

The Day of Pentecost June 9, 2019

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
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<https://stpeterslutheran.org/2017/06/day-pentecost-sunday-preview/>

Hymn of the Day

Lutheran Service Book (LSB) 497 The Lutheran Hymnal (TLH) 224

“Come, Holy Ghost, God and Lord”

“**Komm, Heiliger Geist, Herre Gott**” (“**Come, Holy Ghost, God and Lord**”) is a [Lutheran hymn](#) for [Pentecost](#), with words written by [Martin Luther](#) based on “[Veni Sancte Spiritus, reple tuorum corda fidelium](#)”. The hymn in three stanzas was first published in 1524. For centuries the [chorale](#) has been the prominent hymn (*Hauptlied*) for Pentecost in German-speaking [Lutheranism](#). Johann Sebastian Bach used it in several chorale preludes, cantatas and his motet [Der Geist hilft unser Schwachheit auf, BWV 226](#)....

The first stanza is an anonymous translation of the [Latin antiphon](#) for Pentecost “Veni Sancte Spiritus, reple tuorum corda fidelium” (Come, [Holy Spirit](#), fill the hearts of your faithful) from the 11th century. The German version appeared with the current tune in [Ebersberg](#) in c. 1480... It opens with requesting the Holy Spirit to come. An acclamation “O Herr” (O Lord) begins the central fifth line, and the thoughts culminate in a double Hallelujah in the last line. The Spirit is asked: “fill with the goodness of your grace / the heart, spirit and mind of your believers, / kindle in them your ardent love!”^[2]

Martin Luther added two more stanzas.^{[3][2]} He kept not only the meter and the tune, but also the structure, with acclamations at the beginning of lines 1 and 5, and the final Halleluja.^[2] In his stanzas, the group of “deiner Gläubigen” (your believers) is speaking directly, pronouncing “wir” and “uns” (“we” and “us”). Luther alludes to several of the [seven gifts of the Holy Spirit](#), according to [Isaiah 11:2](#): [wisdom](#), [understanding](#), [counsel](#), [knowledge](#), [fortitude](#), [piety](#), and [fear of the Lord](#). He also drew on [Galatians 4:6](#) (“because ye are sons, God hath sent forth the Spirit of his Son into your hearts”), [Matthew 23:8-10](#) (“for one is your Master”), and [Romans 8:26](#) (“the Spirit also helpeth our infirmities”). In the second stanza, Luther uses the attributes “heiliges Licht, edler Hort” (holy light, precious refuge) and words the request “protect us from strange doctrines / so that we may never look for any teacher / except Jesus in true belief”. In the last stanza, the Spirit’s “ardent love” and “sweet consolation” are named, asking for help “always to remain joyful and comforted / in your service” and “so that we may bravely struggle / through life and death to reach you!...”

- https://en.wikipedia.org/wiki/Komm,_Heiliger_Geist,_Herre_Gott
- https://www.youtube.com/watch?v=YUy_rDTY5xo Piano, showing TLH 224. “Please support this channel and the ministry we provide on our Patreon page: <https://www.patreon.com/AndrewRemillard>”
- <https://www.youtube.com/watch?v=avqfSBEMbdo> St Mark Lutheran Church Men's Choir, Omaha, Nebraska
- <https://www.youtube.com/watch?v=S3ACDqwmIYM> By Matthew Macheimer, from the organ book *A Reformation Easter: Organ Preludes on Sixteenth-Century Hymns*. Concordia Publishing House

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

O.T.– “Now the whole earth had one language...”

Psalm – “Teach me to do your will, for you are my God!”

Epistle – “filled with the Holy Spirit and began to speak in other tongues...”

Gospel – *“But the Helper, the Holy Spirit... will teach you all things...”*

During the season of Trinity/Pentecost, the Revised Common Lectionary offers two tracks. One has OT readings that are semi-continuous, following major stories/themes beginning in Year A with Genesis and ending in Year C with the later prophets. The second follows the complementary historical tradition of thematically pairing the OT reading with the Gospel reading. <https://lectionary.library.vanderbilt.edu/>

Genesis 11:1-9; Revised Common Lectionary (RCL), the same reading or Acts 2:1-21 (Next week: The Holy Trinity: Proverbs 8:1-4, 22-31; RCL, Proverbs 8:1-4, 22-31)

“The story of the ‘tower of Babel’ may seem an odd choice for the feast of Pentecost but it is chosen in Year C for its presumed contrast with the account of the giving of the Holy Spirit in Acts 2. In one story languages are confused, while in the other all hear the one story in spite of their linguistic differences. While Genesis 11:1-9 is set as an alternative first reading to the Acts passage, the latter can also be read as an alternative Epistle for the day. Whatever readings are chosen, it is hard to escape reading the Babel story without the Acts passage in mind...”

