



2021

April 5-May 23

Resurrection  
To  
Pentecost  
Consecration Guide  
*THE POWER OF  
PENTECOST*

## ***WHY DO WE FAST?***

We are presently in the most significant season on the Christian calendar. The season of Lent covers the forty-day period from Ash Wednesday (the seventh Wednesday before Resurrection Sunday) until the Saturday before Resurrection Sunday. Because of its association with the Catholic Church, the Christian Church has not put emphasis on celebrating this season of time; however, the Lent season is becoming a more recognized and celebrated time in the Christian Church today.

Until recently, the Christian Church has also neglected the fifty-days from Resurrection Sunday to Pentecost Sunday. Resurrection Sunday has traditionally been the day that received the most recognition with Good Friday being second. The information provided in this document has been adapted from The Christian Re-source Institute and hopefully it will enlighten you regarding this important season for the Christian Church and the world.

Resurrection Sunday is the day Christians celebrate the resurrection of Jesus the Christ from the dead. Even before theologians explained the death of Jesus in terms of various atonement theories, the early church saw His Resurrection as the central witness to a new act of God in history and the victory of God in vindicating Jesus as the Messiah. This event marks the central faith confession of the early church and was the focal point for Christian worship, observed on the first day of each week since the first century (Acts 20:7; Sunday was officially proclaimed the day of Christian worship in AD 321). Resurrection Sunday, as an annual celebration of the Resurrection that lies at the center of a liturgical year, has been observed at least since the fourth century. Even in churches that traditionally do not observe the other historic seasons of the church year, Resurrection Sunday has occupied a central place as the high point of Christian worship.

Prior to the fourth century, Christians observed *Pascha*, Christian Passover, in the spring of the year. Adapted from Jewish Passover, *Pascha* was a festival of redemption and commemorated both the crucifixion and resurrection of Jesus as the vehicle for God's grace. While historical records are not clear, it is likely that early Jewish Christians observed both Passover (*Pesach*) and *Pascha*. However, many Gentile converts were hesitant to adopt the Jewish festival, especially since the Jerusalem Council had decided that Gentile converts to Christianity did not have to observe Jewish religious practices (Acts 15). Gradually by the fourth century, with an increasing emphasis on Holy Week and Good Friday, Resurrection Sunday moved into a distinctively Christian celebration of the Resurrection, with Good Friday commemorating Jesus' crucifixion and death.

Resurrection Sunday, like Passover, is a movable feast. That is, the date of Resurrection (and Passover) is not fixed but is determined by a system based on a lunar calendar adapted from a formula decided by the Council of Nicaea in AD 325. In this system, Resurrection Sunday is celebrated on the first Sunday following the first full moon after the spring equinox (the day when the sun's ecliptic or apparent path in the sky crosses the equator, thus making days and

nights of equal length). This usually occurs on March 21, which means the date of Resurrection Sunday can range between March 22 and April 25 depending on the lunar cycle. Since Jewish Passover is calculated differently, the dates for Passover and Resurrection Sunday do not correspond although often the first Day of Passover falls during Holy Week. Much of the calendar of the Church year is determined by the date of Resurrection.

In the Christian church year, the two major cycles of seasons, Christmas and Resurrection Sunday, are far more important than a single day of observance. Like Christmas, Resurrection Sunday itself is a period of time rather than just a day. It is actually a seven-week season of the Church year called "*Resurrectiontide*," the Great Fifty Days that begins at sundown the evening before Resurrection Sunday (the Resurrection Vigil) and lasts for six more Sundays until Pentecost Sunday.

We use the term Pentecost to include these Fifty Days between Resurrection Sunday and Pentecost Sunday. These seven Sundays are called the Sundays of Resurrection, climaxing on the seventh Sunday, the Sunday before Pentecost Sunday. This is often celebrated as Ascension Day (actually the 40th day after Resurrection Sunday, which always falls on Thursday, but in churches that do not have daily services it is usually observed the following Sunday). Ascension Day marks not only the resurrection of Jesus from the dead, but his exaltation from servant hood to Ruler and Lord as the fitting climax of Resurrection Day (Eph 1:20-22).

