



**ACTS OF THE HOLY SPIRIT**  
**PENTECOST – PART 1**  
**ACTS 2:1-13**  
**02-07-21**

**All = bold sections – read together**

Leader = regular font – leader reads (choose or rotate leaders)

*Sung together = italics*

NOTE: Please have a white candle ready to light.

**Reflect** – Affirmation #5

Because **the formation of authentic Biblical community is the intricate, patient work of the Holy Spirit**, when interpersonal problems arise (and they always do) we will navigate those with love. We will not be satisfied with just another club or social group meeting. We will work to develop the deep, life giving community that is only available through the giving of ourselves to each other through the Holy Spirit.

**Welcome**

Good Morning! We gather to worship. We gather to worship the Living Triune God – Father, Son and Holy Spirit and to declare the excellencies of our risen Lord and Savior, Jesus of Nazareth. Prepare to be vulnerable. Prepare to be open to the work of the Holy Spirit in your life this morning as you offer yourself to God in humility and as a response to his active grace and love in your life. As you say this next line, think of those around you or who are a part of this church that it might be true for them: **May the love and joy of the Father, the grace and peace of the Son and the courage and comfort of the Holy Spirit be ours in abundance today!**

**Call to Worship** – **Psalm 45** -- TO THE CHOIRMASTER: ACCORDING TO LILIES. A MASKIL OF THE SONS OF KORAH; A LOVE SONG

Okay, this Psalm is different than the ones we have been engaging with the past couple of months. This one is a descriptive song of love believed to have been written to a king on the day of his marriage to a foreign woman. It ultimately points to Jesus of Nazareth as the Great Bridegroom (verses 2-9) and his bride, the Church (verses 10-17).

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**My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe. You are the most handsome of the sons of men; grace is poured upon your lips; therefore God has blessed you forever.**

Gird your sword on your thigh, O mighty one, in your splendor and majesty! In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds!

**Your arrows are sharp in the heart of the king's enemies; the peoples fall under you. Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness.**

Therefore God, your God, has anointed you with the oil of gladness beyond your companions; your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make



you glad; daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.

**v. 10ff (the church) Hear, O daughter, and consider, and incline your ear: forget your people and your father's house, and the king will desire your beauty. Since he is your lord, bow to him. The people of Tyre will seek your favor with gifts, the richest of the people.**

All glorious is the princess in her chamber, with robes interwoven with gold. In many-colored robes she is led to the king, with her virgin companions following behind her. With joy and gladness, they are led along as they enter the palace of the king.

**In place of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be remembered in all generations; therefore, nations will praise you forever and ever.**

**Song** – God With Us -- <https://www.youtube.com/watch?v=udJiT-LMnIs>

*You've come to bring peace  
To be love, to be nearer to us  
You've come, to bring life  
To be light, to shine brighter in us  
Oh Emmanuel God with us  
Our Deliverer, You are Savior  
In Your presence we find our strength  
Over everything, our redemption  
God with us, You are God with us  
You've come to be hope  
To this world, for Your honor and name  
You've come to take sin  
To bear shame and to conquer the grave  
Emmanuel God With Us  
Our Deliverer, You are Savior  
In Your presence we find our strength  
Over everything, our redemption  
God with us, You are God with us  
You are here, You are holy  
We are standing in Your glory  
Our Deliverer, You are Savior  
In Your presence we find our strength  
Over everything, our redemption  
God with us, You are God with us*

**Christ Candle** – Qatar

We light the Christ candle as a visible sign of God's presence with us; that he has come as light into a world of darkness. We light the Christ candle to remind ourselves that Jesus is the light and that in him we become light too. We are never a light on our own. The light we have and can offer to others is the light of Jesus of Nazareth. May we be God's light in 2021.



Jesus of Nazareth said that to be a Christian means to be maltreated for his name's sake (Matthew 5:11) and the apostle Paul said that "everyone who wants to live a godly life in Christ will be persecuted" (2 Timothy 3:12). Mistreatment as a disciple of Jesus is not a matter of *if* but a matter of *when* and a matter of *degree*. Hope is a vital aspect of being a disciple of Jesus. This is especially true under heavy persecution. In America, the land of religious freedom, we have it pretty easy in that there is minimal outright persecution against Christians. **May we make the most of our religious freedom to honor Christ and give credible and coherent witness to him! At the same time, may we be aware of our brothers and sisters in Christ around the world who don't share the same freedom that we do. The 24th place that is most challenging to be a disciple of Jesus is the Qatar**

Of the 2.7 million people living in Qatar, 370K (14%) are Christian. Christians in Qatar, especially converts from Islam to Christianity, remain under extremely high pressure from the government and society – risking discrimination, harassment, police monitoring and intimidation. Even one's family can be dangerous in a culture that sees conversion as betrayal. In the Persian Gulf country, Islam is seen as the only acceptable faith, and conversion remains a capital offense. As for church gatherings, while Muslims are free to worship in public, Christians can only worship in private houses or designated places.

