

## The Day of Pentecost May 31, 2020

Lectionary Year A – the Gospel of Matthew

# Living the Lutheran 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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<https://timothysiburg.com/2017/05/29/preaching-on-stewardship-on-pentecost-june-4-2017/>

### Hymn of the Day

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

**“Come, Holy Ghost, God and Lord”**

“The hymn “Come, Holy Ghost, God and Lord” was originally a Latin chant from the 11th century used at the Vespers of the Vigil of Pentecost. Martin Luther was familiar with a German version of it and was so moved by its content and tune that he remarked that the hymn must have been written by the Spirit Himself. Luther added two stanzas to the one of the chant, the total of which made for a core hymn of the Reformation...

- <https://www.lcms.org/worship/hymn-of-the-day-studies> study by Charles Gustafson

Read the Wikipedia article on this hymn for more details including information about Luther’s writing of the two additional stanzas.

- [https://en.wikipedia.org/wiki/Komm,\\_Heiliger\\_Geist,\\_Herre\\_Gott](https://en.wikipedia.org/wiki/Komm,_Heiliger_Geist,_Herre_Gott)
- <https://www.youtube.com/watch?v=ESca25hVciQ> Sing along with members of Chapel of the Cross Evangelical Lutheran Church, St. Louis, MO
- <https://www.youtube.com/watch?v=7CwYqenPjUY> “Pastor Steven Newberg and Minister of Music Mark Johanson discuss the hymn of the day for Pentecost: Lutheran Service Book No. 497, “Come, Holy Ghost, God and Lord.””
- <https://www.youtube.com/watch?v=wZitY4LsBX4> “Segment 2 of the Martin Luther Hymn Fest held at Immanuel Lutheran Church of Colorado Springs on October 22, 2017. This feature's Luther's hymn for Pentecost, "Come, Holy Ghost, God and Lord," performed by organist Dr. Donald Zimmermann, Music Director for Immanuel Lutheran Church (Colorado Springs). The organ setting was composed by Johann Sebastian Bach. COMMENTARY ON “COME, HOLY GHOST, GOD AND LORD” #497 LUTHER’S HYMN FOR PENTECOST: This hymn had its origins in an old German antiphon, which was in turn based on an 11th-century Latin chant for Pentecost. The first stanza was loved so much by Luther that he amplified it by adding two more stanzas. Luther’s version, along with the chant-based tune, was printed in two hymn collections in 1524. J. S. Bach wrote two settings of this hymn for the organ, one a long version appearing in his collection known as “The Great Eighteen” chorale preludes, and another shorter one, probably composed with a practical use in mind, to introduce the singing of the hymn, such as we will do today. The melody of the hymn is heard in long notes in the pedal of the organ and would immediately be recognized by the parishioners of Bach’s time, many of whom knew every stanza of every hymn by memory. In the early years of the Reformation these hymns were often sung without accompaniment and always in unison.”

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.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001  
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

During the season of Easter the Old Testament reading was replaced with a reading from The Book of Acts. Beginning with Pentecost, some congregations will return to The Old Testament/Epistle titles. The RCL continues to use the terms 1<sup>st</sup> and 2<sup>nd</sup> reading.

**O. T.** - “as the Spirit rested on them, they prophesied”

**Psalm** – “O my God, in you I trust”

**Epistle** – “And they were all filled with the Holy Spirit”

**Gospel** – “*If anyone thirsts, let him come to me and drink*”

**Numbers 11:24-30; Revised Common Lectionary (RCL), Acts 2:1-21 or the same reading Acts 1:6-14 (Next week: The Holy Trinity : Genesis 1:1-2:4a; RCL, the same reading)**

See the commentary following the Acts 2 reading for an understanding of the term “prophecy”.

*“We have here the performance of God's word to Moses, that he should have help in the government of Israel.*

*I. Here is the case of the seventy privy-counsellors in general. Moses, though a little disturbed by the tumult of the people, yet was thoroughly composed by the communion he had with God, and soon came to himself again. And according as the matter was concerted, 1. He did his part; he presented the seventy elders before the Lord..., 2. God was not wanting to do his part. He gave of his Spirit to the seventy elder... which enabled those whose capacities and education set them but on a level with their neighbours of a sudden to say and do that which was extraordinary, and which proved them to be actuated by divine inspiration: they prophesied, and did not cease all that day, and (some think) only that day....*

*II. Here is the particular case of two of them, Eldad and Medad, probably two brothers...”*

- <https://www.ccel.org/ccel/henry/mhc1.Num.xii.html> Matthew Henry, 1662 – 1714, “a [nonconformist](#) minister and author... best known for the six-volume biblical commentary *Exposition of the Old and New Testaments*” *Wikipedia*

## **The People Complain Verses 1-15**

### **Elders Appointed to Aid Moses Verses 16-30**

<sup>24</sup> 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. <sup>25</sup> 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.

