



**Welcome to Blackburn Baptist Church, on June 5th 2022 at 10:45, meeting at Bethesda Chapel.**

Whilst some are able to meet in person, others we know are still at home. We hope and pray that you will find this outline of our service helpful, as we seek to worship God as a Church family, wherever we are.

**Our service today is led by Paul C, as we celebrate Pentecost on this Jubilee weekend.**

**Joy plays the piano as we assemble for worship, and Paul welcomes everyone to Bethesda Chapel,**

"Good morning on this very special day of days - or even day of years!

If you are looking at the recording it should not have passed your notice (as there are flags and bunting on display!) that this is Jubilee weekend where we are also celebrating Pentecost and sharing in Communion together. - First of all

Thank you to everyone who prepared and served at our **Platinum Jubilee Party yesterday**.(pictures were shown on the screen at Bethesda - but it was actually **Friday!!**) The weather was remarkably sunny as were the 180 or so people who attended. Tables were laid out in the carpark for tea, it was splendid to see the garden was filled with children playing games as others chatted and enjoyed music and quizzing. and it was especially significant to be able to share in this with St Lukes, St Aidans, & New Life International church.

**Let us pray** - Lord God our father, as we meet this morning to worship you, may we hear your word, be encouraged and challenged in our thinking as you guide our thoughts and direct our actions. Amen.

**Our first hymn** together this morning is a celebration of the great things that God has done, in yielding his life for us, so let's give God the Glory."

**Joy played the piano, and Esther led the singing for us:**

To God be the glory, great things he hath done:  
so loved he the world that he gave us his son,  
who yielded his life an atonement for sin,  
and opened the lifegate that all may go in.

Praise the Lord, praise the Lord, let the earth hear his voice!

Praise the Lord, praise the Lord, let the people rejoice!

O come to the Father, through Jesus the Son,

and give him the glory, great things he hath done.

Oh, perfect redemption, the purchase of blood,  
to ev'ry believer the promise of God.

The vilest offender who truly believes,  
that moment from Jesus a pardon receives.

Praise the Lord, praise the Lord, let the earth hear his voice!...

Great things he hath taught us, great things he hath done,  
and great our rejoicing through Jesus the Son,  
but purer, and higher, and greater will be  
our wonder, our transport, when Jesus we see.

Praise the Lord, praise the Lord, let the earth hear his voice!.....

Fanny Crosby, Public domain CCL No 5664

**Paul continued with our opening prayers**, saying that sometimes he uses a book called *Gathering for Worship*, a newer version of Baptist orders of Service, and today he begins with a section of **Pentecost prayers**

### **(Invocation)**

Come, Holy Spirit: breath into our prayers your breath of life.

Come, Holy Spirit: fan the flame of love within us,  
and draw us into the life of God: Father, Son and Spirit.

Come Holy Spirit: renew us and revive us,  
that in our worship and in our living,  
we may live a life of love for the praise and glory of God.

### **(Confession)**

Spirit of God, you are the breath of creation,  
the wind of change that blows through our lives,  
opening us up to new dreams, and new hopes, new life in Jesus Christ.

**Forgive us** our closed minds which barricade themselves against new ideas, preferring the past to what you might want to do through us tomorrow.

**Forgive us** our closed eyes which fail to see the needs of your world, blind to opportunities of service and love.

**Forgive us** our closed hands which clutch our gifts and our wealth for our own use alone.

**Forgive us** our closed hearts which limit our affections to ourselves and our own.

Spirit of new life, **forgive us** and break down the prison walls of our selfishness, that we might be open to your love and open for the service of your world; through Jesus Christ our Lord.

### **(Petition)**

Loving God

**Open our hearts** so that we may feel the breath and play of your Spirit. **Unclench our hands** so that we may reach out to one another, and touch and be healed.

**Open our lips** that we may drink in the delight and wonder of life.

**Unstop our ears** to hear your agony in our inhumanity.

**Open our eyes**, so that we may see Christ in friend and stranger.

**Breathe your Spirit into us**, and touch our lives with the life of Christ.

Amen.

At this point Paul shared that he was hoping to give everyone a small gift today - but they hadn't as yet arrived!!! The gift will be a small **LICC book** - The Queens Way - a book to tell us a little more about her Christian faith. Much of it is based on her Christmas messages - which she writes herself. Paul reads a short introduction from the back cover, and he encourages us all to not only read the book, but perhaps to pass them on afterwards, enabling the Jubilee to continue after this weekend. He then reads a short passage written by the Queen:

'Although we are capable of great acts of kindness, history teaches us that we sometimes need saving from ourselves - from our recklessness or our greed. God sent into the world a unique person - neither a philosopher nor a general (important though they are) but a Saviour, with the power to forgive.