➤ <http://hwallace.unitingchurch.org.au/WebOTcomments/EasterC/PentecostCGen11.html> Howard Wallace

“...The clear warning of this text is the danger of constructing human existence around a center that will not hold, a center that is comprised of only human ambition and effort without God. Even at their best, human beings cannot comprise a center strong enough to sustain themselves apart from God. And at their worst, human beings have the capability of bringing unspeakable pain and horror into the world...” (continued after the reading)

The Tower of Babel

11 Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. ⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” ⁵ And the LORD came down to see the city and the tower, which the children of man had built. ⁶ And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another's speech.” ⁸ So the LORD dispersed them from there over the face of all the earth, and they left off building the city. ⁹ Therefore its name was called Babel, because there the LORD

confused^[a] the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

- a. [Genesis 11:9](#) *Babel* sounds like the Hebrew for *confused*

“...The story line in the *Primeval History* has been marked by two overriding theological concerns: the repeated and continued failure of humanity to recognize God as God, and the incredible grace of God as he interacts and responds to willful and disobedient humanity. The four major narratives in Genesis to this point, Creation (ch. 1), [the Eden story \(chs. 2-3\)](#), Cain and Abel (ch. 4), and the flood (chs. 6-9), have all traced these two interwoven themes. Human beings have been portrayed as in rebellion against God almost from the beginning of their existence, and their failure to live within the boundaries of God's creation has unleashed an ever widening circle of consequences into the world.

There had been a steady progression of the effects of sin in creation, both in scope and in severity, until God decided to intervene with the flood (6:5-6). Yet, the flood did not eliminate sin, since apparently the problem of sin is a problem of who human beings are (note 9:21). So God responded to sin, not with final punishment, but with grace as he had earlier responded to Adam and Eve and to Cain. This does not imply that God has approved of sin; only that God's response to sin would now be one of grace ("never again," 6:21, is a tremendously important theological concept here).

The story line, then, of the Primeval history, has been the up and down movement between sin and grace. When the focus has been on humanity and their actions, the emphasis is on sin. And just as surely, when the focus has been on God and his actions, the emphasis is on grace. As we shall see, chapter 11 is on the down beat of sin, which leaves the stage set for chapter 12 which is again the upbeat of grace...

The unity of these people is not something positive, because they are unified around the wrong center. The focus of their unity is their own ability to establish themselves in the world apart from God (note the same idea in a scathing prophetic denunciation in Habakkuk 1:11, 16). Here echoes the same problem that was evidenced in the Eden story: they aspire to become like God, themselves establishing their place in the world and implementing their own rules by which they live in that world.

There is a certain sarcastic tone in verse 5 that serves to highlight their arrogance: "The Lord came down to see the city and the tower." They intend to build a tower to reach into the heavens to make a name for themselves. The irony is that God can't even see this tower. He must come down and find this puny tower that the mortals had built. The implication here is that these people aren't ever going to become gods...

The themes of alienation and disruption provide the heart of this story. While in the past some church traditions have focused too exclusively on the negative dimension of sin, and have neglected an equal emphasis on grace, this dimension is much more evenly balanced in Scripture. It is an important fact of Christianity that even though the message is clearly focused on the good news of grace, it is always set against the background of sin. That is why Easter and the resurrection cannot authentically be celebrated truncated from Good Friday and the crucifixion.

This suggests that the preaching paths for this text will lead from the background of the negative dimension of sin and self-centeredness, and the turmoil they bring into human existence.

And yet, just as Genesis 11 cannot stand alone apart from chapter 12, sin can never be the end of the story. As is the case in all of Scripture, a place must be left for a path to grace, even though this text does not itself lead that direction if taken alone..."

