

The Day of Pentecost May 15, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

**A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
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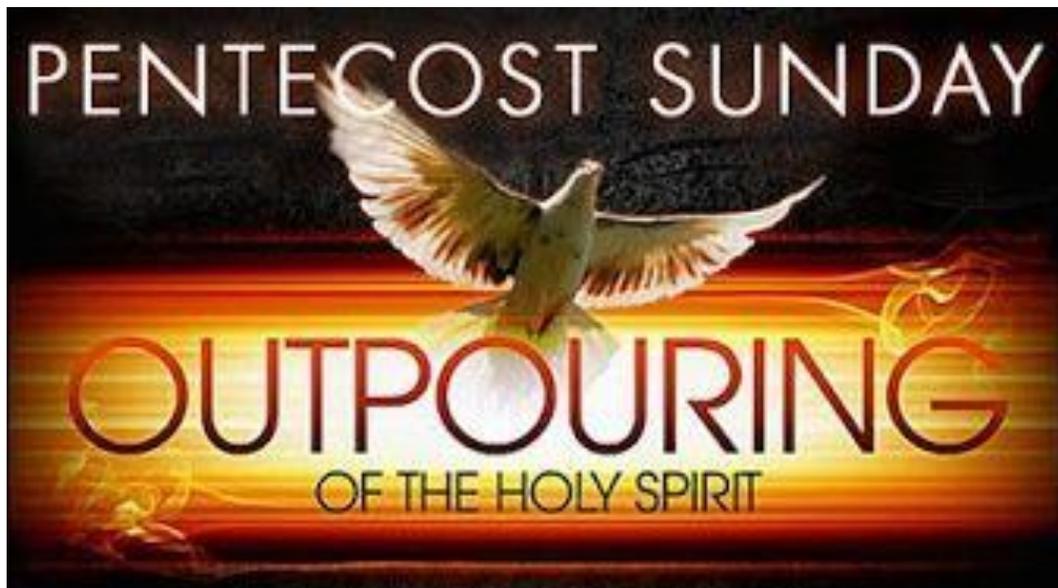
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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

May 12, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Also presented as a part of the bible study/worship midweek service at the home of Robert Russo,
a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)*



<http://www.allsaintsanqlican.net/seasons>

Hymn of the Day

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

“Come, Holy Ghost, God and Lord”

There are also Hymn(s) of the Day for Pentecost Eve; LSB 500, "Creator Spirit, by whose aid", Pentecost Evening/Monday; LSB 650, "Holy Spirit, ever dwelling" and Pentecost Tuesday; LSB 768, "To God the Holy Spirit let us pray".

This week's Hymn of the Day was written by Martin Luther, translated by Catherine Winkworth, sung to [KOMM, HEILIGER GEIST, HERRE GOTT](#), and copyrighted by Concordia Publishing House in 1941. *Guess that makes it Lutheran.*

A side comment on Lutheran hymn singing from Garrison Keillor:

"I have made fun of Lutherans for years - who wouldn't, if you lived in Minnesota? But I have also sung with Lutherans, and that is one of the main joys of life, along with hot baths and fresh sweet corn.

We make fun of Lutherans for their blandness, their excessive calm, their fear of giving offense, their lack of speed and also for their secret fondness for macaroni and cheese. But nobody sings like they do.

If you ask an audience in New York City, a relatively Lutheranless place, to sing along on the chorus of 'Michael Row the Boat Ashore', they will look daggers at you as if you had asked them to strip to their underwear. But if you do this among Lutherans they'll smile and row that boat ashore and up on the beach! And down the road!

Lutherans are bred from childhood to sing in four-part harmony. It's a talent that comes from sitting on the lap of someone singing alto or tenor or bass and hearing the harmonic intervals by putting your little head against that person's rib cage. It's natural for Lutherans to sing in harmony. We're too modest to be soloists, too worldly to sing in unison. When you're singing in the key of C and you slide into the A7th and D7th chords, all two hundred of you, it's an emotionally fulfilling moment.

I once sang the bass line of Children of the Heavenly Father in a room with about three thousand Lutherans in it; and when we finished, we all had tears in our eyes, partly from the promise that God will not forsake us, partly from the proximity of all those lovely voices. By our joining in harmony, we somehow promise that we will not forsake each other.