"Forgiveness lies at the heart of the Christian faith. It can heal broken families, it can restore friendships, and it can reconcile divided communities. It is in forgiveness that we feel the power of God's love.' (2011)

**As we join in singing** or reading our next song - **All I Once held dear**, Paul poses **questions** - What do we build our lives on? What do we most desire? Graham Kendrick wrote how his life and values were turned upside down, in this song which Joy again plays and Esther sings:

All I once held dear, built my life upon,  
all this world reveres, and wars to own,  
all I once thought gain I have counted loss,  
spent and worthless now, compared to this.

Knowing you, Jesus,  
knowing you, there is no greater thing.  
You're my all, you're the best,  
You're my joy, my righteousness,  
and I love you, Lord.

Now my heart's desire is to know you more,  
to be found in you and known as yours,  
to possess by faith what I could not earn,  
all-surpassing gift of righteousness.

Knowing you, Jesus.....

Oh, to know the power of your risen life,  
and to know You in Your sufferings,  
to become like you in your death, my Lord,  
so with you to live and never die.

Knowing you, Jesus....

Graham Kendrick Copyright © 1993 Make Way Music Used by permission, CCL no 5664

**Paul continues, noting that we will have seen that the table is set for us to share Communion together. He asks how we prepare ourselves to take part and benefit from the Lords Supper.**

"The Lord's Supper is a wonderful gift from God and is a seal of God's promises to all who have come to Christ in repentance and faith.

The more we grasp the meaning and significance of the Lord's Supper, the more we will benefit from it.

So this morning I would like to share with you **5 ways** we can do this.

#### **1. Look back** (1 Cor. 11:23-25)

"The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. **Do this in remembrance of me.**" In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. **Do this, as often as you drink it, in remembrance of me.**"

At the Lord's table, Christ calls us to **look back and remember**, looking at the bread and wine as visible reminders of Jesus sacrifice for us on the cross.

Since Jesus and Paul gave distinct significance to both the bread and the wine, let's remind ourselves the significance of each.

#### **The Bread**

The bread speaks of Christ's body, in which He lived a perfect human life. Jesus lived the life that none of us could ever achieve. He never spoke a sinful word or had a sinful thought. He always obeyed the Father's will. He always loved, always hoped, always believed.

The body of Jesus speaks of His perfect life that was given for us. He laid down that life of perfect obedience so that we who are so far from the righteousness of God may find in Him what we do not have in ourselves.

I don't know if this is true for you but when we come to the Lord's table, we often feel unworthy. But God reminds us in the picture of the **bread** that our salvation **does not rest on our progress in life** as we offer our lives to be changed by the work of

the Holy Spirit in us, **but on the completion of the work of Christ for us.** None of us has ever offered God perfect obedience and we never will, but when we take the bread, we are reminded that **God counts Jesus Christ's perfect obedience as if it were our own.**

### The Wine

The wine speaks about the blood of Jesus poured out. Blood in the veins speaks of life, but blood separated from the body speaks of death. As the bread speaks of our Lord's obedience; **the wine speaks of His life giving sacrifice.**

Having no sin of His own, Jesus chose to bear our sin. He became our sacrifice, **absorbing the judgement of God.** And through the shedding of His blood, **He released forgiveness for us.**

God wants to **seal** what Christ has done for us **into our minds and our hearts**, so He tells us to take the bread and wine in remembrance of Him. So let us seal this truth as we **'look back'** at this.

### **2. Look In** (1 Cor. 11:28)

"Let a person examine himself, then, and so eat of the bread and drink of the cup"

When you come to the Lord's table, Christ calls you to ask yourself some honest questions. This is important because Paul says that "whoever... eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord" (1 Cor. 11:27).

What does it mean to drink in an unworthy manner? How do I know if I should take the Lord's Supper? Here are two simple questions that will help us to examine ourselves:

#### **1st. Am I believing?**

Look at the cross. Consider what God says through the picture of the bread and the wine. And ask yourself, Do you believe in the Son of God who loved you and gave Himself for you?

If the answer is 'Yes', then you should come to the table and take the bread and the wine. If the answer is 'No,' then you need to ask another question: **Am I willing to believe in Christ now?**

Christ invites you to the table. You can come to Him with all your doubts with all your unresolved conflicts and say: - "I need Your grace. I need your help. I need your forgiveness."