- <http://www.crivoice.org/lectionary/YearC/Cpentecostot.html> Dennis Bratcher, Copyright © 2018 and Copyright © 2018 CRI/Voice, Institute



Psalm 143; RCL, Psalm 104:24-34, 35b (Psalm 8; RCL, the same reading)

"Hope for the Persecuted Soul

The title of this Psalm is simply, A Psalm of David. It is another cry to God from a time of crisis and affliction because of David's many enemies. It is numbered among the Seven Penitential Psalms – songs of confession and humility before God. It was a custom in the early church to sing these psalms on Ash Wednesday, the Wednesday before Easter. Psalm 143 does not seem to belong to this group as much as the others do (Psalms 6, 32, 38, 51, 102, and 130 are the others), but 143:2 is a strong and clear statement about the unrighteousness of mankind..."

- <https://enduringword.com/bible-commentary/psalm-143/> ©2013 David Guzik

**My Soul Thirsts for You
A Psalm of David.**

143 Hear my prayer, O LORD;
give ear to my pleas for mercy!
In your faithfulness answer me, in your
righteousness!
² Enter not into judgment with your servant,
for no one living is righteous before you.

³ For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those
long dead.

⁴ Therefore my spirit faints within me;
my heart within me is appalled.

⁵ I remember the days of old;
I meditate on all that you have done;
I ponder the work of your hands.

⁶ I stretch out my hands to you;
my soul thirsts for you like a parched
land. **Selah**

⁷ Answer me quickly, O LORD!
My spirit fails!
Hide not your face from me,
lest I be like those who go down to the
pit.

⁸ Let me hear in the morning of your
steadfast love,
for in you I trust.
Make me know the way I should go,
for to you I lift up my soul.

⁹ Deliver me from my enemies, O LORD!
I have fled to you for refuge.^[a]

¹⁰ Teach me to do your will,
for you are my God!
Let your good Spirit lead me
on level ground!

¹¹ For your name's sake, O LORD, preserve
my life!
In your righteousness bring my soul out
of trouble!

¹² And in your steadfast love you will cut off
my enemies,
and you will destroy all the adversaries of
my soul,
for I am your servant.

- a. [Psalm 143:9](#) One Hebrew manuscript, Septuagint; most Hebrew manuscripts *To you I have covered*

“This psalm, as those before, is a prayer of David, and full of complaints of the great distress and danger he was in, probably when Saul persecuted him. He did not only pray in that affliction, but he prayed very much and very often, not the same over again, but new thoughts. In this psalm,

I. He complains of his troubles, through the oppression of his enemies (v. 3) and the weakness of his spirit under it, which was ready to sink notwithstanding the likely course he took to support himself (v. 4, 5).

II. He prays, and prays earnestly (v. 6),

1. That God would hear him (v. 1-7).

2. That he would not deal with him according to his sins (v. 2).

3. That he would not hide his face from him (v. 7),
but manifest his favour to him (v. 8).

4. That he would guide and direct him in the way of his duty (v. 8, 10) and quicken him in it (v. 11).

5. That he would deliver him out of his troubles (v. 9, 11).

6. That he would in due time reckon with his persecutors (v. 12).

We may more easily accommodate this psalm to ourselves, in the singing of it, because most of the petitions in it are for spiritual blessings (which we all need at all times), mercy and grace...

- https://www.blueletterbible.org/Comm/mhc/Psa/Psa_143.cfm Matthew Henry

Acts 2:1-21; RCL, the same reading, unless it was used in place of the Genesis reading, then use Romans 8:14-17 (Acts 2:14a, 22-36; RCL, Romans 5:1-5)

“Within the New Testament, only Luke-Acts divides Jesus’ resurrection, his ascension, and the giving of the Holy Spirit into three distinct and temporally separated events (compare John 20, which talks about them all on the same Easter day).

Within the New Testament, only Luke-Acts divides Jesus’ resurrection, his ascension, and the giving of the Holy Spirit into three distinct and temporally separated events (compare John 20, which talks about them all on the same Easter day). Yet it is Luke-Acts’ plotting of the story that has overwhelmingly shaped the church’s memory and liturgical pattern. Perhaps that’s appropriate; though these three belong together as a unified whole, together clarifying what God has done for and through Jesus, perhaps these claims are so momentous that each deserves and needs a festival of its own for the church’s consideration and celebration. And so Acts moves us from the Easter encounters with Jesus, through the ascension, and now to the startling events of Pentecost...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1630
[Brian Peterson](#) Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

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“What’s the best way to celebrate a birthday? How should one celebrate the birthday of important people or institutions? In fact, how should we celebrate what some have called the “birthday of the Church” that is Pentecost?...

perhaps the best way to celebrate the Church’s birthday that is Pentecost is to retell the story of how she was born. One possible pathway into this rich text is to focus on the way Pentecost’s Holy Spirit transforms Jesus’ disciples ...