I do believe this: These Lutherans are the sort of people you could call up when you're in deep distress. If you're dying, they'll comfort you. If you're lonely, they'll talk to you. And if you're hungry, they'll give you tuna salad!" <https://sites.google.com/site/srwsite/Home/lutheran-music>

<https://www.youtube.com/watch?v=ESca25hVciQ> Sing along with the congregation of Chapel of the Cross Evangelical Lutheran Church, St Louis, Missouri

<https://www.youtube.com/watch?v=S3ACDqwmIYM> An organ prelude based on this hymn available from Concordia Publishing House.

<https://www.youtube.com/watch?v=DgyFnAk-NBo> A Toccata on 'Come, Holy Ghost, God and Lord' - Kevin Hildebrand

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Genesis 11:1-9, RCL Genesis 11:1-9 or Acts 2:1-21 (Next Week: Proverbs 8:1-4, 22-31)

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.

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

The building of the Tower of Babel and the Confusion of Tongues (languages) in ancient Babylon is mentioned rather briefly in Genesis Chapters 10 and 11. Genesis 10 is the so-called "[Table of Nations](#)"--a list of 70 names of Noah's descendants through Shem, Ham, and Japheth. The list is probably not complete, but we are given a good picture of the division of our race into three branches each having been gifted special giftedness and unique qualities by God, highlighting the spiritual, intellectual and physical sides of man as he was created in the image of God. Genesis 10:6-12 includes a parenthetical section on one of the sons of grandsons Ham, Nimrod the son of Cush.

"The sons of Ham: Cush, Egypt, Put, and Canaan. The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. Cush became the father of Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the LORD; therefore it is said, 'Like Nimrod a mighty hunter before the LORD.' The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen between Nineveh and Calah; that is the great city...(Genesis 10:6-12)

Nimrod's name is from the verb "let us revolt." He is said to be a mighty hunter (*gibbor tsayidh*) in the sight of the Lord, but the language has a dark meaning. He becomes a tyrant or despot leading an organized rebellion against the rule of Yahweh. He hunts not animals, but rather the souls of men. Cain, a condemned murderer had started the first cities before the Flood. Nimrod builds the first post-Flood cities. The region he settles in is now mostly modern Iraq--unusual for Ham--most of the sons of Ham went south to Africa or East to China. The people of Shem stayed close-in to the region where the Ark landed, the Japhethites headed mostly North and West. Genesis 10 continues with a list of the other descendants of Ham, then presents a list of Shem's lineage...



"Babel" is composed of two words, "bab" meaning "gate" and "el," "god." Hence, "the gate of god." A related word in Hebrew, "balal" means "confusion."

Nimrod probably began to build his cities within a hundred years of the Flood. The confusion of tongues is usually thought to have occurred during the days of Peleg (Gen. 10:25). The chronology one derives from most English Bibles, which are translated from the Masoretic Hebrew text, places the time of Peleg only about 100 years after the Flood. This is probably incorrect. Barry Setterfield dates

Peleg as living 530 years after the Flood, using the Vorlage Text and the Septuagint (LXX). See his [Creation and Catastrophe Chronology](#). The dates computed by Setterfield seem to be a much better fit to what we know from archaeology and recorded history about the ancient civilizations of Egypt and Fertile Crescent Region. The world population at the time of the Dispersion at Babel may have been of the order of tens of thousands of persons....

<http://www.ldolphin.org/babel.html> "From time to time I write, and rewrite, short studies based on my understanding of the Bible. These thoughts are not the last word on a subject, but often just working papers that are incomplete or sketchy. You are welcome to quote from, or use, these essays--but please reference the source. Your email is most welcome. The Library is where most everything is located." Lambert Dolphin

Sermon titles for today's Psalm

[Answer Me Quickly, Lord](#)

Contributor: [Steve Shepherd \(731 sermons shared\)](#) [Christian/Church of Christ](#)

[Learning To Do What God Wants Me To Do](#)

How God teaches us to do His will.