<sup>26</sup> 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. <sup>27</sup> And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” <sup>28</sup> And Joshua the son of Nun, the assistant of Moses from his youth, said, “My lord Moses, stop them.” <sup>29</sup> 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!” <sup>30</sup> And Moses and the elders of Israel returned to the camp.

### **Quail and a Plague Verses 31-35**

“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 with receive the Spirit after his death. There are also obvious parallels with the traditional story of Pentecost in Acts 2.

The context of the Numbers story is an illustration of the way the guidance of God was understood by Moses and the people...

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. There is even more to this new development. Two young men were not in the tent where it was thought God's presence was only to be apprehended. Yet they also received some of the spirit in Moses, and prophesied outside of the tent, in the camp among the people. This is a huge step in understanding the way God relates to and through God's people. It can happen in ordinary, mundane places and circumstances – among the people. God's spirit will not be confined to human-made 'holy' places.

Moses recognizes this with obvious delight. He does not express anger or regard the young men as having acted presumptuously. When his deputy Joshua expresses dismay that Eldad and Medad have acted improperly we almost hear a chuckle in the voice of Moses: 'Would that all the Lord's people were prophets, and that the Lord would put his spirit on 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> The Rev'd Dr. Howard Wallace, Minister in the Uniting Church in Australia, (UCA), "founded...1977, when most [congregations](#) of the [Methodist Church of Australasia](#), about two-thirds of the [Presbyterian Church of Australia](#) and almost all the churches of the [Congregational Union of Australia](#) united under the [Basis of Union](#)." Wikipedia

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

**The Revised Common Lectionary will use this psalm for Propers 10 in Year C.**

***“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)..." (continued after the reading)

## Teach Me Your Paths

<sup>[a]</sup> Of David.

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

<sup>2</sup> O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

<sup>3</sup> Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

<sup>4</sup> Make me to know your ways, O LORD;

teach me your paths.

<sup>5</sup> Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

<sup>6</sup> Remember your mercy, O LORD, and your steadfast love,

for they have been from of old.

<sup>7</sup> 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!

<sup>8</sup> Good and upright is the LORD;

therefore he instructs sinners in the way.

<sup>9</sup> He leads the humble in what is right,

and teaches the humble his way.

<sup>10</sup> All the paths of the LORD are steadfast love and faithfulness,

for those who keep his covenant and his testimonies.

<sup>11</sup> For your name's sake, O LORD,

pardon my guilt, for it is great.

<sup>12</sup> Who is the man who fears the LORD?

Him will he instruct in the way that he should choose.

<sup>13</sup> His soul shall abide in well-being,

and his offspring shall inherit the land.

<sup>14</sup> The friendship<sup>[b]</sup> of the LORD is for those who fear him,

and he makes known to them his covenant.

<sup>15</sup> My eyes are ever toward the LORD,  
for he will pluck my feet out of the net. (continues through verse 22)

- 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*

#### “Some ABC’s of Theological Instruction (verses 1-10)

The lectionary suggests reading only the first ten verses of the psalm, **singling out verse 4 as the antiphon or key verse**. The psalm begins like a typical lament, containing an *affirmation of trust* (**verses 1-2**) and *cries for help* (**verses 2-3**) and requesting that the Lord deal with those persons who are making the psalmist’s life miserable (**verses 1-3**, the ABC or *aleph, bet, gimel*, the first three letters of this alphabetical plan).

With **verses 4 and 5** (*dalet* and *hey*, the fourth and fifth letters) the psalm shifts into a series of requests for and reflections on *instruction*. Notice the imperative verbs: “*make me to know your ways... teach me your paths... lead me in your truth... teach me*. The psalmist simply doesn’t know what to do next. Daily life is described as a “way” (see also Psalms 1; 16:11; and 119:1-3, 105) and the troubled psalmist needs help figuring out how to proceed along that way. In other words, the psalmist doesn’t know which way to turn or where to go next!

**Verses 4 and 5 and 8** (*chet*) and **9** (*yod*) picture *God as a Teacher*, instructing the one who is praying. Here are some examples of a unique kind of theological education. This time God is not the object of the teaching (theology is “talk about God”). Here God is described as the subject, the one who is teaching; God instructs, leads, and teaches.

This psalm uses the three most important biblical words for sin. Those being taught are described as “sinners” in **verses 7, 8** (*chet, tet*), and **18** (*qoph*, though the text is broken) all using forms of the word *hata’* which has the basic sense of missing the target. The word is used literally in Judges 20:16, where the reference is to the seven hundred left-handed slingshot marksmen from the tribe of Benjamin who could fire at a hair and not miss.

