

May Calendar & Readings

Sunday 6 th : Mon. 7 th : Wed. 9 th : Thurs. 10 th :	Sunday service 10.30am: Andy King Prayer meeting at Margaret's Bible Study, 7.30pm at Glen & Debbie's Bible study, 10.30am, location to be advised Prayer for Israel, 7.15pm at Ruth & Tony's	1Kings 12-18 Joel 1-Amos 2 Mark 16 & 1Cor.1-5
Sun. 13 th : Mon. 14 th : Tues. 15 th : Wed. 16 th : Thurs.17 th : Friday 18 th : Sat. 19 th :	Sunday Service, 10.30am, Dr Annang Prayer meeting, 7pm at John & Hilary's Ashgrove Nursing Home service, 2.30pm Bible Study, 7.30pm at Glen & Debbie's Dancing group at 1.30pm, Scartho Library Bible study, 10.30am, location to be advised Bible study, 7.30pm at Andy & Karen's Men's Prayer Breakfast, 7am at Glen's	1Kings 19 - 2Kings4 Amos 3 - 9 1Cor.6 - 11
Sun. 20 th : Mon. 21 st : Wed. 23 rd : Thurs. 24 th : Fri. 25 th :	Sunday Service, 10.30am, Ant Spitteler Food donations for local charities Prayer meeting, 7pm at Steve & Nicky's Bible Study, 7.30pm at Glen & Debbie's Bible study, 10.30am, location to be advised Prayer for Israel, 7.15pm at Ruth & Tony's Bible study, 7.30pm at Andy & Karen's	2Kings 5 - 11 Micah 2 - Jonah 1 1Cor.11 - 15
Sun. 27 th : Mon. 28 th : Wed. 30 th : Thurs. 31 st : Sat. 2 nd June: Sun. 3 rd :	Sunday Service, 10.30am, Andy King Prayer meeting, 7pm at Ruth & Tony's Bible Study, 7.30pm at Glen & Debbie's Dancing group at 1.30pm, Scartho Library Bible study, 10.30am, location to be advised Men's Prayer Breakfast, 7am at Paul's Sunday service, 10.30am, Andy King	2Kings 12 - 21 Micah 3 - Nahum 2 1Cor.16 - 2Cor.8



Welcome

...to Scartho Celebration Church!

Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Acts 1:6-11

May 2018

Newsletter & Calendar

Scartho Celebration Church

meeting at Scartho Community Library, St Giles Ave, Scartho,
Grimsby, NE Lincolnshire, DN33 2HB.

Pastor: Andy King 07866 265155; email: ajking70@gmail.com

Website: Scarthocelebrationchurch.org

The Day of Pentecost

The 50-day countdown from the Feast of First-fruits (Resurrection Day) brings us to the Day of Pentecost, the Feast of Weeks (Shavuot), when the Holy Spirit was poured out on those waiting in the upper room in obedience to Jesus' command in Acts 1. Being filled with the Holy Spirit empowered the disciples with the anointing and boldness they needed to go forward and fulfil the Great Commission.

We too all need the Lord's anointing and power in our lives in order to live victoriously in His strength. As born-again believers, He strengthens us through the in-dwelling Holy Spirit. His presence empowers and enlivens us! It's the 'Promise of the Father' that Jesus referred to in Luke 24:49 and Acts 1:4, and that Peter referenced in Acts 2:33. The Day of Pentecost falls on May 20th this year. Here are two articles from GotQuestions.com on the subject of Pentecost and the Holy Spirit.

Pentecost is significant in both the Old and New Testaments. "Pentecost" is actually the Greek name for a festival known in the Old Testament as the Feast of Weeks ([Leviticus 23:15](#); [Deuteronomy 16:9](#)). The Greek word means "fifty" and refers to the fifty days that have elapsed since the wave offering of Passover. The Feast of Weeks celebrated the end of the grain harvest. Most interesting, however, is its use in Joel and Acts. Looking back to Joel's prophecy ([Joel 2:8–32](#)) and forward to the promise of the Holy Spirit in Christ's last words on earth before His ascension into heaven ([Acts 1:8](#)), Pentecost signals the beginning of the church age.

