

PENTECOST
COMMONLY CALLED WHIT-SUNDAY

THE COLLECT

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.



1. Why is this day called Whit-Sunday?
 - A. The most generally received opinion is, that the word is an abbreviation of White Sunday; so called from the white garments worn by those who were baptized at this season in the ancient church.
 - B. It could also mean Wisdom-Sunday—for the Holy Ghost is the “Spirit of Wisdom”.
2. Why was this time appointed of old for solemn baptism?
 - A. Because on this day the apostles were baptized with the Holy Ghost and with fire. (Acts 2:3), and because this day three thousand were baptized by the Apostles. (Acts 2:14)
3. What do we pray to have by the same Spirit?
 - A. A right _____ in all things (Colossians 1:9-10)

INTRODUCTION.

At Easter we rejoiced because Christ rose from the dead. Then, forty days later, on Ascension Day, we rejoiced because He ascended into heaven. Now, ten days later still, because He poured out the gift of the Holy Ghost. We still need this gift. Let us learn about it.

I. PENTECOST (WHITSUN): ITS TIME AND MANNER.

1. **The time when the Church came into being was a Sunday**— that every Sunday for ever might be both an Easter-day and a Whit Sunday, the living commemoration of a living Saviour.
2. **The time was at the Jewish Harvest Festival of Pentecost**, in which the remembrance was made every year of the writing of the Law on tables of stone, and thus was fitly designed for His coming Who should write upon the heart the new law of liberty (Jeremiah 31:33).



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3. **As the festival of harvest (Lev. 23: 17) Pentecost fitly witnessed the first ingathering of souls**, the first swathe cut by the Saviour's sickle and made into the bread of God.

4. **Holy Spirit was thus given to the whole Church, and to individuals** as members of the Church. There is one Fire but many tongues, many tongues but one Fire.

5. **The first result of His coming was the miraculous gift of tongues**, a striking symbol of the nature of the Church of Christ. As the languages of men are the result and perpetuation of division, so the one message made plain to all was the proclamation that divisions should pass away, and that in the Catholic Church there should be neither Jew nor Greek.



II. READ ST. JOHN 14:15-17

Our Saviour here contrasts the life of the Church with that of the world:

A. Receiving what the World cannot receive. The world cannot receive the second Comforter, because it has not received the first. Those who have not accepted the visible Saviour will not desire the invisible Presence Who comes to take His place.

B. Seeing what the World cannot see. The world cannot see the absent Saviour, not having been able truly to see Him when He was present, in any such way as to attract the spirit, awaken the mind, or touch the heart. The world, which can see well-nigh everything else, cannot see Him; His cradle, His cross, and His life are nothing in their esteem. To the Church Christ is an ever-present reality. His disciples still see Him to the satisfaction of their whole natures, and see Him more clearly, as their course advances, in prayers, in His Church and sacraments, in their sorrows, labours, difficulties, and temptations. He is closer to them than any earthly friend, being not merely with them, but in them, and they in Him by mutual indwelling.

C. Loving what the World does not love. This is the reason of sight: the power to see is not the keenness of our intellect, but the responsiveness of the heart to which alone Christ manifests Himself. "Judas, not Iscariot"—a suggestive parenthesis, for such as he put no such questions as this. The Judas of selfishness is contrasted with the Judas of love who desires no blessing he cannot share with others. The answer is sad, that Christ cannot make the world see, and until men have learned to love and obey, such Heavenly indwelling cannot be theirs.

D. Knowing what the World cannot know. Because it has a Teacher Whom the world has not, Who implants knowledge and the desire to know. Truth coming from many quarters is received and applied by the Spirit. He shines upon it and makes it visible; He clothes it in beauty and attractiveness; He gives it power and persuasion. That which the Saviour teaches by His word and example from without, the Spirit teaches within, Christ is the Lesson, and the Spirit the Teacher of that Lesson.

E. Possessing Peace which the World cannot give. The peace of the world is in forgetfulness, but the peace of Christ in remembrance. The world's peace is a sleep liable to sudden rude awakening; the peace given by Christ is not taken away, for it can see the meaning of sorrow, even as Christ's disciples were then learning that the passing of Christ was good, both for Him and for them. This peace conquers all the circumstances and evil of the world. The reason we have it so little is that Satan enters the door we have left open for the world. Christ so shut the door upon the world that Satan could not find entrance.

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