Behind the word translated *transgressions* in **verse 7** is the Hebrew *pasa’*, which means to rebel, like the rebelling of a teenager against parents (Isaiah 1:2) or of one treaty partner against another (2 Kings 1:1; 3:5, 7). The third word, translated *guilt* in **verse 11** (*lamed*) is from the Hebrew *awon* which has the sense of being twisted out of shape (Isaiah 24:1) or bent over, bowed down (Psalm 38:6; Isaiah 21:3). Here, then, are three pictures of life that is not right with God: a life that is not headed in the right direction but is off target, a life of rebellion, and a life twisted out of shape.

The section from **verses 6-10** says something about the goodness and faithfulness (*hesed*) of God, which is the basis for the psalmist’s trust and hope. Three times there is reference to God’s *steadfast love* (**verses 6, 7, 10**), a translation of the Hebrew word *hesed*. That word refers to the Lord’s enduring love for the Lord’s people. “For his steadfast love endures forever” occurs as the refrain in each verse of Psalm 136. Here are given examples of God’s steadfast love, including God’s work in creation, in delivering the people from bondage in Egypt, and in guiding them through the wilderness. God’s *hesed* also includes providing food for all living creatures (Psalm 136:25)...”

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1690](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, 1 Corinthians 12:3b-13 or the same reading (Acts 2:1-21; RCL, 2 Corinthians 13:11-13)**

*“Just before he ascended to the heavenly realm Jesus promised his disciples they’d his “witnesses ... to the ends of the earth.” Yet nothing any of them had done or said up to that point had even hinted that they were up to that task.*

*In fact, the gospels consistently portray Jesus’ disciples as a bunch of slow, timid bumbler who never quite fully recognized who he was. They also abandoned him as quickly as they could when he got into trouble. “Witnesses ... to the ends of the earth”? Peter couldn’t even be the embattled Jesus’ witness to a servant girl in Jerusalem.*

*On the other hand, Jesus’ disciples seemed to be pretty good at calling and attending meetings. They, after all, met on the first Easter. The disciples also obeyed Jesus’ command by meeting in Jerusalem. And on the first Pentecost they’re still “all together in one place.”*

*But to be Jesus’ witnesses in Jerusalem alone, to say nothing of “all the world,” those disciples would have to adjourn their meeting. To be Jesus’ witnesses in “to the ends of the earth” they’d also have to speak more than just Aramaic or a little Hebrew.*

*Acts 2’s preachers, teachers and those who hear us can’t fully appreciate how startling the first Pentecost’s results were until we consider the enormity of the task to which Jesus calls his disciples ...”*

- [https://cep.calvinseminary.edu/sermon-starters/day-of-pentecost-a/?type=old\\_testament\\_lectionary](https://cep.calvinseminary.edu/sermon-starters/day-of-pentecost-a/?type=old_testament_lectionary) Doug Bratt

## **The Coming of the Holy Spirit Verses 1-13**

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

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

## Peter's Sermon at Pentecost Verses 14-41

<sup>14</sup> 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. <sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day.<sup>[b]</sup> <sup>16</sup> But this is what was uttered through the prophet Joel: [Cited from Joel 2:28-32](#)

<sup>17</sup> “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;

<sup>18</sup> even on my male servants and female servants  
in those days I will pour out my Spirit, and they shall prophesy.

<sup>19</sup> And I will show wonders in the heavens above  
and signs on the earth below,  
blood, and fire, and vapor of smoke;

<sup>20</sup> the sun shall be turned to darkness  
and the moon to blood,

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

<sup>21</sup> 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.
- c. [Acts 2:23](#) Greek *this one*
- d. [Acts 2:43](#) Or *fear*

\* “**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)

"The visible and audible signs of the Spirit receive nearly all the attention in Pentecost liturgy, art, and wonder. But Acts 2 speaks of another Pentecost sign. Although that sign may be relatively understated in the text, it has the most powerful and long-term effects. It is a manifestation of the Spirit that we continue to experience on a regular basis, although churches usually neglectfully assume that it's relegated to the repertoire of clergy and scholars. I'm talking about *prophecy*.

### **What Is Prophecy?**

Peter does not speak of prophecy as predicting the future. Instead, prophecy is truth-telling. It is naming the places and ways where God intervenes or initiates in the world. It is a component of proclaiming the word of God and identifying God's salvation at work.

Peter's sermon does more than name the notion of prophecy. It also demonstrates it. We learn what prophecy is by watching him do it.

From Peter's reference to Joel, we see that prophecy speaks to the *present* time. (Remember, he is answering a very pressing question: "What does this mean?" What's happening

now?) But prophecy finds promises and images from the *past* that allow it to speak as it does. It draws from prior testimony about God's activity (scripture). It also uses ideas and promises that point toward the *future*, for all of Pentecost and its prophetic message points toward the day of the Lord and the salvation God will ultimately accomplish (2:20-21).