Prayer Points: Pray that the church in Qatar would continue to gather together privately and be strengthened in their perseverance. Pray for believers imprisoned for sharing their faith. Ask God to protect and encourage them. Pray for Christian converts who feel they cannot share their faith with Muslim family members.

**Jesus is the Light. We are a light. Shine His light!**

**Song** – Spirit Of The Living God -- <https://www.youtube.com/watch?v=fylslaNsJ5o>

*O Spirit of the living God,  
Thou Light and Fire Divine  
Descend upon Thy Church once more  
And make it truly Thine  
Fill it with love and joy and power,  
With righteousness and peace  
Till Christ shall dwell in human hearts,  
And sin and sorrow cease.  
  
Blow, wind of God, with wisdom blow  
Until our minds are free  
From mists of error, clouds of doubt,  
Which blind our eyes to Thee  
Burn, winged fire, inspire our lips  
With flaming love and zeal  
To preach to all Thy great good news,  
God's glorious commonweal.  
  
So shall we know the power of Christ,  
Who came this world to save  
So shall we rise with Him to life*



*Which soars beyond the grave  
And earth shall win true holiness  
Which makes Thy children whole  
Till, perfected by Thee,  
We reach creation's glorious goal.  
And earth shall win true holiness  
Which makes Thy children whole  
Till, perfected by Thee,  
We reach creation's glorious goal.*

**Song** – Is He Worthy -- <https://www.youtube.com/watch?v=-c6pl6CaiD0>

*Do you feel the world is broken? (We do)  
Do you feel the shadows deepen? (We do)  
But do you know that all the dark won't stop the light from getting through? (We do)  
Do you wish that you could see it all made new? (We do)  
Is all creation groaning? (It is)  
Is a new creation coming? (It is)  
Is the glory of the Lord to be the light within our midst? (It is)  
Is it good that we remind ourselves of this? (It is)  
Is anyone worthy? Is anyone whole?  
Is anyone able to break the seal and open the scroll?  
The Lion of Judah who conquered the grave  
He is David's root and the Lamb who died to ransom the slave  
Is He worthy? Is He worthy  
Of all blessing and honor and glory?  
Is He worthy of this? He is  
Does the Father truly love us? (He does)  
Does the Spirit move among us? (He does)  
And does Jesus, our Messiah, hold forever those He loves? (He does)  
Does our God intend to dwell again with us? (He does)  
Is anyone worthy? Is anyone whole?  
Is anyone able to break the seal and open the scroll?  
The Lion of Judah who conquered the grave  
He is David's root and the Lamb who died to ransom the slave  
From every people and tribe (People and tribe)  
Every nation and tongue (Every nation and tongue)  
He has made us a kingdom and priests to God  
To reign with the Son  
Is He worthy? Is He worthy  
Of all blessing and honor and glory?  
Is He worthy? Is He worthy?  
Is He worthy of this?*



*He is, He is  
Is He worthy? Is He worthy?  
He is, He is  
He is worthy, He is worthy  
He is*

**Centering Prayer**

**In the midst of whatever follows, O Lord, let us meet your mercies anew, and anew, and anew. In the midst of my dismay, fix my eyes again and again upon your eternal promises. How this ends – that is up to you. If the next news is favorable, I will praise you for the ongoing gift of life. If tomorrow’s tidings are worse, still will I proclaim your goodness, my heart anchored ever more firmly in the eternal joys you have set before me.**

**And when, whether days or decades from now, you finally bid me rise and follow you across the last valley, I will rejoice in your faithfulness even there. Especially there – praying, “Thy will be done,” and trusting by faith that it will be done; that it is being done. Even now. Even in this disquiet. I am utterly yours, O Christ. In the midst of this uncertainty. I abandon myself again to you, the author and the object of all my truest hopes. Amen.**

**Offering** – Ripon Christian

Since 1928, Ripon Christian has been providing students with excellent academic training for a wide range of careers and higher educational levels, while at the same time offering opportunities and encouragement for significant spiritual growth. The heart of their mission is to prepare Christian leaders for the 21<sup>st</sup> century who will joyfully live out their faith in a sovereign God while humbly serving those around them as Jesus did.

