

Pentecost June 4, 2017

LUTHERAN

LIVING THE ^ LECTIONARY

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms
of the readings part of the rhythms of your life.*

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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

June 1, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

*Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting,
bi-weekly at an assisted living site and used by Lutherans in Africa.*

E-mail puritaspastor@hotmail.com for details.



<http://www.standrewslutheran.com/2015/05/a-prayer-for-pentecost.html>

Hymn of the Day

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

“Come, Holy Ghost, God and Lord”

Researching this hymn takes a little attention to detail. Leaving out the comma after “come” may make you miss the Lutheran hymnal references. Adding Catherine Winkworth as translator adds 50 additional hymnals other than Lutheran. Everyone agrees Luther had a hand in it.

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

<https://www.youtube.com/watch?v=DqyFnAk-NBo> 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.](#)

Another “Aren’t you glad you asked”.

“THE FEAST OF WEEKS (PENTECOST):

...Jewish law required the Jewish people to observe a harvest festival called “the feast of harvest” (Exodus 23:16) or “the feast of weeks” (Exodus 34:22; Deuteronomy 16:9) or “the day of the first fruits” (Numbers 28:26).

The word Pentecost is found only in the New Testament (Acts 2:1; 20:16; 1 Corinthians 16:8) and the Apocrypha (Tobit 2:1; 2 Maccabees 12:32). *Pente* is the Greek word for five or fifty.

Pentecost is commonly thought to follow Passover by fifty days. However, Leviticus 23, which appoints Jewish festivals, specifies that Passover and Unleavened Bread are to be celebrated on a fixed date each year (Leviticus 23:4-8). First Fruits is next, celebrated after the harvest starts (Leviticus 23:9-14). First Fruits does not have a fixed date, because the harvest must wait for the ripening of the grain.

Leviticus ties the Feast of Weeks (Pentecost) to First Fruits rather than Passover, saying, “You shall count from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed” (Leviticus 23:15). The seven weeks plus one day (the day after the Sabbath) constitute the fifty days associated with Pentecost. So Pentecost is fifty days after First Fruits rather than fifty days after Passover. The instructions in Deuteronomy are essentially the same, specifying that the Feast of Weeks is “from the time you begin to put the sickle to the standing grain you shall begin to number seven weeks” (Deuteronomy 16:9)...

<https://www.sermonwriter.com/biblical-commentary/acts-21-21>

Numbers 11:24-30; Revised Common Lectionary, RCL, the Numbers 11 reading or Acts 2:1-21 (Next Week: Holy Trinity, Genesis 1-2:4a; RCL, the same reading)

“On Pentecost Sunday the Book of Numbers gives us a story to illustrate the hardships of the Israelites' journey through the wilderness, and the new way God guided them. The story contains God's answer to the heavy burden of leadership on the shoulders of Moses. The Lectionary pairs this story with the alternate Gospel reading of John 7:37-39 where Jesus prophesies that believers in him will receive the Spirit after his death. There are also obvious parallels with the traditional story of Pentecost in Acts 2...” (continued after reading)

²⁴ So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. ²⁵ Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.

²⁶ Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. ²⁷ And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." ²⁸ And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." ²⁹ But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!" ³⁰ And Moses and the elders of Israel returned to the camp.

..."The King James Version says that after receiving a portion of the divine spirit in Moses, the elders prophesied and 'did not cease'. However, the Hebrew phrase is *lo yasaphu*, which means 'they did not continue' or 'did not do it again'. It seems that their prophesying on this occasion was sufficient for God to speak to the people through them...

This story illustrates another leap in the Old Testament's understanding of the way God uses human hands and voices so the divine will can be made known to the world. The story of Moses and the seventy elders offers a challenging perspective on the New Testament's understanding that the Spirit of God was given for the first time to the followers of Jesus on the Day of Pentecost. The Gospel of John (20:22) and the Book of Acts (2:4) say the disciples received the Spirit of God for prophecy – as did the elders of Israel. Moreover, we note that the purpose of the distribution of God's spirit among the people was not to enhance the status of those who received it. It was above all to facilitate the working of God among and through all his people. We have here a Pentecost before Pentecost. "

<http://hwallace.unitingchurch.org.au/WebOTcomments/EasterA/Pentecost.html>

[Howard Wallace's home page](#)

Psalm 25:1-15; RCL, Psalm 104:24-34, 35b (Psalm 8; RCL, the same reading)

"...Originally, this Psalm was a Hebrew acrostic; that is, it began with the first letter of the alphabet, and ended with the last. But this is more than a word game. It is about God's A- Z mercy in your life, even when you feel abandoned. Taken as a whole, Psalm 25 is a prayer for help, growing more intense as it progresses: "I am lonely and afflicted. Relieve the troubles of my heart, and bring me out of my distress. Consider my affliction and my trouble, and forgive all my sins. Consider how many are my foes, and with what violent hatred they hate me" (25:16-19). And the last petition is for the whole people of God: "Redeem Israel, O God, out of all its troubles."