If you are willing, come to Christ in faith, ready to receive from His gracious hand. Then you should come to the table.

**2nd. Am I repenting?** – not “have I repented in the past” but am I someone seeking to be ‘turned around’ to walk and live the right way?

If your answer to that question is ‘Yes-’ then you should come to the Lord’s table. This table is for sinners who see their need of Jesus Christ.

J.C Ryle wrote “Self-righteous people, who think that they are saved by their own works, have no business to come to the Lord’s table,” “For at the Lord’s Supper we publicly profess that we have no goodness, righteousness or worthiness of our own, and that **all our hope is in Christ**. We publicly profess that we are guilty, sinful and corrupt and naturally deserve God’s Justice and condemnation...”

The Lord’s Supper is for sinners who see their need for the grace and mercy of God. **If you see your need for God’s mercy today, then come.** But if there is a known sin that you refuse to give up, you should not come to the table. Notice, I didn’t say ‘if there is a sin you **find difficult** to give up, but if there is a sin you **refuse** to give up.’ If you are saying, “I know what I am doing is wrong, but I am allowing myself to continue doing it” you are shutting yourself off from the grace of God. (Isa 55:6, 7 Says) Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him, and to our God, for he will abundantly pardon”. God’s grace can be received by any person who is ready to turn from sin and receive it. **That is “Looking in”.**

### **3. Look up**

The Lord’s Supper began as a meal in which the disciples shared fellowship with Jesus. It is the same for us. Jesus ascended into heaven and is seated at the right hand of the Father. And we share fellowship with Jesus as we draw near to Him by faith. **The bread and the wine remind us that Jesus will feed and sustain our soul as food feeds and sustains our body.**

Imagine going into a fine restaurant. You are seated at a table, and you are given a menu that shows pictures of the food. When the waiter comes, he explains the menu, and recommends his favoured choice of the day. But suppose you then left the restaurant without ordering or eating any of the food. The whole point of going there would be missed. The reason you go to a restaurant is not to see pictures of the food, or to hear the waiter describing the food, but to savour and nourish yourself by eating the finest food.

When you come to the Lord’s Table, order what is on the menu. Tell the Lord that you want what He has promised. Tell Him you are hungry for a fresh touch of His love. Tell Him you want to see more of His glory. Tell Him you would like to taste His goodness. Tell Him your soul is dry and thirsty and that you need to be renewed by His Holy Spirit. The Lord’s Table gives us a special opportunity to draw near to Him in faith and to be nourished by Him. So when you come to the Lord’s Table, **‘look up’ to your risen Saviour. Ask and receive from Him.**

#### 4. Look around

"This is my body, which is for you" (1 Cor 11v24)

The "you" here is plural, and that is significant. You cannot have communion on your own. The Lord's Supper is for the Lord's family.

On the night He was betrayed, Jesus said to His disciples "I have eagerly desired to eat this Passover with you" (Lk 22:15). Christ wants the whole family to gather at His table. It doesn't matter whether you are young or old, rich or poor, what colour or ethnicity you are, pastor or lay leader, Bible scholar or simply a Bible novice: **We all receive the same invitation. We all need the same Saviour. We all come to the same table.**

So when we come to the Lord's Supper, give thanks for the family of God. Pray for other members of the body of Christ. And look for an opportunity to encourage someone who is sitting near to you before you go home. **'Look around'**

#### 5. Look Forward

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death **until he comes.**" (1 Cor. 11:26)

Some people have the idea that people who come to church think they are better than others. **The opposite is the case.** In taking the bread and the wine we are stating openly that our hope of everlasting life is **not found in anything we have done for Jesus, but rests entirely on what Jesus has done for us.**

We proclaim Christ's death "until he comes." After instructing His disciples to drink the wine, Jesus said, "I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).

When we come to the Lord's Table, think about the glorious day when all who believe will dine with Jesus in His perfect kingdom, rejoicing in His presence for all of eternity. Looking forward to that day gives strength to our hope.

One day we will come to the Lord's Supper for the last time. When Christ calls you and I home, our faith will then be turned into sight, as we are transported from our worship here on earth to the worship of heaven. But until that day let us: **look back, look in, look up, look around, and look forward,** and may we draw strength from our Saviour as we now share in the bread broken for us and the wine poured out for us as we share in this communion together today."