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**We remember that giving is an act of faith, a practice of hope and an expression of love.**

(You can give by sending your offering to the church, P.O. Box 217, Oakdale Ca 95361 or consider giving online through your bank. Our deacons can help you with this if necessary.)

**Scripture Reading** – Acts 2:1-13

As we continue our new series, Acts of the Holy Spirit we will engage with one of the more foundational texts in scripture for the organization and operation of the Church through the Holy Spirit. The crucified and resurrected Jesus of Nazareth has ascended into heaven with a promise that he will return again in the flesh. In the meantime, and that’s a long meantime, Jesus continues his work of “building his church” through the person and power of the Holy Spirit and the “gates of hell will not prevail against it.” Chapter 2 details that sending and the response of the disciples of Jesus Christ as a fulfillment to another promise that they were going to be his witnesses when they were “baptized” by the Holy Spirit. And as we’ll read, they are in a dramatic and powerful way! Remember, baptism is a sacrament which means that it is an external sign of an inward reality. That is, there is visual imagery that will point to that which is signified by the sign. In the Lord’s Supper, it is the bread and the wine that signify the body and blood of Jesus Christ and in baptism it is the water that signifies the washing away of sins. However, this passage links baptism also with “the sound of wind” and with the “image of tongues of fire” via the sent gift of the Holy Spirit. In this image, it signifies immersion in the Holy Spirit.



This chapter has three parts to it that I will address individually but will hold together corporately. The first is the gifting of the Holy Spirit. This will focus on the massively important truth that God now indwells us by His Holy Spirit because of the finished work of Jesus of Nazareth. The second is the gospel witness response to this giving by Peter and the others. This will focus on the massively important truth of our privilege and responsibility to credibly and coherently proclaim the gospel of Jesus Christ. The third is the formation and action of the new (and large) community of disciples of Jesus of Nazareth. This will focus on what church is meant to be and look like. All three are the direct result of the person and power of the Holy Spirit. All three will serve to give credence to the truth that God was working out *in* them what he had won *for* them. What he had won for the elect was the finished work of Jesus of Nazareth who made salvation a possibility. What he was working out in them was the giving of the Holy Spirit that made the salvation that Jesus had accomplished a reality, an actuality.

With that in mind, please read Acts 2:1-13 now.

### **Gospel Message** – Pentecost – Part I

Who doesn't love a good celebration? Family and friends all gathering for a common purpose to enjoy the memory of and participation in a particular event through an abundance of good food and drink. Think of the fourth of July when people gather outdoors to celebrate independence and the freedom we have in America. The event that was being memorialized was the signing of the declaration of Independence and the current participation of that event today is the freedom to gather and celebrate. Of course, the event of the signing was the culmination of much work, suffering, sacrifice, perseverance, bravery and hard-fought battles. Or Thanksgiving, when we gather as family and friends over large quantities of food and drink to appreciate the many "goods" in our lives. In this case, the events are many but focused through the lens of the "first thanksgiving" by the pilgrims for the freedoms and the first fruits of the crops they were growing. We are thankful for the many "blessings" that we enjoy in America and we celebrate the gifts of family and friends too.

The Jewish people also celebrated. There were three main festivals (celebrations) in which people were required to travel to Jerusalem to celebrate together (called, travel festivals). These were the Passover, the Festival of Weeks (also known as the festival of harvest or first fruits or Pentecost), and the feast of Booths (also known as tabernacles). The first was a celebration of God's saving the Israelites from slavery to the Egyptians and Pharaoh and the ten plagues he used to convince Pharaoh to let God's people go. The feat of booths celebrated God's faithfulness and provision for the Israelites while they lived in booths (or tents) during their forty years of wandering in the desert before entering the promised land. The middle festival, the festival of Weeks celebrated the first fruits of the grain harvest and God's provision and was called Pentecost because it occurred 50 days after Passover. Pentecost means 50. It also became associated with the giving of the Law to Moses by God on mount Sinai that was believed to be 50 days after the Israelites were freed from Pharaoh and Egypt by God's mighty hand.