Contributor: [Brian Atwood \(223 sermons shared\)](#): [Baptist](#)

[Is Your Face Turned Toward Me](#)

A message to encourage people who may be experiencing distress or trouble

Contributor: [James Lowe \(45 sermons shared\)](#): [Assembly of God](#)

[Survival Vs. Revival](#)

A revival sermon for believers

Contributor: [Troy Borst \(300 sermons shared\)](#): [Christian/Church of Christ](#)

[Staying Upbeat When You Are Being Beat Up](#)

WHEN OUR ENEMIES HAVE THE UPPER HAND, WE CAN AVOID DEPRESSION BY FOCUSING ON OUR GOD

Contributor: [Paul Apple \(388 sermons shared\)](#): [Independent/Bible](#)

[I Will Not Quit, Because Of The Pit](#)

This message will encourage you to hold on and not give up when life is giving you the pits!

Contributor: [Michael Woods \(3 sermons shared\)](#): [Pentecostal](#)

[Learn The "heart" Of Prayer](#)

King David takes us to the heart of prayer. David shows us a repentant heart, a trusting heart, and a longing heart.

Contributor: [Michael Otterstatter \(48 sermons shared\)](#): [Lutheran](#)

[07 The Valley Of Depression](#)

Where do you turn too at times of depression? There is only one place to go - to the Lord

Contributor: [Darren Rogers \(107 sermons shared\)](#): [Baptist](#)

[My Refuge & Hiding Place](#)

The Lord is a refuge a hiding place for everyone who is in need of shelter.

Contributor: [Dr. C. David White \(103 sermons shared\)](#): [Baptist](#)

[Tres Factores Indispensables Para Q La Familia Este Bajo La Voluntad Divina](#)

Para lograr el objetivo de que la Familia llegue a estar bajo la voluntad divina, deberá de conocer, aceptar y vivir tres factores indispensables.

Contributor: [Alberto Sanchez \(9 sermons shared\)](#): [Pentecostal](#)

<http://www.sermoncentral.com/sermons/scripture/sermons-on-psalms-143.asp>

Psalm 143, RCL; Psalm 104:24-34, 35b (*Psalm 8*)

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.

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

Psalm 32 is one of the seven “penitential psalms” of the early church (Psalms 6, 32, 38, 51, 102, 130, and **143**), psalms so categorized because they were seen as particularly appropriate for the developing Christian emphasis on individual sin and forgiveness. The designation is useful so long as it does not overlook the Old Testament’s emphasis on the relation of body and soul, person and world. https://www.workingpreacher.org/preaching.aspx?commentary_id=1824

The comments by Professor Fred Gaiser on Psalm 32 fit the general theme of this Psalm. Psalm 32 was used on the 4th Sunday in Lent and will reappear on the 4th Sunday of Pentecost.

Acts 2:1-21, RCL Acts 2:1-21 or Romans 8:14-17 (*Acts 2:14a, 22-36, RCL Romans 5:1-5*)

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: (*Chapter 2, beginning at verse 28*)

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;

¹⁸ even on my male servants^[c] and female servants
in those days I will pour out my Spirit, and they shall prophesy.

¹⁹ And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
²⁰ the sun shall be turned to darkness
and the moon to blood,

before the day of the Lord comes, the great and magnificent day.

²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’

1. [Acts 2:3](#) Or *And tongues as of fire appeared to them, distributed among them, and rested*
2. [Acts 2:15](#) That is, 9 a.m.
3. [Acts 2:18](#) Greek *bondservants*; twice in this verse

Read last year's lesson for detailed comments on the places named (and frequently mispronounced in this reading.

<http://www.bethlehemlutheranchurchparma.com/BibleStudies/9072/DownloadText>

Pentecost Sunday always brings about questions about being “Pentecostal”.

The following links will give you three views of understanding the Pentecostal church.

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

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

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

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

“Glory to You, O Lord”

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

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”

“There is in this passage, I think, a command that is as daunting as it is clear and a promise that is as palpable as it is powerful. If we have the courage to preach – and demonstrate – both, I think we may be surprised by the effects.” Read the rest of David J. Lose’s commentary on this reading at <http://www.workingpreacher.org/craft.aspx?post=2557> He became the president of Lutheran Theological Seminary at Philadelphia on Sept. 1, 2014.



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