**(Colin and Joy come forward to serve the bread, which we are invited to take and eat as we receive it, remembering what Christ has done for us)**

Paul reminds us that towards the end of supper, Jesus took the cup and said 'Drink this, in remembrance of me.' It was the cup of salvation, remembering the days of being redeemed from Egypt, through blood. As we take the cup as it's brought to us, we are asked to retain it that we may drink it together as a sign of our commitment, not only to God, but to each other, for what he has done for us, as a people of God, and what he calls us to do as we seek to follow him.

**(Colin and Joy distribute the wine)**

**When all have been served, Paul invites us all to drink together in remembrance of what Christ has done for us, and be thankful.**

**At this point, Alec comes forward, and taking the microphone, welcomes Sheila into membership - officially, sharing the right hand of fellowship on behalf of us all. He reminds us that when someone gives their life to Jesus, there is rejoicing in heaven, and Sheila followed this by being baptised on Easter Sunday and received into membership on Pentecost Sunday!**

**Paul invites us to sing together "Holy Spirit, living breath of God" , shown on the screen. This version begins and ends with the music from The Mission, known as 'Gabriel's oboe', (but played on a violin) written by Enrico Marricone, before Kristyn Getty leads the singing of the verses.**

Holy Spirit, living breath of God, breathe new life into my willing soul.  
Let the presence of the risen Lord, come renew my heart and make me whole.  
Cause Your Word to come alive in me; give me faith for what I cannot see,  
give me passion for Your purity; Holy Spirit, breathe new life in me.

Holy Spirit, come abide within, may Your joy be seen in all I do.  
Love enough to cover every sin, in each thought and deed and attitude.  
Kindness to the greatest and the least, gentleness that sows the path of peace.  
Turn my strivings into works of grace; Breath of God show Christ in all I do.

Holy Spirit, from creation's birth, giving life to all that God has made,  
Show Your power once again on earth, cause Your church to hunger for your ways.  
Let the fragrance of our prayers arise; lead us on the road of sacrifice,  
that in unity the face of Christ may be clear for all the world to see.

**(Spoken by Kristyn Getty to close - "Now to him who is able to do far more abundantly than all that we ask or think, according to the power within us, to him be glory in the Church and in Christ Jesus throughout all generations, forever and ever, Amen." Ephesians 3, 20-21)**

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### **Jane reads Leviticus 25:1-12 & Acts 1: 1-8**

'The Lord said to Moses at Mount Sinai, 'Speak to the Israelites and say to them: "When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. Whatever the land yields during the sabbath year will be food for you - for yourself, your male and female servants, and the hired worker and temporary resident who live among you, as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.

#### The Year of Jubilee

"Count seven sabbath years - seven times seven years - so that the seven sabbath years amount to a period of forty-nine years. Then sound the trumpet everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields.

### **Acts 1**

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptised with water, but in a few days you will be baptised with the Holy Spirit. 'Then they gathered round him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'

### **Paul shares his message:**

Jubilee was a celebration. The ram's horn, or shofar, called the people to celebrate God's covenant, and to reaffirm their commitment to living as his chosen people. Jubilee focused on liberty and justice for all: "Consecrate the fiftieth year and proclaim Liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan." Its meaning was revolutionary.

To understand Jubilee, we need to understand God's vision for life in the Promised Land

When the Israelites took possession of the land of Canaan, each family would receive an equal inheritance in the land. Since land ownership was key to economic prosperity, income inequality would be minimal. There would be no "1%" of the super-rich among God's people.

Yet over time, inequality would inevitably set in. A husband might die, leaving a widow and six young children. By God's law, his brother should marry the widow and take care of the family—but what if there is no brother, or the brother refuses to provide for the family in need? The widow will have to sell the land, and her older children will become servants of a neighbour, so they can have something to live on.

What will happen to those children? They will have no hope of becoming landowners, and improving their situation. They will probably marry someone who is also in servitude, becoming almost like slaves. In 2-3 generations, there will be a permanent underclass in Israel. At the same time, the rich will become richer, with slaves to do their work for them.

God had a different vision for his chosen people in the Promised Land. The Promised Land was not just a place; it was where all of God's people would thrive, living in freedom and peace. Yet inevitably, that vision would be degraded by circumstances: people might lose their land and freedom due to mismanagement, laziness, theft, drought, grasshoppers, or corrupt political leaders.

Jubilee was God's "reset" for liberty and justice for all. It was intended to provide hope, and restore social justice in God's land of promise. God intended to show his people and those around God's plans and purposes for all his people.