In Acts 2, Jerusalem is once again crowded with Jews from all over the known world for the feast of Pentecost, a travel festival. Just 50 days earlier, they were gathered from all over the known world to celebrate Passover. It was on that day the Jesus of Nazareth was crucified. He became the literal Passover Lamb that was sacrificed for the forgiveness of sins of God's elect. And through his death and



resurrection he conquered both sin and death, vindicating his claim to be the Son of God and the Son of Man, the Messiah who was redeeming and reconciling the world back to himself. Now, the Jews are back in Jerusalem. And so were the apostles and other disciples who were waiting there on the orders of the risen Jesus – about 120 of them. They were faithfully waiting by praying scripture for the time that Jesus promised would come soon to them – the sending of the Holy Spirit.

Okay, let's be open and honest – this scene is fantastical in nature. That is, it cannot be fully captured with words nor imagination. It is beyond us. The 120 or so disciples of Jesus are together in a single room. It doesn't say what they were doing but probably praying and encouraging one another and discussing what Jesus might have meant by their "receiving power when the Holy Spirit comes upon them" and to be "baptized with the Holy Spirit." They may have been recalling the prophetic words of their deceased friend, John the Baptist who said that while he baptized with water, Jesus of Nazareth would baptize believers with "wind (*pneuma* = wind, breath, Holy Spirit) and fire" (Matthew 3:11). What did this mean and what would this look like and when would it take place? Well, they were about to find out!

Imagine being in a room with more than a hundred people, like our church building during a service, when something unexpected happens that captures everyone's undivided attention. The text says that "suddenly," that is, without warning and with rapid appearance there "came from heaven" a sound and a sight. Heaven was understood to have three realms – the air around us, outer space and beyond outer space. The meaning here is the air around them. What suddenly came from heaven? The Holy Spirit! God himself! The third person of the Trinity. The one who brought order to the chaos of creation in Genesis 1. He arrives just as promised by John the Baptist and Jesus of Nazareth. But note how Luke records the scene. He says that there came from heaven a sound LIKE a mighty rushing wind. It wasn't wind but something like wind, loud and strong and powerful wind. It was like wind, but wasn't – it was the Holy Spirit. The Holy Spirit being likened to wind may (hopefully) conjure up some biblical events and images. In Ezekiel 37, there is a valley of bones on which Ezekiel, by God's command, calls the wind to blow on the dead bodies. The wind was the breath of God that breathed into them and filled them with new life. The valley of bones, the valley of death becomes a valley of living and breathing people, the "house of Israel" by the wind, the breath of God! And, Jesus of Nazareth in John 3 says, "The wind blows where it pleases, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." F.F. Bruce then says, "Whatever else may be said about the disciples' experience, this at least is clear; the Spirit of God came on them in power." Their attention was grabbed! Now that they were attentive through sound, they saw something.

With the sound like that of a mighty rushing wind, came a sight – something like tongues of fire. They were not tongues of fire, they were the Holy Spirit. And again, the visual of fire associated with God would have conjured up many images and fantastical scenes from Israel's history. Can you think of some? How about the burning bush in which God manifested himself to Moses as the great "I Am" in flames of fire that did not burn the bush. Why? Because it was not fire but God. Or what about when God went before he newly freed Israelites while they wandered the desert at night in a flaming pillar or tower of fire and smoke? And what about this fascinating and interesting passage from 1 Kings 19:11-13 where we read, "And [God] said, "Go out and stand on the mount before the LORD." And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in



the earthquake. And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave.” God was not in the wind nor the fire (nor earthquake) but in a whisper. The wind and the fire were not the Holy Spirit but were signs of His holy and powerful presence. They were visible and outward signs of an invisible and inward reality. The Holy Spirit had been sent by God the Father and God the Son to His people, to indwell them and to be with them and for them. Wow!!! This is better than Eden and Adam and Eve! Or better, will be when Jesus comes again and we are with God beside us in Jesus of Nazareth who is flesh and in us through the Holy Spirit who, obviously, is spirit. And this is no plan “B” but was the plan from before the foundations of the earth. God had come in the flesh in Jesus of Nazareth to redeem the flesh and now he has come in the Spirit to enliven our dead hearts and give hope for our flesh beyond death.