These special days and seasons are a means to shape sacred time, a structure in which to define what it means to be Christian and to call God's people to reverent and faithful response to God. Resurrection Sunday encompasses a time of preparation (Lent, Advent for Christmas) as well as a following period of reflection on its significance for the life of God's people (Pentecost; Epiphany for Christmas). However, while Epiphany following Christmas focuses on the mission of God's people to the world, the Pentecost season following Resurrection Sunday focuses on the church as the witness to the Resurrection. In anticipation of this emphasis at Pentecost, the Scripture readings during the Sundays of Resurrection are different, with readings from the Acts of the Apostles replacing readings from the Old Testament. This emphasizes that the Church, as empowered by the Holy Spirit at Pentecost, is the best witness to the Resurrection and the work of God in the world in Jesus the Christ.

The origin of the English name "*Easter*" is not certain, but many think that it derived from the Teutonic or Anglo-Saxon goddess of spring, *Eostre* or *Eastre*. This fact, and other aspects surrounding Easter observances such as eggs and bunnies, has generated considerable debate concerning the origin of some traditions used in the observance of Resurrection Sunday, mostly since the Reformation and especially among evangelicals and low church traditions. Some argue that Resurrection Sunday is little more than an adaptation of a pagan fertility festival and has little to do with Christian tradition.

There is little question that many symbols of Resurrection Sunday have been adopted from various cultures. But this is true for almost all Christian symbols, including the cross (the sign of the fish is the most unique and original Christian symbol). But this has always been the case

since the days of Abraham and Moses. That is, God's people have always used symbols with which they were familiar from the surrounding culture, and then infused them with new meaning to commemorate and worship God. In the process the symbols are radically transformed into a means to express faith in the only true God in spite of their "pagan" origins. Such sacred Old Testament institutions as animal sacrifice, circumcision, temple worship, the priesthood, and prophets, even names for God like El, were all adapted from preexisting counterparts in Canaanite religious practice. Even the rituals of Passover itself were adapted from two preexisting Canaanite festivals associated with fertility, one celebrating the Spring birthing of livestock (the day of Passover) and the other celebrating the early barley harvest (the week long Feast of Unleavened Bread that begins on Passover).

These facts simply suggest that the origin of the name Easter (Resurrection Sunday) or other aspects of the Easter celebration are probably not as important as how those symbols have been transformed by a worshipping community or what is actually celebrated by the symbols and event. That does not mean that all elements should automatically be accepted uncritically or without question as to their Christian connection. We should be encouraged to emphasize clearly, especially to children, what we are actually celebrating and the meaning of the symbols, and to do so deliberately and with purpose (Resurrection Sunday it is *not* a celebration of the coming of spring!). Neither should we allow ourselves to adopt a negative or hypercritical attitude toward the event so that people who should be hearing our witness to the grace and power of God at work in the world, only hear grumbling.

Resurrection Sunday should be the most openly joyful time of celebration of the church year. Celebrated against the background of the shadows and darkness of Lent and Holy Week, this season truly becomes a living expression of the hope that God has brought into the world through the death and resurrection of Jesus. Since this hope of renewal and new life, both present and future, is at the heart of the Good News that the church is commissioned to proclaim and live in the world, every possible avenue of proclaiming that Good News should be utilized. No doubt, that is why many traditionally non-liturgical churches are increasingly recovering the value of the various traditions of the Resurrection Season as a means of bearing witness to their Faith. Seen as Proclamation, the various aspects of worship during this season can become vehicles for God's grace and transforming work in the world, and among his people.

In many churches, the season of Pentecost is one of the most neglected of the church calendar. Even in less liturgical churches that are beginning to place more emphasis on observing the church calendar, the momentum to carry observation of the church year through Pentecost seems to be lacking. There are no doubt a variety of reasons for this neglect. There is caution in some church traditions concerning "Pentecostal" theology and styles of worship. The association of "Pentecostal" with sometimes more radical elements of the charismatic movement continues to foster suspicion, in spite of several church traditions who carry the name "Pentecostal" that are far from "radical." This caution sometimes leads to downplaying the role of Pentecost in the church year.