Before Pentecost they didn’t fully recognize who Jesus was, even though he ministered and lived with them for years.

Jesus’ disciples didn’t stick with him when he got into deep trouble with the authorities, instead abandoning him as quickly as they could. Then, when he, just as he had promised, rose from the dead, they struggled to fully believe that he was alive again.

On Pentecost, however, those very same slow, timid, bumbling disciples become utterly fearless leaders. Jesus’ disciples proclaim the gospel in front of both large crowds and menacing authorities. After Pentecost, they heal sick people and exorcise demons. Jesus’ disciples even go to jail gladly where they sing hymns that shake their prison’s foundations.

That miraculous transformation begins with what Acts 2:1-21 describes ...”

- https://cep.calvinseminary.edu/sermon-starters/day-of-pentecost-c/?type=old_testament_lectionary Doug Bratt

The Coming of the Holy Spirit

2 When the day of Pentecost arrived, they were all together in one place. ² And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. ³ And divided tongues as of fire appeared to them and rested^[a] on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. ⁷ And they were amazed and astonished, saying, “Are not all these who are speaking Galileans?” ⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, ¹¹ both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” ¹² And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³ But others mocking said, “They are filled with new wine.”

Peter's Sermon at Pentecost

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵ For these people are not drunk, as you suppose, since it is only the third hour of the day.^[b] ¹⁶ But this is what was uttered through the prophet Joel:

- ¹⁷“And in the last days it shall be, God declares,
that I will pour out my Spirit on all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;
¹⁸even on my male servants and female servants
in those days I will pour out my Spirit, and they shall prophesy.
¹⁹And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
²⁰the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day.
²¹And it shall come to pass that everyone who calls upon the name of the Lord shall
be saved.’ [Cited from Joel 2:28-32](#)
- a. [Acts 2:3](#) Or *And tongues as of fire appeared to them, distributed among them, and rested*
 - b. [Acts 2:15](#) That is, 9 a.m.

“Parthians ... - *To show the surprising extent and power of this miracle, Luke enumerates the different nations that were represented then at Jerusalem. In this way the number of languages which the apostles spoke, and the extent of the miracle, can be ascertained. The enumeration of these nations begins at the east and proceeds to the west. Parthians mean those Jews or proselytes who dwelt in Parthia. This country was a part of Persia... The language spoken there was that of Persia, and in ancient writers Parthia and Persia often mean the same country.*

Medes - Inhabitants of Media. This country was situated westward and southward of the Caspian Sea, between 35 degrees and 40 degrees of north latitude. It had Persia on the south and Armenia on the west. It was about the size of Spain, and was one of the richest parts of Asia. In the Scriptures it is called Madai, [Genesis 10:2](#). ..

Elamites - Elam is often mentioned in the Old Testament. The nation was descended from Elam, the son of Shem, [Genesis 10:22](#)... ..and Daniel is said to have resided at Shushan, which is in the province of Elam, [Daniel 8:2](#). ..The inhabitants still pretend to show there the tomb of the prophet Daniel.

Mesopotamia - This name, which is Greek, signifies between the rivers; that is, the region lying between the rivers Euphrates and Tigris. In Hebrew it was called Aram-Naharaim; that is, Aram, or Syria, of the two rivers.... In this region were situated some important places mentioned in the Bible: "Ur of the Chaldees, the birthplace of Abraham [Genesis 11:27-28](#); ...The language spoken here was probably the Syriac, with perhaps a mixture of the Chaldee.

In Judea - This expression has greatly perplexed commentators. It has been thought difficult to see why Judea should be mentioned, as if it were a matter of surprise that they could speak in this language. Some have supposed that there is an error in the manuscripts, and have proposed to read Armenia, or India, or Lydia, or Idumea, etc. But all this has been without any authority. Others have supposed that the language of Galilee was so different from that of the other parts of Judea as to render it remarkable that they could speak that dialect. But this is an idle supposition. This is one of the many instances in which commentators have perplexed themselves to very little

purpose. Luke recorded this as any other historian would have done. In running over the languages which they spoke, he enumerated this as a matter of course; not that it was remarkable simply that they should speak the language of Judea, but that they should speak so many, meaning about the same by it as if he had said they spoke every language in the world. It is as if a similar miracle were to occur at this time among an assembly of native Englishmen and foreigners. In describing it, nothing would be more natural than to say they spoke French, and German, and Spanish, and English, and Italian, etc. In this there would be nothing remarkable except that they spoke so many languages.