But not only was there a sound and a sight, there was also speech! The scene seems to shift from inside a closed room (maybe the Upper Room where the Last Supper was) to outdoors and maybe even at the Temple. There are now many others who are being included in the scene and which Luke alludes to when 3,000 people respond to Peter’s Pentecost sermon. Luke makes it clear that there were Jews there who did not speak Hebrew or Aramaic but came from “every nation under heaven.” He then lists twelve areas or peoples: (1) Parthians (2) Medes (3) Elamites (4) Mesopotamia (5) Judea (6) Cappadocia (7) Pontus (8) Asia (9) Phrygia (10) Pamphylia (11) Egypt (12) Libya. I submit that the twelve mentioned were numbered to match the twelve apostles who, under the newly enlivened presence of the Holy Spirit, were speaking in the languages of all these people. Maybe each apostle spoke one of the languages so that all could hear and understand. It doesn’t say. But it is clear that all both heard and understood what was being said by these “Galileans” – who were not known for their speaking skills or intelligence, in their own respective languages. Let’s look a bit closer at this hearing and understanding. First, the hearing. Some have tried to equate the speaking in the various languages here with the speaking in tongues in 1 Corinthians. Although they may be related, they are not the same. In this case, all the people were able to hear clearly what was being said. They were not speaking unintelligently, but intelligently – in another cultural language. In Paul’s case the speaking in tongues created confusion and was not understandable – an interpreter needed to be present – and is perhaps, divine speech and not an earthly language. In this case, the speaking was evangelistic (as we’ll see shortly and unpack more next week with Peter’s Pentecost sermon) while in Paul’s case it was edification (or even personal and individual worship and praise of God). There is certainly nothing here nor elsewhere that says speaking in tongues is required to prove you are a Christian and born again of the Spirit. Instead, the evidence of our salvation is our love and the fruit that we bear that gives witness to Jesus of Nazareth.

What did they understand? The text says that they heard them speaking out through the Holy Spirit of the “mighty works of God.” Now, what might those mighty works of God be? What would you say if you were to speak about the mighty works of God? List five of them below:

- 1.
- 2.
- 3.
- 4.
- 5.





Why did you choose these five?

What do they say about God?

How/Why are they Good News for us?

If I were to choose five, it would be these: (1) Creation (2) Fall (3) Incarnation/Crucifixion (4) Resurrection and (5) Pentecost. The first tells us who God is, who we are and what is normal or the way things are supposed to be. It lays the foundation that God is Creator and that he is good and that we are created very good and in God's image and likeness. The second tells us what's wrong with us – sin and more importantly that God does not abandon us but promises to save us. The third tells us that God is faithful and a keeper of his promises, that he is "all-in" by sending his Son to save us by becoming one of us, entering into the very misery and darkness he would overcome. It speaks of God's power and perfection and grace and love and mercy and kindness and wrath and justice and...The fourth speaks to new life – life after life after death; the life that we are saved to in Jesus Christ through the Holy Spirit. God is indeed for us! The fifth speaks to his presence and power with us to be for us today as he continues to build his church and shape us more into the image and likeness of Jesus of Nazareth through the indwelling of the Holy Spirit. As disciples of Jesus of Nazareth who are indwelt by his Holy Spirit, we too are to give witness by telling of the mighty acts of God.

The mighty acts of God. Some see in this fantastical scene the reversing of the tower of Babel which is described in Genesis 11. In Genesis 10, all the peoples of the world had one language. In Genesis 11, it becomes legion by the hand of God. The people got arrogant and wanted to build a tower to God "to make a name for ourselves." God wasn't having it. And so, he "confused their language, so that they may not understand one another's speech." And then he "dispersed them from there over the face of the whole earth." Note that there is scattering and confusion and arrogant making a name for themselves. At Pentecost, God has gathered his people from all the nations of the earth and brought understanding through the Holy Spirit so that they might make much of the name of God! It is completely the reverse of Babel! While the diversity of languages remained, they were brought together in the proclamation of the mighty acts of God through the Holy Spirit. In other words, the gospel of God would unify and not divide; would gather and not scatter; would bring understanding and not confusion; would glorify God and not humanity.

In essence, the Holy Spirit is the person and power of God that brings unity and flourishing to the people of God by actualizing the finished work of Jesus of Nazareth in the elect's life. Jesus bridged the gap between God and humanity created by sin by living the perfect life and overcoming the effects of sin – death by being killed and raised back to life on the other side of life after death. He takes our sin and is killed, punished on our behalf so that he might be forgiven and provide for us his righteousness so that we might be united with him in a new a powerful way – through he indwelling of God in us – Immanuel – God with us. The Holy Spirit unites us with God in a regenerative and renewing manner. That is, he brings us to life from the death of our trespasses and empowers and equips us to practice becoming more Christlike in what we say (verbally) and what we do (visibly). It is not I who lives, says the Apostle Paul but Christ living in me (Galatians 2:20). This is the Good News of God for us and with us through the Holy Spirit.