In the year of Jubilee proscribed, which came every 50 years, all debts were cancelled, indentured servants were freed, and land was returned to the families that originally owned it. It would be a major disruption of the social order—a reset of the economic system, an escape from generational poverty, and a reminder of God's vision of liberty and justice for all. It was truly revolutionary!

Would God's people actually do it? There is no evidence that Jubilee was ever put into practice in Israel. The result was predictable, as can be seen throughout the world today; the poor became poorer, and the rich became richer. That is the way of the world; it was not God's vision for his people in his land of promise.

One of the reasons that God's people were taken out of the land of promise, into captivity, was the inequality between rich and poor, and the misuse of power and wealth by the rich, in contradiction to God's word.

I wonder - Do you think God judge's nations today by how they deal with poverty and wealth? Do you think the growing disparity between wealthy and poor people is a problem? Are you concerned about people who seem unable to escape poverty, because they lack opportunity, skills or hope? Maybe we are concerned; yet what can we do about it.

### **How Can We Apply the Principles of Jubilee in Today's World?**

God's Heart Is Inclined To Help Poor and Needy People. Deuteronomy 10:17-18 Says, "the Lord Your God Is God of Gods and Lord of Lords, the Great God, Mighty and Awesome, Who Shows no Partiality and Accepts no Bribes. He Defends the Cause of the Fatherless and the Widow, and Loves the Alien, Giving Him Food and Clothing."

If we share God's heart for the poor and needy, we will share our resources with them. God values what we give to them, as if we are giving it to him! Proverbs 19:17 says, "He who is kind to the poor lends to the Lord, and he will reward him for what he has done."

Charity is not enough however; God stands for justice. Leviticus 19:15, "Do not pervert justice; do not show partiality to the poor or favouritism to the great, but judge your neighbour fairly."

God's justice goes even beyond not taking advantage; it involves showing mercy to people in desperate situations. Deuteronomy 24:17-18 says, "Do not deprive the alien or the fatherless of justice, or take the cloak of the widow as a pledge. Remember that you were slaves in Egypt and the Lord your God redeemed you from there. That is why I command you to do this." Justice must include mercy for the widow, who would be cold without her cloak.

Jubilee provided both OPPORTUNITY and RESPONSIBILITY. Opportunity to reclaim land and Responsibility about how it should be done for the benefit of all.....it makes fascinating reading if you care to read on...

### **We Can Be A Community Of Jubilee People**

God's vision for his people in the Promised Land was that they would live in a community of justice, mercy, and freedom. They would not be like the other nations; In thriving together as God's people the world around would see the true character of the Living God.

That vision is now the responsibility of the church of Jesus Christ. Although we can advocate for godly principles in our nation and society, the primary focus of God's vision should be seen through his people, the church.

Jubilee was closely connected with a key religious event, the Day of Atonement: "Have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the

fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you." (verses 9-10)

The gospel is the good news of atonement: through Jesus Christ we have forgiveness of sins, and a restored relationship with God. The good news of the gospel is also about life in the kingdom of God. The church should be His new community, a people freed and liberated to love and care for others.

Jesus emphasised the social implications of the gospel, as well as the personal implications. When he began his ministry, he quoted from Isaiah 61: as reported in

Luke 4:18-19 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour." This was not only a message of practical help but one showing redemption from all that stood against God's eternal kingdom.

To really see a measure of the impact of the gospel in action, we need to look at the early church:

Acts 4:32-34 "All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had... There were no needy persons among them."

The church should give the world a vision and a taste of God's coming kingdom. It does that by sharing, not only their testimony to the resurrection of Jesus but also sharing their resources, and by giving acceptance and love—for rich and poor, powerful and weak, strong and needy.

TODAY we are reminded not only of the joys of JUBILEE but how God makes this possible for us.

It is a day when we can share with others in need, seek mercy and justice, and live joyfully as a community of redeemed people who are loved and supported. In doing so we show others an image of the coming kingdom of God.

We are not there yet, but I trust we are seeking it, tasting it, and asking God to bring it. We pray in the Lord's Prayer, "Your kingdom come, your will be done, on earth, as it is in heaven."

Today we read about the disciples obedience to Jesus 'commands and orders' (Acts 1:2 & 4) we saw their Unity (v14 all with one accord) and devotion to prayer. **And so the promised day of Pentecost arrived in power which we celebrate today**

For this to become and remain true for us, we equally need to believe and obey God's word, and be devoted to prayer.