Cappadocia - This was a region of Asia Minor, and was bounded on the east by the Euphrates and Armenia, on the north by Pontus, west by Phrygia and Galatia, and south by Mount Taurus, beyond which are Cilicia and Syria. The language which was spoken here is not certainly known..... It was one of the places to which Peter directed an epistle, [1 Peter 1:1](#).

In **Pontus** - This was another province of Asia Minor, and was situated north of Cappadocia, and was bounded west by Paphlagonia. Pontus and Cappadocia under the Romans constituted one province. This was one of the places to which the apostle Peter directed his epistle, [1 Peter 1:1](#).

And **Asia** - Pontus and Cappadocia, etc., were parts of Asia. But the word Asia is doubtless used here to denote the regions or provinces west of these, which are not particularly enumerated. Thus, it is used [Acts 6:9](#); [Acts 16:6](#); [Acts 20:16](#). It probably embraced Mysia, Aeolis, Ionia, Caria, and Lydia. ...

➤ <http://biblehub.com/commentaries/acts/2-9.htm> [Barnes' Notes on the Bible](#) (L the LL, May 24, 2015)

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"...Backwoods Galileans speaking foreign languages attract attention among the other Jews in Jerusalem -- both residents and pilgrims celebrating the Feast of Weeks (also known as the Day of the First Fruits, Shavuot, or Pentecost). Capturing attention is one thing; making sense is another. The cosmopolitan crowd expresses curiosity and scorn. They clamor for an explanation, for meaning. Peter's entire speech in 2:16-36 offers his answer to their foundational question, "What does this mean?" (2:12).

Peter's answer begins with a turn to Joel. He does not quote the Septuagint version of the prophet's oracle exactly, for he subtly reshapes Joel 2:28-32a to make it more fitting to the current occasion. Peter makes at least three significant revisions:

1. He changes the opening clause from "After these things" to "In the last days." Peter sees himself announcing a concluding, culminating era in human history. The times have changed.

2. He inserts the word *my* before "slaves." While Joel referred to "slaves" as an explicit socioeconomic class, Peter broadens the identification of this group. They are God's slaves.

3. He adds an additional "and they shall prophesy" at the end of 2:18. Peter emphasizes *why* God's Spirit is bestowed on "all flesh," given to young and old, to women and men. *It is given so that they will prophesy.* The Spirit in Acts is a Spirit of prophecy.

Peter retrieves Joel's oracle from storage and makes a few alterations so it will be appropriate for the current occasion. He is not correcting or misquoting Joel as much as he is adapting the prophet's old words for new use in new circumstances. Joel's original testimony

about God has accumulated new meaning in light of God's deeds through Jesus Christ and his sending of the Spirit.

Therefore, Joel offers a resource by which Peter can answer his audience's question. Corresponding with the three revisions listed above, the oracle allows Peter to:

1. **Interpret the times.** What does Pentecost mean? The gift of God's Spirit indicates that something new in human history has begun. The times have changed.

2. **Interpret the community created by the Spirit.** What does Pentecost mean? The Spirit has come to mark the church--every member of it -- as belonging to God and as God's agent in the world. They are God's slaves.

3. **Interpret the work of the Spirit-filled community.** What does Pentecost mean? The foreign languages are not an instance of trickery or mass hysteria. God is at work here, equipping people to communicate about God. The Spirit prompts them to engage in *prophecy*. The community of faith is a community of prophets..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=571 [Matt Skinner](#) *Professor of New Testament, Luther Seminary, St. Paul, Minn.*

Pentecost Sunday always brings about questions about being “Pentecostal”. The following links (from L the LL, May 15, 2016) will give you three views of understanding the Pentecostal church.

“**Pentecostalism** or **Classical Pentecostalism** is a renewal movement^[1] within [Protestant](#)^[2] [Christianity](#) that places special emphasis on a direct personal experience of [God](#) through [baptism with the Holy Spirit](#).”

- <https://en.wikipedia.org/wiki/Pentecostalism>
-

“I'm a Pentecostal. I don't wear that label on my sleeve, but I'm not ashamed to admit to anyone that I'm a Christian who believes in the power of the Holy Spirit. Yet when I use the word Pentecostal to describe myself I get some funny looks.