Pentecost was originally an Old Testament festival beginning on the fiftieth day after the beginning of Passover. In the Christian calendar, it falls on the seventh Sunday after Resurrection Sunday. It was called the Feast of Weeks (*Shavuof*), and in the Old Testament was originally an agricultural festival celebrating and giving thanks for the "first fruits" of the early spring harvest (Lev 23, Exodus 23, 34). By the early New Testament period, it had gradually lost its association with agriculture and became associated with the celebration of God's creation of His people and their religious history. By the destruction of Jerusalem in AD 70, the festival focused exclusively on God's gracious gift of *Torah* (the "Law") on Mount Sinai. It continues to be celebrated in this manner in modern Judaism.

While there are other references to Pentecost in the New Testament (*e.g.* 1 Cor. 16:8), it is most significant in Acts 2 and the familiar scene of the outpouring of the Holy Spirit on those in the "upper room." The New Testament writers associate the events of Acts 2 with Pentecost, and relate it to the prophecies of Joel 2 and promises of Jesus (Acts 1:8). In both, the emphasis is on an empowerment through the Holy Spirit to enable the people of God to witness to Jesus the Christ.

Pentecost represents God's gracious, enabling presence actively at work among His people, calling and enabling them to live out in dynamic ways the witness of being His people.

The sanctuary colors for Pentecost are red, the color of the church. The red symbolizes both the fire of Pentecost as well as the apostles and early followers of Jesus who were gathered in the Upper Room for the empowerment from God to proclaim the Gospel throughout the world.

For Christians, Pentecost Sunday is a day to celebrate hope, a hope evoked by the knowledge that God through His Holy Spirit is at work among His people. It is a celebration of newness, of recreation, of renewal of purpose, mission, and calling as God's people. It is a celebration of God's ongoing work in the world. Yet, it is also a recognition that His work is done through His people as He pours out His presence upon them.

During Pentecost Season, Kingdom Now Ministries is called into a Church-wide consecration. The following schedule details the acts of consecration that we will practice during the Pentecost Season.

## ***The Daniel Fast***

Daniel was not vague in his objection to the Babylonian diet. He defined the problem immediately.

1. The king's food was against dietary laws.
2. Daniel and his friends had vowed against wine.
3. The king's food had been offered up to idols/demons.

The Daniel Fast involves a spiritual commitment to God. "Daniel proposed in his heart that he would not defile himself" (Dan. 1:8). Faith is foundational to the Daniel Fast.

### ***GUIDELINES FOR DANIEL FAST***

#### ***(Foods We May Eat)***

**Whole Grains:** Brown Rice, Oats and Barley

**Legumes:** Dried Beans, Pinto Beans, Split Peas, Lentils and Black Eyed Peas

**Fruits:** Apples, Apricots, Bananas, Blackberries, Blueberries, Boysenberries, Cantaloupe, Cherries, Cranberries, Oats, Figs, Grapefruit, Grapes, Guava, Honeydew Melon, Kiwi, Lemons, Limes, Mangoes, Nectarines, Papayas, Peaches, Pears, Pineapples, Plums, Prunes, Raisins, Raspberries, Strawberries, Tangelos, Tangerines, Watermelon

**Vegetables:** Artichokes, Asparagus, Beets, Broccoli, Brussels Sprouts, Cabbage, Carrots, Cauliflower, Celery, Chili Peppers, Corn, Cucumbers, Eggplant, Garlic, Gingerroot, Kale, Leeks, Lettuce, Mushrooms, Mustard Greens, Okra, Onions, Parsley, Potatoes, Radishes, Rutabagas, Scallions, Spinach, Sprouts, Squashes, Sweet Potatoes, Tomatoes, Turnips, Watercress, Yams, Zucchini Seeds, Nuts, Sprouts