Pentecost is one of the greatest stories in all of Scripture. It's the stuff of a Hollywood thriller with the violent rushing winds, divided tongues of fire, the superhero abilities of spontaneously hearing and speaking in foreign languages; fire and smoky mist; young men having visions; old men having dreams; the sun turning to darkness and the moon to blood. The disciples are transformed from men hiding in fear of their lives to throwing caution into the wind and walking out into the streets of Jerusalem to proclaim the Good News of Jesus Christ. Imagine with me, what it would be like if Pentecost would happen all over again today...here, right now? The problem with Pentecost for some is that it doesn't seem to fit into our rational, realistic adult outlook on things. And it certainly doesn't fit into our day to day experience of God. We can get so caught up on the special effects of Pentecost that we miss the real point of Pentecost entirely. Pentecost requires us to make a fundamental decision about two things: what is reality or our worldview, and how am I going to live in the light of Pentecost?

For 3000 of those present on that day, there was little if any doubt that their world view of God was changed, his power and the reality of his presence had been evident that day. The promised Holy Spirits impact had been remarkable for all to see. We say that the day of Pentecost was the birth of the church, it undoubtedly was a Jubilee occasion that heralded and reset the Kingdom of God in peoples lives individually, and together, in a way that had not previously been possible.

Throughout the past weeks we have considered our battle against unseen principalities and powers of evil. Today Pentecost sees our defence against the evil one turned into a powerful incursion into enemy territory as the power and presence of God (through the promised Holy Spirit) is given to Jesus disciples, not just to repel evil but to redeem those captured by these powers.

As we have been inspired by the Queens amazing diligence, great grace, astute intelligence, deep humility, and tremendous effectiveness for 70 years. May we be dedicated and effective in service to God and his kingdom through the power and presence of the same Holy Spirit that raised Jesus from death, and gave new life to the disciples at Pentecost.

May it be so for us as we acknowledge, desire and welcome His presence today." Amen

**Our closing song** is one that we haven't sung for a long while, but fits in with our theme for today. Joy once more plays the piano, and Esther leads our singing, and Janet comes forward to collect our tithes and offerings.

I hear the sound of rustling in the leaves of the trees  
the Spirit of the Lord has come down on the earth.  
The church that seemed in slumber has now risen from its knees  
and dry bones are responding with the fruits of new birth.  
Oh, this is now a time for declaration; the word will go to all men everywhere;  
the church is here for healing of the nations, behold the day of Jesus drawing near.

My tongue will be the pen of a ready writer,  
and what the Father gives to me I'll sing;  
I only want to be His breath,  
I only want to glorify the King.

And all around the world the body waits expectantly  
the promise of the Father is now ready to fall.  
The watchmen on the tower all exhort us to prepare  
and the church responds-a people who will answer the call.  
And this is not a phase which is passing, it's the start of an age that is to come;  
and where is the wise man and the scoffer? Before the face of Jesus they are dumb.  
My tongue will be the pen of a ready writer...

A body now prepared by God and ready for war,  
the prompting of the Spirit is our word of command.  
We rise, a mighty army, at the bidding of the Lord;  
the devils see and fear, for their time is at hand.  
And children of the Lord hear our commission  
that we should love and serve our God as one;  
the Spirit won't be hindered by division  
in the perfect work that Jesus has begun.  
My tongue will be the pen of a ready writer....

Author: Ronnie Wilson, CCLI SONG # 114074  
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**Before we share a blessing together Paul shares a prayer of Thanksgiving for our monetary gifts, and then apologies that, whilst he was anticipating that Victor would be leading our prayers of intercession, Victor has not been able to attend today. We have however been asked to remember Morag and Allan in prayer particularly, as Allan was admitted to hospital last night. We are asked to pray for a speedy diagnosis and treatment, and that they may be aware of God's love and peace at this time.**

Paul also shared the notices for the week, including an earlier start time for the Ladies afternoon, 13.45 rather than 14.15, reminders of the meeting on Tuesday evening considering Messy Church and Building Matters, and the Special Church Meeting next Sunday following the service. Sunday June 19th is our opportunity to meet Brian and Jackie Chilvers from the BMS, who will not only be taking part in the service but also sharing lunch with us.

**We closed by saying together: May the Lord bless you and keep you, may the Lord make his face shine upon you and be gracious unto you, may the Lord lift up the light of his countenance upon you and give you his peace. Amen**