“Some people think Pentecostals are brainless weirdos who go into uncontrollable fits during religious services. They're surprised to learn we have advanced degrees, own businesses, hold public office and mobilize a lot of the world's charitable work...”

To set the record straight, here are 10 facts about Pentecostals that might clear up the misconceptions:...”

- <http://www.charismamag.com/blogs/fire-in-my-bones/20730-10-top-misconceptions-about-pentecostal-christians>

“Pentecostalism is a fairly modern movement within Christianity that can be traced back to the Holiness movement in the Methodist Church. A major focus of Pentecostal churches is Holy Spirit baptism as evidenced by speaking in tongues...”

- <http://www.gotquestions.org/Pentecostals.html>

John 14:23-31; RCL, John 14:8-17, (25-27) (John 8:48-59; RCL, John 16:12-15)

“This passage is part of Jesus’ farewell discourse to his disciples on the night before his death, a discourse punctuated by the anxious questions of his disciples about his impending departure.

First Peter (John 13:36), then Thomas (14:5), then Phillip (14:8), and then Judas (not Iscariot) (14:22) ask for clarification about what Jesus is telling them. Jesus has promised not to leave his disciples orphaned (John 14:18). He has promised to send another Advocate, the Spirit of truth, to be with them forever (14:16) and continue the work that he has begun. The world does not recognize the Spirit of truth and thus cannot receive him (4:17), just as it has not received Jesus.

Jesus tells his disciples that though the world will no longer see him, they themselves will see him (John 4:19) because he will reveal himself to them (4:21). Then Judas (not Iscariot) asks: “Lord, how is it that you will reveal yourself to us, and not to the world?” (4:22) Our passage begins with Jesus’ response to this question. Perhaps Judas expects that Jesus will give them some kind of secret knowledge, but that is not what Jesus means...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2838 Elisabeth Johnson Professor, Lutheran Institute of Theology, Meiganga, Cameroon

“The Holy Gospel according to St. John, the 14th Chapter”

²³ Jesus answered him, ***“If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.***

²⁵ ***“These things I have spoken to you while I am still with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. ²⁸ You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. ²⁹ And now I have told you before it takes place, so that when it does take place you may believe. ³⁰ I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, ³¹ but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.***

“This is the Gospel of the Lord” “Praise to You, O Christ”

“Jesus kept saying it, kept repeating it that night: *Let not your hearts be troubled*. But it’s difficult to imagine a more troubling context in which to try to say such a thing! Jesus kept talking about peace, but all hell was about to break loose on Jesus and on his band of followers. In fact, the mayhem at hand had already begun. Judas had already fled the table by the time Jesus said

the words contained in this lection from John 14. What's more, Peter's impending denials of Jesus had also been foretold. The atmosphere was as taut as a snare drum. It was also unspeakably sad.

As I have noted elsewhere concerning John 14, it would not surprise me in the least if the words Jesus spoke in verse 1 had been spoken even as Jesus' lips trembled and as tears formed in the corners of his eyes. The Bible almost never tells us *how* a given line was spoken—unlike novels or short stories or movie scripts, the Bible does not have descriptive adverbs like “He said *sternly*” or “She said *softly*.” So we're left to imagine in what tones of voice various lines were spoken.

In the case of John 14, we often assume Jesus was speaking confidently, strongly, bravely. But what if—having just seen one disciple flee to betray him and having just told another disciple he would soon deny him—what if Jesus' tone were more sorrowful, a bit fraught with emotion in a tone of voice not unlike the way some of us may speak at a funeral when we're struggling to keep our own voice from breaking in case the emotion of the moment catches up with us?

If we can imagine Jesus speaking these words of comfort and peace in a tone of voice that matched the acoustics of that room on that dark night in which he was betrayed, then the poignancy of it all hits home in a new way. After all, even Jesus said he did not give peace as the world gives, and it's a good thing, too. This world is, after all, anything-but peaceful most of the time. And so what little peace it has to offer us is always provisional, always suspect, always precarious. The world cannot finally give what it does not firmly possess itself. A poor man can promise you all the money in the world but he has none to give you in the end. A world in love with war can promise you peace but in the end there's seldom enough real and lasting peace to go around...”

- https://cep.calvinseminary.edu/sermon-starters/easter-6c/?type=the_lectionary_gospel Scott Hoezee

Read a sermon by Luther on this text at:

<http://www.lectionarycentral.com/pentecost/LutherGospel.html>



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