While Pentecost was a one-time event, the principle of Pentecost is not. Scripture is clear that a



disciple of Jesus is only a disciple of Jesus if the Holy Spirit is present. This is what Pastor Patrick preached on last week – new covenant salvation from Jeremiah 31:31-33. God promised that he would “put my law within them, and I will write it upon their hearts.” This is literally fulfilled in Pentecost and when a believer is indwelt by the Holy Spirit. 1 Corinthians 3:16 says that we are temples of the Holy Spirit. That is, the presence and power of God dwells in us through the Holy Spirit. We are Pentecost People (not Pentecostal 😊). Through the Holy Spirit we get to declare the mighty acts of God to others so that they might hear and understand the Good News, that God is with us to be for us in and through Jesus of Nazareth. Through the Holy Spirit there is unity in diversity. While diverse – of many cultures, colors and languages – in Christ through the Holy Spirit we are one. “There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all....” to the glory of God and the joy of his disciples today. Amen!

### **Communion Meditation**

Professing: (Apostles Creed)

**We believe in God, the Father almighty, Creator of heaven and earth.  
We believe in Jesus Christ, God’s only Son, our Lord, who was conceived by the Holy Spirit,  
Born of the virgin Mary, Suffered under Pontius Pilate,  
Was crucified, died, and was buried. He descended to the dead.  
On the third day he rose and ascended to heaven  
Where he is seated at the right hand of the Father.  
He will come to judge the living and the dead.  
We believe in the Holy Spirit, the holy catholic Church,  
The communion of saints, the forgiveness of sins,  
The resurrection of the body, and the life everlasting.**

Proclaiming: 1 Corinthians 11:23b-25 (Paraphrased)

On the night of his betrayal, Jesus took bread, gave thanks and broke it saying, “this is my body given for you. Do this in remembrance of me.” After the meal he took the cup of wine and pouring it out said, “this wine is my blood, a new covenant of grace poured out for the forgiveness of sins.”

**Remember and believe that the body & blood of Jesus was given & shed for the forgiveness of sins.**

**Song** – King of Kings -- <https://www.youtube.com/watch?v=Of5lcFWiEpg>

*In the darkness, we were waiting without hope, without light  
'Til from Heaven You came running, there was mercy in Your eyes  
To fulfill the law and prophets to a virgin came the Word  
From a throne of endless glory to a cradle in the dirt  
Praise the Father, praise the Son  
Praise the Spirit, three in one  
God of glory, Majesty  
Praise forever to the King of Kings  
To reveal the kingdom coming  
And to reconcile the lost*



*To redeem the whole creation,  
You did not despise the cross  
For even in Your suffering,  
You saw to the other side  
Knowing this was our salvation,  
Jesus for our sake You died  
Praise the Father, praise the Son  
Praise the Spirit, three in one  
God of glory, Majesty  
Praise forever to the King of Kings  
And the morning that You rose  
All of Heaven held its breath  
'Til that stone was moved for good  
For the Lamb had conquered death  
And the dead rose from their tombs  
And the angels stood in awe  
For the souls of all who'd come  
To the Father are restored  
And the church of Christ was born  
Then the Spirit lit the flame  
Now this gospel truth of old  
Shall not kneel, shall not faint  
By His blood and in His name  
In His freedom I am free  
For the love of Jesus Christ  
Who has resurrected me, ohh  
Praise the Father, praise the Son  
Praise the Spirit, three in one  
God of glory, Majesty  
Praise forever to the King of Kings  
Praise forever to the King of Kings*

### **Sending as Disciples of Jesus**

We are pentecost people. By grace and through faith we are saved to be Jesus' witnesses today through the indwelling person and power of the Holy Spirit who empowers and equips us to this great work. May the Spirit of God enliven us, much like Ezekiel's vision of the valley of dry bones, to a vibrant and vivacious journey of faith so that we might more faithfully be the person and people he has called us to be.

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**We are sent out by God into the world as his witnesses. As we go, may we know with our minds and believe with our hearts and confess with our mouths the gospel of Jesus Christ and his kingdom. And may we live in a manner worthy of that Good News at work, at home, at school and in our neighborhood to the glory of God and through the person and power of the Holy Spirit.**