**Liquids:** Spring Water, Distilled Water, 100% All-Natural Fruit Juices, 100% All Natural Vegetable Juices

#### ***(Foods to Avoid)***

Meat

White Rice

Fried Foods

Caffeine

Carbonated Beverages

Foods Containing Preservatives or Additives

Refined Sugar

Sugar Substitutes

White Flour and All Products Using It

Margarine, Shortening, High Fat Products

## ***CONSECRATION SCHEDULE***

### **Monday April 5, 2021**

Corporate Prayer 8:00 PM

Read Judges 18-19

Daniel's Fast 12:01 a.m. till 11:59 p.m. (All Day)

### **Tuesday April 6, 2021**

Noon Day Prayer

Read Judges 20-21

No Food or Drinks Containing Sugar

### **Wednesday April 7, 2021**

Noon Prayer

Attend Bible Study

Read Ruth 1-2

No Fried Foods

### **Thursday April 8, 2021**

Morning Prayer @ 7:00 am

Read Ruth 3-4

Daniel's fast

### **Friday April 9, 2021**

Noon Prayer

Read 1 Samuel 1-2

No Food or Drinks Containing Sugar

### **Saturday April 10, 2021**

Noon Prayer

Read 1 Samuel 3-5

No Fried Foods

### **Sunday April 11, 2021**

Attend Empowerment Hour

Attend Church

Read 1 Samuel 6-8

No Red Meats

### **Monday April 12, 2021**

Corporate Prayer 8:00 PM

Read 1 Samuel 9-12

Daniel's fast

**Tuesday April 13, 2021**

Noon Day Prayer  
Read 1 Samuel 13-14  
No Food or Drinks that Contain Sugar

**Wednesday April 14, 2021**

Noon Day Prayer  
Attend Bible Study  
Read 1 Samuel 15-17  
No Fried Foods

**Thursday April 15, 2021**

Morning Prayer @ 7:00 am  
Read 1 Samuel 18-19  
Daniel's fast

**Friday April 16, 2021**

Noon Prayer  
Read 1 Samuel 20-21  
No Food or Drinks that Contain Sugar

**Saturday April 17, 2021**

Noon Prayer  
Read 1 Samuel 22-23  
No Fried Foods

**Sunday April 18, 2021**

Attend Empowerment Hour  
Attend Church  
Read 1 Samuel 24-26  
No Red Meats

**Monday April 19, 2021**

Corporate Prayer 8:00 PM  
Read 1 Samuel 27-28  
Daniel's fast

**Tuesday April 20, 2021**

Noon Day Prayer  
Read 1 Samuel 29-31  
No Food or Drinks that Contain Sugar

**Wednesday April 21, 2021**

Noon Day Prayer  
Attend Bible Study  
Read 2 Samuel 1-3  
No Fried Foods

**Thursday April 22, 2021**

Morning Prayer @ 7:00 am

Read 2 Samuel 1-3

Daniel's fast

**Friday April 23, 2021**

Noon Prayer

Read 2 Samuel 4-5

No Food or Drinks Containing Sugar

**Saturday April 24, 2021**

Noon Prayer

Read 2 Samuel 9-11

No Fried Foods

**Sunday April 25, 2021**

Attend Empowerment Hour

Attend Church

Read 2 Samuel 12-13

No Red Meats

**Monday April 26, 2021**

Corporate Prayer 8:00 PM

Read 2 Samuel 14-16

One hour of prayer

Daniel's Fast

**Tuesday April 27, 2021**

Noon Day Prayer

Read 2 Samuel 17-19

No Food or Drinks Containing Sugar

**Wednesday April 28, 2021**

Noon Day Prayer

Attend Bible Study

Read 2 Samuel 20-22

No Fried Foods

**Thursday April 29, 2021**

Morning Prayer @ 7:00 am

Read 2 Samuel 23 – 1 Kings 1

Daniel's fast

**Friday April 30, 2021**

Noon Prayer

Read 1 Kings 2-3

No Food or Drinks Containing Sugar

**Saturday May 1, 2021**

Noon Prayer  
Read 1 Kings 4-5  
No Fried Foods

**Sunday May 2, 2021**

Attend Empowerment Hour  
Attend Church  
Read 1 Kings 6-8  
No Red Meats

**Monday May 3, 2021**

Corporate Prayer 8:00 PM  
Read 1 Kings 9-10; Luke 24: 1-12  
Daniel's fast

**Tuesday May 4, 2021**

Noon Day Prayer  
Read 1 Kings 11-12; Luke 24:13-35  
No Food or Drinks Containing Sugar