The rest of Peter's sermon (2:22-36) does similar things. In a complex exegetical argument, it looks to scripture and the story of Jesus to show that Jesus' death, resurrection, and exaltation provide the basis for the outpouring of the Spirit... Peter is at pains to show that the events of the day point beyond themselves to reveal that Jesus is Lord and Messiah, and that God's salvation is at hand. This is what prophets do; they show how present events might connect to God and God's purposes..."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2837](http://www.workingpreacher.org/preaching.aspx?commentary_id=2837)  
[Matt Skinner](#) Professor of New Testament, Luther Seminary, St. Paul, Minn."

**For additional information on the Day of Pentecost, read [Living the Lutheran Lectionary for June 9, 2019](#)**

- <https://bethlehmlutheranchurchparma.com/BibleStudies/47293/DownloadText>

**John 7:37-39; RCL, John 20:19-23 or the same 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. [A reference to the RCL text of John 20:19-23]*

*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.*

*At the beginning of chapter 7, Jesus' brothers suggest that he go with them to the Festival of Tabernacles in Jerusalem and perform some of his mighty works there, in order to become more widely known. Jesus rejects their suggestion because his time has not yet come, and because his mission was not to gain fame and popularity. Indeed, Jesus says that his mission evokes hatred from the world rather than popularity, because he testifies against its evil works (7:1-9).*

*Having made his point to his brothers, Jesus later goes in secret to Jerusalem, where the crowds are already speculating and debating about him. The rest of the chapter contains two segments of teaching by Jesus (7:15-24 and 7:37-39), each of which is followed by speculation among the people (7:25-31 and 7:40-44), then by Jewish officials plotting against Jesus (7:32-36 and 7:45-52).*

*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)..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2046](https://www.workingpreacher.org/preaching.aspx?commentary_id=2046)  
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## “The Holy Gospel according to the 7<sup>th</sup> Chapter of St. John”

### Jesus at the Feast of Booths Verses 1-24

### Can This Be the Christ? Verses 25-31

### Officers Sent to Arrest Jesus Verses 32-36

### Rivers of Living Water Verses 37-39

<sup>37</sup> 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. <sup>38</sup> Whoever believes in me, as<sup>a</sup> the Scripture has said, ‘Out of his heart will flow rivers of living water.’”** <sup>39</sup> 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.

### Division Among the People Verses 40-52

[The earliest manuscripts do not include 7:53–8:11.]<sup>[b]</sup>

### The Woman Caught in Adultery Verses 7:53 through 8:1-11

- a. [John 7:38](#) Or let him come to me, and let him who believes in me drink. As
- b. [John 7:53](#) Some manuscripts do not include [7:53–8:11](#); others add the passage here or after [7:36](#) or after [21:25](#) or after [Luke 21:38](#), with variations in the text

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

Read the complete reference document for a detailed commentary on the verses surrounding this reading.

“Chapter 7 is a rather clear turning point in John’s Gospel. In the first four chapters of John, there is very little opposition to our Lord and His teaching. In chapter 5, Jesus is accused and opposed by the Jewish religious leaders in Jerusalem, as a result of His healing of the paralytic on the Sabbath. In chapter 6, John records a large-scale departure on the part of would-be disciples of our Lord. This takes place after the feeding of the 5,000 and our Lord’s teaching on the “**bread of life**.” In chapter 7, we come to a point in John’s Gospel when the opposition to our Lord becomes more intense and more broad-based. Up till now, John has not allowed the opponents of our Lord to “have the floor” to articulate their point of view and carry on a debate with Jesus.<sup>52</sup> Previously, John focused on our Lord’s response to His opponents, without fully conveying their arguments. Now, they have their chance, and so does our Lord, not only to refute the error of His opponents, but also to introduce some very important new subject matter:

From now to the end of the public ministry John depicts a steadily deepening hostility. In this chapter and the next John has a good deal to tell us about the arguments used by the enemies of Jesus. This may well be his way of saying that the objections raised to Jesus' messianic claims all had their answers.<sup>53</sup>

But though danger was in the air Jesus continued on His appointed path. He went up to the feast in due course, and there He gave the teaching that was appropriate to the occasion. The great advance was in His teaching on the Spirit. Some aspects of this have occupied us before, but on this occasion Jesus brings out the point that when the Spirit is within a man He overflows in abounding life. The Spirit-filled man cannot but be a blessing to other people..."

➤ <https://bible.org/seriespage/17-jesus-jerusalem-feast-tabernacles-john-71-52>

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Another review comment on last week's Gospel reading.



### The Matthew Challenge?

Peek ahead – how does Matthew handle the Pentecost story?