The only biblical reference to the actual events of Pentecost is [Acts 2:1–3](#). Pentecost is reminiscent of the Last Supper; in both instances the disciples are together in a house for what proves to be an important event. At the Last Supper the disciples witness the end of the Messiah's earthly ministry as He asks them to remember Him after His death until He returns. At Pentecost, the disciples witness the birth of the New Testament church in the coming of the Holy Spirit to indwell all believers. Thus the scene of the disciples in a room at Pentecost links the commencement of the Holy Spirit's work in the church with the conclusion of Christ's earthly ministry in the upper room before the crucifixion.

The description of fire and wind mentioned in the Pentecost account resounds throughout the Old and the New Testament. The sound of the wind at Pentecost was "rushing" and "mighty." Scriptural references to the power of wind (always understood to be under God's control) abound. [Exodus 10:13](#); [Psalm 18:42](#) and [Isaiah 11:15](#) in the Old Testament and [Matthew 14:23–32](#) in the New Testament are only a few examples. More significant than wind as power is wind as life in the Old Testament ([Job 12:10](#)) and as spirit in the New ([John 3:8](#)). Just as the first Adam received the breath of physical life ([Genesis 2:7](#)), so the second Adam, Jesus, brings the breath of spiritual life. The idea of spiritual life as generated by the Holy Spirit is certainly implicit in the sound of the wind at Pentecost.

Fire is often associated in the Old Testament with the presence of God ([Exodus 3:2](#);

[13:21–22](#); [24:17](#); [Isaiah 10:17](#)) and with His holiness ([Psalm 97:3](#); [Malachi 3:2](#)). Likewise, in the New Testament, fire is associated with the presence of God ([Hebrews 12:29](#)) and the purification He can bring about in human life ([Revelation 3:18](#)). God's presence and holiness are implied in the Pentecostal tongues of fire. Indeed, fire is identified with Christ Himself ([Revelation 1:14](#); [19:12](#)); this association naturally underlies the Pentecost gift of the Holy Spirit, who would teach the disciples the things of Christ ([John 16:14](#)).

Another aspect of the Day of Pentecost is the miraculous speaking in foreign tongues which enabled people from various language groups to understand the message of the apostles. In addition is the bold and incisive preaching of Peter to a Jewish audience. The effect of the sermon was powerful, as listeners were "cut to the heart" ([Acts 2:37](#)) and instructed by Peter to "repent, and be baptized" ([Acts 2:38](#)). The narrative concludes with three thousand souls being added to the fellowship, the breaking of bread and prayers, apostolic signs and wonders, and a community in which everyone's needs were met.

Living Water Jesus uses the phrase "living water" in two instances in the Bible. The first instance is found in John chapter 4. Jesus was tired and sat at a well while His disciples went into town to buy food. A Samaritan woman came to draw water, and Jesus asked her for a drink. The Samaritan woman was quite shocked because Jesus was a Jew, and Jews simply hated the Samaritans. Of course, she had no idea who Jesus was and asked Him how He could ask her for water since He was a Jew.

Jesus ignored the question and went right to the point, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water" ([John 4:10](#)). Notice that He does not say that He is the living water, but that He would give living water to her, and when she received it, she would never thirst again. Of course, that does not tell us what the living water is! For that, we must go to another passage of Scripture. In this case, Jesus is in the temple surrounded by a throng of worshippers. He suddenly cried out, "If anyone is thirsty, let him come to me and drink. He who believes in Me, as the Scriptures said, 'From his innermost being will flow rivers of living water.' But this *He spoke of the Spirit, whom those who believed in Him were to receive*; for the Spirit was not yet given, because Jesus was not yet glorified" ([John 7:37–39](#), emphasis added).

Here Jesus refers to the Holy Spirit as the living water. External influence of the Spirit had always been given in the conversion and sanctification of the Old Testament saints and prophets, but the gift of the Spirit who would indwell believers had not yet been received ([Acts 10:44–45](#)). So, though many people say that Jesus is the living water, Jesus Himself intended the phrase to mean the Holy Spirit who dwells in believers and seals them for salvation ([Ephesians 1:13–14](#)). It is the ministry of the Spirit, flowing out of a heart redeemed by God, that blesses believers and, through them, brings life and light to the world.