**Wednesday May 5, 2021**

Noon Day Prayer  
Attend Bible Study  
Read 1 Kings 13-14; Luke 24: 36-53  
No Fried Foods

**Thursday May 6, 2021**

Morning Prayer @ 7:00 am  
Read 1 Kings 15-16; John 1  
Daniel's fast

**Friday May 7, 2021**

Noon Prayer  
Read 1 Kings 17-18; John 2  
No Food or Drinks Containing Sugar

**Saturday May 8, 2021**

Noon Prayer  
Read 1 Kings 19 - 22  
No Fried Foods

**Sunday May 9, 2021**

Attend Empowerment Hour  
Attend Church  
Read 2 Kings 1 – 2; John 3  
No Red Meats

**Monday May 10, 2021**

Corporate Prayer 8:00 PM  
Read 2 Kings 3-4; John 4:1-42  
Daniels Fast

**Tuesday May 11, 2021**

Noon Day Prayer  
Read 2 Kings 5-6; John 4:43-54  
No Food or Drinks Containing Sugar

**Wednesday May 12, 2021**

Noon Day Prayer  
Attend Bible Study  
Read 2 Kings 7-9; John 5:1-29  
No Fried Foods

**Thursday May 13, 2021**

Morning Prayer @ 7:00 am  
Read 2 Kings 10-11; John 5: 30-47  
Daniel's fast

**Friday May 14, 2021**

Noon Prayer  
Read 2 Kings 12-14; John 6-21  
No Food or Drinks Containing Sugar

**Saturday May 15, 2021**

Noon Prayer  
Read 2 Kings 15-17; John 6:22-35  
No Fried Foods

**Sunday May 16, 2021**

Attend Empowerment Hour  
Attend Church  
Read 2 Kings 18-19; John 6: 36-71  
No Red Meats

**Monday May 17, 2021**

Corporate Prayer 8:00 PM  
Read 2 Kings 20-21; John 7: 1-36  
Daniel's fast

**Tuesday May 18, 2021**

Noon Day Prayer  
Read 2 Kings 23-24; John 7: 37-52  
No Food or Drinks Containing Sugar

**Wednesday May 19, 2021**

Noon Day Prayer  
Attend Bible Study  
Read 2 Kings 25 – 1 Chronicles 2; John 7:53-8:11  
No Fried Foods

**Thursday May 20, 2021**

Morning Prayer @ 7:00 am  
Read 1 Chronicles 3-5; John 8:12-38  
Daniel's fast

**Friday May 21, 2021**

Noon Prayer  
Read 1 Chronicles 6-7; John 8:39-59  
No Food or Drinks Containing Sugar

**Saturday May 22, 2021**

Noon Prayer  
Read 1 Chronicles 8-11  
No Fried Foods

**Sunday May 23, 2021**

**PENTECOST SUNDAY**  
Attend Empowerment Hour  
Attend Church  
Read John 9; Acts 2

## **Humble Yourselves Before the Lord**

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. II Chronicles 7:14

### ***Humbling & Submission***

To humble one's self is to subdue or submit one's life to the will of God. To seek His face means to desire or demand His presence. Submission and desiring God can simply begin by reading His Word. Reading God's Word allows us to hear from Him. It also places us in His presence. In addition to reading His Word, we are to pray. Our prayers are not to be one-sided. Prayer should be a dialog between us and God. We should take time to hear from Him in addition to making our requests known. Our prayer time should include worship unto God, reading the Word of God, and a dialogue with God.



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