Through it all, Psalm 25 speaks of God's character. "All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his decrees" (25:10). The New Interpreter's Bible finds the Psalm's theological center here, in God's "steadfast love and faithfulness." Unfortunately the lectionary text for Pentecost 16 stops just short of verse 10, but this can easily be corrected by extending the text as it is read, or printed, or projected on a screen...) Originally a commentary for the 16th Sunday after Pentecost which ends at verse 9.

https://www.workingpreacher.org/preaching.aspx?commentary_id=2173 [Nancy Koester](#) Adjunct Professor, Augsburg College, Minneapolis, Minn.

Teach Me Your Paths

Of David.

25 To you, O LORD, I lift up my soul.

² O my God, in you I trust;
let me not be put to shame;
let not my enemies exult over me.

³ Indeed, none who wait for you shall be put to shame;
they shall be ashamed who are wantonly treacherous.

⁴ **Make me to know** your ways, O LORD;
teach me your paths.

⁵ **Lead me in your truth** and **teach me**,
for you are the God of my salvation;
for you I wait all the day long.

⁶ Remember your mercy, O LORD, and your steadfast love,
for they have been from of old.

⁷ Remember not the sins of my youth or my transgressions;
according to your steadfast love remember me,
for the sake of your goodness, O LORD!

- a. [Psalm 25:1](#) This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet
- b. [Psalm 25:14](#) *Or The secret counsel*

⁸ Good and upright is the LORD;
therefore he **instructs sinners** in the way.

⁹ He **leads the humble** in what is right,
and **teaches the humble** his way.

¹⁰ All the paths of the LORD are steadfast love and faithfulness,
for those who keep his covenant and his testimonies.

¹¹ For your name's sake, O LORD,
pardon my guilt, for it is great.

¹² Who is the man who fears the LORD?
Him will he **instruct in the way that he should choose**.

¹³ His soul shall abide in well-being,
and his offspring shall inherit the land.

¹⁴ The friendship^[b] of the LORD is for those who fear him,
and he makes known to them his covenant.

¹⁵ My eyes are ever toward the LORD,
for he will pluck my feet out of the net.

“...Some Background: A Psalm about Learning and Living

Several features of Psalm 25 indicate that it functioned in a teaching situation. It is, in other words, an *instructional* psalm (see also Psalm 1, 19, 37, 49, 73, 119, 127, 128 and others). Most obviously, it is an *alphabetical acrostic* psalm, making it easier to memorize. It goes through each of the 22 letters of the Hebrew alphabet in verses 1-21; verse 22 is outside the pattern and looks like an addition, shifting from “I” to “we” and thus adapting the psalm to use in the congregation.

There are other indications that the psalm was designed for teaching. It expresses an eagerness for instruction: “**Make me to know**” (verse 4), “**teach me**”(verses 4, 5), “**lead me in your truth**” (verse 5). The writer thinks of the Lord as a Teacher, **instructing sinners** (verse 8), **leading and teaching the humble** (verse 9), **instructing believers on how to live** (verse 12).

Framing the instructional core of the psalm are segments suggesting that the context for this instruction was not tranquil. The psalmist has experienced the hatred of enemies and even fears for life itself (verses 1-3, 19-20). The writer is lonely and hurting, needing forgiveness and refuge (verses 11, 16-20). In such a dire situation the psalmist prays for help and sanctuary (verse 20) but also for *instruction* about the path that the life of a believer ought to take (verses 4, 12)...” **As with the introductory commentary, this was written for a different day, the 8th Sunday after Pentecost.**

https://www.workingpreacher.org/preaching.aspx?commentary_id=1690 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Acts 2:1-21; RCL, the Acts 2 reading or 1 Corinthians 12:3b-13 (*Acts 2:14a, 22-36; RCL, 2 Corinthians 13:11-13*)

"We encounter God as God walks among us.

God's strollings and interventions necessarily require human remembering and/or interpretation. God acts in our finite world through humans and on behalf of humans. Luke's Pentecost story constitutes the only account we possess of the event. Yet for contemporary believers this narrative carries diverse implications for Christian life and ministry. The importance, function, and manifestation of the Spirit vary from denomination to denomination..." https://www.workingpreacher.org/preaching.aspx?commentary_id=823 **Mitzi J. Smith** Associate Professor of New Testament and Early Christianity, Ashland Theological Seminary, Detroit, Michigan

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;
¹⁸ even on my male servants 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.’

- 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.

Cross references: “...The Joel text that Luke inserts derives from the Septuagint (Greek translation of the Hebrew Bible). Luke recontextualizes and alters the text. For example, at 2:17 Luke adds, "In the last days, God says," as well as "and they will prophesy" at 2:18. Luke implies that they are living in the final days; in those days the Spirit will not discriminate on the basis of social status or gender. The altered Joel quotation relegates the wonders (*terata*) to the heavens and the signs (*semeia*) to the earth. The Spirit incarnates in fleshly language for our benefit. We often get this twisted. God raised Jesus, and God continues to intervene, to incarnate, and signify on the earth...” Mitzi J Smith continued.

