right hand, God and Father, He sent the Holy Spirit on His holy disciples and Apostles. As He came to rest upon each of them, and all were filled with His overflowing grace, they spoke in strange tongues of Your mighty works and prophesied. As we now pray to You, hear us, and be mindful that we are lowly and deserving of judgment; recall our souls from the bondage of sin. Your own compassion interceding for us. Accept us as we kneel before You crying the familiar, "I have sinned! But because our days have been vainly squandered, we are stripped of Your help, without any defense. Even so, encouraged by Your mercies, we cry: Remember not our sins committed in youth and ignorance, and purge our secret thoughts. Do not spurn us in old age; when our strength fails us, do not forsake us; before we are returned to the earth, make us worthy to return to You, and treat us with Your favor and grace. Measure out Your mercies against our transgressions; contrast the depths of Your pity to the multitude of our offenses. From Your holy dwelling place look down upon the people present here in expectation of Your rich mercy; visit us in Your goodness; free us from the oppression of the Evil One; make our lives secure within Your holy and sacred laws. Entrust Your people to a faithful guardian angel; gather us all into Your kingdom; grant forgiveness to those who hope in You; remit them and us our sins; cleanse us through the work of Your Holy Spirit; put an end to the wiles of the enemy. This second Prayer is appended. Blessed are You, Master, Almighty Lord, for You light the day with the light of the sun and brighten the night with the rays of fire. You enabled us to pass the span of the day and so come to the beginnings of the night. Hear our prayer and that of all Your people, and forgive us all our deliberate and unwitting sins; receive our evening petitions and send upon Your inheritance the abundance of Your mercy and compassion. Encompass us with Your holy Angels; arm us with the weapons of Your righteousness; fortify us within Your truth; make Your strength our garrison, spare us all adverse circumstances and all assaults of the adversary. Finally, vouchsafe to us this evening, and the impending night, perfect, holy, peaceful, sinless, free of disturbing visions, and all the days of our lives, through the prayers of the Holy Theotokos and of all the Saints who have pleased You through the ages. Help us, save us, have mercy on us, raise us up and keep us, O God, in Your grace. To You, O Lord. Let us say with our whole heart and our whole mind, let us say. Lord Almighty, God of our fathers, we pray You, hear us and have mercy. Have mercy on us, O God, in Your great goodness; we pray You, hear us and have mercy. Again we pray for our Archbishop Name , and our Bishop Name. Further we pray for our brothers: Further we pray for mercy, life, peace, health, safekeeping, protection, pardon and remission of sins of the servants of God, all the devout and Orthodox Christians who dwell or sojourn in this city, the parishioners, parish council, contributors and benefactors of this holy church. Further we pray for those who bear offerings, those who do good works in this holy and venerable church, those who toil, those who sing, and all here present who await Your great and abundant mercy. For You are a merciful and loving God, and to You we give glory: Father, Son and Holy

Spirit, now and always and for ever and ever. Lord, have mercy All kneel as before while the Priest reads the Second Prayer. Lord Jesus Christ our God, You have bestowed Your peace on humankind, and the gift of the Holy Spirit, to be with us even in this life as a perpetual inheritance to believers never to be taken away. On this day You have sent this grace upon Your disciples and Apostles in a way more manifest, giving utterance to their lips by means of fiery tongues, so that every human race, hearing in our own language received the knowledge of God, and, illumined by the light of the Spirit, emerged from error as from darkness, and in the distribution of visible tongues of fire, and by extraordinary power, were taught faith in You, and were enlightened to speak of You, as of the Father and the Holy Spirit, as one Godhead, one power, one sovereignty. As the reflection of the Father, the perfect and immutable likeness of His essence and nature, the source of salvation and grace, open the lips of this sinner and teach me how and for what I should pray. For You know the great number of my sins, yet Your compassion will overcome their enormity. Govern my life, as You govern all creation by the unspoken word and the power of wisdom, calm haven of the storm-tossed, and make known to me the way in which I should walk. Grant me the Spirit of wisdom in my thoughts, the Spirit of prudence in my ignorance. Let the Spirit of the awe of You, overshadow my deeds. For You, Master, have said, that whatever we ask in Your name, we shall without fail receive from Your co-eternal God and Father. All that I have asked, grant me for salvation. Yes, Lord, You are the lavish giver of everything good, giving far in excess of what we ask. You are the compassionate and merciful One Who, though sinless, became sharer in our flesh, and bending in love towards those who bend the knee to You, You became the propitiation for our sins. Now then, Lord, grant Your people Your mercies; hear us from Your heavenly dwelling place; sanctify them by the power of Your saving right hand; shelter them in the shadow of Your wings; do not spurn the work of Your hands. It is against You alone that we sin, but it is You alone we worship; we know no alien god to adore, not to stretch out our hands to any other deity, O Master. Remit our offenses, and as You receive our petitions on bended knee, extend to us all a helping hand. Accept our common prayer as a pleasing fragrance, rising up to Your blessed kingdom. The second Prayer is appended. Lord, Lord, as You save us from every arrow that flies by day, protect us from everything that lurks in darkness. Accept the lifting up of our hands as an evening sacrifice. And enable us to pass the course of the night blamelessly, untempted by evil, and rid us of all disturbance and fear induced by the Evil One. Grant contrition to our soul, and to our thoughts due concern for our trial on the day of Your awesome and just