1. [Acts 2:17](#) : [Cited from Joel 2:28-32](#)
2. [Acts 2:17](#) : [ver. 18, 33; Isa. 32:15; 44:3; Ezek. 36:27; See Rom. 5:5](#)
3. [Acts 2:17](#) : [\[ch. 10:45; Titus 3:6\]](#)
4. [Acts 2:17](#) : [ch. 21:9](#)
5. [Acts 2:18](#) : [ch. 11:28; 21:10; 1 Cor. 12:10](#)
6. [Acts 2:20](#) : [See Matt. 24:29](#)
7. [Acts 2:20](#) : [\[1 Thess. 5:2; Rev. 16:14\]](#)
8. [Acts 2:21](#) : [Rom. 10:13; \[ch. 16:31\]](#)

“It is a problem for us that the Pentecost story in Acts 2:1-2:47 is cut in half by the pericope system. The whole of Acts 2 is a unit of Lukan thought that ought not be divided.

This story is a kind of summary of Luke's second volume. Luke's first volume led us from the birth of Jesus in Bethlehem to the climactic events of his life in Jerusalem. Acts, on the other hand, moves us from Pentecost in Jerusalem to the ends of the earth.

To Jerusalem. From Jerusalem. That's Luke's outline.

Luke tells this story in three parts:

Acts 2:1-13, the miracle of Pentecost

Acts 2:14-40, Peter's keynote address

Acts 2:41-47, announces a summary of the Pentecost story and points to the messianically restored, Spirit-filled church that is the true Israel...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=318 [Richard Jensen](#)
Carlson Professor Emeritus of Homiletics, Lutheran School of Theology, Chicago, Ill.

“The Holy Gospel according to St. John, the 7th Chapter”

“Glory to You, O Lord”

John 7:37-39; RCL, John 20:19-23 or the John 7 reading (Matthew 28:16-20; RCL, the same reading)

“This alternative gospel text, John 7:37-39, may seem a strange choice for Pentecost Sunday.

[Find commentaries on the main gospel reading, John 20:19-23, by [Matt Skinner \(2011\)](#) and [Karoline Lewis \(2008\)](#).]

After all, it takes place when Jesus is in Jerusalem for the Feast of Tabernacles, not the Feast of Weeks (Pentecost).

Although not mentioned often in the New Testament, the Festival of Tabernacles was one of the “big three” annual festivals (along with Passover and Pentecost) for which adult Jewish males were expected to make the pilgrimage to Jerusalem, and it was generally the most joyous and popular of the three. Originally a harvest celebration, by the time of Jesus it had also taken on the significance of remembering God’s provision for the people of Israel during their wilderness wanderings...

...Our brief text is the second segment of Jesus’ teachings in this chapter, and it occurs on “the last day of the festival, the great day” (7:37). According to the Mishnah (Sukkah), water ceremonies were an important part of this celebration. A priest would draw water from the pool of Siloam with a golden pitcher, then carry it back to the temple and pour it into a silver bowl next to the altar, accompanied by musicians and choirs. As the priest poured out the water he would pray to the Lord to send rain. In some rabbinic traditions, the water-drawing of Tabernacles is interpreted as the drawing of the Holy Spirit.

It is significant that on the last day of this festival, in which water is an important symbol, Jesus declares: “Let anyone who is thirsty come to me and drink; and the one who believes in me -- just as the scripture says -- from that one’s innermost being will flow rivers of living water” (7:37-38).

https://www.workingpreacher.org/preaching.aspx?commentary_id=2046

[Elisabeth](#)

[Johnson](#) Professor, Lutheran Institute of Theology, Meiganga, Cameroon

Rivers of Living Water

³⁷ On the last day of the feast, the great day, Jesus stood up and cried out, “**If anyone thirsts, let him come to me and drink. ³⁸Whoever believes in me, as^[1] the Scripture has said, ‘Out of his heart will flow rivers of living water.’”** ³⁹ Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

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

- “a. **On the last day, that great day of the feast:** At the Feast of Tabernacles, water was poured out daily at the altar to remind everyone of the water God miraculously provided for a thirsty Israel in the wilderness.
- b. **Let him come to Me:** Jesus boldly calls people to *Himself*, claiming that He can satisfy the inner thirst in man.
- c. **Out of his heart will flow rivers of living water:** The water of the Holy Spirit not only goes in, it also comes out. Not only does the believer receive blessing, but he *becomes* a blessing to others.
- i. This is the contrast between two contemporary religious movements of Jesus' day. The Qumran sect had no outflow, becoming stagnant and dead. But Christianity emphasizes outflow, extending life and blessing to others.
- d. **For the Holy Spirit was not yet given:** The word **given** here is added by translators. More literally it is "*for it was not yet Spirit.*" John tells us that it was not yet Pentecost and the days of the Spirit.”
- e. **Because Jesus was not yet glorified:** John speaks of Jesus' coming ordeal at the cross as being **glorified**, and that it must come before the power of Pentecost. Calvary is the necessary prelude to Pentecost, and the cross is seen as *glory*, not *shame*.

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide_Jhn/Jhn_7.cfm



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