judgment. Transfix our bodies with awe of You, and deaden our earthly members, so that in the quiet of sleep we may be cheered by the contemplation of Your judgments. Distance from us every improper imagining and harmful desire. Instead raise us up at the hour of prayer strengthened in faith and growing in Your commandments. Help us, save us, have mercy on us, raise us up and keep us, O God, in Your grace. Remembering our most holy, pure, blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another, and our whole life to Christ our God. By the favor and grace of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good and life giving Spirit, now and always and for ever and ever. Lord, grant that we may be kept this night without sin. Blessed are You, O Lord, God of our fathers. Praised and glorified is Your name throughout the ages. Let Your mercy be upon us, Lord, even as we put our hope in You. Blessed are You, O Lord, teach me Your statutes. Blessed are You, Master, let me understand Your statutes. Lord, Your mercy endures forever; do not spurn the work of Your hands. Yet again, on bended knee, let us pray to the Lord. All kneel as before as the Priest reads the Third Prayer. The never-failing spring, bursting with life and light, creative power co-eternal with the Father, You fulfilled surpassingly the plan for the salvation of humankind, shattering the unbreakable bonds of death and the bolts of Hades and trampling the throngs of evil spirits. You presented Yourself as a blameless victim for us, offering Your pure body, chaste and untouched by sin, in sacrifice, and by that terrible and indescribable oblation granted us everlasting life. You descended into Hades and broke down its gates, and sojourning among those below, You showed them the way of ascent. As for the Prince of Evil, that dragon of the deep, You snared him in an inspired lure, binding him in circles of darkness, in Your infinite power made him fast in the nether world, in the eternal fire and the outer darkness. The glorious wisdom of the Father, You are the great help of those in peril, giving light to those in darkness and the shadow of death. Lord

of everlasting glory, beloved Son of the Most High, eternal light of eternal light, Sun of righteousness, hear our supplications and give rest to the souls of Your servants, our fathers and brothers and other kin by blood, and all of the household of faith who have since fallen asleep and whose memorial we keep this day. For in You is the strength of all and in Your hand You hold the far reaches of the earth. Almighty Master, God of our Fathers and Lord merciful Lord of the living and the dead, Creator of all mortal nature, composed and again dissolved, of life and of death, of earthly existence and of the departure hence, You measure out the years for the living and set times of death, bringing down to Hades and raising up, fettering in weakness and liberating in power; You provide aptly for the present and fittingly dispose what is to come, restoring those who are wounded by the sting of death with the hope of resurrection. Master, Lord of all, our God and Redeemer, the hope of all, at the ends of the earth and far away at sea, on this latter great and saving day of Pentecost You disclosed to us the mystery of the holy, consubstantial, co-eternal and life-giving Trinity, indivisible yet distinct, and in the descent and presence of Your holy and life-giving Spirit poured out its grace upon Your holy Apostles in the form of fiery tongues, making them proclaimers and confessors of our holy Faith, of true knowledge of God. On this universal and salutary feast, deign to accept petitions for those imprisoned in Hades, thus giving us great hope, and relief to the departed from their grievous distress and Your comfort. Hear us, humble and pitiable, as we pray to You, and give rest to the souls of Your Servants who have departed this life, in a place of light, a place of renewed life, a joyous place, shunned alike by pain and sorrow and sighing. And place their spirits where the Righteous dwell, counting them worthy of peace and repose; for the dead do not praise You, Lord, nor do those in Hades dare to offer You glory, but it is we the living who bless and entreat You and offer You propitiatory prayers and sacrifices for their souls. O God, great and eternal, holy and loving, having deemed us worthy to stand at this hour in the presence of Your unapproachable glory, to sing in praise of Your wondrous acts, be gracious to Your unworthy servants and grant us grace to offer You in contrition of heart the thrice-holy doxology and thanksgiving for the great gifts You have bestowed on us and continue always. Lord, be mindful of our weakness, and do not let us be lost in our wrongdoing, but show mercy as we humble ourselves, so that, escaping the darkness of sin, we may walk in the day of justice, and girded with the armor of light, we may live free of the assaults of the Evil One, and so with courage glorify You the only true and loving God in all things. Truly great is Your mystery, Master and Maker of all, of the temporary separation of Your creatures, to be united again in everlasting rest. We confess Your grace in all things, for our entrances into this world and our departures, of which our hope of resurrection and a life of bliss, according to Your certain promise, are the guarantee. May we enjoy it in Your future second coming. For You are both the pioneer of our resurrection and the just but compassionate judge of our lives and Master and Lord of our reward. In ultimate condescension You shared in our flesh and blood and in our passions, willingly assuming them in the depth of Your compassion so that having Yourself been tempted, You offered Yourself freely as helper to us who are tempted. Thus You united us all to You in Your freedom from passion. And place their spirits and their names in the book of life, the bosom of Abraham, Isaac and Jacob, in the land of the living, in the kingdom of the heavens, in the bliss of Paradise, Your angels of light leading all into Your holy mansions. And on the day You have ordained, raise up our bodies as well according to Your unfailing promises. In departing our bodies to dwell in You our God, there is no death for Your servants Lord, but rather a change from the more sorrowful to the better and more pleasing, to rest, to joy.